

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., **مَرَعَى وَلَا أَكُولَةَ** [lit. Pasturage, and no akولة]; meaning † *wealth collected together, and none expended.* (TA.) — Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أَكُولَةَ: see what next follows.

أَكِيلٌ and **أَكِيلٌ** and **أَكُولَةٌ**, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for **أَكْلَةٌ**, (TA,) a word of a bad dial., (K, TA,) and **مَأْكُولٌ** and **مُؤَاكِلٌ**, (K, TA, [in some copies of the former of which, instead of **وَهِيَ قَبِيحَةٌ وَالْمَأْكُولُ وَالْمُؤَاكِلُ**, meaning, as is said in the TA, **وَهِيَ لُغَةٌ قَبِيحَةٌ** &c., we find **وَهِيَ قَبِيحَةُ الْمَأْكُولِ وَالْمُؤَاكِلِ**,] *A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the lihe.* (K, TA.) — And the first two words, (K,) or **أَكِيلَةٌ سَبْعٌ**, (S, Mgh, Mṣb,) *A beast which has been eaten,* (S, K,) or *partly eaten,* (Mgh, Mṣb,) *by a beast or bird of prey,* (S, Mgh, Mṣb, K,) *and then rescued from it:* (Mgh, TA:) the *ة* in *أكيلة* being added because the quality of a subst. is predominant in it. (S.) — See also **أَكُولَةَ**.

أَكِيلٌ: see **أَكُولٌ**.

أَكِيلٌ *Eating; or an eater; as also* **أَكِيلٌ**: pl. **أَكِيلَةٌ**. (S, K.) You say, **هُمُ أَكِيلَةٌ رَأْسٌ** [lit. *They are eaters of a head*]; meaning † *they are few; one head satisfying their stomachs.* (S.) — **أَكِيلَةُ الدَّخْمِرِ**, (K, TA.) — **أَكِيلَةُ** † *Pasturing beasts.* (K, TA.) — **أَكِيلَةُ** † *The knife;* (K, TA;) because it cuts the flesh: (TA:) and *the pointed staff or stick;* (K, TA;) as being likened thereto: (TA:) and *fire:* (K:) and *whips;* (Sh, K;) because they burn the skin. (TA.) — **الْأَكِيلُ**, [in the CK, erroneously, **الْأَكِيلُ**,] † *The king.* (K, TA.) [Opposed to **الْمَأْكُولُ**, q. v.] — **أَكَلَ الرَّبَا** † [The receiver of usury]: occurring in a trad., in which it is said, **لَعْنُ أَكَلَ الرَّبَا وَمُؤَاكِلُهُ** † [The receiver of usury is cursed, and the giver thereof]. (TA.)

إِكْلَةٌ fem. of **أَكِيلٌ**, q. v. — See also **إِكْلَةٌ**.

أَكَالٌ [app. a pl. of pauc. of **أَكْلٌ**, q. v., and of **أَكْلٌ**, agreeably with analogy,] † *The [grants termed] مَأْكَلٌ of kings; (K;) their طَعْمٌ [pl. of طَعْمَةٌ, explained above, voce أَكْلَةٌ].* (TA.) — † *The stipends of soldiers.* (K.) — **ذُؤُ الْآكَالِ**, for which J has erroneously put **الْآكَالِ**, [in the S,] (TS, K,) without **ذُؤُ**, (TA,) † *The lords, or chiefs, of the tribes, who take the مِرْبَاعُ [or fourth part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) &c.* (TA.)

مَأْكَلٌ, (S,) [in measure] like **مَقْعَدٌ**, (TA,) [an inf. n. of **أَكَلَ**, q. v.: — and also signifying] *Gain.* (S, TA.) — [Also *A place, and a time, of eating:* pl. **مَأْكَلٌ**.]

مُؤَاكِلٌ † *Fortunate; possessed of good fortune; prosperous.* (Abou-Sa'eed, K.)

أَكَلَ † [The giver of usury: see **مُؤَاكِلُ الرَّبَا**, last sentence]. (TA.)

أَكْلٌ and **مَأْكَلَةٌ**: see **أَكْلٌ**: — and for the former, see also **أَكْلَةٌ**, in two places. — Also, both words, *i. q. مِيرَةٌ* [i. e. *Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale.*] (K.) — Also used in the sense explained above, voce **أَكْلٌ**, [as a subst.,] and likewise as an epithet, so that one says **شَاةٌ مَأْكَلَةٌ** [as meaning *A sheep, or goat, that is eaten.*] (K.) — Both words signify [also] *A place whence one eats.* (S, O.) — [And hence] one says, **مَأْكَلَةٌ** † [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — [The pl. is **مَأْكَلٌ**: of which see an ex. voce **أَكَالٌ**.]

مَأْكَلَةٌ: see the paragraph next preceding, throughout.

مُتَكَلَّةٌ *Anything in [i. e. out of] which one eats:* (Lh, K:) or [bowls of the kind called] **صَحَافٌ**, (S,) or a [bowl of the kind called] **صَحْفَةٌ**, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) *flesh-meat and [the kind of porridge called] عَصِيدَةٌ*: (S, TA:) or a bowl not so large as a **صَحْفَةٌ**, but next to it in size, that satisfies the stomachs of two men, or three: (S voce **صَحْفَةٌ**;) [or] a small [bowl of the kind called] **قَصْعَةٌ**, that satisfies the stomachs of three: and a small [cooking-pot such as is called] **بِرْمَةٌ**. (K.)

مَأْكُولٌ: see **أَكِيلٌ**: — and **أَكْلٌ**: — and **أَكِيلَةٌ**. — † *The subjects of a king.* (Z, K, TA.) Hence the trad., **مَأْكُولٌ جَمِيمٌ خَيْرٌ مِنْ أَكْلِبَا** † *The subjects of Himyer are better than their king, or ruler.* (Z, TA.)

مُتَكَلِّلٌ *A spoon:* (K:) because one eats with it. (TA.)

مُؤَاكِلٌ: see **أَكِيلَةٌ**. — Also, [like **مُتَكَلِّلٌ**,] † *One who takes and devours the possessions of men.* (TA.)

مُتَكَلِّلٌ: see what next precedes.

اكرم

2. **تَأْكِيمٌ** *The being big in the كَفَلٌ* [i. e. the hinder parts, or posteriors, also termed **مَأْكِمَةٌ**]. (O, K.) You say, **أَكَمَتِ الْمَرْأَةُ** *The woman was large in the كَفَلٌ*. (TK.)

10. **اسْتَأْكَمَ** *It (a place) became what are termed* **أَكْمٌ**, q. v. (K.) — **اسْتَأْكَمَ مَجْلِسُهُ** *He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon.* (K.)

أَكْمٌ: see what next follows.

أَكْمَةٌ *A hill, or mound, syn. تَلٌّ*, (Mṣb, K,) [in an absolute sense, or] *of what is termed قَفٌّ* [q. v.], (K,) or, as in the M, (TA,) *of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is*

around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce **جَبَلٌ**;) or an eminence like what is termed **رَابِيَةٌ**: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Mṣb:) or *i. q. قَفٌّ*, except that the *أكمة* is higher and greater: (ISH, TA:) or what is higher than the **قَفٌّ**, compact and round, rising into the sky, abounding with stones: (TA:) pl. **أَكْمَاتٌ** (S, Mṣb) and **أَكْمَرٌ**, [or this is rather a coll. gen. n. of which **أَكْمَةٌ** is the n. un.,] (S, Mṣb, K,) and **إِكْمَارٌ**, (K, TA,) or this is pl. of **أَكْمَرٌ**, (S, Mṣb, TA,) and **أَكْمَرٌ**, (K, TA,) or this is pl. of **إِكْمَارٌ**, (S, Mṣb, TA,) and **أَكْمَارٌ** [a pl. of pauc.], (K,) or this is pl. of **أَكْمَرٌ**, (S, Mṣb, TA,) and **أَكْمَرٌ** [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of **أَكْمَرٌ**: (TA:) IHsh says that **أَكْمَرٌ** is the only word like **تَمَرٌ** in its series of pls.; for its sing. [or n. un.] is **أَكْمَةٌ**, and the pl. of this [or the coll. gen. n.] is **أَكْمَرٌ**, and the pl. of this is **إِكْمَارٌ**, and the pl. of this is **أَكْمَرٌ**, and the pl. of this is **أَكْمَارٌ**, and the pl. of this is **أَكْمِيمٌ** [or **أَوَاكِيمٌ**?]. (MF in art. **تَمَرٌ**.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, **جَسْتَمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا** [in which I think the first word to be a mistranscription, for **جَسْتَمُونِي**, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, **لَا تَبْلُ عَلَيَّ** **أَكْمَةٌ**, meaning † *Publish not what is secret of thine affair.* (TA.)

مَأْكِمٌ and **مَأْكِمَةٌ**: see what next follows.

مَأْكِمَةٌ, (El-Farábee,) or both, **مَأْكِمَةٌ**, (S,) or both, and **مَأْكِمٌ** and **مَأْكِمَةٌ**, (IAth, K,) *The hinder part, posteriors, buttocks, or rump, of a woman; syn. عَجِيْزَةٌ*: (S:) or *a portion of flesh on the head of the وِرْكٌ* [or haunch]; one of two such portions: (Zj in his "Khalk el-Insán," and K:) or these are two protuberances of flesh on the heads of the upper parts of the **وِرْكَانِ** [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the **عَجْزٌ** [or buttocks] and the **مَتْنَانِ** [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, *conjoining the عَجْبُ* [or rump-bone] and the **مَتْنَانِ**: or two portions of flesh at the root of the **وِرْكَانِ**: (TA:) pl. **مَأْكِمٌ**. (S, K.) Lh mentions the saying, **إِنَّهُ لَعَظِيمُ الْمَأْكِمِ** [Verily he is big in the hinder parts]; as though they called every portion thereof **مَأْكِمٌ**. (TA.) And one says in reviling a person, **يَا أَبْنُ أَحْمَرَ الْمَأْكِمَةِ**, meaning *O son of him who is red in the سِفْلَةِ*. (TA.)

مُؤَكِّمَةٌ: see what follows.

مُؤَاكِمَةٌ [in the CK, erroneously, **مُؤَاكِمَةٌ**] and **مُؤَاكِمَةٌ** *She who is large in the مَأْكِمَاتِ*. (K.)