

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

أَكْوَةَ: see what next follows.

أَكْبِيلُ and **أَكْبِيلٌ** and **أَكْبِيلَةٌ**, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for **أَكْبَلَةٌ**, (TA,) a word of a bad dial., (K, TA,) and **مَأْكُولٌ** and **مَأْكُولٌ**, (K, TA, [in some copies of the former of which, instead of **مَأْكُولِ** and **مَأْكُولِ**, meaning, as is said in the TA, **وَهِيَ قَبِيحَةٌ وَالْمَأْكُولِ وَالْمَأْكُولِ**, we find **وَهِيَ قَبِيحَةٌ وَالْمَأْكُولِ وَالْمَأْكُولِ**]) *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 like.* (K, TA.) — And the first two words, (K,) or **أَكْبِيلَةٌ 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 **أَكْوَةَ**.

أَكْلٌ: see **أَكُولٌ**.

أَكِيلٌ *Eating; or an eater; as also* **أَكِيلٌ**: pl. **أَكِيلَةٌ**. (S, K.) You say, **هُمْ أَكِيلَةٌ رَأْسٌ** [lit. They are eaters of a head]; meaning † they are few; one head satisfying their stomachs. (S.) — **أَكِيلَةُ النَّحْمِ** (K, TA.) *† 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, **الْأَكِلُ**], *† The king.* (K, TA.) [Opposed to **الْمَأْكُولُ**, q. v.] — **أَكِيلُ الرَّبَا** † [The receiver of usury]: occurring in a trad., in which it is said, **لَعَنَ أَكِيلُ الرَّبَا وَمُؤَكِّلُهُ** † [The receiver of usury is cursed, and the giver thereof]. (TA.)

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

أَكِيلٌ [app. a pl. of pauc. of **أَكِيلٌ**, q. v., and of **أَكِيلٌ**, agreeably with analogy,] † The [grants termed] **مَأْكَلِ** of kings; (K;) their **طَعْمِ** [pl. of **أَكِيلَةٌ**, explained above, voce **أَكِيلَةٌ**]. (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 مَرْبَاعِ [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 **مَتَعَدٌ**, (TA,) [an inf. n. of **أَكِيلٌ**, q. v.: — and also signifying] *Gain.* (S, TA.) — [Also *A place, and a time, of eating: pl. مَأْكَلٍ.*]

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

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

مَأْكَلَةٌ and **مَأْكَلَةٌ**: see **أَكِيلٌ**: — and for the former, see also **أَكِيلَةٌ**, 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 **أَكِيلٌ**, [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** and **مَأْكَلَةٌ** † [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — [The pl. is **مَأْكَلٍ**: of which see an ex. voce **أَكِيلٌ**.]

مَأْكَلَةٌ: see the paragraph next preceding, throughout.

مَأْكَلَةٌ *Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the kind called] صَحْفَةٌ, (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] بَرْمَةٌ. (K.)*

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

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

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

مَأْكَلٌ: see what next precedes.

اكل

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

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

أَكْمَرٌ: 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 تَمْرٌ in its series of pls.; for its sing. [or n. un.] is أَكْمَةٌ, and the pl. of this [or the coll. gen. n.] is إِكْمَارٌ, and the pl. of this is أَكْمَرٌ, and the pl. of this is أَكْمَارٌ, and the pl. of this is أَكْمِيمٌ [or أَوَاكِيمُ?]. (MF in art. تَمْر.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, **جُسْتَمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا** [in which I think the first word to be a mistranscription, for جُسْتَمُونِي, 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** *لا تبلى عليّ*, meaning † *Publish not what is secret of thine affair.* (TA.)*

مَأْكَمٌ and **مَأْكَمٌ**: see what next follows.

مَأْكَمَةٌ, (El-Farábee,) or **مَأْكَمَةٌ**, (S,) or both, and **مَأْكَمَةٌ** and **مَأْكَمَةٌ**, (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 وِرْكِ [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 عَجْرِ [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 عَجْبِ [or rump-bone] and the مَتْنَانِ: or two portions of flesh at the root of the وِرْكَانِ: (TA:) pl. مَأْكَمٌ. (S, K.) Lh mentions the saying, **إِنَّهُ لَعَظِيمُ الْمَأْكَمِ** [Verily he is big in the hinder parts]; as though they called every portion thereof **مَأْكَمٌ**. (TA.) And one says in reviling a person, **يَا أَبْنَ أَحْمَرَ الْمَأْكَمَةِ**, meaning *O son of him who is red in the سَفَلَةِ.* (TA.)*

مُؤَكَّمَةٌ: see what follows.

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