

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust*, or *earth*; syn. تَرَاب: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, i. q. أَبْدٌ [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be أَبْدٌ, i. e. remaining constantly, &c.]. (K.)

أَخْذَ فُلَانْ تَرَبَّةً Such a one took what was like a road, to tread it. (K, *TA.)

مَرَاتِبٌ, and its pl. رَبَّةٌ, in six places. — Accord. to Aṣ, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the *upper part thereof* مَرَاتِبٌ in mountains and in deserts صَاهِرٌ are [structures such as are termed] أَعْلَامٌ [pl. of عَلْمٌ, q. v.,] upon which are stationed (تَرَبَّةٌ) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys*. (TA from a trad.) — And the sing., *Any difficult station or position*. (M.) — See also تَسْ, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رَجَّ

1. رَجَّ, inf. n. رَجَّ: see 4. — رَجَّ, (K,) or رَجَّ فِي مَنْطَقَةٍ, (S, A, Mṣb,) aor. =, (Mṣb, K,) inf. n. رَجَّ, (Mṣb, TA,) † *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A, *Mṣb, K;) as also أَرْتَجَ عَلَيْهِ, (A, K,) and أَسْرَرَ عَلَيْهِ, and أَرْتَجَ عَلَيْهِ. (K.) You say, أَرْتَجَ عَلَى الْقَارِئِ, (S, Mgh, Mṣb,) and عَلَى الْخَطِيبِ, (Mgh,) † *The reader, or reciter, (S, Mgh, Mṣb,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mṣb,) as though he were prevented doing so, (Mṣb,) or as though a thing were closed against him like as a door is closed; (S;) or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh;) from أَرْتَجَ الْبَابَ: (Mgh, Mṣb: [see 4:]), and أَرْتَجَ عَلَيْهِ signifies the same: (S: [in my copy of the Mṣb, "أَرْتَجَ, of the same measure as اقتيل, in the pass. form:" but this is evidently a mistranscription, for أَرْتَجَ, of the same measure as أَفْتَلَ: one should not say أَرْتَجَ عَلَيْهِ: (S: [but it seems that those who pronounced the verb with teshdeed said أَرْتَجَ: see art. رَجَّ:]:]) this is sometimes said; but some disallow it: (Mṣb:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mgh.) You say also, صَدَّ الْمِنْبَرَ فَأَرْتَجَ عَلَيْهِ. (K.)* — He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-

tied. (A.) And أَرْتَجَ عَلَى فُلَانْ: Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And فِي كَلَامِهِ رَتَاجٌ: In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) — رَتَاجٌ, inf. n. هُوَ رَتَاجٌ, He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly. (K, TA.)

4. رَجَّ, (S, A, Mgh, Mṣb, K,) inf. n. رَجَّ وَرَتَاجٌ: (Mṣb;) and رَتَاجٌ, (K,) inf. n. رَتَاجٌ;

but Aṣ allows only the former verb; (TA;) i. q. أَغْلَقَهُ, [which means *He locked the door, and also he shut, or closed, the door*, but the former appears to be the signification here intended, from what follows,] (S, A, Mgh, Mṣb, K,) so as to make it fast, or firm: (A, Mgh, Mṣb:) so says Az, after Lth: and, by extension of the signification, *he shut, or closed, the door, without locking it.* (Mgh.) It is said in a trad., إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصْلَى الظَّهِيرَةُ, (Mgh, * and "Jāmī' es-Sagheer" of Es-Suyooṭee,) i. e. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.)

— [Hence,] أَرْتَجَ عَلَيْهِ الْأَمْرُ: + *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. إِسْتَهْمَمَ عَلَيْهِ.* (TA in art. رَجَّ) — See also 1, in four places. — [Hence also,] أَرْتَجَتْ: She (a camel) closed her womb against the seed (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — And + *She (an ass) became pregnant.* (K.) — And + *She (a hen) had her belly full of eggs.* (S, A, *K.) — Also أَرْتَجَتْ: It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water, (K, TA,) and the voyager upon it found no way of escape from it. (TA.) — + *It (snow) was continual, and covered [the land].* (K.) — + *It (abundance of herbage) was universal over the land,* (K, TA,) leaving no part thereof wanting. (TA.) And أَرْتَجَتِ السَّنَةُ: + *The year of drought involved every part in sterility,* (K, TA,) so that man found no way of escape. (TA.)

8: see 1, in two places.

10: see 1, second sentence.

+ سَكَّةٌ رَتَاجٌ: [A street that is closed;] that has no place of egress. (A, K.) مَانْ رَتَاجٌ: Property to which there is no access; (A, TA;) contr. of طَلْقٌ, (K, TA,) which is likewise with kṣr; (TA;) [in the CK طَلْقٌ;] as also غَلْقٌ. (K, TA.)

رَتَاجٌ: see what next follows.

رَتَاجٌ A door: (TA:) or a great door; (S, Mgh, Mṣb, K;) as also رَتَاجٌ: (S, A, K:) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket: (S, K:) or it signifies also a door that is locked, or shut or closed: (Mṣb:) pl. رَتَاجٌ and رَتَاجٌ, and, accord. to MF, أَرْتَاجٌ, but this is irreg., and he has given no

[رَتَاجُ الْكَعْبَةِ] authority for it. (TA.) Hence [The door of the Kaqbeh]: (S, TA:) and [the Kaqbeh itself]: (A, *TA:) and [hence also] is [a name of Mekkeh. (K, TA.) occurring in a trad., (Mgh, TA,) means, (A, Mṣb, TA,) or is said to mean, (Mgh,) + *He made his property, or cattle, a votive offering to be taken to the Kaqbeh;* (A, Mgh, Mṣb;) not the door itself; (Mgh;) the Kaqbeh being thus called because by the door one enters it. (TA.) — Also [The part of the womb that closes upon the fetus; as being likened to a door. (L.) — أَرْضُ ذَاتِ رَتَاجٍ occurs in a trad. [app. as meaning + *A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks:* see رَتَاجٌ, of which رَتَاجٌ may be a coll. gen. n.]. (TA.) — نَاقَةٌ رَتَاجُ الصَّلَاةِ + *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.].* (K.)

رَتَاجٌ sing. of رَتَائِجٌ, which signifies *rocks.* (K.) — Also Any narrow شَبَقٌ [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)

رَتَاجٌ مَرْتَجٌ A door, and a chamber, or house, locked, or shut or closed, (Mugh,) so as to be made fast, or firm. (A.)

رَتَاجٌ مَرْتَجٌ, applied to a she-camel, + *Pregnant;* because the mouth of her womb becomes closed against the seed of the stallion: (T, A, *TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِيجٌ and مَرَاتِجٌ. (A, TA.)

رَتَاجٌ مَرْتَجٌ A thing with which a door is closed, or made fast; syn. مَغْلَقٌ; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbād, TA in art. عَرِبَضٌ)

رَتَاجٌ مَرَاتِيجٌ Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.)

رَتَعَ

1. رَتَعَ, aor. =, inf. n. رَتَاعٌ (S, Mṣb, K) and رَتَاعٌ (Mṣb, K) and رَتَاعٌ (IAqr, K,) He (a beast) pastured at pleasure; (Mṣb;) he (a beast, S, TA) ate (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasture, by day, (TA,) amid abundance of herbage, and plenty: (K:) or + he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters: (Lth, K, TA:) or + he ate (IAqr, K) and drank (K) with great greediness. (IAqr, K.) In its primary acceptation, it is said of a beast. (TA.)

— It is metaphorically said of a man, as meaning + *He ate much;* accord. to El-Iṣbahāne in the Mufradāt, and the A and the B. (TA.) — You say, + *رَتَاعَ فُلَانْ فِي مَالِ فُلَانْ*: Such a one acted as he pleased in eating and drinking the property of such a one. (TA.) — And خَرَجَنَا نَلْعَبُ وَرَتَاعُ: And we went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves, and playing,