

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. *تُرَابٌ*: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, i. q. *أَبَدٌ* [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be *أَبَدٌ*, i. e. remaining constantly, &c.]. (K.)

أَخَذَ فُلَانٌ تَرْتَبَةً Such a one took what was like a road, to tread it. (K, TA.)

مَرْتَبَةٌ, and its pl. *مَرَاتِبٌ*: see *رَتَبَةٌ*, 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 *مَرَاتِبُ* in mountains and in deserts (*صَحَارٍ*) are [structures such as are termed] *أَعْلَامٌ* [pl. of *عَلَمٌ*, q. v.,] upon which are stationed (*تَرْتَبٌ*) 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 *رَتَبٌ*, 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.*]

رتج

1. *رَتَجَ*, inf. n. *رَتَجٌ*: see 4. = *رَتَجَ*, (K,) or *رَتَجَ*, (S, A, Mṣb,) aor. =, (Mṣb, K,) inf. n. *رَتَجٌ*, (Mṣb, TA,) † *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A, *Mṣb, K;) as also *رَتَجَ عَلَيْهِ*, (A, K,) and *أَسْرَجَ عَلَيْهِ*, and *أَسْرَجَ عَلَيْهِ*, (K.) You say, *رَتَجَ عَلَى الْقَارِي*, (S, Mgh, Mṣb,) and *على الخطيب*, (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 *رَتَجَ الْبَابَ*: (Mgh, Mṣb: [see 4:]) and *رَتَجَ عَلَيْهِ* signifies the same: (S: [in my copy of the Mṣb, “ارتج, of the same measure as اقتبل, in the pass. form:” but this is evidently a mistranscription, for *أَسْرَجَ*, of the same measure as *أَقْتَبَلَ*:]) one should not say *رَتَجَ عَلَيْهِ*: (S: [but it seems that those who pronounced the verb with teshdeed said *أَسْرَجَ*: see art. رَج:]) 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, *صَعِدَ الْمَنْبَرُ فَأَسْرَجَ عَلَيْهِ*, † *He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-**

*tied. (A.) And *أَسْرَجَ عَلَى فُلَانٍ* † Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And *فِي كَلَامِهِ رَتَجٌ* † In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) = *رَتَجَ*, inf. n. *رَتَجَانٌ*, *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. *ارْتَجَ الْبَابَ*, (S, A, Mgh, Mṣb, K,) inf. n. *ارْتَجٌ*; (Mṣb;) and *رَتَجَهُ*, (K,) inf. n. *رَتَجٌ*; 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 تَفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلِّيَ الظُّهْرُ*, (Mgh, * and “Jami' es-Sagheer” of Es-Suyootee,) 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,] *أَسْرَجَ 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. اسْتَهْمَرَ عَلَيْهِ. (TA in art. بهمر.)* — See also 1, in four places. — [Hence also,] *أَسْرَجَتْ* † *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 *أَسْرَجَ* † *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 *أَسْرَجَتْ 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 رَتَجٌ † [A street that is closed;] that has no place of egress. (A, K.) *مَالٌ رَتَجٌ* † *Property to which there is no access; (A, TA;) contr. of *طَلْقٌ*, (K, TA,) which is likewise with *كسر*; (TA; [in the CK *طَلْقٌ*];) as also *غَلَقٌ*. (K, TA.)*

رَتَجٌ: see what next follows.

رَتَجٌ A door: (TA:) or a great door; (S, Mgh, Mṣb, K;) as also *رَتَجٌ*: (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. *رَتَجٌ* and *رَتَائِجٌ*, and, accord. to MF, *أَرْتَاجٌ*, but this is irreg., and he has given no

authority for it. (TA.) Hence *رَتَاجُ الْكَعْبَةِ* [The door of the Kaqbeh]: (S, TA:) and † *the Kaqbeh itself*: (A, *TA:) and [hence also] *الرَّتَاجُ* is † a name of Mekkeh. (K, TA.) *رَتَاجٌ فِي رَتَاجٍ* *جَعَلَ مَالَهُ فِي رَتَاجٍ الْكَعْبَةِ*, (A, Mgh, Mṣb, 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.)* — *أَرْضٌ ذَاتُ 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 رَتَاجَةٌ*, of which *رَتَاجٌ* may be a coll. gen. n.]. (TA.) = *رَتَاجَةٌ* sing. of *رَتَائِجٌ*, which signifies *Rocks. (K.)* — Also *Any narrow* *شُعْبٌ* [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)

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

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. *مَرَاتِجٌ* and *مَرَاتِجٌ*. (A, TA.)

مَرَاتِجٌ A thing with which a door is closed, or made fast; syn. *مُغْلَقٌ*; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbád, TA in art. عريض.)

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

رتع

1. *رَتَعَ*, aor. =, inf. n. *رَتَوْعٌ* (S, Mṣb, K) and *رَتَعَ* (Mṣb, K) and *رَتَاغٌ*, (IAṣr, 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 pasturage, 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 (IAṣr, K) and drank (K) with great greediness. (IAṣr, 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-Iṣbahānee in the Mufradát, and the A and the B. (TA.) — You say, *رَتَعَ فُلَانٌ فِي مَالِ فُلَانٍ* † *Such a one acted as he pleased in eating and drinking the property of such a one. (TA.)* — And *وَرَتَعْنَا* and *وَرَتَعْنَا نَلْعَبُ وَنَرْتَعُ* † *We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves, and playing,*