

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

مَرْتَبَةٌ, and its pl. *مَرَاتِبٌ*: see *رُتْبَةٌ*, in six places. — Accord. to Aq, 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 (*صَحَابٌ*) are [structures such as are termed] *أَعْلَامٌ* [pl. of *عَلَمٌ*, q. v.,] upon which are stationed (*تُرْتَبُ*) 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 *رُتْبَةٌ*, 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 فِي مَنْطِقِهِ*, (S, A, Mgh, K,) aor. *رَتَجَ*, (Mgh, K,) inf. n. *رَتَجٌ*, (Mgh, TA,) *He was, or became, impeded in his speech, unable to speak, or tonguetied*; (S, A, Mgh, K;) as also *أُرْتَجَ عَلَيْهِ*, (A, K,) and *أُسْتُرْتَجَ عَلَيْهِ*, and *أُرْتَجِيَ عَلَيْهِ*. (K.) You say, *أُرْتَجِيَ عَلَى الْقَارِي*, (S, Mgh, Mgh,) and *على الخطيب*, (Mgh,) *He reader, or reciter, (S, Mgh, Mgh,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mgh,) as though he were prevented doing so, (Mgh,) 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 *أُرْتَجَ الْبَابُ*: (Mgh, Mgh: [see 4:]) and *أُرْتَجِيَ عَلَيْهِ* signifies the same: (S: [in my copy of the Mgh, "ارتج, of the same measure as اقبل, in the pass. form:" but this is evidently a mistranscription, for *أُرْتَجِيَ*, of the same measure as *أَقْتَلُ*:] one should not say *أُرْتَجِيَ عَلَيْهِ*: (S: [but it seems that those who pronounced the verb with teshdeed said *أُرْتَجِيَ*: see art. *رج*:] this is sometimes said; but some disallow it: (Mgh:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mgh.) You say also, *صَعِدَ الْمَنْبَرُ فَأُرْتَجِيَ عَلَيْهِ*, and *was, or became, impeded in his speech, unable to speak, or tongue-**

ted. (A.) And *أُرْتَجِيَ 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 الْبَابُ*, (S, A, Mgh, Mgh, K,) inf. n. *ارْتَجَ*; (Mgh;) and *رَتَجَهُ*, (K,) inf. n. *رَتَجٌ*; but Aq 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, Mgh, K,) so as to make it fast, or firm: (A, Mgh, Mgh:) 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,] *أُرْتَجِيَ 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. اسْتَبْهَرَ عَلَيْهِ.* (TA in art. *بهر*.) — See also 1, in four places. — [Hence also,] *أُرْتَجَتْ* *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 *أُرْتَجَ* *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 *أُرْتَجَتْ 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.

سِتَّةٌ 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 *طَلِقٌ*, (K, TA,) which is likewise with *كسر*; (TA; [in the CK *طَلِقٌ*];) as also *غَلِقٌ*. (K, TA.)

رَتَجٌ: see what next follows.

رَتَاةٌ *A door*: (TA:) or a great door; (S, Mgh, Mgh, 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: (Mgh:) pl. *رَتَاةٌ* and *رَتَاةٌ*, and, accord. to MF, *أُرْتَاةٌ*, but this is irreg., and he has given no

authority for it. (TA.) Hence *رَتَاةُ الْكَعْبَةِ* [The door of the Ka'abah]: (S, TA:) and *رَتَاةُ الْكَعْبَةِ* itself: (A, TA:) and [hence also] *الرَتَاةُ* is a name of *Mekkeh*. (K, TA.) *رَتَاةٌ فِي رَتَاةٍ*, (A, Mgh, Mgh, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) *He made his property, or cattle, a votive offering to be taken to the Ka'abah; (A, Mgh, Mgh;) not the door itself; (Mgh;) the Ka'abah being thus called because by the door one enters it.* (TA.) — Also *رَتَاةٌ* *The part of the womb that closes upon the fetus; as being likened to a door.* (L.) — *أَرْضٌ ذَاتُ رَتَاةٍ* 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 رَتَاةٌ*, of which *رَتَاةٌ* may be a coll. gen. n.]. (TA.) — *رَتَاةٌ نَاقَةٌ* *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.].* (K.)

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

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

مُرْتَجٌ, 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. *مَرَاتِبٌ* and *مَرَاتِبٌ*. (A, TA.)

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

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

رتج

1. *رَتَجَ*, aor. *رَتَجَ*, inf. n. *رَتَجٌ* (S, Mgh, K) and *رَتَجَ* (Mgh, K) and *رَتَاةٌ*, (IAqr, K,) *He (a beast) pastured at pleasure; (Mgh;) 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 (IAqr, K) and drank (K) with great greediness. (IAqr, K.) In its primary acceptance, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning *He ate much*; accord. to El-Ishbahánee in the *Mufradát*, and the A and the B. (TA.) — You say, *رَتَجَ فُلَانٌ فِي مَالِ فُلَانٍ* *Such a one acted as he pleased in eating and drinking the property of such a one.* (TA.) — And *وَرَتَجْنَا وَنَرْتَجُ* *We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves, and playing,**