

or *sporting*. (S, TA.)* It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) **أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ** [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and **يَرْتَعُ وَيَلْعَبُ** that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) **يَرْتَعُ وَيَلْعَبُ**, (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — And it is said in a trad., **مَنْ يَرْتَعُ حَوْلَ الْحَيِّ يُوْشِكُ أَنْ يُخَالِطَهُ**, i. e.

† **He who goes round about [the prohibited place of pasturage will soon enter into it].** (TA.) — And in another trad., **إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا**, meaning † [When ye pass by a scene of] the commemoration of the praises of God, enter ye therein; the entering therein being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. **ارتع** He put his camels [to pasture at pleasure; (see 1;) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or he pastured his camels, or put them to pasture, by themselves. (TA.) See the ex. in the Kur-án cited above. — Hence, † **He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pasturage.** (TA.) — **It** (a party of men) **lighted upon abundance of herbage, and pastured.** (TA.) — **It** (rain) **produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty.** (S, Mgh, K.) — **ارتعت الأرض** The land became abundant in herbage. (TA.)

رتغ [app. an inf. n., of which the verb (رتغ) is not mentioned, and perhaps not used,] The leading a plentiful and pleasant and easy life. (TA.) [See also رتعة.]

مرتغ sing. of رتغون, q. v. voce **مرتغ**: — and applied to herbage: see مرتع.

رتعة Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of ampleness in respect thereof: (K:) a subst. from ل. (TA.) Hence the prov., **الرَّتْعَةُ وَالْقَيْدُ**, and **الرَّتْعَةُ**; (K:) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning **الخضب**: said by 'Amr Ibn-As-Sa'ak: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

رتعة: see what next precedes.

رتاغ One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another. (TA.)

رتاغ A camel, (S, K,) or beast, pasturing at his pleasure; (Mgh;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K:) [part. n. of ل, q. v.:] pl. **رتاغ** (S, Mgh, K) and **رتغ** and **رتوغ** (K.) — You say also **قَوْمٌ رَاتِعُونَ** (S.) See مرتع.

رأيت أرتاغاً من الناس I saw a multitude of men. (Sgh, K.)

مرتع A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure; (Mgh;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. **مرتاع**. (Mgh.) — [And Pasture itself:] one says, **أَكَلُوا مَرْتَعِ الْأَرْضِ** [They consumed, or ate, the pasture of the land]. (M in art. ردم.)

مرتغ One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty. (TA.) — † **A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire.** (K, TA.) You say also **قَوْمٌ مَرْتِعُونَ** † **رَاتِعُونَ**, meaning † **A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. مَخَاصِبُ**; and **قَوْمٌ رَتِعُونَ**, after the manner of a rel. n., like **طَعِمَ**: and in like manner **رتغ** is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — **Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty.** (S, Mgh.) — **أرض مرتعة** Land in which the beasts eagerly desire to satiate themselves. (Sh.)

رتى

1. **رتى**, aor. ر (S, L, Mgh) and ر, (L,) inf. n. **رتى**, (S, M, L, Mgh, K,) **He closed up, (M, Mgh, TA,) and repaired, (M, TA,) a rent: (S, M, Mgh, TA:) [he sewed up, or together: see رتاق:]** **رتى** is the contr. of **الفتى**. (S, K.) — [Hence,] one says, **رَتَى قَتْمَرٌ**, meaning † [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA.) — **رَتَتْ**, aor. ر, (IKoot, Mgh, TA,) inf. n. **رتى**, (S, Mgh, Mgh, TA,) in the K, erroneously, **رتعة**, (TA,) **She was,**

or became, such as is termed **رَتَقًا**; (IKoot, S, Mgh, Mgh, K;) said of a woman, (S, Mgh, Mgh, K,) or of a girl, and also of a camel. (IKoot, Mgh.)

8. **ارتى** It was, or became, closed up, (S, Mgh, K,) [and repaired; and sewed up, or together;] said of a rent: (S, Mgh:) and also of the vulva of a woman. (S, TA.)

رتى i. q. **مرتوق** [and **مرتوقة**, &c., being originally an inf. n.; i. e. Closed up, and repaired; applied to a rent; and so **رتى**]. (TA.) **كَانَتْ رَتَقًا فَتَقَنَاهَا**, in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from **الرتق** as the contr. of **الفتق**: (S:) accord. to Ibn-'Arafah, it means they were closed up, without any interstice, and we rent them by the rain and by the plants: accord. to Az, it means they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that **رَتَقًا** is for **رَتَى**: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read **رَتَقًا**, for **رَتَقًا**, meaning **مرتوقًا**. (Bd.)

رتى: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of **رتعة**, syn., accord. to the copies of the K, with **رتبة**, but correctly with **رتبة**, which signifies The space between [any two of] the fingers: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رتعة: see what next precedes.

رتقا, applied to a woman, (AHeyth, S, Mgh, Mgh, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] **Impervia coeunti**; (S, Mgh, K;) having the meatus of the vagina closed up: (S, Mgh:) or having no aperture except the **مَبَال** [or meatus urinarius]: (Lth, Mgh, K:) or having the **فَرْج** so drawn together that the **ذَكَر** can hardly, or not at all, pass. (AHeyth.)

رتاق [A garment composed of] two pieces of cloth sewed together (**بِرْتَقَانٍ**) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

جَارِيَةٌ بَيْضَاءُ فِي رَتَاقٍ
تُدِيرُ طَرَفًا أَكْحَلَ الْبَاقِي

[A fair girl in a رتاق, turning about eyes black in the inner angles.] (Lth, S.)*

رتوق Inaccessableness, or unapproachableness; (منعة, [in some copies of the K, المنعة is erroneously put for رتعة,]) and might; and high, or elevated, rank. (Ibn-'Abbád, K, TA.)

راتى [for **رَاتَى**] Clouds closing up, or coalescing. (AHeyth, TA.) — **هُوَ الْفَاتَى الرَّاتِي** † **He is the possessor of command or rule, so that he**