

4. ارتَم, inf. n. ارتَم, [app. *He tied a رَتِمْ*, q.v.]. (T.) رَتِمْ, also, as an inf. n., [i. e. of رَتِمْ] signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something.* (KL.) — And رَتِمْ, (inf. n. as above, S,) *He tied upon his (a man's, T, S, Mgh) finger a thread, or string, such as is termed رَتِمْ.* (T, S, M, Mgh, K.) — Also *He (a young camel) bore fat in his hump.* (K.)

5: see what next follows.

8. ارتَم, (Mgh, K,) or ارتَم برَتِمْ, (M, TA,) and رَتِمْ, (M, K,) *He had a thread, or string, such as is termed رَتِمْ or رَتِمْ tied upon his finger.* (M, Mgh, K.)

مَرْتُومٌ (S, M, K) and رَتِمْ (M, K) and مَرْتُومٌ (S, K) signify the same; i. e. *Broken*: (S, M, K:) and *bruised, or crushed*, (M, K, TA,) much: (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says,

* لَأَصْبَحَ رَتْمًا دَقَّاقَ الْحَصَى *
* مَكَانَ النَّبِيِّ مِنَ الْكَالِبِ *

(S, in the present art.,) i. e. *It (referring to a mountain called الصَّاقِب) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib.* (S in art. نبو. [But there are other explanations of النَّبِيِّ and الْكَالِبِ as here used. In the T, in art. رَتِمْ, a different reading is given: رَتْمًا.] — See also رَتِمْ. — [Freytag, misled by the CK, has assigned to رَتِمْ a signification that belongs to رَتِمْ.]

رَتِمْ [applied in the present day to The shrub broom; to several species thereof: *spartium monospermum* of Linn.: *genista rætam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium*: (Forskål, Flora Aegypt. Arab., p. lvi.) and *phalaris setacea*: (Idem, p. lx.:)] a species of plant: (T:) or a species of tree; (Mgh;) or so رَتِمْ; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AHn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رَتِمْ: (AHn, T, K, TA: [see this word voce رَتِمْ: in the CK, in the present instance, erroneously written رَتِمْ]) and so رَتِمْ: (AHn, T:) *its flower is like the خَبَرِي [or yellow gilliflower], and its seed is like the lentil: each of these (i. e. the flower and the seed, TA) strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica (عَرَقُ النَّسَا); and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [pustules called] دَمَامِيل.* (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Aq; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called رَتِمْ, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] is called الرَتِمْ [in the CK, erroneously, الرَتِمْ] and رَتِمْ: (K:) or this is what is meant by رَتِمْ: (M:) or this [action] is what is meant

by تَعْقَادُ الرَتِمْ in the following verse: (Aq, ISk, T, Mgh:) but IB says that الرَتَائِمُ [pl. of رَتِمْ] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَتِمْ meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هَلْ يَنْفَعُنَا الْيَوْمَ إِنْ هَمَّتْ بِهِمْ *
* كَثْرَةُ مَا تُوَصَّى وَتَعْقَادُ الرَتِمْ *

[Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T, S, Mgh.) — See also رَتِمْ, in two places. — Also A [leathern water-bag such as is called] مَزَادَة that is filled (IAq, T, K) with water: (IAq, T:) or a [waterskin such as is called] مَزَاد. (M, TT.) — And A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. مَحَجَّة. (IAq, T, K.) — And Suppressed, low-sounding, occult, or secret, speech or language. (IAq, T, K.) — And Perfect shame or sense of shame or pudency. (IAq, T, K.)

رَتِمْ: see رَتِمْ.

رَتِمْ: see رَتِمْ [of which it is the n. un.]: — and see also رَتِمْ.

رَتْمَة A she-camel that eats the plant called الرَتِمْ, and keeps to it, and is fond of it. (K, TA.) — And That carries the filled مَزَادَة (K, TA) called رَتِمْ. (TA.)

رَتَامٌ A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)

رَتِمْ: see رَتِمْ: — and see also رَتِمْ. — Also A slow pace. (K.)

رَتِمْ (T, S, M, Mgh, K) and رَتِمْ (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or رَتِمْ (S, K, [in one copy of the S written رَتِمْ, and in my copy of the Mgh without any syll. signs,] A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, رَتَائِمُ (S, M, Mgh, K) and رَتَامٌ (M, K;) and [coll. gen. n.] of the second, رَتِمْ (M, IB;) and of the third, [if it be correct,] رَتِمْ (K: in the CK رَتِمْ:) IAq says that رَتِمْ signifies the thread, or string, for reminding; but others say رَتِمْ: Lth says that رَتِمْ signifies a thread, or string, that is tied upon the finger, or upon the

signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce رَتِمْ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَتَائِمُ [upon the fingers] is forbidden in a trad.: and it is said that الرَتَائِمُ بِالرَتَائِمِ مُسْتَهْدَفٌ لِلرَتَائِمِ [He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings]. (TA.) — See also رَتِمْ, in four places.

رَتَائِمُ [a pl. of which the sing. is not mentioned], like سُكَارَى, Persons affected with swooning from eating the plant called الرَتِمْ. (K.)

رَتَائِمُ عَلَى هَذَا الْأَمْرِ means *He ceased not to be constantly occupied in this affair*: (T, M, K, TA:) Yaḥkoob asserts that the رَتَائِمُ is a substitute [for رَتِمْ], though رَتِمْ does not occur in the sense of رَتِمْ: (M, TA:) IJ says that this may be the case, or that the word may be from الرَتِمْ and الرَتِمْ. (TA.) [See also رَتَائِمُ: and see رَتِمْ, below.]

أَرْتَمُ [app. *Having his nose broken.* — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad.: or, as some relate it, أَرْتَمُ [q. v.]. (TA.)

رَتِمْ and رَتِمْ Continual, or constant, evil: (K, TA:) the ر is a substitute for the ب of رَتِمْ; and the former ت is augmentative, because there is no word like جَعْفَر consisting of radical letters. (TA.) [See also رَتَائِمُ, above.]

رَتِمْ: see رَتِمْ.

رث

1. رَثَتْ (T, S, M, &c.) sec. pers. [رَثَتْ and رَثَتْ (Mgh,) aor. = (T, S, M, K) and = (M) and = (Mgh, TA,) the last being of رَثَ of the class of قَرَب, (Mgh,) inf. n. رَثَاة (S, M, A, Mgh, Mgh, K) and رَثَاة (M, Mgh, K;) and رَثَتْ (S, M, Mgh, K;) both authorized by AZ; the latter at first disallowed by Aq, but afterwards allowed by him; (M;) *It was, or became, old, and worn out*; (T, S, M, A, Mgh, Mgh;) and *mean, or bad*; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Mgh,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he, or it, was, or became, threadbare, shabby, or mean.* (M, K:) said of a man, it has for its aor. يَرَثُ, and inf. n. رَثَاة (M.) رَثَاة الهَيْئَةِ means *An old, worn-out, state of garb or apparel; and a bad condition.* (Mgh.) And you say, فِي هَيْئَةِ رَثَاةٍ *In his garb, or apparel, is threadbareness, shabbiness, or meanness.* (S.) And رَثَتْ هَيْئَةُ الشَّخْصِ, and رَثَتْ, + *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable.* (Mgh.) [And رَثَ الرَّجُلُ + *The man was, or became, old, and worn out; or weak,*