

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

5: see what next follows.

8. ارتتم, (Mgh, K,) or ارتتم برتمة or برتمة, (M, TA,) and ترتم, (M, K,) *He had a thread, or string, such as is termed رتمة or رتمة tied upon his finger.* (M, Mgh, K.)

مرتموم, (S, M, K) and رتم, (M, K) and رتم (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,

* لأصبح رتمًا دقاق الحصى *
 * مكان النبي من الكالب *

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

رتم [applied in the present day to The shrub broom; to several species thereof: *spartium monospermum* of Linn.: *genista rætam* of Forsk.: (Delile, Flor. Egypt. Illustr., no. 657:) *spartium*: (Forskål, Flora Egypt. Arab., p. lvi.) and *phalaris setacea*: (Idem, p. lx.:)] *a species of plant:* (T:) or *a species of tree;* (Mgh;) or so رتمة; 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 رتم: (AHn, T, * K, * TA: [see this word voce رتمة: in the CK, in the present instance, erroneously written رتم:] and so رتمة: (AHn, T:) *its flower is like the خيري [or yellow gillflower], 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 (عرق النسأ); 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] دماميل.* (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 Aḡ; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called رتم, (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 الرتم [in the CK, erroneously, الرتم] and رتمة: (K:) or this is what is meant by رتمة: (M:) or this [action] is what is meant by رتم in the following verse: (Aḡ, ISk, T, Mgh:) but IB says that الرتم [pl. of رتمة] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرتم meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هل ينفعنك اليوم إن همت بهن *
 * كثرة ما توصى وتعاقد الرتم *

[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 رتمة, in two places. — Also *A [leathern water-bag such as is called] مزادة that is filled (IAḡr, T, K) with water: (IAḡr, T:) or a [waterskin such as is called] مزاد. (M, TT.) — And *A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. محجة. (IAḡr, T, K.) — And *Suppressed, low-sounding, occult, or secret, speech or language. (IAḡr, T, K.) — And *Perfect shame or sense of shame or pudency. (IAḡr, T, K.)****

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

رتمة A she-camel that eats the plant called الرتم, and keeps to it, and is fond of it. (K, TA.) — And *That carries the filled مزادة (K, TA) called رتم. (TA.)*

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

رتيم: see رتم: — and see also رتمة. — Also *A slow pace.* (K.)

رتمة (T, S, M, Mgh, K) and رتمة (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or رتمة (S, K, [in one copy of the S written رتمة, 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, رتام (S, M, Mgh, K) and رتام; (M, K;) and [coll. gen. n.] of the second, رتم; (M, IB;) and of the third, [if it be correct,] رتم: (K: in the CK رتم:) IAḡr says that رتم signifies the thread, or string, for reminding; but others say رتمة: Lth says that رتم 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 رتم 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 رتام [upon the fingers] is forbidden in a trad.: and it is said that *المستذكر بالرتامير المستهدف للشتائم [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 رتم, in four places.*

رتامى [a pl. of which the sing. is not mentioned], like سكارى, *Persons affected with swooning from eating the plant called الرتم. (K.)*

ما زال رتمًا على هذا الأمر means *He ceased not to be constantly occupied in this affair:* (T, M, K, * TA:) Yaḡkoob asserts that the م of رتم is a substitute [for ب], though رتم does not occur in the sense of رتب: (M, TA:) IJ says that this may be the case, or that the word may be from رتمة and رتمة. (TA.) [See also راتب: and see رتم, below.]

أرتم [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, أرتم [q. v.]. (TA.)*

رتمة and رتمه *Continual, or constant, evil:* (K, TA:) the م is a substitute for the ب of رتب; and the former ت is augmentative, because there is no word like جعفر consisting of radical letters. (TA.) [See also رتم, above.]

رتم: see مرتموم.

رث

1. رثت (T, S, M, &c.) sec. pers. [رثت and رثت and رثت (Mḡb,) aor. - (T, S, M, K) and - (M) and - (Mḡb, TA,) the last being of رث of the class of قرب (Mḡb,) inf. n. رثاة (S, M, A, Mgh, Mḡb, K) and رثوة (M, Mḡb, K;) and ارت (S, M, Mḡb, K;) both authorized by AZ; the latter at first disallowed by Aḡ, but afterwards allowed by him; (M;) *It was, or became, old, and worn out;* (T, S, M, A, Mgh, Mḡb;) and *mean, or bad;* (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Mḡb,) 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. يرث, and inf. n. رثاة. (M.) رثاة الهبة means *An old, worn-out, state of garb or apparel; and a bad condition.* (Mgh.) And you say, *في هيبته رثاة* *In his garb, or apparel, is threadbareness, shabbiness, or meanness.* (S.) And رثت هبة الشخص, and ارتت, + *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable.* (Mḡb.) [And رث الرجل + *The man was, or became, old, and worn out; or weak,*