

called **أَرْقَمُ** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (**K**, TA,) extravagantly, or immoderately, so, (TA,) **طَغَا مَرْقَمُكَ**, † [signifying *Thy pen has exceeded its due limit*], (**K**, TA,) in some of the lexicons **طَغَا**, (TA,) and **جَاشَ مَرْقَمُكَ**, (**K**), and **عَلَا**, or **غَلَا**, accord. to different copies of the **K**, and **فَاضَ**, (TA,) and **طَفَحَ**, and **ارْتَفَعَ**, and **قَذَفَ مَرْقَمُكَ**: (**K**, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (**يَنْقُشُ**); (TA;) like **مَنْسُغَةٌ**; in Pers. called **پَر نَان** [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. **مَرَامِرُ**. (MA.)

رَقْمٌ: see **مَرْقُومٌ** — and **رَقْمٌ**.

مَرْقَمٌ *A writer*; as also **مَرْقَنٌ**.

مَرْقُومٌ *Written*; (**S**, **Msb**, TA;) as also **رَقْمٌ**: (**Msb**;) and *sealed, stamped, imprinted, or impressed*: (**S**;) and *a writing marked with the dots, or points*, (**JK**, TA,) and *having its letters made distinct, or plain*: [i. e. distinctly written:] and **مَرْقُومٌ** signifies the same: (TA:) the first occurs in the **Kur** [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُومٌ**, (**S**, TA,) meaning, in both instances, [as some say, a writing] sealed, or stamped. (Jel.) — See also **رَقْمٌ**. — Also † *A beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ*: (**JK**, T, TA:) or **دَابَّةٌ مَرْقُومَةٌ** means † *a beast having lines of cauterization upon its legs*. (**K**.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُومُ الْقَوَائِمِ**, so applied, and applied to a [wild] bull, means † *Having lines of black upon his legs*. (**K**, TA.) — And **مَرْقُومَةٌ** † *Land (أَرْضٌ) in which is little herbage*: (Fr, **S**, **K**, TA:) or in which is the plant called **رَقْمَةٌ**. (**JK**.)

رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقْوٌ**, said of a bird, *It rose, or rose high, in its flight*. (**Msb**, TA.)

تَرْقُوءٌ, mentioned in this art. in the **K**, as well as in art. **ترق**: see the latter art.

رقى

1. **رَقَى**, aor. **يَرْقَى**, inf. n. **رَقًى** (**JK**, **K**, TA, [but this inf. n. is omitted in the **CK**]) and **رَقًى**, (**K**, TA, [but this is omitted in my MS. copy of the **K**]) *He ascended, إليه [to him, or it]; as also ارتقى, and ترقى: (K:) or he ascended a ladder, or a stair: (JK:) or رَقِيتُ فِيهِ, (S, Msb, in the Mgh فيه رَقًى inf. n. رَقًى (S, Mgh, Msb) and رَقًى; (S, Msb;) and ارتقيت (S, Mgh, Msb,) and ترقيت (Mgh, Msb;) I ascended it; (S;) namely, a ladder, or a stair, (S, Mgh, Msb,) &c.: (Msb;) and رَقِيتُ الْجَبَلَ, (Msb,) and السَّطْحَ, (Mgh, Msb, TA,) the verb being thus trans. by itself, (Msb, TA,) without **فِي**,*

(Mgh,) and likewise with **فِي**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top: (Msb:) and ارتقى is in like manner trans. without فِي; whence the saying, نَقَدَ أَتَقَيْتُ مَرْتَقًى صَعْبًا [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence,] اِرْقُ عَلَى ظِلْعِكَ Ascend thou, and go, [according to thy limping, or halting, i. e.] as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform. (S, TA. [Some, instead of اِرْقُ, say اِرْقَا; and some, اِرْقُ, from the verb mentioned in the next sentence; and some, ق: see 1 in art. رَقَا; and see also art. اِرْقُ.]*

رَقَا, (**JK**, **S**, **Mgh**, **Msb**, **K**), aor. **يَرْقَى**, (**JK**, **Mgh**, **Msb**), inf. n. **رَقًى** (**JK**, **S**, **Mgh**, **K**) and **رَقًى** (**JK**, **Mgh**, **Msb**, **K**) and **رَقًى** (**JK**, **Mgh**, **Msb**, **K**) *He charmed him, syn. عَوَّذَهُ, (JK, Mgh, Msb,) by [invoking] God: (Msb:) and (Mgh) he puffed, or sputtered, upon his charm; syn. نَفَثَ فِي عَوْدَتِهِ (Mgh, K:) [it signifies he charmed him from, or against, such a thing; (مِنْ كَذَا) and also he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them; or by both these actions combined: see the last chap. but one of the **Kur**-án:] the epithet applied to the performer is رَقِي [meaning Charming;*

&c.]; (**S**, **Mgh**, TA;) and رَقَا [A charmer; &c.; or one who habitually practises charming; &c.]: (**JK**, **K**, TA:) and the epithet applied to the person who is the object of the performance is مَرْقُومٌ [meaning Charmed; &c.]. (**JK**, TA.) In the saying اِرْقُ عَلَى رَأْسِي مِنَ الصَّدَاعِ, meaning *Charm thou me (عَوِّذْنِي [or rather charm thou my head against the headache])*, the verb is made trans. by means of **عَلَى** because it is as though it implied the meaning of اِقْرَأ [i. e. "recite thou" a spell] and اَنْفَثَ [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. **رَقَا**, inf. n. **تَرْقِيَةٌ**, *He made him to ascend; syn. صَعَّدَهُ. (TA.)* [See an ex. in a verse of El-Ashshà cited in art. ثَمَن, voce ثَمَنُونَ. — [And hence, He elevated, or exalted, him.] — [Hence also,] رَقًى عَلَيْهِ كَلَامًا, inf. n. as above, i. q. رَفَعَ [meaning He told, or related, a saying against him; he informed against him; as is indicated by what next follows, and by a meaning of تَرْقَى as quasi-pass. of رَقَى thus used]. (**S**, **K**.) You say also, رَقًى عَلَى الْبَاطِلِ, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]. (JM, TA.)*

5: see 1, first sentence, in two places. — [Hence,] *He rose by degrees, or step by step, in knowledge, or science. (S, TA.)* And hence, مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ, *The state, or condition, ceased not to rise with him until he reached the utmost point thereof. (TA.)* — [Hence also, the verb being quasi-pass.

of 2,] تَرْقَى إِلَيْهِ الْخَبَرُ *The news, or information, came to him, or reached him. (MA.)*

6. **تَرَقَّى** [meaning *He exalted himself*] is from **الِرْتِفَاعُ** and **الصُّعُودُ** and **الرُّقَى**. (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence,] اِرْتَقَى بَطْنُهُ *His belly became [drawn up, i. e.] lean, or lank; syn. اِنْطَوَى: said of a camel, and of a sheep or goat. (JK.)*

10. **اسْتَرْقَاهُ** *He asked him, or desired him, to charm him. (S, TA.)*

رُقِيَّةٌ i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, either uttered or written*], (**K**, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (**سِحْرٌ**) and infidelity; but in such as is from the **Kur**-án or any of the forms of prayer, there is no harm: (Mgh in art. تَمَر: [see تَمِيمَةٌ:]) [but **عَوْدَةٌ** generally signifies "an amulet to charm the wearer against the evil eye &c.":] 'Orweh says,

فَمَا تَرَكَامِنْ عَوْدَةٍ يَغْرِفَانَهَا
وَلَا رُقِيَّةٍ إِلَّا بِهَا رَقِيَانِي

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **الْمَرْأَةُ رُقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (**Msb**;) pl. **رُقَى**. (**S**, **Msb**, **K**.)

رُقَا [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (**Msb**), of the measure **فُعْلَى**, from **رَقَا**, aor. **يَرْقِيهِ**. (**Msb**, TA.)

رُقِيَّةٌ [Ascent; or the act of ascending:] the subst. from **رَقَى**, aor. **يَرْقَى**. (TA.)

رَقَا *One who ascends mountains much or often. (TA.)* — See also 1, last sentence but one.

رَقَى: see 1, last sentence but one. The saying in the **Kur** [lxxv. 27], **مَنْ رَقَى** [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a **rājiz**,

لَقَدْ عَلِمْتُ وَالْأَجَلَ الْبَاقِي
أَنْ لَنْ يَزِدَّ الْقَدْرَ الرَّوَاقِي

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for* the pl. may be that of **رُقَاةٌ** as an epithet applied to a woman, or of this