

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

**مَرْقَمٌ**: see **مَرْقُومٌ**: — and **مَرْقَمٌ**.

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

**مَرْقُومٌ** Written; (**س**, **م**, **ط**, TA;) as also **مَرْقِيمٌ**: (**م**, **ط**;) and sealed, stamped, imprinted, or impressed: (**س**;) and a writing marked with the dots, or points, (JK, TA,) and having its letters made distinct, or plain: [i. e. distinctly written:] and **مَرْقَمٌ** signifies the same: (TA:) the first occurs in the **كُر** [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُومٌ**, (**س**, TA,) meaning, in both instances, [as some say, a writing] sealed, or stamped. (Jel.) — See also **مَرْقَمٌ**. — 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. (**ك**.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُومٌ الْقَوَائِرِ**, so applied, and applied to a [wild] bull, means † Having lines of black upon his legs. (**ك**, TA.) — And **مَرْقُومَةٌ** † Land (أَرْضٌ) in which is little herbage: (Fr, **س**, **ك**, TA:) or in which is the plant called **رَقْمَةٌ**. (JK.)

رقو

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

**رَقْوَةٌ**, mentioned in this art. in the **ك**, as well as in art. **تَرَقَّى**: see the latter art.

رقى

1. **رَقَى**, aor. **يَرْقِي**, inf. n. **رَقِيَ** (JK, **ك**, TA, [but this inf. n. is omitted in the **ك**],) and **رَقِي**, (**ك**, TA, [but this is omitted in my MS. copy of the **ك**],) *He ascended, إليه* [to him, or it]; as also **أَرْتَقَى**, and **تَرَقَّى**: (**ك**;) or he ascended a ladder, or a stair: (JK:) or **رَقِيَتْ فِيهِ**, (**س**, **م**, **ط**, TA,) in the **م** **رَقِيَ فِيهِ**, (**س**, **م**, **ط**, TA,) and **رَقِيَ**; (**س**, **م**, **ط**;) and **أَرْتَقَيْتَ**, (**س**, **م**, **ط**, TA,) and **تَرَقَيْتَ**; (**م**, **ط**;) *I ascended it*; (**س**;) namely, a ladder, or a stair, (**س**, **م**, **ط**, TA,) &c.: (**م**, **ط**;) and **رَقِيَتْ النُّجُومُ**, (**م**, **ط**, TA,) the verb being thus trans. by itself, (**م**, **ط**, TA,) without **فِي**,

(Mgh,) and likewise with **فِي**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top*: (**م**, **ط**;) and **أَرْتَقَى** is in like manner trans. without **فِي**; whence the saying, **لَقَدْ صَعَبًا أَرْتَقَيْتَ مَرْتَقِي** [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence,] **أَرْقُ عَلَى ظَلْعِكَ** 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. (**س**, TA. [Some, instead of **أَرْقُ**, say **أَرْقَا**; and some, **أَرْقُ**, from the verb mentioned in the next sentence; and some, **ق**: see 1 in art. **رَقَا**; and see also art. **ظَلَعَ**].) **رَقَاهُ**, (JK, **س**, **م**, **ط**, **ك**), aor. **يَرْقِي**, (JK, **م**, **ط**, **ك**), inf. n. **رَقِيَةٌ** (JK, **س**, **م**, **ط**, **ك**) and **رَقِي** (JK, **م**, **ط**, **ك**) and **رَقِي** (JK, **م**, **ط**, **ك**) *He charmed him*, syn. **عَوَّدَهُ**, (JK, **م**, **ط**, **ك**), by [invoking] God: (**م**, **ط**;) and (Mgh) *he puffed, or sputtered, upon his charm*; syn. **نَفَثَ فِي عَوْدِهِ** (Mgh, **ك**;) [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 **كُر**-án:] the epithet applied to the performer is **رَاقٍ** [meaning *Charming*; &c.]; (**س**, **م**, **ط**, TA;) and **رَاقٍ** [A charmer; &c.; or one who habitually practises charming; &c.]; (JK, **ك**, TA:) and the epithet applied to the person who is the object of the performance is **مَرْقِيٌّ** [meaning *Charmed*; &c.]. (JK, TA.)

In the saying **أَرْقِ عَلَى رَأْسِي مِنَ الصَّدَاعِ**, meaning *Charm thou me* (**عَوِّدْنِي** [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 **أَقْرَأْ** [i. e. “recite thou” a spell] and **أَنْفَثَ** [i. e. “puff,” or “sputter,” upon knots]. (Mgh.)

2. **رَقَاهُ**, inf. n. **تَرَقِيَةٌ**, *He made him to ascend*; syn. **صَعَّدَهُ**. (TA.) [See an ex. in a verse of El-Aashà cited in art. **ثَمِنَ**, voce **ثَمَانُونَ**. — [And hence, *He elevated, or exalted, him.*] — [Hence also,] **رَقَى عَلَيْهِ كَلَامًا**, inf. n. as above, i. q. **رَقَعَ** [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 **تَرَقَّى** as quasi-pass. of **رَقِيَ** thus used]. (**س**, **ك**.) You say also, **رَقَى عَلَيَّ الْبَاطِلَ**, 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,] **رَقَى فِي الْعِلْمِ** *He rose by degrees, or step by step, in knowledge, or science.* (**س**, 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,] **تَرَقَّى إِلَيْهِ الْخَبْرُ** *The news, or information, came to him, or reached him.* (MA.)

6. **تَرَقَّى** [meaning *He exalted himself*] is from **رَقِيَ** signifying **الصُّعُودُ** and **الِارْتِفَاعُ**. (Har p. 128.)

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

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

**رَقِيَةٌ** i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, either uttered or written*], (**ك**, 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 **كُر**-án or any of the forms of prayer, there is no harm: (Mgh in art. **تَمِيمَةٌ**: [see **تَمِيمَةٌ**]) [but **عَوْدَةٌ** generally signifies “an amulet to charm the wearer against the evil eye &c.”:] ‘Orweh says,

\* فَمَا تَرَكَا مِنْ عَوْدَةٍ يَعْرِفَانِيَا \*  
\* وَلَا رَقِيَّةٍ إِلَّا بِهَا رَقِيَانِيَا \*

[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 رَقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (**م**, **ط**;) pl. **رَقِيٌّ**. (**س**, **م**, **ط**, **ك**.)

**رَقِيًّا** [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (**م**, **ط**;) of the measure **فُعَلِيٌّ**, from **رَقَاهُ**, aor. **يَرْقِيهِ**. (**م**, **ط**, TA.)

**رَقِيَّةٌ** [Ascent; or the act of ascending;] the subst. from **رَقِيَ**, aor. **يَرْقِي**. (TA.)

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

**رَاقٍ**: see 1, last sentence but one. The saying in the **كُر** [lxxv. 27], **مَنْ رَاقٍ** [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 **رَاقِيزٍ**,

\* لَقَدْ عَلِمْتُ وَالْأَجَلُ الْبَاقِي \*  
\* أَنْ لَنْ يَرُدَّ 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 **رَاقِيَةٌ** as an epithet applied to a woman, or of this