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

مُرَقَّمٌ: see مَرْقُومٌ: — and رَقْمٌ.

مُرَقِّمٌ *A writer;* as also مُرَقِّنٌ.

مَرْقُومٌ *Written;* (Ṣ, Mṣb, TA;) as also ▼ رَقِيمٌ: (Mṣb:) and *sealed, stamped, imprinted,* or *impressed:* (Ṣ:) and a writing *marked with the dots,* or *points,* (JK, TA,) *and having its letters made distinct,* or *plain:* [i. e. *distinctly written:*] and ▼ مُرَقَّمٌ signifies the same: (TA:) the first occurs in the Ḳur [lxxxiii. 9 and 20], in the phrase كِتَابٌ مَرْقُومٌ, (Ṣ, 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.* (Ḳ.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or مَرْقُومُ القَوَائِمِ, so applied, and applied to a [wild] bull, means ‡ *Having lines of black upon his legs.* (Ḳ, TA.) — And مَرْقُومَةٌ ‡ *Land* (أَرْض) *in which is little herbage:* (Fr, Ṣ, Ḳ, TA:) or *in which is the plant called* رَقْمَة. (JK.)

رفو

1. رَفَا, aor. يَرْفُو, inf. n. رَفْوٌ, said of a bird, *It rose,* or *rose high, in its flight.* (Mṣb, TA.)

تَرْفُوَةٌ, mentioned in this art. in the Ḳ, as well as in art. ترق: see the latter art.

رقى

1. رَقِيَ, aor. يَرْقَى, inf. n. رُقِيٌّ (JK, Ḳ, TA, [but this inf. n. is omitted in the CḲ,]) and رَقْيٌ, (Ḳ, TA, [but this is omitted in my MS. copy of the Ḳ,]) *He ascended,* إِلَيْهِ [*to him,* or *it*]; as also ▼ ارتقى, and ▼ ترقّى: (Ḳ:) or *he ascended a ladder,* or *a stair:* (JK:) or رَقِيتُ فِيهِ, (Ṣ, Mṣb, in the Mgh رَقِيَ فيه,) inf. n. رُقِيٌّ (Ṣ, Mgh, Mṣb) and رَقْيٌ; (Ṣ, Mṣb;) and ▼ ارتقيت, (Ṣ, Mgh,* Mṣb,) and ▼ ترقّيت; (Mgh,* Mṣb;) *I ascended it;* (Ṣ;) namely, a ladder, or a stair, (Ṣ, Mgh, Mṣb,) &c.: (Mṣb:) and رَقِيتُ الجَبَلَ, (Mṣb,) and السَّطْحَ, (Mgh, Mṣb, TA,) the verb being thus trans. by itself, (Mṣb, TA,) without فِى, (Mgh,) and likewise with فِى, (TA,) *I ascended,* or *mounted, upon the mountain,* and *upon the house-top:* (Mṣb:) and ▼ ارتقى is in like manner trans. without فِى; whence the saying, لَقَدِ ارْتَقَيْتَ مُرْتَقًى ▼ صَعْبًا [*Thou hast indeed ascended a difficult place of ascent*]. (Mgh.) — [Hence,] ارْقَ 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.* (Ṣ, TA. [Some, instead of ارْقَ, say ارْقَأْ; and some, ارْقِ, from the verb mentioned in the next sentence; and some, قِ: see 1 in art. رقأ; and see also art. ظلع.]) = رَقَاهُ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) aor. يَرْقِى, (JK, Mgh, Mṣb,) inf. n. رُقْيَةٌ (JK, Ṣ, Mgh, Ḳ) and رَقْيٌ (JK, Mgh, Mṣb,* Ḳ) and رُقًى, (Ḳ,) *He charmed him,* syn. عَوَّذَهُ, (JK, Mgh, Mṣb,) *by* [*invoking*] *God:* (Mṣb:) and (Mgh) *he puffed,* or *sputtered, upon his charm;* syn. نَفَثَ فِى عُوذَتِهِ: (Mgh, Ḳ:) [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 Ḳur-án:] the epithet applied to the performer is ▼ رَاقٍ [meaning *Charming;* &c.]; (Ṣ, Mgh, TA;) and ▼ رَقَّاءٌ [*A charmer;* &c.; or *one who habitually practises charming;* &c.]: (JK, Ḳ, TA:) and the epithet applied to the person who is the object of the performance is ▼ مَرْقِىٌّ [meaning *Charmed;* &c.]. (JK, TA.) In the saying ارْقِ عَلَى رَأْسِى مِنَ الصُّدَاعِ, meaning *Charm thou me* (عَوِّذْنِى [or rather *charm thou my head against the headache*]), the verb is made trans. by means of على because it is as though it implied the meaning of اقْرَأْ [i. e. "recite thou" a spell] and انْفُثْ [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. رقّاهُ, inf. n. تَرْقِيَةٌ, *He made him to ascend;* syn. صَعَّدَهُ. (TA.) [See an ex. in a verse of El-Aạshà cited in art. ثمن, voce ثَمَانُونَ.] — [And hence, *He elevated,* or *exalted, him.*] — [Hence also,] رَقَّى 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 ترقّى as quasi-pass. of رقّى thus used]. (Ṣ, Ḳ.) You say also, رقّى عَلَىَّ البَاطِلَ, 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,] ترقّى فِى العِلْمِ *He rose by degrees,* or *step by step, in knowledge,* or *science.* (Ṣ, TA.) And hence, مَا زَالَ يَتَرَقَّى بِهِ الحَالُ 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,] ترقّى إِلَيْهِ الخَبَرُ *The news,* or *information, came to him,* or *reached him.* (MA.)

6. تراقى [meaning *He exalted himself*] is from الرُّقِىّ signifying الصُّعُودُ and الِارْتِفَاعُ. (Ḥar p. 128.)

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

10. استرقاهُ *He asked him,* or *desired him, to charm him.* (Ṣ,* TA.)

رُقْيَةٌ *i. q.* عُوذَةٌ [as meaning *A charm,* or *spell,* either *uttered* or *written*], (Ḳ, 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 (سِحْر) and infidelity; but in such as is from the Ḳur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم: [see تَمِيمَةٌ:]) [but عُوذَةٌ generally signifies "an amulet to charm the wearer against the evil eye &c.":] 'Orwch says,

* فَمَا تَرَكَا مِنْ عُوذَةٍ يَعْرِفَانِهَا *

* وَلَا رُقْيَةٍ إِلَّا بِهَا رَقَيَانِى *

[*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,] المَرْأَةُ رُقْيَةٌ [*Woman is a thing by which one is enchanted,* or *fascinated*]: (Mṣb:) pl. رُقًى. (Ṣ, Mṣb, Ḳ.)

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

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

رَقَّاءٌ *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 Ḳur [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 rájiz,

* لَقَدْ عَلِمْتَ وَالأَجَلِّ البَاقِى *

* أَنْ لَنْ يَرُدَّ القَدَرَ الرَّوَاقِى *

[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