

sentence here immediately preceding]. (TA.) — See also 4, in three places. — **وَرَعَ اللَّصَّ وَلَا تَرَاعَهُ**, in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him*: so says Lth: or the meaning is, *and do not wait for him*. (TA.)

4. **ارعى الماشية** *i. q.* رعاها: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture*. (S.) One says also **ارعت الارض**, [as though **الماشية** or the like were understood] *The land abounded* [as though it fed abundantly] *with herbage*: (Zj, K:) **راعت الارض**, in this sense [as stated above, see 3,] is wrong. (TA.) And **ارعاها المكان** *He made the place to be a pasturage for him*. (ISd, K.) — **ارعىته سبى** means *I made my ear, or ears, to be mindful of his speech*: (Er-Rāghib, TA.) or *I gave ear, hearkened, or listened, to him*. (S, Mṣb.) You say, **ارعىنى سبىك**, (Mṣb, K,) and **ارعىنى**, *i. e.* *Hearken thou, or listen thou, to my speech*. (K.) Hence **ارعىنا** in the *Kur* [ii. 98 and iv. 48]: Akh says that it is of the form **فَاعَلْنَا** from **المراعاة**, and means **ارعىنا سبىك**; the **ى** having gone away because it is an imperative: he says also that it is read **ارعىنا**, as an objective complement, from **الرغوة**: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the *Kur-ān* is **راعونا**. (TA.) You say also, **هو لا يرمى إلى قول أحد** *He will not pay any regard, or attention, to the saying of any one*. (TA.) — And **ارعىته عليه** *I showed mercy to him* [by sparing him, or letting him live, or by pardoning him, or otherwise]; *had mercy on him; pitied, or compassionated, him*; syn. **ترحمته** and **أبقيت عليه**. (S, K.) Aboo-Dahbal says,

- * **إِنْ كَانَ هَذَا السِّحْرُ مِنْكَ فَلَا**
- * **تُرعى عَلَى وَجَدِي سِحْرًا**

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, **ارعى عليه كذا**, signifying **ابقى**; and that the verb is made trans. by means of **على** as properly meaning **متطلعا عليه**: but I doubt not that the correct reading is **ارعاها مطلقا عليه**, *i. e.* *He showed mercy to him, coming to him, or getting sight and knowledge of him*.) **المراعاة على الشيء**, also, [or **الإبقاء على الشيء**], signifies **الإبقاء على الشيء**. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. **استرعى** [app. signifies *He desired cattle to pasture*: and hence, *he left them to pasture alone*]. You say, **استرعىت مالى القمر**, meaning *I left my cattle to pasture without a pastor to take care of them in the night*: and [in like manner,] **استرعىته الشمس**, *in the day*. (TA in

art. قمر.) — **استرعىته الشيء** (S, K*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing*. (K, * TA.) Hence the prov., **من استرعى الذئب فقد ظلم** [*He who asks, or desires, the wolf to keep guard does wrong*]; (S, TA;) *i. e.* *he who trusts in one who is treacherous puts trust in a wrong place*. (TA.) [And hence also,] **استرعى الأسماع لخطبته** *He asked, or desired, the ears* [meaning *the hearers*] *to mind his discourse, or oration*. (Har p. 361.)

مرعى and **مرعى** *Pasture, or herbage*; (S, Mgh, K;) *the food of beasts*: (Mṣb:) pl. of the former **أرعة** [meaning *kinds, or sorts, of pasture or herbage*]: (K:) and of **مرعى** the latter **مراعى**. (Mṣb.) It is said in a prov., **ولا كالتعدان مرعى** [*Pastures, but not like the سعدان*: see art. سعد]. (S.) — **رعى الصبار والإبل** *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هوام*: *the decoction thereof blackens the hair*. (Ibn-Seenà, book ii. p. 252.)

رعىة a subst. from 1 in the first of the senses mentioned in this art.; *i. e.* [The act of cattle's pasturing, or their pasturing alone,] from **رعت** **الماشية**. (K.) — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man], **يجيد رعىة الإبل**, [*He performs well the act of keeping or tending, or of pasturing or feeding, camels*]. (S, K.) — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. — Also *Land in which are projecting stones that impede the plough*. (K, TA.)

رعوى and **رعوى**: see the next paragraph. — [Both seem to be also substs. from **ارعىته عليه**; and thus to be *syn. with بقوى and **بقوى**; and in like manner, **رعيا** is probably *syn. with بقيا*: the radical **ى** being changed into **و** as it is in **بقوى**.] You say, **ما لى عليه رعوى ولا بقوى**, [*I have no mercy nor pity to bestow upon him*]. (JK in art. بقى. [See بقيا.]) See also 1 in art. **رعو** [from which **رعوى** in this phrase may also with reason be regarded as derivable].*

رعيا a subst. from **رعى** as used in the phrase **رعى أمره** [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance, of an affair, or a case*]; as also **رعوى** and **رعوى**. (K.) — See also the next preceding paragraph. And see art. **رعو**.

رعى *Pastured: ruled, or governed: and kept, or guarded*: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as *syn. with مرعى*: and from it is formed the subst. next following.]

رعية [with **ة** affixed للنقل, *i. e.*, to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing, or pasturing by*

themselves: and cattle kept, tended, or pastured: (K, TA:) pl. **رعايا**: (TA:) this latter (the pl.) signifies *cattle kept, tended, or pastured, for any one*; (K, TA;) *for the subjects and for the Sultán*; (TA;) as also **رعاوية**: (K, TA: in some copies of the **رعاوية**, without tesbdeed:) and **رعاوية** signifies *cattle kept, tended, or pastured, for the Sultán*, (K, TA,) especially, *and upon which are his brands and marks*. (TA.) Hence the trad., **كل راع مسؤول عن رعيته**, [*Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects; agreeably with what follows*]. (TA.) — The people ruled or governed; the subjects of a ruler or governor: (Mṣb, K:) the community; the people in common or in general; or the common people: (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see **راع**, in the latter half of the paragraph: pl. as above. (TA.)

رعية الخيل: see **رعية**.

رعوى and **رعوى** *Camels that pasture around the people and their dwellings* (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmileh it is written **رعاوية**, as meaning *cattle that pasture around the dwellings of the people*. (TA.)

رعية: see **رعية**.

رعوى: see **رعوى**.

ماشية رعية [act. part. n. of 1]. You say **ماشية رعية** *Cattle* [pasturing, or] *pasturing by themselves*: (Mṣb:) pl. **رواعى** [a mistranscription for **رواع**]. (TA.) — **رعية الأتني** and **راعى البستان** are names of *Two species of جنادب* [or locusts]; (K;) the latter mentioned by ISd: Sgh says that the former is a *large جنذب*: and the latter is *another species, that does not fly*. (TA.) — **راع** also signifies *A keeper, or guarder*, (TA,) or *pastor*, (Mṣb,) of cattle: (Mṣb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. **رعاة**, (S, Mṣb, TA,) but this is said to be mostly used as pl. of **راع** in another sense as will be shown below, (TA,) and **رعاة** [and app. **رعاة** (mentioned below)] and **رعيان**; (S, Mṣb, TA;) and **رعاة** has a pl., namely, **رعى**. (TA.) — [Hence,] **الراعى** is the name of *The star [α] that is upon the head of الحواء* [*i. e.* *Ophiuchus*]: *that which is upon the head of الحاوى* [a mistranscription in my MS. for **الجاثى**, *i. e.* *Hercules, the star α,*

being called كلب الراعى. (Kzw.) Also *The star [γ] that is upon the left leg of Cepheus: between whose legs is a star* [app. κ] *that is called كلب الراعى*: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] **الكلب** [or **الراعى**] is a *certain star over against الدنو* [or *Aquarius, which latter is*] below; *in the path of which is a*