

أرعن (S, K,) applied to a man, (S,) Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or, so applied, foolish, or stupid: (K, L:) [and also soft, weak, relaxed, or languid: (see 1:)] and foolish, or stupid, and hasty, in speech: (K:) fem., applied to a woman, رَعْنَة: (S:) [pl. رَعْن.] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a رَعْن*, or prominence, or projecting part: accord. to Freytag, "is qui habet رَعْن:" and then poetically used, in the Deewán of Jereer, as signifying a mountain. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions, (K, TA,) like the رَعْن of mountains:* (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.) — El-Başrah is termed الرَعْنَة, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — And الرَعْنَة is also a name of *A sort of grapes, of Et-Táif, (K, TA,) white, and long in the berries.* (TA.) = *أرعن من هوأ البصرة* is a prov., meaning *More unsteady and changeable than the air of El-Başrah.* (Meyd.)

مرعون: see 1, last sentence.

رعو

1. رَعَا, aor. يَرَعُو (S, TA,) [He refrained, forbore, or abstained: or, used elliptically,] he refrained, forbore, or abstained, (S, TA,) from things, or affairs, (S,) or from ignorance, and reverted therefrom in a good manner; (TA;) [as also رَعَوِي (K);] [for رَعُو and رَعُو and رَعُو (K) are syn. with رَعَوِي (S, K) meaning the refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner, (K, TA,) [all app. as inf. ns.,] and so are رَعَوِي (S, K) and رَعَوِي (K) and رَعِي (S, K,) [in the last of which the radical و is changed into ي as it is in رَعِي and رَعِي and رَعِي,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subst.: (S, TA:) you say, فَلَانٌ رَعِي [i. e., meaning *Such a one is good in respect of refraining, &c.*] (S.) رَعَوِي is of the measure اَفْعَل [for اَفْعَل]; the two infirm letters not being incorporated, one into the other, because the ي is quiescent: (S: [see also Ham p. 220:]) you say, *عن الجبل رَعَوِي* (S, Mṣb,) or *عن القبيح رَعَوِي* (Ham ubi supra,) *He refrained, forbore, or abstained, from bad, or foul, conduct,* (S, Mṣb,) or *from ignorance, and reverted therefrom:* (Ham:) and رَعَوِي [alone] signifies *He re-*

frained, forbore, or abstained; and he repented: (Har p. 240:) [see also an ex. in a verse cited voce الأ:] accord. to AHei, it is quasi-pass. of رَعَوِي. (TA.) = [Hence, رَعَوِي app. signifies *I caused him to refrain, forbear, or abstain, &c.*]

9. ارعوى, inf. n. ارعوا: see the preceding paragraph, in five places.

رعوى and رعوى: see 1, in three places: — and see also art. رعى.

رعيا: see 1: — and see also art. رعى.

رعواى and رعاوى: see art. رعى.

رعوية (in some copies of the رعاوية, without teshdeed); and رعاوية: see art. رعى.

ارعوة: } see art. رعى.
ارعاوية: }

رعى

1. رَعَتِ الماشية, aor. تَرعى (Mṣb, K,) inf. n. رَعِي (S, * Mṣb, K) and رَعَاية (K) and مَرعى (S, * K, * JM;) and راعتت, and رعتت; (K;) *The cattle [pastured, or] pastured by themselves.* (Mṣb.) And رَعَتِ الماشية الكلا, inf. n. رَعِي (Mgh, TA) and رَعَاية [and مَرعى]; and راعتت, and رعتت; [The cattle pastured upon, or depastured, the herbage;] all signifying the same: (TA:) and of a camel you say, رعى الكلا بنفسه, inf. n. رعى [i. e., *He pastured upon, or depastured, the herbage by himself*]; and in like manner راعى (S.) — The saying of 'Aisheh رعى فان كانت ترعى ما هنالك is an allusion to the feeling, or touching, of the فرج itself. (Mgh.)

= رعى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy.* (Er-Rághib, TA.) You say, رعى الابل, (S,) or الماشية, (Mṣb, K,) or الغنم, (MA,) aor. ارعاه, (S, Mṣb,) inf. n. رعى (S, MA) [and رعاية, as appears from a phrase mentioned below,] and رعية, (MA,) or this last is a simple subst. from this verb, (K,) *I [kept, or tended, or] pastured, (MA, Mṣb,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Mṣb, K,) or the sheep or goats; (MA;) and ارعاه signifies the same as رعاها. (K.)* And رعى صناعته رعاية الابل [His habitual work, or occupation, is the tending, or pasturing, of camels]. (ISd, K.) And فلان يرعى على ابيه [Such a one tends, or pastures, for his father;] i. e. يرعى غنمه [tends, or pastures, his father's sheep or goats]. (S.) — And hence, as also رعاية, *The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it].* (Er-Rághib, TA.) You say, رعىته, *I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people:* (Mṣb:) and رعى الامير رعىته [The prince ruled, or governed, his subjects], inf. n. رعاية. (S.) And رعى لك [I beg God's

keeping, or guarding, for thee]; meaning رعاك الله *May God keep thee, or guard thee.* (Har p. 617.) And رعى امره (K,) inf. n. رعى (TA) [and رعاية], *He was mindful, or regardful, of his affair, or case; as also راعى امره (K, TA,) inf. n. مراعاة. (TA.)* And رعا [app. as an inf. n. of راعى] signifies *The guarding of palm-trees.* (TA.) *فما رعوها حق رعايتها* (TA.) [lvii. 27], means *But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of being so.* (TA.) You say also, رعىته عليه حرمة, inf. n. رعاية, (ISk, S,) i. e. *I was mindful, regardful, or observant, of his حرمة [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertences]:* and in like manner, مراعاة الحقوق, mentioned in the S, means *The being mindful, regardful, or observant, of rights, or dues.* (PS.) This last phrase is from راعيته, inf. n. مراعاة, (TA,) which means *I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him; (S, Mṣb, K, TA;) acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him. (K, TA.)* [Hence also, رعى فيه كذا, *Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein.*] And راعى الامر (S, K,) inf. n. مراعاة, (TA,) signifies also *I looked to see what would be the issue, or result, of the affair, or case.* (S, Mṣb, K.) Hence, accord. to Er-Rághib, راعى النجوم: (TA:) you say, رعى النجوم, (S, K;) and راعاه, (K,) inf. n. مراعاة; (TA;) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear. (K, TA.)* El-Khansà says,

* ارعى النجوم وما كلفت رعىتها *
* وتارة اتغشى فضل اطمارى *

[I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments]. (S.) — رعاية also signifies *The being faithful to an engagement, or promise; syn. وفا.* (Mgh. [See راع, below; last sentence.]

2. رعا, inf. n. ترعى, *He said [of him], رعا الله [May God keep him, or guard him: or he said to him, رعاك الله May God keep thee, or guard thee].* (TA.)

3. راعى الحمار الحمر *The ass pastured with the [other] asses:* (S, K:) and in like manner one says of camels with wild animals. (TA.) — راعت, a reading required by the context in the K, is wrong; the correct phrase being راعت الارض [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — المراعاة is also syn. with المناظرة [app. as meaning *The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the*