

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرَعَ اللَّصَّ وَلَا تَرَاهُ, 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 الأرض, [as though الماشية or the like were understood] *The land abounded [as though it fed abundantly] with herbage:* (Zj, K:) راعت الأرض, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاه المكان *He made the place to be a pasturage for him.* (ISd, K.) — ارعيت سمعى 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, ارعنى سمعك, (Mṣb, K,) and راعنى, i. e. *Hearken thou, or listen thou, to my speech.* (K.) Hence راعنا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فاعلنا from المراءة, and means ارعنا سمعك; the ى having gone away because it is an imperative: he says also that it is read راعنا, as an objective complement, from الرعونة: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-ān is راعونا. (TA.) You say also, هو لا يرعى إلى قول أحد, *He will not pay any regard, or attention, to the saying of any one.* (TA.) — And ارعيت 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 وأبقيت عليه.* (S, K.) Abou-Dahbal says,

- \* إِنَّ كَانَ هَذَا السَّحَرُ مِنْكَ فَلَا  
\* تُرْعَى عَلَى وَجَدِي سَحَرًا

[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 ابقي; 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 ارعاه مطلقا عليه, i. e. *He showed mercy to him, coming to him, or getting sight and knowledge of him.*] المراءة, also, [or المراءة 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, استرعت مالى القمَر, meaning *I left my cattle to pasture without a pastor, to take care of them in the night: and [in like manner,] استرعت الشمس, in the day.* (TA in

art. قمر.) — استرعت 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., مَنْ أَسْتَرَعَى الذَّلْبَ فَقَدْ ظَلَمَ [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 الأسع لخطبته *He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration.* (Har p. 361.)

مرعى and رعى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Mṣb:) pl. of the former أرعا [meaning kinds, or sorts, of pasture or herbage]: (K:) and of the latter مراع مرعى ولا كالسعدان, (Mṣb.) It is said in a prov., ولا كالسعدان [Pasture, but not like the hearers: see art. سعد. (S.)] — رعى الحمار 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-Seenā, book ii. p. 252.)

رعية 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], رعى 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.)

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

رعى 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 رعى and رعى. (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.]

رعى [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 Sultān; (TA;) as also رعاوية: (K, TA: in some copies of the K رعاوية, without teshdeed:) and رعاوية signifies *cattle kept, tended, or pastured, for the Sultān, (K, TA,) especially, and upon which are his brands and marks.* (TA.)

Hence the trad., كُلُّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ [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: see رعاة الخيل.

رعاوى and رعاوى 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.

رعاوى: see رعاوى.

رعية راعية [act. part. n. of 1]. You say راعية راعية *Cattle [pasturing, or] pasturing by themselves:* (Mṣb:) pl. رواعى [a mistranscription for رواع]. (TA.) — راعية 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 جنادب: 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 الحواى [a mistranscription in my MS. for الجانى, 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:] كلب الراعى [or كلب الراعى] is a certain star over against الدلو [or Aquarius, which latter is] below; in the path of which is a