

أَرَعَنَ (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, رَعْنَاءُ: (S:) [pl. رَعْنٌ.] — [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 رعن:" 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-Basrah is termed الرَعْنَاءُ, 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 الرَعْنَاءُ is also a name of *A sort of grapes, of Et-Táif*, (K, TA,) white, and long in the berries. (TA.) — *أَرَعَنَ مِنْ هَوَاءِ البَصْرَةِ* is a prov., meaning *More unsteady and changeable than the air of El-Basrah*. (Meyd.)

مَرَعُونُ: 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 رَعَوَى (K);] [for رَعُو and رَعُو (K) and رَعُوَة and رَعُوَة (S, K) and رَعُوَة (K) are syn. with رَعَوَى (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 رَعَوَى (S, K) and رَعَوَى (K) and رَعَوَى (S, K),] [in the last of which the radical و is changed into ي as it is in رَعِيًا and رَعِيًا and رَعِيًا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subst.: (S, TA:) you say, فَلَانٌ رَعِيًا [and رَعِيًا and رَعِيًا] [i. e., meaning *Such a one is good in respect of refraining, &c.*] (S.) رَعَوَى is of the measure اِفْعَلٌ [for اِفْعَلٌ]; 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 الجهل*, (S, Mṣb,) or *عن القبيح*, (Ham ubi suprà,) *He refrained, forbore, or abstained, from bad, or foul, conduct*, (S, Mṣb,) or *from ignorance, and reverted therefrom*: (Ham:) and رَعَوَى [alone] signifies *He re-*

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

9. ارَعَوَى, inf. n. ارَعَوَاةٌ: see the preceding paragraph, in five places.

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

رَعِيًا: see 1: — and see also art. رعى.

رَعَاوَى and رَعَاوَى: see art. رعى.

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

ارَعَوَاةٌ: } see art. رعى.
ارَعَاوِيَّةٌ: }

رعى

1. رَعَتِ المَاشِيَةَ, aor. تَرَعَى (Mṣb, K,) inf. n. مَرَعَى (S, *Mṣb, K) and رِعَايَةٌ (K) and مَرَعَى (S, *K, *JM;) and رَاعَتٌ and تَرَعَتٌ; (K;) *The cattle [pastured, or] pastured by themselves*. (Mṣb.) And رَعَتِ المَاشِيَةَ الكَلَأَ, inf. n. رَعَى (Mgh, TA) and رِعَايَةٌ [and مَرَعَى]; and رَاعَتٌ and تَرَعَتٌ; [*The cattle pastured upon, or depastured, the herbage*;] all signifying the same: (TA:) and of a camel you say, رَعَى الكَلَأَ بِنَفْسِهِ, inf. n. رَعَى [and, He pastured upon, or depastured, the herbage by himself]; and in like manner رَاعَى. (S.) — The saying of 'Áisheh رَعَى فَإِن كَانَ تَرَعَى مَا هُنَالِكَ = رَعَى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy*. (Er-Rághib, TA.) You say, رَعَى الإِبِلَ, (S,) or المَاشِيَةَ, (Mṣb, K,) or الغنمَ, (MA,) aor. رَاعَاهَا, (S, Mṣb,) inf. n. رَعَى (S, MA) [and رِعَايَةٌ, as appears from a phrase mentioned below,] and رَعِيَّةٌ, (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 رَاعَاهَا signifies the same as رَعَاهَا. (K.) And رَعَايَتُهُ رِعَايَةُ الإِبِلِ [*His habitual work, or occupation, is the tending, or pasturing, of camels*]. (ISd, K.) And فَلَانٌ يَرَعَى عَلَى أَبِيهِ [*Such a one tends, or pastures, for his father*;] i. e. يَرَعَى [tends, or pastures, his father's sheep or goats]. (S.) — And hence, as also رِعَايَةٌ, *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, رَعَيْتُهُ *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 رَعَى الأميرُ رَعِيَّتَهُ [*The prince ruled, or governed, his subjects*], inf. n. رِعَايَةٌ. (S.) And رَعِيًا لَكَ [*I beg God's*

keeping, or guarding, for thee]; meaning رَعَاكَ اللهُ *May God keep thee, or guard thee*. (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعَى (TA) [and رِعَايَةٌ], *He was mindful, or regardful, of his affair, or case*; as also رَاعَى أَمْرَهُ, (K, TA,) inf. n. مَرَاعَاةٌ. (TA.) And رِعَاةٌ [app. as an inf. n. of رَاعَى] signifies *The guarding of palm-trees*. (TA.) *فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا*, in the Kur [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, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رِعَايَةٌ, (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, مَرَاعَاةُ الحَقُوقِ, mentioned in the S, means *The being mindful, regardful, or observant, of rights, or dues*. (PS.) This last phrase is from رَاعَيْتُهُ, inf. n. مَرَاعَاةٌ, (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, رِعَايَةٌ فِيهِ كَذَا, *Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein*.] And رَاعَيْتُ الأَمْرَ, (S, K,) inf. n. مَرَاعَاةٌ, (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, مَرَاعَاةُ النُّجُومِ: (TA:) you say, رَعَى النُّجُومَ, (S, K;) and رَاعَاهَا, (K,) inf. n. مَرَاعَاةٌ; (TA;) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear*. (K, TA.) El-Khansà says,

* أَرَعَى النُّجُومَ وَمَا كَلَّفَتْ رِعَايَتَهَا *
* وَتَارَةً أَتَغَشَى فُضْلَ أَطْمَارِي *

[*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.) — رِعَايَةٌ also signifies *The being faithful to an engagement, or promise*; syn. وَقَاءٌ. (Mgh. [See رَاعَ, below; last sentence.]])

2. رَعَاهُ, inf. n. تَرَعِيَّةٌ, *He said [of him], رَعَاهُ اللهُ [May God keep him, or guard him: or he said to him, رَعَاكَ اللهُ May God keep thee, or guard thee]*. (TA.)

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