

تَوِي (S, M, Mgh, K) and تَوِي (Mgh) *Perishing; coming to an end; (S, Mgh, K;) passing away (M, Mgh) unhelped for: (M:) applied to property. (S, M, Mgh.)*

تَوَا *A perishing of property; its coming to an end; or becoming lost. (TA.)*

تَوِي *Remaining, staying, dwelling, or abiding: (IAqr, M, K:) but تَوِي, with ث, is better known in this sense. (M.)*

تَوِي: see تَوِي.

الشَّحْمَةُ *[Niggardliness, or avarice, is a cause of perishing to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)*

تِي

تَيْتُ نَاَ حَسَنَةً *[and حَسَنًا I made, or wrote, a beautiful ت]. (Lh, T.)*

تَوَا: see تَوَا; and تَوِي: see تَوِي, in art. تَوِي.

تِيَا

تِيَا, and تِيَاك, and تِيَاك: see art. تَا.

تِيَل

تِيَل a dial. var., or a mispronunciation, of تَيْل. (TA.)

تِيَح

1. تِيَح, aor. تِيَح, inf. n. تِيَح, *It (a thing) was, or became, easy, and facilitated, or prepared. (Msb.)* And تِيَح, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تِيَح; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him: (S:) or was prepared for him; as also تِيَح, aor. تِيَح, inf. n. تِيَح: (TA:) and it (an event) was appointed, ordained, or decreed, to betide him. (L.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَتِيَحَ لَهُ رَجُلٌ فَأَنْقَذَهُ *[He fell into a place of destruction, and a man was appointed, or ordained, or prepared, for him, and he saved him]: (Lth, TA:) or فَتِيَحَ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.)* He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.)

4. اِتَّاحَهُ, (S, A, Mgh, K,) inf. n. اِتَّاحَهُ, (Msb,) *He (God, S, A, Mgh, K) made it (a thing) easy; facilitated it; (Msb;) or prepared it: (Msb, K:) or appointed it, or ordained it; (S, A;) whether good or evil; (TA;) لَهُ to him, or for him. (S, A.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَاتَّاحَ اللَّهُ لَهُ مَنْ أَنْقَذَهُ *[He fell into a place of destruction, and God appointed, or prepared, for him, him who saved him]. (Lth, TA.)* And it is said in a trad., لَا تِيَحُّهُمُ فِتْنَةٌ *[I will assuredly appoint, or*

ordain, or prepare, for them trial, or punishment, or conflict and faction, or the like]. (TA.) See also 1, in two places.

تِيَحَان, (T, S, A,) or تِيَحَان, (so in one copy of the S,) or both, (L, K,) like تِيَحَان and تِيَحَان applied to a horse, and تِيَحَان and تِيَحَان applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sh, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely, (S, A, K,) by reason of briskness, liveliness, or sprightliness, (S, K,) and bends over on each side; (S, A;) as also تِيَحَان and تِيَحَان: (S, A, K:) or that runs vehemently: and all signify, applied to a horse, fleet, swift, or excellent in running. (T, TA.)* AlHeyth explains the first and second as meaning *Tall, or long. (TA.)* — It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair: (T, TA:) or forward, officious, meddling, or a busybody, (A, and Ham pp. 58 and 505,) who says that which does not concern him: (Ham p. 505:) or who obtrudes himself, or interferes, in affairs: (Abu-l-'Alī El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also تِيَحَان, (S, K,) and تِيَحَان, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K:) or who falls into trials, or afflictions: (K:) or تِيَحَان, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is with ة; (TA;) or who intrudes among a people whose affair, or business, is not his: (IAqr, T, TA:) and تِيَحَان, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling, or a busybody. (K,* TA. [In the CK, العَرِيضُ is erroneously put for العَرِيضُ.]***

تِيَحَان: see تِيَحَان, in two places.

مَتِيَح A thing appointed, ordained, or decreed; as also تِيَحَان. (K.)

مَتِيَح: see تِيَحَان, in three places.

مَتِيَح: see تِيَحَان = and مَتِيَح.

تِير

تَارَةٌ and تَارَةٌ (mentioned in this art. in the S:) see the latter in art. تَوِي.

تِير A beam between two walls: (K:) [in which this word, with the art. ال, is explained by الجَائِزُ الحَاطِطِينَ: in the M, الحَاطِطِينَ, i. e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تِير in Persian; and it is said that تِير is] a Persian word, arabicized. (M.) = † *Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)*

تِيَارٌ *Waves: (S, M, A, Mgh:) or waves of the sea, or of a great river, (M, IAth, K,) having a current; (K,* TA;) and its main body, or deep: (IAth, TA:) [in the present day, the current, or main current, of a sea or great river:] or vehemence of flow or current: (Msb:) accord. to some, of the measure فَعَالٌ, from تِير; (Msb;) i. e., from تِير signifying "vanity" and "pride:" (TA:) accord. to others, of the measure فَعَالٌ, (Msb, TA,) from تَارٌ, aor. تَيُّورٌ, though this verb is obsolete, (TA,) originally تَيُّورٌ, the و being changed into ي and then incorporated into the preceding ي. (Msb.) — Applied to a man, † *Vain, or having a fond opinion of himself, (A, K,) and proud; (K;) who swells up like waves, in his vanity. (A.)* — † *A horse that rises like waves in his running. (A.)* — † *A vein that runs, or flows, quickly, when cut. (S, A, K.)**

تَيْس

1. تَيْسٌ, [aor. تَيْسٌ] *He (a kid) became a تَيْسٌ. (M, TA.)* — [Also, app., † *He became like a he-goat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb.]* تَيْسِي is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for نَعْبَةٌ, an evident mistake, which I find in copies of the K, and in the TA, I read نَعْبَةٌ;] and a reproach: (K:) the vulgar say تَيْزِي, changing the س into ز. (TA.) One says to a she-hyena, تَيْسِي جَعَارٌ, (A,* K,) meaning † *Be thou like the he-goat (تَيْس) in stupidity, O she-hyena: and these words are a proverb applied to a stupid man. (A, TA.)* The same words were directed, by Aboo-Eiyoub, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, *Thou liest, or hast lied, O girl. (TA.)* And one says to a man, تَيْسِي, and أَحْبَبِي, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3. تَيْسٌ, (A,) inf. n. مَتَيْسَةٌ and تَيْسٌ, (A, K,) † *He strove, struggled, contended, or conflicted, with his adversary; syn. مَارَسَهُ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as مَارَسَهُ, and مَكَابَسَهُ, and مَدَافَعَهُ. (K.)*

6. تَيْسِي المَاءَ † *The waves of the water conflicted, or dashed together. (A, TA.)*

10. اِسْتَيْسَتْ العَنْزُ † *The she-goat became like the تَيْس [or he-goat]: (M, [but in a copy of that work, for العَنْزُ I find الشَّاةُ,] A, K:) like اِسْتَنْوَقَ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say اِسْتَاَسَتْ. (Th, M, TA.)*

تَيْسٌ A he-goat; the male of the مَعَزُ: (S,* M, A, K:) and the male of the mountain-goat: (A, K:) and of the gazelle: (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزٌ: (S, M:) or that has completed a year: (A, K:) or a yearling he-goat: before the year it is called جَدِي: (AZ,* Mgh, TA:) pl. (of pauc.,