

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

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

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

تَوَّى: see تَوَّى.

الشَّحُّ مَتَوَّاةٌ [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.)

توى

2. حَسَنَةً [and حَسَنَةً I made, or wrote, a beautiful]. (L, T.)

تَوَّى; and تَوَّى: see تَوَّى, in art. تَوَّى.

تيا

تَا, تَيَّك, and تَيَّا: see art. تَا.

تيتل

تَيْتَل a dial. var., or a mispronunciation, of تَيْتَل. (TA.)

تيم

1. تَمَّح, aor. تَمَّح, inf. n. تَمَّح, *It (a thing) was, or became, easy, and facilitated, or prepared*. (Mgh.) And تَمَّح, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تَمَّح; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him*: (S;) or *was prepared for him*; as also تَمَّح, aor. تَمَّح, inf. n. تَمَّح: (TA;) and *it (an event) was appointed, ordained, or decreed, to betide him*. (L.) One says, وَقَعَ فِي مَهْلِكَةٍ فَتَمَّحَ 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 وَقَعَ فِي مَهْلِكَةٍ فَتَمَّحَ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.) = وَقَعَ فِي مَهْلِكَةٍ 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, (Mgh,) *He (God, S, A, Mgh, K) made it (a thing) easy; facilitated it; (Mgh;) or prepared it: (Mgh, K;) or appointed it, or ordained it; (S, A;) whether good or evil; (TA;) 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 تَحْتَمِرْ فِتْنَةً [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.

تَيَّحَان, (T, S, A,) or تَيَّحَان, (so in one copy of the S,) or both, (L, K,) like تَيَّحَان and تَيَّحَان applied to a horse, and تَيَّحَان and تَيَّحَان applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sb, 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 تَيَّحَان and تَيَّحَان: (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 *Tull, 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-'Ala El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58;) or, as also تَيَّحَان, (S, K,) and تَيَّحَان, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K;) or who falls into trials, or afflictions: (K;) or تَيَّحَان, (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 تَيَّحَان, (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.]***

تَيَّحَان: see تَيَّحَان, in two places.

مَتَمَّح A thing appointed, ordained, or decreed; as also تَيَّحَان. (K.)

مَتَمَّح: see تَيَّحَان, in three places.

مَتَمَّح: see تَيَّحَان: = and مَتَمَّح.

تير

تَارَ and تَارَ (mentioned in this art. in the S): see the latter in art. تَوَّى.

تَيْر A beam between two walls: (K: [in which this word, with the art. ال, is explained by الجَائِزُ بين الحائطين: in the M, الجَائِزُ بين الحائطين, 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 تَيْر in Persian; and it is said that تَيْر is a Persian word, arabicized. (M.) = † Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)

تَيَّار 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: (Mgh;) accord. to some, of the measure فَعَال, from تير; (Mgh;) i. e., from تير signifying "vanity" and "pride:" (TA;) accord. to others, of the measure فَعَال, (Mgh, TA,) from تَار, aor. تَيَّور, though this verb is obsolete, (TA,) originally تَيَّور, the و being changed into ي and then incorporated into the preceding ي. (Mgh.) — 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.)

تيس

1. تَاسَ, [aor. تَيَّسَ,] *He (a kid) became a تيس*. (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.] تَيَّسَ is a word used in declaring a thing to be vain, and false: (M, K;) or it is an execration; [for تَعَبٌ, an evident mistake, which I find in copies of the K, and in the TA, I read تَعَبٌ:] and a reproach: (K:) the vulgar say تَيَّزَى, changing the س into ز. (TA.) One says to a she-hyena, تَيَّسَ جَعَار, (A, K,) meaning † Be thou like the he-goat (تيس) 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-Fayyoo, 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, تَيَّسَ, and أَحْبَبَنِي, [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. تَيَّاسٌ, (A,) inf. n. مَتَيَّاسَةٌ, (A, K,) † He strove, struggled, contended, or conflicted, with his adversary; syn. مَارَسَ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as مَارَسَ, and مَكَابَسَ, and مَدَافَعَ. (K.)

6. تَتَاسَ الْهَاءُ: The waves of the water conflicted, or dashed together. (A, TA.)

10. اسْتَيْسَتِ الْعَنْزُ: The she-goat became like the تيس [or he-goat]: (M, [but in a copy of that work, for الْعَنْزُ I find النَّشَاءُ,] A, K:) like اسْتَنْوَقَ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say استاست. (Th, M, TA.)

تَيَّسَ A he-goat; the male of the مَعَز: (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 عَنْز: (S, M:) or that has completed a year: (A, K:) or a yearling he-goat: before the year it is called جَدَى: (AZ, Mgh, TA:) pl. (of pauc.,