

تیه

1. تَاهُ, (S, Mgh, Mṣb, K,) aor. يَتِيهُ, (S, Mṣb,) inf. n. تِيهَ (S, Mgh, Mṣb, K) and تِيَهُ (K) and تِيَهَانُ, (S, K,) is syn. with تَاهُ having for its aor. يَتَوُه; (Mṣb, TA;) [and with طَاحَ, aor. يَطِيحُ; and يَطْلُوحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way; (Mgh, Mṣb, K, TA;) in the desert: (Mgh, Mṣb:) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (S, TA:) [or his mind, or intellect, was, or became, disordered, confused, or unsound: (see تَاهُ in art. تَوُه:)] and he perished. (TA in art. تَوُه.) You say also, تَاهَتْ بِهِ سَفِينَتُهُ *His ship deviated from the right course with him. (TA.)* And عَتَى بَصْرَكَ تَاهَ *Thine eye, or thy sight, passed me over; syn. نَحَطَى. (Abou-Turab, TA.)* تَاهَ بَصْرُهُ [in the CK, erroneously, قَصْرُهُ] signifies also تَأَفَّ, (K, TA, [in the CK نَأَفَّ,] i. e., accord. to 'Arrám, *He looked at a thing continually, or continuously (app. as one confounded, or perplexed, and unable to see aright).* (Abou-Turab, TA.) — Also, تَاهَ, (S, K,) aor. يَتِيهُ, (S,) inf. n. تِيهَ, (S, K,) and تِيَهُ is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهُ having for its aor. يَتَوُه;] *He magnified himself; or behaved proudly, haughtily, or insolently: (S, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he behaved conceitedly, or vain-gloriously;] or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly: for] Er-Rághib makes a distinction between مُعْجَبٌ and تَاهٌ; saying that the مُعْجَبُ believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَاهُ believes**

himself decisively. (MF and TA in art. عَجَب.) One says, هُوَ يَتِيهَ عَلَى قَوْمِهِ [*He behaves proudly, or conceitedly, or vainly, towards his people.* (TA.)

2. تِيَهُ i. q. تَوُهَ [and طَوَحَ and طَوَحَ], i. e., *He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K.)* And تِيَهُ نَفْسُهُ *He made himself to be, or become, confounded, or perplexed, and unable to see his right course: (S, TA;) as also تَوَهَّأَ and طَوَحَّأَ: (S:) or he destroyed himself. (TA.)*

4. مَا أَتَوَهَّأَ: see مَا أَتَوَهَّأَ, in art. تَوُه.

10. اسْتَأْتَاهُ: see art. تَوُه.

تِيَهُ: see تِيَهُ.

تِيَهُ [originally an inf. n.: see 1, throughout:]

A مَفَازَةٌ [i. e. desert, or waterless desert, &c.,] (S, Mṣb, K) in which one loses his way, (S,) wherein is no sign, or mark, whereby one may be guided therein; as also تِيَهَاءُ: (Mṣb:) pl. أَتِيَاهُ and أَتَاوِيَهُ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِيَهُ. (Meyd, in Freytag's Lex.) [Hence,] التِّيَهُ, [also called تِيَهُ بَنَى,] *The place [or desert] in which the Children of Israel lost their way, between Egypt and the Akabeh [at the head of the eastern gulf of the Red Sea], unable to find the way of egress from it. (TA.)* — مَتِيَهَةٌ and تِيَهَاءُ and تِيَهُ and أَرْضُ تِيَهُ — (S, K,) originally [مَتِيَهَةٌ] of the measure مَفْعَلَةٌ, (S,) and مَتِيَهَةٌ and مَتِيَهَةٌ and مَتِيَهَةٌ (K) and مَتِيَهَةٌ (TA) *A land wherein one loses his way, (S, K, TA,) wide, and having in it no signs, or marks, of the way, nor mountains nor hills. (TA.)* And بَلَدٌ أَتِيَهُ *A country to which, and in which, one cannot find his way. (TA.)*

تِيَهَاءُ: see تِيَهُ, in two places.

تِيَهَانُ: see تَاهُ, in two places. — Also, and

تِيَهَانُ and تِيَهَانُ, *Daring, or bold; who pursues a random, or heedless, course, without any certain aim or object, in affairs: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)*

تِيَهَانُ and تِيَهَانُ: see تِيَهَانُ: and see also تَاهُ.

تِيَاهُ: see تَاهُ, in two places.

تَاهُ *Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوُه;) and so تِيَهَانُ and [in an intensive sense, like مَتِيَهُ,] تِيَاهُ: (K:) deviating from the right way and magnifying himself or behaving proudly or haughtily or insolently: or deviating from the right way and being confounded or perplexed, unable to see his right course. (TA.) — Deviating from the right way in opinion: (Mgh:) desiring a thing and unable to find the right way. (Mṣb.) — Magnifying himself; or behaving proudly, haughtily, or insolently: affecting to be commended for or praised for, or glorying in, that which he does not possess; or overpassing the due bounds in elegance of mind or manners &c.: [see 1, last sentence but one: it is best rendered behaving proudly, or conceitedly, or vainly:] and in like manner تِيَاهُ: (K;) but this has an intensive signification; [meaning, like مَتِيَهُ, very proud or conceited or vain:] (TA;) and تِيَهَانُ and تِيَهَانُ: (K:) or only تَاهُ and تِيَاهُ, accord. to IDrd. (TA.)*

هُوَ أَتِيَهُ النَّاسَ: see أَتَوُه in art. تَوُه, where it is explained on the authority of the TA. [In the S it seems to be indicated by the context that the meaning is *He is the proudest of men.*] — See also تِيَهُ, last sentence.

مَتِيَهُ: see تِيَهُ.

مَتِيَهُ *A man having much تِيَهُ [meaning pride, or conceit, or vanity]: or who deviates from, or loses, or misses, the right way, or who loses his way, much, or often. (TA.)*

تِيَهُ: see مَتِيَهُ and مَتِيَهُ and مَتِيَهُ and مَتِيَهُ: see تِيَهُ.