

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

تَوَّى 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.

تَوَّى [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.)

### تو

2. تَوَّى تَوَّى [and حَسْنَا تَوَّى I made, or wrote, a beautiful ت]. (Lh, T.)

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

### تيا

تيا, and تياك, and تياك: see art. تا.

### تيتل

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

### تيع

1. تيع, aor. تيع, inf. n. تيع, *It (a thing) was, or became, easy, and facilitated, or prepared. (Msb.)* And تيع له (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تيع; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him: (S:) or was prepared for him; as also تيع له, aor. تيع, (K,) inf. n. تيع: (TA:) and it (an event) was appointed, ordained, or decreed, to betide him. (L.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَتَّاحَ 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 فَتَّاحٌ لَهُ مَنْ أَنْقَذَهُ and تَّاحَ لَهُ مَنْ خَلَّصَهُ [and there was appointed, &c., for him he who saved him]. (A.) = تَّاحَ فِي مَشِيَّتِهِ He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.)

4. تيع, (S, A, Mgh, K,) inf. n. تيع, (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;) له to him, or for him. (S, A.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَتَّاحَ 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 تَيْسَّرُ فِتْنَةٌ [I will assuredly appoint, or

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

تيعان, (T, S, A,) or تيعان, (so in one copy of the S,) or both, (L, K,) like تيعان and تيعان applied to a horse, and تيعان and تيعان 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 تيعان and تيعان: (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 تيعان, (S, K,) and تيعان, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K:) or who falls into trials, or afflictions: (K:) or تيعان, (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 تيعان, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling, or a busybody. (K,\* TA. [In the CK, العريض is erroneously put for العريض.]***

تيعان: see تيعان, in two places.

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

تيعان: see تيعان, in three places.

تيعان: see تيعان = and تيعان.

### تير

تير تارة and تارة (mentioned in this art. in the S:) see the latter in art. تور.

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

تير 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 تير; (Msb;) i. e., from تير signifying “vanity” and “pride:” (TA:) accord. to others, of the measure فَعَالٌ, (Msb, TA,) from تار, aor. يتور, though this verb is obsolete, (TA,) originally تير, 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.)*

### تيس

1. تيس, [aor. يتيس] 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.]* تيس 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 تيزي, changing the س into ز. (TA.) One says to a she-hyena, تيس جعار, (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-Eiyoub, as is related in a trad., to be said to a غول, (M, TA,) as though one said to her, *Thou liest, or hast lied, O girl. (TA.)* And one says to a man, تيس, and احببني, [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. تيس, (A,) inf. n. تيس and تيس, (A, K,) † *He strove, struggled, contended, or conflicted, with his adversary; syn. تيس: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as تيس, and تيس, and تيس. (K.)*

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

10. تيس العنز † *The she-goat became like the تيس [or he-goat]: (M, [but in a copy of that work, for العنز I find الشاة,] A, K:) like استنوق: (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.)*

تيس 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 عنز: (S, M:) or that has completed a year: (A, K:) or a yearling he-goat: before the year it is called جدى: (AZ,\* Mgh, TA:) pl. (of pauc.,