

تِه

1. تَاه (S, Mgh, Mṣb, K,) aor. تَيْتِه (S, Mṣb,) inf. n. تِه (S, Mgh, Mṣb, K) and تَيْتِه (K) and تَيْهَان (S, K,) is *syn. with تَاه having for its aor. يَتَوُه*; (Mṣb, TA;) [and with طَاح, aor. يَطِيح, and يَطْوَح;] 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 تَاه in art. تَوُه):] and *he perished*. (TA in art. تَوُه.) You say also, تَاهَ عَتَى بَصْرَكَ *His ship deviated from the right course with him*. (TA.) And عَتَى بَصْرَكَ *Thine eye, or thy sight, passed me over; syn. تَخَطَّى*. (Aboo-Turáb, TA.) تَاهَ بَصْرَهُ [in the CK, erroneously, قَصْرَهُ] signifies also تَاف (K, TA, [in the CK تَاف]) i. e., accord. to 'Arrám, *He looked at a thing continually, or continuously (app. as one confounded, or perplexed, and unable to see aright)*. (Aboo-Turáb, TA.) — Also, تَاه (S, K,) aor. تَيْتِه (S,) inf. n. تِه (S, K,) and تِه is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاه 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 مُعْجَب and تَاه; saying that the مُعْجَب believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَاه believes

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

2. تِه i. q. تَوُه [and طَوَحَه and طَوَحَه], 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 تِه نَفْسُهُ *He made himself to be, or become, confounded, or perplexed, and unable to see his right course*: (S, TA;) as also تَوُهَهَا and طَوَحَهَا: (S:) or *he destroyed himself*. (TA.)

4. مَا أَتِيه: see مَا أَتَوُه in art. تَوُه.

10. اسْتَأْتَاه: see art. تَوُه.

تِه: see تِه.

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

A مَغَازَة [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 تَيْهَاء: (Mṣb:) pl. أَتِيَاه and أَتَاوِيَه (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِيَه. (Meyd, in Freytag's Lex.) [Hence,] التَّيْه, [also called بَنَى التَّيْه,] *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.) — مَتِيَهَة and تَيْهَاء and تِه and أَتِيَه and أَتِيَه (S, K,) originally [مَتِيَهَة] of the measure مَفْعَلَة (S,) and مَتِيَهَة and مَتِيَهَة and مَتِيَهَة (K) and مَتِيَهَة (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 أَتِيَه *A country to which, and in which, one cannot find his way*. (TA.)

تَيْهَاء: see تِه, in two places.

تَيْهَان: see تَاه, in two places. — Also, and

تَيْهَان and تَيْهَان, *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.)

تَيْهَان and تَيْهَان: see تَيْهَان: and see also تَاه.

تَيْهَاء: see تَاه, in two places.

تَاه Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوُه;) and so تَيْهَان and [in an intensive sense, like مَتِيَهَة] تَيْهَاء: (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 تَيْهَاء; (K;) but this has an intensive signification; [meaning, like مَتِيَهَة, *very proud or conceited or vain*;] (TA;) and تَيْهَان and تَيْهَان and تَيْهَان: (K:) or only تَاه and تَيْهَاء, accord. to IDrd. (TA.)

هُوَ أَتِيَه النَّاسِ: 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 تِه, last sentence.

مَتِيَهَة: see تِه.

مَتِيَهَة A man having much تِه [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.)

مَتِيَهَة and مَتِيَهَة and مَتِيَهَة and مَتِيَهَة: see تِه.