

in the nom. case and its predicate in the accus.]. (T.) You say, **صَارَ زَيْدٌ رَجُلًا** *Zeyd became a man; or attained to the state, or condition, of a man.* (TA.) And **صَارَ زَيْدٌ غَنِيًّا** *Zeyd became rich, not having been so.* (Msb.) And **صَارَ الْعَصِيرُ خَمْرًا** *The expressed juice became wine.* (Msb.) [And **صَارَ لَا شَيْءَ عِنْدَهُ** *He became in a state, or condition, in which there was not anything in his possession.* And **صَارَ يَفْعَلُ كَذَا** *He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like* **صَارَ لَا يَفْعَلُ شَيْئًا** *He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything.* And **صَارَ لَا يَتَكَلَّمُ** *He became in the state of not speaking; he became speechless.* And **صَارَ يَتَفَكَّرُ كَذَا** *He became in a state of reflection upon such a thing; he began to reflect upon such a thing.*] — One says also, **صَارَ الْأَمْرُ إِلَى كَذَا**, (M, A, Msb, K,) aor. as above, (TA,) inf. n. **مَصِيرٌ**, (S, M, A, Msb, K,) which is anomalous, being regularly **مَصَارٌ**, like **مَعَاشٌ**, (S,) and **صَيْرٌ** and **صَيْرَةٌ**, (M, A, K,) i. e. **رَجَعَ إِلَيْهِ**: (Msb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صير) to such a state, or condition:*] the difference between **مَصِيرٌ** and **مَرْجِعٌ** is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — **صَارَ** also signifies *He, or it, attained in respect of place:* so in the saying, **صَارَ زَيْدٌ إِلَى عَمْرٍو** [*Zeyd came, or went, or pursued a course that brought him, to Amr.*] (TA.) **صِرْتُ إِلَى فُلَانٍ** [*I came, &c., to such a one*] is similar to the phrase in the Kur [iii. 27] **وَإِلَى اللَّهِ الْمَصِيرُ** [*And to God, as the ultimate object, is the transition, or course, of every human being.*] (S.) [Hence, **إِلَى اللَّهِ تَصِيرُ الْأُمُورُ**, in the Kur xlii. last verse, which Bd explains by adding the words **بِأَرْتَفَاعِ الْوَسَائِطِ وَالتَّعَلُّقَاتِ**; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently:* in the Expos. of the Jel expl. as meaning **تَرْجِعُ**.] — [And in like manner one says, **صَارَ لَهُ كَذَا** *Such a thing came to, betided, or befell, him, or it:* and hence, *he, or it, came to have, or became possessed of, such a thing.*] — And **صَارَ فِي أَرْضٍ فَلَاةٍ** [*He became, or came to be, meaning he found himself, in a desert, or waterless, land;* i. q. **فِيهَا**.] (Msb in art. **وَقَعَ**.) And **صَارَ فِي الرَّبِيعِ** [*He entered, lit. became in, the season called ربيع;* i. q. **أَرْبَعٌ** [which is expl. in the S as signifying **دَخَلَ فِي الرَّبِيعِ**.] (K in art. **رَبِيعٌ**.)] — **صَيْرٌ** signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, **صَارَ الرَّجُلُ**, aor. **يَصِيرُ**, [inf. n. **صَيْرٌ**.] *The man stayed, or abode, at the water.* (TA.) And

صَارَ النَّاسُ الْمَاءَ *The people stayed, or abode, at the water.* (M, K, TA.) — **صَارَهُ**, (S,) first pers. **صَرَّتُهُ**, (M,) aor. as above, (S,) inf. n. **صَيْرٌ**, (K,) a dial. var. of **صَارَهُ** having for its aor. **يَصُورُهُ**, [q. v.,] (S,) *He cut it;* (S, M, K;) and *clave it, or split it.* (M.) — And in like manner, [i. e. as a dial. var. of **صَارَهُ** having for its aor. **يَصُورُهُ**.] *He made it to incline, or lean.* (S.) You say, **صَارَ وَجْهَهُ**, aor. **يَصِيرُ**, (M,) as also **يَصُورُ**, (M and K in art. **صُورٌ**.) *He turned his face towards a person or thing.* (M.) And **صَرَّتْ عُنُقَهُ** *I twisted his neck.* (M.) [Respecting the phrase **فَصَرَّتْ إِلَيْكَ** in the Kur ii. 262, accord. to one reading, see 1 in art. **صُورٌ**.] — **صَارَهُ**, aor. **يَصِيرُ**, inf. n. **صَيْرٌ**, signifies also **حَبَسَهُ** [*He confined, restricted, &c., him, or it.*] (Msb.)

2. **صَارَهُ كَذَا** *He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also **أَصَارَهُ**]; syn. **جَعَلَهُ**.* (S.) You say, **صَارْتَنِي لَهُ عَبْدًا** and **أَصَارْتَنِي** [*He made me to be to him a slave.*] (A.) — [And **صَارَهُ إِلَى كَذَا** and **أَصَارَهُ** *He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.*] 'Omeyleh El-Fezàree said to his paternal uncle Ibn-'Ankà, **مَا الَّذِي أَصَارَكَ**, **إِنِّي مَا أَرَى يَا عَمْرُ** [*What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?*] (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, **صَارَهُ إِلَيْهِ** and **أَصَارَهُ** [meaning *He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:*] (M, K:) and **أَصَارْتَنِي إِلَى الْحَاجَةِ** and **صَارْتَنِي إِلَى الْحَاجَةِ** [*Want, or need, or necessity, made me to come, or brought me, to him, or it.*] (A.) And [hence,] **صَارَ إِلَيْهِ الْأَمْرُ** *He committed to him the thing, or affair;* syn. **فَوَضَّ إِلَيْهِ**. (M in art. **فَوْضٌ**.) [And **صَارَ لَهُ كَذَا** *He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.*] — **تَصِيرٌ** is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, **صَارَهُ كَذَا** meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with **جَعَلَهُ**, whereby it is expl. in the S. And **صَارَ لَهُ كَذَا** *He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.*]*

4: see 2, in six places.

5. **تَصِيرَ أَبَاهُ** *He became like his father.* (S, M, K.)

صَيْرٌ: see what next follows.

صِيرٌ The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also **صَيْرٌ** (O, K) and

مَصِيرٌ (S, O, Msb, TA) and **مَصِيرَةٌ** (TA) and **صَيْرٌ**, (S, M, K,) of the measure **فَيَعُولٌ**, (S,) and **صَيْرَةٌ**. (K.) — The *verge, brink, or point, of an affair, or event.* (M, K.) You say, **أَنَا عَلَى صَيْرٍ مِنْ أَمْرِ كَذَا** *I am on the verge of such an affair, or event.* (M.) And **أَنَا عَلَى صَيْرٍ مِنْ حَاجَتِي** *I am at the point of [attaining] the object of my want.* (M.) And **أَنَا عَلَى صَيْرٍ مِنْ قَضَائِ حَاجَتِي** *I am at the point of accomplishing my want.* (A.) And **فُلَانٌ عَلَى صَيْرٍ أَمْرٍ** *Such a one is at the point of accomplishing an affair.* (S.) — A *water at which people stay, or abide;* (M, O, K;) as also **صَيْرَةٌ**. (TA.) — A *crevice of a door.* (S, M, A, Msb, K.) It is said in a trad., **مَنْ نَظَرَ فِي صَيْرِ بَابٍ فَفَعَّتَتْ عَيْنُهُ فِيهِ هَدْرٌ** [*Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted*]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The *condiment, made of small fish, called*] **صَحْنَاءَةٌ**: (S, M, K:) or [a *condiment, or the like,*] **صَحْنَاءَةٌ**: (M, K:) or *what is called in Pers. ماهی آوۀ [jelly of salted fish];* as also **صَحْنَاءَةٌ**: (Mgh voce **صَحْنَاءَةٌ**;) and the *small salted fish of which صَحْنَاءَةٌ is made:* (Kr, M, K:) or *the young ones of fish:* [a coll. gen. n.:] n. un. with **ة**: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also **أُسْفَفٌ**. (TA in art. **صَحْنٌ**.) — Also **أُسْفَفٌ** [*properly bishop*] of the Jews. (O, K.) — See also the next paragraph.

صَيْرَةٌ, (S, M, Msb, K,) accord. to A'Obeyd **صَيْرَةٌ**, with fet-**h**, but Az says that this is a mistake, (TA.) *An enclosure (حظيرة) for sheep or goats* (S, M, Msb, K) and *for cows or bulls,* (M, K,) *constructed of wood and stones* (M, TA) and *of branches of trees;* (TA;) as also **صَيَارَةٌ**, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former **صَيْرٌ** (S, M, Msb, K) and [coll. gen. n.] **صَيْرٌ**. (M, K.) — See also **صَيْرٌ**.

صَيَارٌ The **صَنْجٌ**; (O and TA in this art., and TS and K and TA in art. **صَيْرٌ**;) i. e. the *stringed instrument thus called:* (TS and TA in that art., and O and TA in the present art. :) [this is the right meaning, as is shown by the latter of the two verses cited voce **صَيَارَةٌ**: but,] accord. to AHeyth, (O,) the *sound of the صَنْجٌ*. (O and K in the present art.) — See also art. **صُورٌ**.

صَيَارَةٌ: see **صَيْرَةٌ**. — Also i. q. **صَيَارَةٌ** [q. v., signifying *Stones, &c.*] (M in art. **صَيْرٌ**.)

صَيْرٌ A *grave.* (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, **هَذَا صَيْرٌ فُلَانٍ** *This is the grave of such a one.* (O.) — And **صَيْرٌ** (**جَمَاعَةٌ**). (O, K.) — See also art. **صُورٌ**.

صَيْرَةٌ A *thing, upon the head of a قَارَةٌ [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] أَمْرَةٌ, except that it is cased, and the أَمْرَةٌ is*