

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 *جَعَلَ*. And *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. *صِير*, (S, M, A, Msb, K,) which is anomalous, being regularly *مَصَار*, like *مَعَاش*, (S,) and *صِير* and *صِيرُورَةٌ*, (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 صِير) to such a state, or condition:*] the difference between *صِير* and *مَرَجَعَ* 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] *وَأِنِّي إِلَهُهُ الْأَخِيرُ* [*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 الْوَسَائِلِ 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. *وقع*.) 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. *ربيع*.) — *صِيرَ* signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, *صَارَ الرَّجُلُ*, aor. *يَصِيرُ*, [inf. n. *صِير*], *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. *صِرْتُهُ*, (M,) aor. as above, (S,) inf. n. *صِير*, (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. *صور*,) *He turned his face towards a person or thing.* (M.) And *صِرْتُ عُنُقَهُ* *I twisted his neck.* (M.) [Respecting the phrase *فَصُرْتُمْ إِلَيْكَ* in the *Kur* ii. 262, accord. to one reading, see 1 in art. *صور*.] — *صَارَهُ*, aor. *يَصِيرُ*, inf. n. *صِير*, signifies also *حَبَسَهُ* [*He confined, restricted, &c., him, or it*]. (Msb.)

2. *صِيرَهُ 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, *صِيرْتَنِي لَهُ عَبْدًا* and *أَصَارْتَنِي* [*He made me to be to him a slave*]. (A.) — [And *صِيرَهُ 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-Fezáree said to his paternal uncle Ibn-'Ankà, *مَا الَّذِي أَصَارَكَ*, *مَا الَّذِي أَصَارَكَ* [*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, *صِيرَهُ 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 *صِيرْتَنِي إِلَيْهِ* and *أَصَارْتَنِي* [*Want, or need, or necessity, made me to come, or brought me, to him, or it*]. (A.) And [hence,] *صِيرَ إِلَيْهِ الْأَمْرَ* *He committed to him the thing, or affair*; syn. *فَوَضَّ إِلَيْهِ*. (M in art. *فوض*.) [And *صِيرَ 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.*] — *تَصِيرَ* is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, *صِيرَهُ 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 *صِيرَ 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.)

*صِيرَ*: see what next follows.

*صِيرَ* 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 *صِيرَ* (O, K) and

*صِيرَ* (S, O, Msb, TA) and *صِيرَ* (TA) and *صِيرَ*, (S, M, K,) of the measure *فَيَعُولُ*, (S,) and *صِيرَ*. (K.) — The *verge, brink, or point*, of an affair, or event. (M, K.) You say, *أَنَا عَلَى صِيرٍ مِنْ أَمْرِ كَذَا* *I am on the verge of such an affair, or event.* (M.) And *أَنَا عَلَى صِيرٍ مِنْ حَاجَتِي* *I am at the point of [attaining] the object of my want.* (M.) And *أَنَا عَلَى صِيرٍ مِنْ قَضَائِ حَاجَتِي* *I am at the point of accomplishing my want.* (A.) And *فُلَانٌ عَلَى صِيرٍ 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 *صِيرَةٌ*. (TA.) — A *crevice of a door*. (S, M, A, Msb, K.) It is said in a trad., *مَنْ نَظَرَ فِي صِيرِ بَابٍ فَفَقَعَتْ عَيْنُهُ فِيهِ هَدَرَ* [*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*] *صِحْنَةٌ*: (S, M, K:) or [a *condiment, or the like,*] resembling *صِحْنَةٌ*: (M, K:) or *what is called in Pers. ماهی آوۀ [jelly of salted fish]*; as also *صِحْنَةٌ*: (Mgh voce *صِحْنَةٌ*;) and the *small salted fish of which صِحْنَةٌ 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 *أُسْفَقُ*. (TA in art. *صحن*.) — Also *The [properly bishop] of the Jews*. (O, K.) — See also the next paragraph.

*صِيرَةٌ*, (S, M, Msb, K,) accord. to A'Obeyd *صِيرَةٌ*, 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 *صِيَارَةٌ*, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former *صِيرَ* (S, M, Msb, K) and [coll. gen. n.] *صِيرَ*. (M, K.) — See also *صِيرَ*.

*صِيَارٌ* The *صَنِج*; (O and TA in this art., and TS and K and TA in art. *صير*;) 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 *صِيَارَةٌ*: but,] accord. to AHeyth, (O,) the *sound of the صَنِج*. (O and K in the present art.) — See also art. *صور*.

*صِيَارَةٌ*: see *صِيرَةٌ*. — Also i. q. *صِيَارَةٌ* [q. v., signifying *Stones, &c.*]. (M in art. *صير*.)

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

*صِيرَةٌ* 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 امرَةٌ is*