

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. (Mṣb.) And صَارَ الْعَصِيرُ خُمُرًا The expressed juice became wine. (Mṣb.) [And صَارَ لَا شَيْءٌ 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 فِي 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 إِلَيْكَ كَذَا (M, A, Mṣb, K,) aor. as above, (TA,) inf. n. مَصِيرٌ, (S, M, A, Mṣb, K,) which is anomalous, being regularly مَعَاشٌ, like مَعَاشٌ, (S,) and صَيْرٌ and صَرْبَرَةٌ, (M, A, K,) i. e. رَجَعَ إِلَيْهِ: (Mṣb:) [but this is a loose explanation; the meaning being, The thing, or affair, or case, came eventually (see صَرْبَرَةٌ) 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] 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.) صَرْتُ إِلَى فَلَانٍ [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] وَإِنَّى إِلَى اللَّهِ الْمُصِيرُ [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, أَلَا إِلَى اللَّهِ تَصِيرُ الْأَمْرُ, in the Kur xlvi. last verse, which Bd explains by adding the words بِأَرْتَفَاعِ الْوَسَاطَةِ وَالْتَّعْلِقَاتِ; the meaning being, Verily to God are things, or events, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجُحٌ.] — [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 فَلَانٍ [He became, or came to be, meaning he found himself, in a desert; or waterless, land]; i. q. وَقَعَ فِيهَا. (Mṣb in art. وَقَعٌ) And صَارَ فِي الرَّبِيعِ وَقَعٌ [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. دَخَلٌ) — صَيْرٌ signifies also The returning of seekers after herbage to the watering-places. (O, K.) And one says, صَارَ الرَّجُلَ صَيْرٌ, [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. صُرْتُهُ, (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.] He made it to incline, or lean. (S.) You say, صَارَ وَجْهَهُ, aor. صَوْرَهُ, (M,) as also يَصُورُهُ, (M and K in art. صَوْرَهُ) He turned his face towards a person or thing. (M.) And صَرْتُ عَنْهُ I twisted his neck. (M.) [Respecting the phrase فَصَرَهُنَّ إِلَيْكَ in the Kur ii. 262, accord. to one reading, see 1 in art. صَوْرَهُ.] — حَسْبَهُ, aor. يَصِيرُهُ, inf. n. صَيْرٌ, signifies also صَرْبَرَةٌ, [He confined, restricted, &c., him, or it]. (Mṣb.)

2. صَيْرَهُ 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, أَصَارَنِي [He made me to be to him a slave]. (A.) — [And صَيْرَهُ إِلَيْهِ and صَيْرَنِي لَهُ عَبْدًا and أَصَارَهُ كَذَا and أَصَارَهُ كَذَا 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, أَلَيْهِ 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, صَيْرَهُ 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 صَيْرَتُنِي إِلَيْهِ الحَاجَةُ and أَصَارَتُنِي [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] صَيْرَهُ إِلَيْهِ فَوْضَهُ إِلَيْهِ [He committed to him the thing, or affair; syn. صَيْرَهُ 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.] — نَصِيرٌ is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, صَيْرَهُ كَذَا 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 صَيْرَهُ 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. تصَيِّرَ أَبَاهُ He became like his father. (S, M, K.)

صَيْرٌ: see what next follows.

صَيْرٌ 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, Mṣb, K;) as also صَيْرٌ (O, K) and

صَيْرَةٌ (S, O, Mṣb, TA) and مَصِيرٌ (TA) and فَيَعْوُلُ (S, M, K,) of the measure فَيَعْوُلُ, (S,) and صَمِيرٌ (S, M, K,) of the measure صَمِيرٌ (K.) — The verge, brink, or point, of an affair, or event. (M, K.) You say, أَنَا عَلَى صِيرٍ مِنْ حَاجَتِي I am on the verge of such an affair, or event. (M.) And صِيرٌ مِنْ قَضَاءِ حَاجَتِي I am at the point of attaining the object of my want. (M.) And أَنَا عَلَى صِيرٍ مِنْ قَضَاءِ حَاجَتِي I am at the point of accomplishing my want. (A.) And فَلَانٌ عَلَى صِيرٍ أَمْرٌ 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 صَبِيرٌ (TA) — A crevice of a door. (S, M, A, Mṣb, K.) It is said in a trad., &c., him, or it]. (Mṣb) صِيرٌ بَابٌ فَفَقَعَتْ عَيْنَهُ فِي هَدْرٍ [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, K:) 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] صَحْنَةٌ: (S, M, K:) or [a condiment, or the like,] resembling صَحْنَةٌ: (M, K:) or what is called in Pers. مَاهِي آوَهْ [jelly of salted fish]; as also صَحْنَةٌ: (Mgh voce صَحْنَةٌ:) and the small salted fish of which صَحْنَةٌ is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with ة: (Mṣb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also صَحْنَةٌ. (TA in art. صَحْنَةٌ) — Also The اسْفَقْ [properly bishop] of the Jews. (O, K.) — See also the next paragraph.

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

صِيَارٌ The صِيَارٌ; (O and TA in this art., and Tṣ and K and TA in art. صِيَارٌ;) i. e. the stringed instrument thus called: (Tṣ 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 صَبَرَةٌ: but,] accord. to AHeyth, (O,) the sound of the صِيَارٌ. (O and K in the present art.) — See also art. صَوْرَهُ.

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

صَبَرٌ A grave. (AA, O, K.) [Perhaps so called as being the ulterior abode.] — One says, هَذَا صَبَرٌ فَلَانٌ This is the grave of such a one. (O.) — And A company (جَمِيعَة). (O, K.) — See also art. صَوْرَهُ.

صَبَرَةٌ 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