

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 خَمِيرًا** *The expressed juice became wine.* (Mṣb.) [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** *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, Mṣb, K,) aor. as above, (TA,) inf. n. **صَيَّرَ** (S, M, A, Mṣb, K,) which is anomalous, being regularly **مَصَّرَ**, like **مَعَّاشٌ** (S) and **صَيَّرَ** and **صَبَّرَ** (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 صَيَّرَ) to such a state, or condition:*] the difference between **صَيَّرَ** and **رَجَعَ** 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. (Bḍ 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] **وَأَلَى اللَّهِ الْمَصِيرُ** [*And to God, as the ultimate object, is the transition, or course, of every human being.*] (S.) [Hence, **أَلَى إِلَى اللَّهِ تَصِيرُ الْأُمُورُ**, in the Kur xlii. last verse, which Bḍ explains by adding the words **بِإِرْتِفَاعِ الْوَسَائِطِ وَالْتِعْلُقَاتِ**; 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 فَلَآةٍ** [*He became, or came to be, meaning he found himself, in a desert; or waterless, land*]; i. q. **وَقَعَ فِيهَا**. (Mṣb in art. وقع.) And **صَارَ فِي الرَّبِيعِ** [*He entered, lit. became in, the season called ربيع*]; i. q. **أُرْبِعَ** [which is expl. in the S as signifying **دَخَلَ فِي الرَّبِيعِ**. (K in art. ربيع.)] — **صَيَّرَ** signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, **صَارَ الرَّجُلُ**, aor. **يَصِيرُ**, [inf. n. **صَيَّرَ**.] *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. **صَرَّتَهُ**, (M,) aor. as above, (S,) inf. n. **صَيَّرَ**, (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 **صَرَّتْ عُنُقَهُ** *I twisted his neck.* (M.) [Respecting the phrase **فَصَرَّهُنَّ إِلَيْكَ** in the Kur ii. 262, accord. to one reading, see 1 in art. صور.] — **صَارَهُ**, aor. **يَصِيرُ**, inf. n. **صَيَّرَ**, signifies also **حَبَسَهُ** [*He confined, restricted, &c., him, or it.*] (Mṣb.)

2. **صَيَّرَهُ 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, **صَيَّرَنِي لَهُ عَبْدًا** and **أَصَارَنِي** [*He made me to be to him a slave.*] (A.) — [And **صَيَّرَهُ 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-Fezāree said to his paternal uncle Ibn-'Anḳā, **مَا الَّذِي أَصَارَكَ**, **إِلَى مَا أَرَى يَا عَمْرٍو** [*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, **صَيَّرَهُ 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 **صَيَّرْتَنِي إِلَيْهِ الْحَاجَةَ** and **أَصَارْتَنِي** [*Want, or need, or necessity, made me to come, or brought me, to him, or it.*] (A.) And [hence,] **صَيَّرَ إِلَيْهِ الْأَمْرَ** *He committed to him the thing, or affair; syn. قَوَّضَهُ إِلَيْهِ.* (M in art. فوض.) [And **صَيَّرَ 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.*] — **تَصَيَّرَ** is also by word, or covenant, as well as by deed. (Bḍ in ii. 20.) [You say, **صَيَّرَهُ 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 **صَيَّرَ 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. **تَصَيَّرَ أَبَاهُ** *He became like his father.* (S, M, K.)

صَيَّرَ: see what next follows.

صَيَّرَ *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 صَيَّرَ (O, K) and*

**مَصِيرٌ** (S, O, Mṣb, TA) and **مَصِيرَةٌ** (TA) and **صَيَّرَ** (S, M, K,) of the measure **فَيَعُولُ**, (S,) and **صَيَّرَ**. (K.) — *The verge, brink, or point, of an affair, or event.* (M, K.) You say, **أَنَا عَلَى صَيَّرٍ مِنْ أَمْرٍ كَذَا** *I am on the verge of such an affair, or event.* (M.) And **أَنَا عَلَى صَيَّرٍ مِنْ حَاجَتِي** *I am at the point of [attaining] the object of my want.* (M.) And **أَنَا عَلَى صَيَّرٍ مِنْ قَضَاءِ حَاجَتِي** *I am at the point of accomplishing my want.* (A.) And **فُلَانٌ عَلَى صَيَّرٍ مِنْ أَمْرٍ كَذَا** *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 صَيَّرَةٌ.* (TA.) = *A crevice of a door.* (S, M, A, Mṣb, K.) It is said in a trad., **مَنْ نَظَرَ فِي صَيَّرٍ بَابٍ فَفَقَّتَتْ عَيْنُهُ قَبْلِي بَدْرٌ** [*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] **صَحْنَةٌ**: (S, M, K:) or [a condiment, or the like,] **صَحْنَةٌ**: (M, K:) or what is called in Pers. **ماهی آوَه** [*jelly of salted fish*]; as also **صَحْنَةٌ**: (Mgh voce صحنه:) and the *small salted fish of which صحنه 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 **أُسْفَفُ صَحْنَةٍ**. (TA in art. صحن.) = Also *The bishop [properly bishop] of the Jews.* (O, K.) = See also the next paragraph.

**صَيَّرَةٌ** (S, M, Mṣb, K,) accord. to A'Obeyd **صَيَّرَةٌ**, with fet-ḥ, but Az says that this is a mistake, (TA.) *An enclosure (حظيرة) 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 صَيَّرَةٌ*, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdād: (TA:) pl. of the former **صَيَّرٌ** (S, M, Mṣb, K) and [coll. gen. n.] **صَيَّرٌ**. (M, K.) = See also **صَيَّرٌ**.

**صَيَّرٌ** *The صَنِج; (O and TA in this art., and TṢ and K and TA in art. صبر;) 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 صَيَّرَةٌ: but,] accord. to AHeyth, (O,) the sound of the صَنِج. (O and K in the present art.) = See also art. صور.*

**صَيَّرَةٌ**: see **صَيَّرَةٌ**. = Also i. q. **صَيَّرَةٌ** [q. v., signifying *Stones, &c.*] (M in art. صبر.)

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

**صَيَّرَةٌ** *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*