

समभ्युपगमन *sam-abhyupagamana*, *am*, n. the act of approaching or going near; following.

समभ्युपे *sam-abhy-upe* (-*upa-i*), cl. 2. P. -*upaiti*, &c., to go very near, approach.

Sam-abhyupeya, *as, ā, am*, to be gone to or approached; to be followed; (*am*), n. the being followed by.

समभ्ये *sam-abhy-e* (-*abhi-ā-i*), cl. 2. P. -*abhyati*, &c., to come up to, approach, go near to (with acc.).

Sam-abhyetya, ind. having come up, having approached.

समम् 1. *samam*, ind. with, together with. (See under *sama*.)

समम् 2. *sam-am*, cl. 1. A. -*amate*, &c., Ved. to go earnestly towards, solicit eagerly; to go together, ally or connect one's self; to fix or settle firmly.

Sam-amamāna, *as, ā, am*, connecting or allying one's self.

समय *sam-aya*, *sam-āya*, &c. See under I. *sam-i*, p. 1076.

समर *sam-ara*, *sam-arāṇa*, &c. See under *sam-ri*.

समर्चे *sam-arcē* [cf. *sam-riē*], cl. 1. P. or Caus. -*arcati*, &c., or -*arāyati*, &c., to honour, worship, adore; to adorn, decorate (Ved.).

Sam-arcāna, *am*, n. the act of honouring, worshipping, adoration.

Sam-arcita, *as, ā, am*, honoured, worshipped, adored.

समर्णे *sam-arṇa*. See *sam-ard*.

समर्थे *sam-arth* (in some senses to be regarded as a Nom. fr. *sam-ārtha* below), cl. 10. P. A. -*arthayati*, -*te* (more usually A.), -*yitum*, to make fit or ready, prepare; to make capable, maintain, enforce, exert (e. g. *yatnam samarthaya*, make great exertions, exert effort); to establish, support, provide, bestow (Ved., Sāy. *samarthayasva* = *sangamaya* = *dehī*); to judge of the fitness or propriety of anything, deliberate upon, take into consideration, reflect or think upon, decide on, determine, resolve; to judge, consider, regard, think, imagine, suppose, hold; to suppose, imply, suggest (a possibility &c.); to approve; to expect.

Sam-ārtha, *as, ā, am*, having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well adapted (to any purpose), well suited, fit, suitable, proper, regular; capable, competent, adequate; very strong or powerful, able; having the same sense or meaning, having one sense (= *tulyārtha*, *ekārtha*); having the same construction, being in apposition (said of words); having meaning or significance, full of meaning, coherent, significant, intelligible; made fit or proper, prepared, allowed; (*as*), m. a word which has force or meaning, significant word; the construction or coherence of words together in a significant sentence. — *Samartha-tā*, f. or *samartha-tva*, *am*, n. fortibleness, adequacy, capability, ability, strength, force, power; sameness of meaning, oneness of meaning or sense, force or signification (of words), sense, meaning.

Samarthaka, *am*, n. aloe wood, *Amyris Agallocha*.

Sam-arthana, *am, ā, n.* f. the act of making capable, giving force or strength, establishing, maintaining, supporting, corroborating, corroboration; deliberation, determination, determining or deciding on the propriety of anything, judging, considering, supposing, imagining, inferring; adequacy, capability, energy, force, potency, efficacy, ability, perseverance; attempting difficulties or impossibilities; reconciling differences, reconciliation, allaying disputes; objecting, objection.

Sam-arthaniya, *as, ā, am*, to be maintained or established; to be determined or considered.

Sam-arthayat, *an, anti, at*, maintaining, regarding, considering, reflecting on.

Sam-arthita, *as, ā, am*, maintained, established; taken into consideration, considered, judged, regarded, held; resolved, determined.

Samarthita-vat, *ān, ati, at*, one who has judged or considered, &c.

Sam-ārthya, ind. having deliberated, having considered, having determined.

समर्दे *sam-ard*, Caus. P. -*ardayati*, -*yitum*, to pain greatly, distress, wound.

Sam-arṇa, *as, ā, am*, asked, solicited; pained, wounded, plagued.

समर्थेक *sam-ardhaka*. See under *sam-riḥ*.

समर्पणे *sam-arpaṇa*. See under *sam-ri*.

समर्ये *samarya*. See under *sam-ri*.

समर्योद *sa-maryāda*, *as, ā, am*, bounded, limited; near, proximate; keeping within bounds or in the right course, correct in conduct; respectful.

समर्हे *sam-arh*, Caus. -*arhayati*, -*yitum*, to show honour to, honour, pay respect to.

समल *sa-mala*, *as, ā, am*, having dirt, dirty, foul, filthy, muddy, impure; sinful; (*am*), n. excrement, feculent matter, ordure.

समलङ्कृत *sam-alankṛita*, *as, ā, am*, highly decorated, well adorned.

Sam-alankṛitya, ind. having completely adorned.

समव *sam-av*, cl. 1. P. -*avati*, -*avitum*, to satisfy, satiate; to protect, maintain, (Sāy. *sam-āvataṃ* = *samyag arakshatam*, R̥g-veda I. 112, 18.)

समवकार *sam-avakāra*, *as, m.* (fr. rt. 1. *kṛi* with *ava* and *sam*), a species of R̥paka or drama (described as a representation of mutual combats and heroic action in three acts).

समवकृ *sam-ava-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*kāritum*, to scatter completely over, cover entirely, overwhelm with.

समवक्षिप् *sam-ava-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to cast or thrust away, repel.

समवगम *sam-ava-gam*, cl. 1. P. -*gacchati*, -*gantum*, to perceive or understand thoroughly, become thoroughly acquainted with.

समवगृह *sam-ava-guh*, cl. 1. A. -*gūhate*, -*gūhitum*, -*gūḥum*, to crouch down, cower; (according to a Scholiast = *deham san-kuē*.)

समवच्छद *sam-ava-ēchad* (-*chad*), cl. 10. P. -*ēchādayati*, -*yitum*, to cover completely over, conceal, obscure; Pass. -*ēchādyate*, to be covered over.

Sam-avacchanna, *as, ā, am*, covered all over.

Sam-avacchādyā, ind. having covered completely over.

समवतृ *sam-ava-tṛi*, cl. 1. P. -*tarati*, &c., to descend; Caus. -*tārayati*, -*yitum*, to cause to descend.

Sam-avatāra, *as, m.* descent; a descent into a river or sacred bathing-place, a Tirtha or place of pilgrimage, (Kirāt. V. 7.)

समवदा *sam-ava-dā* or *sam-ava-dō* (see rts. 3. *dā, do*), cl. 7. P. -*dāti*, -*dātum*, to cut up in pieces, divide, distribute; to gather together, collect the pieces, to put together piece by piece.

Sam-avatta, *as, ā, am*, cut up, divided into pieces.

Sam-avadāya, ind. having cut up or distributed.

समवदिश *sam-ava-diś*, cl. 6. P. -*disati*, -*deśtum*, to point or refer to, to explain with reference to (anything).

समवद्रु *sam-ava-dru*, cl. 1. P. A. -*dravati*, -*te*, -*drotum*, to run away together.

समवधान *sam-avadhāna*, *am*, n. great attention; preparation.

समवनत *sam-avanata*, *as, ā, am* (fr. rt. *nam* with *ava* and *sam*), completely bent down, bowed, bending down, stooping (to drink water &c.).

समवनी *sam-ava-ni*, cl. 1. P. A. -*nyati*, -*te*, -*netum*, to lead together, unite; to pour in together.

Sam-avaniya, ind. having poured together.

समवभु *sam-ava-plu*, cl. 1. A. -*plavate*, -*plotum*, to leap or jump down from.

Sam-avapluta, *as, ā, am*, leapt down, jumped off.

समवबुध *sam-ava-budh*, cl. 4. A. -*budhyate*, -*bodhitum*, to perceive clearly, understand fully, know.

समवमृश *sam-ava-mṛiś*, cl. 6. P. -*mṛisati*, &c., to lay hold of.

समवरुध *sam-ava-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*runddhe*, &c. (ep. also -*rundhati*, &c.), -*roddhum*, to shut up, enclose, confine: Pass. -*rudhyate*, to be enclosed or contained in; to be shut out of, be deprived of.

Sam-avaruddha, *as, ā, am*, shut up, enclosed; obtained.

समवलम्ब *sam-ava-lamb*, cl. 1. A. -*lambate*, &c., to lay hold of; to support.

Sam-avalambya, ind. having taken hold of, having supported.

समवली *sam-ava-li*, cl. 4. A. -*liyate*, &c., to be dissolved.

समवलोक *sam-ava-lok*, cl. 10. P. -*lokiyati*, -*yitum*, to look at, observe; to look into, inspect; to look about; to behold, perceive.

Sam-avalokayat, *an, anti, at*, looking at, inspecting, &c.

समववृत् *sam-ava-vrit*, Caus. -*vartayati*, -*yitum*, to turn towards.

समवशिष्य *sam-ava-śish*, Pass. of Caus. -*śeshyate*, to be left, to remain.

Sam-avaśeshita, *as, ā, am*, left, spared, remaining.

समवश्यान *sam-avaśyāna*, *as, ā, am* (fr. rt. *śya* with *ava* and *sam*), gone away, wasted, destroyed.

समवसद् *sam-ava-sad*, cl. 1. 6. P. -*sīdati*, -*sattum*, to sink down, pine or waste away, perish. *Sam-avasanna*, *as, ā, am*, sunk down, depressed, dispirited, sorrowful.

समवसृज *sam-ava-srij*, cl. 6. P. -*srijati*, -*srashtum*, to let go, cast or hurl down upon; to abandon.

Sam-avasargya, *as, ā, am*, to be let go, to be abandoned, &c.

समवस्कन्द *sam-ava-skand*, Caus. -*skandayati*, -*yitum*, to assail, attack.

समवस्तम्भ *sam-ava-stambh*, cl. 5. 9. P. -*stabhnoti*, -*stabhnāti*, -*stambhntum*, to support, confirm, encourage.

समवस्था 1. *sam-ava-sthā*, cl. 1. P. A. -*vishtati*, -*te*, -*sthātum*, to stand firmly, stand still, stand ready; Caus. -*sthāpayati*, -*yitum*, to cause to stand firm or still, stop; to establish, found.

2. *sam-avasthā*, f. firm or fixed state or condition; similar condition or state; state or condition (in general).

Sam-avasthāpita, *as, ā, am*, made to stand firmly, set up; fully established, founded.

Sam-avasthita, *as, ā, am*, standing or remaining firm, remaining fixed; staunch, steady; standing ready or prepared, ready; being in any place or position.