

समवहित sam-avahita, as, ā, am (fr. rt. dhā with ava and sam), closely connected with.

समवाकार sam-avākāra, as, m. probably incorrect for sam-avakāra, q. v.

समवाप् sam-avāp (-ava-āp), cl. 5. P. A. -āpnoti, -āpante, &c., to meet with, attain, reach, gain, obtain, incur.

Sam-avāpta, as, ā, am, obtained, attained. — Samavāpta-kāma, as, ā, am, one who has obtained his desires.

Sam-avāpti, is, f. attainment, obtaining, getting. Sam-avāpya, ind. having attained, having gained.

समवान् sam-avārj (-ava-arj), cl. 1. P. -avārjati, &c., Ved. to leave together.

समवे sam-ave (-ava-i), cl. 2. P. -avaiti, -avaitum, to come together, meet together, blend or mix together, assemble together, be connected or united.

Sam-avāya, as, m. coming or meeting together, conjunction, close combination or union, mixing together, cohesion, connection; a collection, aggregate, meeting, concourse, congress, assemblage, multitude, quantity; complete or intimate union, constant and inseparable connection or cohesion, inseparable existence or inherence of one thing in another, intimate or material relation (e. g. the relation which exists between a whole and its parts; between cloth and the yarn composing it; between a genus or species and its individuals; between an action or quality and its subject; between particularity and the eternal substances of ether, time, space, soul, &c.); this is one of the seven categories or Padārthas of the Vaiśeṣika system or school of Nyāya philosophy founded by Kaṇāda). — Samavāya-tas, ind. in consequence of constant and intimate connection or relation. — Samavāya-sambandha, as, m. intimate and constant connection, inseparable relation (as described above), connection by inseparable inherence or cohesion.

Samavāyin, ī, inī, ī, closely and intimately connected or united, aggregated; multitudinous; (ī), n. intimate and inseparable cause (as clay of pottery, thread of cloth, &c.). — Samavāyi-kāraṇa, am, n. inseparable cause or connection, cause of constant inherence or cohesion, material cause, substantial cause, (in the Vedānta phil. upādāna-kāraṇa is more commonly used.) — Samavāyi-tva, am, n. intimate connection or relation.

Sam-aveta, as, ā, am, come together, met together, met, closely united, mixed, mingled, blended, collected, assembled, intimately connected with or related to, intimately united or inherent; contained or comprised or included in a larger number, contained or comprised in anything. — Samaveta-tva, am, n. the state of being intimately related or connected. — Samavetartha (°ta-ar°), as, ā, am, containing a meaning, significant, instructive.

Sam-avetya, ind. having come together, having assembled.

समवेक्ष sam-aveksh (-ava-iksh), cl. 1. A. -avekshate, &c., to look at, behold, observe, view, look about, look round; to perceive; to consider, regard, notice; to concern one's self about; to reflect or ponder on; to acknowledge; Caus. -avekshayati, -yitum, to cause to look at or consider.

Sam-avekshita, as, ā, am, observed, considered. Sam-avekshya, ind. having viewed, having considered, &c.

समग्रा 1. sam-as (see rt. 1. aś), cl. 5. P. A. -asnoti, -asnote, &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

Sam-aśnūvāna, as, ā, am, completely pervading, extending throughout, spreading over; obtaining, experiencing.

Sam-ashī, is, f. (in the Vedānta phil.) collective pervasion, a collective aggregate or one which is

viewed as consisting of one thing or as constituted of parts of which each is consubstantially the same with the whole, totality; [cf. vy-ashī.] — Sam-ashly-abhiprāya, as, m. the regarding a group of objects collectively.

समग्रा 2. sam-as, cl. 9. P. -asṇāti, -asitum, to eat together, consume; to taste, enjoy.

Sam-aśana, am, n. the act of eating together. Sam-aśaniya, as, ā, am, to be eaten together.

समश्लि sam-ashhila, as, m. (see ashthi), a kind of shrub (=kokūgra, āmra-gandhaka). Sam-ashhīlā, f. a kind of pot-herb or cucumber (=ganḍira).

Sam-ashhīlā, f. =sam-ashhīlā above.

समस् 1. sam-as, cl. 2. P. -asti, to be, exist.

समस् 2. sam-as, cl. 4. P. -asyati, -asitum (Ved. Inf. sam-āsam), to throw or bring together, join together, combine, compound, mix, mingle, connect; Pass. -asyate, to be thrown together or combined, to be compounded; (in grammar) to be compounded, form a compound.

Sam-asana, am, n. the act of throwing together, aggregation, combination, conjunction, compounding, composition, formation of compound words; contracting, contraction.

Sam-asta, as, ā, am, thrown together, combined, connected, united, compounded, compound; inherent in or pervading the whole of anything; all, the whole, entire, complete [cf. yvat-s°]; contracted, abbreviated, condensed, concise, succinct, abridged. — Samasta-bala, am, n. a whole army, entire force. — Samasta-loka, as, m. the whole world.

1. sam-asya, as, ā, am, to be thrown or brought together, to be collected together, to be compounded or combined; to be made entire or complete; (ā), f. part of a stanza given to another person to be completed; the giving this to any one and requiring him (as a proof of his skill) to complete it. — Sam-asyā-pūrāna, am, n. the filling up or completing a Samasyā, (see above.) — Samasyārthū (°ya-ar°), f. part of a stanza to be completed.

2. sam-asya, ind. having thrown or put together, having duly collected or arranged.

Sam-asyamāna, as, ā, am, being combined, being compounded, &c.

1. sam-āsa, as, m. (for 2. see under 2. sam-ās), throwing or bringing together, aggregation, collection, conjunction, combination, connection, union, compounding, composition; composition of words, a compound word (of which there are six kinds, according to native grammarians, viz. Dvandva, Bahuvrīhi, Karma-dhāraya, Tat-puṣha, Dvigu, and Avyaya or Avyayi-bhava, an improper compound is called aśhāna-samāsa); euphonic combination (=sandhi); composition of differences, uniting enemies, reconciliation; an aggregate, collection, assemblage; a collection of parts, whole, totality, summary; contraction, abbreviation, condensation, abridgement; succinctness, conciseness; (ena), ind. summarily, with conciseness, succinctly. — Samāsatas, ind. in a summary manner, succinctly, concisely, briefly. — Samāsa-pāda, as, m., N. of a section of the Kātantra grammar on the subject of compound words; of a section on the same subject in the Sar-kshipta-sāra. — Samāsa-prōya, as, ā, am, consisting chiefly of compound words. — Samāsa-bahula, as, ā, am, abounding in compounds (as a poetical style). — Samāsa-bhāvanā, f. (in mathematics) composition effected by addition or by the sum of the products. — Samāsa-vat, ān, ati, at, possessing compounds, compounded; contracted, abridged; (ān), m. the Toon tree (=tunna). — Samāsa-saviṇḍa, as, ā, am, called a compound. — Samāsa-ṅga (°sa-an°), am, n. a member or part of a compound word. — Samāsānta (°sa-an°), as, m. (in grammar) a Taddhita affix added at the end of a compound and belonging to the whole compound.

— Samāsādhyaḥkāra (°sa-adh°), as, m. the act of

supplying an ellipsis in a compound, &c. — Samā-sārtha (°sa-ar°), as, m. the sense of a compound; (ā), f. part of a stanza proposed as a trial of skill to be completed (=samasyā). — Samāsokti (°sa-uk°), is, f. a compound metaphor, protracted metaphor (in rhetoric).

Samāsita, as, ā, am, formed into a collection, assembled, aggregated.

समस्य sama-stha. See p. 1067, col. 1.

समह sam-ah, cl. 1. P. -ahati, to join or connect with, (but according to Śāy. on Rīg-veda VIII. 48, 5. sam-anāha = san-dadhate, as if fr. san-nah.)

समह sa-maha, as, ā, am, Ved. accompanied with honour, honoured by all; (as), m. epithet of Indra, (Śāy. = samāna-pūja, sarvāih pūjya.)

समहीधर sa-mahīdhara, as, ā, am, having mountains, mountainous.

समन्ता samahyā, f. (perhaps for sama-jñā, q. v.), fame, reputation; [cf. sam-ajyā.]

समा 2. samā (for 1. see p. 1067, col. 1), ind. (apparently an old inst. and connected with 2. sam, see samī; cf. amā, p. 74, saḍā, p. 1049), with, together with.

समाकर्ण्य sam-ā-karṇaya, cl. 10. P. -karṇayati, -yitum, to give ear to, listen to, hear.

Sam-ākārṇya, ind. having listened to.

समाकाङ्क्ष sam-ā-kāṅksh, cl. 1. P. -kāṅkshati, &c., to long for, hope for, desire, wish for.

समाकुल sam-ākula, as, ā, am, crowded together, crowded, thronged, crammed, filled with; greatly agitated or confounded, bewildered, troubled, flurried, confused. — Samākula-tā, f. or samākula-tva, am, n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ sam-ā-kri, cl. 5. P. A. -kriṇoti, -kriṇute, -karoti, -kuruṇte, -kartum, Ved. to bring together, unite; to collect together; to make ready, prepare.

Sam-ākurvāna, as, ā, am, bringing together, making ready.

Sam-ākṛita, as, ā, am, brought or collected together.

समाकृष sam-ā-kriṣh, cl. 1. P. -karshati, -karshatun, -krashitum, to draw together; to draw towards, attract; to draw away or out, extract, take out; Caus. -karshayati, -yitum, to draw away, carry off.

Sam-ākārshin, ī, inī, ī, drawing together; attracting; spreading or extending far, diffusing fragrance; (ī), m. a scent spreading afar.

Sam-ākriṣhta, as, ā, am, drawn together; attracted; drawn out.

Sam-ākriṣhya, ind. having drawn towards or attracted; having drawn away.

समाकृ sam-ā-kri, cl. 6. P. -kirati, -kariṭum, -karitum, to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākriṣṭa, as, ā, am, strewn over, bestrewn, completely covered, overspread.

समाक्रन्द sam-ā-krand, cl. 1. P. A. -krandati, -te, &c., to cry out together, cry or lament piteously.

समाक्रम sam-ā-kram, cl. 1. P. A. -krāmati, -kramate, -kramitum, to tread upon, step upon; to press or bear down upon (with acc.); to overrun, attack, assail, invade, seize upon.

Sam-ākṛanta, as, ā, am, trod upon; pressed or borne down (by a burden &c.); attacked, assailed, seized upon, possessed; overcome; overrun, pervaded, overspread; surmounted.

समाक्रीड sam-ā-kriḍ, cl. 1. P. A. -kriḍati,