

**सम्प्रतिबुध** sam-prati-budh, Caus. -*bodhayati*, -*yitum*, to rouse up or awaken thoroughly.

**सम्प्रतिभा** sam-prati-bhā, cl. 2. P. -*bhāti*, &c., to shine out fully, be conspicuous, appear, seem; to appear clearly, be fully understood.

**सम्प्रतिभाष** sam-prati-bhāsh, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak in return, answer.

**सम्प्रतिमुच** sam-prati-muc, cl. 6. P. A. -*muñcati*, -*te*, &c., to bind firmly, fetter, bind.

*Sam-pratimukta*, as, ā, am, firmly or completely bound, fastened, bound; [cf. *prati-mukta*.]

**सम्प्रतिरोधक** sam-pratirodhaka, am, n. (fr. rt. 2. *rudh* with *prati* and *sam*), complete restraint, confinement, imprisonment, obstruction.

**सम्प्रतिलक्ष** sam-prati-laksh, cl. 10. P. A. -*lakshayati*, -*te*, to perceive fully, see clearly; Pass. -*lakshyate*, to be seen clearly.

**सम्प्रतिविद्** sam-prati-vid, Caus. -*vedayati*, -*yitum*, to cause to be fully known, publish, proclaim, announce, report, tell, relate.

**सम्प्रतिश्रु** sam-prati-śru, cl. 5. P. -*śrīṇoti*, &c., to hear fully, listen attentively to, assent, promise; Caus. -*śrāvayati*, -*yitum*, to make to promise or repeat a promise, remind of a promise.

*Sam-pratiśrāvya*, ind. having reminded of a promise.

*Sam-pratiśrutya*, ind. having promised or assented, having agreed.

**सम्प्रतिष्ठा** sam-prati-śthā (-*sthā*), cl. 1. P. A. -*tishthati*, -*te*, -*śthātum*, to stand firmly on (with loc.), rest on.

*Sam-pratishthita*, as, ā, am, standing firmly on, resting on, depending on; established, fixed, settled.

**सम्प्रती** sam-prati (-*prati-i*), cl. 2. P. -*pratyeti*, &c., to go towards, arrive at, come to a firm conviction, believe firmly in, trust in.

*Sam-pratita*, as, ā, am, come back again, returned; firmly believed or believing; fully convinced; proved, approved, admitted, thoroughly ascertained, well known, renowned; respectful, compliant.

*Sam-pratitā*, is, f. complete belief or trust, full knowledge or ascertainment, notoriety, fame; respect, compliance.

*Sam-pratyaya*, as, m. firm conviction, perfect faith or belief, entire conviction or trust; agreement, appointment; [cf. *yathā-s*.]

**सम्प्रतीक्ष** sam-pratiksh (-*prati-iksh*), cl. 1. A. -*pratikshate*, &c., to look out for, wait for, await, expect.

*Sam-pratikshā*, f. looking out for, waiting for, expecting, awaiting.

*Sam-pratikshya*, ind. having waited for, expecting.

**सम्प्रतीष** sam-pratish (-*prati-ish*), cl. 6. P. -*praticchati*, &c., to wish together with, assent to, agree, promise.

**सम्प्रतुष** sam-pra-tush, cl. 4. P. -*tushyati*, &c., to be or become quite satisfied, be contented.

**सम्प्रत्ति** sam-pratti. See under *sam-pra-dā*.

**सम्प्रत्यय** sam-pratyaya. See *sam-prati*.

**सम्प्रत्यागम्** sam-praty-ā-gam (-*prati-ā*), cl. 1. P. -*gadhati*, -*gantum*, to come back to, return.

*Sam-pratyāgata*, as, ā, am, come back, returned.

**सम्प्रदह** sam-pra-dah, cl. 1. P. -*dahati*, -*daghnum*, to burn quite up, consume, destroy.

**सम्प्रदा** sam-pra-dā, cl. 3. P. A. -*dādāti*, -*datte*, -*dātum*, to give completely up or deliver wholly over to (any one); to give, impart, grant; to bequeath, transmit, hand down by tradition; to give in marriage; Caus. -*dāpayati*, -*yitum*, to

cause to give over or transmit; Desid. -*dātsati*, to wish to give over to.

*Sam-pratti*, is, f. (for *sam-pradatti*), giving entirely up, delivering over.

*Sam-pradatta*, as, ā, am, given over to, given up to, imparted, communicated, transmitted, handed down; given in marriage.

*Sam-pradātavya*, as, ā, am, to be given or delivered over or transmitted; to be handed down.

*Sam-pradātṛi*, tā, m. one who gives or delivers over or hands down, a giver.

*Sam-pradāna*, am, n. the act of giving or handing over completely; gift, donation, bestowal; bestowing in marriage; (in grammar) one of the six Kārakas, the idea expressed by the dative case, the recipient to which the agent causes anything to be given, (see *kāraka*.)

*Sam-pradāniya*, as, ā, am, to be given or delivered over; (am), n. a gift, donation.

1. *Sam-pradāya*, ind. having given up to; having handed down, having transmitted (to posterity).

2. *Sam-pradāya*, as, m. tradition, established doctrine transmitted from one teacher to another, traditional belief or usage; any peculiar or schismatical system of religious teaching, schism; custom, usage. — *Sam-pradāya-pradyotaka*, as, m. a revealer of the tradition of the Veda. — *Sam-pradāya-prāpta*, as, ā, am, obtained through tradition. — *Sam-pradāya-vid*, t, m. one versed in traditional doctrines or usages.

*Sam-pradāyin*, i, inī, ī, a holder of any traditional doctrine, a member of some sect, (e.g. certain sects of the Vaishnavas are called Śrī-sam-pradāyins, Rudra-sam-pradāyins, Brahma-sam-pradāyins, &c.)

**सम्प्रदिश** sam-pra-diś, cl. 6. P. -*diśati*, -*deshtum*, to point out or indicate fully, prescribe, announce, appoint, designate; to instruct, teach; Pass. -*diśyate*, to be indicated or designated.

*Sam-pradiśhā*, as, ā, am, clearly or particularly pointed out, prescribed, designated, particularized.

**सम्प्रदीप** sam-pra-dīp, cl. 4. A. -*dīpyate*, &c., to flame or blaze forth; to burst into flame, shine very brightly; Caus. -*dīpayati*, -*yitum*, to set fire to, inflame, ignite, kindle.

*Sam-pradīpita*, as, ā, am, set fire to, ignited, inflamed.

*Sam-pradipta*, as, ā, am, flaming or blazing up, shining very brightly, brilliant.

**सम्प्रदुष** sam-pra-dush, cl. 4. P. -*dushyati*, &c., to become thoroughly bad, become quite corrupt, deteriorate.

*Sam-pradushhā*, as, ā, am, wholly corrupted, quite defiled or polluted.

**सम्प्रदृश** sam-pra-dṛś, cl. 1. P. -*paśyati*, -*drashnum*, to look well at, observe, regard, consider, perceive, know, judge; Pass. -*dṛśyate*, to be clearly seen or observed, appear; Caus. -*darsayati*, -*yitum*, to cause to see, show, indicate, exhibit, manifest; to declare.

*Sam-pradarśita*, as, ā, am, shown, exhibited, manifested.

*Sam-pradarśya*, ind. having shown or exhibited.

**सम्प्रद्रु** sam-pra-dru, cl. 1. P. -*dravati*, &c., to run away together, run quite off, escape.

*Sam-pradruta*, as, ā, am, run away, escaped.

**सम्प्रधान** sam-pradhāna, am, n. (fr. rt. 1. *dhā* with *pra* and *sam*), consideration, ascertainment.

**सम्प्रधाव** sam-pra-dhāv, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run quite away, hurry off, escape; to run up to, run towards, hasten towards.

*Sam-pradhāvat*, an, anti, at, running away, escaping.

**सम्प्रधृ** sam-pra-dhṛi, Caus. or cl. 10. P. -*dhārayati*, -*yitum*, to fix upon, direct towards;

to deliver over to; to fix the mind or thoughts steadily upon; to reflect, consider, deliberate or think about, determine, resolve, settle; Pass. -*dhāryate*, to be fixed upon or determined.

*Sam-pradhārāṇa*, am, ā, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.

*Sam-pradhārīta*, as, ā, am, fixed or determined upon, deliberated about.

*Sam-pradhārya*, ind. having fixed or determined or resolved; having delivered.

**सम्प्रधृष** sam-pra-dhṛish, Caus. -*dharshayati*, -*yitum*, to offer violence to, outrage, insult, violate, hurt.

**सम्प्रधै** sam-pra-dhyai, cl. 1. P. -*dhyāyati*, &c., to reflect or meditate deeply about, ponder or think well over.

**सम्प्रनृत्** sam-pra-nṛit, cl. 4. P. -*nṛityati*, &c., to begin to dance.

*Sam-pranṛitta*, as, ā, am, beginning to dance or move about.

**सम्प्रपच्** sam-pra-pac, Pass. -*pacyate*, to become quite ripe or mature; to come to a head (as a boil &c.).

**सम्प्रपद्** sam-pra-pad, cl. 4. A. -*padyate*, -*pattum*, to go towards or enter together; to set out (on a journey &c.); to come to, arrive at; to betake one's self, have recourse to (especially for help); to set about, begin; to succeed, be accomplished; to become.

*Sam-prapada*, am, n. wandering about, roaming. *Sam-prapanna*, as, ā, am, entered, fallen into; arrived at; endowed with, filled with.

**सम्प्रपाथ** sam-pra-bād, cl. 1. A. -*bādhatē*, -*bādhitum*, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

**सम्प्रबुध** sam-pra-budh, cl. 4. A. -*budhyate*, -*bodhitum*, to be roused up or awakened (from magical influences &c.), recover consciousness; Caus. -*bodhayati*, -*yitum*, to rouse up, awaken; to cause to know, inform; to try to convince, persuade; to consult about, deliberate about.

*Sam-prabuddha*, as, ā, am, roused up, awakened.

*Sam-prabodhita*, as, ā, am, roused up, awakened; convinced, persuaded; consulted or deliberated about.

**सम्प्रभञ्ज** sam-pra-bhañj. See rt. 2. *bhañj*. *Sam-prabhagna*, as, ā, am, entirely broken to pieces, broken up, dispersed, defeated.

**सम्प्रभा** sam-pra-bhā, cl. 2. P. -*bhāti*, &c., to shine forth clearly, be conspicuous, appear.

**सम्प्रभाष** sam-pra-bhāsh, cl. 1. A. -*bhāshate* (ep. also P. -*ti*), &c., to speak to, accost, address (with acc.); to speak, say, proclaim, declare.

*Sam-prabhāshat*, an, anti, at, speaking, talking.

**सम्प्रभिद्** sam-pra-bhid. See rt. 1. *bhid*. *Sam-prabhinna*, as, ā, am, broken to pieces, split quite asunder, split open, cleft; in rut (as an elephant, whose temples are cleft during the exuding of the fluid in the rutting season).

**सम्प्रमथ** sam-pra-math or *sam-pra-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, &c., to stir about or agitate violently; to confound; to violate, outrage, oppress, treat with harshness or cruelty; to tear out (the eyes).

*Sam-pramathya*, ind. having agitated; having violated; violently, by force.

**सम्प्रमद** sam-pra-mad. See rt. 2. *mad*. *Sam-pramatta*, as, ā, am, very excited, ruttng (said of an elephant); very careless, thoughtless, neglectful.

**सम्प्रमुच** sam-pra-muc, cl. 6. P. A. -*muñcati*,