

सापेक्ष *sāpeksha* (*sa-ap*^o), *as, ā, am*, having regard or respect to, dependent on. — *Sāpeksha-tva, am, n.* dependence on; need, necessity.

सप्तपद *saptapada*, *as, ī, am* (fr. *sapta-pada*), belonging to seven steps, produced by or depending on seven steps; (*am*), *n.* = *saptapadīna* below.

Saptapadīna, am, n. the state of seven steps, circumambulation of the nuptial fire by the bride and bridegroom in seven steps, or advance of the bride to meet the bridegroom in seven steps; friendship easily contracted (i.e. formed with any one with whom seven paces are walked, or, according to others, contracted after the utterance of only seven words), intimacy.

सप्तपुरुष *saptapurusha*, *as, ī, am* (fr. *sapta-purusha*), extending to or comprising seven generations.

सप्तमिक *saptamika*, *as, ī, am* (fr. *saptamī*), belonging or relating to the seventh case.

सप्तमिक *saptamika*, *as, ī, am* (fr. *saptan*), relating to seven.

साप्य *sāpya*, *as, m.* a proper N.

साप्सरोगण *sāpsarogaṇa* (*sa-ap*^o), *as, ā, am*, attended by a number of Apsaras.

साफल्य *sāphalya*, *am, n.* (fr. *sa-phala*), productivity, fruitfulness; profit, advantage; success.

साद्धी *sāddī*, *f.* a sort of grape.

साभिक्राम *sābhikāma* (*sa-abh*^o), *as, ā, am*, possessing love or affection, loving, affectionate.

साभिप्राय *sābhīprāya* (*sa-abh*^o), *as, ā, am*, having an aim or purpose, persevering, resolute.

साभिमान *sābhīmāna* (*sa-abh*^o), *as, ā, am*, full of pride, haughty, proud.

साभिलाष *sābhilāsha* (*sa-abh*^o), *as, ā, am*, full of desire, eager; (*am*), ind. wishfully, eagerly, passionately.

साभ्यसूय *sābhyasūya* (*sa-abh*^o), *as, ā, am*, full of envy, envious, malicious.

साध्र *sādhra* (*sa-abh*^o), *as, ā, am*, having clouds, covered with clouds, overcast, cloudy.

साध्रमती *sādhramatī*, *f.*, *N.* of a place.

साम् *sām* (perhaps rather a Nominal verb fr. *sāman*, col. 2; cf. *rts. sam, śantv*, with which *sām* is doubtless connected), *cl. 10. P. sāmayati, -yitum, Aor. asasāmat* and *asishamat*, to conciliate, appease, pacify, tranquillize.

सामक 1. *sāmaka*, *am, n.* (fr. 1. *sāma*), the principal of a debt.

सामक 2. *sāmaka*, *as, m.* (said to be fr. *rt. 1. so*, perhaps for *sāmaka*, fr. *rt. so*), a whetstone (especially one for sharpening spindles &c.).

सामग *sāma-ga, sāma-ja, &c.* See under *sāman*, col. 2.

सामग्री *sāmagrī*, *f.* (fr. *sa-magra*), a collection or assemblage of implements or materials, apparatus, baggage, goods and chattels, furniture, effects. — *Sāmagrī-vāda, as, m.*, *N.* of a treatise by Harirāma; of a short treatise on the Nyāya philosophy by Raghu-deva-bhaṭṭācārya. — *Sāmagrī-vivāra, as, m.*, *N.* of two short treatises on the Nyāya philosophy.

सामग्र्या, *am, n.* entireness, wholeness, totality, the whole, completeness, perfection; train, retinue; collection or assemblage of implements, instruments, utensils, apparatus; stock, effects.

सामञ्जस्य *sāmānjasya*, *am, n.* (fr. *sam-ānjasya*), fitness, propriety, consistency, accordance, correctness, accuracy.

सामन् *sāman*, *a, n.* (probably to be connected with *rt. sam*, see *sāman*, cf. *rt. sam*, col. 1; in *Uṇādi-s. IV. 152*, said to be fr. *rt. 1. so*, as 'destroying sin,' and in this agreeing with Śāyana's derivation of *chandas*, fr. *rt. 1. chad*, as 'covering sin,' by some connected with 2. *sam* and 1. *sāma*, and supposed to mean originally 'composition,' 'stringing together in metrical song;' by Yaska, Nirukta VII. 12, apparently connected with *sammita*), calming, tranquillizing, soothing; reconciling, conciliating, appeasing; conciliation, speaking kindly, kindness; gentleness, mildness; negotiation (one of the four *Upāyas* or means of success against an enemy, the other three being *dāna, bheda*, and *danḍa*, q.q.v.v.); peaceable or conciliatory behaviour; a particular kind of sacred text or verse (intended to be chanted, and forming with *ṛiḥ, yajus, chandas*, one of the four different kinds of Vedic composition mentioned first in the *Purusha-sūkta*, *Ṛig-veda X. 90, 9*; see *mantra, veda*); a metrical hymn or song of praise, (*Sāy. = stotra*); *N.* of one of the three principal Vedas, (see *sāma-veda* below); (*mnā*), ind. in a conciliatory manner, willingly, voluntarily; (*mnī*), *f.*, see p. 1108, col. 1. — *Sāma-ga, as, m.* a Brāhman who chants or recites the *Sāma-veda*; (*ī*), *f.* the wife of a *Sāma-veda* Brāhman; (cf. *Vopa-deva XXVI. 46*). — *Sāma-garbha, as, m.*, *N.* of Vishṇu. — *Sāma-ga-vṛishotsarga-tattva, am, n.*, *N.* of a part of the *Smṛiti-tattva*. — *Sāma-gā, ās, ās, am*, *Ved.* a chanter of *Sāman* verses. — *Sāma-gāyaka, as, m.* a chanter of the *Sāma-veda*. — *Sāma-gāyana, as, m.* a chanter of the *Sāma-veda*; an epithet of Vishṇu. — *Sāma-ja or sāma-jāta, as, ā, am*, arising from conciliation, produced by gentleness of conduct or kindness; produced by the *Sāma-veda*; (*as*), *m.* an elephant. — *Sāma-tantra, am, n.*, *N.* of a work. — *Sāma-dhvani, is, m.* the sound of the chanting of the *Sāma-veda*, (see *Mann IV. 123*). — *Sāma-pariśiṣṭa, am, n.* a *Parīśiṣṭa* belonging to the *Sāma-veda*. — *Sāma-brāhmaṇa, am, n.* a Brāhmana of the *Sāma-veda*. — *Sāma-bhṛit, t, t, t, Ved.* one who brings or offers *Sāman* verses, (*Sāy. = udgātrī, Ṛig-veda VII. 33, 14*). — *Sāma-yoni, is, is, i*, born from the *Sāma-veda*; (*is*), *m.* *Brahmā* (as source of the *Veda*); an elephant [cf. *sāma-ja*]. — *Sāma-rathanāra, am, n.*, *N.* of a *Sāman*, (said to have been created from *Brahmā's* first mouth). — *Sāma-rāja, as, m.*, *N.* of the author of the *Dāma-čarita* and *Dhūrta-nartaka*. — *Sāma-vat, ān, m.*, *N.* of a son of *Sārasvata* (afterwards changed into a female). — *Sāma-vāda, as, m.* a kind word, conciliatory speech. — *Sāma-vidhāna-brāhmaṇa, am, n.*, *N.* of a Brāhmana belonging to the *Sāma-veda*. — *Sāma-vidhī, is, m.* = *sāma-vidhāna-brāhmaṇa*. — *Sāma-vīpra, as, ā, am*, *Ved.* skilled in *Sāmans* or hymns. — *Sāma-veda, as, m.*, *N.* of one of the three principal Vedas (see *veda*), or of the collective body of sacred Mantras which constitute this *Veda*, (although the word *sāman* is thought to be connected with *rt. sam*, and *soma* is fr. another *rt. [3. sū]*, yet there is a clear connection between this *Veda* and the *Soma* ritual or moon-plant ceremonies; the principal part of its Mantras being specially arranged for chanting by the *Udgātrī* priests at such ceremonies, [e.g. the *Jyotiṣṭhonia* and its various stages of *Agniṣṭoma, Ukthya, &c.*]; nevertheless it is really a mere reproduction of parts of the *Ṛig-veda* transposed and scattered about piecemeal, only 78 verses in the whole *Sāma-veda* being, it is said, untraceable to the present recension of the *Ṛik*: the *Samhitā* of the *Sāma-veda* consists of two parts; the first, called *Ārcika* [or *Pūrvārcika* or *Chando-grantha*], contains 585 verses disjoined from their proper sequence in the *Ṛig-veda* and arranged in 59 *Daśatis* or decades, which again are subdivided into *Prapāthakas* and *Ardha-prapāthakas*; the second, called *Staubhika* [or *Uttarārcika* or *Uttarā-grantha*], contains 1225 verses, also chiefly from the *Ṛik-samhitā*, but less disjoined than in the first part, and arranged in nine *Prapāthakas* with *Ardha-prapāthakas*, mostly, however, grouped in triplets, the first verse of which is also in the

Ārcika, and thus appears twice in the *Samhitā*; this verse is called the *Yoni* or womb, being, as it were, a kind of parent of the two following verses, called *Uttarā*, which are required to adapt themselves to all the modulations and modifications observed in the intoning of this leading verse; directions for these modulations being carefully laid down in the *Gānas* or manuals for chanting, two of which, viz. the *Veya-gāna* and *Āraṇya-gāna*, are a directory for the *Ārcika* portion, and two, viz. the *Ūha-gāna* and *Ūhya-gāna*, for the *Staubhika*, the supposed efficacy of the hymns depending greatly on the right application of these directions for their utterance: it has been calculated that out of the aggregate of 1549 distinct verses remaining in the two divisions of the *Sāma-veda Samhitā* after subtracting the repeated verses, 190 are from the 1st *Maṇḍala* of the *Ṛik*, 9 from the 2nd, 40 from the 3rd, 23 from the 4th, 53 from the 5th, 77 from the 6th, 75 from the 7th, 355 from the 8th, 9 from the *Valakhilyas*, 545 from the 9th, 95 from the 10th; there being also 12 verses from the *Atharva-veda*, and 4 from the *Vajasaneyi-samhitā* or white *Yajur-veda*; it will be observed that more verses are taken from the ninth than from any other *Maṇḍala* of the *Ṛik*, the whole of the 114 hymns of this ninth *Maṇḍala* being especially devoted to the praise of the *Soma* plant, and thence called *Pāvamānya* or 'purificational,' this plant being there not only personified as a deity but described as primeval, immortal, all-pervading, all-powerful, lord of gods, and indeed the Supreme Being himself; it is remarkable that although in *Manu I. 23*, the *Sāma-veda* is described as drawn forth from the sun, yet in *IV. 123, 124*, its sound is said to possess a kind of impurity, which, however, *Kullūka* explains to be merely a semblance of impurity, the reason given for this defect being that whereas the *Ṛig-veda* has the gods for its objects and the *Yajur-* has men, the *Sāma-* has special reference to the *Pitris* or deceased ancestors [this relationship implying, perhaps, a connection between the *Soma* plant and the moon, as this plant was collected by moonlight, and in the later mythology was sometimes identified with the moon, the supposed residence of the *Pitris*]; this *Veda* is said to possess eight *Brāhmaṇas*, viz. the *Praudha* or large *Brāhmaṇa* [= *Pañca-viṅśa*], the *Shadvīṅśa*, the *Sāma-vidhi* or *Sāma-vihāna*, the *Ārsheya*, the *Devatā-dhīyā*, the *Vaṅśa*, the *Samhitopaniṣad*, and the *Upaniṣad [sic]*, which last is probably the same as the *Chāndogyanishad* of the *Sāma-veda* regarded as a *Brāhmaṇa*, see *Chandoga-brāhmaṇa, brāhmaṇa*.) — *Sāmaveda-čhalā, f.*, *N.* of a short work (giving certain musical directions in the form of modulations and intonations of letters or syllables for the chanting of the *Sāma-veda*; the work contains seven chapters, viz. *veya-čhalā, āraṇā-č*^o, *ūha-č*^o, *ūhya-č*^o, *gāna-č*^o, *uttarotara-pada-č*^o, and *stobha-č*^o). — *Sāmaveda-samhitā, f.* the *Samhitā* of the *Sāma-veda*. — *Sāmavedārtha-prakāśa ('da-ar')*, *as, m.*, *N.* of Śāyana's commentary on the *Tāṇḍya-Brāhmaṇa*. — *Sāma-vedin, ī, m.* a Brāhman who studies the *Sāma-veda*. — *Sāma-vedīya, as, m.* one having to do with the *Sāma-veda*, a *Chandoga* priest. — *Sāma-sravaś, ās, m.* of a pupil of *Yājñavalkya*. — *Sāma-srāddha-tattva, am, n.*, *N.* of a part of the *Smṛiti-tattva*. — *Sāma-samhitā, f.* the collection of texts constituting the *Sāma-veda*. — *Sāma-sankhyā, f.*, *N.* of a *Parīśiṣṭa* connected with the *Sāma-veda*. — *Sāma-sargāyaka, as, m.* a chanter of the *Sāma-veda*. — *Sāma-siddhī, is, f.* the art of accomplishing something in a peaceable way. — *Sāma-sūtra, am, n.* a *Sūtra* work belonging to the *Sāma-veda*, (ten such works are enumerated.) — *Sāmānga ('ma-an')*, *am, n.* an *Anga* of the *Sāma-veda*. — *Sāmōdhava ('ma-ul')*, *as, m.* an elephant; [cf. *sāma-ja*]. — *Sāmonmukha ('ma-un')*, *as, ī, am*, eager for conciliation, wishing to conciliate. — *Sāmapōcāra or sāmapōya ('ma-up')*, *as, m.* a mild remedy, moderate measure, gentle means. *Sāma, as, ā, am*, in *prati-sāma*, q. v.