to be connected or allied, &c.; to be reconciled; to be made peace with; to be aimed at.

Sandhya, as, ā, am, of or belonging to Sandhi, relating to euphonic conjunction, joined together by Sandhi.

1. *sandhyā*, f. (for 2. see under *san-dhyai*), holding or joining together, union, conjunction, connection; joint, division; boundary, limit; twilight (a period consisting of two Daṇḍas connecting day and night), morning or evening twilight, evening, dusk; early morning, day-break; Twilight personified as daughter of Brahmā and wife of Śiva; the period which precedes a Yuga or age of the world (see *yuga*); any one of the three divisions of the day, (forenoon, noon, and afternoon); morning or evening or mid-day prayer (or any religious exercise, such as abstraction, meditation, repetition of Mantras, sipping water, &c., performed at the three divisions of the day); promise, agreement, assent; a kind of jasmine (according to some); N. of a river. — *Sandhyāṇśa* (°*yā-aṇ*°), *as*, m. 'portion of twilight,' the period at the end of each Yuga, (see *yuga*.) — *Sandhyāṇśu* (°*yā-aṇ*°), *us*, m. 'twilight-ray,' twilight. — *Sandhyā-kāla, as*, m. twilight-period, (a term applied to the intervals of a Yuga, see *yuga*); evening. — *Sandhyā-ćala* (°*yā-ać*°), *as*, m. 'twilight-mountain,' N. of a mountain. — *Sandhyā-traya, am*, n. the three divisions or periods of the day (i. e. forenoon, noon, and afternoon). — *Sandhyā-tva, am*, n. the state of twilight; the time of twilight (period for devotional exercises). — *Sandhyā-nāṭin, ī*, m. 'dancing at evening twilight,' epithet of Śiva. — *Sandhyā-pātra, am*, n. a vessel used for pouring out water in performing the Sandhyā ceremonies. — *Sandhyā-pushpī*, f. a kind of jasmine; nutmeg (=*jāti* or *jātī*). — *Sandhyā-bala, as*, m. 'strong in twilight,' a demon, imp, Rākshasa. — *Sandhyā-bali, is*, m. 'receiving twilight-oblations,' a clay or stone image of the bull of Śiva (usually standing in the temples of that deity). — *Sandhyābhra* (°*yā-abh*°), *am*, n. an evening cloud; a sort of red chalk (=*suvarṇa-gairika*). — *Sandhyā-mangala, am*, n. an evening solemnity or religious service. — *Sandhyā-rāga, am*, n. 'having the colour of twilight,' red-lead. — *Sandhyārāma* (°*yā-ār*°), *as*, m. 'delighting in Sandhyā,' epithet of Brahmā. — *Sandhyā-vandana, am*, n. morning and evening adoration or prayer. — *Sandhyā-vidhi, is*, m. a Sandhyā rite, (see above.) — *Sandhyā-śankha, as*, m. the evening conch, the conch which sounds the evening hour. — *Sandhyā-samaya, as*, m. twilight-period, evening; a portion of each Yuga, (see *yuga*.) — *Sandhyopanishad* (°*ya-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda. — *Sandhyopāsana* (°*yā-up*°), *am*, n. worship performed at the Sandhyās, (see above.)

सन्धारण *san-dhāraṇa*, &c. See under *san-dhṛi*, col. 2.

सन्धाव् 1. *san-dhāv* (*sam-dh*°), cl. 1. P. A. *-dhāvati, -te*, (Impf. ep. *sam-adhāram* = *-adhārayam*), *-yitam*, to hold together; to hold up, support, sustain, preserve, maintain; to hold back, restrain; to hold, have, possess; to hold, bear, carry; to hold, observe, keep; to hold or fix the mind (*manas*) on anything (loc.); to keep in the mind or memory, remember; to bear, suffer, endure, to hold out, remain alive, survive, exist: Pass. *-dhāryate*, to be held together or supported, be held up, &c.; to be maintained or governed.

San-dhāraṇa, am, ā, n. f. holding together, holding in, restraining, observing, practising.

San-dhārayat, an, antī, at, holding or possessing completely; keeping in mind, remembering.

San-dhārayamāṇa, as, ā, am, holding together, &c.

San-dhārayāṇa, as, ā, am, holding together, supporting, &c.; keeping back, restraining, &c.

San-dhārya, as, ā, am, to be held or observed or followed.

San-dhāryamāṇa, as, ā, am, being held together, being held or maintained, &c.

San-dhṛita, as, ā, am, held together, compacted; closely connected.

सन्धृष् *san-dhṛish* (*sam-dh*°), cl. 1. P. *-dharshati*, &c., to injure greatly, destroy: Caus. *-dharshayati, -yitum*, to violate, ravish; to disgrace.

San-dharshita, as, ā, am, greatly injured, violated, disgraced.

सन्ध्मा *san-dhmā* (*sam-dh*°), cl. 1. P. *-dhamati, -dhmātum*, to blow together; to melt together; to proclaim aloud.

सन्ध्यै *san-dhyai* (*sam-dh*°), cl. 1. P. *-dhyāyati, -dhyātum*, to reflect on, think about.

2. *san-dhyā*, f. (for 1. see col. 1), reflection, meditation.

San-dhyātṛi, tā, trī, tṛi, one who reflects or thinks about; one who binds, (Manu VIII. 342; probably for *san-dātṛi*.)

सन्न *sanna, sannaka*. See under rt. 1. *sad*.

सन्नद् *san-nad* (*sam-nad*), cl. 1. P. *-nadati, -naditum*, to cry aloud, roar: Caus. *-nādayati, -yitum*, to cause to resound, fill with noise or cries; to cry aloud.

San-nāda, as, m. shouting together, a confused or tumultuous noise, uproar, din, clamour; a voice, sound.

San-nādayat, an, antī, at, making to sound, causing a clamour or uproar, making to resound or ring with.

San-nādita, as, ā, am, caused to resound, filled with noise or cries.

सन्नद्ध *san-naddha*. See under *san-nah*.

सन्नम् *san-nam* (*sam-nam*), cl. 1. P. A. *-namati, -te, -nantum*, to bend together, bend down, bow down before, bow to; to bow down in submission, submit to, comply with, obey, be obedient (A.); to bend in the right direction, make straight, bring into order, direct, make ready, accomplish; to be accomplished: Caus. *-nāmayati, -namayati, -yitum*, to bend, cause to bow or curve, cause to sink; to make crooked, bend together, contract; to bend in a particular direction, make right, make ready, prepare for a particular object.

San-nata, as, ā, am, bent together, bowed down, bent, curved, stooping; bent down through sorrow, dispirited, downcast; deepened; contracted. — *San-nata-tara, as, ā, am*, more deepened, deeper. — *Sannata-bhrū, ūs, ūs, u*, bending or contracting the brow, frowning. — *Sannatāṅga* (°*ta-aṅ*°), *as, ī, am*, having the body bent, stooping.

San-nati, is, f. bowing down, reverential salutation, obeisance; reverence, humility; Humility (personified as daughter of Daksha and wife of Dharma); sound, noise. — *Sannati-mat, ān*, m., N. of a king.

San-namat, an, antī, at, bending down, bowing.

San-namamāna, as, ā, am, bending together, bending in the right direction.

San-namita, as, ā, am, bent together, bent. — *Sannamitobhayāṇsa* (°*ta-ubhaya-aṇ*°), *as, ā, am*, having both shoulders bent.

San-namya, ind. having bent together, having bowed down.

San-nāma, as, m. bowing down before any one, worship.

सन्नमस्य *san-namasya* (*sam-n*°), Nom. P. *-namasyati, -yitum*, to show respect or honour, to worship.

सन्नय *san-naya*. See under *san-nī*.

सन्नर्द् *san-nard* (*sam-n*°), cl. 1. P. *-nardati* (ep. also A. *-te*), &c., to roar aloud, bellow.

San-nardamāna, as, ā, am, roaring aloud, bellowing.

सन्नश् 1. *san-naś* (*sam-naś*, see rt. 1. *naś*), cl. 1. P. A. *-naśati, -te*, &c. (according to some Ved. Inf. *san-naśe*), Ved. to reach, attain, (Sāy. *na san-naśe* = *na samyag-āpaniyāḥ*, i. e. *parair a-pradhṛishyaḥ*, not to be overcome by others, Ṛig-veda VIII. 3, 10.)

सन्नश् 2. *san-naś* (*sam-naś*), cl. 4. P. *-naśyati, -naśitum, -nanshṭum*, to disappear entirely, perish.

San-nashṭa, as, ā, am, entirely disappeared, utterly perished, ruined.

सन्नस् *san-nas* (*sam-nas*), cl. 1. A. *-nasate*, &c., Ved. to come together, meet together, assemble, approach, be united, (in Ṛig-veda II. 16, 8. according to Sāy. *nasīmahi* = *vyāpyemahi*.)

सन्नह् *san-nah* (*sam-nah*), cl. 4. P. A. *-nahyati, -te, -naddhum*, to bind or tie together, bind over, bind or fasten on, to put or gird on, clothe with, furnish with; to put anything on one's self, accoutre one's self, dress or arm one's self with (A. with acc.; *sannahyadhvam ćārūṇi daṇśanāni*, put ye on your beautiful armour); to prepare for doing anything (with inf.): Pass. *-nahyate*, to be fastened on, &c.; to be harnessed: Caus. *-nāhayati, -yitum*, to cause to gird or bind on, cause to clothe or dress one's self in.

San-naddha, as, ā, am, bound or fastened or tied together, bound round, girded round, girded on, fastened on, girt, bound (in general), dressed or clad in, armed, mailed, accoutred; harnessed; arranged, arrayed, prepared, provided, ready for battle, prepared or ready (in general); provided with destructive weapons, murderous, felonious; provided with charms, &c.; well provided or furnished with anything; closely attached or connected, in close contact with, contiguous, bordering, near. — *Sannaddha-kavaća, as, ā, am*, one who has girded on his armour, clad in mail or accoutred.

San-nahana, am, n. the act of arming, preparing, making one's self ready, preparation.

San-nahya, ind. having girded on, having bound or fastened on.

San-nahyat, an, antī, at, binding, fastening, girding on.

San-nahyamāna, as, ā, am, being girt with, being clothed in; being accoutred or harnessed.

San-nāha, as, m. girding on armour, arming for battle; accoutrements, armour, mail, a coat of mail (made of iron or thick quilted cotton).

Sannāhya, as, m. a war elephant.

सन्निकाश् *san-ni-kāś* (*sam-*), Caus. *-kāśayati, -yitum*, to make quite clear, manifest, reveal; to make known, announce.

सन्निकीर्ण *san-nikīrṇa*. See *san-ni-kṛī*.