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, -āpnute,* &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.

समवार्ज् *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 Vaiśeshika 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, i, closely and intimately connected or united, aggregated; multitudinous; (*i*), 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. — *Samavetārtha* (°*ta-ar*°), *as, ā, am,* containing a meaning, significant, instructive.

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

समवेक्ष् *sam-aveksh* (*-ava-īksh*), 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.

समश् 1. *sam-aś* (see rt. 1. *aś*), cl. 5. P. A. *-aśnoti, -aśnute,* &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

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

Sam-aśti, 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-aśṭi.*] — *Samaśṭy-abhiprāya, as,* m. the regarding a group of objects collectively.

समश् 2. *sam-aś,* cl. 9. P. *-aśnāti, -aśitum,* to eat together, consume; to taste, enjoy.

Sam-aśana, am, n. the act of eating together.

Sam-aśanīya, as, ā, am, to be eaten together.

समष्ठिल *sam-aṣṭhila, as,* m. (see *aṣṭhi*), a kind of shrub (= *kokāgra, āmra-gandhaka*).

Sam-aṣṭhilā, f. a kind of pot-herb or cucumber (= *gaṇḍira*).

Sam-aṣṭhilā, f. = *sam-aṣṭhilā* 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. *yāvat-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. — *Samasyā-pūraṇa, am,* n. the filling up or completing a Samasyā, (see above.) — *Samasyārthā* (°*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, Bahu-vrīhi, Karma-dhāraya, Tat-purusha, Dvigu, and Avyaya or Avyayī-bhava, an improper compound is called *asthāna-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. — *Samāsa-tas,* 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 Sankshipta-sāra. — *Samāsa-prāya, 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, atī, at,* possessing compounds, compounded; contracted, abridged; (*ān*), m. the Toon tree (= *tunna*). — *Samāsa-saṅjña, as, ā, am,* called a compound. — *Samāsāṅga* (°*sa-aṅ*°), *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. — *Samāsādhyāhāra* (°*sa-adh*°), *as,* m. the act of supplying an ellipsis in a compound, &c. — *Samāsārtha* (°*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.

समस्थ *sama-stha.* See p. 1067, col. 1.

समह् *sam-ah,* cl. 1. P. *-ahati,* to join or connect with, (but according to Sāy. on Rig-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, (Sāy. = *samāna-pūja, sarvaiḥ pūjya.*)

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

समह्या *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 *sami;* cf. *amā,* p. 74, *saćā,* p. 1049), with, together with.

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

Sam-ākarṇya, ind. having listened to.

समाकाङ्क्ष् *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 *samākulatva, am,* n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ *sam-ā-kṛi,* cl. 5. 8. P. A. *-kṛiṇoti, -kṛiṇute, -karoti, -kurute, -kartum,* Ved. to bring together, unite; to collect together; to make ready, prepare.

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

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

समाकृष् *sam-ā-kṛish,* cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw together; to draw towards, attract; to draw away or out, extract, take out: Caus. *-karshayati, -yitum,* to draw away, carry off.

Sam-ākarshin, ī, iṇī, i, drawing together; attracting; spreading or extending far, diffusing fragrance; (*ī*), m. a scent spreading afar.

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

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

समाकॄ *sam-ā-kṝi,* cl. 6. P. *-kirati, -karitum, -kārītum,* to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākīrṇa, as, ā, am, strewn over, bestrewed, completely covered, overspread.

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

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

समाक्रीड् *sam-ā-krīḍ,* cl. 1. P. A. *-krīḍati,*