सम्प्रतिबुध् *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.

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

सम्प्रतिमुच् *sam-prati-muć*, cl. 6. P. A. *-muńcati, -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.

सम्प्रतिलक्ष् *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. *-śṛiṇoti*, &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-shṭhā* (*-sthā*), cl. 1. P. A. *-tishṭhati, -te, -shṭhātum*, to stand firmly on (with loc.), rest on.

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

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

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

Sam-pratīti, 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°.*]

सम्प्रतीक्ष् *sam-pratīksh* (*-prati-īksh*), cl. 1. A. *-pratīkshate*, &c., to look out for, wait for, await, expect.

Sam-pratīkshā, f. looking out for, waiting for, expecting, awaiting.

Sam-pratīkshya, ind. having waited for, expecting.

सम्प्रतीष् *sam-pratīsh* (*-prati-ish*), cl. 6. P. *-pratīćchati*, &c., to wish together with, assent to, agree, promise.

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

सम्प्रत्ति *sam-pratti*. See under *sam-pradā.*

सम्प्रत्यय *sam-pratyaya*. See *sam-pratī.*

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

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

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

सम्प्रदा *sam-pra-dā*, cl. 3. P. A. *-dadāti, -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. *-ditsati*, 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-pradānīya, 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. — *Sampradāya-pradyotaka, as*, m. a revealer of the tradition of the Veda. — *Sampradāya-prāpta, as, ā, am*, obtained through tradition. — *Sampradāya-vid, t*, m. one versed in traditional doctrines or usages.

Sampradāyin, ī, inī, i, a holder of any traditional doctrine, a member of some sect, (e. g. certain sects of the Vaishṇavas are called Śrī-sampradāyins, Rudra-sampradāyins, Brahma-sampradāyins, &c.)

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

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

सम्प्रदीप् *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-pradīpta, as, ā, am, flaming or blazing up, shining very brightly, brilliant.

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

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

सम्प्रदृश् *sam-pra-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look well at, observe, regard, consider, perceive, know, judge: Pass. *-dṛiśyate*, to be clearly seen or observed, appear: Caus. *-darśayati, -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.

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

Sam-pradhāvat, an, antī, 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-pradhāraṇa, am, ā, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.

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

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

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

सम्प्रध्यै *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-pać*, Pass. *-paćyate*, 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.

सम्प्रबाध् *sam-pra-bādh*, cl. 1. A. *-bādhate, -bādhitum*, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

सम्प्रबुध् *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.

सम्प्रभञ् *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.

सम्प्रभाष् *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, antī, 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).

सम्प्रमथ् *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.

सम्प्रमद् *sam-pra-mad*. See rt. 2. *mad.*

Sam-pramatta, as, ā, am, very excited, rutting (said of an elephant); very careless, thoughtless, neglectful.

सम्प्रमुच् *sam-pra-muć*, cl. 6. P. A. *-muńcati,*