

Sam-kuñcita, mfn. curved, bent, Divyāv.

Sam-koca, m. contraction, shrinking together, compression, MBh.; Kāv. &c.; shutting up, closing (of the eyes), Sāh.; crouching down, cowering, humbling one's self, shyness, fear (acc. with \sqrt{kri} , 'to become shy or modest'), Hariv.; abridgment, diminution, limitation, restriction, Śaṃk.; Sarvad.; drying up (of a lake), Kāv.; binding, tying, L.; a sort of skate fish, L.; N. of an Asura, MBh.; n. saffron, L.; *-kārīn*, mfn. making contraction, crouching down, humble, modest, Rājat.; *-patrakā*, mfn. causing the withering of leaves (said of a partic. disease affecting trees), Hariv.; *-piśuna*, n. saffron, L.; *-rekhā*, f. 'line of contraction, a wrinkle, fold, L. **kocaka**, mfn. contracting, causing to shrink or shrivel up, Kāv. &c.; Sch. **kocana**, mf(ā)n. (see *gātra-saṃkocanī*) id.; astringent, MW.; m. N. of a mountain, R.; (ī), f. the sensitive plant (Mimosa Pudica), L.; n. the act of contracting or closing or astringing, MBh.; Suśr.; Sāh. **kocaniya**, mfn. to be limited or restricted (*-tva*, n.), Nyāyam., Sch. **kocita**, n. (fr. Caus.) 'contraction of the limbs, a partic. manner of fighting, Hariv. **kocin**, mfn. closing (as a flower), Rājat.; contracting (see *gātra-saṃk*); diminishing, lessening, Vcar.; astringent, MW.

संकुप *saṃ-√I. kup*, P. *-kupyati*, to become agitated or moved, ŚvetUp.; to become angry or enraged, MBh.; Caus. *-kopayati*, to make angry, excite, MBh.; to become agitated or excited, ŚBr.

Sam-kupita, mfn. enraged, aroused, excited, MBh.

संकुल *saṃ-kula*, mf(ā)n. (cf. *ā-kula*) crowded together, filled or thronged or mixed or mingled or affected with, abounding in, possessed of (instr. or comp.), MBh.; Kāv. &c.; thick, dense (as smoke), R.; violent, intense (*-kalusha*, mfn. 'intensely turbid'), VarBṛS.; disordered, disturbed, confused, perplexed, MBh.; impeded, hindered by (instr.), VarBṛS.; Hit.; m. N. of a poet, Cat.; (*am*), n. a crowd, throng, mob, Mālatim.; a confused fight, battle, war, MBh.; Hariv. &c.; trouble, distress, BhP.; MārKP.; inconsistent or contradictory speech, MW.

Sam-kulita, mfn. crowded or filled with, abounding in (comp.), BhP.; confused, perplexed, R.

Samkuli-kṛita, mfn. thronged, crowded, gathered together, R.; disordered, thrown into confusion, Kām.

संकुसुक *saṃkusuka*. See *sāṃ-kasuka*.

संकुसुमित *saṃ-kusumita*, mfn. flowering, Lalit.; fully blown or budded, fully expanded or manifested (occurring in the names of various Buddhas).

संकुजित *saṃ-kūjita*, n. ($\sqrt{kūj}$) the cry of the Cakra-vāka, Śiksh.

संकूटन *saṃ-kūṭana*, n., Pat. on Pāṇ. iii, 3, 44, Vārt. 3.

संकृ *saṃ-√I. kri*, P. *-karoti*, *-kurute* (3. pl. pr. *saṃ-kurvate*, Mṛicch.; impf. *saṃ-akṛiṣvan*, RV.; pf. *saṃ-cakruḥ*, ib.; aor. *saṃ-akran*, ib.), to put together, compose, arrange, prepare &c. (= *saṃ-skri*, q. v.): Pass. *-kriyate* (aor. *saṃ-akārī*), RV.: Caus. *-kārāyati*, to cause to arrange or prepare, celebrate (a wedding), MBh.; to make, render (two acc.), ib.

Sam-kṛiti, mfn. putting together, arranging, preparing, making ready, TS.; TBr.; m. N. of various men (pl. 'the family of S'; cf. g. *gargādī*), ŚrS.; MBh. &c.; f. a kind of metre (consisting of 4 Pādas of 24 syllables each), RPrāt.; Col.; n. N. of a Sāman, ArshBr.

संकृत *saṃ-√2. kṛit* (only ind. p. *-kṛitya* and *-kṛitam*), to cut to pieces, cut through, pierce, ŚBr.

Sam-kṛitta, mfn. cut to pieces, cut through, pierced, MBh.

संकृष *saṃ-√krish*, P. *-karshati*, *te*, to draw together, contract, tighten, AV.; TS.; KātyŚr.; to draw away, drag along, carry off, MBh.; R.

Sam-karsha, mfn. drawing near, vicinity, neighbourhood, Gobh.; *-kāṇḍa*, m. N. of wk. (= *saṃkarshana-k*; see col. 2); *-bhātta-dīpikā*, f. N. of wk. **karshana**, n. drawing out, extraction, Hariv.; BhP.; a means of joining or uniting, BhP.; drawing together, contracting, W.; making rows, plough-

ing, ib.; m. N. of Bala-deva or Bala-rāma (also called Halāyudha [q. v.], the elder brother of Kṛishṇa; he was drawn from the womb of Devakī and transferred to that of Rohiṇī; among Vaishṇavas he is considered as the second of the four forms of Purushōtama), MBh.; Hariv.; Pur.; Sarvad.; N. of the father of Nilāsura, Cat.; (also with *sūri*) of various authors, ib.; *-kāṇḍa* (or *saṃ-karsha-k*), m. N. of an appendix to the Mīmāṃsā-sūtra; *-maya*, mf(ā)n. representing Bala-deva, AgP.; *-vidyā*, f. the art of drawing a child from the womb of one woman and transferring it to that of another (applied to Bala-deva, cf. above), Prab.; *-śaraṇa*, m. N. of an author, Cat.; *-sūtra-vicāra*, m. N. of wk.; *ṛṇṣvara-tīrtha*, n. N. of a Tīrtha, Cat. **karshin**, mfn. drawing together, contracting, shortening (see *kāla-s*).

Sam-kriṣṭa, mfn. drawn together, contracted (as two sounds), drawn near to one another, KātyŚr.

संकृ *saṃ-√kṛi*, P. *-kirati*, to mix or pour together, commingle, MBh.; to pour out, bestow liberally or abundantly, RV.; AV.; TS.: Pass. *-kiryate*, to become mixed or confused, MBh.

Sam-kara, m. mixing together, commingling, intermixture, confusion (esp. of castes or races, proceeding from the intermarriage of a man with a woman of a higher caste or from the promiscuous intercourse of the four tribes, and again from the indiscriminate cohabitation of their descendants; cf. *yoni-s*), Mn.; MBh. &c.; the offspring of a mixed marriage, R.; any action similar to the intermixture of castes (sometimes n.), MBh.; (in rhet.) the confusion or blending together of metaphors which ought to be kept distinct (opp. to *saṃ-sṛiṣṭi*, q. v.), Sāh.; Kpr.; anything that may be defiled by the touch of any unclean thing, MBh.; dung, Car.; dust, sweepings, L.; the crackling of flame, L.; N. of a man, Buddh.; *-jā*, mfn. born from a mixed caste, Cat.; *-jāta*, mfn. id., Mn. v, 89; *-jāti*, mfn. id., BhP.; *-jātiya*, mfn. id., MW.; *-tā*, f. (see *varṇa-s*); *-mīmāṃsā*, f. N. of wk.; *-saṃkara*, m. the mixed offspring of mixed offspring, Vishṇ.; *-sveda*, m. a partic. sudorific treatment; *ṛāpātra-kṛityā*, f. an action which degrades a man to a mixed caste or makes him unworthy to receive gifts, Mn. xi, 126; *ṛāśva*, m. 'mongrel horse, a mule, L. **karaka**, mfn. mixing, mingling, confusing, MBh. **karita**, in *garbha-s* (q. v.) **karin**, mfn. one who has illicit intercourse with (comp.), Baudh.; mingling, confusing (in *putra-s*, q. v.), Vishṇ.; Mn., Sch. &c.

Samkarī in comp. for *saṃkara*. **karāṇa**, n. mixing together, confusing (esp. illegal intermixture of castes or any similar illegality), Vishṇ. **√kṛi**, P. *-karoti* (pp. *-kṛita*), to mix together, confuse, MW.

Sam-kāra, m. dust, sweepings (*-kūṭa*, n. a heap of rubbish), Divyāv.; the crackling of flame, L.; (ī), f. a girl recently deflowered, new bride, L.

Sam-kirṇa, mfn. poured together, mixed, commingled &c.; crowded with, full of (comp.), MBh.; joined or combined with (comp.), Yājñ., Sch.; mingled, confused, disordered, adulterated, polluted, impure, Mn.; MBh. &c.; born of a mixed marriage, MBh.; mixed, miscellaneous, of various kinds, manifold, Bhar.; Daśar.; sprinkled (esp. with fluid-exudation, as a rutting elephant; but cf. *-nāga*), L.; contracted, narrow, W.; scattered, strewed, spread, diffused, ib.; m. a man of mixed caste, Bhar.; (in music) a mixed note or mode; = *-nāga*, L.; N. of an ancient sage (v. l. *saṃ-kīla*), L.; (ā), f. a kind of riddle (of a mixed character), Kāv. &c. iii, 105; (*am*), n. confusion (in *vākya-s*, q. v.); *-cārīn*, mfn. wandering about confusedly, going to various places, Suśr.; *-jāti*, mfn. (= *yoni*), Cat.; *-tā*, f. confusion, confused order (of words in a sentence), Sāh.; *-nāga*, m. an elephant with mixed characteristics, VarBṛS.; *-neri*, m. a kind of dance, Saṃgīt.; *-yuddha*, n. a fight with various weapons, MBh.; *-yoni*, mfn. of mixed birth or caste, impure through illegal intermarriage, Mn. x, 25; *-rāgādhyāya*, m. N. of a wk. on music; *-vishkambhaka*, m. (in dram.) a mixed interlude, Bhar.; *ṇāna* (?), m. N. of a serpent-demon, VP.; *ṇī-karāṇa*, n. = *saṃkarī-k*, L.

संकृत *saṃ-kṛit*. See *saṃ-√kṛit*.

संकृप *saṃ-√kṛip*, *ā-kalpate*, to be brought about, come into existence, ChUp.; to be in order or ready, ib.; to wish, long for, be desirous of (see *saṃ-kalpanīya*): Caus. *-kalpayati*, *te*, to put together, arrange, AV.; to produce, create, BhP.; to

move or rock to and fro (the head), R.; to determine, fix, settle, MBh.; Kād.; to destine for (loc.), MBh.; (with or without *manasā*), to will, purpose, resolve, intend, aim at, strive after, AV. &c. &c.; to imagine, fancy, take for, consider as (acc. with *iva*), Daś.; to think about, ponder, hesitate, R.; to perform obsequies, ib.

Sam-kalpā, m. (ifc. f. *ā*) conception or idea or notion formed in the mind or heart, (esp.) will, volition, desire, purpose, definite intention or determination or decision or wish for (with loc., dat., or ifc.), sentiment, conviction, persuasion; (ibc. often = 'intentionally,' 'purposely,' 'on purpose,' 'according to will,' &c.; acc. with \sqrt{kri} , 'to form a resolution, make up one's mind'); AV. &c. &c.; idea or expectation of any advantage, W.; a solemn vow or determination to perform any ritual observance, declaration of purpose (e. g. a declaration by a widow of her intention to burn herself with her deceased husband), W.; the Will personified (as a son of Saṃ-kalpā and Brahmā), Hariv.; MārKP.; (ā), f. N. of a daughter of Dakṣha (the wife of Dharma and mother of Saṃkalpa), Hariv.; of Manu's wife, Hariv. **kulmala** (*ṛā-*), mfn. (an arrow) whose neck (see *kulmala*) is (formed by) desire, AV. **kaumudī**, f., **candrikā**, f. N. of wks. **ja**, mfn. produced from self-will or desire or idea of advantage, Mn.; Yājñ.; produced from mere will, Kum., Sch.; m. 'mind-born, heart-born,' wish, desire, BhP.; love or the god of love, MBh. **janman**, mfn. born from desire, Kathās.; love or the god of love, Vas.; Kād. **jūti** (*ṛā-*), mfn. urged or impelled by desires, TBr. **durga-bhañjana**, n. N. of wk. (cf. *saṃkalpa-smṛiti-d*). **prabhava**, mfn. born from desire, MBh. **bhava**, mfn. id., ib.; m. love or the god of love, L. **mūla**, mfn. rooted or based on some idea or desire of advantage, Mn. ii, 3. **yoni**, mfn. having source or origin in (mere) will or desire, Prabh.; m. love or the god of love, Kālid. **rāma**, m. N. of a preceptor, Cat. **rūpa**, mfn. formed or consisting of will, conformable to the will or purpose, W. **vat**, mfn. possessing determination, one who decides, a decider, Vedāntas. **śrād-dha-prayoga**, m. N. of wk. **sampatti**, f. fulfilment of a wish, Kathās. **sambhava**, mfn. = *-mūla*, Mn. ii, 3; m. love or the god of love, L. **siddha**, mfn. accomplished by mental resolve or will, one who has gained supernatural power through strength of will, MBh. **siddhi**, f. accomplishment of an object by (strength of) will, Āpast. **sūryōdaya**, m. N. of a philosophical drama in ten acts (an imitation of the Prabodha-candrōdaya). **smṛiti-durga-bhañjana**, n. N. of a wk. on law. **Sam-kalpātma**, mfn. consisting of will or volition, having the nature of mental resolve, ChUp.; willing, resolving, W.

Sam-kalpaka, mfn. (fr. Caus.) determining, deciding, purposing, wishing, AmṛitUp.; well discriminating, Nilak.; reflecting, pondering, MW. **kalpana**, n. (or *ā*, f.) purpose, wish, desire, SvetUp.; BhP.; (*nā*-) *maya*, mf(ā)n. proceeding from purpose or desire, BhP. **kalpanīya**, mfn. to be wished or desired or intended, ChUp. **kalpita**, mfn. (fr. Caus.) wished for, desired, intended, purposed, determined, resolved on, Up.; Mn.; MBh. &c.; conceived, imagined, thought, fancied, contrived, MBh.; Kāv. &c.

Sam-kṛipta, mfn. contrived, prepared, made ready, MBh.; desired, wished, intended, ChUp.; destined or meant for (comp.), Āpast. **kṛipti**, f. will, volition, ChUp.; thought, fancy, contrivance, MW.

संकेत *saṃ-keta*, m. (fr. *saṃ-√cit*) agreement, compact, stipulation, assignation with (gen., esp. with a lover), engagement, appointment (acc. with \sqrt{kri} or *grah* or *dā* or Caus. of \sqrt{kri} , 'to make an agreement or appointment' or 'appoint a place of meeting with any person' [gen. or instr. or instr. with *saha*, *samam*, *mithaḥ*]; ibc. 'according to agreement,' 'by appointment'), MBh.; Kāv. &c.; convention, consent, MBh.; intimation, hint, allusion, preconcerted sign or signal or gesture (acc. with \sqrt{kri} , 'to give a signal'), Kathās.; Gīt.; a short explanation of a grammatical rule (= 2. *śailī*, q. v.), MW.; condition, provision, ib.; N. of a Comm. on the Kāvya-prakāśa and on the Harsha-carita; pl. N. of a people (cf. *sāketa*), MārKP. **ketana**, n. a place of assignation, place appointed for meeting (a lover &c.), rendezvous, Kathās. **kaumudī**, f. N.