

at (comp.), Hariv.; Kathās.; Sāh.; N. of a Rishi, Br.; of a king of the fish, VP.; mfn. = next, W.; -*maya*, mf(ā)n. greatly exhilarated, happy, glad, Kathās.; -*vat*, mfn. 'being together in rut or sexual passion,' and 'feeling delight,' Bālar. °*madin*, mfn. gladdening, exhilarating, Bhām.

**Sam-māda**, m. great exhilaration, intoxication, frenzy, L.

**समन् sam-√man**, Ā. -*manyate* (ep. also P. °*ti*), to think together, agree, assent to, approve (see *sam-mata* below); to think, fancy, MBh.; to regard or consider as (acc. or two acc.), ib. &c.; to mean, contemplate, intend, resolve, R.; to think highly of, esteem, value, honour, MBh.; R.: Caus. -*mānayati*, to honour, reverence, respect, Yājñ.; MBh. &c.; to regard, consider, Bhāṭṭ.; to assure any one (gen.) of (acc.), MārK.P.: Desid. of Caus., see *sam-mimānayishu* below.

**Sam-mata**, mfn. thinking together, being of the same opinion, agreed, consented or assented to, concurred in, approved by (gen. or comp.), MBh.; Kāv. &c.; (ifc.) agreeing with, BhP.; thought, supposed, considered or regarded as (nom.), R.; thought highly of, esteemed, renowned, celebrated, highly honoured by (gen.), Mn.; MBh. &c.; allowed, authorized (see *a-sammata*); m. N. of a son of Manu Sāvārna, Hariv.; (pl.) of a school, Buddh.; (ā), f. N. of a daughter of Marutta, Hariv.; of a treatise on the Dhātu-pāṭha; (am), n. opinion, impression (e or ena with gen., 'in the opinion of,' 'under the idea of'), MBh.; consent, assent, approval, acquiescence, concurrence (e, 'with the consent or approval of'), MW. °*mati*, f. sameness of opinion, harmony, agreement, approval, approbation, ĀśvŚr.; Prab.; Hit.; opinion, view, Siddh.; respect, homage, R.; Kir.; wish, desire, L.; self-knowledge, L.; regard, affection, love, W.; order, command, ib.; N. of a river, VP.; mfn. being of the same opinion, agreeing, g. *driḍhādi* (-*man*, m., ib.); m. N. of a son of Harsha, VP. °*matiya*, m. N. of one of the four divisions of the Vaibhāshika system of Buddhism (said to have been founded by Upāli, a disciple of Gautama Buddha), MW. 157, n. 1 &c.

**Sām-manas**, mfn. unanimous, AV.; ŚBr. °*maninman*, m. unanimousness, harmony, g. *driḍhādi*. °*mantavya*, mfn. to be highly valued, MBh.

1. **Sam-māna**, m. or (accord. to some) n. (for 2. see col. 2) honour, respect, homage, MBh.; Kāv. &c.; -*kara*, mfn. doing honour, honouring, RPrāt. °*mānana*, n. (or ā, f.; fr. Caus.) the act of honouring, worshipping, homage, Nir.; Pān.; MBh. &c. °*mānaniya*, mfn. (fr. id.) to be honoured or respected, BhP. °*mānita*, mfn. (fr. id.) honoured, treated with reverence or respect, Kāv.; Kathās.; -*vimānita*, mfn. (first) honoured and (then) disgraced, Ml. °*mānin*, mfn. having a sense of honour, Kāv. °*mānya*, mfn. to be (or being) highly honoured by (gen.), R.

**Sam-mimānayishu**, mfn. (fr. Desid. of Caus.) wishing to honour or revere, MBh.

**समन्त् sam-√mantr**, P. -*mantrayati* (ind. p. -*mantrya* or -*mantrayitvā*), to consult together, take council with (instr. with or without *saha* or *samam*), MBh.; R. &c.; to hold a council, deliberate, advise, express an opinion, R.; to salute, greet, address, MBh.

**Sam-mantraniya**, mfn. to be consulted, MW.; to be saluted, MBh.

**Sam-mantrita**, mfn. deliberated, considered, Kathās.

**समन्त् sam-√mand**, Ā. -*mandate*, to rejoice at, delight in (instr.), RV. viii, 12, 16; (aor. -*amandishuk*), to intoxicate, exhilarate, ib. 52, 10.

**समय sam-maya**, °*yana*. See *sam-√I. mi*.

**समर्द्ध sam-marda**, °*dana* &c. See *sam-√mrid*, p. 1181, col. 1.

**समर्शन sam-marsana**, °*sin*. See *sam-√mris*, p. 1181, col. 1.

**समर्ष sam-marsha**, m. = *marsha*, patience, endurance, BhP.

**समहस sam-mahas**, n. (prob.) common or mutual joy (see *mahas*), ŚrS.

**सम्मा sam-√3. mā**, P. Ā. -*māti*, -*mimite*, to measure out, measure, RV. &c. &c.; to make of the same measure, make equal, equalize (in size,

number, quantity &c.), AV.; TS.; ŚBr.; to compare with (instr.), BhP.; to mete out, distribute, bestow, RV. iii, 1, 15; v, 4, 2; (with *śrāvānsi*) to direct one's course or flight towards, ib. iii, 34, 22; to be of the same capacity with, be contained in (loc.), Kuval.: Pass. -*mīyate*, to be of the same measure, be contained in (loc.), Nilak.

**Sam-mā**, f. equality in size or number, symmetry, AitBr.; PañcavBr.; a kind of metre, RPrāt.

1. **Sam-mātri**, mfn. (for 2. see below) one who measures &c., Pat. on Pāp. iv, 1, 115.

2. **Sam-māna**, n. (for 1. see *sam-√man*) the act of measuring out, equalizing, comparing, MW.; measure, ib.

**Sām-mita**, mfn. measured out, measured, meted; BhP.; measuring so much, just so much (no more nor less), MBh.; BhP.; of the same measure or extent, equal, like, same (in length, height, number, value &c.), corresponding to, resembling, passing for (instr., rarely gen.; or comp.), AV. &c. &c.; reaching up to (comp.), ŚBr.; ĀśvŚr.; symmetrical (?), Pañcar.; consisting of, furnished or provided with (instr. or comp.), MBh.; Pañcar.; destined for (comp.), MBh. v, 2462 (B. *samdhita*); (am), ind. perpetually, incessantly, Kāraṇḍ. (prob. w.r. for *sammitam*); m. N. of a mythical being, Yājñ.; of a son of Vasishtha, VP.; (am), n. distance (e, ifc. = 'at a distance from'), VarBṛS.; -*tva*, n. (in rhet.) universal analogy, Pratāp.; -*varnā*, f. N. of a Commentary. °*mīti*, f. equalization, comparison, Pāp. iv, 4, 35 (v.l. *sam-iti*).

**सम्मातुर sammātura**, w.r. for *sāmmātura*, q.v.

**सम्मातृ 2. sam-mātrī** or *sām-mātrī*, mfn. (for 1. see above) having the same mother, twin, RV.; AV.; Kath.

**सम्मान 1. 2. sam-māna**. See *sam-√man* and *sam-√3. mā*, col. 1.

**सम्मार्ग sam-mārga**, *sam-mānjaka* &c. See *sam-√mrij*, p. 1181, col. 1.

**सम्मि sam-√I. mi**, P. Ā. -*minoti*, -*minute*, to fasten at the same time or together, fix, erect, TS.; ŚBr.; ŚāṅkhGr.

**Sam-maya**, m. (of unknown meaning), Vop. xxvi, 171 (v.l.) °*mayana* (*sām-*), n. erection of a sacrificial post, ŚBr.

**सम्मिश्च sam-√I. miksh** (or -*mimiksh*; cf. √*I. miksh*; only Impv. -*mimikshvā* and 2. du. pf. -*mimikshāthuh*, but accord. to some referable to *sam-√I. mih*, q.v.), to mix with, furnish or endow with (instr.), RV. i, 48, 16; to prepare (an oblation), ib. viii, 10, 2.

**सम्मिन् sam-mita** &c. See above.

**सम्मिन्दिषु sam-mimardishu**. See *sam-√mrid*, p. 1181, col. 1.

**सम्मिमानयिषु sam-mimānayishu**. See *sam-√man*, col. 1.

**सम्मिल् sam-√mil**, P. Ā. -*mīlati*, °*te*, to meet or assemble together, be present, associate with, Kathās.

**Sam-milita**, mfn. met together, assembled, collected, ib.; Pañcat.

**Sam-melana**, n. mingling or meeting together, mixture, union, Uttarar.; Sāh.

**सम्मिश्र sam-misra**, mf(ā)n. commingled, mixed together, joined, connected, furnished or endowed with (instr. or comp.), MBh.; R. &c. °*misraṇa*, n. the act of commingling or mixing together, Kull. on Mn. vii, 193. °*misrita*, mfn. mixed together, mingled, intermixed with (instr.), MBh.

**Sām-misra**, mf(ā)n. = *sam-misra* above, RV.; m. 'universal mingler,' N. of Indra, MBh.

**सम्मिह् sam-√mih**. See *sam-√I. miksh* and √*I. miksh*, √*I. mih*.

**सम्मिल् sam-√mil**, P. -*mīlati*, to shut the eyes, RV.; Br.; GrŚrS.; to close up (as a flower), Śak.; Suśr.: Caus. -*mīlayati* (with or without *netre*), to close the eyes, Kālid.; Kathās.; Suśr.; to cause to close the eyes, i.e. make insensible, kill, Uttarar.; Sāh.

**Sam-milana**, n. closing (of a flower, of the

eyes &c.), Suśr.; cessation of activity, Daśar.; covering up, obscuring, a total eclipse, Sūryas. °*milita* (*sām-*), mfn. one who has closed the eyes, TS.; closed (as eyes &c.), asleep (opp. to *vi-buddha*, 'awake'), Suśr.; Ragh.; -*druma*, m. a Punarnavā with red flowers, L. 1. °*mīlya*, ind. having closed or shut or covered, RV. &c. &c. 2. °*mīlya*, n. N. of a Sāman, Br.

**सम्मुख sam-mukhā**, mf(ā), rarely ā)n. facing, fronting, confronting, being face to face or in front of or opposite to (gen. or ifc. or ibc.), present, before the eyes, ŚBr. &c. &c.; being about to begin or at the beginning of (comp.), Hariv.; directed or turned towards, ŚBr.; KātyŚr.; inclined or favourable to (gen. or comp.), propitious, Kāv.; Kathās.; Pañcat.; intent upon (loc. or comp.), Śatr.; Kathās.; adapted to circumstances, fit, suitable, Lalit.; with the mouth or face, ĀpŚr.; (am), ind. towards, near to (*atmanah*, 'one's self'); opposite, in front or in presence of (gen.), MBh.; Kāv. &c.; (e), ind. opposite, before, face to face, in front or in presence or in the beginning of (gen. or comp.; with √*bhū*, 'to oppose, resist'; with √*sthā*, 'to look any one in the face'), ib. -*vinaya*, m. (prob.) reproving any one face to face (i.e. when he is alone and no one else present), Mahāvya.

**Sam-mukhaya**, Nom. P. °*yati*, to aim at (loc.), Bhām.

**Sam-mukhin**, m. a looking-glass, mirror, L.

**Sam-mukhī**, in comp. for °*kha*. - √*kri*, P. -*karoti*, to place facing, make one's chief aim (°*khi-krita*, mfn. 'aimed at'), Rāghav. - √*bhū*, P. -*bhavati*, to be or stand face to face or opposite, be opposed to, Bālar.

**Sam-mukhina**, mf(ā)n. facing, confronting, opposite, Bhāṭṭ.; Hcar. &c.; propitious, favourable to (gen.), Ragh.; -*tva*, n. the being in front, Kull. on Mn. iv, 52; presence, Sāh.

**समुच्च् sam-√muc**, P. -*muñcati*, to let loose together, pour out, discharge, shed (tears), MBh.; Caus. -*mocayati*, see next.

**Sam-mocita**, mfn. (fr. Caus.) set free, liberated, released, Ragh.

**समुद्द् sam-√mud** (only in pr. p. -*modamāna*, q.v.)

**Sam-mūd**, f. joy, delight (cf. *svādu-s*), AV.

**Sam-moda**, m. id., L.; odour, fragrance, MBh. (v.l.); -*gandha*, m. id., Jātakam. °*modana*, mf(ā)n. friendly, kind (°*ni-kathā*, f. 'complimentary talk'), Divyāv. °*modaniya* (Mahāvya.), °*modamāna* (Divyāv.), mfn. friendly, ib. °*modika*, m. a kind or friendly person, comrade, companion, SaddhP.

**समुर्च्च् sam-√murch** (or -*murch*), P. -*murchati*, to congeal into a fixed form, become dense, thicken, coagulate, Kāv.; VarBṛS.; Suśr.; to become stupid or senseless (see -*murchita*); to acquire consistency or firmness or strength, increase, expand, become powerful, make a loud sound, Ragh.: Caus. -*murchayati*, to cause to assume consistency, form, fashion (see -*murchita-vat*); to stupefy, cause to faint, Uttarar.

**Sam-mūrcha**, m. (prob.) thickening, augmenting, increase, expansion, spreading, L.; -*ja*, m. grass or any gramineous plant, ib. °*murchana*, n. the act of congealing or thickening, increasing, spreading, accumulating, Kap.; stupefaction, insensibility, fainting away, L.; height, elevation, W.; °*nōd-bhava*, m. a fish or other aquatic animal, L. °*murchita*, mfn. coagulated, congealed, thickened, strengthened, intensified (ifc. = 'filled with'), R.; Suśr.; stupefied, senseless, unconscious, MBh.; R.; reflected (as rays), VarBṛS.; modulated (as tone), Bhar.; -*vat*, mfn. one who has (or = he has) formed or shaped, Śāṅk.

**समुष्च् sam-√mush**, P. -*mushṇāti*, to steal, rob, take away, Hariv.

**समुह्च् sam-√muh**, P. -*muhyati* (pf. -*mu-moha* or -*mumuhe*), to become quite stupefied or bewildered or unconscious, MBh.; R.; BhP.; to become confused or unrecognizable (as the quarters of the sky), MBh.; Caus. -*mohayati*, to stupefy, make unconscious, perplex, bewilder, lead astray, MBh.; Kāv. &c.

**Sam-mugdha**, mfn. gone astray (see *a-s*); perplexed, bewildered, stupefied, Uttarar.; not clearly understood, Nilak.; (am), ind. furtively, Gīt.