

as प्र वो वाजा अभिषवः । अजन्ति त्वामधरे देवयन्तः &c. are separated from प्रेष such as अमये समिधमानायानुब्रूहि । यूपयाज्यमानायानुब्रूहि, while in the instances होतायबद्धिं &c. the अनुवचन is immediately followed by the प्रेष 'हो-तुर्यज', or in the instance मैत्रावरुणः प्रेष्यति चानु चाह, the anuvachana 'अनु चाह' follows immediately the praisha मैत्रा-
E. वच् with अनु, kṛit aff. लुट्.

अनुवचनीय m. f. n. (-यः-या-यम्) Referring to the अनुवचन q. v. E. अनुवचन, taddh. aff. क्.

अनुवत्सर Tatpur. m. (-रः) ¹ A year (comp. वत्सर, इद्वत्सर, उद्वत्सर, परिवत्सर, संवत्सर). ² (In Astronomy.) In the Brihaspati (or Jupiter) cycle which consists of five cycles of twelve years, the fifth which is presided over by Brahman (for the other four cycles see इद्वत्सर &c.). E. अनु and वत्सर.

अनुवनम् Avyayibh. Along or near the forest. E. अनु and वन.

अनुवर्तन् Tatpur. n. (-नम्) ¹ Following, attending. ² Obliging or serving another. ³ Concurring, admitting. ⁴ Consequence, result. E. वृत् with अनु, kṛit aff. लुट्.

अनुवर्तिन् Tatpur. m. f. n. (-ती-तिनी-ति) ¹ Following. ² Obedient. E. वृत् with अनु, kṛit aff. णिनि.

अनुवर्त्तन् Bahuvr. m. f. n. (-त्तो-त्तो-त्तम्) Following. E. अनु and वर्त्तन्.

अनुवश I. Tatpur. m. (-शः) Obedience, deference.

II. Bahuvr. m. f. n. (-शः-शा-शम्) Wishing to please or to fulfill one's desires, obedient. E. अनु and वश.

अनुवषट्कार Tatpur. m. (-रः) A second वषट्कार or exclamation at a sacrifice, the first वषट्कार being intended for the principal deity and the अनुवषट्कार for the other deities; in the Jyotishstoma, for instance, the Chamasas with the juice of the Soma plant are at the वषट्कार offered to Indra, and afterwards at the अनुवषट्कार to the other deities, Mitra and Varuna &c. According to the decision of the Mimāṃsists, however, Indra the principal deity, would also have to be mentally supplied i. e. to share in the offering made at the Anuvashatkāra. E. अनु and वषट्कार.

अनुवषट्कृत Tatpur. n. (-तम्). The same as अनुवषट्कार. E. अनु and वषट्कृत.

अनुवसित Tatpur. m. f. n. (-तः-ता-तम्) Tied to, connected with, addicted to; e. g. पापानुवसित. E. सि with अव (in its form व) and अनु. The same as अन्ववसित.

अनुवह Tatpur. m. (-हः) The seventh of the seven tongues or flames of the sacrificial fire (lit. carrying along), also called निवह (the others are: प्रवह, आवह, उद्वह, संवह, विवह and परिवह. Compare also s. v. अपिजिह्वा). E. वह with अनु, kṛit aff. अच्.

अनुवाक Tatpur. m. (-कः) ¹ Reciting, recital, reading; e. g. अनुवाकहता बुद्धिः 'common sense lost in or by the reading (of the Vedas)'. ² A section, a chapter, esp. of the Rīg-, Yajur- or Atharvaveda and of writings referring to either of these Vedas. ³ One who recites (? comp. अनुवाक). E. वच् with अनु, kṛit aff. घञ्.

अनुवाकसंख्या Tatpur. f. (-ख्या) The name of the fourth of the eighteen Pariśiṣṭas belonging to the Yajurveda. E. अनुवाक and संख्या.

अनुवाकानुक्रमणी Tatpur. f. (-णी) The name of an Anukramāṇī (q. v.) of hymns of the Rīgveda by Śaunaka. E. अनुवाक and अनुक्रमणी.

अनुवाक्यवत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक्या, accompanied with an अनुवाक्या. E. अनुवाक्या (with its final vowel shortened), taddh. aff. मनुप्. (This word which occurs in the present edition of the Satapathabr. is perhaps a misreading for अनुवाक्यावत् which is found elsewhere.)

अनुवाक्या Tatpur. f. (-क्या) The name of such verses of the Rīgveda as are recited by the priest Hotṛi (q. v.), when the deity is invoked by him to partake of the Havis or clarified butter. This word is found frequently together with याज्या (q. v.), the name of those hymns of the same Veda which are recited by the Hotṛi when the Havis-oblation is actually made. The Anuvākyaś are spoken in a slow or as it were drawling tone, while the Yājyaś are recited quickly. According to the Mimāṃsā no priest but the Hotṛi is allowed to recite either of them. Compare also पुरोऽनुवाक्या and याज्यानुवाक्या. E. वच् with अनु, kṛitya aff. णत्.

अनुवाक्यावत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक्या, accompanied with an अनुवाक्या. Compare अनुवाक्यवत्. E. अनुवाक्या, taddh. aff. मनुप्.

अनुवाच् Tatpur. f. (-वाक्). The same as अनुवचन (but not to be confounded with अनुवाक्या). E. वच् with अनु, kṛit aff. क्तिप्, the vowel of the radical being lengthened.

अनुवाचन Tatpur. n. (-नम्) Causing to recite; esp. in the liturg. literature, as the effect of a प्रेष (q. v.) or injunction addressed by the Adhvaryu to another priest which causes the latter to invite the god or gods to partake of a sacrifice, by reciting certain passages from the Rīgveda. (Compare अनुवचन.) E. वच् in the caus., with अनु, kṛit aff. लुट्.

अनुवाचनप्रेष I. Tatpur. m. (-षः) An injunction esp. addressed by the Adhvaryu to the Hotṛi (qq. vv.) for the purpose of causing the latter to invite the god or gods by certain mantras to partake of the sacrifice.
II. Dvandva (-षौ) The injunction esp. of the Adhvaryu addressed to the Hotṛi to invite the gods &c. (see the preceding) and that of the Adhvaryu to the Maitravaruna (q. v.), to assign to them their respective portions of the sacrifice. E. अनुवाचन and प्रेष.

अनुवाचनीय m. f. n. (-यः-या-यम्) Referring to or fit for the अनुवाचन q. v. E. अनुवाचन, taddh. aff. क्.

अनुवाचित Tatpur. m. f. n. (-तः-ता-तम्) Referred to, mentioned before. E. वच्, in the caus., with अनु, kṛit aff. क्त.

अनुवात Tatpur. m. (-तः) The wind that blows from behind; अनुवाते 'when the wind blows from behind, to windward'. E. अनु and वात.

अनुवाद Tatpur. m. (-दः) ¹ Reference or referring to what has been previously said, not in the way of a mere repetition or tautology, but in that of explanation, detailed comment or emphasis; explanatory and corroborative reference, explanation; e. g. भूपरिधिमानानुवादः 'a detailed explanation with reference to the measure of the earth's circumference (mentioned before in the Golādhyāya)'; or, in Manu 2. 58. the words खानि संसृश्रेत are an अनुवाद to निवेद्य &c. 2. 51. because they give a detailed illustration of the general injunction contained in the latter verse. If a word is repeated or an expression used which would seem superfluous, because not conveying a new notion, such repeated word or