

such expression is अनुवाद, provided a certain purpose be connected with it, otherwise it would be sipely पुनरुक्त or a meaningless tautology, e. g. घटो घटः or घटः कलसः 'a jar is a jar' would be a पुनरुक्त; but the repetition of पञ्चेत् in Yājñav. 2.1. from 1.359. is an अनुवाद; because it points to the connexion between both passages and to the detail which is to follow as an illustration of 1.359.; or in Manu 1.72. परिसंख्यया might be taken as an अनुवाद to सहस्रं, because it imparts greater emphasis to the bare numeral. <sup>2</sup> In the ritual literature अनुवाद designates those passages of the Brāhmaṇa portion of the Vedas, which point to an injunction given before (विधि q. v.) and illustrate it by the way of comment, or by entering into greater detail, or by adding supplementary rules, but without stating the purpose of the injunction itself as the latter would be the object of the अर्थवाद (q. v.); the अनुवाद being accessory, therefore, to the विधि portion of the Brāhmaṇa and precluded from giving independent regulations, the supplementary rites they contain are not considered of equal weight and as absolute as those of the विधि; there exists however sometimes a difficulty to decide whether a passage of the Brāhmaṇas is विधि or अनुवाद, or in other words whether its injunctions are absolute or not, as appears from the discussion of the Mimāṃsists. (The Nyāya, supported by the commentaries on the Mīmāṃsā, distribute the text of the Brāhmaṇa under the three heads of विधि, अनुवाद and अर्थवाद qq. vv.; a later division makes अनुवाद one of the three categories of the अर्थवाद.) <sup>3</sup> Report, e. g. कुत्सितार्थानुवादः. 'Abuse, reviling (? this meaning is given by several dictionaries on the authority of the Śabdaratnāvalī, but, to judge from the Mss. at my disposal, it would seem to proceed from another reading or from a misunderstanding of the passage of this work which contains the synonymes of 'rumour': यथार्थानिश्चिता वार्त्ता भवेत्सर्वजनात्मिका। कुत्सितार्थानुवादो वा किंवदन्ती जनश्रुतिः ॥; the same might be said of the meanings 'abusive reply' and 'divulging another's misdeeds' which occur also in some dictionaries). E. वद् with अनु, kṛit aff. घञ् or अनु and वाद्.

अनुवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) Being or producing an अनुवाद (q. v.), concurrent, corroborative. E. वद् with अनु, kṛit aff. खल्व्.

अनुवादन Tatpur. n. (-नम्). Apparently the same as अनुवाचन q. v. E. वद् in the caus., with अनु, kṛit aff. लृट्.

अनुवादनीय m. f. n. (-यः-या-यम्) Apparently the same as अनुवाचनीय q. v. E. अनुवादन, taddh. aff. क्.

अनुवादवचन Tatpur. n. (-नम्) A passage of the Brāhmaṇas which contains an अनुवाद q. v. E. अनुवाद and वचन.

अनुवादिन् Tatpur. I. m. f. n. (-दी-दिनी-दि) <sup>1</sup> Referring to by way of explanation, responding to (comp. अनुवाद). <sup>2</sup> Harmonizing with, conformable to.

II. m. (-दी) (In music.) The name of either of the three notes (see स्वर) of the Gamut which comprises four quarter-tones (see श्रुति), viz. the षड्ज, मध्यम and पञ्चम qq. vv. (Compare also वादिन्, संवादिन् and विवादिन्.) E. वद् with अनु, kṛit aff. णिनि or अनु and वादिन्.

अनुवाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Fit to be the subject

of an अनुवाद (q. v.). (Compare also the following.) E. वद् with अनु, kṛitya aff. खत्.

अनुवाद्यत्व n. (-त्वम्) The quality of being the subject or the basis of an अनुवाद (q. v.), the being the cause of explanatory injunctions, accessory rites &c. (compare अनुवाद), one of the three properties of the फल or ultimate object of a sacrificial act which is instrumental in fulfilling the wishes of the agent. (For the two other properties of the फल see उद्देश्यत्व and मुख्यत्व or प्रधानत्व, and for those of the sacrificial act उपादेयत्व (the correlate of अनुवाद्यत्व), विधेयत्व (the correlate of उद्देश्यत्व) and गुणत्व (the correlate of मुख्यत्व). E. अनुवाद्य, taddh. aff. ल्व्.

अनुवारम् Avyayibh. Repeatedly. E. अनु and वार.

अनुवास Tatpur. m. (-सः) An oily enema. E. वस् with अनु, kṛit aff. घञ्.

अनुवासन Tatpur. 1. m. n. (-नः-नम्) An oily enema; e. g. पिच्छावसिर्हितस्तत्र पयसा चैव भोजनम् । सर्पिर्मधुरकैः सिद्धं तैलं चाप्यनुवासनम् ॥ अतितीक्ष्णो निरुहो वा सवाति चानुवासनः । हृदयस्थोपसरणं कुरुते चाङ्गपीडनम् ॥. E. वस् cl. 10, kṛit aff. लृट्, as a masc. with the ellipsis of वस्ति.

2. n. (-नम्) <sup>1</sup> Administering an oily enema. <sup>2</sup> Fumigating, perfuming, scenting in general. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. लृट्.

अनुवासनीय m. f. n. (-यः-या-यम्) <sup>1</sup> Referring to, fit for an oily enema. <sup>2</sup> Referring to or fit for fumigating or scenting. E. अनुवासन, taddh. aff. क्.

अनुवासनोपाय Tatpur. m. (-यः) A medicine for an oily enema. E. अनुवासन and उपाय.

अनुवासित Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Prepared or administered as an oily enema. <sup>2</sup> Fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. क्त.

अनुवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being in the habit of dwelling. E. वस् cl. 1, with अनु, kṛit aff. घिनुण्.

अनुवास् Tatpur. m. f. n. (-स्-स्वा-स्वम्) <sup>1</sup> Requiring an oily enema. <sup>2</sup> To be fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛitya aff. यत्.

अनुवित्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Found, obtained. E. विद् (to find) with अनु, kṛit aff. क्त.

अनुवित्ति Tatpur. f. (-त्तिः) Finding, obtaining. E. विद् with अनु, kṛit aff. क्तिन्.

अनुविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) <sup>1</sup> Hurt, pierced. <sup>2</sup> Obstructed, checked. <sup>3</sup> Variegated, ornamented. <sup>4</sup> Full of. <sup>5</sup> Set (as a jewel). E. वध् with अनु, kṛit aff. क्त.

अनुविधान Tatpur. n. (-नम्) Acting in conformity with, complaisance, obedience. E. धा with वि and अनु, kṛit aff. लृट्.

अनुविधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Conformable, compliant, obedient, attentive to. E. धा with वि and अनु, kṛit aff. णिनि and āgama युक्.

अनुविनाश Tatpur. m. (-शः) Dying after, perishing after; e. g. अपेदीह्यविनाशानुविनाशवत् 'as fire dies on the dying of the combustible matter'. E. नश् with वि and अनु, kṛit aff. घञ्.

अनुविन्द Tatpur. m. (-न्दः) A proper name, a son of Jayasena, king of Avantī, by Rājādhīdevī, and brother of Vinda; according to the Mahābhārata, one of the Kaikeyas slain by Śātyaki. E. अनु and विन्द.