

अनुसातम् Avyayibh. According to pleasure. E. अनु and सात.

अनुसाम Tatpur. m. f. n. (-सः-मा-मम्) Friendly, favourable.

E. अनु and सामन्, samāsānta aff. अच्.

अनुसायम् Avyayibh. Evening for evening, every evening. E. अनु and साय.

अनुसार Tatpur. m. (-रः) ¹ Going after, following. ² Conformity to, consequence, result. ³ Established authority.

⁴ Custom, usage. E. सू with अनु, kṛit aff. घञ्.

अनुसारिन् Tatpur. m. f. n. (-री-रिणी-रि) ¹ Following, going after; e. g. रश्म्यनुसारिन् (sc. the soul). ² According with or to; e. g. अत आगमवशेनागमानुसारितकवशेन च चेतनं ब्रह्म जगत्कारणं प्रकृतिश्चेति स्थितम्. ³ Entering into, penetrating; e. g. यथा स्नेहभाण्डं रिच्यमानं न सर्वात्मना रिच्यते। भाण्डानुसार्यैव कश्चित्स्नेहशेषो ऽवतिष्ठते तथानुशयो ऽपि.

⁴ Scrutinizing, prying into, investigating; e. g. किद्रानुसारिन्. E. सू with अनु, kṛit aff. णिनि.

अनुसार्यक n. (-कम्) A kind of perfume (सुगन्धद्रव्य). E. अनु-सार्य (सू with अनु, kṛitya aff. ल्यत्), taddh. aff. कन् (?).

अनुसीतम् Avyayibh. Along the furrow, furrow for furrow. E. अनु and सीता.

अनुसीरम् Avyayibh. Along the plough. E. अनु and सीर.

अनुसू Tatpur. m. (-सूः) ¹ A proper name; comp. आनुसेय (according to the Mahābhāṣya that of man, according to the Kāśikā that of a woman). ² The name of a work; comp.

आनुसुक. E. सू with अनु, kṛit aff. क्तिप्.

अनुसूचक Tatpur. m. f. n. (-चकः-चिका-चकम्) Indicative of, pointing out. E. सूच् with अनु, kṛit aff. लुक्.

अनुसूपम् Avyayibh. In every condiment. E. अनु and सूप.

अनुसूयक. See अनुसुक.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Followed. ² Conformed with. E. सू with अनु, kṛit aff. क्त.

अनुसृति Tatpur. f. (-तिः) ¹ Following, conforming to. ² A proper name, the mother or ancestress of the आनुसृतिनेय. E. सू with अनु, kṛit aff. क्तिन्.

अनुसृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Born in succession (ved.). E. अनु and सृष्ट.

अनुसृष्टि Tatpur. f. (-ष्टिः) A proper name, the mother or ancestress of the आनुसृष्टिनेय. E. सृज् with अनु, kṛit aff. क्तिन्.

अनुसेविन् Tatpur. m. f. n. (-वी-विनी-वि) Addicted to, in the habit of doing. E. सेव् with अनु, kṛit aff. णिनि.

अनुसेन्य Tatpur. n. (-न्यम्) Rear-guard. E. अनु and सेन्य.

अनुस्कन्दम् Tatpur. ind. Having entered, having gone into.

Used in the same way as अनुप्रपातम् q. v.; e. g. गेहानुस्कन्दम् or गेहं गेहमनुस्कन्दम् or गेहमनुस्कन्दमनुस्कन्दम् 'having entered house by house, having gone into every house. E.

स्कन्द with अनु, kṛit aff. लुक्.

अनुस्तरणी Tatpur. f. (-णी) The cow which is immolated at the funeral rites; sacrificing her is supposed to enable the defunct to cross the river of the hell. E. स्तृ with अनु, kṛit aff. लृट्.

अनुस्पष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Apparent, manifest. E. स्पष्ट् with अनु, kṛit aff. क्त.

अनुस्मरण Tatpur. n. (-णम्) Remembering, recollection. E. स्मृ with अनु, kṛit aff. लृट्.

अनुस्मृत Tatpur. m. f. n. (-तः-ता-तम्) Remembered. E. स्मृ with अनु, kṛit aff. क्त.

अनुस्मृति Tatpur. f. (-तिः) Remembering, recollection. (One of the arguments in the Vedānta to prove the immortality of the soul.) E. स्मृ with अनु, kṛit aff. क्तिन्.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Sewn on. ² Closely attached to, fixed upon; e. g. सामध्वन्यनुसृतात्मिकाग्यचित्त-वृत्तिः 'one whose mind is attentively fixed upon the melodies of the Sāmaveda, i. e. upon the mode in which its hymns are to be sung'. ³ Uninterrupted, continual. E. सिव् with अनु, kṛit aff. क्त.

अनुस्रयामन् Tatpur. m. (-मा) (ved.) One who does not go in a waggon drawn by oxen, one who walks on foot. E. अ neg. and उस्त्रयामन्.

अनुस्वान Tatpur. m. (-नः) Sonnding in conformity with; e. g. शब्दार्थोभयशक्त्युत्पद्यङ्घ्रि ऽनुस्वानसंनिभे । ध्वनिः &c. Comp. अनुरणन. E. स्वन् with अनु, kṛit aff. घञ्.

अनुस्वार Tatpur. m. (-रः) (In Grammar.) Literally, an after-sound; the name of a nasal sound which always belongs to the preceding vowel and according to some is weaker, according to others stronger than the अनुनासिक q. v. In writing it is marked by a dot over the vowel after which it sounds. It shares in the nature as well of consonants as of vowels: of consonants, in as much as it has but half a measure of time (or मात्रा) and with another consonant makes position: of vowels, by having their properties of shortness, length, स्मृति q. v., and of being capable of accentuation. (The vaidik grammarians call the consonants and the Anuswára the 'body of a syllable' — अचराङ्ग —.) On account of the organ of speech with which it is pronounced it belongs to the नासिक्य q. v., and on account of the mode in which it is uttered to the ऊष्मन् q. v. (see also महाप्राण). If a combined consonant follows an Anuswára the vaidik grammarians want the first consonant of the group to be repeated; e. g. सोमानं स्वरणं &c. instead of सोमानं स्वरणं &c.; this rule, however, is neglected in most of our vaidik Mss. and in all referring to the post-vaidik literature, although the injunction of the grammarians is doubtless founded on correct physiological observation and the system of Sanskrit orthography on a correct imitation in writing the spoken sound. — At the end of a पद (q. v.) Anuswára is a substitute for म्, in the middle of a पद that of म् or न्; at the end of a पद it is only allowed to occur when the पद does not stand in a pause, and in the middle not before any other sound than श्, ष्, स and ह्, before which it is the compulsory substitute. (These rules, too, are frequently neglected in spite of the grammatical authorities.) It is compulsory, too, at the end of the पद, before the same letters and र् save a few exceptions as सभाञ् or when ह् is followed by म्, न् &c., e. g. किं हललयति or किम्हललयति, किं हुते or किम्हुते &c. For the interchange and the confusion, that prevails in the classical literature, between the use of Anuswára and Anunásika before य्, ल्, व् see s. v. अनुनासिक. — A short syllable followed by Anuswára (which itself as results from the preceding statement must always be followed by a consonant) becomes of the nature of a long syllable, i. e. it becomes गुरु or heavy; but though this is the constant case in the Vedas