

अनुविश्व Tatpur. (?) m. pl. (-शाः) (According to Varāhamihira) the name of a people or country in the north-east. E. अनु and विश्व.

अनुविष्टम्भ Tatpur. m. (-म्भः) The being impeded or obstructed in consequence (of what is mentioned previously). E. अनु and विष्टम्भ.

अनुविष्णु Avyayibh. After Vishṇu. E. अनु and विष्णु.

अनुवी (?) See अनुव्यम.

अनुवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Following, obedient. 2. n. (-त्तम्) Compliance. E. वृत् with अनु, kṛit aff. क्त.

अनुवृत्ति Tatpur. f. (-त्तिः) ¹ Acting in conformity with, acting as is required or suitable according to circumstance, e. g. **स्वस्थानुवृत्ति** doing what is suitable to health, **स्नेहानुवृत्ति** acting in such a manner as affection would require, behaving affectionately. ² Compliance with another's desires, obliging or serving another. ³ Referring or reference to what precedes, supplying, e. g. of a passage or rule, application or bearing of a preceding passage or rule on a following one. Compare **अनुरोधः**. ⁴ Reverting, return, repetition, e. g. **वर्णानामनुवृत्तिर्या नातिदूरान्तरश्रुतिः। अनुप्रासः &c.;** or **दुःखानुवृत्तिः**. E. वृत् with अनु, kṛit aff. क्तिन्.

अनुवृद्धि Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धि) (ved.) Increasing in accordance with; as mantras which are recited with increasing clearness in measure as the three savanas proceed. E. अनु and वृद्धि.

अनुवेदि Avyayibh. Along the sacrificial ground or वेदि q. v. E. अनु and वेदि.

अनुवेध Tatpur. m. (-धः). The same as अनुवाध q. v. E. In following the native lexicographical etym. of वेध, this word would come from विध् with अनु, kṛit aff. घञ्, the radical विध् assuming in this derivative the meaning of व्यध्; it will appear however that the form वेध in the meaning of व्यध्, and अनुवेध in that of अनुवाध are objectionable, from a gramm. point of view, since विध् does not occur otherwise in the meaning "to pierce" and वेध is not mentioned by the best gramm. authorities as a derivative of either विध् or व्यध्.

अनुवेलम् Avyayibh. Continually. E. अनु and वेला.

अनुवेक्षित Tatpur. n. (-तम्) One of the fourteen kinds of bandages used in Hindoo surgery (cf. बन्ध), a roller or bandage to encircle the extremities, used esp. when bones of the hands or feet are fractured. E. वेल् with अनु, kṛit aff. क्त and āgama इट्.

अनुवेश Tatpur. m. (-शः) Entering after (another). The same as अनुप्रवेश. E. विष् with अनु, kṛit aff. घञ्.

अनुवेशन Tatpur. n. (-नम्). The same as अनुप्रवेशन. E. विष् with अनु, kṛit aff. ल्युट्.

अनुवेशनीय m. f. n. (-यः-या-यम्). The same as अनुप्रवेशनीय. E. अनुवेशन, taddh. aff. क्.

अनुव्यञ्जन Tatpur. n. (-नम्) A secondary mark; (the Buddhists hold that there are 80 secondary marks of beauty, besides the 32 principal marks or लक्षण, which characterize a great man). E. अनु and व्यञ्जन.

अनुव्यम Tatpur. (?) ved. ind. After, behind. E. Probably the accus. of अनुवी 'following' (वी with अनु, kṛit aff. क्तिप्).

अनुव्यवहार Tatpur. m. (-रः) A practice in conformance with, e. g. धर्मानुव्यवहार. E. अनु and व्यवहार.

अनुव्यवसाय Tatpur. m. (-यः) Perception of a judgement or sentiment. E. अनु and व्यवसाय.

अनुवाख्यान Tatpur. n. (-नम्) According to the Bṛihadāraṇyaka-Upan., one of the eight categories or characteristics of the text of a Brāhmaṇa; it is defined either as a synonyme of अर्थवाद q. v. or as a passage of a Brāhmaṇa in which short and obscure dicta (or सूत्र) which have occurred in another portion of the Brāhmaṇa, are discussed and explained. For the other categories comp. इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र and व्याख्यान. E. अनु and व्याख्यान.

अनुवाध Tatpur. m. (-धः) ¹ Obstruction, impeding. ² Mixing union. E. व्यध् with अनु, kṛit aff. घञ्.

अनुवाहरण Tatpur. n. (-णम्) Cursing, imprecating. E. ह with आ, वि and अनु, kṛit aff. ल्युट्.

अनुवाहार Tatpur. m. (-रः) A curse, an imprecation. E. ह with आ-वि and अनु, kṛit aff. घञ्.

अनुवाहारिन Tatpur. m. f. n. (-री-रिणी-रि) Cursing, imprecating. E. ह with आ-वि and अनु, kṛit aff. णिनि.

अनुव्रजन Tatpur. n. (-नम्) Following, esp. complimentary attendance on a departing guest or guru, following him a little distance. See also अनुव्रज्या. E. व्रज् with अनु, kṛit aff. ल्युट्.

अनुव्रज्य Tatpur. 1. m. f. n. (-ज्यः-ज्या-ज्यम्) To be followed, as a person deceased whose corpse is to be followed by his relatives to the cemetery.

2. f. (-ज्या). The same as अनुव्रजन. E. व्रज् with अनु, kṛitya aff. क्त्वप्.

अनुव्रत Bahuvr. 1. m. f. n. (-तः-ता-तम्) Acting friendly, devout, faithful.

2. m. (-तः) A Jaina devotee of the first class (the two other being the महाव्रत and the निर्वाण qq. vv.). "To attain the rank of Anuvrata one must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers and an earthen pot (कमण्डलु), and wearing only tawny coloured clothes: he must reside for some time in one of their temples (As. Res. IX. 248)." E. अनु and व्रत.

अनुश्रुतिक Tatpur. m. f. n. (-कः-का-कम्) Followed by one or something bought for a hundred. (A derivative of this word with taddh. aff. अण् requires Viddhi in both parts of the compound, see आनुश्रुतिक) E. अनु and श्रुतिक.

अनुशय Tatpur. I. m. (-यः) ¹ Connexion, attachment; comp. अनुशयिन्. ² (In the Vedānta philos.) That consequence of an act which compels the soul to descend again on earth, after she has enjoyed in the other world those consequences of her acts which allowed her to soar; that consequence, as it were, that cleaves to the soul and does not permit her to enjoy freedom from transmigration ('आमुष्मिकफले कर्मजाते उपभुक्ते ऽ वशिष्टमैहिकफलं कर्मान्तरजातमनुशयः'); the अनुशय varies according to its qualities; if it is 'handsome' ('रमणीय') the soul is reborn as a 'Brāhmaṇa, Kshatriya or Vaiśya'; if it is 'contemptible' (कपूय) it animates 'a dog, a hog or a Chāndāla'. ³ Repentance, regret. 'Hatred,