

the taddh. aff. इनि does not belong to the last part of the compound, but to the whole.)

अनुलोम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) In natural order or direction, regular, successive (liter. with the hair), the reverse of प्रतिलोम; comp. e. g. प्रतिलोमानुलोमपाद-यमक.

2. m. (-मः) ¹ A proper name; his descendants are called अनुलोमाः or आनुलोमयः (plur. of आनुलोमि); according to another authority, however, the name of the descendants ought to be अनुलोमानः or आनुलोमयः (plur. of आनुलोमि). ² (In vaidik grammar; scil. अन्वचरसन्धि) One of the two kinds of the Sandhi called अन्वचरसन्धि q. v., viz. when a final vowel or the last syllable of एषः, स्यः or सः is followed by a consonant (of a new word; the case in the latter three instances being similar to those of the meeting between a final vowel and a beginning consonant, since their Visarga is dropped). Compare प्रतिलोम.

3. m. plur. (-माः) scil. वर्णाः; mixed tribes or castes; for the special meaning, in which this word is used, see अनुलोमज.

4. f. (-मा) A woman of a caste inferior to that of the man; e. g. a Kshatriyā woman when spoken of in reference to a Brāhmaṇa man. Comp. अनुलोमज.

[5. (In Buddhistic literature the word अनुलोम expresses the regular order in which certain ascetic rites are to be performed; e. g. the kasinānuloma consists of the eight first kasinas in their regular order, the dhyānānuloma of the four successive dhyānas.]

II. Avyayibh. (-मम्) In natural order, regularly, successively. E. अनु and लोमन्, samāsānta aff. अच्.

अनुलोमकल्प Karmadh. m. (-पः) The name of the 34th of the Pariśiṣṭhas of the Atharvaveda. E. अनुलोम and कल्प.

अनुलोमछष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Ploughed (as it were) with the grain; e. g. अनुलोमछष्टं चेत् पुनः प्रतिलोमं कर्षति 'he ploughs the field first with and then against its grain', i. e. first in one and then in its opposite direction. E. अनुलोम (II.) and छष्ट.

अनुलोमज Tatpur. m. f. n. (-जः-जा-जम्) Born in due gradation; applied especially to the mixed tribes or offspring of a father superior in caste to the mother, viz. the Mūrdhāvasikta (son of a Brāhmaṇa and a Kshatriyā mother), the Ambashtha (son of a Brāhmaṇa and Vaiśyā mother), the Nishāda or Pāraśava (son of a Brāhmaṇa and Śūdrī mother), the Māhishya (son of a Kshatriya and Vaiśya mother), the Ugra (son of a Kshatriya and Śūdrī mother) and the Karaṇa (son of a Vaiśya and Śūdrī mother). For the offspring of a mother superior in caste to the father see प्रतिलोम and प्रतिलोमज. E. अनुलोम and ज.

अनुलोमन् Tatpur. m. pl. (-मानः) The descendants of अनुलोम (acc. to one authority; acc. to another their name is अनुलोमाः or आनुलोमयः. See अनुलोम I. 2.). E. अनु and लोमन्.

अनुलोमन Tatpur. 1. m. f. n. (-नः-नी-नम्) ¹ Putting in due order, regulating; e. g. धर्मानुलोमन. ² (In Medicine.) Directing into the proper channel; esp. applied to medicines intended to correct the vitiated air of the body or to obviate urinary and excretory impediments.

2. n. (-नम्) ¹ Regulating. ² Obviating the diseases mentioned before by correcting vitiated air &c. E. अनुलोमि, kṛit aff. लुट्.

अनुलोमपरिणीता Tatpur. f. (-ता) A woman married in the regular gradation of the caste inferior to that of the husband. E. अनुलोम (II.) and परिणीत.

अनुलोमाय Bahuvr. m. f. n. (-यः-या-यम्) Of favourable or well regulated fortune. E. अनुलोम and अय.

अनुलोमि denom. par. (अनुलोमयति — aor. अन्वलुलोमत्) ¹ To go or touch with the grain. ² (In Medicine.) To direct into the proper channel, as vitiated air of the body, excrements &c. E. अनुलोम, denom. aff. णिच्.

अनुत्त्वण Tatpur. m. f. n. (-णः-णा-णम्) Not excessive. E. अ neg. and उत्त्वण.

अनुवंश I. Tatpur. m. (-शः) ¹ A genealogical table, a song embodying such tables or lists. (A comm. renders this word simply with गाथा 'a song' and अनुवंश with गातव्य; the meaning 'song' however seems too general and would not always convey a distinct meaning of अनुवंश.)

II. Avyayibh. (-शम्) According to the families or races. (The word अनुवंश is derived from the Avyayibh., not from the Tatpur.) E. अनु and वंश (the E. of I. 1. however according to the comm. mentioned, would have to be in conformity with that given of वंश, वम् with अनु, kṛit aff. श्).

अनुवंश m. f. n. (-श्चः-श्चा-श्चम्) Being in or referring to the genealogical lists. (A comm., differing from the grammatical authority of the given meaning, renders this word गातव्य 'to be sung' thus deriving it as a Tatpur. from वंश् with अनु, kṛitya aff. यत् — but without probability.) E. अनुवंश, taddh. aff. यत्.

अनुवक्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be named in reference to what has been said before (compare अनुवाक). ² To be repeated, to be spoken after. E. वच् with अनु, kṛitya aff. यत्.

अनुवक्र Tatpur. m. f. n. (-क्रः-क्रा-क्रम) Somewhat oblique (another reading of this word is अतिवक्र q. v.); applied esp. to the diurnal motion of a planet in its orbit (see गति), of which motions eight are enumerated, subdivided again into two classes; the अनुवक्रगति belongs to that class of motions which is called वक्र. E. अनु and वक्र.

अनुवक्रग Tatpur. m. (-गः) Moving in a somewhat oblique direction (as a planet); see the preceding. E. अनुवक्र and ग.

अनुवचन Tatpur. n. (-नम्) ¹ Speaking after or in conformity with, repeating, reciting; e. g. वेदानुवचन repeating the words of the Veda in the same manner as the teacher has enounced them, i. e. reading or studying the Veda; सावि-अनुवचन reciting the Sāvitrī hymn. ² A lecture or chapter (esp. in the Kāthaka recension of the black Yajurveda). ³ (In the liturgical literature.) The speaking of and the name of certain vaidik passages or mantras which are addressed by certain priests at sacrifices to the deity in consequence of, and in conformity with, other passages spoken by other priests, esp. by the Adhvaryu, which contain an injunction or प्रेष (q. v. and compare अनुवाचन); the अनुवचन are either connected with the प्रेष immediately (see समस्त), or separated from them by other words (see व्यस्त); e. g. such अनुवचन