

sixty-one horses, and ten thousand, nine hundred and thirty-five foot. E. अनीक, taddh. aff. इनि.

अनीक्षण Tatpur. n. (-णम्) Not seeing, not looking at (e. g. the rising or the setting sun, as one of the प्रजापतिव्रत q. v.). E. अ neg. and ईक्षण.

अनीच Tatpur. m. f. n. (-चः-चा-चम्) <sup>1</sup> Not low, respectable, decent. <sup>2</sup> (In grammar.) Not pronounced with the low or anudatta accent (as a syllable). E. अ neg. and नीच.

अनीचानुवर्तिन् Tatpnr. 1. m. f. n. (-र्त्ति-र्तिनी-र्ति) Not keeping low or improper company. 2. m. (-र्त्ति) A faithful lover or husband. E. अ neg. and नीच-अनुवर्तिन्.

अनीचिदर्शिन Tatpur. m. (-र्शी) The name of a Bauddha saint. E. अनीचि (?) and दर्शिन. (The reading of this word is doubtful, and the correct form is probably अवीचिदर्शिन; from अवीचि the last of the eight fiery bells of the Buddhists and दर्शिन, 'seeing'; as an Arhat, who has made himself conversant with the whole doctrine of Sākya-muni, is promised to penetrate with his sight all the worlds, 'from the highest summit of existence, down to the great hell Avīchi'.)

अनीड I. Tatpur. m. (-नीडः) (ved.) Not nesting, not resting, restless; an epithet of Agni. Also written अनीळ. E. अ neg. and नीड.

II. Bahuvr. m. f. n. (-डः-डा-डम्) Having no nest or repose; metaphorically applied to the highest divinity which is without an abode i. e. without a body. E. अ priv. and नीड.

अनीति Tatpur. f. (-तिः) I. <sup>1</sup> Impropropriety, immorality. <sup>2</sup> Impolicy, ill conduct. E. अ neg. and नीति.

II. Freedom from calamities of season, as excessive rain &c. E. अ neg. and ईति.

अनीतिज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) <sup>1</sup> Indiscreet, immoral. <sup>2</sup> Impolitic. E. अ neg. and नीतिज्ञ.

अनीतिविद् Tatpur. m. f. n. (-त्-त-त्) The same as the preceding. E. अ neg. and नीतिविद्.

अनीदृश Tatpur. m. f. n. (-शः-शी-शम्) Unlike, dissimilar. E. अ neg. and ईदृश.

अनीप्सित Tatpur. m. f. n. (-तः-ता-तम्) Not desirable. E. अ neg. and ईप्सित.

अनीश I. Tatpur. 1. m. f. n. (-शः-शा-शम्) Not ruling, not being master over, without power, powerless, unable.

2. f. (-शा) (In the Upanishads.) Want of power, impotence, insufficiency. E. अ neg. and 1. ईश, 2. ईशा.

II. Bahuvr. 1. m. f. n. (-शः-शा-शम्) Without a lord or superior. And see अनीश्वर II.

2. m. (-शः) <sup>1</sup> A name of Vishnu. <sup>2</sup> A name of Śiva. E. अ priv. and ईश.

अनीश्वर f. (-ता) or अनीश्वरत्व n. (-त्वम्) The condition or state of not being a master or ruler. E. अनीश I., taddh. aff. तल् or त्व.

अनीश्वर I. Tatpur. m. f. n. (-रः-रा-रम्) Not ruling, not being master over, without power, powerless, unable. E. अ neg. and ईश्वर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) <sup>1</sup> Without a lord or superior. <sup>2</sup> Unchecked, uncontrolled. <sup>3</sup> Not belonging to the supreme deity. <sup>4</sup> Not acknowledging a supreme deity, atheistic. E. अ priv. and ईश्वर.

अनीश्वरता f. (-ता) or अनीश्वरत्व n. (-त्वम्) <sup>1</sup> Want of power, impotence, insufficiency. <sup>2</sup> The being without a lord. <sup>3</sup> The being unchecked. <sup>4</sup> Atheism. E. 1. अनीश्वर I.; 2. 3. 4. अनीश्वर II., taddh. aff. तल् or त्व.

अनीश्वरवादिन् Tatpur. m. (-दी) An atheist, one who denies a supreme ruler of the universe. E. अनीश्वर and वादिन्. अनीह I. Bahuvr. 1. m. f. n. (-हः-हा-हम्) Without a desire, indifferent.

2. m. (-हः) The proper name of a king of Ayodhyā, father of Pārijātra; (according to other authorities the same king is called Ahinagu and is father of Pārijātra or Sahaśrāswa). E. अ priv. and ईहा.

II. Tatpur. f. (-हा) <sup>1</sup> Want of desire, indifference. <sup>2</sup> Want of energy, apathy. E. अ neg. and ईहा.

अनीहित Tatpur. 1. m. f. n. (-तः-ता-तम्) Unwished for, disagreeable. 2. n. (-तम्) Displeasure. E. अ neg. and ईहित. अनीळ see अनीड.

I. अनु ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय). A particle implying the notion of 'after' in its literal and metaphorical acceptations; it is used either as a separable preposition or as a prefix to verbs, but, in the latter capacity, in the Vedas and in archaic passages of the epic literature, also detached from the verb, very much in the same manner as German prepositions when connected with verbs; in the Vedas it is sometimes also used adverbially. With nouns it may form Avyayibh., Tatpur. and Bahuvr. compounds. It means:

1. (as a separable preposition, with a noun following or preceding in the accusative) <sup>1</sup> After; <sup>2</sup> in space (literally), <sup>3</sup> in time, implying successiveness, <sup>4</sup> in rank or order, implying inferiority. <sup>5</sup> Along, lengthwise (in this sense also with a noun in the genitive). <sup>6</sup> With, together with (in this meaning, however, only in conventional phrases; e. g. पर्वतमनु or नदीमन्ववसिता सेना 'the army was (so placed as to be) in communication with a mountain or with a river'. <sup>7</sup> To the part or share of; e. g. यद्व मामनु स्यात् 'what there may fall to my share'. <sup>8</sup> By (implying distribution); e. g. वृक्षं वृक्षमनु सिञ्चति 'he throws water tree by tree i. e. he waters every tree'. <sup>9</sup> After, in the sense of to, towards, in the direction of; e. g. वृक्षमनु विद्योतते विद्युत् 'the lightning flashes after i. e. towards, in the direction of the tree'. <sup>10</sup> In regard to, in consequence of, on behalf of (only in conventional phrases), e. g. जपमनु प्रावर्षत् 'it rained in consequence of prayers' or शाक्यस्य संहितामनु or अनुद्वयमनु प्रावर्षत् 'it rained in consequence of the hymns of Sākalya (having been recited) or in consequence of an ox having been sacrificed'. <sup>11</sup> In accordance with, agreeably to, like, similar. <sup>12</sup> According to the statement of, e. g. साधुर्देवदत्तो मातरमनु 'Devadatta is an excellent man, according to what his mother tells'.

2. (as a prefix to verbs, undetached or detached) <sup>1</sup> After, in space or time, literally and metaphorically, e. g. गम्, सज्ज, शी &c. with अनु qq. vv. <sup>2</sup> Similarly, likewise (implying imitation); in accordance with, agreeably to, lit. and met., see f. i. ह, वच्, ज्ञा with अनु &c.

3. (as adverb, in the Vedas) Afterwards.