

अन्योन्य Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) The same as अन्य-
वीजज; e. g. नान्योन्यप्रजास्तीह (scil. शास्त्रीया). E. अन्य
and उत्पन्न.

अन्योन्य Tatpur. m. f. n. (-कः-का-कम्) Sorrowing &c. (see
उत्सुक) for another. Comp. अन्यदुत्सुक. E. अन्य and उत्सुक.
अन्योदर्य 1. m. f. n. (-र्यः-र्या-र्यम्) Born in the womb of an-
other, born by another mother.

2. m. (-र्यः) A half-brother by the same father but by a dif-
ferent mother. Comp. अन्यमातृज. E. अन्या-उदर, taddh. aff. यत्.
अन्योन्य (usually written अन्योन्य) Tatpur. (see सर्वनामन्)

1. m. f. n. (-न्यः-न्या-न्यम्, not. अन्योन्यद्; in the other cases
it follows the declension of अन्य q.v.) One-another, mutual. —

^a The verb in connexion with अन्योन्य stands (acc. to Pān.) in
the Parasmaipada, not in the Ātmanepada; e. g. अन्योन्यस्य
व्यतिपुनन्ति, अन्योन्यस्य व्यतिलुनन्ति. — ^b If अन्योन्य refers

to the subject of the sentence and the subject is a mascu-
line, it is possible to consider it as consisting of two dis-
tinct not compound words अन्य, the former being a nomi-

native as attribute to the subject, while the latter assumes
the case required by the sentence (see the Etym.); e. g.

अन्योन्यमाह्वयन्ती तु मत्ताविव महागजौ; or ते अन्योन्यमभि-
संयुत्य क्षिपन्तो नामभिर्मियः; or ... कपिराचसाः। अन्योन्येना-

भ्यसूयन्ति विमर्दमसहन् च; or in sentences in which the gerond
is used elliptically; e. g. ताभ्यामन्योन्यमासाद्य समवाप्यत सं-

श्रमः. — ^c There are however many instances in which
अन्योन्य does not refer to the subject, or in which it is the

attribute of a subject which is not a masculine and there-
fore cannot be looked upon otherwise than as a compound;

e. g. अन्योन्येन कृतम्; or अन्योन्यस्य दत्तम्; or अन्योन्येषां पु-
ष्करैरामृशन्तो दानोज्झेदादुच्चकैर्भुजवालाः; or as an attribute

of a neuter प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम्; and
the same must be observed of all the words in which अन्योन्य

is the first part of a compound; comp. e. g. the following
articles and अन्योन्यतः. ^d अन्योन्यम् is frequently used ad-

verbially, e. g. यद्यथात्मनामन्योन्यं भेदवाक्यवदभेदवाक्यान्यपि
सन्ति तथापि नाद्वैतं नात्यन्तमभेदः. — अन्योन्यम् or अन्योन्याम्

are used optionally in the sense of an accusative, if the
subject to which they refer is either a feminine or a neuter;

e. g. अन्योन्यमिमे ब्राह्मणौ भोजयतः; or — अन्योन्यां भोजयतः;
अन्योन्यमिमे ब्राह्मणकुले भोजयतः; or — अन्योन्यां भोजयतः;

these are the instances given by Patanjali on the Vārttika
12 to Pān. VIII. 1. 12, and because they show either word

as representing in meaning the accus. of अन्योन्य, some
grammarians ('of the East', according to the Praudhamā-

noramā on the same rule) contend that the option is re-
stricted to the meaning of this case, but that अन्योन्यम् alone

is admissible when expressing adverbially the sense of the
other cases. Others, on the contrary, maintain that the quoted

words are intended by Patanjali merely as an instance and
that the option extends also to sentences in which अन्योन्यम्

would imply the sense of an instrumental &c. Bhaṭṭoji, re-
ferring in the Siddh. Kaum. on the quoted rule to Patanjali's

gloss on the 5th Bhāṣyakārikā to Pān. IV. 1. 3, sides with
the former opinion. (Praudham. यदपि तृतीयादिषु पुंवदिति

प्राचो ग्रन्थं व्याचक्षाणा आहुः। तृतीयादिषु पुंवज्ञावविशेषः।
तेन टाप न। अत्र तृतीयादिष्वविवक्षितम्। द्वितीयायामपि पुं-

वत्त्वस्येष्टत्वादिति। तच्चिन्त्यम्। पुंवत्त्वं विशेष इति विशेषाभिधा-
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न्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaṭṭ.
1. 21.) — As regards the classical literature there can be no

doubt that the adverbial use of अन्योन्यम् prevails almost ex-
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other cases is, in general, rare. — Comp. इतरेतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode
of elegant expression; viz. conveying the mutual relation

or intimacy of two objects by representing them as the
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परस्परं कारणत्वे सत्यन्योन्यं नामालंकारः'), e. g. 'she shineth
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