

**अनुमनन** Tatpur. n. (-नम्) <sup>1</sup> Assenting, acquiescing; e. g. **स्वाच्छन्धानुमन** indulging in one's desires, doing as one pleases. <sup>2</sup> Conniving (as at a criminal act). E. मन् with अनु, kṛit aff. लृट्.

**अनुमन्तु** Tatpur. m. f. n. (-न्ता-न्त्री-न्तु) <sup>1</sup> Consenting to, acquiescing. <sup>2</sup> Conniving (at a criminal act), 'be it for one's own interest or for the interest of another'. E. मन् with अनु, kṛit aff. लृट्.

**अनुमन्त्रण** Tatpur. n. (-णम्) Consecrating by the recital of appropriate hymns, e. g. **उपांशुयाजानुमन्त्रण** consecrating the Upāṁśuyāja &c. E. मन्त्र with अनु, kṛit aff. लृट्.

**अनुमन्त्रणमन्त्र** Tatpur. m. (-न्त्रः) A Mantra or hymn used for the consecrating of religious performances. E. अनुमन्त्रण and मन्त्र.

**अनुमन्त्रित** Tatpur. m. f. n. (-तः-ता-तम्) Consecrated by the recital of appropriate hymns (e. g. a weapon, thus made efficient). E. मन्त्र with अनु, kṛit aff. क्त and āgama इट्.

**अनुमरण** Tatpur. n. (-णम्) Dying with or following in death; the term usually denotes the cremation of a Hindu widow, whose husband's corpse is not on the spot, and with whose shoes she, therefore, ascends the pile: this is prohibited to Brāhmaṇa women; or the cremation of a widow with the body of the husband (see **सहमरण**). E. अनु and मरण.

**अनुमर** Tatpur. m. (-रः) A country or place adjoining a desert, or a country similar to a desert. E. अनु and मर.

**अनुमा** Tatpur. f. (-मा). The same as अनुमिति q. v. E. मा with अनु, kṛit aff. अङ्.

**अनुमाद्य** Tatpur. m. f. n. (-द्यः-द्या-द्यम्) To be gratified by praise. (ved.) E. मद्, in the caus., with अनु, kṛitya aff. यत्.

**अनुमान** Tatpur. n. (-नम्) <sup>1</sup> Inferring, as the cause of अनुमिति or of a conclusion drawn from given premises. According to the Sāṅkhya and Yoga-philosophies it is one of the three means (see प्रमाण) by which true knowledge may be obtained (see also प्रत्यक्ष or दृष्ट and आगम or आप्तवचन); according to the Nyāya and Vaiśeṣika phil., one of the four means for this end (see also प्रत्यक्ष, उपमान and शब्द). Inference may be, according to the definitions of Sāṅkhya and Nyāya philosophers, either one by induction (पूर्ववत्) e. g. that it will rain because clouds have gathered, or one by analogy (सामान्यतो दृष्टम्), e. g. that moon and stars are locomotive because they change their place and that a person therefore who changes his place is locomotive; or one by necessity (शेषवत्), e. g. that the ocean will be salt, because a drop taken from it, is salt. According to the Vaiśeṣika philosophers, inference may be either purely consecutive or positive (केवलान्वयिन्), i. e. when the major term is not excluded by any other notion (comp. अनुपसंहारिन्), e. g. all that can be known can be named, because only positive (not negative instances) can be alleged to prove the assertion; or purely exclusive or negative (केवलव्यतिरेकिन्), i. e. when only negative proof can be adduced, e. g. in asserting that earth is distinguished from all the other elements, because it is possessed of the quality of smell, for the argument would be that all that is not distinguished from all the other elements, is not possessed of the quality of

smell; or positive and negative (अन्वयव्यतिरेकिन्), i. e. when there exist positive and negative instances of the major term, e. g. where there is fire there is smoke, because the positive argument would be 'on the hearth' and the negative 'in the lake'. (The Mīmāṃsā and Vedānta philosophies do not discuss these topics, as inference is not considered by them to be a means of arriving at true knowledge.) <sup>2</sup> (In rhetoric.) A logical anakolouthon by the way of inference, an अलंकार or mode of writing elegantly, e. g. 'wherever falls the look of woman, there fall sharpened arrows; I think therefore that the God of Love runs before them while shooting off his arrows'. E. मा with अनु, kṛit aff. लृट्.

**अनुमानखण्ड** Tatpur. n. (-ण्डम्) The name of a work on logical inference by Chintāmaṇi. E. अनुमान and खण्ड.

**अनुमानप्रकाश** Tatpur. m. (-शः) The name of a work on logical inference by Ruchidatta. E. अनुमान and प्रकाश.

**अनुमानमणिदीधिति** Tatpur. f. (-तिः) The name of a work on logical inference by Raghunātha. E. अनुमान-मणि, and दीधिति.

**अनुमानोक्ति** Tatpur. f. (-क्तिः) Reasoning, logic. E. अनुमान and उक्ति 'speaking from inference'.

**अनुमापक** Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to draw an inference, being the ground of inference (as कार्य or effect). E. मा in the caus., with अनु, kṛit aff. ण्वल् and āgama पुक्.

**अनुमाषम्** Avyayibh. (Probably.) Like or as much as a kidney bean. Compare अनुतिलम्. E. अनु and माष.

**अनुमास** Tatpur. m. (-सः) A following month. See मासानु-मासिक. E. अनु and मास.

**अनुमित** Tatpur. m. f. n. (-तः-ता-तम्) Inferred. E. मा with अनु, kṛit aff. क्त.

**अनुमिति** Tatpur. f. (-तिः) Conclusion, the result of अनुमान q. v.; it is defined as 'knowledge resulting from syllogizing'. See also s. v. अनुभूति. E. मा with अनु, kṛit aff. क्तिन्.

**अनुमिमान** Tatpur. m. f. n. (-नः-ना-नम्) Concluding, inferring. E. मा with अनु, kṛit aff. शानच्, āgama मुक्.

**अनुमीयमान** Tatpur. m. f. n. (-नः-ना-नम्) Inferred. E. मा, in the pass., with अनु, kṛit aff. शानच् and āgama मुक्.

**अनुमृता** Tatpur. f. (-ता) The woman who burns herself on a separate pile with a part of her husband's dress. E. मृ with अनु, kṛit aff. क्त.

**अनुमेय** Tatpur. m. f. n. (-यः-या-यम्) Inferable, to be inferred. E. मा with अनु, kṛitya aff. यत्.

**अनुमोदक** Tatpur. m. f. n. (-दकः-दिका-दकम्) Assenting, sympathizing. E. मुद् with अनु, kṛit aff. ण्वल्.

**अनुमोदन** Tatpur. n. (-नम्) <sup>1</sup> Pleasing. <sup>2</sup> Assent, acceptance. <sup>3</sup> Sympathetic joy. E. मुद् with अनु, kṛit aff. लृट्.

**अनुमोदित** Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Pleased, delighted. <sup>2</sup> Agreed, assented, agreeable, acceptable. E. मुद्, in the caus., with अनु, kṛit aff. क्त.

**अनुसोचन्ती** Tatpur. f. (-न्ती). The same as the following; comp. प्रसोचन्ती. E. अनु and सोचन्ती (सृच्, kṛit aff. शतृ).

**अनुसोचा** Tatpur. f. (-चा) An Apsaras, one of the ten produced by the will of Prajāpati and called the vaidik Apsaras. (See besides मेनका, सहजय्या, पर्णिनी, पुञ्जिकखला, घृता-खला, घृताची, विश्वाची, उर्वशी and प्रसोचा.) E. सृच् with अनु, kṛit aff. घञ् or अनु and सोचा.