

अनुद Tatpur. m. (-दः) (ved.) 1. A companion, a follower. E. दो with अनु, kṛit aff. क. Comp. अनुदेयी.

2. Giving like, liberal in a similar manner. E. दा with अनु, kṛit aff. क. In both meanings only in composition with अ priv. See **अनानुद**.

अनुदक Bahuvr. m. f. n. (-कः-का-कम्) Without water, waterless. E. अ priv. and उदक.

अनुदत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Given back, returned. Also अनुत्त q. v. E. दा with अनु, kṛit aff. क.

अनुदर Bahuvr. m. f. n. (-रः-रा-रम्) Thin, lank. E. अ priv. and उदर.

अनुदर्शन Tatpur. n. (-नम्) Looking after, considering. E. दृश् with अनु, kṛit aff. ल्युट्.

अनुदर्शिन Tatpur. m. f. n. (-शी-शिनी-शि) Looking after, considering, foreseeing. E. दृश् with अनु, kṛit aff. णिनि.

अनुदात्त Tatpur. (In Grammar.) 1. m. f. n. (-त्तः-त्ता-त्तम्) Not elevated, not being pronounced with the accent called उदात्त (q. v.) or स्वरित (q. v.) (as the syllable of a word).

2. m. (-त्तः) The not elevated accent, the accent (see स्वर and वाह्यप्रत्यय) which is neither उदात्त (q. v.) nor स्वरित (q. v.) and which by the depression of the voice, it requires, prepares, as it were, for the greater effort in the pronunciation of the syllables accented with the उदात्त or स्वरित. This depression being the greatest when the syllable having the अनुदात्त accent, is immediately followed by a syllable accented with the उदात्त or स्वरित, the अनुदात्त is called in this case अनुदात्ततर 'a very anudatta'. The mode of marking the अनुदात्त, is restricted, as is also the case with the other two accents, to the vaidik Sanhitās (Sanhitā-Pāthas) and Brāhmaṇas, and varies according to the different Vedas. In the Sanhitā, Pada and the Brāhmaṇas of the R̥gveda, in the Sanhitā and Pada of the Yajur- and Sanhitā of the Atharvaveda the Anudatta is marked with a horizontal line under the syllable so accented (thus becoming comparable also in graphic value to the sign of the Virāma, the horizontal line representing as it were the repose in accentuation); in the Brāhmaṇas of the White Yajurveda, it is not marked at all; and in the Sanhitā of the Sāmaveda the anudatta syllable when anudattatara before an udatta, or before a svarita syllable bearing the figures २ or ३, is marked with the figure ३ over it, except when it is preceded in the beginning of a verse by other anudatta syllables, in which case only the first anudatta syllable bears the figure ३, while the following anudatta syllables are left unmarked. If the anudattatara is followed by a svarita syllable bearing the sign २२, the syllable so accented is marked with ३क. In the Pada-text of the Sāmaveda the sign ३ denotes the anudattatara before an udatta, if the latter occupies the second syllable from the beginning, or the syllable before an anudattatara, if the latter is followed by a svarita, or lastly the anudatta accentuation of a syllable so marked and of all the syllables following it until an udatta or svarita syllable comes; the sign ३क or क denotes the anudattatara immediately followed by a svarita. Compare also the terms नीच, निहत, न्यस्त, न्यस्ततर, नियत, निघात, न्यास, नियम and the radd. हन् with नि and यम् with नि. — In the native

lists of radicals, the Dhātupāthas, certain radicals have the anudatta accent as an इत् (q. v.) or अनुबन्ध (q. v.) connected with them i. e. as a technical sign for certain rules they are subject to with respect to derivation &c. See also अनुदात्त and अनुदात्तोपदेश. E. अ neg. and अनुदात्त.

अनुदात्ततर m. (-रः) The अनुदात्त accent (or स्वर) or a syllable so accented when immediately preceding a syllable having the उदात्त or स्वरित accent. See under अनुदात्त. E. अनुदात्त, taddh. aff. तरप्.

अनुदात्तत्व n. (-त्वम्) The having or being the accent अनुदात्त. E. अनुदात्त, taddh. aff. त्व.

अनुदात्तस्वरित Karmadh. See नीचस्वरित. E. अनुदात्त and स्वरित.

अनुदात्तादि Bahuvr. n. (-दि) (In Grammar.) A nominal base which is अनुदात्त (q. v.) in the first syllable. E. अनुदात्त and आदि; scil. प्रातिपदिक.

अनुदात्तेत् Bahuvr. m. (-त्) (In Grammar.) A radical having in the Dhātupātha or the native list of radicals, the अनुदात्त accent as अनुबन्ध i. e. as a technical sign for certain rules of derivation &c. See the Appendix. E. अनुदात्त and इत् (the technical denomination of अनुबन्ध); scil. धातु.

अनुदात्तोदय Bahuvr. n. (-यम्) (In Grammar.) A syllable followed by an अनुदात्त (q. v.)-syllable. E. अनुदात्त and उदय; scil. अचर.

अनुदात्तोपदेश Bahuvr. m. (-शः). The same as अनुदात्तेत्. See s. v. उपदेश. E. अनुदात्त and उपदेश; scil. धातु.

अनुदार I. Tatpur. m. f. n. (-रः-रा-रम्) Not liberal, not generous, niggardly, mean. E. अ neg. and उदार.

II. Bahuvr. m. (-रः) Adhered to or followed by a wife. E. अनु and दार.

अनुदित Tatpur. m. f. n. (-तः-ता-तम्) I. Unrisen. II. Unsaid, unuttered. E. अ neg. and उदित.

अनुदिनम् Avyayibh. Daily, every day. E. अनु and दिन.

अनुदिवसम् Avyayibh. Daily, every day. E. अनु and दिवस.

अनुदिशम् Avyayibh. In every quarter, in every direction. E. अनु and दिश्, samāsanta aff. टच्.

अनुदृष्टि Bahuvr. (?) f. (-ष्टिः) The proper name of the mother or ancestress of आनुदृष्टिनेय. E. अनु and दृष्टि 'having her eyes after i. e. provident'.

अनुदेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be given back, to be returned. (ved.)

2. f. (-यी) (ved.) 'Restitution, restoration (?). 'A female friend or companion. Comp. अनुद. E. दा with अनु, kṛitya aff. यत्.

अनुदेश Tatpur. m. (-शः) (In Grammar.) A rule or injunction relating to a preceding rule or injunction, to an उद्देश q. v. If there are several उद्देशाः followed by an equal number of अनुदेशाः, the first अनुदेशः is to be connected with the first उद्देशः, the second अनुदेशः with the second उद्देशः and so on. 'Order, injunction in general. E. दिश् with अनु, kṛit aff. घञ्.

अनुदेशिन m. f. n. (-शी-शिनी-शि) (In Grammar.) Being the object of an अनुदेश (q. v.) in distinction from उद्देशिन (q. v.) the object of an उद्देश (q. v.); 'समानां समसंख्यानां समपरिपठितानामुद्देशिनामनुदेशिनां च यथाक्रममुद्देशिभिः सहानुदेशिनः संबध्यन्ते'. E. अनुदेश, taddh. aff. इनि.