

अनुवृत्त Tatpur. m. f. n. (-तः-ता-तम्) Not taken out, not taken away &c. See **उवृत्त**. (If in ritual books said of the *Āhavanīya* (q. v.) fire, it means that this fire is not yet taken from the *Gārhapatya* (q. v.) where it is kept.) E. **अ** neg. and **उवृत्त**.

अनुवृताभ्यस्तमय Tatpur. m. (-यः) The setting of the sun, while the *Āhavanīya* (q. v.) fire is not yet removed from the *Gārhapatya* (q. v.) where it is kept. E. **अनुवृत्त** (in the sense of the locative) and **अभ्यस्तमय**.

अनुवृष्ट Tatpur. m. f. n. (-टः-टा-टम्) Not exalted, lowly-minded, not lofty. E. **अ** neg. and **उवृष्ट**.

अनुव Tatpur. m. f. n. (-वः-वा-वम्) What must or ought not to be said, unspeakable, unutterable. Compare **अव**. (The reading **अनूव** in the actual edition of Pāṇ. III. 1. 101. is to be corrected to **अनुव**.) E. **अ** neg. and **उव**.

अनुवोग Tatpur. m. (-गः) Absence of exertion or effort, laziness. E. **अ** neg. and **उवोग**.

अनुदृष्टव Tatpur. m. f. n. (-वः-वा-वम्) To be recognised, to be seen, visible. E. **दृश्** with **अनु**, kṛit aff. **तव**.

अनुदुत Tatpur. I. m. f. n. (-तः-ता-तम्) Followed, pursued. E. **दु** with **अनु**, kṛit aff. **क्त**.

II. n. (-तम्) A measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or time taken to articulate a short vowel. E. **अनु** and **दुत** 'an inferior or minor *Druta*'.

अनुदाह Tatpur. m. (-हः) Celibacy. E. **अ** neg. and **उदाह**.

अनुद्विप्त Tatpur. m. f. n. (-प्पः-पा-प्पम्) Easy, free from apprehension or perplexity. E. **अनु** neg. and **उद्विप्त**.

अनुदेग I. Tatpur. m. (-गः) Freedom from anxiety, the not being discomposed. E. **अ** neg. and **उदेग**.

II. Bahuvr. m. f. n. (-गः-गा-गम्) Free from anxiety. E. **अ** priv. and **उदेग**.

अनुदेगकर Tatpur. m. f. n. (-रः-री-रम्) Not causing fear, not terrifying sc. by its appearance (e. g. as the staff of a man belonging to the three superior castes, or as a judge ought to be). E. **अ** neg. and **उदेगकर**.

अनुधावन Tatpur. n. (-नम्) I. ¹Chasing, pursuit, running after. ²(fig.) Pursuit of any object, research, investigation, meditation. II. Cleansing, purifying. E. **धाव्** with **अनु**, kṛit aff. **लुट्**.

अनुध्यान Tatpur. n. (-नम्) Meditation, religious contemplation. E. **धै** with **अनु**, kṛit aff. **लुट्**.

अनुध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Meditating, reflecting. E. **धै** with **अनु**, kṛit aff. **णिनि**.

अनुनय I. Tatpur. m. (-यः) ¹Salutation, courtesy, shewing respect or adoration to a guest or deity, submission, humility. ²Humble supplication, conciliatory entreaty, reconciliation. E. **नी** with **अनु**, kṛit aff. **अच्**.

II. Avyayibh. (-यम्) According to propriety, agreeably to what is required, to circumstance; e. g. **अन्नवीदनुनयं वचः**. E. **अनु** and **नय**.

अनुनयप्रतिषप्रहाण Tatpur. n. (-णम्) (In Buddhistic literature.) One of the 108 **धर्माश्लोकमुख** (q. v.), (probably) relinquishing what is adverse to respectful conduct or humility. E. **अनुनय-प्रतिष** and **प्रहाण**.

अनुनयमान Tatpur. m. f. n. (-नः-ना-नम्) Showing respect or adoration, honouring. E. **नी** with **अनु**, kṛit aff. **शानच्**, and **āgama मुक्**.

अनुनयामन्त्रण Tatpur. n. (-णम्) An address marked with conciliation, conciliatory address. E. **अनुनय** and **आमन्त्रण**.

अनुनयिन् m. f. n. (-यी-यिनी-यि) Courteous, humble, submissive. E. **अनुनय**, taddh. aff. **इनि**.

अनुनाद Tatpur. m. (-दः) Sound, consequent sound, vibration, echo. E. **अनु** and **नाद**.

अनुनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Sounding after, echoing; e. g. **कलानुनादिन्** q. v. E. **अनु** and **नादिन्**.

अनुनायिका Tatpur. f. (-का) A secondary or inferior female character in a drama, one subordinate to the **नायिका** or principal female character, such as 'a friend, a female devotee, a slave, a nurse or female artisans'. E. **अनु** and **नायिका**.

अनुनाश Tatpur. m. (-शः) The name of a country (? this meaning is doubtful). E. **अनु** and **नाश**.

अनुनासिक Tatpur. m. f. n. (-कः-का-कम्) (In Grammar.) Uttered through the nose, nasal (see also **रक्त**), viz. ¹A nasal sound in general, it being pronounced through the nose and with the appropriate organ of speech, as **इ** through the nose and the throat, **ञ** through the nose and with the palate &c. ²(Conditionally) a vowel or **य् व् ल्**; in this case the nasal nature of the sound is indicated by the sign ^०. (N.B. **यँ** or **वँ** represent the value of **य्** or **व्** preceded by **म्**; **लँ** that of **ल्** preceded by **म्** or **न**. In the pause a final vowel may be *anunāsika*. A *short* *anunāsika* vowel, when not occurring in a pause, represents apparently always the value of the same vowel and **म्** or **न**; it must be, in general, the last vowel sound of the former part of a compound or of the word itself, followed by a final sibilant, e. g. **सँस्कृती** instead of **सम्-कृती**, **पँथली** = **पुम्-चली**, **तखँस्त्वा** = **तखिन्स्-त्वा**. Only a few exceptions of this rule are mentioned by the *vaidik* grammarians, e. g. **अमिनन्तँ एवैः**, when **अ** of **न** is *anunāsika*, although it does neither stand in a pause nor represent more than its own sound. — A *long* *anunāsika* vowel, when not occurring in a pause, may be generally considered as representing the value of its short vowel and an original **न्त्स्** or of its short vowel and **न्त्**; provided **स्** or its substitute has been preserved; e. g. **महाँ इन्द्** = **महन्त्स् इन्द्**, **दधन्वाँ यः** = **दधन्वन्त्स् यः**, **सर्गी इव** = **सर्गन्त्स् इव** or **महाँश्चरति** = **महन्त्स् चरति**, **दखँरेकः** = **दखुन्त्स् एकः**. The material difference that prevails between the *anunāsika* (^०) and the *anuswāra* (◌ं) sound, does not appear to have been kept alive beyond the period of the *vaidik* literature, when an interchange between both was not deemed legitimate; according to the grammarians of the classical period, in the latter the *anunāsika* may be replaced by the *anuswāra*. The sign of the *anunāsika* (^०), however, is but seldom met with in the ordinary Mss. referring to the post-*vaidik* literature; and from the reasons stated, its use in *vaidik* Mss. is objectionable, when it occurs in words like **यशँसि**, **धनँषि**, **विश्वेषँ हितः** or in **मँहिष्ठ**, **वाजँ सनिषत्**, **इन्द् स्तवाम** and similar instances in which the long nasal vowel does not represent more than the value of a short vowel and a nasal, or in which the short nasal vowel is not followed by a final sibilant.) E. **अनु** and **नासिका**.

अनुनासिकत्व n. (-त्वम्) The being nasal, nasality. E. **अनु-नासिक**, taddh. aff. **त्व**.