

m. mutual partition made by the sharers of an inheritance without the presence of any other persons. —वृत्ति *m.* mutual effect of one upon another. —व्यतिकर *m.* reciprocal action or influence. —संश्रय *m.* reciprocal relation of cause and effect.

अन्वयः *ind.* 1 Following, after अवश्ययौ मध्यमलोकपालः R. II. 16; 2 favourably, friendly disposed.

अन्वयभावः *ind.* Favourably, friendly disposed.

अन्वयक्षयः *ind.* 1 After, afterwards; 2 immediately, instantly.

अन्वयः *a.* (*f.* अनुषी) Following. (The loc. sing. अनुषि is used in the sense of ' behind ', ' from behind ').

अन्वयः *m.* 1 Connection, association; 2 retinue, attendance, का ल्वमेकाकिनी भीरु निरन्वयजने वने Bt.v. 66; 3 family, race, lineage, रक्षणामन्वयं वश्ये R. I. 9. तदन्वये शुद्धिमाति I. 12; 4 the male descendants, ताभ्यक्तेऽन्वयः Yaj. II. 117; 5 grammatical connection of the words in a sentence, तात्पर्याख्यां वृत्ति माहुः पदार्थाव्यवबोधने S. D. II; 6 logical continuance (*op.* to व्यतिरेक ' logical discontinuance ' in this sense), जन्मादस्य यतोऽन्वयादितरतः Bhag. I. 1. See T.S. under बुद्धि. Comp. —ज्ञ *m.* a genealogist, R VI. 8. —व्यतिरेक *n.* 1 agreement and contrariety; 2 rule and exception; 3 logical continuance and discontinuance. —व्याप्ति *f.* an affirmative universal.

अन्वयिन् *a.* (*f.* नी) Connected with as a consequence, *e.* *g.* अवयविनो गुणाः. (See अवयव.)

अन्वयः *a.* (*f.* र्था) Having a meaning obvious or easily to

be understood from the etymon, तथैव सोऽभूदन्वर्थो राजा प्रकृतिरजनात् R. IV. 12. Comp. —ग्रहण *n.* the literal understanding of the meaning of a word. —संज्ञा *f.* 1 a proper name whose meaning is intelligible; 2 a technical name which conveys its own meaning (in gram.).

अन्वयविकरण *n.* Scattering successively.

अन्वयवसर्ग *m.* 1 Permission to do as one likes; 2 following one's own will.

अन्वयवसित *a.* (*f.* ता) Connected with.

अन्वयवाय *m.* Race, lineage, family.

अन्वयवैक्षा *f.* Regard, consideration.

अन्वयवैका *f.* The ninth day of the latter half of पौष, माघ and फाल्गुन.

अन्वयवैक्य *n.* A funeral ceremony performed on the अन्वयवैका.

अन्वयहम् *ind.* Day after day, every day.

अन्वयख्यान *n.* An explanation referring to a subject mentioned before.

अन्वयचय *m.* 1 Adding an object of secondary import. (The instance generally given to explain this word is:—भो भिक्षो भिक्षामटं गां चानय, where the going out for alms is enjoined to the beggar as his principal object and his bringing a cow when he can see one, as the matter of secondary import.); 2 such an object itself.

अन्वाजे *ind.* (Only used in combination with the root कृ) To support, to assist. (It is either considered as a prefix or not. Hence अन्वाजे-कृत्य or अन्वाजे कृत्वा.)

अन्वाहित *a.* (*f.* टा) 1 Mentioned after; 2 inferior, of secondary import.

अन्वादेश *m.* Repeated mention (referring to what has been stated previously.)

अन्वाधान *n.* Putting fuel (to the sacred fire).

अन्वाधि *m.* 1 A bail or deposit delivered to a third person (in civil law); 2 repentance, remorse.

अन्वाधेय *n.* Property presented to the wife after marriage by her husband's family or by her own relatives. It is thus defined by Kat.:—विवाहोत्पन्नो यत्तु लब्धं भर्तृकुलान्विता । अन्वाधेयं तदुक्तं तु लब्धं बन्धुकुलान्विता ॥

अन्वाधेयक *n.* The same as अन्वाधेय *q. v.*

अन्वारम्भ *m.* Touching, especially the touching a person who institutes a sacrifice in order to make him participate in the merits of the religious act.

अन्वारम्भन *n.* The same as अन्वारम्भ *q. v.*

अन्वारोहण *n.* A widow's ascending the funeral pile with the body of her husband.

अन्वासन *n.* 1 Worship, service; 2 sorrow; 3 taking a seat after another.

अन्वाहार्य *n.* The monthly s'raddha (in ritual literature.)

अन्वाहिक *a.* (*f.* की) Daily.

अन्वाहित *n.* The same as अन्वाधि *q. v.*

अन्वि (*न्वी*) *t a.* (*f.* ता) 1 Joined or connected with; 2 possessed of; 3 understood; 4 connected grammatically. Comp —अर्थ *a.* having a sense which results from the context. वाद *m.* the doctrine of the Mīmāṃsā-