

order or connection of words in a sentence, construing grammatical order or relation; पदानां परस्पराकाङ्क्षा योग्यता च, or शब्दानां परस्परार्थानुगमनम्; तात्पर्याख्यां वृत्तिमाहुः पदार्थान्वय-बोधने S. D.; logical connection of words, अत्र (in the ex. तिष्ठतु सर्पिः) सर्पिःशब्दस्य स्थितिक्रियायामन्वयः P. VIII. 3. 44 Sk; परस्परनिरपेक्षस्यानेकस्य एकस्मिन्नन्वयः समुच्चयः P. II. 2. 29 Sk. -4 Drift, tenor, purport. -5 Race, family, lineage; रघूनामन्वयं वक्ष्ये R. 1. 9, 12; 3. 27; 12. 33; अन्वयगुणः Mv. 4. 22 virtue of my race. -6 Descendants, posterity; ताभ्य ऋते अन्वयः Y. 2. 117; स° along with the family or descendants; Ms. 2. 168; जातस्तु गण्यते सोऽत्र यः स्फुरत्यन्वयाधिकम् Pt. 1. 27. -7 Logical connection of cause and effect, logical continuance; जन्माद्यस्य यतोऽन्वयादितरतः Bhāg. 1. 1. 1. -8 Being seen (प्रत्यक्ष); स्यात्साहसं त्वन्वयवत् प्रसभं कर्म यत्कृतम्। निरन्वयं भवेत्स्तेयम्... Ms. 8. 332. -9 (In Nyāya) Statement of the constant and invariable concomitance of the हेतु (middle term) and the साध्य (major term) of an Indian syllogism (हेतुसाध्ययोर्व्याप्तिरन्वयः). In the familiar instance पर्वतो बहिमान् धूमवत्त्वात् the relation यत्र यत्र धूमस्तत्र तत्र बहिः (wherever there is smoke there is fire) is called अन्वय or अन्वयव्याप्ति. अन्वय, in fact, corresponds to the universal A proposition of European logic 'All A is B.' The 'व्यतिरेकव्याप्ति' means an assertion of the concomitance of the absence of साध्य and the absence of हेतु (तदभावयोः हेत्वभावसाध्याभावयोः व्याप्तिः) and corresponds to the converted A proposition 'All not-B is not-A'; or in Sanskrit यत्र यत्र बहिर्नास्ति तत्र तत्र धूमोऽपि नास्ति; and a cause or हेतु is said to be connected with its effect by अन्वयव्यतिरेकव्याप्ति when both the affirmative and negative relations between the thing to be proved and the cause that proves can be equally asserted; such a *Hetu* alone makes the argument perfectly sound and incapable of refutation. This process of arriving at the *Vyāpti* or universal proposition corresponds to the methods of Agreement and Difference in Mill's Logic; साध्ये निश्चितमन्वयेन घटितम् Mu. 5. 10. -Comp. -आगत *a.* hereditary; Pt. 1, 3; °त वैरम् Pt. 3. -ज्ञः a genealogist; अथ स्तुते बन्दिभिरन्वयज्ञैः R. 6. 8. -व्यतिरेक (°कौ or °कम्) 1 positive and negative assertion; agreement and contrariety or difference; see above. -2 rule and exception. -व्याप्तिः *f.* affirmative assertion or agreement, affirmative universal.

अन्वयवत् *a.* 1 Having a connection or consequence, following. -2 Belonging to a race or family; born of a noble family, noble, high-born; सत्यपि अन्वयवति अवरोध-जने K. 7.

अन्वयायिन् *a.* Descendent, belonging to the family; इतीमे काशयो भूपाः क्षत्रवृद्धान्वयायिनः Bhāg. 9. 17. 10.

अन्वयिन् *a.* Connected as with a consequence.

अन्वित *p. p.* 1 Followed or attended by, in company with, joined by; अमात्यपुत्रैः सवयोभिरान्वितः

R. 3. 28. -2 Possessed of, having, possessing, endowed with; full of, seized or struck with, overpowered by; with instr. or in compound; कुलान्वितं कुकुलजा निन्दन्ति Pt. 1. 415; वैर्यं, गुणं, वित्तं; विस्मयं struck with wonder; भयं, क्रोधं, लोभं &c. &c. -3 Connected with, linked to, following (as a consequence). -4 Connected grammatically; वर्णाः पदं प्रयोगार्हानन्वितैकार्थबोधकाः S. D. 9. -5 Understood, reached by the mind. -6 Suitable, befitting; तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् Rām. 5. 33. 13. -Comp. -अर्थ *a.* having a meaning which is easily understood from the context. °वादः-अभिधानवादः a doctrine of the *Mīmāṃsākas* that words in a sentence convey meanings not independently or generally, but as connected with one another in that particular sentence; see अभिहितान्वयवादिन् under अभिधा and K. P. 2.

अन्विति *a.* Won over or favourably disposed by means of a salutation. -तिः *f.* 1 Following. -2 Food.

अन्विष् 6 P. To desire, seek, search for or after, look out for, seek to get; अतः सिद्धिसमेताभ्यामुभाभ्यामन्वियेष सः R. 17. 47. (-4 P.) To seek, search, look out for &c.; न रत्नमन्विष्यति मृग्यते हि तत् Ku. 5. 45; अन्वेष्टव्यो यदसि भुवने भूतनाथः शरण्यः U. 2. 13; to inquire, investigate; किं वृथा तर्केण अन्विष्यते Ś. 5. -Caus. To seek, search &c.; यामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः Bh. 3. 10.

अन्विष्ट *p. p.* Desired, sought, searched; यद्वायुरन्विष्टमृगैः किरातैः Ku. 1. 15.

अन्वेषः, -षणम्, -णा 1 Search after, seeking for, inquiry into or after, looking out for, watching; वयं तत्त्वान्वेषान्मद्युकर हताः Ś. 1. 23; न्याय °णतपरौ Pt. 3. 91; रन्ध्रान्वेषणदक्षणां द्विषाम् R. 12. 11; अस्यैवान्वेषणा वर्तते V. 2.

अन्वेषक, -अन्वेषिन्, -अन्वेष्टु *a.* Searching after, seeking for, inquiring &c.; सदा हि दर्शनाकाङ्क्षी श्रेयोऽन्वेषी च वो हरिः Mb. 3. 183. 4. पौरा अस्मदन्वेषिणः Ś. 1.; अनुपद्यन्वेष्टा P. V. 2. 90; अन्तरान्वेषी भवामि Ś. 7; तौ सीतान्वेषिणौ R. 12. 54; कुमुदविटपान्वेषी हंसः H. 4. 102.

अन्वीक्ष 1 A. 1 To keep looking or gazing at, keep in view. -2 To search, seek for, inquire into; reflect or meditate upon, think of.

अन्वीक्षणम्, -क्षा 1 Search, seeking for; investigation. -2 Reflection; meditation.

अन्वीक्षिक *a.* Well wisher, looking to if good or bad (शुभाशुभवीक्षण); प्रजान्वीक्षिकया बुद्ध्या श्रेयो ह्यस्य विचिन्तयन् Rām. 7. 3. 4.

अन्वीत = अन्वित q. v.

अन्वीप *a.* [अनुगता आपो यत्र] 1 Near the water, situated near water. -2 Attainable or friendly.

अन्वृचम् *ind.* Verse after verse.

अप् *f.* [आप्-किप्-ह्रस्वश्च Un. 2. 58] (Declined in classical language only in pl.; आपः, अपः, अद्भिः, अद्भ्यः,