

**Anu-cara.**—This is a general expression<sup>1</sup> for an ‘attendant’ (the feminine being Anucari),<sup>2</sup> but it is not often used.

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 13; Taittiriya Brāhmaṇa, iii. 4, 7, 1. | 27 (apparently slave girls are meant, 400 being enumerated).

<sup>2</sup> Satapatha Brāhmaṇa, xiii. 5, 4.

**Anu-mati.** See **Māsa**.

**Anu-rādhā.** See **Nakṣatra**.

**Anu-vaktṛ Satya Sātya-kīrta** is mentioned as a teacher in the Jaiminiya Brāhmaṇa Upaniṣad (i. 5, 4).

**Anuvyā-khyāna** is a species of writing referred to in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup> Śāṅkara interprets it as ‘explanation of the Mantras.’ As the term, in the plural, follows **Sūtras**, this interpretation is reasonable. Sieg,<sup>2</sup> however, equates the word with **Anvākhyāna**, ‘supplementary narrative.’

<sup>1</sup> ii. 4, 10; iv. 1, 2; 5, 11.

<sup>2</sup> *Die Sagenstoffe des R̥gveda*, 34.

**Anu-sāsana** in the plural denotes in the Śatapatha Brāhmaṇa (xi. 5, 6, 8) some form of literature; according to Sāyaṇa, the Vedāṅgas.

**Anu-śikha** is the name of the Potṛ at the snake festival in the Pañcaviṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xxv. 15. Cf. Weber, *Indische Studien*, I, 35.

**Ante-vāsin**, ‘dwelling near,’ is the epithet of the **Brahmacārin** who lives in the house of his teacher. The expression does not occur before the late Brāhmaṇa period.<sup>1</sup> Secrecy is often enjoined on others than Antevāsins.<sup>2</sup>

<sup>1</sup> Satapatha Brāhmaṇa, v. 1, 5, 17; Bṛhadāraṇyaka Upaniṣad, vi. 3, 7; Chāndogya Upaniṣad, iii. 11, 5; iv. 10, 1; Taittiriya Upaniṣad, i. 3, 3; 11, 1.

<sup>2</sup> Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11.

**Andhra** is the name of a people, and is mentioned with the **Pundras**, **Śabaras**, **Pulindas**, and **Mūtibas**, as being the outcasts resulting from the refusal of the fifty eldest sons of **Viśvāmitra** to accept his adoption of **Sunahśepa**.<sup>1</sup> It may fairly be deduced

<sup>1</sup> Aitareya Brāhmaṇa, vii. 18; Śāṅkhāyana Śrauta Sūtra, xv. 26, where instead of *udāntyaḥ* (‘beyond the borders’) the reading is *udañcaḥ* (‘northern’), but the former is obviously correct. The Śāṅkhāyana omits the **Pulindas**, and has **Mūcipas**.