BOOK IV.

THE

ASHTÁDHYÁYÍ OF PÁÑINI.

TRANSLATED INTO ENGLISH

BY

SRISA CHANDRA VASU, B. A.,

Provincial Civil Service, N. W. P.

Jenures.

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1896.

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OPINION

Prof. H. A. Fausböll.

I have seen such a work as this the Comm...

Prof. H. A. Fausböll.

The I am not as possible amongst paper, pri...

Prof. H. A. Fausböll.

... Nothing of a trust Sanskrit known to this count...

Prof. H. A. Fausböll.

... The work credit to valuable...

Professor V. Fausböll, Copenhagen, 15th June, 1893.

It appears to me to be a splendid production of Indian industry and scholarship, and I value it particularly on account of the extracts from the Kasika.

Professor Dr. R. Pischel, Hlale (Saale), 27th May, 1893.

I have gone through it and find it an extremely valuable and useful book, all the more so, as there are very few Sanskrit scholars in Europe who understand Pāṇini.


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OPINIONS OF THE PRESS.

The Indian Union, (Allahabad), 26th November, 1891.—• • • The original Text and Commentaries, carefully edited with English notes and explanations, bespeak of much diligence, care and ability; and those of the English-reading public who have a taste for Sanskrit cannot be too thankful to Babu Sris Chandra for offering them so easy an access to the intricate regions reigned over by that Master Grammariam. • • • We recommend this book to all English-knowing lovers of the Sanskrit Language.

The Tribune, (Lahore), 9th December, 1891.—• • • The translator has spared no pains in preparing a translation which may place Pâñini's celebrated work within the comprehension of people not deeply read in Sanskrit. The paper, printing and the general get-up of the book before us are admirable, and considering the size of the book (it is estimated to extend 2000 pages) the price appears to be extremely moderate.

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The Hope, (Calcutta), 20th December, 1891.—• • • The get-up of the publication is of a superior order, and the contents display considerable pains-taking on the part of the translator.

The Arya Patrika, (Lahore), 22nd December, 1891.—• • • The talented Babu has rendered a great service to the cause of Sanskrit literature by producing the sort of translation he is engaged upon. • • • His effort is most laudable and deserves every encouragement.

Karnatak Patra, (Dharwar), 7th February, 1892.—• • • Mr. Vasu gives ample proof of his competency to undertake the work which is not an easy task even to learned Sanskritists.

The Punjab Times, (Rawalpindi), 17th February, 1892.—• • • Babu Sris Chandra is well-known for his scholarly attainments. He has done the translation in a lucid and clear English. We can strongly recommend it to those who wish to study Sanskrit Grammar through the medium of English.

The Mandalay Herald, 31st December, 1891.—• • • Students and readers of classic language of India are much indebted to the learned Pandit for his translation of this scientific work on the grammar and philology of the Sanskrit language.

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The Allahabad Review, January, 1892.—** The translator has done his work conscientiously and faithfully. The translation of such a work into English, therefore, cannot but be a great boon to all students of the science of language and of Sanskrit literature in special. The translator deserves the help of the Government and the Chiefs of India.

The Maharatta (Poona), 4th July, 1893.—** If we may judge from the first part which lies before us, it will prove a very valuable help to the student of Panini. ** So far as it goes it is creditably performed, and therefore deserves patronage from all students of Sanskrit and the Education Department.

Indian Mirror (Calcutta), 17th March, 1894.—** The manner in which the publication is being pushed through, speaks volumes in favour of the learning and patriotism of its editor, Babu Sris Chandra Vasu. The whole work when completed will be an invaluable guide to the study of Sanskrit literature and especially to the English speaking students of the Sanskrit language.

Lucifer (London), March 1896.—** We are pleased to find that the translation is clear and easy and the extracts from the Kashika are not only very numerous but also valuable. The large number of references to the preceding sūtras for the formation of ‘padas’ will save much time and trouble, and obviate a difficulty which discourages many from the study of Panini. Indeed the English translation of the grammar could rightly be called “Panini Made Easy.” ** It can be recommended as of great importance, not only to all who wish to have a general knowledge of Panini but also to the few who desire to master the great grammar thoroughly and enjoy all its benefits.

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THIS WORK

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WITH HIS LORDSHIP'S PERMISSION,
AND IN RESPECTFUL APPRECIATION OF HIS LORDSHIP'S
SERVICES TO THE CAUSE OF ADMINISTRATION OF
JUSTICE AND OF EDUCATION

IN

THESE PROVINCES,

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BY HIS LORDSHIP'S HUMBLE SERVANT

THE TRANSLATOR.
Q. All affixes are placed after the base (See Sūtra III. 1. 2); the affixes treated of in the last Book were to be placed after the root ('dhātu'); the remaining affixes taught in Books Fourth and Fifth, will therefore, be placed after all such bases ṁuktis which are not roots (dhātu); and such bases remaining are pratipadika and feminine words. What is then the necessity
BOOK FOURTH.

Chapter First.

1. (From this point forward as far as the end of Book Fifth, whatever we shall treat of, should be understood to come), after what ends with the feminine affixes क्र, or क्रा, or after a Nominal stem.

This is an आद्विकारा aphorism pure and simple. It simply consists of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. In other words, this सूत्र points out the base चालिते to which the affixes beginning with हू treated of in the next सूत्र, and ending with क्र (V. 4, 151), are to be applied.

The सूत्र consists of three words. The term क्र is a common name for the three affixes क्रपू, क्रपू, and क्रपू. The term क्रा, is the common name for the three affixes क्रपू, क्रपू, and क्रपू. These are feminine affixes and are taught from सूत्र 4 to 65 of this chapter. The word पालितरिकवर् means `a Nominal stem' and has been defined in सूत्र 1, 45, 46, i.e. that which is possessed of a meaning, not being a root or an affix; or what ends with a क्रित or a Tad-dhita affix. The word द्वापूर्व यानिकवर्कवर् is a Samâhâra-dvandva or Collective aggregate of these three words.

Q. All affixes are placed after the base (See Sūtra III, 1, 2); the affixes treated of in the last Book were to be placed after the root (`dhatu'); the remaining affixes taught in Books Fourth and Fifth, will therefore, be placed after all such bases चालिते which are not roots (dhatu); and such bases remaining are prâtipadika and feminine words. What is then the necessity
of making this sūtra, when these prātipadika &c., are the only bases left to us to apply the affixes taught herein-after? A. To this we reply, the necessity of making this sūtra arose from the following considerations: that the word हथूः श्चिपकि, should qualify the words श्रृंकर, 'अंख,' 'सुभाष,' 'सुदुर,' 'बस्तुतिलिय,' and 'वस्त्र,' wherever used in the following sūtras. So that, where a rule says: "let such an affix be applied to a Vṛiddha word," we must understand it to mean, "let such an affix be applied to a Vṛiddha word which is a prātipadika, or which ends with 'ni' or 'ap'; and not to every Vṛiddha word." The principal aphorism, besides the present, which regulates the application of Taddhita affixes, is IV. 1. 82, which declares:—"The taddhita affixes, on the alternative of their being employed at all, come after the word that is signified by the first of the words in construction." Thus IV. 1. 157 says;—"The affix फिन्द is added, according to the opinion of Northern Grammarians, in the sense of 'descendant,' after a word which is entitled to the designation of Vṛiddham, provided it does not end with a Gotra affix." Thus the idea, 'the son of Amragupta,' may be expressed either by the phrase भानमुन्तिन्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तас्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तas
(4). Similarly the word 'मनुष्यवासः' in IV. 2. 44, (the affix 'मनुष्य' is added to a word which has the grave accent on its beginning), must be qualified by the word प्रतिपदिक. That is, the word in its crude form must have the grave accent on its initial, though in construction, it may or may not have grave accent. Otherwise, the affix 'मनुष्य' will apply to the words 'नास,' and 'वस्त्रा' which in construction are अनुदात्तादि as in 'वाचो विकार:' 'वस्त्रा विकाराः' (VI. 1. 168); but which in their crude-forms (वाचा, तथा) are udāttādi. And conversely, the affix 'मनुष्य,' will not apply to the word 'वस्त्रा' which in construction is udāttādi, as, 'वस्त्रा विकारा,' but which in its crude-form is anudāttādi.

(5). Similarly the word 'मनुष्या' in IV. 4. 7, (the affix 'मनुष्या' is employed after words consisting of two vowels, when the sense is that of crossing), must be qualified by the word प्रतिपदिक. That is, the word in its prati-padika state must consist of two vowels, though in construction it may consist of more than two syllables. Otherwise, this affix will not apply to the word 'पतेन' in the phrase 'पतेन वधुता,' while it will apply to the words 'वाचा' and 'वस्त्रा' in the phrases, 'वाचा वर्धता,' 'वस्त्रा वर्धता.' But this is undesirable.

Q Why have we employed the word 'हय-अप' in the aphorism? Is not the word प्रति-पदिका wide enough to include the words ending with the feminine affixes, by virtue of the paribhāṣā:—'A prati-padika denotes, whenever it is employed in grammar, also such a crude-form as is derived from it by the addition of an affix denoting gender'?

A. Not so. The paribhāṣā you quote applies to that case, where there is a rule, relating to an individual word-form, given in the Sūtra itself. In other words, "this paribhāṣā is applicable when a word is employed in grammar which either denotes prati-padikas generally (as the word 'prati-padika' does in this sūtra) or denotes a particular prati-padika, (such as the words 'महोत्सव,' 'विहंस,' 'वधुता, and वातावरण, in II. 1. 67)." That is, in II. 1. 67, the masculine form 'युवा,' also includes the feminine: but not so everywhere. Moreover the words, 'वाच,' 'वस्त्रा' have been employed in the Sūtra, in order to make the Taddhita affixes applicable to feminine words ending in long ā (ः) or long ā (आः). Thus the feminine of 'कला,' and 'हरिज' is, 'कलिनी,' and 'हरिनी,' the feminine of 'वस्त्रा' and 'पतेन' is 'वस्त्री' and 'पतेन.' After these words we can apply the Taddhita affix तत्स्य: as 'कलिनी,' 'हरिनी,' 'उद्भव,' and 'वातावरण.'

Now, had we not used the word 'हय-अप' in the Sūtra, and wished to express the same idea as is done, say, by the word 'कलिनी,' we could not have got this form at all.
Q. The word काल takes मी by IV. 1. 42; to which when सम्पूर्ण is added, the vowel is shortened by VI. 3. 43; and we shall get the form कालित्वम्. Why do you then say that the Taddhita affixes could not be applied, but for the words म्य-अपि?

A. To this we answer, that by the rule of vipratisheha, the Taddhita would have debarred the feminine. Thus, when feminine alone is meant and not comparison, we shall have काली; and when comparison alone is meant and not feminine, we shall have कालित्वम्; but when both feminine and comparison are meant, then would arise the difficulty; and according to the general maxim, the Taddhita would have debarred the feminine. But by using the word म्य-अपि, it is shown that first the feminine affixes are to be added, and then the comparison making affixes.

स्वामित्वादि-रूपान्तरिति, विद्यायां, श्रुतियोग-क्रम, ब्राह्मणार्थियोग, ज्ञानकार्यार्थियोग, विद्यायां-रूपान्तरिति, श्रुतियोग-क्रम, ब्राह्मणार्थियोग, ज्ञानकार्यार्थियोग, उपक्रम आदि, अनद्योग-रूपि (व्याकरणितिप्रतिकृति)।

प्रथम : व्याकरणितिप्रतिकृति (श्लोक) ग्रंथार्थ भविष्यति।

2. (After what ends with the feminine terminations द्व or आप, or after a Nominal stem the following case affixes are employed for declension):

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<td>7th.</td>
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In the above affixes, letters like र in छ are 'anubandhas' employed either for the sake of facility of pronunciation, or as distinguishing marks. The final छ is employed for the sake of forming the pratyāhāra छू, which is the collective name for the above 21 case-affixes. The force and meaning of these affixes have already been explained in a former part of this work; and therefore, need not be repeated here. We shall now give examples of the application of these affixes to words formed by री, as, हुनारी; by रीर as, मैसी; by रीर as वाहिदी; by रीर as गहर; by रीर as चहरा; and by रीर as कारिश्य; and lastly to a prātipadika, as, हृष्ण।
The Case Affixes

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The words गौरी and शारदी are declined like कुमारी; and शुदा and कारीप्रभाय are declined like लहु.

3. When feminine nature is to be indicated, the affixes which we shall treat of hereinafter must be employed.

This is an adhikāra sūtra pure and simple. The phrase 'when feminine nature is to be indicated', must be read in all the following aphorisms upto 81 inclusive. The anuvṛtti of the word 'pratipadika' should be read into this sūtra, from the first sūtra, not so, however, the anuvṛtti of the words 'करः' for we are now going to form words by the application of क्र and भाष affixes.
4. The affix राण is employed to indicate feminine nature, after the Nominal-stem ‘aja’, and after the stems ending in short अ.

Of the affix राण, the letters र and ण are राण, the real affix is रा. The letter ण indicates that the affix has anudatta accent (III. 1. 4); the letter र is employed to distinguish this affix from राण and राण.

The words रा and रण, are given below. Thus रा 'a he goat', रा 'a she-goat'. The words ending in short अ are such as, देसपस whose feminine will be देसपस. The word भर् is used in the aphorism, the indicative भर् shows (I. 1. 70) that the short अ having one मात्रa should be taken; and not the long अ. Prâtipadikas that end in long अ, such as दिनास्या or पुरुषव (III. 2. 74) do not form their feminine by taking रा, but are both masculine and feminine. Thus, पुरुषव: दिनास्या: रामपी 'the auspicious-going, nectar-drinking Brâhmâni'. Had the feminine of such words been formed by रा, then the case-affix रा of the nominative singular would have been elided after them (VI. 1. 68).

Following are the words belonging to the भर्ण class:—

1. रा भर्ण 2. एक एक्का 3. कोकिल कोकिल 4. परस्क परस्का 5. रा भर्णा 6. पूरविक पूरविका

N.B. The above words denote 'jātī' or kind and though they end in short अ in the masculine, they would have taken, but for the present sûtra, the affix 'न्त्र' (IV. 2. 63) in the feminine.

7. रा भाल 8. हों भी भी 9. पाक पाका 10. भाल भाला 11. भाल भाला 12. भिलय भिलया

N.B. The above six words are descriptive of age, and though they end in short अ in the masculine, but for the present sûtra, they would have taken the affix 'री' (IV. 1. 20) in the feminine.

13. भर्णपर, भर्णपरा; 14. भर्णपर, भर्णपरा;

N.B. These two words are formed by the affix भर्ण, and being री, would have taken री (IV. 1. 13) but for this sûtra.

15. संख्य, संख्या; 16. मछल, मछला;
17. भारतभाष, भारतभाषा; 18. नाशन, नाशना;
19. विज्ञान, विज्ञाना; 20. विधित, विधिता;
N. B. The above words ending in 'phala' would have taken the affix ṣīṣḥ (IV. 1. 64) but for their enumeration in the 'ajādi' class; 'विधा' when a Dvīgu Compound forms its feminine as विधा; when a Bahuvrīhi Compound, its feminine is विधानी.

21. खलुक, खलुका; 22. खलकुक, खलकुका; 23. खलपुष, खलपुषा; 24. खलपुष, खलपुषा; 25. खलफुष, खलफुषा; 26. खलफुष, खलफुषा;

The above words ending in खुष would have taken शिष by IV. 1. 64.

B. N. But the feminine of खुष is खुजी when the meaning is 'the wife of a खुद्रा'; so also when the word खुष is compounded with the word महा as, महाखुजी 'a woman of महाखुष class'.

The term 'महाखुष' is applied to the caste of Abhiras: and this compound word would have taken the affix 'ब्रह्म' by the rule of tadaṁa vidhi given in I. 1. 72, but for the vārtika, viz 'पुत्र चतुष्पति ढोर आति' It might be objected that the tadaṁa vidhi cannot apply here on the strength of the following maxim:—"That which cannot possibly be anything but a प्रतिपदika does not denote that which ends with it, but it denotes only itself '". Therefore, the word 'खुद्रा' which cannot be anything but a प्रतिपदika, does not denote 'महाखुद्रा'. This objection is futile: the very fact of this vārtika indicates by implication (jñāpaka), that with regard to the application of the feminine affixes, the tadaṁa-vidhi is valid and does apply. Thus we have the forms like महाखुजी महाखुजीरी and महाखुजीरी.

28. खुन्युं खुन्युं 29. खुजी खुजी 30. खुजीरुखुजीरुखुजी

N. B. The above words end in consonants and would not have taken 'ध्रु' but for their being included in the 'ध्रुव' class.

31. खुजी खुजी 32. कान्हिक कान्हिक 33. कन्हि कन्हि

B. N. The above words denoting matrimonial relation would have taken the affix 'निश्य' by IV. 1. 46.

34. खुजी खुजी The word 'मूला' preceded by the negative particle नात, would have otherwise taken 'निश्य' by IV. 1. 64.

5. The affix छै is employed, in forming the feminine, after Nominal stem ending in छ or in छ.

Of the affix छै, the letter छ is taken in order to make a common term with छै and छै; and the छ is taken to distinguish it from those
affixes; the real affix is इ. Thus, कहि;—हि. कर्मी; हृदे—हि. हर्मी; हिन्द्र;—हि. हर्मी।

6. And after what has an indicatory 'uk' (उ, ऋ or ऋ) the affix द्वेष is employed, in denoting the feminine.

The द्वेष is a pratyāhāra meaning उ, ऋ and ऋ। Wherever it is possible to make these letters indicatory, in whatever way it may be, that word-form is called द्वेष। That which ends with such a word is meant here. A prātipāda pure and simple, not formed by an affix, may be द्वेष, thus the pronoun व तु among the sарवनामास: an affix may be द्वेष as the affixes स्तरुता and रुता, and therefore, the words formed by these affixes will be द्वेष; similarly a letter may be द्वेष as उ meaning उ in VI. 4. 127, ('उ is the substitute of the final of an inflective base ending in उष्ण &c'.)

Thus, मादि 'honored' sir.—हि. भवति 'madam'. Applying the rule of tadantavidhi, we have वार्तिन्या—वार्तिन्या 'most exalted lady'. Similarly वस्त्र (formed by adding श्रू II. 3. 124), forms the feminine वस्त्री, the गुम comes by VII. 1. 82. So also वजस्त्री 'a female sacrificing'; वस्त्रयाः 'a mare'.

Vārt.—Prohibition must be stated in the case of verbal roots having an indicatory 'uk'. Thus the roots नु 'to fall down', जनु 'to fall down' have indicatory उ; and we get from these roots, the prātipādikas like उजलक and वर्जनल, (III. 1. 76). The उजलक घासिण, वर्जनल घासिण। Here, the feminine is not formed by adding द्वेष।

Vārt.—The prātipādikas ending with the verb 'anchu', however, take the affix द्वेष। As, प्रतिप, प्रतिप, प्रतिप।

7. The affix त्वा is added, in forming the feminine to the stems that end in the syllable व, and र is the substitute of the final of such syllable.

Thus स्वाहाः (Uṣṇī IV. 115) f. प्रीति 'a female artisan'; प्रीति f. प्रीति 'a young woman, a stout woman', प्रश्मक f. प्रश्मक 'night' (प्र + स्मिन I. 2. 75) lit. that which destroys light. So also प्रति (प्रति).
Words ending in वृ are formed by the affixes र्धिता (III. 2. 103) भनिता and शनिता (III. 2. 74). These words end in वृ and consequently would have taken र्धिता even by IV. 1. 5; the necessity of the present शृः arose in order to teach the change of वृ into रृ in case of words ending in वृ.

Vārttika:—If the affix र्धिता is ordained to be added to a word ending in वृ, (a letter of वृ प्रत्यःाः), and is thus immediately preceded by a soft consonant then this rule does not apply, that is to say, there is neither the application of the affix र्धिता nor the change of वृ into रृ. Thus सहुविवर is both masculine and feminine as, सहुविवर ब्राह्मण: or ब्राह्मणिः ‘a Brāhmaṇa brother or sister in arms’. In एवः the रृ is preceded by रृ which is a letter of रृ, class, but as वृ is not ordained to be applied to रृ but to रृ, and we get the रृ indirectly by गुणa, the वार्तिकā does not apply to such a case. Hence एवः.

पासौप्रत्यतःस्वास्तर्वावस्या २८ पदानि पादः, अव्यत्तर्वावस्या (रिक्यां र्धिता) \[\text{वृप्रत्याः} \] वृपति: पासौप्रत्याः मातिरितकः स्वास्तर्वावस्या रिक्यां र्धिता, प्रवत्त्वो नमते।

8. The affix ‘र्धिता’ is optionally employed in the feminine, after a Nominal-stem ending with word ‘पाद’.

The word पाद becomes पाद when final in certain Bahuvihi compounds (V. 4. 140). Thus प्रमान्य is both masculine and feminine, or it may optionally form its feminine by long ह (र्धिता). In the latter alternative, the form will be हिस्ती, the word पाद being replaced by रृ by VI. 4. 130, (as read with I. 4. 18). Similarly प्रमान्य or तिस्ती; प्रमान्य or प्रमान्य।

हृत्यः। २९ पदानि दासा, दासीः (रिक्यां पादः)। वृस्ति: दासा प्रत्याः प्रासरित्वावस्या दासां प्रासरित्वावस्या रिक्यां दासां प्रवत्त्वो नमते।

9. The affix दासा is employed in the feminine, after a Nominal-stem ending with the word ‘पाद’, when the word denotes a verse of the Rig-Veda.

This debars र्धिता। Thus प्रत्येक प्रत्य ‘a Rik verse consisting of two quarter verses’; similarly द्विस्तर रक्षा. पद्यानुपद रक्षा। Why do we say “when denoting a” Rik verse”? Observe प्रत्येक प्रत्या ‘Devaḍatā (a woman) having two feet’.

न पद स्वस्त्रायः। १० पदानि न, पदः स्वस्त्रायः (रिक्यां)। वृस्ति: न संसारित्वाः स्वस्त्रायः मातिरित्वादि: स्वस्त्रायः न मन्तव्याः।

10. The feminine affixes are not employed after the stems called ‘पद’ (I. 1. 24), and after ‘स्वस्त्र’ &c.

This prohibits all feminine affixes that would otherwise have presented themselves. Thus पदः ब्राह्मण: ‘the five Brāhmaṇi ladies’. So also एवः, एवः, एव एव &c. are feminine as well as masculine. The following words belong to the
11. The affix ड़े is not employed after a Nomin- 
al-stem ending in the syllable मन्

By IV. 1. 5, प्रतिपदिकाः ending in मन् would have taken the affix कीप, in as much as they end in मन्; but the present सुत्रa prohibits that. Thus शास्त्र 'a string' is both neuter and feminine; and is declined as follows:—I. S. शास्त्र।। शास्त्र; प्रि. शास्त्र।। Similarly पाना, पायानी, पायान।।

Here by using the term मन् we mean words formed by an affix whose effective element is मन्, such as the affix मन्त्र (Upādi IV. 144) in the words शास्त्र (श्रे+मन्त्र) and पाना; as well as words which end in मन् which does not re- 

present an affix. This is done on the strength of the following paribhāsha:—

"Wherever भृत्य or स्त्रय or शोष्य or मन्, when they are emplyed in grammar denote by I. 1. 72 something that ends with भृत्य or स्त्रय or शोष्य or मन्, there भृत्य, शोष्य, शोष्य, and मन् represent these combinations of letters both in so far as they possess, and also in so far as they are void of a meaning." Therefore, words like शीवकरण्द्र and दुर्बिद्विद्व, where मन् is not an affix, but an integral part of the word, are also governed by the present सुत्रa. Thus, शीवक, शीवकी, शीवक, दुर्बिद्व, दुर्बिद्वी, दुर्बिद्वी, शीवक, दुर्बिद्व।।

ानि युक्तीः।। १२।। पदार्था।। अनि, युक्तीः।। (श्रीपति ड़े न)।।

१२. The affix ड़े is not employed to denote the 

feminine, after a Bahuvrihi compound ending in भृत्

This refers to those Bahuvrthi compounds in which the penultimate is not elided. Of the Bahuvrthi compounds which lose their penultimate letter, it is optional to employ this affix or not; as it will be taught in IV. 1. 28. Thus भृत्य 'possessed of beautiful joints' is both masculine and feminine. As भृत्य, भृत्य, भृत्य, भृत्य; so also भृत्य, भृत्य, भृत्य।। In these cases the penulti-

mate भ of भृत्य or भृत्य is not elided. See VI. 4. 137.

Why do we say "after Bahuvrihi compounds"? Because after any other 'compounds, this rule will not apply. As भावायु is an Avayayibhāva compound, its feminine will be भावायु।।

सदायायायायान्तरस्यायाः।। १३।। पदार्था।। भाव, भावायु, अन्तरस्यायाः।। (मन: अन्तरस्यायाः राष्ट्रीयि)।।

१३. The affix ड़े is not employed to denote the 

feminine, after a Nomin- 
al-stem ending in the syllable मन्

By IV. 1. 5, प्रतिपदिकाः ending in मन् would have taken the affix कीप, in as much as they end in मन्; but the present सुत्रa prohibits that. Thus शास्त्र 'a string' is both neuter and feminine; and is declined as follows:—I. S. शास्त्र।। शास्त्र; प्रि. शास्त्र।। Similarly पाना, पायानी, पायान।।

Here by using the term मन् we mean words formed by an affix whose effective element is मन्, such as the affix मन्त्र (Upādi IV. 144) in the words शास्त्र (श्रे+मन्त्र) and पाना; as well as words which end in मन् which does not re- 

present an affix. This is done on the strength of the following paribhāsha:—

"Wherever भृत्य or स्त्रय or शोष्य or मन्, when they are emplyed in grammar denote by I. 1. 72 something that ends with भृत्य or स्त्रय or शोष्य or मन्, there भृत्य, शोष्य, शोष्य, and मन् represent these combinations of letters both in so far as they possess, and also in so far as they are void of a meaning." Therefore, words like शीवकरण्द्र and दुर्बिद्विद्व, where मन् is not an affix, but an integral part of the word, are also governed by the present सुत्रa. Thus, शीवक, शीवकी, शीवक, दुर्बिद्व, दुर्बिद्वी, दुर्बिद्वी, शीवक, दुर्बिद्व।।

ानि युक्तीः।। १२।। पदार्था।। अनि, युक्तीः।। (श्रीपति ड़े न)।।

१२. The affix ड़े is not employed to denote the 

feminine, after a Bahuvrihi compound ending in भृत्

This refers to those Bahuvrthi compounds in which the penultimate is not elided. Of the Bahuvrthi compounds which lose their penultimate letter, it is optional to employ this affix or not; as it will be taught in IV. 1. 28. Thus भृत्य 'possessed of beautiful joints' is both masculine and feminine. As भृत्य, भृत्य, भृत्य, भृत्य; so also भृत्य, भृत्य, भृत्य।। In these cases the penulti- 

mate भ of भृत्य or भृत्य is not elided. See VI. 4. 137.

Why do we say "after Bahuvrihi compounds"? Because after any other 'compounds, this rule will not apply. As भावायु is an Avayayibhāva compound, its feminine will be भावायु।।

सदायायायान्तरस्यायाः।। १३।। पदार्था।। भाव, भावायु, अन्तरस्यायाः।। (मन: अन्तरस्यायाः राष्ट्रीयि)।।

१३. The affix ड़े is not employed to denote the
13 The affix दात्र comes optionally after both these, viz. the Nominal-stem ending in मन्न, and a Bahuvarli compound ending in त्र्यम्.

Of the affix दात्र, the letter त्र indicates that the affix is to be added after the elision of the त्र (I. 1. 64) of the base. Thus पात्र + दात्र = पात्र + त्र + पात्र, पात्र + त्र + पात्र. This being an optional rule we have I. 1. पात्र मन्न, पात्र मन्न, पात्र मन्न, पात्र मन्न, पात्र मन्न; similarly with त्रिन, त्रिन, त्रिन or त्रिन, त्रिन or त्रिन.

So also in Bahuvarli compounds ending in त्र्य. As:

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Why do we say “optionally”? So that the option may apply to त्र्यम् IV. 1. 7 also; i.e. when a प्रतिपदिकENDING in त्र्य, which can be regarded as ending in त्र्य, is a Bahuvarli compound, then the change of त्र्य into त्र्य and the application of त्र्य are optional, we may apply the affix दात्र instead. As:

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14. The following rules apply to a Nominal-stem which is not a subordinate term in a compound.

This is an adhikāra aphorism pure and simple, and has governing force upto IV. 1. 77: and prohibits the application of affixes to ‘upasarjanas’. That is to say, whatever we shall treat of hereafter, is to be understood to apply to such terms only, which are not upasarjana or a subordinate term in a compound. (I. 2. 43). Thus the next sutra declares “the affix न्यूप्त is added in forming the feminine after what ends in त्र्य, if the affix with which it ends has an indicator त्र, त्र. Thus the word कुष्ठिन is formed by the affix त्र (III.) 2. 16), and ends in त्र्य. The feminine of this word will be formed by त्र्यम् as कुष्ठिन, similarly मन्नम—मन्नम. But if these words being the last members of a compound, are treated as upasarjana (I. 2. 43), then they will not take the affix त्र्यम् in the feminine. Now in a Bahuvarli compound, all the component members are upasarjana, (II. 2. 35); therefore, the feminine of such compounds will not take त्र्यम्. Thus, कुष्ठिन or कुष्ठिनम मन्नम. Similarly IV. 1. 63 says, “the affix त्र्यम् is added after words denoting jāti” as, कुष्ठिनी, पुष्ठिनी. But where these words are upasarjana, ‘nīsh’ will not be added: as, कुष्ठिनवहुः कुष्ठिनवहुः.

As a general rule, tadanta-vidhi (I. 1. 72) does not apply to compounds; but the present sutra indicates by implication that the tadanta-vidhi applies to compounds for the purpose...
of the application of feminine affixes. For had it not been so, there would have been no necessity of making the present sūtra; for a rule applicable to a simple word as such, would not have applied to it when it was part of a compound—whether subordinate (upāsarājana), or principal (pradhāna). But the present sūtra indicates that the tadanta-vidhi does apply, if the word does not become a subordinate member, but is regarded as the principal member, of a compound.

The feminine of कुंभकार or गगनकार will be कुंभकारी or गगनकारी, in as much as the second member here is pradhāna: the word ‘कुंभकारा’ being formed by अष्ट (III, 2, 1), and thus making it possible to apply श्रीष्य by IV. 1. 15. The affix अष्ट referred to in the next sūtra refers to the krit-affix अष्ट (III. 2. 1), as well as to the Taddhita affix अष्ट.

15. The affix श्रीष्य is added, in the feminine, after the Nominal-stems ending in short ऋ, if the affix with which it ends has an indicatory द, or if the affix be द, or ऋ, or ऋ or उपस्थ, or उपर, or मानच, or तराय, or धान्य, or धन्य, or काण or कवर्दी.

The word ब्रम्ण ‘ending in short ऋ’ is understood here by anuvṛtti from IV. 1. 4; and qualifies the affixes above-mentioned, wherever necessary. This debars the affix द of IV. 1. 4. We shall give example of each seriatim (1) Thus, m., कुरुचर f., कुरुचरी m., मकर f., मकरी (चर+ि = चर+ि); the final ऋ is elided by VI. 4. 148. The word कुरु-चरा is formed by द (III. 2. 16). of which द is indicatory.

Q. It might be objected, “why is not the affix श्रीष्य added after the words चक्रणा, formed by the affix श्राँष्य (III. 2. 124) in as much as this affix is a substitute of द; and because द has an indicatory द, therefore, its substitute will also be supposed to have an indicatory द (I. 1. 57).”

A. To this we reply, ‘the affix द is not दिव as it has two indicatory letters, द and द.

Q. If that be so, affixes like दिव should also be called no दिव affixes, as they have also two indicatory letters.

A. To this we reply, that if दिव be not regarded दिव, then the indicatory द of दिव finds no scope any where: as the indicatory द of दिव has its scope in sūtra III. 4. 79. Therefore, the feminine of चक्रणा will be चक्रणाश्री. Similarly, the indi-
catory र of augments will not cause the application of the affix श्रीर; thus परिसति विचा II Here the feminine of परिसति is formed by या and not र. This is indicated by sūtra IV. 3. 23, which says "augment शुरु is added to the affixes आम and आम्ब". If the र of शुरु could have made the affix श्रीर for the purposes of this present sūtra; the anubandha र had been unnecessarily added to the affixes श्र and श्रु in the above.

(2) Of words ending in र we have, m. शीर्षण and शीर्षणि, so also शीर्षणि. The ि stands for the affix श्रु; and it is replaced by रु (VII. 1. 2). Thus शीर्षण + रु (IV. 1. 120) = शीर्षण + रु = शीर्षणि (VII. 2. 118). There is no affix which is merely श्रृ without any indicatory letters; and denoting the feminine; the only affix, as said above, is श्रु II Therefore, the following maxim does not apply here: "When a term void of anubandhas (indicatory letters) is employed in grammar, it does not denote that which has an anubandha attached to it", and we cannot say that the र of this sūtra refers to the anubandha-less र of V. 3. 102 which is always Neuter.

(3) Of words in श्रु, we have already said that the affix श्रृ here refers to both the Krit and the Taddhita affix 'ण'. Thus with the krit affix 'ण' we have कुम्भकार and नगरकार (III. 2. 1), the feminine of which is कुम्भकारी and नगरकारी II With the Taddhita affix 'ण' we have शीर्षण (IV. 1. 92), the feminine of which is शीर्षणी II Sometimes words formed by the addition of the affix र are operated upon as if they were formed by र. II Thus बृंगी, नाशी are the feminine of भृंग and नाश (IV. 4. 62), sometimes words formed by र are not so treated, as भृंग, मौल (IV. 2. 57).

(4) Words formed by श्रृ as शृंस, शृंस, शृंस, शृंस, (IV. 1. 86). Though by IV. 1. 73 the affix श्रृ would have come after the words ending in श्रृ, the re-employment of this affix in the present sūtra is for the purpose of preventing the application of the affix श्रृ which would have presented itself by IV. 1. 63; that is even when 'जाति' is indicated, 'पित्र' is not to be employed here.

(5) The three affixes श्रृवत्त, श्रृवत्त, and श्रृवत्त are added by V. 2. 37; as, कस्मवत्त, कस्मवत्ती, कस्मवत्ती 'reaching to the thigh'. Similary जानुवत्त, जानुवत्त, जानुवत्त.

(6) So also with words formed by श्रृम (V. 2. 42). As रृपावती 'of which the parts are five' so also रृपावती II

(7) So also with words ending in रु (IV. 4. 1) as, भास्करी 'a female dicer', भास्करी. The र is replaced by रु (VII. 3. 50).

(8) Similarly with words ending in रु (V. 1. 18) as, नावासी 'elegant'. The affixes रु and रु are separately enumerated in this sūtra, in order to exclude the affix रु &c. For had the word र merely been used, then it would have meant all the three affixes रु, रु and रु, which is not desired.
(9) Similarly with words ending in कृष्ण (III. 2. 60) as, बाड़ी, ताड़ी.
(10) So also with words ending in क्षण (III. 2. 163) as हस्ति ‘swift’, गोभी.

Vārtt.—In addition to the foregoing, there should have been the enumeration of the affixes नष्ट and लष्ट (IV. 1. 87) and इक्श (IV. 4. 59) and शद्व (III. 2. 56) and of the words शहज and शवन ‘a youth’. Thus बेल ‘a female’, शैली ‘a male’, शालीकी ‘a female spear bearer’, आश्रंकर्णी ‘enriching; शही or शुनि ‘a young woman’.

16. The affix हृष्य is employed, in denoting the feminine, after a Nominal-stem ending in ‘मू’ (IV. 1. 105).

Thus गार्थे + हृष्य = गार्थी + ह (VI. 4. 148) = गार्थ + ह (VI. 4. 150) = गार्थी ‘a female descendant of Garga’; so also शाली.

Vārtt.—This rule applies when the affix यूष denotes a descendant, and not otherwise. Therefore ह will not be applied to form the feminine of शहष्य of शहष्य + ह (IV. 3. 10). Its feminine will be हृष्या ‘living on or relating to an island’.

The separation of this śūtra from the last, (for the affix यूष could well have been included in the same), is for the sake of the subsequent aphorisms in which the anuvṛtti of हूष only runs and not of others.

17. In the opinion of the Eastern Grammarians, the affix ‘ष्पा’ is employed after what ends with the affix ‘यन’, and it is to be regarded as a Taddhīta affix.

Of this affix ष्प the letter ष is indicatory (I. 3. 6), and shows that the words formed by this affix will take ‘ष’ (IV. 1. 41). The feminine nature is here manifested by these two affixes jointly, viz. by ‘ष्पा’ and ‘षष’. The object of saying that ‘ष्पा’ is to be regarded as a taddhīta affix, is that the word so formed may get the designation of pratipadika (I. 2. 46). The affix ष is replaced by the substitute यम (VII. 1. 2). Thus गार्थे + षष + हृष्य = गार्थीकी; so also शालीकी. This being an optional rule, we have in the alternative, गार्थी and शाली.

The word सत्क “every where”, of the next śūtra is to be read into this, by a process inverse to that of anuvṛtti, in order to prohibit the applica-
tion of those rules even which would otherwise debar this. Thus IV. 1. 75 says:—'the affix श्पा comes after माच्छा'। Here माच्छा ends in म, and by IV. 1. 16, the word माच्छा would have taken the affix अप: IV. 1. 75 debarred this. But according to Eastern Grammarians, here also the affix 'श्पा' will be added. Thus माच्छा is.

18. The affix 'श्पा' is invariably added in the feminine after the words beginning with 'लोहिता' and ending with 'कात', when they take the affix या.

The words लोहिता &c. are a subdivision of Gargâdi class (IV. 1. 105). The present śūtra makes the application of the affix या, compulsory while it was optional in the last. The word कात refers to the independent प्रतिपदिका कात in the said subdivision, which follows immediately after the word लोहिता, and not to the word कात of the same class, where the word कात is not an independent full nominal-stem but a member only. Thus लोहितावरी, सांभावरी बालावरी वरी।

Kārika

कप्राक एवान्: दृश्यं कत्तुषार्द्धवट्टिकाः।
पौराणिको तस्तनाथि प्लाघनौ स्या पदोऽवमस्व।

For the purposes of the application of या and श्पा, the word श्पा which is enumerated in the Gaṇapāṭha after the word चार्ना (See IV. 1. 105) should be regarded as if it stood immediately before चार्ना and after श्पा। Thus we have शालकावरी (with चार्ना), and छाकात with श्पा, meaning छाकातले छावा: 'the pupils of Śākalya'.

Kōṭṛṣṭhāमदूरकाययांच् १९८। पदानि वरीयावरी-माण्डूकाययाः पर्यायोऽपि।

19. The affix 'श्पा' is added, in the feminine, after the words कोठक्ष्य and माण्डूक्ष।

The word कोठक्ष्य is formed by adding the affix या to the base कर्थ (IV. 1. 151); this word, ending in याः, would have formed its feminine by श्पा (IV. 1. 4), but for the present śūtra. So also by IV. 1. 119, the word माण्डूक्ष is formed by अप added to माण्डूक्ष; and the feminine of माण्डूक्ष would have been formed by अप (IV. 1. 15); but for the present aphorism, which supersedes that affix. Thus कोठक्ष्यावरी, माण्डूक्षावरी।

How do you expain the form कोठी in the phrase कोठी रेना?
We explain it by saying that कौरस्वी is not the feminine of कौरस्व; but of कौदौ, formed by adding भ्रेत तु to कौ by सूत्र IV. 3. 120.

√dṛt:—The word मासुरिः should be enumerated along with कौरस्व्या and मासुरिः. Thus खासुरिः is formed by the affix द्रूविः added to the word मासुर; the word 'सुर' would, therefore, have taken the affix द्रूविः in forming the further derivative (IV. 2. 112). But according to the opinion of Patanjali, the word, 'सुर' should form its further derivative (called also द्रूविः) by taking the affix द्रू (IV. 2. 114). Thus मासुरिः कल्यं (सम वोहस्म) दरू द्रू (मासुरिः).

चतुर्वतीर्थम् ॥ २० ॥ पद्यां च चतुर्वतीर्थम्, (सत्रयां कौदौ) ॥

ब्रह्मा: मथमें ॥ २० ॥ पद्यां च चतुर्वतीर्थम्, (सत्रयां कौदौ) ॥

ब्रह्मा: मथमें चतुर्वतीर्थम् चतुर्वतीर्थम् चतुर्वतीर्थम् चतुर्वतीर्थम् ॥

चतुर्वतीर्थम् ॥ चतुर्वतीर्थम् चतुर्वतीर्थम् ॥

20. The affix 'द्रू' is employed, in the feminine, after a Nominal-stem ending in द्रृ and denoting early age.

The word द्रृ: means the condition of the body as dependent upon time; such as, youth, old age & c. Words expressive of early age form their feminine by हूँ, though ending in द्रृ ॥ Thus, कुर्यां अ 'girl'. किर्यां 'a young girl' कर्यां 'a she-kid'.

Why do we say denoting 'early age'? Observe व्रह्मा 'an old woman'; ब्रह्मा 'an old woman'. Why do we say ending in द्रृ? Observe व्रह्मा, which is both masculine and feminine.

√dṛt:—The sūtra should have been भ्रमरें चतुर्वतीर्थम् 'words expressive of not old age'? Thus प्रह्मां 'a young woman', चतुर्वतीर्थम् 'a young woman'. These words denote the second stage of life, and not the first, i. e. they denote women who have attained their maturity.

How do you explain the form कल्यं अ 'girl'? This is an exception, and Pāṇini himself uses the word 'कल्यां' showing that it is a valid form; as in sūtra IV. 1. 116.

The words like अजनयां 'an infant girl that does not know how to lie down properly' कौदत्यारिः 'a female infant whose feet are still tender and red do not directly, but metaphorically, express age, and hence are not governed by this rule.

व्रह्मा: ॥ २१ ॥ पद्यां च व्रह्मा:, (सत्रयां कौदौ) ॥

ब्रह्मा: व्रह्मारंचकारां मानिष्यांकारां मानिष्यांकारां पद्यां चतुर्वतीर्थम् ॥

21. The affix 'द्रू' comes in the feminine after a Nominal-stem ending in short द्रृ, which is a 'Dvigu' compound.

Thus नासुनी, नासुनी But we find निक्षट 'the three myrobalans', because this is one of the words spoken of as 'भ्रम &c' (IV. 1. 4).
22. The affix ह्रेष्ठ is not employed, when a Taddhita affix is elided, after a Dvīgu compound ending in a word not denoting a mass or measure; or in 'bista', 'चिद्ध', and 'कम्बलया'.

This debars 'अन्प' which otherwise would have presented itself by virtue of the last sūtra. The words विल, 'a weight of gold equal to 80 Raktikas', शारिक 'a measure of 10 cart-loads or 80,000 tola's'; and मात्र 'a measure', all denote measure; and are the only words expressing measure to which this rule applies. The word विलमेक means 'measure', as distinguished from शाल्व 'a Numeral', See V. 1, 19, &c.

Thus शाल्व is a Dvīgu compound, meaning 'purchased for five horses.' Here the Taddhita affix ह्रेष्ठ (V. 1, 37) giving the sense of 'purchased with' has been elided by V. 1, 28. This compound does not end in a word denoting parimāṇa technically so called or a measure. The feminine of this word will not be formed by ह्रेष्ठ but by रेष्ठ, thus, शाल्व 'a female purchased for five horses'.

The words denoting 'time' or 'number' are not words denoting 'measure' as understood in this sūtra by the word 'parimāṇa'. Thus, द्वारा, 'a two years old female child', चार 'a three years old female child' (V. 2, 37 Vart.) So also द्वारा 'a female purchased for two hundreds', similarly द्वारा. So also with the words विल &c. As द्वारा 'purchased for two bistas', चार, चार 'a female purchased for two hundred', द्वारा, and द्वारा, &c.

Why do we say 'not ending in a word denoting a Parimāṇa or a 'measure'?' Observe रेष्ठ, 'a female purchased for two or three द्वारा'. Here द्वारा means a measure equal to 7 lb. 11 oz. avoirdupois.

Why do we say 'when a Taddhita affix is elided'? In 'समाधार Dvīgu' compounds, the affix 'अन्प' will apply. Thus रेष्ठ 'an aggregate of five horses', so also द्वारा.

23. The affix ह्रेष्ठ is not employed after an adjectival Dvīgu compound, ending in the word 'कण्ड', where the Taddhita affix is elided, when the compound means a field.
Thus विकाण्ड श्रेणिमति: ‘a division of a field of the measure of two कण-{}
das.’ Here, the word विकाण्ड is a Dvigu compound ending in ‘कण्दा’; the Taddhita affixes denoting measure enjoined by V. 2. 37, have been elided by the udrtika ‘प्रमाणे ले विगृहशिल्प’ given under the same सूत्रa. The feminine, therefore, of this word will not be formed by ‘नप’ but by न्द्; so also विकाण्ड श्रेणिमति:॥

The term ‘कण्दा’ is a word expressive of non-measure; and, therefore, the prohibition contained in the last सूत्रa applies to it; the present सूत्रa is made to regulate this prohibition. That is to say, the prohibition contained in the last सूत्रa is not universally applicable in the case of Dvigu compounds ending in ‘कण्दा’; it applies to cases where the compound refers to superfi-
cial land measure. Therefore we have, विकाण्ड रखुः ‘a rope two कण्दas long’; विकाण्ड रखुः ‘a rope three कण्दas long’.

24. The affix ‘क्रिय’ is not optionally employed after a Dvigu compound, where the Taddhita affix is elided, when the compound ends in the word ‘purusha’, referring to measure.

Thus विद्वस्ता or विद्वस्ती विरस्या ‘a mote two purusha wide’ so also विद्वस्ती or विद्वस्ता &c. The present सूत्रa ordains an option where IV. 1. 22 would have made the prohibition universal. Why do we say ‘when referring to measure’? Observe विद्वस्ताः ‘a female purchased in exchange for two males; No option is allowed here. Where the Taddhita affix is not elided, the present rule does not apply. Therefore in Samāhāra Dvigu we have विद्वस्ती or विद्वस्ती||

25. The affix ‘क्रिय’ is employed, in the feminine, after a Bahuvrihi compound ending in the word उदhas an udder.

Thus the Bahuvrihi compound of कुष ‘a bowl’ and कपरस्त will be कुष-कपरस्त; then the final of उदhas is replaced by the substitute वन्धु (V. 4. 131); thus we have कुष-कपरस्त, which would have been liable to the rules IV. 1. 12, 13. ante; the present सूत्रa enjoins क्रिछ instead. Thus कुष-कपरस्ती (VI. 4. 134) ‘a woman with full bosom’; पर्वती ‘a cow with udders like jars’.

Why do we say ‘ after a Bahuvrihi compound’? Observe पाला रक्षः = पा-
लस्या: (II. 2. 4) which is a Tatpurusha compound.
The Śūtra IV. 1. 28 also is debarred in this case: for though the penultim- 
ate ś is elided by the VI. 4. 134, yet rule IV. 1. 28 does not apply here.

The substitution of ॥ for the final of ॥ takes place only then,
when the feminine nature is to be expressed and not otherwise. Therefore
in the masculine we have ॥ ‘the big-bosomed cloud’.

26. The affix ॥ comes in the feminine, after a
Bahuvrhih compound ending in ‘ādhās’, beginning with a Numeral
or an Indecinable.

This sūtra ordains ‘ālp’, where by the last sūtra there would have
been ‘āłsh’. Thus ॥+ ॥+ ॥+ ॥ (V. 4. 131) = ॥ ‘having two
udders’; so also ॥, ‘having three udders’. The above are Bahuvrhi
compounds beginning with a Numeral. Similarly ॥ ‘many-uddered’; ॥
‘having no udders’.

Why do we say ‘beginning with’? So that the rule may apply to
compounds like ॥ and ॥, in which the words ‘dvividha’ and ‘tri-
vidha’, though not Sankhyā are words which begin with a Sankhyā.

27. The affix ॥ comes, in the feminine, after a
Bahuvrhih compound beginning with a Numerel, and ending
with the words dāman ‘a rope’, and hāyana ‘a year’.

The word hāyana was liable to be operated upon by three rules, by, IV.
1. 13 ordaining ॥, by IV. 1. 11 prohibiting totally the affixing of ॥ and IV.
1. 28 ordaining ॥ optionally: the present sūtra ordains ॥ to the exclusion
of all those rules. As ॥ ‘a (mare) bound by two ropes’. ॥

Similarly hāyana would have taken long ॥ by IV. 1. 4, this ordains long
॥ Thus ॥ ‘two years (old girl)’, ॥; ॥ ‘two years (old girl)’.

Vārt.—The word ‘hāyana’ must denote ‘age’, for the purposes of this
sūtra. Therefore we have no ॥ here:— ॥ ‘a hall of two years ex-
istence’. So also ॥ and ॥ Moreover in these latter cases the ś
is not changed into ś; for when śavat denotes ‘age’, it is then only that the ś
is changed into ś and not otherwise.
The affix डीप optionally comes after that Bahuvrihi compound, which ending in the syllable अन्त loses its penultimate य.

Thus दण्दकुर िs a Bahuvrihi compound ending in अन्त; in applying hlp, it loses its penultimate by VI. 4. 134 (भावप्रमाण: there is elision of य of अन्त when a hka affix follows). Thus दण्दकुर 'having many kings'. In the alternative, when hlp is not added, we may add the affix डीप by IV. 1. 13. Thus दण्दकुरा, दण्दकुर; दण्दकुरा; or we may apply the prohibition 'contained in IV. 1. 12 and have दण्दकुरा, दण्दकुरा, दण्दकुरा: when the penultimate is not elided we cannot apply the affix डीप at all: in cases of such compounds there are only two forms of the feminine noun as दण्दकुरा, दण्दकुरा, दण्दकुरा: or दण्दकुरा दण्दकुरा. This is to say we apply IV. 1. 13 and 12 only; for in the case of दण्दकुरा, &c. rule VI. 4. 137 prevents the elision of the penultimate य: (न दृष्टं गार्हस्तयानां, there is not elision of the य of अन्त when it comes after a conjunct consonant ending in य or य).

निलम संदार्शनस्त्वायः: २९. पदानि निलम, संख्या, जन्मस: (अनुपातान-लोपिनोृवत्तस्य डीपः)

*29. The affix डीप necessarily comes in the Chhandas and in forming Names, after that Bahuvrihi compound which ending in the syllable अन्त loses its penultimate य.

This is an exception to the last rule; for while that enjoined the optional, the present enjoins the compulsory application of the affix डीप. Thus दण्दकुर 'the city called Surājñ; दण्दकुर 'the city of Atirājñ. Similarly in the Chhandas we have दण्दकुरा, दण्दकुरा, दण्दकुरा 'a cow having five udders, one udder, or two udders'. दण्दकुरा दण्दकुरा.

केवलमामकभागथेॊपापपपरसमनायवृहत्सुमदलाेपत्याचः ३०. पदानि केवल-मामक-मागधे-पाप-अधर-समान-चाषित-सुमदल-सेरजा, च (संख्याज्ञानसोऽः डीप: खियोः)

*30. The affix डीप necessarily comes in denoting the feminine, after the following Nominal-stems when employed to express a Name or in the Chhandas: केवल, मामक, भागथे, पाप, अधर, समान, चाषित, सुमदल, शोभा.
The phrase संस्कृति of the last sutra is understood here also. Thus केन्द्रिय in the Chhandas, as opposed to केतन्त्र in the ordinary language, when not denoting a Name; so also नामस्य and नामिका; नामविक्ष मविषयतयस्तीर्थयोग्यः and भान्येशा; पापी and पा; भगवी as भानामाय-भानकत्व सिद्धिचेर (Rigveda I. 1. 13); and भाग; समान ग्रामीणी and समावा; भार्गवली and भार्गवक्त्रा; मुग्धकी (Rigveda X. 85. 33) मुग्धक्षेत्रे; नापी और नामा. मुग्धकी भाग्यी also by IV. 1. 41, as belonging to Gaurâdi class No. 86.

31. The affix धीरे comes after the word रात्रि in the Chhandas, and in denoting a Name, except when the affix तंत्र (nominative plural) is added.

Thus या रात्रि रूपः. रात्रिःत्रि (3rd pl.) (Rigveda X. 127. 1. I. 35. 1) but in the nominative plural we have रात्रि; the regular plural of the word रात्रि, as in the sentence यात्रा रात्रि, instead of रात्रि: रात्रि.

Vdrit.—According to Katyâyanâ, तीप is not added, not only when we apply the nominative plural termination तनु; but in all other terminations beginning with धीर् also. Thus धीरा सहोदरिः; here in the accusative singular case also the धीर् is not employed.

But how do you explain the form धीर्म in the following संस्कृतस्ि: परिचरणम् पदस्थापत्यम्; This ‘रात्रि’ is the nominative plural of ‘रात्रि’ which is formed by the feminine affix तप; and not by अन्त. The forms evolved by adding धीर् or धीर् are one and the same, except with regard to accent; that formed by अन्त has udâtta accent on the final: the other has it on the initial. The word धीर् is formed by the krit affix धीर् (Un. IV. 67), and therefore, it is a word which is governed by IV. 1. 45 because it is a word falling in Bahuvadi class, by virtue of the general subrule “a word ending with the vowel स of a krit affix, other than तप, belongs to Bahuvadi class; some say that every word ending in स, if it has not the force of the affix धीर् belongs to this class”. Therefore it takes धीर् in forming the feminine.

32. The augment धीर् is added to the words अन्तवत् and पतिवत्, when the affix धीर् is added to form the feminine.

This sutra points out the base and teaches the addition of the augment धीर्. When this augment is added, (and it must be added at the end,
by sūtra I. 1. 46), the forms become अन्नान्तर्गत् and परिवासक; and these words must take न्यप by virtue of IV. 1. 5, if not by this sūtra. Thus we have अन्नान्तर्गत् and परिवासक. This irregular formation of the feminine is employed only then, when the sense of the words so formed is ‘a pregnant female’ and ‘one whose husband is living’ respectively. Therefore we have not the above forms in the following:—पथर्स लत्वा परिवासक पुनर्प्रद; here the word परिवासक qualifies the word पुनर्प्रद and has not the sense of ‘having the husband living’; therefore its formation is regular. Similarly when the sense is not of ‘a pregnant female’, the feminine will not be अन्नान्तर्गत्; in fact there will be no affixing of न्यप (न्यप). Because न्यप is added to words possessing certain attribute, as described in V. 2. 94, while the word अन्नात्र has the sense of location, and can never be in apposition with the sense of अन्नत्र “having” as required by V. 2. 94. The word अन्नत्र would not therefore take न्यप. It does so irregularly by this sūtra. The म is changed to र by VIII. 2. 9 in अन्नान्तर्गत्. The change of म to र in परिवासक is however irregular.

The augment अत्र is optionally added to these words in the Vedas:—
as अन्नान्तर्गत् अन्नान्तर्गत् रेस्त्रपूर्वे || परिवासक परिवासक दशमान्त्र ||
पत्रुणलायत्रस्योगे || ३३ || पदानि || पत्रुणः, नः, यदस्योगेः, (स्रिः) ||
पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानि || पदानिर्देशोऽन्नत्र भक्ति मात्रेश तथा

33. The substitute न replaces the final र of पति before the feminine suffix धी, when the word so formed means ‘a wife, who takes part in the sacrifices of her husband’.

Thus पति धी धी || The feminine धी means legitimate wife, she who is entitled to take part in the sacrifices of her husband. The word पतिस्योगेः is an Instrumental Tātpurūsha compound and means ‘related through sacrifice’ i.e. who shares the fruits of and is entitled to participate in, the sacrifices of her husband. But when the sense is not that of ‘wife’, the feminine of पति will be पति as अन्नात्र पतिस्योगे भार्य ‘this Brahmānī is the head or mistress of this village’. If the word पति means ‘the wife who takes part in the sacrifices of her husband’, it cannot be applied to the wife of a Sūdra, for a Sūdra cannot perform a sacrifice, a fortiori not his wife? The term पति is, however, extended to the wife of a Sūdra also, by analogy, as the marriage of a Sūdra also takes place by offering sacrifice to Fire and making it a witness.

विभाषादपूर्वेऽस्मि || पदानि || विदान्ति, सत्पूर्वेऽस्मि (पत्रुणः, र्या, अनुपस- अन्नत्र) ||
पत्रुणः, र्या, अनुपस- अन्नत्र ||
पतिस्योगेः पतिस्योगेः सत्पूर्वेऽस्मि विदान्ति विभाषानिः नकारात्मक नभं धी मात्र र्या ||
34. In forming the feminine with the affix श्री, न is optionally the substitute of the final द of पति, when the latter is preceded by another word.

The word शर्मक्ष न means when the word पति is not an upasargana, but stands at the end of a compound. Thus श्रमणिति or श्रमणः; श्रमणाति or श्रमणः। This is an example of aprâpta-vibhâsha। Because it is free from the limitations of ‘yajna-sanyoga’ of the last sūtra. Why do we say when it is preceded by another word? Observe पति मिन्ना भार्या भागमन्, ‘this Brahman lady is the mistress of the village.’ Here the feminine is पति and not पति।

निस्तेकपत्यादिदिः। ३५। पदार्थः निस्तेक, सपदी-आदिदिः। ( पतुरोः: श्रीः।) दृशिः। सपदी-आदिदिः नियम पदरुता-तत्त्वादिते माति ह्रीपुः क्यथेत धान। ३५।

35. In forming the feminine with the affix श्री, the word पति always takes the substitute न, in the words like ‘सपदी’ and the rest.

This enjoins the necessary and not optional substitution of न for the final द of पति, before the affix श्री, in the cases of certain words. The word ‘नियत’ is used in the aphorism for the sake of precision. Thus सपदी, एकादशी। The compound of the following words with पदी are governed by this rule:—
1 समा ‘equal’ 2 एक ‘one’, 3 शी ‘hero’, 4 श्रेय ‘a cake’, 5 भाव ‘brother’ 6 श्रेय ‘a son’, and 7 श्रेय ‘a slave’ (this only in the Chhandas).

पुत्रस्वतोरैः ३६। पदार्थः पुत्रस्माति, देवता, ( श्रीवाण: श्रीः।) दृशिः। पुत्रस्मातियुता धियाङ्गालागर्द्धिश्च भार्यदेवी माति ह्रीपुः धान। ३६।

36. In forming the feminine, the letter दे is the substitute of the final of the word पुत्रकु, when the affix श्री is added.

Thus पुत्रकु ‘the wife of Pūtakratu’. This and the two succeeding sūtras, are in a way more intimately connected with IV. 1. 48, inasmuchas the sense of the feminine words must be that of ‘wife of’, otherwise these sūtras will not apply. Thus if the meaning is not that of ‘wife of’, the word पुत्रकु will be both masculine and feminine as well, meaning ‘she by whom sacrifices (क्षति) are sanctified (पुत्र)’.

पूर्णकस्मिनि श्रीतुदीत्रानुपत्तं। ३७। पदार्थः पूर्णकस्मिनि श्रीतुदीत्रानुपत्तं। दृशिः। ( दे ह्रीः श्रीः।) ३७।

37. In forming the feminine with the affix श्री, the letter दे having udâtta accent is the substitute of the finals of पूर्णकस्मिनि, अश्री, दुसृतम् and ह्रीः।
The words श्रावकाँच and श्रुताश्र have udatta accent on the middle vowel (Phit Sūt II. 19), the feminine of these has udatta, however, on the final. The words 'agni' and the rest have the udatta on the final (Phit Sūt I. 1), their substitute यो will necessarily be udatta, by the rule of sthānīvat bhāva, even if the present sūtra had not explicitly declared it to be so. Thus श्रावकान्ध (Rig Veda X. 86. 13) 'the wife of Vṛṣṇakaṁ', श्रुताश्र, (Rig Ved. I. 22. 12) the wife of 'Agni', श्रविवाही 'wife of Kusita', कुस्तियय 'the wife of Kusida'. The present rule only applies when the sense of the feminine word is that of 'wife of'. Otherwise we have श्रावकाँच: धाय 'the women Vṛṣṇakaṁ' and not श्रुताश्र. For the accent of the word धु, See VI. 1. 203.

मनोरेयवः दे प्रदाति मनोः, वा, धाय, (के उद्दातः तिश्रोऽर्तो) दे।

38. In forming the feminine with the affix धेः, धाय is optionally the substitute of the final of मु, (as well as the udatta दे)।

The phrases दे and धाय are understood. The force of धाय is to make the substitution optional. Thus we have three forms, मनोरेयव मनोरेयव मनोः, all meaning 'the wife of Manu'. The word मु has udatta accent on the first vowel, as it is formed from मु by the affix दे (Un I. 10), which by Un I. 9 is treated as having an indicatory दे, and affixes having indicatory दे throw the accent on the first syllable. (VI. I. 197)

वर्षादुरुदरातोप्यातोन: । ॥ २९ ॥ पदाति वर्षादुरु, अनुदराच, लोपाताच, ततः, न: (वा दीक्षित देव), ।

39. The affix धेः is optionally employed after a Nominal-stem expressive of colour, ending in a gravelly accented vowel, and having the letter ध as its penultimate letter: and the letter ध is substituted in the room of ध।

Thus of ध 'variegated'; the feminine is धस्ता or धस्ती 'variegated', so धस्ता or धस्ती 'black', धस्ता or धस्ती 'green'. All these words have udatta accent on the first vowel either by Rule VI. 1. 197 (निश्चितीतिर्तिः, 'word formed by affixes having an indicatory ध or ध have udatta accent on the first vowel';)
because these words are formed by the Uṇadi affixes स्त्र (Uṇa III. 86) and स्त्रत्र (III. 93), or by the Phit śūtra II. 10 (पर्यायः स्वयमित्रायातात्सः "of words expressive of colour and ending in स्त्र, or स्त्र or स्त्रे or स्त्रे, the udatta accent falls on the first vowel").

Why do we say "expressive of color"? Observe प्रहः, प्रलय || These words are also acutely accented on the first syllable, by rule VI. 2. 49 (प्राणिनः "the first word retains its natural accent in a compound of a gati word with a word formed by the affix ता"). But as these words do not express color, their feminine does not take स्त्र.

Why do we say "ending in a gravely accented vowel"? Observe चेता 'white.' Here though the word expresses 'color,' yet it has acute (instead of grave) accent on the final (by rule of Phit śūtra I. 21 प्रमाणिनः "the words ghṛta &c. have udatta only on the final").

Why do we say "having the letter स as its penultimate letter"? Otherwise the affix निष्ठ will be employed in forming the feminine.

The words for the application of this rule must end in the letter ष in the masculine. Otherwise this rule will not apply. As चित्तिमादुर्ध चित्तिमादुर्ध 'a black Brahman woman.' Here चित्तिमादुर्ध is a word expressive of color, it has a penultimate स, has an udatta accent on the final (VI. 1. 197) as it is formed by the affix लित्रः; but as it does not end with र, its feminine is not formed with स्त्र.

Vārt.:—The affix हल comes also after the word पाण्डु ; as, पाण्डु 'of tawny color'.

Vārt.:—There is prohibition in the case of the words भविष्यन and पलित; as भविष्यन 'black' and पलित 'red'.

Vārt.:—According to some, the substitute हल replaces the final of these two words भविष्यन and पलित in the Vedic literature. As भविष्यन (Rig Veda IX. 73. 29); पलित (R. Veda V. 2. 4). According to some authorities, these latter forms are valid in literature other than the Vedic:—As गान्तो यावाक्यासाधं साधारण: गान्तो यावाक्यासाधं साधारण:

40. The affix हल is employed in the feminine after every other word expressive of color and ending with an anudatta accent.

The word ष of IV. 1. 38 does not govern this śūtra. The word भविष्यन: means in other cases than those governed by the last aphorism i.e. after words which have not स as penultimate. The difference between हल and निष्ठ affixes consists in accent, the former being gravely accented (III. 1. 4) and the latter acute. Thus शान्ति, कान्ति, गहः
When the word does not express color, this rule does not apply. As खंड 'a bed-sted'.

When the word does not end with a gravely accented vowel, this will not apply, as, फूला, कविता.

विद्युतसृष्टियुक्त || 44 || पदार्थ || चर्च-गौर-आदित्यन: च, (सियांकेर) ||

Thus the affix वैध is employed in forming the feminine after words ending with affixes which have an indicatory न and after the words गैर and the rest.

Thus by Sūtra III. 1. 145 (विशिष्ट सुचि) the affix सुचि is added to a root, to form noun of agency, denoting an artist. The feminine of the words so formed, will take नी. As, नातिकी 'an actress', नातिकी 'a digger'; नातिकी 'a dyer'. So also the words दीर्घ &c.; as दीर्घी, नस्ली. The following is the list of words belonging to Gaurādī class.

1 गैर, 2 मल्ल, 3 पठुष, 4 धृष्ट, 5 प्रजाय 6 हर, 7 वसो, 8 श्रवण, 9 बुध, 10 नुक, 11 दुर्ग, 12 हुण, 13 ह्युण, 14 ह्युण, 15 बोधिन, 16 पर्व, 17 दुर्ग, (बाली) 18 भाषण,

19 ड्रुक, 20 विश, 21 धर, 22 रस (रसर) 23 हल्द, 24 एक्तक, 25 उक्तक, 26 लक्ष, 27 रस्स, 28 रज्जकुण 29 वन्दन 30 दुयुक, 31 उपाय 32 आंि, 33 घुसु, 34 पाक्र, 35 भाग्य, 36 भान, 37 भानव, 38 सुप, 39 भाव (भास्प्र), 40 नाडु, 41 गूढ (गूढु), 42 गूढ, 43 गूढ, 44 गूढ (गूढु) 45 गूढ, 46 गूढ, 47 गूढ, 48 तलफ, 49 भास्त्र, 50 भास्त्र, 51 भास्त्र, 52 भास्त्र, 53 भास्त्र, 54 देव, 55 उस (उस) 56 भास्त्र, 57 भास्त्र, 58 भास्त्र, 59 मल, 60 नद, 61 चेर, 62 पेश, 63 पेश, 64 बाल 65 तलफ, 66 भास्त्र, 67 भास्त्र, 68 भास्त्र, 69 भास्त्र, 70 भास्त्र, 71 भास्त्र, 72 भास्त्र, 73 भास्त्र, 74 भास्त्र, 75 भास्त्र, 76 भास्त्र (भास्त्र), 77 भास्त्र (भास्त्र) 78 भास्त्र, 79 भास्त्र (भास्त्र), 80 भास्त्र, 81 भास्त्र, 82 भास्त्र, 83 भास्त्र, 84 भास्त्र, 85 भास्त्र, 86 भास्त्र, 87 भास्त्र, 88 भास्त्र, 89 भास्त्र, 90 भास्त्र 91 भास्त्र, 92 भास्त्र, 93 भास्त्र, 94 भास्त्र, 95 भास्त्र, 96 भास्त्र, 97 भास्त्र, 98 भास्त्र, 99 भास्त्र (भास्त्र) 100 भास्त्र (भास्त्र), 101 भास्त्र, 102 भास्त्र, 103 भास्त्र (भास्त्र), 104 भास्त्र (भास्त्र), 105 भास्त्र, 106 (भास्त्र), 107 भास्त्र, 108 सुपुर्ण, 109 भास्त्र, 110 भास्त्र, 111 भास्त्र, 112 पुर, 113 भास्त्र, 114 भास्त्र, 115 भास्त्र, 116 भास्त्र, 117 भास्त्र, 118 भास्त्र 119 भास्त्र (भास्त्र) 120 भास्त्र (भास्त्र), 121 भास्त्र (भास्त्र), 122 भास्त्र (भास्त्र), 123 लोहार, 124 लोहार, 125 लोहार, 126 लोहार, 127 लोहार, 128 सुपुर्ण, 129 लोहार, 130 भास्त्र, 131 भास्त्र, 132 भास्त्र, 133 भास्त्र, 134 भास्त्र, 135 भास्त्र, 136 भास्त्र, 137 भास्त्र, 138 भास्त्र, 139 भास्त्र, 140 भास्त्र, 141 भास्त्र, 142 भास्त्र, 143 भास्त्र, 144 भास्त्र, 145 भास्त्र, 146 भास्त्र, 147 भास्त्र, 148 भास्त्र, 149 भास्त्र, 150 भास्त्र, 151 भास्त्र, 152 भास्त्र, 153 भास्त्र, 154 भास्त्र, 155 भास्त्र, 156 भास्त्र, 157 भास्त्र, 158 भास्त्र, 159 भास्त्र, 160 भास्त्र, 161 भास्त्र

N.B.—The word गैर though denoting color, is finally acute by virtue of this sūtra; the word मल &c. being jāti words having a penultimate न would
not have taken nlp (IV. 1. 63) but for this sūtra; धन्य and नस्त्र would have taken डर (IV. 1. 13), पृष्ठ is formed by स्तूर and would have taken नल (IV. 1. 15) पृष्ठन्तयां - स्फूर्ति 'a balance, a probe'. नीलम would take नल also by IV. 1. 73.
Similarly it may be shown why the several words have been included in this list. By the varṭika मातारद विच given under IV. 2. 36, the affix भाषा in मातारद is treated as having an indicatory प. The word मातारद will take रूप because it is पृष्ठ; its inclusion in the list of Gaurādi indicates that the rule of हृद speculation, because a word is स्फूर्ति, is not universal (निवृत्तम्: स्फूर्ति, स्फूर्ति रूप). Therefore we have forms like ब्राह्म &c.

42. The affix रूप is employed after the eleven words 'jānapada' &c. in the sense of 'profession' &c. respectively; i.e. after the words 1. जानपद 2. कुप्त, 3. गोपं, 4. स्थल 5. माया 6. नाम 7. काल 8. नील, 9. कुश 10. काशुष, and कवर; the affix रूप is employed when the sense is that of 1. 'profession or living' 2. 'a bowl', 3. 'a sack or vessel for keeping grain', 4. 'a natural spot of ground', 5. 'a cooked food or rice-gruel', 6. 'stout', 7. 'black-coloured', 8. 'blue-coloured other than cloth', 9. 'a plough-share', 10. 'a libidinous female', 11. 'a fellet or braid of hair', respectively.

Thus जानपद 'a profession', otherwise जानपद, the difference being in accent only. For this word is formed by adding the affix भाष to janapada, by sūtra IV. 1. 86, as it belongs to Utsadi class of words: in forming the feminine the affix रूप will be added in this latter case, thus throwing the acute accent on the first syllable.

(2) So also कुशी 'bowl-shaped vessel', otherwise कुष्ठ 'a name of Durga'. (3) गोपं 'a sack' यथा धन्याय 'a place prepared by artificial improvement'; otherwise धन्य as धन्यसंप्रदर्तिपुरुषीति (4) पृष्ठ 'a place not prepared by artificial Improvement'; otherwise पृष्ठ as धन्यसंप्रदर्तिपुरुषीति (5) माया 'cooked', otherwise माया, (6) नाम 'a stout woman', otherwise नाम. The word नाम when a guṇa-vachana word i.e. a word expressive of quality, in the sense of 'stoutness', takes the affix रूप in the feminine; otherwise नाम when expressing general qualities. When it is a jati-
vachana word it takes श्रीम म, under all circumstances. (7) काव्यी ‘a black-coloured female’, otherwise काल्य ‘cruel’ (8) श्रीमि ‘a blue-coloured animal or indigo’ The word मन्त्रधारण in the sūtra is rather too wide, it should be confined to the two senses above indicated i.e. when it applies to a plant called indigo or to animals. Such as गाम्बो, or श्रीम म; or when it denotes apppellative as श्रीमू. In other cases we have श्रीम ‘a blue-coloured cloth’. (9) कुंड ‘a plough share’, otherwise कुंड ‘a rope or a kind of grass’ (10) श्रीम ‘a libidinous or lustful woman’ otherwise कामुक ‘a woman desirous of wealth’. (11) कुंड ‘a fillet or braid of hair’, otherwise कुंड ‘mixed, variegated’.

43. The affix श्रीम is employed in the feminine according to the opinion of the Eastern Grammarians, after the word श्रीम.

Thus श्रीम or श्रीम दिन ‘a red or bay mare’. By Phit Sūtra II. 10 referred to already in IV. 1. 39 the udātta in श्रीम falls on the first syllable, and by IV. 1. 40 it would have taken श्रीम always; but the present sūtra makes a nityama rule and restricts the application of श्रीम according to the opinion of Eastern Grammarians only, and not of others.

44. The affix श्रीम is optionally employed in the feminine after a word ending in short न, and being expressive of a quality.

The word गुणधन: means what expresses quality: i.e. “words not being words formed by primitive or secondary affixes, or other words entitled to the name of संक्षया or सार्वंद्मन, or जिती, or compound words, provided they are words denoting qualities and capable of being used as adjectives qualifying substantives as the word गुण is, not as the word विश्लेषण which though it expresses a quality, cannot be used as an adjective.” (Guide to Panini). Thus from पुष्ट ‘dexterous’, we have पुष्टी or पुष्टि: (without a feminine affix); so मृदु or मृदू ‘soft’. Why do we say ‘ending in a short न’? Observe गुणभार ‘this Brahmana lady is pure’. Why do we say “expressive of a quality?” Observe ब्राह्म: ‘a mouse’ (both masculine and feminine).

Vārt.—After the word विश्लेषण when expressive of a quality, the affix न्ति is employed in the feminine; in order to make the first syllable acutely ac-
cented. As, बलि । बुध is formed by र (Vp I. 10) and is adyudātta because the र is निष्ठु ।

Vārdī:—Prohibition must be stated after the word ख, and words though ending in short र, have conjunct consonant as penultimate. As बलिन बालिन् ‘a Brahmāṇī who chooses her own husband’. Similarly प्रति is both gender, as द्वा is a conjunct consonant. As प्रतिः बालिन् ।

The word Gupa गुप्त ‘quality’ has been thus defined:—

सयं निविदेशति दुयुग्म बालिनु द्वादशी ।
बालिनाकार्याणि सस्यानक्ष्यखरिः ॥

वार्ड्रह आयुर्वेदिकाः परं योग्यता विपरीति ॥

45. And the affix द्वादशी is optionally employed in the feminine after the words गुप्त and the rest.

As गुप्त: or बालि । The following are the words belonging to the Bāhuvadi class—

1 गुप्त, 2 पदार्थ, 3 भोजनि, 4 भद्रूति, 5 महति, 6 एकरि, (एकरि), 7 द्वादशी, 8 शारि, 9 बालि, 10 द्राक्षि, 11 रासि, 12 गानि, 13 भागि, 14 बरि, 15 धानि, 16 निष्ठु, 17 दस्याः प्रायस्करि । दस्यारिकायिका रिति । 18 सर्वोपकारिका रिति । 19 सर्वार्थसिद्धिकरिका रिति । 20 यज्ञ, 21 भवानि, 22 भाषा, 23 नाम, 24 विदार, 25 विदाल, 26 विद्युत, 27 भूमि, 28 भूमि, 29 भूमि, भर्गवाद्य (भूमि भर्गवा भूमि) 30 क्रियाकोण, 31 वायु, 32 पूण्य, 33 वाहन, 34 कोष, 35 कथा, 36 दूर, 37 तिम्बा, 38 गाम, 39 गोग, 40 गुप्त । भावितपौर्णिमी ॥ लेन । 43 भग, 44 गृह, 45 गुप्त ।

The affix निष्ठु also comes optionally after words ending in short र being the names of the limbs of animals; as, भगमि or भगमि । So also after the vocal of a krit affix, not निष्ठु (I. 3. 94), as श्रद्धि or श्रद्धि । Some say that the feminine affix निष्ठु may come after any word ending in र, if it has not the force of the affix निष्ठु । The word गुप्त is a gupta-word and would have optionally taken निष्ठु even by the last sūtra, its specification here is for the subsequent sūtra, by which it necessarily takes निष्ठु in the Chandas. It is an Ākritigāṇa

निष्ठु द्वादशी ॥ ४६ ॥ पदार्थी ॥ निष्ठु, द्वादशी (बालिनाक: सन्याणीक) ॥

46. The affix द्वादशी is always employed in the Vedic literature, in forming the feminine of the words गुप्त and the rest.

Thus गुप्त: हिला द्वादशी । Here द्वादशी is the name of a herb.

The word द्वादशी ‘always’ is used in the aphorism, more for the sake of the subsequent sūtra, which it governs than for this sūtra. For the word
47. The affix कीष्ठ is always employed in the Chhandas in forming the feminine, after the word सु॥

Thus बिनी, बस्नी, बुन्नी, बस्मी॥

But why not so in the case of सुचष्ठु? Because it ends in long उ, while बिनी &c. are feminine of सुयु &c. ending in short उ. In fact the word रस: "after a word ending in short र" of Sūtra IV. 1. 44 governs this also. The word सुष्ठ is the ablative case of सु irregularly formed by the substitution of वष्ठ; this form being confined to sūtras only.

पुरोगात्मक्यायम्॥ च॥ पदार्थ || पुरोगात्-आयायाय, (सिंहारे कीष्ठे)॥

शस्त्राः || पुरोगात्मकृतान्त ध्वजातिविविकों सिंहारे परंतु स्वाभाविकता अत्यधिक कीष्ठ वष्ठो म्मति॥

व्यापाकम् || पुरोगात्मका॥ गौरवमानीन्ता म्मतिस्तथा॥

व्यापाकम् || सुपारिविवाहायां चारं स्वकम्॥

48. The feminine affix कीष्ठ comes after a word when it expresses the name of a wife in relation to her husband.

Relation (yoga) with a male (punsā) is called पुरोगात्. Thus the wife of गणें 'an astrologer' is called गणें, so also महामारी 'the wife of a chief minister', प्रवारी 'the wife of a chief'; प्रवारी &c. Thus the word गणें means an astrologer, a calculator or a mathematician; and the wife of such a person will be expressed by the word गणें. But if a woman is herself an astrologer &c, she will be called गणें (by एशू) &c. Therefore when matrimonial relation is not denoted, this sūtra will not apply.

Why do we say 'in relation to a husband'? Observe द्वारस्तु वर्णा द्वारस्तु 'two women of the names of Devadatta, and Yajñadatta, not wives of Devadatta and Yajñadatta.'

Why do we say "प्रवारा or a name"? The word formed will be the name of a woman whose husband is possessed of the quality denoted by the word, and not that the woman possesses that quality. In the case of a woman, therefore, the word is merely a Name or a Designation, and has no reference to the etymological meaning of the word. Moreover, the omission of the word द्वारस्तु would have made the sūtra ambiguous, for the phrase एशू द्वारस्तु also means 'an effect produced by union with a man' such as pregnancy. And words परिषुद्ध अव्यया would have required ए and not ए॥
Vṛtta.—Prohibition must be stated in the case of words like गोपालिका and the rest. Thus गोपालिका 'the wife of a cow-herd'.

Vṛtta.—The affix ार्व comes after सुर्य in denoting the wife of Sūrya, when she is a celestial being. As सुर्य 'the celestial wife of the god Sūrya', while सुर्य will denote a human wife of Sūrya, such as, Kunti &c. The affix ार्व makes the word acutely accented on the final: for the word सुर्य has acute on the initial, and had ार्व been only prohibited and no specific affix ordained, then ार्व would have applied, and it would have left the accent unchanged. Hence a distinct affix ार्व is ordained.

49. The augment ार्व is added to the Proper Nouns स्न, शरण, मध, शरव, यद्व, and यद्व, and to the words हिम 'snow', अरप 'a forest', यद्व 'barley', यद्व 'a Yavana', मातु 'a maternal uncle', and आचार 'a preceptor', before the feminine affix ार्व.

The present sūtra teaches two things, the addition of the augment ार्व (आर्व) and secondly the feminine affix ार्व. Out of the above words, in case of those about which matrimonial relation is desired to be expressed, i.e. the Proper Nouns up to यद्व, the present sūtra teaches only the addition of the augment ार्व, for in their case, the affix ार्व would follow by force of the preceding Sūtra. In the case of the remaining words, it teaches both these things.

Thus श्राणि 'the wife of Indra', श्राणि 'the wife of Varuṇa', श्राणि 'the wife of Bhava', श्राणि 'the wife of Svāra', श्राणि 'the wife of Rudra', यद्वाणि 'the wife of Miśa'.

Vṛtta.—Of the words हिम and यद्व, there is the augment ार्व in the sense of greatness. Thus हिमाणि 'a glacier, much snow', यद्वाणि 'a great forest'. Otherwise these words are always Neuter and never take feminine.

Vṛtta.—After the word यद्व 'barley' the feminine affix and the augment are added in the sense of fault. The fault consists in its imitating barley.
while not being a barley. In fact the word denotes a new and inferior sort of grain. Thus ब्रती “a kind of grain, oat”.

**Vṛt:**—After the word ब्रत्र, the affix and the augment are added in the sense of handwriting. Thus ब्रह्मणी ‘the written character of the Yavanas’.

**Vṛt:**—Of the words भातु ‘a maternal uncle’, and उपाधाव ‘a preceptor’, when the feminine affix comes to express the wife thereof, the augment भातु is optional. Thus भाद्रमी or भाद्रेय ‘the wife of a maternal uncle’ उपाधावायी or उपाधाव ‘the wife of a preceptor’.

**Vṛt:**—And there is not the change to the lingual ṣ of the dental ध of the augment भाद्रु (VIII. 4. 2) after the word भाग्रय ‘Thus भाद्रायी or भाद्राय ‘the wife of a preceptor’.

**Vṛt:**—After the words भर्षि and भविष्य this rule applies optionally: when the matrimonial relation is not intended but the word retains its own sense. Thus भविष्य or भर्षि ‘the female of the Arya or Vaishya class’, भविष्य or भविष्य ‘a female of the Kshatriya class’. When matrimonial relation is to be expressed, then only भ्रेष्ठ is added. As भ्रेष्ठ ‘the wife of a Vaishya’, भविष्य ‘the wife of a Kshatriya’.

**Vṛt:**—In the Chhandas, the affix भ्रेष्ठ with the augment भाद्रु is added to the word ब्रह्मण; and the affix is treated as if it had an indicatory ष. The force of the indicatory ष is to make the vowel preceding the affix, take the acute accent (VI. 1. 193 नि). Thus ब्रह्मणुण्ड ब्रह्मणी भविष्य ‘Rig Veda X. 102. 2).

**भ्रेष्ठकरणपूर्वान्तं ॥ ५० ॥ पदानि ॥ भ्रेष्ठाद्व, करण-पूर्वान्तं (स्मयां भ्रेष्ठ) ॥**

**भ्रेष्ठ भ्रेष्ठकरणपूर्वान्तं, भ्रेष्ठाद्व, करण-पूर्वान्तं शिष्याय भ्रेष्ठ प्रत्येके भविष्य ॥**

50 The affix भ्रेष्ठ is employed in the feminine after a compound word ending in त्र, the first member of the compound being the name of the means wherewith the thing is bought.

The word करणपूर्वान्त means that compound in which the करण or ‘means’ is the first member. Thus भ्रेष्ठकरणी ‘a female bought in exchange for cloth’; so also भ्रेष्ठकरणी ‘a female bought in exchange for dress’.

Why do we say “when the first member of the compound is the name of the means”? Observe भ्रेष्ठकरण ‘well purchased’, करणकरण ‘ill purchased’. But why is not the affix भ्रेष्ठ employed in भ्रेष्ठकरण in the following verse:—

सा भ्रेष्ठकरणकरणा भ्रेष्ठकरणी ‘she purchased in exchange of riches is more dear to him than life’. Here the word भ्रेष्ठ has first taken the affix भ्रेष्ठ form-
ing नीता and then this feminine word is compounded with चर. The general rule is गतिस्यादित्याग्नि केले: श्लोकानुवाचयं मात्र सुमन्म्: "Gati, Karakas and Upapadas are compounded with bases that end with Krit-affixes, before a case termination or a feminine affix has been added to the latter." The word भवात्सित is an exception, founded on the diversity allowed by कवित्वप्रवचनं स्वयं खलुमः (II. 1. 32).

काव्यण्डव्याम् || 11 || पदार्थ || कादु, नवास्यायाम्, (करणपूर्वंद्र करणनिम्यं) नीति

कादु: || करणपूर्वाचार्यारिकाकादु काप्सरान्यायाम् क्रियाप्रथम भविषयं ||

51. The affix क्रियाप्रथम is employed after a compound Nominal-stem in which a name denoting the means wherewith, is the first member, and the second member is a word formed by the Participle क्रियाप्रथम, when the sense is that of 'a small quantity'.

The word क्रियाप्रथम 'preceded by a noun denoting the means where with', of the last sutra governs this also. The participle in नीति, must be preceded by a noun in the instrumental case, and the sense conveyed by नीति, to the action should give the sense of 'little', in connection therewith. The नवास्यायाम् of the sutra qualifies the whole word. Thus समान्यविद्या: 'a sky covered slightly with clouds', समान्यविद्या: 'a dish slightly covered with soup'.

Why do we say when the sense is that of 'little'? Observe जलाश्यायसा ब्रह्माणि "a Brähmāṇi lady covered with sandal essence?"

युद्धिश्चित्तादिशक्तिः || 12 || पदार्थ || दुवाके, च, अन्त-उद्दार्शात्, (कादु नीति)

दुवाके: || अन्त-उद्दार्शात् नीतिः प्रथम भविषयं ||

52. The affix क्रियाप्रथम is employed in the feminine after that Bahuvrīhi compound, which ending with a word formed by the affix क्रियाप्रथम, has an acute accent on the last syllable.

The word क्रियाप्रथम of the last aphorism governs this also. This sutra applies to those Bahuvrīhi compounds in which the first member is a स्वस्त्वा word. But if the antecedent member is not a स्वस्त्वा word, then the application of the rule is optional. As शंक्तिमिति: 'having a rent on the temporal bone', शंक्तिमिति: 'having a rent on the thigh'. शंक्तिमिति: (स्वस्त्वा वर्णमया), केवलतः ||

By II. 2. 36 Vārt एककालकुशास्त्र वर्णनम्, निष्ठाः stands in the second place, otherwise by II. 2. 36 it ought to have formed the first member of the
compound. The words बुध &c. are jāti words, and by VI. 2. 170, the acute is on the final.

Why do we say "after a Bahuvrihi compound?" Observe श्रवणिलिङ्ग which is an Ablative Tatpurusha compound (II. 2. 38). The compounding is by II. 1. 32, and it has acute on the final by VI. 2. 144.

Vārt.:—Prohibition must be stated in the case of the participle जाति 'born', which is also acutely accented on the final. Thus क्षणिनाति 'a female who has cut her teeth'; लक्षणाति 'a female whose breast has been developed'. See II. 2. 36 Vārt.

Vārt.:—In the case of words पाणिग्रहेऽति &c., the affix is employed in certain senses only. Thus पाणिग्रहेऽति 'a wife'; (भविष्यति कथा-पाणिग्रहेऽति); but पाणिग्रहेऽति 'a woman whose hands have been taken, but not before the sacred fire, a concubine &c.'

Vārt.:—Exception must be stated in the case of compounds, the antecedent member of which is any one of the following words:—षुष्ण, नम, षुष्ण, words denoting time, षुष्ण &c. Thus षुष्णता, षुष्णता, षुष्णता, षुष्णता, षुष्णता, षुष्णता or षुष्णता &c.

Bahuvrihi compounds get acute accent on the final syllable when they fall under the rules VI. 2. 170 and the following.

अस्त्वाध्य पृथ्विपद्रासः || 93 || पद्मानि || अस्त्वाध्य-पृथ्विपद्रासः, ता, (अस्त्वाध्याचार्य च तद्रास्त्रेऽति; यिनाः क्रेबः) ||

गृहिः || गृहिः पृथ्विपद्रासः, गृहिः, गृहिः: गृहिः पृथ्विपद्रासः, गृहिः गृहिः: गृहिः पृथ्विपद्रासः, गृहिः ||

भार्षिकः || भार्षिकः संसारान्यस्येऽति वनस्पत्यः ||

53. The affix क्रेबः is optionally employed in the feminine after a Bahuvrihi compound ending in क, having acute accent on the final, the antecedent word not being a word denoting a part of the body.

The words चन्द्ररासाः and सन्ताः govern this sūtra. This aphorism lays down an option, where by the last aphorism, it would have been compulsory. Thus एकाहर्ष, is a word having acute accent on the final (VI. 2. 170), but as the first portion of this Bahuvrihi is not a Svānga word, but a jāti word, its feminine will be एकाहर्षेऽति or एकाहर्षम् || So also शलाप्रेमिकः or शलाप्रेमिकः महिला and मुर्षिनी or मुर्षिनी ||

Why do we say 'when the first member of the compound is not a svānga word'? Observe एकाहर्षेऽति, क्रेबः which admit of only one form.

If the final is not acutely accented, the rule will not apply. As व्रत्तंत्रम् and व्रत्तंत्रम् which are not acutely accented on the final (See VI.
2. 170), because the first member is a word denoting dress or माण्डोट, which is especially excepted from the scope of rule VI. 2. 170.

Vart.:—Diversely in the Chhandas and in Names. As वास्तुलिङ्गि or पद्भविततगंधि

स्वास्तुलिङ्गि वस्तुलिङ्गि वस्तुलिङ्गि \\ ५४ || पद्भवि || स्वास्तुलिङ्गि व, उपसर्जना- \\
त, असंयोग-उपथान, (वा विषयम् अक्रि)

वृत्ति: || स्वास्तुलिङ्गि वस्तुलिङ्गि वस्तुलिङ्गि असंयोग-उपथान, अवस्थातः विषयम् अक्रि

54. And the feminine affix अक्रि comes optionally after what ends with the name of a part of the body, when the word is a subordinate member in a compound, and has not a conjunct for its penultimate letter (i.e. the final अ is not preceded by a double consonant).

The Anuvṛtti of the words अक्रि है, कल्यात् नातोऽसार अक्रि does not extend to this aphorism. But the anuvṛtti of the word अक्रि 'optionally' does extend to this Sūtra. Thus चतुर्दशी or चतुर्दशाः, अतिक्रिया or अतिक्रिया. The word अक्रि is a Tatpurusha compound meaning अतिक्रिया केराव, and क्रि is upasarjana by I. 2. 44.

Why do we say "what ends with the name of a part of the body"? Observe श्रृवण 'having much barley'. Why do we say "subordinate in a compound"? Witness अष्टिक्रि "without crest" (where the अष्टिक्रि is not subordinate or epithetical). Why do we say "not having a conjunct for its penultimate letter"? Witness सुगुणा, लघुगुणाः.

Vart.:—This rule applies to a compound ending with the word अक्रि, अष्टि and अक्रि, though in all these, the penultimate is a double consonant. Thus दूधि or दूधा; दूधाति or दूधाति, स्तिक्रिया or स्तिक्रिया.

The word अक्रि has a technical meaning as given in the following verse:

अति क्रि दूर्विद्वाराः महिस्मयास्तिकरः

अतिक्रि तत्पुष्टः पेथौ स्म पेथौ स्तिक्रिया

A word denoting a thing which not being a fluid, is capable of being perceived by the senses because of its having a form, is svāṅga; it must exist in a living being, but not produced by a change from the natural state; or though found elsewhere actually, had previously been known as existing in only a living being, or is found to have actually the same relation to the being it is in, as a similar thing has to a living being.
55. And the feminine ध्वार comes optionally after compounds ending with नासिका ‘a nose,’ उदर ‘belly,’ छोट ‘lip’ बीज ‘leg,’ दंत ‘a tooth,’ कण ‘ear,’ and श्रद्ध ‘horn’.

This is an exception to the last and the succeeding sutra. Some of the words above given are either such which have a conjunct penultimate letter, and thus beyond the scope of IV. 1. 54; or they are polysyllabic words and thus covered by IV. 1. 56. Though this rule is an exception to 54 and 56; yet it is qualified by IV. 1. 57. Thus गुहनामिका or गुहनामिकि, सिमेग्री or सिमेग्री, विवेको or विवेको, श्रीवंशो or श्रीवंशो, समवन्तर or समवन्तर, चारणकी or चारणकी, श्रीवंशो or श्रीवंशो.

Vṛtt.—So also after the word गुह ‘tail’. As कल्याणपुष्प or कल्याणपुष्प.

Vṛtt.—The affix निष्क comes necessarily and not optionally after compounds of गुह with कश, मश, विष, and शर. As, कशपुष्प ‘a peahen पाण्डुपुष्प, विषपुष्प, श्रीवंशो.

Vṛtt.—So also the feminine affix निष्क is necessarily employed after the words गुह and गुह व when used as a simile or as objects of comparison. As विषपुष्पो तेना, श्रीवंशो हालात.

न गुहायापेयादावः ५६। पदनि न, गुहायापेयादावः, (सिमेग्री ध्वार)।

The feminine affix ध्वार does not come after a Nominal-stem which denoting a part of the body, belongs to the class कोड ‘the flank &c, of a horse’, nor when the word is a stem of more than two syllables.

The class कोइ &c. is अकृति-गान्य, that is a class of words constituted by usage. The following are some of the examples:—As कल्याणकोड, कल्याण कृष, कल्याणवीण, कल्याणवीण, कल्याणपुष्प, कल्याणपुष्प, कल्याणवेण्ण. So also श्रवण, हुण्ड &c. Of the case where the word is polysyllabic, the examples are हुण्डपुष्प, हुण्डपुष्प, महालक्ष्मी. The word कोड is feminine itself, and in the Bahuvalhi the feminine sign of the first member is elided by pungvad-bhāva, and कोड is shortened to कोड because it is an upasarakśa (I. 2. 48).
57. The suffix "तः" does not come in the feminine after a Nominal-stem denoting a part of the body, when the word is subordinate in a compound, preceded by the word सह 'with', नमु 'not', or विषम 'having'.

Thus गौतम. श्रवण विषमकर्ता. So also शनिष्ठिता शनिष्ठितर or विषमकर्ता शनिष्ठिता. The last example shows, that the present rule governs also IV. 1. 55 ante: as well as IV. 1. 54.

58. The feminine suffix "तः" is not employed after नात, and ने, when (the word at the end of which they stand) is a Name.

Thus पृथ्वी + माया, पृथ्वीया, सारपाक्षिक the sister of Rāvana. The म of मध्यम is changed into म by VIII. 4. 3 (पृथ्वीया नाम ज्ञायते). So also ज्ञात, छायाया, कालेण &c. Why do we say 'when denoting a Name?' Witness शालमुखी कन्या 'a copper-faced damsel', or चन्द्रमुखी 'moon-faced'.

59. The form दीर्घजीवी 'long-tongued' is irregularly formed in the Chhandas.

The word दीर्घजीवी is the feminine of दीर्घजीव्व but as the latter has a conjunct consonant for its penultimate, the feminine suffix तः would not have applied to it by IV. 1. 54. The present aphorism enjoins तः. Thus दीर्घजीवी in the sentence दीर्घजीवी ऐं छन्दोनि नियमावरे. The word ऐ 'and' in the aphorism is used in order to draw in the word ऐं from the last, so that the word दीर्घजीव्व is always a Name. Moreover by using the feminine form दीर्घजीव्व in the sūtra, it is indicated that the application of तः is necessary and not optional, as was the case in the last sūtras.

60. The feminine suffix तः comes after a Nominal stem which is preceded by a word signifying direction.
This apophism over-rules all the rules and prohibitions contained in sūtras 54 to 58. Wherever by those rules there would have been श्रेष्ठ, the present enjoins श्रेष्ठ instead. Though the form will be the same, the difference will be in the accent; the affix श्रेष्ठ being anudatta (III. i. 4). Thus माहुषूयि or माहुषूय, माहुषूिजि or माहुषूिज. But not so in माहुषुजि; or माहुषुिजि or माहुषुिजि because these words do not take श्रेष्ठ (by IV. i. 56), therefore they never give occasion to the application of श्रेष्ठ. The sūtra ought to be read as if it contained two rules (1) the affix श्रेष्ठ comes after a compound the first member of which is a word denoting direction and the second is a svānga word or is the word नामिका &c. the penultimate not being a conjunct consonant, (2) but श्रेष्ठ is not added to Compounds ending in श्रेष्ठ &c. or in a word of more than two syllables. In other words the sūtra may be translated “श्रेष्ठ is the substitute of श्रेष्ठ when the first member is a word denoting direction” Therefore the affix श्रेष्ठ will come only there, where else the affix श्रेष्ठ would have come and not otherwise. This is the reason why the anuvṛtti of श्रेष्ठ is taken in the next sūtra (IV. i. 61) and not that of श्रेष्ठ.

वाह् ॥ ६१ ॥ पदानि ॥ वाह्, ( श्रेष्ठ हिमायः ) ॥

61. The feminine affix श्रेष्ठ comes after a Nominal-stem ending with the word वाह् ॥

The anuvṛtti of श्रेष्ठ is to be taken in this apophism and not that of श्रेष्ठ, though the latter was nearer. The word वाह् is formed from the root वहु with the affix फ़् न (III. 2. 64). The word वाह् is never found alone, but as ends of compounds, hence we apply the rule of tadaatra, and have translated it by saying a “word ending in vāḥ.” Thus हिमायिः ‘sustaining the demon.’ This form is thus evolved:—सिद्ध + वहु + श्रेष्ठ = सिद्ध + महु + बाहु + श्रेष्ठ (VI. 4. 132 वाहू मह्न, Uśi is the samprasaraṇa of vāḥ, when this is a bha) = सिद्ध + महु + बाहु (VI. 1. 108) समप्रसारण after a samprasāraṇa if a vowel follow, the form of the prior is the single substitute’),—हिमायिः (VI. 1. 89 संप्रसारण ‘र्विद्धि is the single substitute when eti, edhati or 0th follow’). Similarly हिमायिः ‘a young heifer training for the plough.’

सन्ति भविष्यि मायायां ॥ ६२ ॥ पदानि ॥ सन्ति-वासिष्यि, इति, मायायां ॥

62. The forms सन्ति and वासिष्यि are irregular forms ending in श्रेष्ठ found in secular (or vernacular as opposed to (Vedic) Sanskrit.

Thus सन्तिये न मायायि, and मायाः सिद्धस्तििििः=श्रेष्ठि ॥ Why do we say
in vernacular Sanskrit? Observe संबोधन and महत्वमन्यक नामव विषयमस्मेते.

Sometimes we find these forms in the Vedas also, though rarely, as भाषित स्म ग्रहणकारिका. यह साधृपति कर ग्रहणकारिका विषयमस्मेत।

63. The feminine affix थी Stuart comes after a word denoting a jāti or species when it does not express in its original meaning a feminine, and which moreover has not the letter उ for its penultimate.

The word जाति was defined under Sūtra 1. 2. 52. Thus धुःक्षम ‘a hen; धुःक्षम ‘a she-hog; धुःक्षम ‘Brāhmans; धुःक्षम ‘a woman of the Śōdra caste; धुःक्षम ‘a woman of Nadayana class; धुःक्षम ‘a Chārāyaṇi, धुःक्षम ‘a woman of Brahmans who read the Kaṭha; धुःक्षम ‘a woman of the class of Brahmans who read the Rig Veda.

Why do we say “expressive of a jāti”? Observe मुष्ट ‘shaven’ (where the word expresses not a jāti but a quality). Why do we say “not invariably feminine”? Witness मलिक ‘a fly’ (supposed to breed without a male). Why do we say “not having the letter उ for its penultimate”? Witness महिला ‘a female of the Kshatriya class’.

Vārttika.—In excluding words that have the letter उ as penultimate, there is not involved the exclusion of the following words which have a penultimate उ viz, गाव ‘the Bos Gaveans’, हस ‘horse’, मुख ‘a sort of animal’, गल ‘a fish’, and गल ‘a man’. Thus गायी, हसी, मुखी, (VI. 4. 150) हस्तिकी वह ‘there is elision of the उ of a taddhita affix coming after a consonant when long उ follows’) मसी. The उ of matisya is elided by the vārttika मसी. See also VI. 4. 149. All these words are also included in the class माति (IV. 1. 41) and would have taken थी independently of this vārttika.

Another definition of jāti is:

मातिप्रजानिणिः सत्संबोधनुपयोगुप्ते।
सत्संबोधनि बहुण ह जाति कारण हितु। (See translation under I. 2. 52)

पककर्णपुष्पादृश्यालोकान्तसर्वराष्ट्री थी। पदावि पाठक-कारण-पर्याय-पुष्पफलोदुःसार-उच्यत्र-च (सियां थीतु)।

युत्र गोतिक हस्तिकीप्रजासेविनयमो महिला थीत्र भवित। गोतिक हस्तिकीप्रजासेवित्ति प्रजासेवित। दुर्गम प्रभुकयते ब्रह्माण्डाल: गुष्ठानुरुप:।
64. And the feminine affix दीप comes after the Nominal-stem expressive of jāti, followed by the following, पाक 'cooked', जै 'ear', पण्य 'leaf', फूल 'flower', फल 'fruit', मूल 'root', and वाय 'youth'.

Here the affix applies to words which in their original sense denoted females and therefore were not provided by the last sutra. Thus मपन्द श्री, मशरफ, शायद, मिर्जा, औं, मसूद, and गोवाली.

When, however, the affix दीप is not intended to be applied to compounds ending with क, कु, and क, then those compounds will fall under Ajáti class (IV. 1. 4); such as धन्यक, महाराज, खुस्ना, मसूद &c.

इत्यतः मलुप्तजाते: इत्यतः, मसूदासिते, (क्रिया दीपं) दीपं। श्वायतामुक्तिस्वितामुक्तित्वातासिताय विवादो दीप प्रवेशो भवति। वायस्त्रक्तः। इत्यतः वर्णवायनोऽस्मिनं।

65. The feminine affix दीप comes after a Nominal-stem ending in short य denoting classes or races of men.

Thus महती 'women of Avanti', तुली 'women of Kunti', शाली 'Da-kshi'. भुईन्सन्त+म्यू (IV. 1. 171) भावस्य: 'men of Avanti'. In the feminine this affix by IV. 1. 176 is elided. भावी: "the female descendants of Plaksha". Why do we say "ending in short य"? Witness दिश 'Vaishya', दिस 'Darat'. Why do we say "of men"? Witness शिरिरीि: 'partridge'. Though the anuvṛtti of the word भावी could have been read into this aphorism from IV. 1, 63, its repetition here indicates that दीप is to be applied even when the penultimate letter is य. Thus जीवनी।

Vdrt:—This rule applies to words ending in the taddhita affix रूप (IV. 2. 80) though they do not denote a jāti. Thus तीतांगी, गीतांगी। The affix दीप here referred to is the quadruply significant affix taught in IV. 2. 80 and ordained to come after मलुप्तम &c, and does not denote a jāti.

उद्वृत्तम्: 66 पदानि युक्तः उद्वृत्तम् (मलुप्तजाते: क्रिया) दीप उद्वृत्तम्। श्वायतामुक्तिस्वितामुक्तित्वातासिताय विवादो भवति। वायस्त्रक्तम्। भावमुक्तिस्विताय उद्वृत्तिः सम्बन्धं।

66. After a Nominal-stem ending in short य, not having the letter य as its penultimate letter, and being expressive of races of men, the affix in the feminine is उद्वृत्तम्.

The anuvṛtti of the words मलुप्तम and उद्वृत्तम should be read into the sutra to complete it. Thus कुक: 'a female of the country of the Kurus' कूकम्: "a Brahmani of the class of the fallen Brahmans so called", शीर्षकम्: "a woman of the Jyvabandhu class",
Thus क़्+ व्य-केरार्यः IV. 1. 172, and this affix is elided by IV. 1. 176 in the feminine.

The indicatory letter घ in क़् is to distinguish this affix in Sūtras like श्री काली (VI. 1 175), for had the affix been enunciated merely as क, then the Sūtra VI. 1. 175 would have run as श्री काली: and the sense would have been ambiguous, for we could not have known what affix was particularly meant there.

The long क is taught to debar the affix क़्, for a short क would have also given the form क़् (क़्+क=क़्)। The long क therefore, indicates that the affix क़्, enjoined by V. 4 154, in Bahuvihi, will not apply in the feminine forms क़्: and the like, by the rule of vipratisedha.

Why do we say "not having the letter क as its penultimate"? Witness मन्नुवृङ्गः 'a woman of the class of Brahmanas versed in the Yajur Veda'.

Vārd.—The affix क़् comes under similar conditions after words denoting non-animate jāti, except the words रज्जु &c. Thus बलादूः: 'the bottle-gourd'; कर्कसूः: 'the jujube tree.' Why do we say "non-animate"? Witness द्राक्षाधार: 'a kind of lizard.' Why do we say "except the word rajju &c" Witness रज्जु: 'rope'; क़्: 'cheek' &c.

67. The feminine affix क़् comes in denoting a Name, after a Nominal-stem ending with the word शाड़ी।

Thus भाद्राशृः: 'Bhadrabāhō; जालादूः &c. Why do we say in "expressing a Name"? Observe क़्सृः: 'a woman having rounded hand' which is an attributive word. In other words, when the compound is a name, शाड़ी takes long क in the feminine.

68. The feminine affix क़् comes after the word प्युङ्ग 'lame'.

As प्युङ्ग 'a female lame'.

Vārd.—The feminine affix क़् is added to अवृः, and thereby there is elision of the letter क and of the letter व of the word. As अवृः: 'mother-in-law' This debars the puhyoga क़् of IV. 1. 48.
69. The feminine affix \( \text{अ} \) comes after a stem ending in \( \text{अ} \) when comparison with something (expressed by the first term) is meant.

Thus क्रियासाधारण: 'a female with thighs like plantain-stem'. नाथारण: 'a female with thighs like the nose of an elephant'; सङ्गोऽरण: 'a female with thighs like the ulnar or tapering fleshy side of the hand'.

Why do we say "when expressing an object of comparison"? Witness श्रोत्रय स्रोत्रय 'a woman with round thighs'. The word कर्मण्यां: 'thigh like the proboscis (कर) of an elephant (कोऽनु)" is a poetic irregularity in the following विषयते च कर्मण्यांऽसः।

II. संहिताशास्त्रविशेष विषयते 70. पदानि संहित, श्रव, लक्षण, धामादेव: च।

पुरुष: संहितेन ग्रहण ग्रहणार्थं: शास्त्रिकाणांतः प्रकरणार्थं चिन्तामणि नाथारणां संहितः।

II. संहिताशास्त्रविशेष विषयते 70। विषयते च।

70. The feminine affix \( \text{अ} \) comes in the Vedas after the word \( \text{अ} \) when the words साहित 'accompained or joined', शर्फ 'a hoof', श्रवण 'a mark,' and धाम 'handsome' precede it.

This aphorism applies, when no comparison is intended. As साहित: 'a female whose thighs are joined (e.g. from obesity).') ग्रहण: 'whose thighs are put together like the two hoofs on a cow's foot', शास्त्रिकाण: 'whose thighs are marked'; शास्त्रिकाण: 'with handsome thighs'.

\[\text{Vārt}: \text{So also with the words साहित and शर्फ. As साहित: and शर्फ:} \]

71. The feminine affix \( \text{अ} \) comes in the Vedas after the words कुल 'tawny,' and कमङ्क 'a water pot.'

Thus कुलयु: 'tawny' \( \) कमङ्क 'kumangk' (two words).

Why do we say "in the Vedas." Witness कुलं and कमङ्क:।

\[\text{Vārt}: \text{So also after the words साहि} न्, साहि, श्व and पशु:। \text{Thus साहि} न्, साहि, श्व, जूत्र, \text{and पशु:।} \]

II. संहिताशास्त्रविशेष विषयते 72। पदानि संहितायम।

II. संहिताशास्त्रविशेष विषयते 72।

72. The feminine affix \( \text{अ} \) comes in denoting a Name, after the word कुलं and कमङ्क।
This rule applies to other than Vedic forms. Thus वधु: 'a female named Kadrū wife of Kāśyapa', करण्डु: 'Kamaṇḍalō'. Why do we say "in denoting a Name"? Observe वधु: 'the tawny color'. जन्मदु: 'a water-gourd.'

73. The feminine affix श्री comes after the words श्रीर and the rest, and that which ends with the affix अभिः

Thus श्रीरी 'a Sāṅgṛava woman', श्रीरी 'a Kāpatava woman'. So also after a word formed with the affix भज (as ordained in S. 86, and 104 &c. of this chapter), श्रीरी 'a female descendant of Bida'. श्रीरी 'a female descendant of Urva'. This sūtra applies to words expressing jāti or kind. In other words, this aphorism debars the affix श्री of IV. 1. 63 &c. where it came 'after jāti-vāchaka words; but it does not debar that श्री which is employed in describing the relation of wife, such as, the श्री of IV. 1. 48.

The difference between श्री and श्री consists in accent only, the resultant forms otherwise being the same. The words formed by श्री will have udātta accent on the first syllable विनिर्मिति (VI. 1. 197 a word ending with an affix having an indicatory झ or झ has udātta accent on the first syllable): while the word formed by श्री will have acute accent on the affix. Thus श्री 'a female descendant of Bida', and श्री 'the wife of Baida'.

The following is a list of Sāṅgaravādi class words:

1. श्रीर, 2. श्रीर, 3. श्रीरू, 4. श्रीरू, 5. श्रीर, 6. श्रीरी. These words are formed by the affix श्री, the first four being formed by the श्री of (IV. 1. 83) from श्रीर, श्रीर, श्रीरू and श्रीरू; the word श्रीरी is formed from श्रीरी by the श्री of IV. 1. 114. This word is also included in Gaurādi class IV. 1. 41. 7 श्रीरव, श्रीरवव, 9 श्रीरवव, 10 श्रीरवव, 11 श्रीरवव. These are formed by श्री (IV. 1. 123) except kamaṇḍaleya which is formed by श्री (IV. 1. 135). 12 श्रीरवव, 13 श्रीरवव. These are formed by श्री of IV. 1. 101 and IV. 1. 99, and denote castes or Gotra. 14 श्रीरवव is also formed by श्री (IV. 1. 123). 15 श्रीरवव 16 श्रीरवव are formed by श्री (IV. 1. 171). 17 श्रीरवव are formed by श्री added to श्री + श्री 'to try', and श्री+ श्री+ (Up. IV. 117 श्री गोबर्तारा) 19 श्रीरवव is formed by श्री (IV. 1. 105). 20 श्रीरवव is formed by श्री (IV. 3. 76). 21 श्रीरवव, 22 श्रीरवव, 23 श्रीरवव are जाति words. 24 श्रीरवव, 25 श्रीरवव. These take श्री when denoting a Name. These words are formed by the affix श्री, and are consequently श्री and should have taken श्री (IV. 1. 6). This ordains श्री.

Q. The word श्री is formed by श्री, and श्रीरी is formed by श्री (IV. 1. 95), both are adyuddāṭa owing to श्री (VI. 1. 197). When श्री is added, the accent remains unchanged, for matup being श्री is anudāṭa (III. 1. 4).
fore whether ईं be added or ईं to these words, it makes no difference in the accent, for they remain आयुद्धत्ता. Where is the necessity of including these two words in this list.

Ans. To this we reply पात्रतिले निषयतु सुह्याम् किं तत्र नैपि। For had these words taken ईं of IV. 1. 6, then the long ख द would have been optionally shortened before the affixes ख & c. by VI. 3. 45. But by taking ईं the shortening is compulsory (VI. 3. 43), and not optional. Because the ख in the सुत्रा बलिर्व (VI. 3. 45) has the force of the word खत् and means the मही words formed by adding ख to बलिर्व words, by enunciating the word बलिर्व are optionally shortened. Therefore IV. 1. 6 where the word बलिर्व is used is governed by this rule of optional shortening, and not the words formed by ईं।

26 इ 27 इ। The word इ would have been taken ईं by IV. 1. 5, and इ would have been ईं as it denotes a जाटि. These words take विश्रध्वि before ईं, the form being ठाइ in both cases.

74. The feminine affix छापू comes after a stem which is formed by the affix विखान or विखान।

The affix छापू here denotes and includes both the affixes विखान (as taught in S. 171 of this chapter) and विखान (See 78) as it is the common element of both. Thus बालिवात्वा 'a woman of the race of Ambashthya', शारीरित 'a woman of the race of Sauvitya', वासिकास्म 'a woman of the race of Kausalya'.

Similarly विखान formed words, as, बालिपानास्या, बालाधात; बालाभास।

Vārttika—The affix छापू comes in the feminine after a word ending with the affix छापू when the letter ख immediately precedes such या। एवं वासिकास्म 'a female descendant of Sarkarāksha', शारीरित 'a female descendant of Pūtimāshya', नैवानास्या 'a female descendant of Gokasha'. These words belong to Gargadī class (IV. 1. 105), and by सुत्रा 16 would have taken ईं।

The उ of the affix छापू is for the sake of forming a common term भाव with भाव and भाव; and the ख regulates the accent making the final acute (VI. 1. 163). The word नैवास्म is included in Kraurādī list (IV. 1. 80) and takes the augment बध in the feminine, and hence it would have taken छापू by force of the present सुत्रा and need not be included in the Vārttika. There is no Samprrasāraṇa of the ख when उ or ख is added to this word (VI. 1. 13), the form being नैवास्मप्रस्तुत्तर and not प्रस्तुत्तर।

आवज्जा 75। परावध आवज्जा, छ (प्रत्याय छापू)।

कृपया आवज्जा छ चापू प्रयोगो मनाये।
75. And the feminine affix जात्र comes after the word भावन.

The word भावन belongs to Gargadī class (IV. 1. 105) which after taking जात्र, would have taken भाव (IV. 1. 16). Thus भावना 'a female descendant of अवा'. But भावना will be the proper form according to the Eastern Grammarians. See aphorism IV. 1. 17.

76. The Taddhita-affixes are treated of here after.

This is an adhikāra or governing sūtra. Up to the end of the Fifth Book, all the affixes that will be taught, are to be understood to have the name of Taddhita. Thus the affix त is taught in the very next sūtra. As श्रावत: The word so formed is called Prātipadika. The word श्रावत is in the plural number, and not exhibited in the singular, like the words द्राक्ष (III. 1. 1) &c.; and it, therefore, indicates that it includes also affixes which are not especially taught in this book. Such as श्रृवंद्र भावव भावव द्रवव. As श्रवण, भावण, त्रवण, तिरण. See Vart IV. 3. 23. The word Taddhita is used in Sūtras like व्रताशरणमावास I. 2. 46.

77. The feminine affix ति comes after the Nominal-stem युक्त and this affix gets the name of Taddhita.

As श्रावत: 'a young maid'. By IV. 1. 5, श्रावत would have been otherwise employed, the present sūtra debars it. The word श्रावत ending in ति does not take the affix श्रावत of IV. 1. 65, for the affix ति itself is a feminine-making affix though a Taddhita: or the word युक्त may be regarded as a non-jāti word and hence IV. 1. 65 would not apply.

78. In Patronymics used in a narrower sense (counting first from the grand-child), which are formed with the affixes अन्त and इत्र, the feminine is formed by substituting
(पञ्जै) for the male and र of those affixes and adding the long ा under IV. 1. 74; provided that they do not denote Rishi clans, and have a prosodically long syllable preceding the last syllable,

The wording of this aphorism requires a little analysis. It consists of five words: (1) भाविना: 'of भाज्य and द्रम,' (2) भनारस्व: 'of non-rishi,' (3) खच-श्रेयसह 'having a heavy vowel as upattama i.e. last but one,' (4) खच 'the substitute is shyab' (5) गोरे 'in denoting gotra.' That is to say, the gotra affixes भाज्य and द्रम are replaced by खच before the feminine affix भाज्य, in those words which denoting non-rishi gotras, have a heavy vowel as last but one. The word uttama meaning last letter, being formed by the superlative affix tamap, implies that the word must be of at least three syllables. Therefore, the present sūtra does not apply to forms like शाक्ति &c.

Of the substitute खच the letter ऋ and ऋ are indicatory, the real affix is ऋ, the letter ऋ differentiating this affix from खच and the letter ऋ affording a common hold for both. In forming the feminine we shall have to add ा by IV. 1. 74. Thus करिब्रामिक 'having the smell of dung-cake,' is the name of a person. In forming a patronymic from this word, we add the affix खच. Thus करिब्रामिक + खच (IV. 1. 92) Replace this affix by खच and we have करिब्रामिका. कुरुणानिव: gives us कुरुणानिवा. Similarly with words taking the affix द्रम (as taught in sūtra भाज्य IV. 1. 75): भाज्या gives us भाज्या, so also भाज्या.

Why do we say 'of भाज्य and द्रम'? Witness भाग्येनात्रा from द्रम. Here the word द्रम belongs to विपारी गाना, and therefore by IV. 1. 104, it would take the affix खच in forming gotra patronymic: this affix खच is not replaced by खच, and the feminine is by long ा (IV. 1. 15); for though, its last vowel but one is heavy, it is a non-rishi gotra word, yet it does not fulfil the other condition of taking the affix खच or द्रम.

Why do we say 'of non-rishi gotras'? Witness भाविना and भाविना. Why do we say 'whose last vowel but one is heavy'? Observe भाग्येनात्रा and भाग्येनात्रा Why do we say 'denoting Gotra'? Witness भाविना, 'born in Ahi-chhattr,' भान्चुक्की 'born in Kanyakubja'.

79. After a word denoting a non-principal gotra, खच is the substitute of भाज्य and द्रम, in the feminine, even though the syllable preceding the final be not prosodically long.
The phrase ब्रजकोशन: of the last सूत्र: governs this also, not so, however, the word ब्रजकोशन: The phrase गोपालार्थः means insignificant or non-famous gotras i.e. names of kulas i.e. तुलावंश, such as families like अङ्गुलिक, तुलावंश, तुलावंश which are not famous and are not included in the gotra list. Thus गोपालार्थः गोपालार्थः and गोपालार्थः.

The word वर्गः in the सूत्र: has various significations, one sense being 'separate from', another being 'part of', and 'individual members' &c. If the last sense be taken, then we can evolve forms like वैद्यक्या वास्तवः. These forms may also be explained by taking them as belonging to the कौशिकाज़ा class of the next aphorism. In short, those who wish to apply this aphorism to 'the immediate descendant', such as 'the son or daughter', and not to a gotra descendant, which means a grandson and down; can also do so.

In fact the word गोपालार्थः is equal to वैद्यक्या or वैद्यक्या and is a कर्मद्वाराय समासः, namely gotras not enumerated in the महामहापौर्णमी. These are, however, technically called तृतीयः.

80. The affix योजकः comes in the feminine after the words कौशिकः and the rest.

This rule applies even where the syllable next to the final is not heavy, and even where the word does not take the affix योजकः. In fact योजकः is not a substitute here but an augment. Thus कौशिकः 'a female Kraudi', संभव 'a female Lāḍī'. The following is the list of Kraudi words:—

I कौशि, 2 नाचि, 3 ब्राह, 4 ब्राह्मणि, 5 लाञ्छमि. These are formed by हूँ (IV. 1. 95). 6 नाचि, 7 नाचि (नाचि), 8 दार्शन (नाचि) 9 दार्शन (नाचि). These are formed by the affix मः. 10 नाचि. This is formed by हूँ with the substitute मानः (IV. 1. 97) added to मानः. 11 शुल्कावमत्स्यः. The word हूँ takes योजकः when denoting a grown-up maiden as हूँ; otherwise हूँ 'a daughter', formed by हूँ, or हूँ हूँ by हूँ denoting a jāti. 12 भ्रात्र भ्रात्रि. This debars भ्रात्र of जातिः as हूँ, otherwise हूँ as भोजः (भोजः). 13 भ्रात्रि, 14 भ्रात्रि, 15 भ्रात्रि, 16 भ्रात्रि, 17 भ्रात्रि, 18 भ्रात्रि, 19 भ्रात्रि, 20 भ्रात्रि (भोजः).

All these except the last are formed by हूँ, the last is formed by हूँ of गर्भादि class.

81. The affix योजकः optionally comes after the words देवयानि, श्रावविचः, सात्म्यिकः and काण्डेविचः.
These words end in the affix तत्, and the word gotra is not understood in the sūtra. In the case of gotra descendants, the substitute shyaḥ would have come by IV. 1. 78. but whereas by that sūtra it would have been compulsory, the present aphorism makes it optional. But if the sūtra be taken to apply to 'immediate descendants' as opposed to gotra descendants, then this is a new rule altogether and not a rider to IV. 1. 87. In the alternative when प्रथम is not added, दूसर will be added by rule IV. 1. 65 ante. Thus वेदशास्त्र or वेदविद्वत, so also वैदिकस्वरूप or वैदिकस्वरूपी, शास्त्रयुत्त्वा or शास्त्रयुत्त्वी, काव्यविद्वा or काव्यविद्वीिी.

82. The Taddhita affixes, on the alternative of their being employed at all, come after the word that is signified by the first of the words in construction in an aphorism.

All the three words, viz. (1) वर्णां 'of the words in construction' (2) प्रथमाः 'after the first'; (3) वा 'on the alternative', exert a governing influence on the subsequent aphorisms, up to the aphorisms which leave to the words their own denotation: that is to say, up to the end of the second chapter of the fifth Book; before the beginning of the sūtra प्रथमाः विषमित्रम् (V. 3. 1). The present sūtra as a whole, of course, has no applicability to the affixes which leave to the words their own denotation (स्वार्थम्); for the latter affixes are in many cases compulsory and not optional, as are the affixes to be taught hereafter in Book Fourth and the first and second chapters of Book Fifth.

These affixes will come after the word, that is signified by the first of the words in construction, in an aphorism. Thus IV. 1. 92 declares शास्त्रवाद वा 'his son'. Here the first word is वा 'his', therefore, the affixes forming the patronymics will come after the word signified by 'his': i.e. after the word in the genitive case. As उपागुप्तस् + भीष्म 'the son of Upagupt'. Here the affix वा comes after the word उपागुप्त which is the first word representing 'tasya' in the genitive case in the sentence उपागुप्तस्य। Similarly in the sūtra रामायण लाल्ल (IV. 2. 1); here the first word is लाल्ल, therefore, the affix will be added to the word in the instrumental case in a sentence representing the word लाल्ल 'by which'; as कपिलश रामवंश = कपिलवंश, 'Kāshāya is a cloth, coloured...
by Kashyapa'. Similarly in sūtra स्त्रोऽष्ट्र: ‘there staying’ (IV. 3. 53), here the first word is त्र, ‘there’, in the locative case, therefore the affix will be optionally added to the word in the locative case in a sentence, representing the word स्त्र ‘there’ : as सूत्र गुरु:-श्रीनाधी‘who stays in Srughna’.

The word सम्भाव्यात्मक is the genitive plural of सम्भाव्य, and the force of the genitive is that of specification or निर्दृश्यारा:—i.e. ‘among the words in construction, the first is specifically pointed out as the prakriti or base, to which the affix is to be added’. Why do we say “among the words in construction”? Witness कष्ट्य स्त्रोऽष्ट्र: देवसूत्र ‘the blanket of Upagū; the son of Devadatta’. Here the two words स्त्रोऽष्ट्र: are not in construction, for स्त्रोऽष्ट्र: governs कष्ट्य; and कष्ट्य is governed by देवसूत्र. Why do we say “after the first”? So that the affix may come after the first word स्त्रोऽष्ट्र: in the genitive case, and not after कष्ट्य which is in the nominative case. Why do we say “in the alternative”? Because the same idea may also be expressed by a sentence; thus we may say स्त्रोऽष्ट्र:, instead of the Taddhita formed word कष्ट्यस्त्र:। The same idea may also be expressed by a compound word (सम्भाव्यसूत्र:); as सम्भाव्यसूत्र ‘the son of Upagū’. In fact, the सम्भाव्य rule here is not superseded by Taddhita-rule, as it otherwise would have been by I. 4. 2, because the anuvṛtti of स्त्रोऽष्ट्र: is understood here: so that in the alternative when the Taddhita affix is not employed, the सम्भाव्य rules will find scope.

This sūtra has been thus rendered by Dr. Bohtlingk: “when henceforth the meaning is specified in which an affix is to be added, then one should know that the rule applies to the first of those words which are associated with one another in sense, and that the affix is optional”.

अग्रविवेच्यतोऽणम् C§ 83 प्रति瓣 भावः सीन्यतः अष्ट्र

83. The affix अष्ट्र should be understood to come after whatever we shall teach hereafter upto the aphorism tena divyati &c.

Up to aphorism IV. 4. 2, the affix अष्ट्र has a governing influence, except where it is specifically superseded by any particular rule. This aphorism may be looked upon either as an adhikāra sūtra or a paribhāṣā sūtra or a vidhi sūtra. The application of this aphorism will be illustrated throughout the next three chapters. Thus in IV. 1. 92 संस्कारसूत्र we read the present aphorism and add the affix अष्ट्र in the sense of ‘his son’. As श्रीपति: ‘the son of उष्णु; कपोऽतु: ‘the son of Kapatū’.

This affix has various meanings, such as, a patronymic (IV. 1. 92), 7
coloured with (IV. 2. 1), sidereal time (IV. 1. 3), revealed Sāma-veda (IV. 1. 7), covered car (IV. 2. 10) &c.

अभ्यस्तादिर्द्रुम्भ ॥ ८४ ॥ पदार्थे ॥ अभ्यस्तादिर्द्रुम्भ ॥ च ॥

४४. The affix एव comes after the Nominal-stems 'agvapati' &c., in the various mentioned senses taught antecedently to tena divyati &c.

This is an exception to the next aphorism, by which the affix एव would have come after words ending with 'पति.' The present sutra enjoins एव instead. Thus एवपति + एव = एवपति (VII. 2 117 सत्वादिवन्नी 'when a Taddhita affix follows with an indicatory य or य, there is vṛddhi in the room of the first vowel among the vowels'). The ए of पति is elided by VI. 4. 148 where long ए follows, and when a Taddhita affix follows, there is elision of the ए or ए, or य or य, of a bha.)

The following is a list of words belonging to एवपति class:

1. एवपति, 2. शानपति, 3. धतपति, 4. धपति, 5. धपति, 6. धपति, 7. धपति, 8. धपति,
9. कृपपति, 10. गृपपति, (गपपति) 11. गपपति, 12. गपपति, 13. गपपति, 14. गपपति, 15. गपपति,
16. गपपति, 17. गपपति

दितिदितादितिस्तुतयाप्पदार्थाभ् ॥ ८५ ॥ पदार्थे ॥ दिति, अदिति, आदिति, एव-

ditit, aditis, avidits, ev-

85. The affix एव comes, in the various senses taught here-in-after antecedently to tena divyati &c., after the Proper Names, Diti, Aditi, and Aditya; and that which has the word पति at its final member.

Thus श्रिन्ति + एव = श्रिन्ति 'the son of Diti.' आदिति: 'the descendant of Aditi,' आदिति: 'sacred to Aditya.' Similarly with words ending with पति, as प्रजपति +

एव = प्रजापति; so also श्रीपति

वैद्रि:—So also after the word एव; as, श्रीपति

वैद्रि:—In the Chhandas, after the words एव, पति and पति As एव (Vs 13, 58) एव and एवपति.
\[V\textit{dtr.}:-\textit{The affixes }\textit{म्} \textit{and }\textit{भृ} \textit{come after the word }\textit{पूर्विकी.} \textit{Thus }\textit{श्रीपिनी }\textit{+ म् }\textit{= पूर्विका; }\textit{श्रीपिनी }\textit{+ भृ }\textit{= पूर्विक.} \textit{The resulting forms are the same, but the feminine of the former will be पूर्विका by IV. 1. 4, and that of the latter पूर्विकी applying IV. 1. 15.}

\[V\textit{dtr.}:-\textit{The affixes }\textit{वस्} \textit{and }\textit{अस्} \textit{come after the word }\textit{श्रे }\textit{a god}. \textit{As }\textit{आयस्} \textit{or }\textit{रेख्यस्} \textit{divine.}

\[V\textit{dtr.}:-\textit{There is elision of the }\textit{हि} \textit{of }\textit{हर्षेः, and there is the affix }\textit{वस्;} \textit{as }\textit{वहहस् }\textit{+ वस् }\textit{= वाहृत्} \textit{external}. \textit{V\textit{dtr.}:-and the affix }\textit{हर्ष्यः} \textit{may be employed. As }\textit{वहहस् }\textit{+ हर्ष्यः }\textit{= वहहर्ष्यः} \textit{external}. (VII. 2. 118 फिति }\textit{स, there is वृद्धि of the first vowel when the Taddhita affix has an indicatory }\textit{क.} \textit{V\textit{dtr.}:-In the Chhandas it takes the affix }\textit{हर्ष्यः} \textit{as }\textit{वहहर्ष्यः} \textit{the difference being in the accent} (VI. 1. 197).

\textit{The word }\textit{वहहर्ष्यः} \textit{is an मन्त्रः, and the above vārtika declares that its }\textit{हि} \textit{portion is elided. This very fact indicates by implication, that the }\textit{हि} \textit{of other Avayayas need not necessarily be elided before those affixes, before which the base is called }\textit{म् भृा}. \textit{In fact the following vārtika अवयायाभाषयः (the }\textit{हि} \textit{of the avayaya base is elided) given under sūtra VI. 4. 144 (the }\textit{हि} \textit{of the base भृा is elided when a taddhita affix follows) is not a universal rule. Thus from the avayaya base we get मन्त्रः }\textit{&c;} \textit{here the }\textit{हि} \textit{is not elided.}

\[V\textit{dtr.}:-\textit{Of the word }\textit{स्त्रायुर्} \textit{the }\textit{हि} \textit{is replaced by }\textit{म्} \textit{as मन्त्रस्त्रायुर्.}

\[V\textit{dtr.}:-\textit{The }\textit{हि} \textit{of }\textit{स्त्रायुर्} \textit{is replaced by }\textit{म्} \textit{in the plural when the patronymic affixes follow; as उगुज्जज्ञः, पर्यायः. Why do we say in the plural number? Witness श्रृग्वोज्जज्ञः, पर्यायः (IV. 1. 99).

\[V\textit{dtr.}:-\textit{When an affix beginning with a vowel presents itself after the word }\textit{श्री, let the affix }\textit{वस्} \textit{be substituted for it. Thus what is descended (or produced, &c) from }\textit{श्री} \textit{is expressed by मन्त्रः} (VI. 1. 79). Why do we say ‘beginning with a vowel’? \textit{Observe भग्वे छिने or भाराय=मन्त्रः and मन्त्रः}.

\[V\textit{dtr.}:-\textit{These affixes }\textit{वश्व &c, taught in this sūtra will come, to the exclusion of all the other affixes hereinafter taught, which are employed in special senses. Thus मन्त्रः is employed especially to denote a descendant. But after the words फिति &c मन्त्रः will not be employed, but वश्व, as रेख्यस् “a descendant of फिति”. So also श्रान्तियः=(श्रान्तितीव्र, समुक्), to the exclusion of IV. 2. 37 &c. In fact the rule श्रान्तियः परस्कर्यः (I. 4. 2) does not hold good here.}

\textit{If that be so, how do you explain the form रेख्यश्?} \textit{This word is not directly formed from the word फिति but from फिति, the feminine of the word फिति, formed by the affix श्री (IV. 1. 45, the word फिति being formed by the Krīt affix निति and therefore it will take श्री in the feminine). To the feminine word फिति is added दक्ष and we get रेख्यश्.} \textit{The Paribhāṣa परिब्राह्मणेन निति नितिविवक्ष्यश् महत्रः, (a rule of grammar which applies to a masculine applies also,}
to the same word in the feminine) is not of universal application, as this very illustration shows. Others consider the form रेख as incorrect, as not to be found either in the Mahâbhbâshy or any Vârtika.

ुस्ताद्रियोपः ॥ ८६ ॥ उस्त-उद्दिष्टम्, श्रवः ॥

ूसिः: उस्तादविनिमयोऽस्मात् रस्सव भवति। भन्तंतंप्रकाशाः च बाक्यः।

पैरिब्रह्मसम्बन्धविधिः वन्दनम्।

86. The affix श्रव comes after the word उस्त &c. in the various senses taught antecedently to tena-divyati &c.

This debars the affix श्रव taught in IV. 1. 83 as well as the especial affixes here-in-after taught. Thus उस्त + श्रव = भौस, भौसनन्। The following is the list of words belonging to उस्तवि class.

1 उस्त, 2 उस्तन, 9 वदन, 4 वस, 5 वसन शरन, 7 उस्तवि, 8 दशन, 9 तनुव, 10 वसत्वादे, 11 भौस्व, 12 भौस, 13 भौसां, 14 भौसी, 15 भौसु, 16 भौसु, 17 भौसक, 18 भौसा, 19 भौसे, 29 भौस, 21 भौसव, 22 उस्तवि भौसे, 23 भौस भौस, 24 भौसक्ष, 25 भौसस, 26 भौसेन, 28 भौस, 28 भौस, 29 भौस, 39 कुश, 31 पर्वत, 32 उस्तवि, 33 भौस, 34 कुश, 35 भौस, 37 भौससापन्धं।

Vârt.:—The word श्रव in the above list, takes this affix, when it does not mean 'a metre of prosody'. Therefore it is not so here: श्रवी बिपुलः 'The Graishmi Tristup metre'. But श्रवः 'belonging to summer'. The word श्रव here means 'metre', and not Veda. The word श्रवादे-बुध्वादे, the phrase श्रव meaning श्रवादे (बुध्वादे: being the name given to श्रवादे by Ancient Grammarians). Thus the compound will be श्रवादे. The Paribhâshā महावण ग्राम्यसिददेव तवस्य ग्राम्यसिददे धातु does not apply here. Therefore, tântâvādhi applies here and we have मापनम् (अपेनादृश मापनम्)। The word उस्तवि takes श्रव when meaning a 'place': as भौसनन: भौस; otherwise भौसनन: 'the son of Udadâna.' The word उस्तवि takes श्रव when meaning 'a share,' otherwise it will take श्रव, as पार्षदोः।

कृ ईयार्यां भौस भौसी मवनाद, ॥ ८७ ॥

ूसिः: पार्षदोऽभृतिः हति भवति। तस्य मापनन्देन श्रव: भौसनन:सम्बन्धायोपसेष्यृः स्म प्रकाशांवतुरावाः भौसी: भवतः।

87. The affixes भौस and श्रव come after the words ख्री and उस्त respectively, in the senses specified in the aphorism reckoning from this one as far as “dhânyânanâm bhavane kshetre khaṁ” (V. 2. 1).

Thus ख्री + भौस = भौसी 'feminine.' The sense of the affixes taught in the Fourth Book, and Chapter 1 of the Fifth Book, are various. Therefore
the word रुद्ध will have all those various significations; thus, it will mean either रुद्धस्ति (IV. 3. 53) 'existing in females,' or रुद्धस्ति (IV. 2. 37) 'a collection of females,' or रुद्धस्ति (IV. 3. 74) 'what has come from females'; or रुद्धस्ति (V. 1. 5) 'suitable for females' &c.

Similarly दुर्द्र + रुद्ध = दुर्द्र 'masculine, or existing in males, or a collection of males, or what has come from males, or suitable for males &c.'

These affixes, however, are not to be employed in the sense of the affix दुर्द्र taught in V. 1 115. For Panini himself uses the form दुर्द्र (and not दुर्द्र) in sūtra VI. 3. 34, thus indicating by implication (दाय) that in the sense of दुर्द्र, the affix दुर्द्र is not to be used. Thus दुर्द्रता, दुर्द्रवता, दुर्द्रव्य and दुर्द्रत्वa are exceptional. See V. 1. 121. The दुर्द्र of दुर्द्र is elided before रुद्धa by VIII. 2. 23. had it not been elided, one affix दुर्द्र would have been taught in the sūtra, and not two.

88. A Taddhita affix, ordained to come on account of the relation of the words being that of a Dvīgu compound, is elided by luk, when it has the sense of the various affixes taught antecedent to tena divyati &c., but not so, the affix having the sense of a Patronymic.

The phrase शार्मिक of IV. 1. 83 governs this aphorism also, and not the phrase यांनां of the last. Thus द्रृष्टि कंपतौ द्रृष्टि = द्रृष्टिकपाल: 'prepared in ten cups.' Similarly द्रृष्टिकपाल: 'prepared in ten cups.' द्रृष्टि: 'he who studies two Vedas.' द्रृष्टि: 'who studies three Vedas.' Here the affixes denoting स्त्राणां (IV. 2. 16), and द्रृष्टि (IV. 2. 59) have been elided. Why do we say 'not so when the affix denotes a Patronymic'? Observe द्रृष्टिप्रस्त द्रृष्टिकपाल: 'a descendant of two Devadattas.' द्रृष्टिप्रस्त: 'a descendant of three Devadattas.' Here the patronymic affix is not elided, though the compound is a Dvīgu.

Why do we say "when it has the sense of the various affixes taught antecedent to tena divyati?" Observe द्रृष्टिप्रस्त:.

The Dvīgu compound with the sense of a Taddhita affix is formed under II. 1. 51. The affix will not, therefore, be elided where it does not give rise to a Dvīgu compound. Thus पञ्चस्त्राणांस्ति = पञ्चस्त्राणांस्ति. Or the genitive case in द्रृष्टि may be taken as स्त्राणाशाश्ठि, the sense being 'there is the substitution of द्रृष्टि-elision in the room of Dvīgu,' the word Dvīgu being here taken by metonymy for the affix which gives rise to Dvīgu. Of course, when two words have blended into a Dvīgu compound, the affixes will not be elided.
after such a word, because it becomes a prātipadika like others, as प्रांच्यासमस्थान. If so, how is the affix elided in प्रांच्यासमस्थानस्तुः - प्रांच्यासमस्थान? This is not so; there is no Taddhita added, and the word प्रांच्यासमस्थान can never be analysed into प्रांच्यासमस्थानस्तुः, प्रांच्यासमस्थानस्तुः, and प्रांच्यासमस्थान (a Samahāra Dvigu). A Samahāra and a Taddhitārtha Dvigu of these are analysed in the same way, while the third प्रांच्यासमस्थानस्तुः will always remain a स्तुः and never give rise to a Taddhita.

How do you explain the non-elision of the affix in प्रांच्यासमस्थान? प्रांच्यासमस्थान: and प्रांच्यासमस्थान? The word प्रांच्यासमस्थान does not mean तिथे विचार वर्तति; but स्तुः. Similarly प्रांच्यासमस्थान: does not mean रूपसत्ता नौऽद: नौऽद: but रूपसत्ता नौऽद; रूपसत्ता नौऽद: नौऽद: Therefore with प्रांच्यासमस्थान: So also with प्रांच्यासमस्थान: Why the affix is not elided in प्रांच्यासमस्थान: स्तुः आसामस्तुः - प्रांच्यासमस्थान, स्तुः: स्तुः: स्तुः: स्तुः: Because the elision of those affixes only take place which begin with a vowel.

89. The luk-elision of Patronymic (Gotra) affixes in the plural, which have been enjoined by Sutras II. 4. 63 and the rest, is prohibited, when the affix has an initial vowel, and it has the sense of the various affixes taught antecedent to tena divyati &c (IV. 4. 2).

Thus the plural of गर्गम is गर्ग(II. 4. 64). But the disciples of गर्गम will be formed by the affix छ (IV. 21. 114) which is a prādgivatyālīya affix, and for the purposes of adding this affix the base will be considered to be गर्गम as if there was no elision. Thus गर्गम: + छ = गर्ग: (VII. 1. 2 and VI. 4. 151), and not गर्गम: Similarly वार्तिया, भार्तिया, भार्तिया; disciples of Vatsyayas, Atreyas, Kārpāyānas.

Why do we say तीद: i.e. "when the Gotra affix is elided"? Observe वार्तिया, भार्तिया. Here the affix denoting "fruit" is elided by छुः by Sūtra IV. 3. 163. Then when the prādgivatyālīya affix छुः is added, the luk-elision is maintained. Thus the fruit of वार्तिया is वार्तिया; from which वार्तिया 'belonging to or coming from the jujube-fruit.'

Why do we say "having an initial vowel"? Observe गर्गम: गर्गम: = गर्गम: and not गर्गम: and गर्गम: and not गर्गम: Here the affix छुः,
a prâgdivyatya affix taught in sûtra IV. 3. 81 does not begin with a vowel; therefore it is added to गार्ग and not गार्फ. Similarly the next affix गर्गर (IV. 3. 82).

Why do we say "when it has the sense of a prâgdivyatya affix"? Thus गर्गर+ गार्गर "who is fit for the Gargas". Here the affix गर्गर (V. 1. 1) has the sense of "suitable for that", as taught in Sûtra V. 1. 5 not one of the prâgdivyatya senses. Hence the luk elision is maintained.

The Gotra-affixes are taught to be elided in the plural only: and when after such supposed elision a Singular or Dual Person is intended, this rule will still apply and there will be no elision. Thus विर+ will form its Gotra derivative by विर (IV. 1. 104) as विर+ मवर्ज+; विर+ The plural of विर will be विर+ by the elision of मवर्ज+ One yuvan or two yuvan descendants of these विर+ will be formed by the affix हस् (IV. 1. 95), for the application of which the word विर+ will be supposed not to have lost its मवर्ज; therefore हस् will be added to विर, thus विर+ हस्; then this हस् is elided by II. 4. 58. The resultant form is विर+ विर+ The many descendants (in the plural) of one विर+ or two विर+ will be विर+.

युवन हस् 190 पदानि युवन हस् (वचन) । ।

90. There is luk elision of the Yuvan Patronymic forming affix (IV. 1. 163) when a prâgdivyatya affix beginning with a vowel is to be added.

The elision of the Yuvan affix must take place mentally; having done which, we should then look out for the proper Prâgdivyatya affix to be added to the word-form thus remaining. Thus the Patronymic (Gotra) of फाल्णातिस is फाल्णातिस: (IV. 1. 95) formed by adding हस्. The Yuvan form of the latter (by Sûtra IV. 1. 150) will be फाल्णातिस: When we intend to add a Prâgdivyatya affix to this last word, (e. g. an affix having the sense of "the pupils of " ) we should first mentally elide the Yuvan affix हस् (IV. 1. 150) from this word फाल्णातिस: Having done which we get the form फाल्णातिस: and it is with regard to this form फाल्णातिस: that we should search out what is the proper pupil-denoting affix: and that by sûtra IV. 2. 112 is हस्. Thus हस् हस+ हस+ हस+ हस+; "the pupils of Phântâhritas". Had we in the first instance applied the pupil denoting affix to the Yuvan word फाल्णातिस: such affix would have been हस+ and not हस+ for the latter is ordained for those cases only where the word ends with the Gotra affix हस् (IV. 2. 112).

Similarly the Patronymic of भागविन is भागविन (IV. 1. 25). The
Yuvan of गामायन is गामिन्यस्य (IV. 1. 148). The pupils of Bhagavittika will be गामिन्यस्य by adding the affix युव (IV. 2. 112).

Similarly the Patronymic of गामायन is गामाकानिस (IV. 1. 154). The Yuvan of गामाकानिस is गामाकानिस by the affix युव (IV. 1. 149). The word denoting the pupils of गामाकानिस will be formed by adding यु (IV. 2. 114) not to this word, but to गामाकानिस. Thus गामाकानिस.

Similarly the Patronymic of कारकमण्यस्य is कारकमण्यस्य (IV. 1. 95). The Yuvan derivative of the latter will be कारकमण्यस्य; (IV. 1. 151). The word denoting the pupils of the कारकमण्यस्य will be कारकमण्यस्य (IV. 2. 112).

Similarly Patronymic from ग्रह न is ग्रहकानिस (IV. 1. 160), the Yuvan of the latter is ग्रहकानिस (IV. 1. 83); the word denoting the pupils of the latter is ग्रहकानिस by (IV. 2. 112 formed from ग्रहकानिस). Why do we say "an affix beginning with a vowel"? Observe ग्रहणात्मकम् न्य and ग्रहणात्मकम्. Why do we say "a Pragdityatiya affix"? Observe ग्रहणिकारिष्य is ग्रहणिकारिष्य (See the last Sutra).

91. There is optionally elision of the Yuvan affixes युव and युव when a Pragdityatiya affix beginning with a vowel is to be added.

By the last sūtra, all Yuvan affixes were told to be elided. The present sūtra declares an option in the case of the Yuvan affixes युव and युव. Thus the patronymic of गर्भ is गर्भ (IV. 1. 105); the Yuvan of गर्भ is formed by गर्भ (IV. 1. 101) गर्भवणि:; The word denoting the pupils of Gargyaga will be गर्भवणि or गर्भवणी; गर्भवणि; or गर्भवणी; Similarly of the affix गर्भ (IV. 1. 156). Thus from गर्भ, the Patronymic is गर्भ (IV. 1. 112). The Yuvan of the latter is गर्भवणि (IV. 1. 146). The pupils of Yaskayani will be called गर्भवणिया or गर्भवणिया.

92. The affix युव mentioned in IV. 1. 83 and those which follow it denote 'the descendant of some one'.

This sūtra points out the meaning of the affixes; and it refers to the affixes that have preceded, beginning from युव (IV. 1. 83) e. g. युव, युव, युव &c and to the affixes that follow. The affixes herein taught have the force of denoting descendant, when they are added to the word in construction which
is in the genitive case. The translation given by Dr. Ballantyne of this aphorism is:—“Let the affixes already mentioned or to be mentioned come optionally in the sense of the offspring thereof, after what word ending with the sixth case-affix and having completed its junction (with whatever it may require to be compounded with), is in grammatical relation there to”.

Thus we may either use the sentence उपागु पतिः; or by adding श्रुति (IV. 1. 83) to the word उपागु (which has the 6th case-affix in construction in the above sentence), form श्रुतिः “the offspring of Upagu”. बालिः (IV. 1. 84) ‘the offspring of बालिः’. रीति (IV. 1. 85) ‘the offspring of Diti’ मैत्री (IV. 1. 86) “the offspring of Utsa”. श्रुति (IV. 1. 87) ‘the offspring of a woman”. श्रुति (IV. 1. 87) ‘the offspring of a man’.

The Universal sūtra श्रुतिः (IV. 3. 120) will include this also for the word श्रुति may be applied to any-thing like श्रुति, रीति, श्रुति, रीति, श्रुति &c. Since by that rule IV. 3. 120 श्रुति &c, may be applied in the sense of आयत्तम also, what is the necessity of this present sūtra? The present sūtra is made in order to debar those affixes like श्रुति (IV. 3. 114) which debar the affix श्रुति &c in the case of आयत्तम. How can an रीतिः affix debar a श्रुतिः affix? The इस्तम्भ affixes श्रुति &c are treated like श्रुति for this purpose. Thus these affixes श्रुति (IV. 1. 83-87) debar the श्रुति in the Vṛddham under certain circumstances. Thus श्रुतिः = भावन, so also श्रुतिः from श्रुतिः (द्वारा गार्डेल)।

नवरीष्ठी लोकप्रयोगादि व्यवस्थायं क्रमं श्रवण्।

उपसः श्रवणस्य व्यवस्थान्य प्रभोचन्ययानं योगेन्तर॥

९३ ॥

२४४: अवयं वैवेद्यान्तिमाः च, रूपात्र विविधति भोजः, श्रुतिं विविधति भोजेन प्रत्ययपथे व्यवस्थान्यस्तु विविधाः निषिद्धे किच्चे। गो- श्रुतिः एकस्य भवति, तदन्तस्य उच्चते ॥

93. The one and the same affix is employed when a more distant descendant, how low so-ever, is to be denoted.

The word Gotra is defined in Sūtra IV. 1. 152 and means the offspring beginning with the grandson. There would have arisen the application of a separate affix in denoting the descendant of every one of such persons; the present sūtra declares a restriction. Thus the son of गार्डेल is गार्डेल (IV. 1. 95). The son of गार्डेल (or in other words the grandson of गार्डेल) is गार्डेल: (IV. 1. 105). This is formed by a Gotra affix. Now the son of गार्डेल will also be called गार्डेल: no new affix will be added. In fact, in denoting the Gotra descendants how low soever, the affix गार्डेल will be added to the word गार्डेल, though there may be several intermediate descendants. Thus the sūtra restricts the application of the affix. Or in another view of the matter, it may be said to restrict the
base to which the affix is to be added. Thus the son of गर्भ is will be formed by adding the affix ब्रुत not to the base गर्भ (which would have been the case were IV. 1. 92 strictly applied), but to the base गर्भ. So that one base is to be taken and adhered to throughout, in applying Gotra affixes.

94. When a descendant of the description denoted by Yuvan (IV. 1. 163) is intended to be expressed, a new affix is attached, only after what already ends with an affix marking a descendant as low at least as a grandson (gotra): but in the Feminine the word is not termed Yuvan, and no new affix is added.

This is also a niyama or restrictive rule. Thus the Yuvan of गर्भ is मायेव (IV. 1. 101). Similarly भाषायाम, भाषायाम, प्रभारिनि, भूषणिः, नामांकुषः.

Why do we say "but in the Feminine the word is not termed Yuvan"? Observe which is the feminine of हासिः (Gotra) as well as of हासिः (Yuvan). Similarly हासिः feminine of हासिः and हासिः. In short, Yuvan affixes are not added in the feminine. If it is intended to denote a feminine descendant of the kind Yuvan, the feminine word formed by Gotra affix will denote such a descendant also.

What is here prohibited i. e. is the term Gotra superseded by the term Yuvan? If it is a niyama rule, there will be no niyama with regard to the feminine, as the prohibition is contained in the same sentence. Therefore in the feminine, the Yuvan affix will not get the designation of Gotra, because Gotra-name is debarred by Yuvan Name. Therefore the sūtra should be divided in two, e. g. गोर्भ वृनि प्रसवेऽ मयः (2) महोंतिविवादय. (1) After a Gotra-formed word a new affix is added in denoting a Yuvan descendant, (2) but not so in the feminine. In fact the name Yuvan is prohibited in the feminine, therefore, the feminine will be known Gotra always and never by Yuvan.

95. The affix हुष्य comes after a Nominal-stem which ends in short अ, in denoting a descendant.

This debars अष्ट्र (IV. 1. 83). Thus भाषायाम=हासिः 'descendant of Daksha'. Why do we say short अ (for this is the force of the letter अ added to अ, by I. 1. 69 and 70)? The descendant of ब्रुतः: or कौशल्यः (words which end in long अ) will not be formed by the affix हुष्य.
The descendant of Bahu by this sūtra is Bāhupitṛa, but the form Bāhupitṛa is also met with. As "पति दत्तः सतायवाह भेषाविदी" 'Give Sita to the son of Dasaratha.'

96. The affix भस्म is added in the sense of a descendant, after the words 'Bāhu &c.'

Thus Bāhupitṛa: "a descendant of the clan of Bāhu." The words 'Bāhu &c, either do not end in short भ, thus making the last rule inapplicable; or if they end in short भ, then some other rule would have prohibited the application of भस्म. Hence the necessity of the present sūtra.

This is a class of words recognizable only by the form (भार्यालिकाः).

Vṛdd̄ha—The words भस्म &c must be Proper Names, being heads of Gotras from whom clans take their name: otherwise the affix भस्म will not be applied. Thus the son of a private person called भस्म will be भस्म:.

Vṛdd̄ha—The operations to be effected upon words denoting relation are prohibited with regard to the same word-forms when denoting Proper Names. Thus the offspring of भस्म meaning 'father-in-law' is भस्मकुः, but when it means a person called Svaśura, then the derivative will be भस्मः.

The भ in the sūtra indicates that other words not included in the list also take this affix. Thus भार्याः, भार्यालिकाः, भार्याश्रेणिः, भार्याविदी�, भार्यादित्तमः:

Svetāuktakya भस्म ॥ ७३ ॥ पदानि भस्मः भस्मः, भस्मः

Bk. IV. Ch. I. § 97.
97. The affix न्द्रू is placed after the word sudhātri in denoting the descendant, and the न्द्रू of sudhātri is replaced by the substitute व्रीत्क्ष before this affix.

Thus व्रीत्क्षस्वयन=व्रीत्क्षकर्षि 'the descendant of Sudhātri.'

Vārtt.:—The substitute व्रीत्क्ष replaces the finals of व्यास, व्यास, निपास, ज्ञान and ज्ञन when the Patronymic न्द्रू is to be added. Thus ये पादासकर्षि, नायासकर्षि, चायासकर्षि, नायासकर्षि,

गौर व्रीत्क्षाधीत् प्रथम गौर ॥९५॥ पदासन ॥ गौर, व्रीत्क्षाधीत्, च गौर ॥

वृत्ति: ॥ गौरसन्तभिः उनेन वाणीं सुधास्राधीतस्त्रुत्यो नववति ॥

98. The affix 'chphāṭ' comes after the words 'Kuṇja' &c., when a remoter descendant (called Gotra) is to be denoted.

This debars न्द्रू. Of the affix च्चच्च the letter च is for the sake of distinguishing this affix from the affix च्चज्ञ; such as in sūtra V. 3. 113, by which the words ending in affix च्चच्च take the further affix च्च (च्च), in order to form a complete word. The letter च of this affix causes Vṛddhi (VII. 2. 117). Then remains च which by sūtra VII. 1. 2, is replaced by चासु ॥ Thus कुसम् + चन्द्रसम्=कुसम् + चासु + म=कुसम्बसु. This is not a complete word as yet. We must add य by sūtra V. 3. 113. Thus the full word is कुसम्बसु: 'the grandson or a lower descendant of Kuṇja' dual of it is कुसम्बसु, plural is कुसम्बसु; the affix य्य being elided by II. 5. 62, in the plural, it being an affix of the tetrasyllable class (IV. 1. 174). Similarly भाघायन्य; भाघायन्य, भाघायन्य: ॥

Why do we say "when a Gotra descendant is to be denoted?" Observe लालिः "the son of Kuṇja". Here न्द्रू is added by IV. 1. 95 in denoting immediate descendant. There is difference in the accent of these words, in the different numbers. Thus in the singular and dual, the accent will be regulated by the latter च of the affix न्द्रू which is added in those numbers. But this affix being elided in the plural, the accent there will be regulated by the letter च of च्चच्च ॥ That is to say, in the singular and dual, the udatta will fall on the first syllable (VI. 1. 197); in the plural, it will fall on the last syllable (VI. 1. 164).

The word न्द्रू of this sūtra governs the succeeding sūtras up to aphorism IV. 1. 112: so that all the affixes taught in these fifteen sūtras denote grandsons or descendants lower than that.

1 कुसम्ब, 2 कासम्, 3 चक्ष, 4 मक्ष, 5 गक्ष, 6 लक्ष, 7 घक्ष, 8 शक्ष, 9 चुम्ब्व, 10 धक्ष, 11 दिक्ष, 12 सक्ष, 13 सक्ष, 14 दक्ष, 15 ज्यज्य, 16 धृष्ट, 17 धृष्टा-वि.
99. The affix फळक comes, in denoting a Gotra descendant, after the Nominal-stems नव and the rest.

Thus नवादयं: (नव + फळक = नव + भाषण VII. 2. 118 and VII. 1. 2). Similarly ब्राह्मचन्द्र: “the grandson or a lower descendant of Naḍa or Chara”. But the son of नव will be भाषण (IV. 1. 95).

The word फळक is changed to दृष्ट before this affix. Thus दृष्टान् occurs in पैदावि class II. 4. 59, the Yuvan affix is, therefore, elided after it, thus दृष्टान् is a common name for ‘father’ and ‘son’. It takes हृश्व by IV. 1. 96, as belonging to Bāhvardi class which is an Akṛti-gāpa. The word भाषण takes फळक when denoting the गोत्रगोत्र, e.g. भाषणमन्त्रि = ‘watchword’; otherwise the form will be भाषिनि. The word हृश्व will form क्रावर्ग when a Brāhmaṇa is meant; otherwise क्रावर्ग, so also ग्रावर्ग = ‘watchword’, otherwise दृष्टि: The word क्रावर्ग is changed to क्रावर्ग as क्रावर्ग: ●

1 नव, 2 दृष्ट, (या.) 3 ब्राह्म, 4 दृष्ट, 5 हृश्व, 6 हृश्व, 7 दृष्ट, 8 दृष्ट, 9 नव। 10 दृष्टान् दृष्टकः ज। 11 दृष्ट, 12 भाषण, 13 भाषण, 14 भाषणमन्त्रि। 15 नव, 16 दृष्ट, 17 ब्राह्म, 18 भाषण, 19 भाषण, 20 हृश्व, 21 हृश्व, 22 हृश्व, 23 हृश्व, 24 हृश्व, 25 दृष्ट, 26 भाषण, 27 दृष्ट, 28 दृष्ट, 29 भाषण, 30 भाषण, 31 भाषण, 32 भाषण, 33 भाषण, 34 भाषण, 35 भाषण, 36 भाषण, 37 भाषण, 38 भाषण, 39 भाषण, 40 दृष्ट, 41 दृष्ट, 42 दृष्ट, 43 दृष्ट, 44 दृष्ट, 45 दृष्ट, 46 दृष्ट, 47 दृष्ट, 48 दृष्ट, 49 दृष्ट, 50 दृष्ट, 51 दृष्ट, 52 दृष्ट, 53 दृष्ट, 54 दृष्ट, 55 दृष्ट, 56 दृष्ट, 57 दृष्ट, 58 दृष्ट, 59 दृष्ट, 60 दृष्ट, 61 दृष्ट, 62 दृष्ट, 63 दृष्ट, 64 दृष्ट, 65 दृष्ट, 66 दृष्ट, 67 दृष्ट, 68 दृष्ट, 69 दृष्ट, 70 दृष्ट, 71 दृष्ट, 72 दृष्ट, 73 दृष्ट, 74 दृष्ट, 75 दृष्ट, 76 दृष्ट, 77 दृष्ट, 78 दृष्ट, 79 दृष्ट, 80 दृष्ट, 81 दृष्ट, 82 दृष्ट, 83 दृष्ट, 84 दृष्ट।

The affix फळक comes after the words दृष्टि etc., when they end in the affix या (IV. 1. 104).

The words दृष्टि etc., form a subdivision of दृष्टि class, which class by IV. 1. 104 takes the affix या in forming Gotra words. Thus the Gotra descendant of दृष्टि will be दृष्टि (दृष्टि + या). The son of दृष्टि will be formed by this सूत्र and not by IV. 1. 95. Thus दृष्टि + फळक = दृष्टि: “the son of Ḫārīta or the great-grandson of Ḫārīta”. In fact, the force of the affix फळक of this Sūtra is that of a Yuvan affix, though it is taught in the chapter of Gotra affixes; because according to the general rule IV. 1. 98 one Gotra affix can be only added to a word, and the word दृष्टि being already formed by a Gotra affix.
will not take again another Gotra affix \( \text{कन्} \). Therefore, \( \text{कन्} \) is here a Yuvan-affix.

101. The affix \( \text{कन्} \) is added in denoting a descendant after a Nominal-stem ending in the affixes \( \text{कन्} \) and \( \text{रूक्ष} \).

The \( \text{कन्} \) of this sūtra has, like that of the preceding sūtra, the force of a Yuvan affix, since it is to be added to words formed by the Gotra affixes \( \text{कन्} \) and \( \text{रूक्ष} \). Thus \( \text{गर्ग} + \text{बस्} \) (IV. 1. 105) = \( \text{गर्ग} + \text{कन्} + \text{शार्य कन्} \); \( \text{शार्य} + \text{बस्} = \text{शार्य कन्} \). It is not every word which ends in \( \text{बस्} \) or \( \text{रूक्ष} \) which takes the Yuvan affix \( \text{कन्} \); but only that word where the affix \( \text{बस्} \) or \( \text{रूक्ष} \) has the force of a Gotra affix. Thus the affix \( \text{कन्} \) is added by IV. 3. 10 to denote proximity to a sea. As \( \text{पुरुष} + \text{कन्} = \text{रूक्ष} \). This word will not take the affix \( \text{कन्} \). Similarly by IV. 2. 80 the affix \( \text{रूक्ष} \) is added to the words \( \text{शर्करी} \) &c., the force of the affix being बालुकाचित. Thus \( \text{शर्करी} \). This word will not take the affix \( \text{कन्} \).

102. The affix \( \text{कन्} \) comes in denoting a Gotra descendant after the words ‘saradvat’, ‘sunaka’, and ‘darbha’, when they denote the descendants of Brhigu, Vatsa and Agrāyana respectively.

Thus \( \text{ब्रह्मकन्} \); otherwise \( \text{सरद्वकन्} \). (formed by \( \text{बस्} \) \( \text{कन्} \) \( \text{षेठ कन्} \); otherwise \( \text{सरद्वकन्} \). \( \text{ब्रह्मकन्} \); otherwise \( \text{सरद्वकन्} \). (formed by \( \text{रूक्ष} \) IV. 1. 95).

The words \( \text{सूक्ष} \) and \( \text{पुनक} \) belonging to ब्राह्म class would by IV. 1. 104 have taken the affix \( \text{बस्} \) in denoting Gotra, the present sūtra prohibits that in certain cases and enjoins \( \text{कन्} \) instead.

103. The affix \( \text{कन्} \) comes, in the sense of a Gotra descendant, optionally after the words ‘Drona’, ‘parvata’, and ‘jivanta’.
This debars रूप of IV. 1. 95. Thus ग्राहवन: or ग्राहन: ग्राहवान: or पार्शवक: ग्राहस्वान: or ग्राहस्वत:.

The affix रूप is employed in denoting a remote (gotra) offspring and not an immediate descendant or son. How is then महर्षिपाम the son of द्रोणा, called ग्राहवन: and not ग्राहन: in the phrase “महर्षिपाम ग्राहवन:”? The ग्राहन here does not refer to the द्रोणा of the Mahabharata, but to some ancient founder of a clan of that name, and his descendants were called ग्राहवन:.

In modern times, by an easy error, अभवत्हामान was called Draupadyana, owing to the similarity of sounds.

अनुप्यान्नत्वं विद्वान्ध्योऽस्मव || १०४ || पदाय || अनुप्यान्नत्वं विद्वान्ध्योऽस्मव: || अस्मव ||

१०४. The affix अस्मव comes after the words ‘Bida’ &c., in denoting a remote (Gotra) descendant: but after those words of this class which are not the names of ancient sages, the affix अस्मव has the force of denoting immediate descendant.

This Sutra consists of four words: अस्मव “non-Rishi or not being the name of a sage”; धातुतनस “in expressing an immediate descendant.” धातुतनस “after Bidādi words” अस्मव “the affix अस्मव.” Thus of the words falling in Bidādi class, the words like युज्य ‘son,’ युज्य ‘daughter,’ यमानुस “sister-in-law” are common nouns and not names of Rishis. When the affix अस्मव is added to these words, it has the force of denoting immediate descendant. Thus युज्य + अस्मव = युज्य-अस्मव “grand-son.” युज्य + अस्मव = युज्य-अस्मव “daughter’s son.” But when added to other words which express the names of Rishis, the affix अस्मव makes the Gotra descendants. Thus विद + अस्मव = विद: “the grandson or a descendant lower than that of Bida.”

How in a context relating to Gotra affixes, we come to this two fold meaning of this Sutra? To this we reply, that the phrase अनुप्यान्नत्वं विद्वान्ध्योऽस्मव: should be thus construed. The word ‘anishi’ is in the ablative case, the case affix being elided. The word धातुतनस is the same as महर्षिपाम the affix रूप being added without change of significance. Therefore the words like युज्य &c. denote the अनुप्यान्नत्वं विद्वान्ध्योऽस्मव: (anantara) descendant of युज्य &c., and do not denote a remote descendant (gotra), nor a descendant in general. Therefore, the above phrase means:—‘after a Bidādi word which is not the name of a Rishi, the affix ‘अस्मव’ is added in denoting an immediate descendant.’
Q. Another way of explaining the phrase is this, the word 'anantaryya' is equal to 'nairantaryya'—'uninterrupted succession.' Therefore, where there is an uninterrupted succession of Rishis between the first name and the person to be designated by a Patronymic, there the affix 'an' will not be added. Thus the word भाष्य belongs to the Biddā class. 'Indrabhū' a seventh descendant of Kaśyapa, will not be denoted by कालसेन formed with भाष्य, because between इन्द्र and ब्रह्म, there is an unbroken series of Rishis, but by भाष्य of IV. 1. 114. Therefore the following phrase will be valid इन्द्रः सप्तम कालसेनानां. For भाष्य is elided in the plural by II. 4. 64, but कालसेनानां is plural of कालसेन formed with the general patronymic भाष्य of IV. 1. 114 and hence not elided.

A. This explanation is not to be preferred, merely in order to explain the word कालसेनानां in इन्द्रः सप्तम कालसेनानां. The general Patronymic भाष्य affix भाष्य of IV. 1. 114 is not debared by this भाष्य. Therefore कालसेन with भाष्य will denote इन्द्रः, which may also be denoted by कालसेन formed with भाष्य. For had the above explanation been correct, then विभागिनि the grandson of Kusika could never be called कौषिकिक (formed with भाष्य), for both Gādhi the father of Viśvāmitra, and Kusika the grand-father were Rishis.

In denoting an immediate descendant or a descendant in general, the Rishi words वि and &c., will take other appropriate affixes. Thus वि forms वि 'a descendant of Bida' by IV. 1. 96 इन्द्र and not by भाष्य of IV. 1. 114, because वि is supposed to belong to the Akṛtiṣaṇa of Bāhyādī.

1 वि, 2 वि, 3 कालसेन, 4 कौषिकिक, 5 नारायण, 6 उपरामन्, 7 कौषिकिक (कौषिकिक) 9 विभागिनि, 10 विभागिनि (कौषिकिक) 11 विभागिनि, 12 विभागिनि, 13 विभागिनि, 14 विभागिनि, 15 ब्रह्म, 16 विभागिनि, 17 विभागिनि (विभागिनि) 18 विभागिनि, 19 विभागिनि, 20 विभागिनि, 21 विभागिनि, 22 विभागिनि, 23 विभागिनि, 24 विभागिनि, 25 विभागिनि, 26 विभागिनि, 27 विभागिनि, 28 विभागिनि, 29 विभागिनि, 30 विभागिनि, 31 विभागिनि, 32 विभागिनि, 33 विभागिनि (विभागिनि) 34 विभागिनि, 35 विभागिनि, 36 विभागिनि, 37 विभागिनि, 38 विभागिनि, 39 विभागिनि (विभागिनि) 40 विभागिनि, 41 विभागिनि, 42 विभागिनि, 43 विभागिनि, 44 विभागिनि, 45 विभागिनि, 46 विभागिनि, 47 विभागिनि, 48 विभागिनि, 49 विभागिनि, 50 विभागिनि, 51 विभागिनि, 52 विभागिनि, 53 विभागिनि, 54 विभागिनि, 55 विभागिनि.

The word परार्थ in the above list is replaced by परार्थ when taking the affix भाष्य. Thus परार्थ in the above list = परार्थ (the son of a Brāhmaṇa begotten on a Śūdra woman, who though married to the Brāhmaṇa is परार्थ 'a strange woman' owing to the great difference of race).

The word परार्थ occurs in भाष्यानकार (VII. 3. 20) and कालसेनानां (IV. 1. 126) classes also. Therefore when the sense is 'a son begotten on another's wife' who is also called परार्थ, the form will be परार्थ, with double vriddhi of both members by VII. 3. 20; which does not take place in the case of परार्थ.
105. The affix गुड़ comes, in the sense of Gotra descendant, after the words 'Garga' &c.

Thus गार्गर्गः, 'the grandson or a still lower descendant of Garga', so also गार्गर्गः &c.

The word गुड़ is found in the महर्षिवारी sublist of this class. It ought to take गुड़ after गुड़ in the feminine by IV. 1. 18, how then the form महर्षिवारी महर्षिवारी? The affix गुड़ comes in denoting a Gotra offspring, but in denoting a descendant in general, this affix will not come, and hence no śpha also. If so, then why the immediate descendant of महर्षिवारी is called महर्षिवारी विश्वास: which is a Name of Parasārā, the son of Jamadagni, or why Vyāsa the son of Parāsāra is called परागाः? These are exceptions formed by गृह ग्राह्यार्थ: i.e. by superimposing of Gotra-form on these. Their proper apatya forms are by वृक्ष (IV. 1. 114) i.e. गार्गर्गः and परागाः.

106. The affix गुड़ comes, in the sense of a Gotra descendant, after the words महर्षिवारी and गुड़ when the words so formed mean 'Brāhmaṇa' and 'a Kausika' respectively.

Thus गार्गर्गः = गार्गर्गः 'Brāhmaṇa.' Otherwise गार्गर्गः = 'son of Madhu.'
The word ब्रज belongs to the Gargādi class, so it would have taken यान by the last सूत्र also. The present सूत्र declares a restriction, viz. ब्रज takes यान only when कौशिक is denoted. Its being read in the Gargādi class serves another purpose: as it belongs to the sub-class लेखिनि, the rule IV. 1. 18 becomes applicable to it; so that its feminine is formed by यान. Thus ब्रजयानि. In fact, it would have been better, if in the body of the Gāṇapātha, instead of writing ब्रज alone, there was ब्रज कौशिके. It would have saved the repetition of it in the present सूत्र.

कपियोधास्राणि || 107 || पदानि || कपिः, बोधादि, आच्छिरसे इति।

107. The affix 'यान' comes in the sense of a Gotra descendant, after the words कपिः and गोचर, when the special descendants of the family of Angiras are meant.

Thus कपि + ब्रज = यानि 'the grand-son or a still lower descendant of 'Kapi' of the family of Angiras.' So also यानि।

Why do we say of the family of Angiras? Observe कपिः (IV. 1. 122) 'the gotra-descendant of Kapi' so also कपिः formed by ब्रज because it is a Non-Rishi word or because it belongs to Bāhvādi (IV. 1. 96) class.

The word कपि occurs in Gargādi class. The present सूत्र declares a restriction i.e. the 'यान' is to be applied only when Angirasa descendant is meant. It is included in the Gargādi class also for the purpose of applying IV. 1. 18. Thus कपिनि 'grand-daughter or a still lower descendant of Kapi.'

घन्धार || 108 || पदानि || घन्धारः, च, (गोचरे, याने) इति।

108. The affix 'घन्ध' comes in the sense of a Gotra descendant, after the word 'घन्धार,' when meaning a descendant of Angirasa.

Thus घन्धार = गांगिरसय, otherwise घन्धार।

The word घन्ध occurs both in the Gargādi class (IV. 1. 105) and in the Śivādi class (IV. 1. 112). It would have taken both affixes ब्रज and यान. The present सूत्र declares that when it means an Angirasa, then घन्ध will not take यान of the ब्रजयानि class: and when it does not mean Angirasa, then it takes both these affixes e.g. घन्धार: and घन्धार: any descendant of Vātanga.
109. The affix 'वार्स' is luk-elled in the feminine after the word 'वत्तव्र' when meaning a female descendant of Angirasa.

Thus from बलवार्स: we get बलवार्स in the masculine. In the feminine the वार्स is elided by luk, and we have बलवार्स + वर्जी (IV. 1. 73) = वर्जी "a female descendant of Vataṇḍa of the clan Angirasa." Why do we say "of Angirasa?" Observe बलवार्सवनी formed with 'श्पा' under लोहितादि rule (V. 1 18). When वर्जी takes वर्जी under शिवड class, its feminine is वर्जी applaud though the word is formed with वर्जी yet in the feminine, there is not श्वस substitution (IV. 1. 78), because Vataṇḍa is a Rishi-Name.

110. The affix 'प्रश्न' comes, in the sense of a Gotra descendant, after the words बन्ध &c.

The anuvṛtti of Angirasa does not extend to this aphorism. Thus बन्ध+बन्ध = बन्ध+बन्ध (VII. 1. 2) = बन्धवान (VII. 2. 117) 'the grandson or a still lower descendant of Aśva'. Similarly छायवान: There are some words in this class which already have taken a patronymic affix, e. g. बाहेर, वैमेर, and बाहीनुम. After these words the affix हुस्म of course has the force of a Yuvan affix. The word बाहेर is formed by बाहक + बाहु (IV. 1. 122), वैमेर = वैविप (a Rajarshi)-1-मुन्ड (IV. 1. 171), and बाहीनुम = बाहीनुम+बाहु (IV. 1. 105). The word बाहेर takes फान only when it denotes an Atreya, as बाहावान; otherwise बाहिक with बाहु or बाहु with बाहम. The word बाहेर takes 'फान' only when the offspring of a male is to be denoted, as बाहावान = बाहयवान but बाहावान बाहस = बाहळा with बाहु. The word बाहेर takes 'फान' when denoting a Bharadvāja, as बाहेवान; otherwise it will take the affix हुस्म, which will be elided by II. 4. 28, leaving the form बाहमाण.

The words बाहावान बाहेवान of the above list mean that when a person born in Atri Gotra is adopted by a person belonging to Bharadvāja Gotra, then the affix is to be added, he of course is an Atreya but gets a new Gotra of Bharadvāja. Thus बाहावान, otherwise the form will be बाहमाण: with बाहम of IV. 1. 104.
The suffix ‘कुर्य’ comes in the sense of a Gotra descendant, after the word मणि, when the meaning is a Traigarta.

Thus मणि-मणि- ; otherwise मणि- (IV. 1. 95).

The suffix ‘कुर्य’ comes in the sense of a descendant, after the words शिव &c.

The anuvratti of the word मणि (IV. 1. 98) does not extend to this sūtra. The affixes taught hereafter are generic patronymic affixes. The affix ब्राह्मण debars श्रवण &c, Thus ब्राह्मण-ब्राह्मण- ‘a descendant of Śiva’. Similarly श्रवण:

The word सतर्क ‘a carpenter’ occurs in this class; being a common noun denoting an artisan, it would have taken the affix श्रवण by IV. 1, 153; the present sūtra prevents that. It does not, however, prevent the application of श्रवण ordained by IV. 1, 152. Thus सतर्क-श्रवण-सतर्क- II सतर्क-सतार्क- II. The श्रवण is elided by VI. 4, 134. The word मणि occurs in this class, as well as in Subhrādi class IV, 1, 123 and Tikādi (IV. 1, 154). There are thus three forms of this word:—गण: मणि-मणि- and मणि- II. The word विवाह occurs in this class as well as in Kuhfjādi class (IV. 1. 98) It has thus two forms: विवाह and विवाह-विवाह: with chphafi.

The affix श्रवण will come after a word consisting of two syllables, when it is the name of a river: the affix श्रवण (IV. 1, 121) would have debarred the सतार्क श्रवण of (IV. 1, 113) in case of patronyms formed from river names. However, it is not so, because of this prohibition. The Patronymic from the river name श्रवण would be formed by श्रवण (IV. 1, 113), as प्रेम: but this is replaced by प्रेम: II.

1 विवाह 2 गण 3 गुरु 4 विवाह 5 श्रवण 6 मणि 7 श्रवণ 8 सुनर 9 कक्कुट (कक्कुट) 10 ब्राह्मण 11 ब्राह्मण 12 भूमि 13 भूमि 14 मणि 15 कक्कुट 16 कक्कुट 17 कक्कुट 18 कक्कुट 19 कक्कुट 20 श्रवण 21 श्रवण (कक्कुट) 22 श्रवण 23 श्रवण 24 हप्नक्य 25 हप्नक्य 26 हप्नक्य 27 परित
113. The affix भज comes, in the sense of a descendant, after words which are the names of rivers, or women, when such words are not Vriddham words; and when they are used as names and not as adjectives.

The word Vriddham in the sūtra, does not mean the technical Patronymic of that name as defined in other Grammars and used in Sūtras like IV. i. 166, but means the Vriddham as defined in this Grammar i. e. a word whose first syllable is a Vṛddhi letter (I. i. 73). The word भजज: shows the orthography of the word to which the affix is to be added. The word भजज: declares the meaning of that word and both attributes refer to one and the same base, i. e. orthographically the base should have a Vṛddhi letter in the first syllable, and etymologically it should denote a man or a river. The word भजज: applies both to the base and the affix.


Why do we say ‘when not a Vṛddha word?’ Observe भाजनम: भजज: ‘power of the mind;’ भजज: ‘also a base: formed by भज (IV. i. 120). Why do we say being names of rivers or women.’ Observe भजज: and भजज: Why do we say “when it is a name?” Observe भाजनम: भजज: ‘the son of a beautiful woman.’

भज (IV. i. 120) is the general affix by which patronymics are formed from feminine bases. The present sūtra is an exception to that.
114. The affix अधु comes, in the sense of a descendant, after a Nominal-stem denoting the name of a Rishi, or the name of a person of the family of Andhaka, Vrishni, and Kuru.

This debars the affix पृच्छ. The Rishis are like Vasishṭha, Viśvamitra &c. Thus पारिक्ष, वेदांति: So also भारतका: पर्यया: being persons belonging to the family of Andhaka; and चारुतिर्म, भारतका: being persons belonging to the family of Vrishni, and चिक्षा: पारिक्ष: being persons belonging to the family of Kuru.

The word भारि is the name of a Rishi, in forming its Patronymic, the present सूत्र enjoins ब्रह्म; but IV. 1. 122 enjoins द्रव्य; thus there being a conflict, we apply the maxim of interpretation contained in I. 4. 2. So that the Patronymic of भारि will be formed not by अधु but by द्रव्य. Thus भारि: Similarly अधु the person of Andhaka family, forms its patronymic वैदिकद: IV. 1. 152 by द्रव्य; and not by अधु: so also वैष्यक्षेत्र: ‘son of Vaishvakseen’ a person of Vrishni, family; so also वैदिकद: ‘son of Bhimasena’ a person of Kuru family.

Note.—The words or sabdas are eternal; how is it then that rules applying to them should be made dependant upon their occurring in particular families or not, when families themselves are non-eternal? In other word, how a rule affecting a permanent object is conditioned by an impermanent adjunct? To this, some reply that Pāṇini has by mere coincidence (and not as cause and effect) classified certain definite number of words as belonging to certain families, and then the rule made applicable to them. Moreover a permanent object is sometimes designated by an impermanent object: as the permanent time is designated by the name of Saka. Others say that the families of Andhaka &c., are also permanent, and the words ‘Nakula’-‘Shadeva’ &c., found therein, are, of course, permanent.

115. The affix अधु comes in the sense of a descendant, after the word मात्र when it is preceded by a Numeral, or by the words थ्रष्ठ्छ or भारि; and the letter उ is substituted for the final उ of मात्र.

Thus from विनायक we have रेतासे: “son of two mothers i.e. son of one and adopted by another.” विनायक + उत्तर्यते+रेतासे+भ + भ + रेतासे+उ + भ (I. 1. 51.) Similarly दानयानुसे, साविक्षे: and भारतासे.

This sūtra is made in order to teach the substitution of short उ for the
113. The affix अध comes, in the sense of a descendant, after words which are the names of rivers, or women, when such words are not Vriddham words; and when they are used as names and not as adjectives.

The word Vriddham in the sūtra, does not mean the technical Patronymic of that name as defined in other Grammars and used in Sūtras like IV. i. 166, but means the Vriddham as defined in this Grammar i. e. a word whose first syllable is a Vṛiddhi letter (I. i. 73). The word वृद्धाः shows the orthography of the word to which the affix is to be added. The word वृद्धाः declares the meaning of that word and both attributes refer to one and the same base, i.e. orthographically the base should have a Vṛiddhi letter in the first syllable, and etymologically it should denote a man or a river. The word तन्नामिकाः applies both to the base and the affix.

Thus यमुना — यमुन: 'a son of the Yamuna.' श्रीवत्स: 'son of the Irāvati.' श्रीवत्सस्वते 'son of the Vītastā.' मार्ग: 'son of the Narmaddā.' These are all names of rivers. Similarly श्री 'son of Śikṣitā' श्रीविल: 'son of the Vālantā .

Why do we say 'when not a Vṛiddha word?' Observe वस्त्रादानादाना अवर्ग: = पाबनादाना; so also वशसिदान: formed by श्री (IV. 1. 120). Why do we say being 'names of rivers or women.' Observe श्रीपानवः and श्रीपानवः Why do we say “when it is a name?” Observe श्रीपानवः अवर्ग: = श्रीपानवः 'the son of a beautiful woman.'

श्री (IV. 1. 120) is the general affix by which patronymics are formed from feminine bases. The present sūtra is an exception to that.
114. The affix अन्त्र comes, in the sense of a descendant, after a Nominal-stem denoting the name of a Rishi, or the name of a person of the family of Andhaka, Vrishni, and Kuru.

This debars the affix रूप. The Rishis are like Vasishṭha, Viśvamitra &c. Thus बातोल, प्रताप&c. So also बातुलक, रामजन being persons belonging to the family of Andhaka; and बातुलक, बातुलक being persons belonging to the family of Vrishni, and बातुलक, बातुलक being persons belonging to the family of Kuru.

The word बात is the name of a Rishi, in forming its Patronymic, the present sūtra enjoins अन्त्र; but IV. 1. 122 enjoins रूप; thus there being a conflict, we apply the maxim of interpretation contained in I. 4. 2. So that the Patronymic of बात will be formed not by अन्त्र but by रूप. Thus बातेन्द्र Similarly बात्कल a person of Andhaka family, forms its patronymic बात्कल: IV. 1. 152 by रूप; and not by अन्त्र, so also बात्कलेन्द्र 'son of Vaishvakarna' a person of Vrishni, family; so also बात्कलेन्द्र 'son of Bhimasena' a person of Kuru family.

Note.—The words or sabdas are eternal; how is it then that rules applying to them should be made dependant upon their occurring in particular families or not, when families themselves are non-eternal? In other word, how a rule affecting a permanent object is conditioned by an impermanent adjunct? To this, some reply that Pāṇini has by mere coincidence (and not as cause and effect) classified certain definite number of words as belonging to certain families, and then the rule made applicable to them. Moreover a permanent object is sometimes designated by an impermanent object: as the permanent time is designated by the name of Saka. Others say that the families of Andhaka &c., are also permanent, and the words 'Nakula' 'Shadheva' &c., found therein are, of course, permanent.

115. The affix अन्त्र comes in the sense of a descendant, after the word मात्र when it is preceded by a Numeral, or by the words सम् or सदन; and the letter र is substituted for the final त्र of मात्र.

Thus from हिमाल we have हिमालु: "son of two mothers i.e. son of one and adopted by another." हिमाल + अन्त्र = हिमालु + र = हिमालु + र + म (I. 1. 51.) Similarly पत्मालु, समालु, and अग्नालु.

This sūtra is made in order to teach the substitution of short र for the
for the word मात्र would have taken the affix वा by the general rule IV. 1. 83. The sūtra contains the word पद्नेव in the feminine gender, showing by implication that the rule applies where the word मात्र denotes female. Thus दत्तेश्वरि = दत्तात्रि ‘he who measures together’. Its patronymic will be दत्तात्रिय: ‘son of a fellow-measurer’; because here the word मात्र does not mean ‘mother’, but a ‘measure’. Nor the word ज्वानात्रि ‘barley measurer’ will be affected by this rule. Why do we say “when preceded by a Numeral &c.” Observe दत्तात्रि: ‘son of Sumātri’. The word दत्तात्रिय: is formed by IV. 1. 123 as belonging to Subhrādī class.

116. The affix याय comes in the sense of a descendant, after the word कन्या, and when this affix is added, कन्याय is the substitute of ‘Kanyā’.

Thus कन्याय मात्र्यि = कन्याय ‘the son of a virgin’ viz Karpa or Vyasa.
This debars the याय of IV. 1. 121. The word कन्या means a virgin, the son of a virgin is produced by immaculate conception.

117. The affix याय comes after the words विकर्ण, याय, खंगलाः, चलात्मक, रस्मिः, रस्मक, कण्या, कण्या, वास्त्विक, &c.

When विकर्ण, याय, खंगलाः, चलात्मक, रस्मिः, &c. are used in the sense of descendant of the family of Vatsa, Bharadvaja and Atri respectively.

Thus रचितय = राक्षस; otherwise रचितय; याय = नाद्रय, otherwise याय; चलात्मक = चलात्मक; otherwise चलात्मक.

In some texts the word चलात्मक is used and not चलात्मक. The former being a feminine word, its patronymic will be चलात्मक, by IV. 1. 120 when it does not mean a descendant of चलात्मक.

118. The affix याय comes optionally after the word पीला in denoting a descendant.

The word पीला being the name of a female would have taken याय by
IV. 1. 113; but this ब्रह्म would have been prohibited by IV. 1. 121 as it is a
dissyllabic feminine word. Hence the necessity of the present sūtra. Thus
वेष; or वेषिेक 'son of Pīllā.'

119. The affix द्रहूḥ comes optionally in the sense of a descendant after the word मण्डूक as well as the affix अभृ.

Thus we get three forms, मण्डूक + द्रहूḥ = मण्डूकद्रहूḥ; मण्डूक + अभृ = मण्डूकअभृ; मण्डूक + अभृ + द्रहूḥ = मण्डूकअभृद्रहूḥ.

120. Words ending in the feminine affixes take the affix द्रहूḥ in forming their Patronymic.

The word अभृ in the aphorism means 'words ending in the feminine affixes द्रहूḥ &c.' That is, words ending in long भ and भ of the feminine. Thus मण्डूक + द्रहूḥ = मण्डूकद्रहूḥ (IV. 1. 2). So also गा:पुत्र 'Son of Vinatā or Suparśū.' But द्रहूḥ and श्रवण formed by भृ meaning sons of द्रहाकिर and श्रवण, for though these words are feminine, they do not end in feminine affixes.

Vṛtt.:—The affix द्रहूḥ comes after तत्त्व when meaning द्रहूḥ. Thus द्रावक: = द्रहूḥ 'bull.' Here ‘घक' has not the patronymic force. The patronymic will be द्रावक: 'the son of a mare.'

Vṛtt.:—The feminine words कुञ्ज्य and कौकिक take the affix अभृ in forming the patronymic. Thus कौकिक: 'the son of a curlew.' कौकिक: 'the son of a cuckoo.'

121. The affix 'द्रहूḥ' comes in the sense of a descendant, after a word ending in a feminine affix and consisting of two vowels.

Thus द्राह्म भृस्वे: = हस्तेक 'son of Dattā', गोविये: = 'son of Gopī'. This debar the अभृ of IV. 1. 113.

Why do we say 'having two vowels?' Observe शब्रुह: 'son of कुञ्ज्य,' which is a trisyllabic word, and not disyllabic.
122. The affix 'हृ' comes, in the sense of a descendant, after a disyllabic Nominal-stem ending in short र, but not, however, after a word ending in the patronymic affix दण्डः.

The anuvṛtti of 'स्त्री' does not extend to this aphorism. The force of the word र in the sutra is to draw the anuvṛtti of the word दण्डः of the last sutra. Thus अवेशः: 'the son of Atri'. नेत्रेषु: 'the son of नेत्रेषु'.

Why do we say "after a word ending in short र"? Observe साक्षः: "son of रस"! Here रस though a disyllabic word, yet ends in र.

Why do we say 'not ending in the patronymic affix दण्डः'? Observe न्यायः: 'son of न्यायः'! Here though न्यायः is a disyllabic word ending in short र, it does not take the affix दण्डः for र here is the affix दण्डः (IV. 1. 95); so also व्यासः: Why do we say 'having two vowels'? Observe ग्लावः: "son of ग्लावः.'

123. The affix 'हृ' comes in the sense of a descendant after the stems दण्डः.

This debars दण्डः and other affixes. The word र in the sutra shows that some words not occurring in the list of दण्डः may take the दण्डः, as it is an भाष्यभाष्यादेशः. For though the words मणि, संवर्त्ति are not in the list, we find still forms like मणिकी, संवर्त्तिकीं दण्डः प्रक्षयः मणिकी.

Thus सुभ्रा: दण्डः; दण्डः: दण्डः दण्डः.

1 दण्डः, 2 विद्युत्त (विद्युत्त), 3 दण्डः, 4 दण्डः, 5 शतकाशः, 6 शतकाशः, 7 नेत्रेषु, (नेत्रेषु), 8 नेत्रेषु, (नेत्रेषु), 9 नेत्रेषु, (नेत्रेषु), 10 नेत्रेषु, (नेत्रेषु), 11 नेत्रेषु, (नेत्रेषु), 12 नेत्रेषु, (नेत्रेषु), 13 नेत्रेषु, (नेत्रेषु), 14 नेत्रेषु, (नेत्रेषु), 15 नेत्रेषु, (नेत्रेषु), 16 नेत्रेषु, (नेत्रेषु), 17 नेत्रेषु, (नेत्रेषु), 18 नेत्रेषु, (नेत्रेषु), 19 दण्डः, 20 दण्डः, 21 दण्डः, 22 दण्डः, 23 दण्डः, 24 दण्डः, (दण्डः)
124. The affix देल्हः comes after the words 'Vikarna' and 'Kushita', when they mean the descendants of Kāsya. Thus वैकर्णः and कृषितेश्वरः = कार्यसः; otherwise we have वैकर्णः and कृषितेश्वरः. The formation is implied by IV. 1. 95.

युतं युतः च ॥ १२५ ॥ पद्यानि॥ सुभः, भुः, च (द्रुः)

ृषिः॥ सुभमास्यस्यस्य प्रत्येकस्य भवति, तत्स्यायेके र गुणाणाः।

125. The affix 'देल्हः' comes in the sense of a descendant, after the word श्रवः and the augment दुः is added when this affix is to be applied.

Thus श्रवः + दुः + श्रवः + दुः (I. 1. 46) = श्रवः + दुः = श्रवितम् (VII. 1. 2)

कत्याप्राप्तिमिनिः॥ १२६ ॥ पद्यानि। कत्याप्राप्तिसाधितान्। इत्येकः॥

ृषिः॥ कत्याप्राप्तिगतवर्गाः द्रवमास्यस्य प्रत्येकस्य भवति, तत्स्यायेके र इत्येकः॥

126. The affix 'देल्हः' comes in the sense of a descendant, after the words कत्याप्राप्ति &c. and the substitute इत्येकः takes the place of the final of these words before this affix.

In the case of those words in this list which end in a feminine affix, the present सूत्रa teaches merely the substitution of देल्हः, for they would have taken the affix दुः by IV. 1. 120. But in the case of other words, the सूत्र teaches both the substitution of दुः and the addition of दुः.

Thus कर्मणी + दुः = कर्मणिमिनिः। इत्येकः। 'son of Kalyāṇa.' श्रवः +

दुः = गुणाग्रहः + दुः = गुणाग्रहिनिः॥ Similarly कर्मणिमिनिः। In these last two words, there is विद्ध के of both the initial vowel े and the second vowel a of म. This is done by the special rule VII. 3. 19.

1 कर्मणी, 2 मुग्ना, 3 मुग्ना, 4 ममकी, 5 ममकी, 6 ममके (ममके) 7 जराली, 8 जराली, 9 जराली, 10 जराली, 11 जराली, 12 जराली॥

कुलसपा वा ॥ १२७ ॥ पद्यानि। कुलसपा, वा (द्रुः)

ृषिः॥ कुलसपायामेवप्रत्येकस्य भवति, तत्स्यायेके र या इत्येकः॥ आत्मायाय: प्रवन्ध: द्रुः इत्येकः॥

127. The affix 'दुः' comes in the sense of a descendant, after the word कुलसपा, and एकः is optionally the substitute of the final before this affix.

The word कुलसपा means literally one who wanders (व्यास्तिः) from one family (द्रुः) to another, i.e. an unchaste woman. This सूत्र is made to teach substitution only, for एकः would have taken दुः by the general rule IV. 1. 120. Thus कुलसपा + दुः = कुलसपादुः + दुः = कुलसपादुः। or कुलसपादुः। 'son of an unchaste woman.' This word कुलसपा being a word denoting contempt, will take also the affix दुः by IV. 1. 131. Thus कुलसपादुः॥
128. The word वर्दक takes the affix दरेक in forming the patronymic.

Thus वर्दक means ‘son of Chaṭaka’.

Vṛd.:—So also after the masculine word वर्धक Thus वर्दक means ‘son of Chaṭaka’.

Vṛd.:—In forming a descendant denoting a female, there is elision of the affix. Thus the female descendant of वर्दक will be वर्धक, the द being added as belonging to Ajāḍi class IV. 1. 4.

गोधायान द्रुष॥१२९॥ पदानि गोधायान, द्रुष॥

129. The affix ‘द्रुष’ comes in the sense of a descendant after the word गोधाया.

Thus गोधा + द्रुष = गोधाया. Of the affix ‘ह्रक’, the letter ध is replaced by द्र (VII. 1. 2), ध causes Vṛddhi (VII. 2. 118) and makes the udāttā accent fall on the final (IV. 1. 165). Thus the real affix is द्र, but the ध is elided by VI. 1. 66 and so the affix that is actually added is द्र.

This word गोधाया occurs in the Subhrādi class IV. 1. 123, also, thus it takes the affix ‘हक’ as well. Thus गोधाया.

आप्रेतियांम द्रुष॥१६॥ पदानि आरक, दृष्टियांम (गोधायांम)॥

130. The affix ‘आरक’, comes in the sense of a descendant after the word ‘गोधाया,’ according to the opinion of Northern Grammarians.

Thus गोधाया. It might be objected that the आरक contains the letter आ unnecessarily, for आ would have served the purpose as well, because गोधाया ends in long आ already. The objection is valid in the case of गोधाया, but the very fact that Pāṇini uses this affix आरक, shows by implication, that there are other words also which take this affix, and in whose case the affix आ would not suffice. Thus the words ज्र and ज्ञ also take this affix, as जारक, प्रारक. The mention of the name of Northern Grammarians is for the sake of showing respect only.

धुद्रास्यां या॥१३२॥ पदानि धुद्रास्यां, या (द्रुष).
The affix ‘हुक’ comes optionally, in the sense of a descendant, after the feminine words denoting mean objects.

The anuvritti of हुक is to be read in this sūtra, and not of माहुक, though the latter immediately precedes it. The word मुहा means those who are defective or wanting in any bodily limb or organ, or who are low in social status and religious principles. This sūtra debars हुक which would come in the other alternative. Thus कालिक ‘the son of an one eyed woman’, or कालिक, शत्र or शहस ‘son of a female slave’.

132. The affix ‘छन’ comes in the sense of a descendant, after the word ‘छतु-प्रत्य’.

This debars छः. Thus छतुच्छन + छन = छतुन्ध्वनीक: ‘the son of the father’s sister’. The छ of the affix is replaced by छः.

133. The final vowel of ‘छतु-प्रत्य’ is elided when the affix ‘हुक’, in the sense of a descendant, is added.

Thus छतुच्छन + हुक = छतुहुकस: This sūtra indicates by jñāpaka that the word छतुच्छन takes the affix ‘‘हाक’ also.

134. So also, after the word ‘छतुप्रत्य’ the affix ‘छन’ is added, and the final is elided when ‘हुक’ follows, in forming patronymics.

The Sūtras IV. 1. 132, 133 above apply to माहुस also. As माहुस: or माहुस: ‘the son of a mother’s sister’.

135. The affix ‘हत’ comes in the sense of a descendant, after the bases denoting quadrupeds.

This debars छः &c. Thus कपळस + हुक = कपळहुकस: (IV. 4. 147, the छ being elided before हुक). So also दैत्योः and जाम्ब: from दैत्यन्धु and जाम्बः.
136. The affix 'देव' comes, in the sense of a descendant, after the words 'महादेव' &c.

This debars भृगु and श्रम &c. Thus गार्भेदः भार्तेदः. The word महादेव when it means 'a cow' will of course get the affix देव by the last Sūtra. The present सूत्र applies when it does not mean a four-footed animal, but means 'a woman who has one child only'.

1 गृहि, 2 गृहि, 3 वसि, 4 दसि, 5 दसि, 6 दसि, 7 महाचरि, 8 निसु।

137. The affix यशः comes in the sense of the descendant, after the words 'राज्य' and 'आयुर्वा'.

This debars भृगु and श्रम respectively. Thus राज्यर्काचार्यां (IV. 4. 168) 'a person of Kshatriya class'. This is the special meaning of the word; it does not mean 'the son of a Rāja.' The word राजा will mean 'the son of a King.' So also भ्रमर्क: 'son of the father-in-law.'

138. The affix 'भाव' comes, in the sense of a descendant, after the word 'Kshattira'.

Thus भाविः 'a Kshatriya.' This is also a class name. The son of भान will be भावी. The affix प here should not be confounded with the technical प which means the affixes भान and भान (I. 1. 22).

139. The affix 'क्षात्र' comes, in the sense of a descendant, after the Nominal-stem 'कुला' and a compound word that ends in 'कुल.'

In the next सूत्र, it will be taught that the word कुल when not preceded by any other word, takes the affixes 'yat' and 'धारण.' That indicates by implication that the present सूत्र applies to the simple word कुल and to the words ending in कुल also. Thus कृष्णी, नानकुली, श्रीविनodbली।

अभृत्यद्वार्यतत्त्वां यद्वकृति। १४०० पदार्थोऽपूर्वधार्य, अन्तत्त्वां, यत, दफळोऽ॥
140. The affixes 'yav' and 'dakṣu' come optionally after the word 'kula,' when it is not preceded by any other word which gets the designation of pada (I. 4. 14).

The word आरूप वर्ण मानितानां kula is not the last member of a compound. Thus देव, भूतादिकः।। इसे उपयुक्त न होने पर नाम ।। इस नाम को अन्य शब्द के साथ नहीं लिखता।। इसलिए भूमि का अर्थ आदिनाम की तरह होता है।।

Thus देव, भूतादिकः।। इसे उपयुक्त न होने पर नाम ।। इस नाम को अन्य शब्द के साथ नहीं लिखता।। इसलिए भूमि का अर्थ आदिनाम की तरह होता है।।

141. The affixes 'asv' and 'kṣu' come optionally after the word 'mahākula.'

Thus महाकुल, महाकुली:।। इसका अर्थ आदिनाम की तरह होता है।।

142. The affix 'dakṣu' comes optionally, in the sense of a descendant, after the word 'dushkala.'

Thus दुष्कला:।। इसे उपयुक्त न होने पर नाम ।। इस नाम को अन्य शब्द के साथ नहीं लिखता।।

143. The affix 'chha' comes in the sense of the descendant, after the word स्वस्तु।।

This debars भवः।। इसे उपयुक्त न होने पर नाम ।। इस नाम को अन्य शब्द के साथ नहीं लिखता।।

144. The affix 'vyat' also comes, in the sense of a descendant, after the word 'vajra।।

By the force of the word न in the sutra, we get the affix न as well.
This debars सुन || Thus सुन्दर: or सुन्दरिक: ‘the brother’s son’. The सुन of सुन्दर regulates the accent, making it svarita.

145. The affix ‘vyan’ comes after the word ‘साप’ when the sense is that of ‘an enemy’.

The word साप means ‘enemy’. The sense of descendant is not connoted by this affix. The difference between साप and साप्त is in accent (VI. 1. 185 and VI. 1. 197). Thus गाम्या शाप्तेयम् “by the sinful enemy”. गाम्या: कष्ठकः “the enemy is a thorn”.

146. The affix ‘रुप्तः’ comes, in the sense of a descendant, after the words रेवती &c.

This of course debars रुप्त: &c. Thus रेवती+रुप्त: रेवतिरूप्तः ‘the son of Revati’. So also मार्गारिकः (VII. 3. 50)

1 रेवती, 2 मार्गारिक, 3 मोरिक, 4 दराप्राय, 5 रूक्षरूक्ष, 6 रूक्षरूक्ष, 7 रूक्षरूक्ष, 8 कर्मयास, 9 श्वास, 10 कर्मयास, 11 (कर्मयास) 12 श्वासाय.

गोविठाया: कुस्तने ज ज || १५६ || पदार्थ || गोविठाया: कुस्तने, ज, ज (उक्त) ||

147. And when contempt is to be expressed, the affix ज comes, in the sense of a descendant, after a feminine word denoting a Gotra-descendant.

By the force of the word ज in the सूत्रa we get the affix ज also. When one’s father is not known, and he is called by a name derived from his mother, it casts a slur upon his legitimacy; hence such an epithet is a कुल or a defamatory or contemptuous epithet. Thus गाम्या is a female gotra-descendant. Her son will be called गाम्या, as गाम्या: जाल्न: || So also मार्गारिकः || Similarly the son of मुदुङ्काबनी will be मोरिकाबन्त: and मोरिकाबन्त: ||

This affix being added to a Gotra word has the force of a Yuvan affix.

Why do we say ‘a Gotra descendant’. Observe वार्यिको जाल्न: (formed by जाल्न IV. 1. 120). Why do we say ‘female descendant’? Observe भोक्षिक्यो जाल्न: || Why do we say ‘when contempt is meant’? Observe गाम्या मार्गारिक: which is to be explained as गाम्या अस्त: जुमाय: जुमा: भावित: मायामार्गारिकस्य: मया: ईश्वर्णि नास्ति कुलाय.
148. When contempt is to be expressed, the affix 'ठक' is diversely added in the sense of a descendant after a Vriddha word denoting Sauvira Gotras.

Thus भागविनिक: 'the son of Bhagaviti'. So also तांत्रिकिनिक: formed from तुषारित्व + ग्रुण (IV. i. 83) तांत्रिकिनिक:, and then adding ठक. In the alternative we have the affix ठक (IV. i. 101) as भागविनायक, so also तांत्रिकिनिक:. The word अक्षर्य belongs to Subhrādi class IV. i. 123: and forms भागविनायक: his son will be भागविनायक: or अक्षर्य: Of course, when contempt is not expressed, we have भागविनायक: only.

The operation of this sutra is, in fact, confined to the three words भागविनिक, तांत्रिकिनिक, and अक्षर्य as given in the kārikā.

Q. What is the necessity of using the word 'Vṛddha' in the sutra, for the anuvṛtti of the word 'gotra' is understood in the sutra, and a Sauvira class Nominal-stem formed with a Gotra affix will necessarily have a Vṛddhi letter in its first syllable? The word Vṛddha is employed in the sutra to stop the anuvṛtti of निमित्त:; for had 'Vṛddha' not been used, then with the anuvṛtti of निमित्त: from the last sutra, there would have come the anuvṛtti of निमित्त: also, but by using 'Vṛddha' the anuvṛtti of 'Gotra' only is taken, and not that of 'stṛyāḥ'.

Why do we say 'of the Sauviras'? Observe भागविनायक: Why do we say 'in denoting contempt'? Observe भागविनायक: भागविनायक: Why do we say 'differently'? The word ठक indicates the anomalous nature of these four sūtras IV. i. 147 to 150. Thus the first of these viz IV. i. 147 only denotes contempt, the last of these viz IV. i. 150, denotes 'Sauvira' only and not contempt; whilst the middle two namely IV. i. 148 and 189 denote both 'contempt' and 'Sauvira'.

189. When contempt is to be expressed, the affix ठ (as well as the affix ठक) comes in the sense of a des-
cendant, after a Nominal-stem ending in the affix क्षेत्र and
denoting a Sauvira Gotra.

Thus the son of वनस्पति will be वापण्डलयिन: formed by the affix क्षेत्र (IV. 1.
154) as this word belongs to Tikādi class. The son of यामुनायनी will be,
either यामुनायनी or यामुनायनी।

But when contempt is not to be expressed, the son of यामुनायनी will
be यामुनायनी। Thus यामुनायनी + यु + यामुनायनी + ā (II. 4. 58) = यामुनायनी।

So also when persons of Suvira country are not meant, यु is not added.
Thus वापण्डलयिन:।

The यु of the sūtra refers to क्षेत्र and not to क्षेत्र, for a stem formed by
क्षेत्र will not have a Vṛddhi letter in the first syllable and will not be called
'Vṛddham'; and the anuvṛtti of this word is understood in the sūtra.

According to the Kārikā, three क्षेत्र stems, all belonging to Tikādi
class, are only governed by this sūtra viz वनस्पति, यामुनायनी and यामुनायनी। The son of
वनस्पति is Vārshyāyagī.

फाप्नाध्यात्मकतात्मकाप्न। धर्मव: १५० || पदार्थ || फाप्नाध्यात्मक-मित्तात्मक-वर्ग
वविोऽ (सौराष्ट्र) ||

वृः। फाप्नाध्यात्मक-मित्तात्मकाप्न। धर्मवविोऽ सौराष्ट्रवविोऽ धर्मवविोऽ प्रवविोऽ मयः।

150. The affixes यु and क्षेत्र come, in the sense of a
descendant of a person belonging to Suvira country, after
the words Phāntāhiriti and Mimata.

This debars वनस्पति। By the rule of composition in II. 2. 34, the
word विग्रम consisting of less syllables than वापण्डलयिन:, ought to have been placed
first. Its not being placed first in this sūtra indicates, that Sūtra I. 3. 10
does not apply here. So that both the affixes यु and क्षेत्र are applied to each
of these words, and not one to each respectively, Thus फाप्नाध्यात: or फाप्नाध्यात-
मित्तात्मक; मयः or मेनात्मक;।

When not denoting Sauvira Gotras, we have फाप्नाध्यात्मक; and मेनात्मक
(by यु See IV. 1. 101 and IV. 1. 99). The word विग्रम belongs to Naḍādi-
class. (IV. 1. 99).

कुरुवपिङ्गोऽ वप: १५१ || पदार्थ || कुरु-मारिः; वप: ||

वृः। कुरु द्वेष्यामसंय:। कुरु-मारिः; व्य: प्राङ्गः चाचितः।

151. The affix वप comes, in the sense of a descen-
dant after the words 'Kuru' &c.

Thus वनस्पति + यु = केररव:। So also मारिः। The word वप takes the affix
वप by IV. 1. 172, so that the form केररव. is evolved both under the present
sūtra and sūtra 172; but the difference in these two words is this. The word कौरस्य formed by the यं of IV. 1. 172, loses its affix in the plural, because यं of IV. 1. 172 is a Tadraja affix (see II 4. 62): but the word कौरस्य formed by the present sūtra retains its affix in the plural. As कौरस्य: The word कौरस्य occurs in the Tikādi class (IV. 1. 154), and it takes as such the affix विन्ध. As विन्धयायणिः.

The word यक्कार occurs in this class and it means the caste known as Rathakāra. Rathakāra is a caste a little lower than the twice-born. See Yajñavalkya Smriti, V. 95. But when the word यक्कार means a person who makes chariots, that is an artisan, it will take the affix यं not by this Sūtra, but by the succeeding sūtra.

The word कौशिकी occurs in this class. Its derivative will be कौशिकिः There will not be puṇavadbha as required by VI 3. 34 &c. For had there been puṇavadbhāva, then by यस्य तस्य, all Bha bases will become puṇavad before a taddhita affix except य.es Therefore कौशिकी = कौशिकिः + यं At this stage rule VI. 1. 144 will appear and cause the elision of व and we shall have कौशिकिः + यं कौशिकिः But this is not the form desired, hence the word कौशिकी is read with the feminine affix in the list.

The word येन takes this affix in the Vedic literature. Therefore, the form येन in the modern Sanskrit is incorrect.

The word गर्भर occurs in this class. With the exception of accent, it is treated in every other respect like a word of Kaṇvādi class, a subdivision of Gargādi (IV. 4. 105). Thus disciples of गर्भर will be formed by the affix यं (IV. 2. 111). As गर्भर + यं = गर्भर: (VI. 1. 105). The plural will be गर्भर: (II. 4. 64). The feminine gender will be गर्भरी (IV. 1. 16) or गर्भरायणी (IV. 1. 17). The Yuvan will be गर्भरायणव (IV. 1. 101). So also it will take यं when the sense of collection &c is expressed (IV. 3 127): as गर्भरायणी. But as to accent, it will not be like Kaṇvādi words, for while those words being formed by the affix यं will have udātta on the first syllable (VI. 1. 197) the accent of गर्भर will be governed by यं.

1 सुन, 2 गर्म (गर्मः), 3 महुष, 4 ग्रामार (ग्रामारः), 5 गर्भर, 6 गर्भरः, 7 गराजः शर्मित्रा, 8 कौशिक, 9 विन्ध (विन्धः), 10 कार्यस्यायणिः, 11 गर्भर (गर्भरः), 12 गर्भरः, 13 गर्भरः, 14 गर्भरः, 15 गर्भरः, 16 गर्भरः, 17 गर्भरः, 18 गर्भरः, 19 कौशिक, 20 कौशिक, 21 कौशिक (कौशिकः), 22 सुन, 23 सुन, 24 गर्भरः (यं गर्भरः), 25 गुणः, 26 गर्भरः, 27 गर्भरः, 28 कौशिक, 29 कौशिक, 30 गर्भरः, 31 गर्भरः, 32 गर्भरः, 33 गर्भरः, 34 गर्भरः, 35 गर्भरः, 36 गर्भरः, 37 गर्भरः, 38 गर्भरः, 39 गर्भरः, 40 गर्भरः, 41 गर्भरः, 42 गर्भरः, 43 गर्भरः, 44 गर्भरः, 45 गर्भरः, 46 गर्भरः, 47 गर्भरः, 48 गर्भरः (यं गर्भरः), 49 गर्भरः, 50 गर्भरः, 51 गर्भरः, 52 गर्भरः, 53 गर्भरः.
152. The affix ‘षण’ comes in the sense of a descendant, after a Nominal stem ending in ‘सन’, after the word ‘लक्षणा’, and after words denoting artisans.

The word कार्य means ‘handicrafts,’ such as weavers, barbers, potters, &c. Thus कार्येष्वा, साध्वा, साध्वा, साध्वा, कौर्येष्वा, नारिक.

153. According to the opinion of Northern Grammarians, the affix ‘षण’ comes in the sense of a descendant, after the words ending in ‘सन’, the word ‘लक्षणा’, and words expressing artisans.

Thus कार्येष्वा, हारिष्वा, नारिक; नारिक; नारिक; कौर्येष्वा; As to the word वहस्व ‘carpenter.’ See IV. 1. 112. It will have दक्ष and दक्ष, but will not take हस्व. The word पृविंद्वा, non-gotra word, will take सूत्र under IV. 1. 157 according to the Northern Grammarians, as पाणिवादन.

154. The affix ‘स्व’ comes, in the sense of a descendant, after the words तिर and &c.

Thus साध्वा, साध्वा; The word वृष occurs in this class. In taking this affix, it adds an intermediate र as शायावेष्वा; The word कौर्येष्वा occurs in this class, and denotes a Kshatriya: because it is immediately preceded by the word भौरेष्वा – दक्षेष्वा दक्षेष्वा भौरेष्वा, his son will be auraṇa with, भौरेष्वा which ends in an affix denoting a Kshatriya (IV. 1. 168). But the word कौर्येष्वा formed by the affix यम of IV. 1. 150 will take the affix रस्व and not सूत्र of this Sūtra. See II. 4. 58 and 68.
155. The affix किम् comes in the sense of a descendant after the words Kausalya, and कार्मया.

This debars हृद्. Thus कौसल्यावर्णिं and कार्मयावर्णिं. These words, however, do not mean "the son of कौसल्य or कार्मया," but they mean "the son of कौसल्य, and कार्मया," because of the following वार्तिका.

Vārti:—The words हृद्, कौसल्य, कार्मया, लाल and बुध take the augment त्रू before the affix किम्. Thus सागरदार्विः, कौसल्यावर्णिः, कार्मयावर्णिः, लालदार्विः, बुधदार्विः.

156. The affix 'phin' comes in the sense of a descendant, after a dissyllabic word ending in the affix 'अम्'.

This debars हृद्. Thus कार्मयावर्णिः 'son of कार्मया,' हृददार्विः 'son of a हृदा.'

Why do we say "which ends in the affix अम्"? Observe शास्त्रकः: 'son of दक्षि' (IV. 1, 101). Why do we say a 'dissyllabic word'? Observe भौगळिः: 'son of भौगळिः.'

Vārti:—The pronouns 'यथा & c.' optionally take the affix किम् or अम्. Thus शास्त्रकः: or लालार्विः, बुधदार्विः or वृद्ध, बुधदार्विः or लालार्विः.

उद्दीक्षा: वृद्धदार्विः इसे साधारणतः तत्समस्य किम् वर्गरी भवति. उद्दीक्षा: यस्मात् यथा शास्त्रकः इति उद्दीक्षा: वृद्धदार्विः इति.

157. According to the opinion of Northern Grammarians, after words with a व्रिड्धिः in the first syllable, when it is not a Gotra-name, the affix 'फिं' is employed in the sense of a descendant.

Thus भाराग्रामकः: 'son of भाराग्राम,' बालर्विः: 'son of बालर्विः.' नासिकार्: 'son of a barber.' This latter is formed in spite of IV. 1, 152, because rule 1. 4. 2 applies here.

Why do we say 'according to the opinion of Northern Grammarians'? Observe शास्त्रकः: Why do we say 'after a word having a व्रिड्धिः in the first syllable'? Observe शास्त्रकः: 'son of वृद्धिः.' Why do we say 'not being a Gotra-name'? Observe भौगळिः:.
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158. The augment क (Kuk) is added to the words Vākina &c. when the patronymic affix ‘phiṅ’ follows.

This wakīnakaṇvaṇaḥ, garbhaṇaḥ. This debars ēśu &c. But if the anvṛtti of sūtraṇa is read into this aphorism, then it becomes an optional rule. In that case we have in the alternative:—wakīnakaṇvaṇaḥ, garbhaṇaḥ.

1 wakīna, 2 gāṛchh (gāṛch K.) 3 kārṣaṇ (kārṣaṇ K.), 4 ṛṣaṇ, 5 ṛṣaṇ, 6 garbhaṇaḥ

P sanāti-nayottarasthāṇaḥ. 159. The augment ‘kuk’ optionally comes after a stem ending with the word pūtra, when the patronymic affix ‘phiṅ’ follows.

The anvṛtti of the words “according to the opinion of Northern Grammarians when the word has a Vṛddhi in the first syllable” must be read into this sūtra. Of course, a word ending in ē is cannot be a Gotra-word, for a Gotra word means a grandson or a still lower descendant. Hence a word ending in ē having Vṛddhi in the first syllable will take the affix फिं by IV. r. 157; the present aphorism only rules that it takes the augment kūk optionally.

Thus we have three forms:—gāṛchhaṇakaṇvaṇaḥ: or gāṛchhaṇaṇakaṇvaṇaḥ: or gāṛchhaṇaṇaḥ: So also bhāṣaṇaḥ, bhāṣāḥ, and bhāṣāḥ.

bāṣṭhāmarājasaṁsāṣṭiptam. 160. According to the opinion of Eastern Grammarians, after a stem not having a Vṛddhi vowel in the first syllable, the affix ‘phin’ is diversely employed in the sense of a descendant.

Thus kūkakāṇvaṇaḥ: or kūkakāṇvaṇaḥ: ‘son of Gluchuka’, bāṣṭhāmarājasaṁsāṣṭiptam: or bāṣṭhāmarājasaṁsāṣṭiptam: Why do we say, “not having a Vṛddhi in the first syllable”? Observe ṛṣitaḥ: The words pāṇḍavaḥ, bhūvaḥ and bhāṃtasthāṇaḥ all denote optional rules, so the employment of any one of them would have here sufficed. Why two are used in this sūtra viz. pāṇḍavaḥ and bhūvaḥ? The mention of Grammarians is made as a token of respect, and bhūvaḥ is used to express the non-uniformity of the sūtra construction. In some places this affix फिं is not at all added, as हासिः:
161. The affixes दत्र and चनत्र come after the word 'Manu', and the augment पुस्त is added when these affixes follow, provided that, the whole word so formed denotes a class name (जाति).

Thus गुरु + पुस्त + भाष्य = मानव: "a man or man-kind". So also भाष्य: formed with दत्र. These affixes here have not the force of Patronymics, hence they are not dropped in the plural, as मानव: "men". When the descendant is to be expressed, we have the affix भाष्य as गुरु + भाष्य = मानव: 'son of Manu', as in मानव: पुस्त. So also the word मानव: there पु is changed into प and denotes the descendant of Manu, with the sense of contempt as well as dullness implied.

162. A descendant, being a grandson or a still lower offspring, is called Gotra.

When an offspring, with reference to a person, is the son's son of that person or lower than that, it is called Gotra. Thus the son of 'Garga' will be मानव:, and the son or grandsons &c of मानव: with reference to Garga will be मानव:.

Similarly पुस्त:.

Why do we say 'a grandson or a still lower descendant'? The immediate descendants or the son will not be called Gotra. Thus कृत्सन: मानव:.

163. But when one in a line of descent beginning with a father (and reckoning upwards) is alive, the descendant of a grandson or still lower descendant is called Yuvan only.

The word दत्र means an uninterrupted series of family descent—or 'a line'. One who occurs in such a line, like father &c, is called दत्र:.
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a vanāya is alive, then the descendant of a grandson &c is called Yuvan. The phrase शैचरस्यूस्त्रवः in the sūtra should be construed as शैचरस्यूस्त्रकरः. शैचरस्यूस्त्रकरः. ‘He who is the descendant of a grandson &c’ In the last sūtra, however, this phrase शैचरस्यूस्त्रकरः was properly construed by putting the word शैचरस्यूस्त्रकरः in the case of apposition with शैचरस्यूस्त्रकरः meaning “a descendant being a grandson &c.” Thus the word Yuvan will be applied to a person who is at least fourth in the order of descent, from the proposites with reference to whom the derivative is made. Thus अर्जन being the head, we have अर्जन:

नारः: (son or putra)  
नारः: (Gotra)  
नार्यायम: (Yuvan) if Garga or Gargi &c be alive). The force of the word अर्जन in the sūtra is that it will be called Yuvan only, and not Gotra as well.

164. When an elder brother is alive, the younger brother gets the title of Yuvan, being the descendant of a grandson &c.

Even when a ब्रह्म: like father &c is not alive (and a brother is not vanāya), the younger brother gets the designation of yuvan, when the elder brother is alive; thus:

पारः: (dead)  
पारः: (dead)  
पारः: (dead)  
पारः:

The word ब्रह्म: is confined to ancestors like father &c, so a brother can never be a vanāya, because he is not the source from which the other brother arises. This sūtra applies to cases when Vaśya is not meant. Thus Gargyāyaṇa is the name of the younger brother with reference to the elder brother, Garga; similarly Vatsyāyana, Dākhṣayana, and Plākhāyaṇa.

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वानासिद्ध सफिक्ष्ठे स्थ्याविरसेः जीवाति II १६५ II पद्धारं II या, अन्यामित्र, स- ुपिने, स्थ्याविरसेः, जीवाति (आपरण-पौर्व प्रयुक्ति युपा) II  

The word ब्रह्म: is confined to ancestors like father &c, so a brother can never be a vanāya, because he is not the source from which the other brother arises. This sūtra applies to cases when Vaśya is not meant. Thus Gargyāyaṇa is the name of the younger brother with reference to the elder brother, Garga; similarly Vatsyāyana, Dākhṣayana, and Plākhāyaṇa.
165. The living descendant of a grandson &c is called optionally a Yuvan, when a more superior sapinda other than a brother is alive.

The sapinda relationship extends up to seven degrees. The word स्वार्थ means 'superior', and स्वार्थित is comparative and means 'more superior', that is to say, superior both by degree of descent and by age. The word शीर्ष is again read in this aphorism, though there is the anuvṛtti of शीर्ष also from IV. 1. 163. This शीर्ष of the sūtra qualifies the word descendant, the शीर्ष which is understood by context qualifies the word sapinda thus:—

Garga (dead)

Gārgi (alive)

Gārgyā (alive)

Gārgyā (dead)

Gārgyā (alive)

Gārgyā (dead)

Gārgyā { alive.

Here the uncle or the brother of a grand-father being alive, the descendant is optionally called Yuvan or Gotra.

166. The Gotra is sometimes optionally regarded as Yuvan, when respectful reference to him is intended.

The word Vṛiddha is another term for Gotra. As तत्र भवाय गर्यायणम्: or भवेय: "you honored Gargyāyana or Gargyā". This sūtra is in fact a Vārtika and not a sūtra of Pāṇini. Similarly तत्र भवाय शस्त्रयायणम्: or शस्त्रय्: तत्र भवाय, शस्त्रयायणम्: or शस्त्रयः: or शस्त्रयः: or शस्त्रयः:

Why do we say 'when respectful reference is intended'? Observe, शस्त्र and गार्यः: The definition of Vṛiddham as given by other. Grammarians is शस्त्रमनन्तराहि व्रद्धम।

युवन दक्तायणम् १६२ II पद्तित युवनः, च, दक्तायणम् (चा-युवा) II श्रुतिः व्रतमनन्तराहि श्रुतिः शास्त्रानादिते परिभाषणावर्गीयां व्यवस्थितैः। व्रद्धम् दक्तायणम् वा मन्त्रादिते। शश्त्रादि गम्यायणादि। संहारिता आदिप्रणाली दक्तायणार्थेन युवसाध्यते॥

167. The Yuvan is optionally spoken of as Gotra, when contemptuous reference to him is intended.

Thus युवनः आस्त: or गर्गियायणो आस्तः: II When contempt is not intended, the only form is गर्गियायणः: II This is also a Vārtika and not a sūtra.
168. The affix अन्त्र comes in the sense of a descendant, after a word, which while denoting a country, expresses also a tribe of Kshatriyas.

Thus सान्त्रेष्ट्रम: ‘the son of Pañchala’, so also रेष्ट्रम: and रेष्ट्रम: are Kshatriyas who live in that country. Of course, when the word is only expressive of Kshatriya, but not of the name of a country, अन्त्र will not be used but अन्त्र, the difference being in the accent. Thus श्रेष्ट्रम: ‘the son of Drūhyas’; श्रेष्ट्रम: ‘the son of Puru’. Why do we say when it expresses Kshatriyas? Observe आद्यनस्व प्रामाण्यतयथं = पार्थरी, (IV. 1. 95) ‘the son of Pañchala a Brahmana’; so also रेष्ट्रम:.

Vṛtṛ:—Let the same affix, which comes when the sense is that of the progeny, be added to a word denoting a country named after Kshatriyas, to denote the king thereof. Thus एकाण्त्रम: एका = एकान्त्रम: ‘the king of the Kshatriyas called Pañchāla or of the country of Pañchālas’. So also एकान्त्रम: ‘the king of the Kshatriyas or of the country of Videha’.

The words Pañchāla &c. originally are names of Kshatriya tribes only, secondly they have been applied to the country inhabited by those tribes, because the Taddhita affix denoting ‘the country inhabited by them,’ is slided by IV. 2. 81. Thus the same word एकान्त्रम: comes to denote the Kshatriya tribe as well as the country called Pañchāla. It will make practically little difference to consider words like Pañchāla &c. as original (not derivative) name of countries as well as of Kshatriyas. In fact, Pāṇini himself considers them in the same light in this sūtra, and does not think them to be derivative words, in spite of his own sūtra IV. 2. 81. These words when denoting a country are always in the plural, as एकान्त्रम:; in denoting the Kshatriya, they are in the singular.

169. The affix अन्त्र comes in the sense of a descendant after the words ‘Sālveya’ and ‘Gāndhāri’.

Both these are names of countries and denote also Kshatriyas as well. Therefore, by sūtra IV. 1. 171 they having a Vṛddhī in the first syllable, would have taken the affix ‘न्यान’, the present sūtra enjoins ‘अन’ instead. Thus सान्त्रेष्ट्रम: ‘the son of Sālveya, or the king of Sālveya’, गान्त्र्यम: ‘the son of Gāndhāri
or the king of Gândhāri? The vārtika under Sūtra IV. 1. 168 given above applies here also, i.e. the affix denotes also ‘the king there of’

107. The affix अन् comes, in the sense of a descendant, after dissyllabic words, and the words ‘Magadha’, ‘Kalinga’ and ‘Sūramasa’, when they are the names of countries as well as of Kshatriyas.
This debars अन्. Thus अंग:, बंग:, मगध:, कालिंग:, and हस्त: ‘the son as well as the king of Anga, Banga, Magadha, Kalinga and Suramasa.’ Similarly चैन:, चैङ: The Vārtika ‘स्वसमान’ given above applies to this also, as मधोऽ राज:, गाम्भिर्याऽ राज: &c.

171. The affix ‘व्यः’ comes in the sense of a descendant, after a word having a Vṛiddhi in the first syllable, and after a word ending in short र, and after the words ‘Kosala’ and ‘Ajāda’, when they are the names of countries and Kshatriyas.

This debars अन्. Thus, to give example of Vṛiddha words, भारतः: ‘the sons or kings of Ambaśṭha and Sauvitra’. Similarly to take words ending in short र, we have भारतः: and कृष्णः: ‘the son or kings of Avanti and Kunti’. These are words ending in short र. So also कृष्णः: and भारतः: which are neither Vṛiddhas nor end in short र.

Vārt:—The affix ‘त्रयः’ comes after the word ‘Pāṇḍu’ when it is the name of a country as well as of a Kshatriya tribe. Thus त्रयः, otherwise it will be त्रयः: See IV. 1. 74.

172. The affix व्यः comes after the word ‘Kuru’, and a word beginning with न, when these words denote a country, being the name of a Kshatriya tribe also.
This debars 'aṇ' and 'aṅ'. Thus Viśvam, Nēṣṭha, 'the son of Kuru and Nishadha'. The affix denotes 'the king there of,' also, as Viśvam, etc. How do you explain the form Nēṣṭhaṇāṁ Viṣṇu? This is an archaic or Vedic form. How then in जनपदवर्षेः बुधवार्? This is a poetical license.

173. The affix ṛṣṇ comes in the sense of a descendant, after a word which denotes any subdivision of the country of Sālva; and after the words 'Pratyagratha', 'Kalakūta', and 'Asmaka', when these are names of countries and of Kshatriya tribes.

The word वात्स is the name of a Kshatriyā woman, her son will be वात्सेव (IV. 1. 121) formed by ८ष; also वात्स formed by ८ष। The dwelling place of वात्स will be also वात्स which is the name of a country.

The sub-divisions of the country called वात्स are six, viz Udumbarā, Tilakalā, Madrañkarā, Yugasandharā, Bhulingā and Sarandāgā. The patronymic from these will be: भुवेनत्र: वात्सेव, माहेश्वर, वात्सेव: भुवेनत्र: and वात्सेव। So also the affix 'iṅ' will be added to the words 'Pratyagratha' &c. As वात्सेव, बात्सेव: and वात्सेव। The affix has the force also of 'the king there of'. As भृगुवत्र: एगा। According to Mahābhārata, the words Bhuta, Ajamijha, and Ājakanda also take this affix, as वेव, भाजनपि: and वाजकनि:।

174. These (viz the affixes कु! IV. 1. 168 &c) are called Tādrāja ('the king there of') affixes.

The affixes treated of in these six sūtras 168 to 173 are called Tādrāja. The pronoun he refers to these only and not to all the affixes treated of before S. IV. 1. 168; for they have the special designation of Gotra and Yuvan see II. 4. 62. The illustrations of these have already been given under each of the above six aaphorisms.

कु! १६७ पवा दिनम् कु! ताद्राजस खु! (ताद्राजस)।

175. पवा दिनम् कु! ताद्राजस खु! (ताद्राजस)।

Pāṇini: कु! कु! कु! प्रकाश व्यवस्था नित्त्व नित्त्व।

Pāṇini: कु! कु! कु! प्रकाश व्यवस्था नित्त्व नित्त्व।

Pāṇini: कु! कु! कु! प्रकाश व्यवस्था नित्त्व नित्त्व।
175. After the word ‘Kamboja’, there is elision by ‘luk’ of the Tadrāja affix.

Namely the affix कम्बोज which would have come after the word कम्बोज because it denotes a country as well as a Kshatriya tribe, is elided. Thus कम्बोज: ‘The king of Kamboja’.

Vārt:—It should be stated rather ‘after Kamboja and the like’, because we find the affix elided after ‘Cholā’ &c. Thus चोल: ‘the king of Cholas’. So also वस्त्र, घर्ण: ||

विनायकप्रकृतिकुतिकुष्ठ || १७६ || पदार्थ || जि, अवस्थित-कृति-कुष्ठ-प्रकृति ||

वृत्तिः: अवस्थित-कुष्ठिकर्त्सना वस्त्रस्य तद्राजस्य विनायकप्रकृतिः कुष्ठिक ||

176. In denoting a feminine name, the Tadrāja is elided after the words Avanti, Kunti and Kuru.

That is to say the affix ‘न्या’. (IV. 1. 171) after the word ‘Avanti’ and ‘Kunti’, and the affix ‘न्याण’ after the word ‘Kuru’ are elided when the word to be formed is the name of a female. Thus वस्त्रिणि: कुष्ठिणि and खुस्त्र ‘a daughter or princess of Avanti, Kunti or Kuru’, The word खुस्त्र takes खुस्त्र in the feminine by IV. 1. 66. Why do we say ‘in denoting the feminine’? Observe द्रामयन, वृत्तिः: अत्व (विनायकप्रकृतिः, खुस्त्र) ||

वृत्ति: अवस्थित-कृति-कुष्ठिकर्त्सना वस्त्रस्य विनायकप्रकृतिः कुष्ठिक ||

177. In forming the feminine of a word which ends in the masculine in the Tadrāja affix ए, the affix is luk-elided.

Thus m. श्रेष्ठम्, f. श्रेष्ठिनी; m. ग्रन्थम्, j. ग्रन्थी || The word श्रेष्ठ of the sūtra should not be construed by the rule of tadanata vidhi (I. 1. 72). If so construed it will mean “a Tadrāja affix ending in ए is elided”. There have been taught five Tadrāja affixes, namely ‘त्र (ष)’, ‘स (ष)’, ‘न्या (ष)’, ‘न्या (ष)’ and ‘in (ष)’. Of these the first four all end in ए; therefore all these four affixes should be elided in the feminine. But this is not the meaning of the author; for had it been so, there would have been no necessity of the previous sūtra; for then the present sūtra would have covered the case of ‘Avanti’, ‘Kunti’ and ‘Kuru’. But the very fact of this sūtra IV. 1. 176 indicates by खुस्त्र that the tadanata vidhi does not apply here. Therefore, the feminine of श्रेष्ठम् is श्रेष्ठिनी; of ग्रन्थिः is ग्रन्थिनी ||
178. The Tadarāja affix is not elided in the feminine, if it forms the names of the Kshatriyas of the East, or it comes after the word ‘Bharga’ &c. and ‘Yaudheya’ &c.

This sūtra debars the elision of the Tadrāja affix (required by the last sūtra). Thus यापेय, यापेत, याणी, याणी, याणी these being all Eastern people dwelling in countries east of the Saravati river. Similarly of वर्ण &c. Thus मार्गी, काली, केदरी & So also of शापेय &c. Thus शापेत, शापेशी and शापेडी &

The Tadrāja affixes taught above are five, but besides these there are others taught in the fifth Adhyāya (V. 3. 112 to 119). The word शापेय is formed by such an affix (V. 3. 177 शापेय). The present rule, therefore, indicates by implication, that the rule of elision contained in IV. 1. 177 applies not only to the Tadrāja affixes taught in this chapter, but to the Tadraja affixes taught in V. 3. 112 to 119. Thus the Tadraja affix शापेय in (V. 3. 117) added to वृष एक. is elided in the feminine: e. g. म. वांशेय f. पू. m यापूरे f यापूरी—&c.

1 भर्म, 2 कक्क (कक्क), 3 कक्क, 4 कक्क, 5 साप्त, 6 सुप्ता, 7 वक्ष (रक्ष and वक्ष). 8 कीर्त्य.
1 यापेय, 2 कीपेय, 3 यापेय, 4 यापेय (यापेय), 5 यापेय (यापेय पालेय).
6 विगले, 7 भर्म, 8 विपले, 9 वालेय.
BOOK FOURTH.

CHAPTER SECOND.

1. The affix अर्थ already ordained (IV. 1. 83) comes after the name of a colour in the sense of "colored thereby".

The verb रङ्गः - sans to change white into another color. That by which a thing is coloured is called त्वम्: 'color'. ते पुष्पिच्छ 'by which', i.e. after a word in the instrumental case in construction, being the name of a particular colour. Thus कपासवेण एवं संग्रंथि = कपासवेण 'a cloth coloured of a dull red'. So also नागिन्कर्, काप्रस्तयः.

Why do we say एवानु “after the name of a color”? Observe देवदत्तेन here the affix अर्थ will not come after the word 'Devadattena', for though it is in construction in the instrumental case, yet it is not the name of a colour.

In the sentence “कपासवेण गृहस्थयं कर्म, हारिके वृक्कार्धश्च” the words कपासवेण and हारिके are used metaphorically.

From this सूत्र up to IV. 2. 12 inclusive, the affixes are to be added to the word which is in the instrumental case in construction in a sentence (IV. 1. 82): as in the last chapter, the affixes were added to a word in the genitive case.
2. The affix ठार comes, in the sense of colored thereby, after the words लक्ष्या, रोचना, साकला, and कर्दमा, (which being names of colours, are in the instrumental case in a sentence).

This debar भ्रम. Thus लक्ष्या र्न्न (प्रतैतिः) निष्ठुर, so also र्न्निष्ठुर, श्राकारक, and कार्यक。

According to the opinion of Patanjali, the affix भ्रम also comes after एक और. Thus अकाल्य, and कार्यक. According to Mahābhāṣya the words एक और and कार्य do not occur in the sūtra, but are given in the Vārtika.

Vādit:—The affix भ्रम comes after नीत्या: as नीत्या र्न्न—नीत्या र्न्न।

Vārti:—The affix कार्य (I. 3. 8) comes after पीत्या, as पीत्या र्न्न—पीत्या र्न्न।

Vādit:—The affix भ्रम comes after इरित्या and नामधार्या, as इरित्या, and नाम-

प्रवर्तना।

नात्तेत्तुस भुत्त: नाट्य: ॥ १ ॥

पुष्करि ॥ प्यारणामयोऽवर्त्तताः प्रातास्ति। प्राताः पुष्करि प्रकृतिरसस्य स्वतेष्व स्वते।

वातो इरित्या: कार्येषु भुत्त: ॥

3. The affix भ्रम already ordained IV. 1. 83 comes after a word in the instrumental case in construction, which is the name of a lunar mansion, to signify a time connected with the asterism.

A time is said to be connected with an asterism when the moon is in conjunction with any one of such asterism. Thus गुज, तिथिः, मास &c are lunar asterisms, when the moon is in any one of these asterisms, then the affix is added to the name of such asterism in order to denote time of such conjunction. Thus गुज + भ्रम + पीत्या: (VI. 4. 149) e. g. नेतिनामि: “the night in which moon is in Pushya”. So also मायी राशि: ; शिवरा: ‘the month in which the moon is full in Pushya i. e. December’. so also मायी ‘the month Magha’ &c.

Why do we say भ्रम ‘connected with the asterism’? Observe भ्रम-प्रवर्तना इरित्या राशि: ॥ Why do we say कार ‘time’? Observe पुष्करि प्रवर्तनाः ॥

तृतीयोऽति ॥ ४ ॥ पद्नामि ॥ तृतीयोऽति ॥

प्रतिष्ठित: ॥ प्रश्नम तिथिर्तिष्ठति धर्मवचनम तृतीयोऽति निष्ठुरः ॥

4. The affix above ordained is elided by धूप, when there is no specification.

That is the affix enjoined by the preceding aphorism is elided if no specification is to be understood of a particular portion of time such as
night &c. Thus घन्य: 'to-day belongs to the asterism Pushya' meaning that to-day the moon is in conjunction with Pushya; but by 'to-day' neither the day time in particular nor the night time in particular is meant, but both alike. The time is day and night, when there is no specification of such time, whether it is day or night, then there is elision.

5. The affix above ordained is elided by pup, after the words Sravana and Asvatha, when the whole word so formed is an appellation, and there is specification of time.

Thus श्रवण्यां पाप्त: श्रवण्यो मुहूः: "the night called Sravana; the Muhùrtta called Asvatha". The affix being elided by 'lup', why should not I. 2. 51 apply here? We should say पाप्त: पाप्त: and not पाप्त: पाप्त: The reason is that श्रवण्या is an irregularly formed word, as पाप्त: himself uses it in sūtra IV. 2. 23. Why do we say 'when it is a Name or Sahjñā? Observe श्रवण्या or श्रवण्या पाप्त:.

6. The affix त्र comes after the Dvandva compound of the names of lunar mansions, when it is in the instrumental case in construction, to signify time connected with the asterism whether there be a specification or not.

Thus गणांकुलवस्वात: तिथिपुस्तिकेष्वां: II So also when there is no specification: as गणा: गणानांकुलवस्वात: गणा: गणानांकुलवस्वात: II The affix here in these two last cases is not elided, though there is no specification of time, because the present sūtra, being a subsequent sūtra, will debar IV. 2. 4 which ordains pup (I. 4. 2).

7. The affix त्र (IV. 1. 83) comes, after a word in construction in the Instrumental case, in the sense of seen—the thing seen by the one whose name is in the Instrumental case, being the Sāma Veda.

Thus कुलिता: कुलिता: सामां "the portion of the Sāma seen by (or revealed to) Krūncha." So also गणांकुलवस्वात: तिथिपुस्तिकेष्वां: II कालेखः कालेखः पदार्थश: पदार्थश: पदार्थश: II
8. The affix दक्षः comes, in the sense of Sāma-Veda seen, after the word ‘Kali’, being in the instrumental case in construction.

This debars अभ्यः. Thus कहिना पृष्ट सङ्ग = कालः || "The Sāma Veda revealed to Kali". This sūtra is really a Vārtika and not a sūtra of Pāṇinī.

Vārt.:—The affix ‘धाकः’ comes always after भोजः and कङ्गः; not merely in the sense of Sama-Veda seen. Thus भोजिना पृष्ट सङ्ग = भोजिनः ‘the Sama-Veda revealed to Agni’. भोजः भोजः = भोजवः ‘who stays in Agni’ (IV. 3. 53) भोजः दक्षः. “what has come from Agni” = भोजवः (IV. 3. 74) &c. Similarly कालः means ‘the Sama-Veda seen by Kali, he who stays in Kali, what has come from Kali &c.

Vārt.:—The affix अभ्यः is optionally treated as if it had an indicative दक्षः when the sense is that of Sama-Veda seen. Thus दक्षः दक्षः भोजः = भोजनः अभ्यः or भोजनः (the force of भोजः being to elide the भोजः portion; VI. 4. 143).

Vārt.:—The affix अभ्यः in the sense of ‘born’, is optionally treated as अभ्यः, provided that it be that अभ्यः which is being debarred by IV. 3. 11, is re-ordained by IV. 3. 16. The affix अभ्यः governs all sūtras up to IV. 4. 2 by force of IV. 1. 83; but it is debarred by दक्षः of IV. 3. 11, and is re-ordained

Vārt.:—The affix दक्षः comes, optionally, without changing the sense, after words ending in सङ्ग || Thus दक्षिनः or दक्षिणः, तारकः or तारकः, गरुदः or गरुदः.

Vārt.:—Not so when it qualifies विधा, as दक्षिणः or दक्षिणः.

Vārt.:—The affix दक्षः IV. 3. 126 has the force of "Sama-Veda seen" when it comes after a Gotra-word. This दक्षः अभ्यः or दक्षः "the Sama-Veda seen by Aupagava, or Kāpāṭava". The affix दक्षः comes after a word denoting a Gotra or Charana.

Bāmdeva दक्षः, दक्षः, दक्षः || विजयः दक्षः, दक्षः, दक्षः || दक्षः दक्षः, दक्षः, दक्षः || पदानि दक्षः, दक्षः, दक्षः || Kārikā दक्षः दक्षः, दक्षः, दक्षः ||
9. The affixes वेद and धर्म come in the sense of the Sāma-Veda seen, after the word Vāmadeva, being in the Instrumental case in construction.

This debarrs वेद. Thus भाग्येन धर्माय्याम = भाग्येन धर्माय्याम or भाग्येन धर्माय्याम. The indicator ः in 'धर्म' shows that ः has svarita accent (VI. 1. 125).

Q. What is the use of the indicator ः?

Ans. The final syllable is elided when a अनुभ भग affix is added, by VI. 4. 143.

Q. The final ः of शाख्य would have been elided without making this affix ष्टः, by the rule VI. 4. 148, then what is the use of making this affix ष्टः?

Ans. Well, the author here indicates by ष्टः, the existence of these two maxims of interpretation, viz. Paribhashas निर्माणमक्षये न नास्तिन्ययतत् "when a term void of anubandhas is employed, it does not denote that which has an anubandha attached to it". नास्तिन्ययतत् नास्तिन्ययतत् "when a term with one or more anubandhas is employed it does not denote that which, in addition to those, has another anubandha attached to it".

For had ः and धर्म been only taught instead of 'धर्म' and 'धर्म', then by rule VI. 2. 156 the final of such word, with the negative particle ः, would take utātta on the final, but that is not the case. Therefore धर्माय्याम is not finally acute, but has acute on the first syllable, taking the accent of the Indeclinable (VI. 2. 2). As मीषाभाध्यायं.

परिश्राय, र्या: ॥ १० ॥ पदार्थ ॥ परिश्राय, र्या: ॥

कृति: ॥ हेनेति तुसीयाशुवसपरिष्ठितया द्वितीयास्मात्मत्तत्वमयो भवति, दोधी परिश्राया र्या: चेत्तेः नबित ॥

10. The affix अन्न comes, after a word in the Instrumental case in construction, in the sense of 'surrounded' the thing so surrounded being 'a chariot'.

Thus वैध्य परिश्राय एव = वाह्य: "a chariot surrounded with cloth". So also खातम, परम्परा: ॥ Why do we say 'the thing so surrounded being a chariot'? Observe वैध्य परिश्राय एव = वाह्य: 'the body surrounded with cloth' the word परिश्राय means covered from all sides. The affix will not be used if the chariot is not completely surrounded. As छायेः परिश्राय एव: ॥

पाण्डुकस्यसत्तातिरि ॥ ११ ॥ पदार्थ ॥ पाण्डु-कस्यसत्तातिरि ॥

कृति: ॥ पाण्डुकस्यसत्तातिरि तुसीयाशुवसपरिष्ठितया र्या: चेत्तेः नबितस्मात्मत्तत्वो र्या: बनस्त्तत्वो बनस्त्तत्वो बनस्त्तत्वो ॥

11. The affix इन्न comes after the word पाण्डुकस्यसत्ताति, being in the third case in construction, in the sense of 'surrounded', the thing so surrounded being 'a chariot'.
This debars अछु. Thus पाण्डुक्षमरी एवं 'a carriage covered with a white woolen blanket'. The word पाण्डुक्षमरी means the housing of a royal elephant. The form पाण्डुक्षमसिद्ध would have been obtained by the affix इति of V. 2. 115, the present sūtra is made in order to debar the affix एवं.

12. The अछु comes after the words 'dvaipta' and 'vaiyāghra' being in the third case in construction, in the sense of 'surrounded', the thing so surrounded being 'a chariot'.

Thus द्रेः यान परित्यागम् एवं = ‘a car covered with a tiger's skin’. So also द्रेः. This affix अछु debars अछु, the difference between these two being in accent only.

कौमारापूर्व्यवज्ञने || कौमार-भरीवृत्तिः ||

Kārikā कौमारापूर्व्यवज्ञने कुमार्या भरीवृत्तिः।

भरीवृत्तम् द्वारा तदा: कुमार्या भरीवृत्तिः।

13. The word 'kaumāra' is irregularly formed by adding the affix एवं, when meaning 'virginity'.

Thus कौमारि माता = भरीवृत्तम् कुमाराधिकृतम्: 'the husband of a virgin', i.e. one whose wife was given to him in marriage while she was a maid (not a widow). So also कौमारि माता = कुमारि भरीवृत्तम्: परितुलस्या "a virgin wife" i.e. a wife who is taken in marriage while she was a maid (not a widow). In both these cases the word refers to the woman.

The word कौमारि is formed by adding एवं to कुमारि: Thus कुमाराधिकृत, एवं:

कौमारि माता = कौमारि माता = कौमारि माता = कौमारि माता

तंत्र-वृत्तमाचरणे: || अभिनेत्र: ||

14. The affix अछु already ordained (IV. 1. 83) comes in the sense of 'placed thereon' after words denoting vessels, when such words are in the locative case in construction.

The word तंत्र means, 'thereon' i.e. a word in the seventh case in construction. अछु means 'vessels'. अछु means 'placed', or literally the 'refuse
of dinner'. Thus शरावत्वा: = गरावत्वा: "boiled rice placed on a dish." So also मालिका: कावरी:.

Why do we say "after a word denoting vessel"? Observe गाणेवत्स: तोऽत: ‘boiled rice placed on the hand’.

The word वट, denoting 'a word in the locative case in construction', governs the six subsequent sūtras upto IV. 2. 20 inclusive.

स्वपिन्दिलाङ्क्यारित्वेपि मूले || १५ || पदानि || स्वपिन्दिक्य-रायितारित-मूले ||

मूल: || स्वपिन्दिक्यशासर्यापर्याः पृथकतः पाठार्यातिः प्रकारात्तिः प्रकारात, सत्यानं चतुर्वतं मन्तवम:

15. The affix अष्ट्र already ordained (IV. 1. 83) comes after the word स्वपिच्छ in the seventh case in construction, in the sense of 'a sleeper thereon', and the whole word so formed denotes 'a person performing a vow'.

Thus स्वपिन्दिक्य शरत्वाँ प्रस्थात् = स्वपिच्छ ‘a person who has taken the vow to sleep on the bare ground’ i.e. an ascetic or a Brahmacārī.

Why do we say 'vow'? Observe स्वपिच्छे शरत्वां भगवान्: ‘Brahmadatta sleeps on the bare ground’, not as a matter of vow, but of necessity or pleasure. The word शर means a ‘vow or an observance ordained by religious codes’.

संस्कारत मात्रा: || १६ || पदानि || संस्कारत-मात्रा: ||

मूल: || पदेहसि साप्तिमयांपर्यांसंस्कारत-मात्रायेव यथार्थसिंहत: प्रवृत्तिः मन्त्रिः यथार्थते

The affix अष्ट्र comes after a word ending in the locative case, to denote 'what is prepared therein'—if that which is so prepared be ‘granular food’.

Thus अष्ट्र यदाः मात्रा = गारा: ‘a cake fried in the pan’. Similarly कालपत्र: कौमः: || Why do we say “if it means food”? Observe पुष्पकरिता संस्कारी मात्रायुः: ||

शुद्धोक्ताय तत् || १७ || पदानि || शुद्ध-उक्तात्तः यत्: ||

मूल: || पुष्पाकारपाचिताश्च साप्तिमयांपर्याः मात्रा इवविवाहितानें यदृ प्रवृत्तिः मन्त्रिः

17. The affix यद्य comes in the sense of prepared food, after the words शुद्ध and उक्ता ending in the locative case.

This debars चर्चा (IV. 1. 83). As चर्चा स्मृतिः = चर्चा: ‘roasted on a spit’—i.e. meat. So also ईष्वत्र ‘flesh boiled in a pot’.

सुभाषीकत || १८ || पदानि || तृत्तार-उत्तर ||

मूल: || सुभाषीकतायांपर्यासंस्काराय आयत्तिः इवविवाहितानें तृत्तिः प्रवृत्तिः मन्त्रिः ||
18. The affix दक्क ं comes, in the sense of prepared food, after the word 'dadhi' ending in the locative case in construction.

Thus दक्क ं = शापिरक 'made of coagulated milk'. This form will be evolved by IV. 3. 4, but the formed by that rule means शापिरक i.e. anything prepared or seasoned with curd; while the शापिरक of this sūtra means 'curd itself seasoned with salt or pepper'.

19. The affix दक्क ं comes in the sense of 'prepared food', optionally after the word दक्क ि ending in the locative case in construction.

Thus नाराजस (VII. 3. 51), or प्रमाणित by ब्रज ि.

20. The affix दक्क ं comes in the sense of 'prepared food', after the word 'Kshira' ending in the locative case in construction.

This debars ब्रज ि. Thus शेषेशः दक्कः = नाराजस: 'milky gruel'.

21. The affix आच ं comes after the name of a full-moon-night, to denote the division of time in which the night falls.

The word आच ं means 'that'. It is in the nominative case, therefore by IV. 1. 82 it means that 'after a word in the first case in construction'. आच ं 'in it' i.e. in the sense of a seventh case. शेषेशः 'if the word in the first case in construction is the name of a full-moon night'. The word आच ं after शेषेशः is used for the sake of clearness. The word आच ं, does not occur in the original sūtras of Pāṇini; but is added by a Vartika; and means 'if the word so formed is an appellative', i.e. if it is the name of a month, a half-month and a year. The whole sūtra therefore literally translated means 'the affix आच ं already ordained (IV. 1. 83) comes in the sense of a 7th case affix, after a word in the 1st case in construction, if that word is the name
of a full-moon-night, provided that the whole word so formed is an appellation of a month, a half-month or a year.

Thus शैवी रूपाणीति/रूपम् मात्र: ‘the month Paus i.e. that month in which the moon is full in the asterism Pushya’. Similarly शैवालंखा: and शैत्र: दशावत्रा:। But not so in the following शैवी रूपाणीति रूपम् because dasaratra is not a month or a fortnight or a year.

The words शैवी and दशावत्रा have the same force here, namely, they make the word an appellative. The word दशावत्रा added to the sutra by the Vārtika is a redundancy.

The word रूपाणी is formed by adding रूपम् to पुर्णमस। Or it may be evolved in this way:—उत्तरो नाम: पुर्णमस, पुर्णमस हस्त: । रूपाणी। The word नाम means ‘moon’.

22. The affix देव comes in the sense of the locative case after the words ‘agrahāyaṇi’ and ‘asvatha’ ending in the first case-affix in construction and being the name of a full-moon night.

The words रूपाणी of the last sutra govern this also. This debars देव। Thus शास्त्रावधिको मात्र: ‘the month called Agrahāyaṇika i.e. in which the moon is full in the asterism of Agrahāyaṇa. Similarly शास्त्रावधिक:।

23. The affix देव optionally comes after the words ‘Phālgunī’, ‘Sravanī’, ‘Kārtikī’ and ‘Chaitrī’ being the names of full moon nights, the whole word so formed being a Name denoting a division of time (a month, a fortnight or a year) in which the moon is full.

Thus देव: or देवसुर्य: ‘sacred’, देव: or शास्त्रावधिक: ‘shāstra’, देव: or देवसुर्य: ‘sacred’. This optionally ordains देव instead of देव।
24. The affix रात्रिः (IV. 1. 83) is added to the name of a deity when something is to be spoken of as his.

रात्रिः ‘after a word in the 1st case in construction’ तथा ‘in the sense of a sixth case’. रात्रिः ‘if the word in the first case is the name of a deity’. Thus दुधों देवार्थतः = दुधों ओब्लास्त sacréd to Indra’. Similarly ओब्लास्त ‘oblation belonging to Aditya’. So also ओपान्नत्रिः प्रायत्नाधिश्रुतिः. Why do we say “after the name of a deity”? Observe, क्षत्रियोपपत्ति, no affix is added to क्षत्रियः. In the sentences दुधों देवार्थतः and दुधों ओब्लास्त साधृं प्रायत्नाधिश्रुतिः the affix is added by analogy.

The whole phrase रात्रिः देवता governs up to sūtra IV. 2. 35. Though the word रात्रि was understood in this sūtra by anuvṛtti from sūtra IV. 2. 21, its repetition is for the sake of indicating that the anuvṛtti of रात्रि does not extend to it. The affix ordained by this sūtra has the force of indicating ‘lord of oblations like Purodāśa &c offered in a sacrifice’.

25. The short रात्रि is the substitute of the final रात्रि, when the affix is added.

Thus दुधों ओब्लास्त = क्षत्रियोपपत्ति ‘oblation sacred to Ka’.

26. The affix ध्रुवः comes in the sense of “that its deity”, after the word ‘Sukra’.

This debars मात्रः (IV. 1. 83). Thus प्रायत्नाधिश्रुतिः (VII. 1. 2) ‘an oblation belonging to Sukra’. Thus ओपान्नत्रिः प्रायत्नाधिश्रुतिः.

27. The affix ध्रुवः comes after the words ‘aponaptri’ and ‘apannaptri’, in the sense of ‘that its deity’.

This debars मात्रः. Thus ओपान्नत्रिः प्रायत्नाधिश्रुतिः. The words ओपान्नत्री and ओपान्नत्रि are the names of two deities; these words irregularly assume the form ending in न्त्र when the affix is to be added.

These ध्रुवः ध्रुविः ध्रुविः ध्रुविः
28. Also 'Chha' is added to 'Aponaptri' and 'Apannaptri' in the sense of 'that its deity'.

The affix र also comes in the sense of 'that its deity' after the word Aponaptri and Apannaptri. This debars य. Thus भोगोपनाियिनि or भोगोपनाियिनि 'oblation sacred to Aponapat or Apānnapat'. This is made a separate सत्रा, in order to prevent the application of rule I. 3. 10. For if it was included in the last, the सत्रा would have run thus: "The affixes र and य come after Aponaptri and Apānnaptri", the meaning of which according to maxim I. 3. 10 would have been "the affix र comes after Aponaptri, and य after Apānnaptri". But this is not what the author intended. Hence two distinct सत्रास.

Vārt.—The affix य comes after the words प्राणनीपुषणि &c. As, प्राणानीपुषणि, तांत्रिकसन्निधिः.

Vārt.—The word चातुष्य takes र and य both: e.g. चातुष्यविश्रवः and चातुष्यविश्रवः

29. The affix य, and अणि as also the affix र, come after the name Mahendra, in the sense of 'this its deity'.

As महंतीयि, महंतैयि and महंतेति 'oblation sacred to Mahendra'.

30. The affix अणि comes after the name 'Soma', in the sense of 'this its deity'.

This debars य. The र of अणि causes व्रिद्धि. The र causes the affixing of व्रिद्धि in the feminine. Thus लम्बिः, तम्बिः, तम्बिः भृति, भृति भृति (IV. 1. 15)=भृति+ (VI. 4. 150)=भृति

31. The affix र comes after the names 'Vāyu', 'Ritu' 'Pitri' and 'Ushas', in the sense of 'this its deity'.

This debars र. As, वर्त्तमान, वर्त्त्यादि, तिर्यत्, and वर्त्त्यादि. The form विर्यादिः is thus evolved विर्यादि + वर्त्त्यादि+ वर्त्त्यादि+ (VII. 4. 27)=विर्यादिः (VI. 4. 148). The विर्य has udā́ṭha on the first syllable by VI. 1. 213.
32. The affix र्थ comes also in the sense of 'this its deity', after the names 'Dyāvā Prithivi', 'Sunāsira', 'Maruttvat', 'Agnishoma', 'Vāstoshpati' and 'Grihamedha'.

This debars रथ &c. Thus रथिवर्गीवर्ग or रथिवर्ग or 'belonging to the Gods Heaven and Earth'. ज्वालसर्व or ज्वालसर्व 'belonging to Suna (Wind) and Śirā (Sun)'.

33. The affix र्थ comes in the sense of 'this its deity', after the name Agni.

Thus राथिवर्गस्य = राथिवर्गस्यपकः

Vārtt.—The affix 'धक' always comes after the words Agni and Kali, in the various senses of the affixes called Prādīvayatya. See IV. 2. 8.

34. After words expressive of time, the affixes denoting 'who stays there' (IV. 3. 11 to IV. 3. 53), come also in the sense of 'this its deity'.

Thus by IV. 3. 11 (read with IV. 3. 53), the affix र्थ comes after the words expressive of time, in the sense of 'who stays there'. The same affix will also come in the sense of सार्वव्याप्त. Thus गायत्रि गायत्रि = गायत्रि (गायत्रि + र्थ = गायत्रि = एक VII. 3. 50); महाराजमन्नक, सांस्कृतिक, बाह्य (IV. 3. 16), प्रशोधेन्द्र (IV. 3. 17): meaning 'monthly', 'half monthly', 'annual', 'vernal', and 'rainy'. The words will also mean 'an oblation sacred to a month i.e.' as गायत्रि गायत्रि महाराजमन्नक &c.

35. The affix र्थ comes, in the sense of 'this its deity', after the words 'Mahārāja' and 'Proshthapada'.

Thus महाराजमन्नक = महाराजमन्नक, प्रोश्चपदि इत्यादि
Vārṣ.:—After the words कथयस् &c. the affix उत्स्त comes in the sense of 'that exists in it'. As नरसहोजङ्ग वर्तेऽऽ = नरसहोजङ्गः कान्:. So also प्रकाशद्विक्षः &c.
Vārṣ.:—After the word पूर्णाश, the affix अधृत comes in the same sense. As पूर्णाशद्वितिकाः वर्तेऽऽ = नैवेद्यस्तितिकाः तिन्तो: 'the day in which the full-moon occurs.'

पितृव्यामातुमातादिपितामहः: || 36 || पदार्थ: || पितृव्यामातुमातादिपितामहः
पितामहः: ||

पुत्रसि: || पितृव्यामातुमातादिपितामहः: ||
पार्श्वः: || बन्धुः: सोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसां

36. The words 'pitrivyया, a father's brother', 'मातुला, a mother's brother', 'मातामहा, a mother's father' and 'पितामहा, a father's father' are irregularly formed.

We can infer from these forms, what were the affixes, having what indicative letters, employed in what sense and coming after what cases of the base. Thus if any rules need be formed, we may enunciate the following rules:—पितृव्यामातुमातादिपितामहः: the affixes व्यामातुः and अमहः come respectively after the words पितरी and मात्री in the sense of his brother. Similarly the second rule will be:—साधना पितृव्यामातुमातादिपितामहः: and the affix अमहः comes in the sense of their father; and their feminine is formed as if the affix had an indicative ष्ट. Thus पितृव्यामातुमातादिपितामहः: (f. पितृव्यामातुमातादिपितामहः:), मातामहः (f. मातामहः:)

Vārṣ.:—The affixes सोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांसोद्रसांs

Vārṣ.:—The affixes व्यामातुः and अमहः come after the word भद्र, in the sense of 'milk'. As व्यामातुः= व्यामातुः or अमहः or अमहः.

Vārṣ.:—The affixes व्यामातुः and अमहः come after the word भद्र, in the sense of fruitless. As व्यामातुः= व्यामातुः and अमहः.


37. An affix is added to a word, when the sense is 'a collection thereof'.

The affix अमहः (IV. 7. 83) already taught, is added to a word in the 6th case in construction, in the sense of collection. What is the example of this? In order to apply the affix अमहः, we must apply it to those words only, to which the special rules hereinafter taught do not apply. In other words, the affix अमहः is added in the sense of collection thereof, to a word which denotes a conscious being, which has udatta accent on the first syllable, which
does not end with a Gotra-affix, and which is not a word specifically mentioned in the subsequent sūtras. For, a word expressing a non-conscious being, will take the affix श्रृः by IV. 2. 47, a word having anudāttta on the first syllable will have the affix श्रृः IV. 3. 44, a Gotra word will take द्वृति IV. 2. 39 and especial words like केलार &c take बहु &c. Making all these exclusions, the example we have is:—काकार्य श्रृः = काकार्य 'a collection of crows'

The phrase स्मृत दान: of this aphorism governs all the subsequent sūtras up to sūtra IV. 2. 51 inclusive.

Vṛdd.-The affix द्वृति comes after the words श्रृः &c. As श्रृः:—'a collection of qualities', काकार्य: &c. The following is some of such words:—

रुप, करण, तत्त, श्रव, ज्ञान, &c. It is an akritigīra.

भिन्नशिष्यप्रयोग: II 32 पदार्थी || भिन्नता: भिन्नता, श्रृः II

ूर्धव: || भिन्नशिष्यप्रयोग: राजाभोजः प्रशोभे नरिस्त तत्स ग्रंथं इत्येतिरिवनिवेशे

38. The affix श्रृः comes, in the sense of 'collection thereof', after the words 'bhikṣā' &c.

The repetition of the word श्रृः in this sūtra, though its anuvṛtti was here, is for the sake of removing the operation of any obstructing rule.

Thus निरालम्यानं श्रृः: = श्रृः 'what is collected in the shape of alms'. So also गामिनी+श्रृः = गामिनी+श्रृः (the masculine form of a Bha is substituted, when a Taddhita affix follows without an indicator त, नवरी, तथिय:)=गामिनी: (VI. 4. 164).

In the case of निरालम्य, the word however is not changed to its masculine form. Thus ग्रामीणानम् श्रृः: = श्रृः 'a collection of young women'.

1 भिन्नता, 2 गामिनी, 3 योग, 4 कटु, 5 कट्रा, 6 कट्रा (in sūtra according to some texts) 7 द्वृति, 8 श्रृः निरालम्य, 9 पदार्थी, 10 पदार्थी, 11 भाज्यद्रव, (also भाज्यद्रव K.) 12 श्रृः, 13 श्रृः, 14 पदार्थी, 15 गामिनी, also 16 गामिनी.

गोविन्दस्यप्रसादाराजाधिकारज्यपञ्चवन्धमुद्रावाचरादिन्य द्वृति II 39. II पदार्थी II गामिनी, उम, उम, उम, राज, राजन्य, राजपुर, तत्स, मदुराः-श्रत्सादिन्य द्वृति II

ूर्धव: II गामिनीचिद्रोष्य: ध्रुवः प्रशोभे नरिस्त तत्स ग्रंथं इत्येतिरिवनिवेशे

बारिकाराः II द्वृत्ताराः वदनम् II

39. The affix श्रृः comes in the sense of 'collection thereof', after a word denoting a patronymic, and after 'ukshan', 'ushtra', 'urabhra', 'rajam', 'rajanya', 'rajaputra', 'vatsa', 'manushya' and 'aja'.

The word गामिनी is used here in its popular and not technical sense, meaning any descendant or offsprings. Thus भौपात्रकाः, भौपात्रकाः, (VI. 4. 144) भौपात्रकाः, भौपात्रकाः, (VI. 4. 144) राजाधिकार: राजपुर: शर्सरकाः, मदुराः भाज्यद्रव: भाज्यद्रव: II. The final श्रृः of मदुराः and श्रृः is not elided when the affix श्रृः is added (VI. 4. 150)
Vṛtt.:—Also after the word हु; e.g. वाक्यः a collection of old men.

40. The affix नम as well as the affix हु, comes after the word केद्र, in the sense of ‘collection thereof’.

This debars श्रु of IV. 2. 47. Thus केद्रायायाम् श्रुः = केशरक् or केशरक्षः.

Vṛtt.:—The affix हु comes after गानिका e.g. गानिकः.

41. The affix ठप comes, in the sense of ‘collection thereof’, after the word ‘Kedāra’, and also after the word ‘Kavachin’.

Thus कावचिन्करः (VI. 4. 144); and केशरिकः. We read the anuvṛtti of केशर in this Sūtra, by virtue of the word जः.

42. The affix ठप is added, in the sense of ‘collection thereof’, after the words ‘brāhmaṇa’, ‘मन्व’, and ‘vādava’.

The indicatory च of ठप makes the word take udātta accent on the first syllable (VI. 1. 197). Thus ब्राह्मणम्, मन्वम्, वादवम्.

Vṛtt.:—Also after the word पुष्य, e.g. पुष्यः.

Vṛtt.:—The affix श्रु is added to श्रु, in the sense of a ‘sacrifice’. e.g. श्राईः a collection of days of sacrifice. Otherwise the form is श्रुः by श्र, see IV. 2. 45.

Vṛtt.:—The affix ठप comes after ठप, e.g. परष्ठः a collection of axes.

The final श्रु of पुष्य is not changed by gupta into श्रु before the affix, because the word पुष्य is treated as a pada-word (I. 4. 16) and not a Bha-word.

Vṛtt.:—The affix ठप is added to ठप e.g. ठपः a collection of winds or a mad-man.

Bk. IV. Ch. II. §. 42.
43. The affix 'tal' comes, in the sense of 'collection thereof', after the words 'grama', 'jana', 'bandhu' and 'sahaya'.

Thus ग्राम a collection of villages. The words ending in श are all feminine. So also जात a collection of persons, बंधु a collection of relatives, and मित्र a collection of allies.

Vārtt.—The affix 'tal' comes after ग अ. e. g. ग्राम a collection of elephants.

अनुवा. च ॥ ४४ ॥ पदार्थ ॥ अनुवा. च ॥ नवमी. च ॥

44. The affix जय comes, in the sense of 'collection thereof', after the words having anudatta on the first syllable.

Thus कारणा श्रवण ॥ कारणा भावुक, वेवित्रता ॥

सार्वत्रविजय ॥ ४५ ॥ पदार्थ ॥ सार्वत्रविजय: ॥

कार्किता ॥ कार्किता विवेदादिविनिक: प्रयत्नोऽन्न स्वरुपः संसारसुत्विनिक: ॥

45. The affix जय comes, in the sense of 'collection thereof' after the words 'Khandika &c.'

This sūtra applies to words having anudatta on the first syllable, and being names of non-living things. e. g. सार्वत्रविजय, वेवित्रता ॥

The word जयन्तिकाल्प is included in this list. It is a Dvandva compound of two words जयन्ति and अवतर, denoting tribes of Kshatriyas. The Tātrāja affix जयन्ति (IV. 1. 168) is elided after the first, and जयन्ति (IV. 1. 171) after the second word which is a Vṛddham. When these two words form a compound, the acute falls on the final (VI. 1. 223), the initial of this compound is therefore, anudatta: and therefore by the last sūtra IV. 2. 44, this word would have taken जयन्ति; where is the necessity of its being included in this list?. It is to exclude the जयन्ति of IV. 2. 39 which comes after a Gotra word. But will not the subsequent जयन्ति (IV. 2. 44) debar the preceding जयन्ति (IV. 2. 39) by the rule of paratva? Moreover, a collection or aggregate of two Gotra words will not be called Gotra, as an aggregate of countries is not called a 'country' for the application of janapada rule, as कालिकासमीति does not take जयन्ति and there will not apply tadanta vidhi to the compound word जयन्तिकाल्प, which ends in a gotra word?. To this we reply, that the fact of the inclusion
of this word in the list, is an indication of the existence of these two rules:

1) that the affix supersedes a subsequent affix in cases of conflict. Thus अनुभूति and कामवेद are anudattādi words because formed by त्रिव (III. 1. 2), and require therefore अनुभूति by IV. 2. 44, but अनुभूति supersedes it, and we have शैलवस्त्रक कामवेद and कामवेदक कामवेद. The second rule is: (2) that in सांस्कृत affixes there is taddantavidi in spite of the prohibition contained in वार्तिक under I. 1. 72. As चातुर्गहितादिक: गौरवकः. The complete sentence in the Gaṇapatha is अनुभूतिवाचार्ये वेदार्थायाम, the first portion denotes the existence of the above two rules, the second portion वेदार्थाया &c restricts the application of the rule. The affix is added when it is the name of a रूप 'army' and not otherwise. As शैलवस्त्रक, गौरवकः, otherwise शैलवस्त्रक गौरवकः. The existence of above corollaries is proved by the सूत्र of the Grammarian आपसिल also वेदार्थाया शैलवस्त्रकतः 'the affix शैलवस्त्रक comes after शैल in denoting collection thereof, when not preceded by the negative particle न', therefore, when preceded by any other word, the affix will apply.

1 लालिक (लालिक K.), 2 गौरवक, 3 शैलवस्त्रक वाचार्यायाम (a वार्तिक to 4, 2. 45), 4 निमिसुक, 5 गौरवक, 6 शैलवस्त्रक, 7 वेदार्थ, 8 शैलवस्त्रक, 9 गौरवक, (सूत्र v. 1.), 10 नामक (नामक).

चरणेष्वो यां वेदार्थायाम || 45 || प्रदान || चरणेष्वो: यां वेदार्थायाम ||

इंद्रिय: चरणेष्वाया: कामवेदात्, तेषां प्राप्तमथेः सबूते भौरायायायाम नवितं ||

पाँचिञ्ज: चरणेष्वायायायायाथिति ||

46. After the name of a Vedic School, the affixes which denote the rule of that School, come also in the sense of 'collection thereof'.

The Vedic Schools or Charaṇas are like कर, कलाप &c. The affixes denoting the rule of the School are those taught in सूत्र IV. 3. 126 &c. The word यां does not occur in the सूत्र IV. 3. 126, or any where else, but it occurs in the following isiti under that सूत्र:—चरणेष्वायायाम: || Thus कालमण भर्ग = कालमण, so also कालमण समुद्र = कालमण. Similarly कालायुक्त, चालायुक्त, सौर्किपिक, and आयणर्गम: ||

चारणेष्वायायायायायायायायायायायायिति || 47 || प्रदान || कारचित्त-इतिहास-धन्यता-दक ||

इंद्रिय: कारचित्त-इतिहास-धन्यता-दक यां वेदार्थायायायायायायायिति ||

पाँचिञ्ज: चेदनरम ह्रति रमयः ||

47. The affix दक comes, in the sense of 'collection thereof', after the names of things without consciousness, and after 'hasti' and 'dhenu'.

This debars यां and अन्य. The यां शैलवस्त्रक कामवेद= शैलवस्त्रक. The affix दक is replaced by दक (VII. 3. 50) or अन्य (VII. 3. 50). Thus हर्षिक, शेतुत्क, चाल-कुलिक.
Vdrta.—Not so, if the word खेड़ is preceded by the negative particle नह। As भावेन्द्र क (See IV. 2. 45).

48. The affixes 'ya' and 'chha' come optionally in the sense of 'collection thereof', respectively after the words केष्ठ and मध्य.

Thus केष्ठानं समु: = केष्ठव्य or केष्ठत्त्राम् (IV. 2. 47), मध्यानं समु: = मध्य (IV. x. 63) मध्यीयः.

49. The affix 'ya' comes in the sense of 'collection thereof', after the words पाश्च &c.

Thus पार्श्च, दृष्ट्य &c. These words are feminine.

50. The affix 'ya' comes in the sense of 'collection thereof', after the words 'Khala', 'Go' and 'Ratha'.

Thus खल्ल, गो and रथा. These three words have not been included in the पार्श्च class, in order that rule IV. 2. 51 should apply to them.

51. The affixes 'ini', 'tra' and 'katyach' come in the senses of 'collection thereof', respectively after the word 'khala', 'go' and 'ratha'.

Thus खल्लिन्थि, गोत्थिन्थि, रथिन्थिन्थि.

Vdrta—The affix इन्थि comes after the words खल &c. Thus भाविन्थि, दृष्ट्यन्थि, कुष्ट्यन्थि, कुष्ट्यन्थि.
Vṛdt:—The affix लघुः comes after the words Kamala &c. As कलमः-
कमः, शमः, शमालमाण्डः। कलमः; शमः, शमानिः, कुमः, शरः, शमिः, कैरिः शमीः belong to
this class. These are भार्तरिह्य।

Vṛdt:—The affix स्त्रीः comes after the words नर, कार्त, अनुक्रमः। नरः;
कार्तः, अनुक्रमः।

Vṛdt:—The affix लघुः comes after the words शून्यः एवं. Thus पूर्णकाण्डः,
पूर्णकाण्डः, कर्मनासनः

विषयों देशों ॥ ५२ ॥ पदाणि ॥ विषयः, देशोऽ॥

४५. The affix लघुः (IV. 1. 83) comes after a word in
the sixth case in construction, in the sense of ‘any body’s
sphere’, if a country is indicated by such sphere.

The anuvṛtti of हस्तः (IV. 2. 37) does not extend further: but the
anuvṛtti of स्त्रीः (IV. 2. 37) is to be read into it. The whole स्त्रा thus
becomes तथा विषयों देशों हस्तः—his sphere—in denoting a country’. The word विषयः
‘sphere, topic’ has many significations. Sometimes it means an estate, as विषयों लघुः: ‘a village has been acquired’. Some time it means an object of per-
ception, as लघुः विषयों धरः ‘color is the object of sight &c’. Therefore the word लघुः has been used in the स्त्रा, in order to fix the particular meaning of the
word विषयः

Thus विषयों विषयों देशों = देशः ‘The country within the sphere of the
Sibi’. So also विषयः &c. Why do we say ‘if a country is meant’? Observe
विषयायस्तम् विषयोत्तुकः।

राजायावर्त्तमः हस्तः ॥ ५३ ॥ पदाणि ॥ राजायावर्त्तमः, हस्तः ॥

४५. The affix हस्तः comes after the words rajanya
&c, in the same sense.

This debars लघुः Thus राजायानी विषयों देशों राजायानी, हस्तः। It is an
भार्तरिह्य।

1 राजल, 2 भार्तः, 3 बालः, 4 झालाप्रथमः, 5 शेयस्यातः (शेयस्यातः, शेयस्यातः
6 शालकः, 7 भार्तः, 8 सान्तमाण्डः, 9 राजायानः, 10 शुकः, 11 शाललावः, 12 शास्त्रीयः
13 कालः, 14 शेयस्यातः, 15 शेयस्यातः, 16 शुकः, 17 शालः, 18 शेयस्यातः (शेयस्यातः)
19 शाललावः, 20 शालः, 21 शालः, 22 कर्मनाः. 23 शालः, 24 शेयस्यातः, 25 शेयस्यातः

भार्तरिह्यावर्त्तमः विषयोत्तुकाः॥ ५४ ॥ पदाणि ॥ भार्तरिह्यावर्त्तमः, शेयस्यावर्त्तमः, विषयः, देशा॥
54. The affixes 'vidhal' and 'bhaktal' come respectively after the words 'Bhauriki', and 'Aishukari &c.' in the sense of 'sphere of country'.

This debars अष्ट्. Thus नैरविनिर्विष, नैविषिषिषि &c. प्रेऱकारीनक: सान्नव- नामक: &c.

1 नैरविषि, 2 नैविषि, 3 नैविषि, 4 नैविषि (पौरण), 5 नैविषि, 6 नैविषिषि, 7 नैविषिषि कारण: (नैविषिषि कारण: वानिषि, नैविषिषि), 8 नैविषि (नैविषि.), 9 नैविषि. 10 नैविषि.

1 प्रेऱकारी, 2 सा ना यान (सा ना यान), 3 सा ना यान, 4 सा ना यान, 5 सा ना यान (संप्रयान), 6 सा ना यान, 7 सा ना यान, 8 सा ना यान, 9 सा ना यान, 10 सा ना यान, 11 सा ना यान (सान्नव.), 12 सा ना यान, 13 सा ना यान, 14 सा ना यान, 15 सा ना यान, 16 नैविषि, 17 नैविषि, 18 नैविषि, 19 नैविषि, 20 नैविषि, 21 नैविषि, 22 नैविषि, 23 नै (नै) 24 नैविषि, 25 नैविषि (नैविषि एवं नैविषि), 26 सान्नवि, 27 सान्नवि, 28 सान्नवि, 29 सान्नवि, 30 सान्नवि.

सत्याविद्यारीतितत्त्वस: प्रागायेपु II ।। ॥ वर्तन: II सः, अस्स, आदि: इति- हल्ल्वस:-प्रागायेपु ॥

उपि: II इति प्रागायेपुमार्गत्वे सबस्ते मानविद्वां भवति गदये सातिसातिसारामिभ- व्याख्या, बदत्तेमहसिद्ध गदये भवति ॥

वानिषिषि_ इति: प्रागायेपुमार्गत्वे सातिसातिसारामिभ- व्याख्या, बदत्तेमहसिद्ध गदये भवति ॥

55. The affix अष्ट् (IV. 1. 83) added to the names of Metres, indicates a Pragātha beginning therewith.

The words of this sūtra require a little explanation. अष्ट्व that i.e. a word in construction in the first case. अष्ट्व 'its' i.e. this gives the meaning of the affix. अष्ट्व 'beginning'; this qualifies the base or prakrīti. The word अष्ट्व is added for the sake of precision. अष्ट्व 'after the name of a metre'. This points out the base. प्रागायेपु in the sense of Pragātha'. This qualifies the meaning of the affix. To put it in other words, the sūtra means, that the affix अष्ट्व is added to the name of a metre, when that metre is the beginning of a Pragātha, and the whole word so formed means a Pragātha beginning with that metre. Thus प्रागायेपु is the name of a metre, adding अष्ट्व to it we get प्रागायेपु which means "a Pragātha beginning with the metre Pahkti". Similarly प्रागायेपु, अष्ट्व अष्ट्व: &c.

Why do we say "beginning"? If the metre is in the middle or end of a 'Pragātha' the affix will not be employed. Why do we say 'after the
name of a metre'? The affix will not be added to a word which is in the beginning of a Pragātha. Why do we say 'in the sense of a Pragātha'? The affix will not be added, if the metre is the beginning of an Anuvāka &c and not of a Pragātha. Pragātha is the name of a particular kind of Mantra or Hymn.

Vṛtro:- The affix व द् is added to the name of a metre in a self-descriptive sense without changing the meaning of it; and the word so formed is in the neuter gender. As, चेतुत्वच् 'the metre Trishṭubha', जालस्तू &c.

संप्राये प्रयोजनयोज्यूःच्: ॥ ५६ ॥ वदनि ॥ संप्राये, प्रयोजन, योज्यूः: ॥

The same affix व द् indicates, when it is added to a word which denotes either the object of a battle or the warrior of a battle, a battle fought for that object or by that warrior as a leader.

The phrase कोणता is understood here; showing that the word in construction to which the affix is to be added must be in the first case: and must be the name of the "object" प्रयोजन, or of the "warrior" कोणता ॥ The whole word so formed must denote a 'battle'. Therefore, the word संप्राय gives the meaning of the affix.

This भ्र व द्र प्रयोजनस्वं संप्रायस्त ॥ भावः: "A battle fought for Bhadrā". So also होरः: "a battle fought to gain Subhadra". Similarly भाविनां वीरार्धस्य संप्रायस्त = भाविनां: 'battle led by Ahimālā warriors'. So also स्थानान्यस्य: गारः: ॥

Why do we say "in the sense of a battle?" Observe श्रुता प्रयोजनस्वं श्रमल 'Subhadra is the object of this gift'. Here no affix is added. Why do we say 'after a word denoting an object or a warrior'? Observe, श्रुता प्रेमिकास्य संप्रायस्त ॥

तदस्य महार्षमिति क्रीडायाः: ॥ ५७ ॥ पदनि ॥ तद-अस्तम, महार्षम, तित-क्रीडायाम, ज: ॥

The affix ध द् added to the name of a weapon, indicates a game played with that weapon.

The sūtra literally translated means: 'that is the weapon in this, denoting play; the affix ध द् is added 'l. c. to a word in the first case in construction,
denoting the name of a weapon; श is added to denote a play. Thus गुप्त गौरवस्य गोरव = गम्य "a game played with sticks". So महा "a game played with fists".

Why do we say 'a weapon'? Observe मलयूर्वनस्या क्रियावाच "the garland is an ornament in this play". Here no affix is added to मलयूर्व. Why do we say 'in denoting a game'? Observe:—माफ: महर्ष गम्य रामायानः "the sword is the weapon in this army". These words are as a rule in the feminine gender (IV. 1, 4 and 15), the feminine being formed by मा.

58. The affix म, added to a noun of action ending in the affix श, denotes an action occurring in that.

These words are also feminine. The meaning of the words of the apophorism is:—मा: "after a word ending in the affix श; श that; मस्तिं 'in it'; the feminine gender shows that the word is also feminine. किया "action"; this qualifies the sense of the affix. To put it in other words, the sūtra means, "After a word ending in श, expressing an action, being in the 1st case in construction, the affix म is added in the sense of a 7th case-affix, the resultant word being in the feminine gender".

Thus शेलेन्द्रस्यालात् सत्य् — शेलेन्द्रपात्त, so also शेलेन्द्रपात्त। The nasal is added by VI. 3. 71. Thus शेलेन्द्रपात्त शुचाय 'a chase with hawks to bring down or fell the prey'. शेलेन्द्रपात्त शुचाय "an oblation to the ancestors in which sesamum is thrown".

The repetition of मस्तिं in this sūtra, though its anuvṛtti could have been obtained from the last sūtra, indicates that this is a general rule, and not one confined to "games" only. Thus शेलेन्द्रस्यालात् शाैताः सत्याय = शेलेन्द्रपात्त शाैताः।

59. The affix श (IV. 1. 83) comes after a word denoting 'some subject of study', in the sense of 'who has studied that or who understands that'.

In others words, the sūtra means that the affix is added to a word in the accusative case in construction, denoting a person who studies or knows, that. As छानते = छान्ति: 'who studies Prosody'. शेलेन्द्रस्यालात् (VII. 3. 5) 'who knows grammar'. So also नैनच्, नैचित: 'who knows the causes'. शेलेन्द्रस्यालात्: शेलेन्द्रस्यालात्।

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The word धार्मिक is repeated in this sūtra, in order to show a distinction between one who studies and who understands.

60. The affix धार्मिक comes in the sense of 'one who studies or one who understands', after the name of a sacrifice, after ' uktha &c', and after a stem ending with the word ' sūtra'.

This debars धार्मिक. Thus धार्मिक: 'who understands or studies Agniṣṭoma Sacrifice'. धार्मिक: धार्मिक: धार्मिक: धार्मिक: धार्मिक.

Iṣṭi — If a word ending in ' sūtra', begins with the word ' Kalpa', the affix धार्मिक is added and not धार्मिक. Thus: धार्मिक: 'who studies Kalpa- sūtra'.

Vṛt: — This affix comes after words ending in त्रिव, त्रिग and त्रिग, as त्रिवत्रिव, त्रिवत्रिव, त्रिवत्रिव, त्रिवत्रिव, त्रिवत्रिव.

Vṛt: — Not so if the word त्रिव is preceded by the words त्रिव, त्रिग, त्रिग and त्रिग. As त्रिवत्रिवधार्मिक: त्रिवत्रिव, त्रिवत्रिव, त्रिवत्रिव, त्रिवत्रिव.

All these are formed by धार्मिक and not धार्मिक.

Vṛt: — The affix धार्मिक comes in the same sense after names of stories (भाष्यान), narratives (भाष्याल्क), and after the words त्रिविन्दु and त्रिविन्दु. As त्रिविन्दु: त्रिविन्दु: त्रिविन्दु: त्रिविन्दु.

Vṛt: — The affix धार्मिक comes in the same sense, after words beginning with त्रिग, and त्रिग, and after Dvīgu compounds. As त्रिवत्रिग: त्रिवत्रिग: त्रिवत्रिग: त्रिवत्रिग.

Vṛt: — The affix धार्मिक comes in the same sense after the words त्रिग, त्रिग, and त्रिग: As त्रिगत्रिग: त्रिगत्रिग: त्रिगत्रिग.

Vṛt: — The affix धार्मिक comes in the same sense after a compound word ending in त्रिग; as, त्रिगत्रिग.

Vṛt: — The affix धार्मिक comes diversely in the same sense, after the compound words त्रिगत्रिग: and त्रिगत्रिग: As त्रिगत्रिग: त्रिगत्रिग: त्रिगत्रिग: (f. त्रिगत्रिग). By the force of the word 'diversely' we get the affix धार्मिक, as धार्मिक: and धार्मिक.
61. The affix द्वृत्र comes, in the sense of "who studies or who knows", after the words 'Krama &c'.

This debars द्वृत्र. Thus क्रमम् (VII. 1. 1) प्रस्थः &c. The words द्वृत्र, द्वृत्र, द्वृत्र, द्वृत्र, द्वृत्र, द्वृत्र belong to this class.

62. The affix 'ini' comes in the sense of "who studies or who knows", after the word 'anubrāhmaṇa'.

This debars अनुभ्रामण. The word अनुभ्रामण means 'a book in the imitation of or similar to a Brāhmaṇa book'. He who studies an अनुभ्रामण is called अनुभ्रामणिन्, which word is thus declined:—अनुभ्रामणी, अनुभ्रामणिनि, अनुभ्रामणिक्षः &c. The affix अनुभ्रामण also has the force of अनुभ्रामण, and by Sūtra V. 2. 115 अनुभ्रामण अनुभ्रामण, this word अनुभ्रामण might have taken both the affixes धनिया and धनिया in the sense of अनुभ्रामण; but as a matter of fact, it only takes धनिया in that sense.

63. The affix तद् comes in the sense of "who studies or who knows", after the words 'vasanta &c'.

This debars तद्. As, तदस्तिक्षः, 'who studies the book relating to Spring'. तदस्तिक्षः &c १ प्रस्थः, २ प्रस्थः, ३ प्रस्थः, ४ प्रस्थः, ५ प्रस्थः, ६ प्रस्थः, ७ प्रस्थः, ८ प्रस्थः, ९ प्रस्थः, १० प्रस्थः, ११ प्रस्थः, १२ प्रस्थः.

64. After the title of a work, which is named after the Announcer thereof, the affixes denoting "who studies or who knows that" are elided by 'luk'.

This sūtra may be rendered in the following way also:—"There is तद् of these affixes after a word ending with an affix denoting announcer". The affixes denoting द्वृत्र or the first propounder are taught in IV. 3. 101 &c. Thus परिचितम् प्रास्तः = परिचितम्, 'the system of Grammar enounced by Pāṇini'.

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The difference between the word meaning the system of Grammar, and meaning whosthats Grammar, would consist in the accent, and the formation of the feminine. As पाणिनियः पाणिनीय इ For had there been no elision expressly enjoined by this sūtra, in forming the feminine, श्री ए would be required by IV.1.15, as the word would end in य; and the accent of the word would be finally acute (अम्बे being acute by the universal rule of affix-accent III. 1. 3). But when the affix is elided, the feminine is formed by वाः, the accent is on the middle, owing to the अ affix. (Phit Su II. 19)

65. The affix denoting “who studies that or who knows that” is elided by luk, after the title of a sūtra work, having ख as penultimate.

Thus श्रीः is the title of Pāṇini sūtra. Those who study श्रीः will be called also श्रीः, as श्रीः: पाणिनियः: श्रीः: those who study, the Ashṭaka. So also यात्रा यात्रा यात्रा यात्रा: यात्रा:काश्याः:.

Vārt.—The elision takes place only where the title is formed by a numeral: as in the examples above given. Thus महायात्राः सुभागः: महायात्राः: so also यात्रा:.

Why do we say ‘having ख for its penultimate”? Observe बुधवारसः: बुधवारसः: बुधवारसः: बुधवारसः: बुधवारसः: This sūtra applies, of course, to those words which are not formed by affixes denoting श्रीः or the Announcer.

वर्तनियः वर्तनियः वर्तनियः वर्तनियः वर्तनियः वर्तनियः

66. The affixes denoting the announcer, when added to Chhandas and the Brāhmaṇas, express this relation only.

The word श्रीः is to be read into this sūtra. The force of the affixes denoting announcer (IV. 3. 101), when used after a word denoting a Vedic Text or a Brāhmaṇa, is that of expressing “one who studies” or “one who knows”. सशिवाणि means “this relation”, i.e. the subject treated of in this section, namely, the relation of श्रीः or श्रीः: In other words, the affixes, which ordinarily denote ‘announcer’, have the force of “one who studies or one who knows” when added to Veda-Text or Brāhmaṇas. That is, a श्रीः affix should not be added to a Veda or a Brāhmaṇa, except when an श्रीः or
The Quadruply-significant affixes.

<table>
<thead>
<tr>
<th>Affix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>तद्विस्वस्तीतिः</td>
<td>दैवः तद्विस्तरिः</td>
</tr>
<tr>
<td>पदानि</td>
<td>तदृ-अर्धिन-अस्ति-दैवो-तदृ-नासिः</td>
</tr>
<tr>
<td>गृहसूतिः</td>
<td>गृहिः प्रथमात्मानवधारसिद्धिः समवेत वनस्पतिः प्रथमवेत वनस्पतिः, वस्त्रिनिविधिः निःपिंदे पृथ्विः तन्माय भविः</td>
</tr>
</tbody>
</table>

Why do we say “Chhandas and Brāhmaṇas”? Because the दैव अर्धिन affix after any other word will have its own significance, pure and simple; as, प्राणिनीये वाकः॥ जैनकुणला॥
67. (An affix is placed after a word expressive of anything) in the sense of—"that thing is in this"—the place taking a name therefrom.

The words of this aphorism require a detailed examination. तत्र "that", i.e. the word in construction to which the affix is to be added must be in the nominative case. मा "in this"—this gives the meaning of the affix; जाति "is" this qualifies the sense of the base. जाति is added merely for the sake of distinctness, serving the same purpose as quotation marks in modern writing. एवेचायसर्वत्र "a country having that name"; this qualifies the sense of the affix. The sense is—"the affixes already taught or to be taught, come after a word being in the nominative case in construction, in the sense of the location, when the whole word so formed denotes the name of a country in which that thing exists".

This śūtra and the three subsequent śūtras are in fact one, though divided into four, for purposes of convenience. The affixes having the sense of these four śūtras, are called चतुर्दश देश "quadruple significant".

Thus दक्षिणात् जाति देश = दक्षिणात् Audumbara—the country in which there are glomerous fig trees. Similarly बालक, परवसि &c. all these words are formed by the universal affix व्रज (IV. 1. 83).

Thus this śūtra debars the चतुर्दश affixes.

68. After a word in the third case in construction, an affix is added, in the sense of 'completed by him', when the whole word so formed is the name of a country.

The phrase देश तत्व तत्वात्मक of the last śūtra governs this and the two subsequent śūtras. By these four śūtras the names of countries are formed from various substantives. Thus कुशाक्षिर निभाय = कुशाक्षिर निभाय "the city of Kauśāmbi, completed by Kuśāmba". Similarly शास्त्री परिसर "a mote completed by a thousand (gold coins) or persons". A place is named after the means or the person, by which or through whom it is established.

69. After a word in the sixth case in construction, an affix is added, in the sense of 'his dwelling-place'; the whole word expressing the name of a country.

The śūtra literally means "his dwelling place". A place is sometimes named after the people whose habitation it is. Thus देश "the country of
the Sibis",  भूतिनि:  हुडनायांवालो रेण्य = माहित तिष्ठ = त्वम्-गृहांश्वात।

अहुकिन्तमय  १०  पदार्थ  अहुकिन्तमयाः-चः

शृद्धि:  पूर्वी समयं बिन्निक्षुङ्कित । बक्ष्यति बहुवल्यांपराःपुरण । उत्तरनिवरणंवचनं वर्षाएऽहिनारं भविष्यं

70. And lastly a place is named after whatever is found near it.

In this aphorism the word, to which the affix is to be added, is not shown. The word स्थान must, therefore, be supplied from the last सूत्र. It means, therefore, "an affix is added to a word in the genitive case in construction, in the sense of not far off" the whole word being the name of a place. Thus विदितास्वर्गमये नामं वैःसनितिः is the city in the neighbourhood of which the river Vidiśā flows. So also हेमसततम्।

The च has the force of combining the sense of all the three previous aphorisms with this; so that the four सूत्रas ६७, ६८, ६९ and ७० form but one complete सूत्र, and the meaning denoted by these will be understood in the subsequent aphorisms.

ओरसः ७१  पदार्थि  ओऽ-अम्

शृद्धि:  उद्वर्त्ताकामिनातिरिक्तापवाचारिः समवादविनाशिपाविष्काराः प्रक्ष्यो भवति। गृहाशिल्लस्वीरस्वाधिकारे-पर्यं । भग्नारः।

71. The affix अम् comes after a stem ending in द or द्र (in the four-fold senses given above).

This of course debar the universal affix अम् (IV. 1. 83). Thus भारवतर् from भारुः 'a tribe of Kshatriyas'; काधसाकः from काधस, and काधसाकः from काधस-रेण्य। But from रेण्य we have रेण्याति 'the river Ikshumati, named after the sugar-
canes near it'. Here we add the affix महुर्त taught in the subsequent सूत्र IV. 2. 85, which debars अम् by the rule of a subsequent debarring the prior when both are of equal force (I. 4. 2). The affix अम् governs the six सूत्रas upto IV. 2. 77. The difference between अम् and अम् consists in the accent.

मतोजर भाषुजनिवकाः ७२  पदार्थि  मतोऽ-च-घमुऽ-अद्वृत्त-(अम्)

शृद्धि:  महुर्त महुः सत्यायते भवहारः महुः सत्यातिरिक्तापवाचारम्। भविष्य पानिके। मम्बो-प्रकाः।

72. The affix अम् comes in the quadruple sense after a word which ends in the affix महुः, and whose stem is polysyllabic.

The word भाषुः is a compound of भाष, meaning literally 'many vowels' i.e. polysyllabic, and of महुः meaning stem. A word which, exclusive
of the affix भ्रु, consists of more than two syllables, takes the affix भ्र। Thus भ्रुभ्रुब्रु, भ्रुभ्रुब्रु।

Why do we say "after a polysyllabic stem"? Observe भारुबर्थूऽ यासर्वधूऽ। Here though the word भारुबर्थूऽ ends in the affix भ्रु, yet the भ्रृ or the stem viz. भार, is a word of two syllables only, hence these words take भ्रृ in forming names of countries. In fact, the word भ्रृ, qualifies the word भ्रु, as it stands without the affix भ्रु, and not the word inclusive of that affix. Therefore भारुवर्थूऽ निष्पादऽ = भारुबर्थूऽ by भ्रृ।

73. The affix भ्रृ comes in the quadruple sense, after a polysyllabic Nominal stem when 'a well' is to be designated.

This debar भ्रृ। Thus शर्ष्यन्ति निर्वञ्चः भ्रृः = हैदायमः "a well completed by Drghavatarat". So also काहिलगणः।

उद्भृऽ च विपायः। 74। पदार्थः। उद्भृऽ-चैव-विपायः-(अभ्रृ)।

74. The affix भ्रृ comes in the quadruple sense, after any Nominal stem in denoting 'a well' situated on the northern bank of the river Vipāśā.

This debar भ्रृ; and it applies to all words whether polysyllabic or not. Thus हैदा = "a well completed by Datta", नीरः अपि।

Why do we say on the "northern bank"? Because if a well is situate on the southern bank of the river Vipāśā, then the affix भ्रृ will apply as भ्रॉ and नीरः, the difference being in the accent. This śūtra illustrates the refined distinctions drawn by the author, and the importance attached to accents in former times.

संकलाविभ्रृऽ। ७५। पदार्थः। संकलाविभ्रृऽ-चै-(अभ्रृ)।

75. The affix भ्रृ comes after the words sankala. &c, in the above four-fold sense.

This debar भ्रृ। The word संकलः is equivalent to संगतः। कलः। Thus हैदा, संकलः। &c.
76. So also when the place is situate in the lands of the Sauvāra, or Sālva or of the Eastern people; and the word in these cases is always feminine.

The word शीर्ष are attributes of शीर्ष (IV. 2. 67): so also the word शीर्ष. Thus सतानिषी “the city founded by Dattāmītra” (in Sauvāra). So also शीर्ष in (in Sālva) काढङ्गली, माणकी, गाण्डीनी, बाली (in Eastern countries).

77. The affix अँध comes after the words सुलास्त्र &c, in the four-fold sense.

This debars the affix अँध which would have otherwise come by IV.2.71 and 73. Thus सुलास्त्रतुम्बः नगरसः शीर्षसः. So also शार्मानसः. The use of the word अँध, though its anuvṛtti came from IV. 1. 83, is for the sake of indicating that this sūtra debars sūtra IV. 2. 85. Thus शीर्षालीनः अँध

78. The affix अँध comes after राणा in the fourfold sense.

This debars अँध of IV. 2. 74. This sūtra consists of one word राणा in the nominative case. As a general rule all words to which affixes are to be added are put in the ablative case in these sūtras. The fact of this exceptional treatment of the word राणा indicates that this word takes अँध under all circumstances, whether alone, or forming part of a compound. In fact, the nominative case in this sūtra is a very ingenious explanatory artificiality. Thus राणा, राणाकरिः, or राणेकरिः.
The affix ख्याः comes in the fourfold sense after a stem having ष्ट्र for its penultimate.

This debars ख्याः which would have come by IV. 2, 71 and 73. Thus कार्याभित्तिकः ख्याः॥ कार्याभित्तिकः ख्याः॥ गुणकणकक्षिता। ज्ञातवेती ख्याः॥ कार्याभित्तिकः ख्याः॥

80. In the above four senses are added the following 17 affixes after the following 17 classes of words respectively:

1. ख्याः (= ख्याः) after ख्याः &c.
2. ख्याः (= ख्याः) after ख्याः &c.
3. ख्याः (= ख्याः) after ख्याः &c.
4. ख्याः (= ख्याः) after ख्याः &c.
5. ख्याः (= ख्याः) after ख्याः &c.
6. ख्याः (= ख्याः) after ख्याः &c.
7. ख्याः (= ख्याः) after ख्याः &c.
8. ख्याः (= ख्याः) after ख्याः &c.
9. ख्याः (= ख्याः) after ख्याः &c.
10. ख्याः (= ख्याः) after ख्याः &c.
11. ख्याः (= ख्याः) after ख्याः &c.
12. ख्याः (= ख्याः) after ख्याः &c.
13. ख्याः (= ख्याः) after ख्याः &c.
14. ख्याः (= ख्याः) after ख्याः &c.
15. ख्याः (= ख्याः) after ख्याः &c.
16. ख्याः (= ख्याः) after ख्याः &c.
17. ख्याः (= ख्याः) after ख्याः &c.

The above affixes ख्याः &c. are applied to the above classes of words, ख्याः is to be added to every one of the above seventeen words. The first part of the sūtra upto ख्याः gives the seventeen affixes, and the latter part gives the seventeen word-class. The allotment or assignment of affixes is made by I. 3. 10.

The examples of the above are:

(1) भौगोलिकः, श्रीस्वतः, (2) गृहज्ञानः, भूपितः, (3) शास्त्रीयः, स्मृतिपितः, (4) कुष्टिकः, श्लोकःस्वितः, (5) वाचस्यः, शास्त्रीयः, (6) उपस्यः, शास्त्रीयः, (7) वेद्यः, शास्त्रीयः, (8) प्रत्येकः, शास्त्रीयः, (9) चन्द्रिकः, शास्त्रीयः, (10) संस्कृतः, शास्त्रीयः, (11) ब्राह्मणः, शास्त्रीयः, (12) पारस्यः, शास्त्रीयः, (13) तत्त्वार्थः, शास्त्रीयः, (14) सर्वार्थः, शास्त्रीयः, (15) श्लोकः, शास्त्रीयः, (16) शास्त्रीयः, शास्त्रीयः, and (17) कौमोज्जितः
The word शङ्कित will be seen, by referring to the above lists, to occur in three classes viz. शङ्कितार्थि (36), शङ्कितार्थि (14), and शङ्कितार्थि (3). Moreover it is governed by the general affix यज्ञ also in the quadruple sense, according to the opinion of Patanjali. And because it occurs in the यज्ञ class (IV. 2. 82), therefore this universal यज्ञ (IV. 1. 83) will be elided after it. As we have already shown before under I. 2. 51 when शङ्कित was formed from शङ्कित.

1. शङ्कित, 2. शङ्कित, 3. शङ्कित, 4. शङ्कित, 5. शङ्कित, 6. शङ्कित, 7. शङ्कित, 8. शङ्कित, 9. शङ्कित, 10. शङ्कितार्थि, 11. शङ्कितार्थि, 12. शङ्कितार्थि, 13. शङ्कितार्थि (also शङ्कितार्थि), 14. शङ्कितार्थि (सी), 15. शङ्कितार्थि, 16. शङ्कितार्थि, 17. शङ्कितार्थि, 18. शङ्कितार्थि, 19. शङ्कितार्थि, 20. शङ्कितार्थि, 21. शङ्कितार्थि, 22. शङ्कितार्थि, 23. शङ्कितार्थि, 24. शङ्कितार्थि, 25. शङ्कितार्थि (वृ. 1), 26. शङ्कितार्थि (वृ. 2), 27. शङ्कितार्थि, 28. शङ्कितार्थि, 29. शङ्कितार्थि, 30. शङ्कितार्थि (वृ. 3), 31. शङ्कितार्थि, 32. शङ्कितार्थि, 33. शङ्कितार्थि, 34. शङ्कितार्थि, 35. शङ्कितार्थि, 36. शङ्कितार्थि, 37. शङ्कितार्थि, 38. शङ्कितार्थि, 39. शङ्कितार्थि, 40. शङ्कितार्थि (शङ्कितार्थि), 41. शङ्कितार्थि, 42. शङ्कितार्थि, 43. शङ्कितार्थि, 44. शङ्कितार्थि, 45. शङ्कितार्थि, 46. शङ्कितार्थि, 47. शङ्कितार्थि (वृ. 4) and 48. शङ्कितार्थि.
1 सति, 2 भर्तितिः 3 वाचुनत्र, 4 तालिका, 5 गोपिन (गोपिन and गोविन), 6 मल्ल...

1 एकाका, 2 कावित्र, 3 क्र-शीर (क्र-गत), 4 सदीर, 5 पूर्ववेण (पूर्व), 6 उत्तर, 7 दक्षिण, 8 दक्षिणपार (rightly दक्षिणपार), 9 दक्षिण (दक्षिण), 10 एकाका, 11 एकाका, 12 नामता, 13 पर्याय, 14 संस्कृतात, 15 संस्कृत, 16 बुध, 17 गुण, 18 शुद्ध, 19 रास, 20 गुण, 21 धर्म (धर्म, धर्म), 22 नामता, 23 शीर, 24 दक्षिण, 25 नाम, 26 नाम, 27 रास, 28 तथा, 29 शुद्ध, 30 शुद्ध, 31 धर्म, 32 धर्मन्यात, 33 धर्मन्यात, 34 धर्मन्यात, 35 धर्मन्यात, 36 धर्मन्यात, 37 धर्मन्यात, 38 एक, 39 एकाका, 40 एकाका.

1 एक, 2 एक (एक), 3 एक, 4 एक, 5 एक, 6 एक, 7 एक, 8 एक, 9 एक, 10 एक, 11 एक, 12 एक, 13 एक, 14 एक, 15 एक;

1 पाश, 2 पाश, 3 पाश, 4 पाश, 5 पाश, 6 पाश, 7 पाश, 8 पाश, 9 पाश, 10 पाश, 11 पाश, 12 पाश, 13 पाश, 14 पाश, 15 पाश;

1 पाश, 2 पाश, 3 पाश, 4 पाश, 5 एक, 6 एक, 7 एक, 8 एक, 9 एक, 10 एक, 11 एक, 12 एक, 13 एक, 14 एक, 15 एक;

1 एकाका, 2 एकाका, 3 एकाका, 4 एकाका, 5 एकाका, 6 एकाका, 7 एकाका, 8 एकाका, 9 एकाका, 10 एकाका, 11 एकाका, 12 एकाका, 13 एकाका, 14 एकाका, 15 एकाका;

1 एकाका, 2 एकाका, 3 एकाका, 4 एकाका, 5 एकाका, 6 एकाका, 7 एकाका, 8 एकाका, 9 एकाका, 10 एकाका, 11 एकाका, 12 एकाका, 13 एकाका, 14 एकाका, 15 एकाका;

जनपदे हृदे <२९ III पुनर्वृत्ति जनपदे हृदे III हृदे: III रूपान्तरण व्यापारिक: संयोगो मानता, संयोग रूपान्तरणे जनपदे अवधारणे व्यापारिक III.

81. The name of a kingdom is formed by the *hup* elision of these affixes, (when the name of the people without the change of number and gender, is at the same time the name of the kingdom).

The words within bracket in the above sūtra are added by the reading together of this sūtra with sūtra I. 2. 51. Dr. Otto Böhtlingk the learned
translator of Pāṇini in German, has done so, and I think this addition is necessary for the elucidation of the sūtra. The aphorism literally means: (The quadruply significant affix) is elided, when the place (रेख) to be named is a kingdom (जनार्थ). Thus कृत्यम् निवासस् जनार्थः = कृत्यम्. So also कृत्यम्, कृत्यम्, कृत्यम्, कृत्यम्, कृत्यम्.

Why is there no lуп-elision of the affix in the following examples: 
कृत्यम् जनार्थः ‘the Kingdom in which there are fig-trees’. प्रिया जनार्थः &c? Because here the words कृत्यम् and प्रिया are not names of Kingdom, but are used merely as epithets. In fact the phrase निवासस् is understood here also.

82. Also after the word वरण &c, the affix denoting locality becomes elided, but the number and gender are not changed.

After the words वरण the quadruply significant affix is elided by कृत्यम्. The origination of this rule is for the sake of what is not a kingdom (or जनार्थ), to which the last rule applies. Thus जनार्थम् वरणम् जनार्थः = वरणः “the city (not a kingdom) not far from the place Varaṇa”. So also कृत्यम्, कृत्यम्.

The word च in the sūtra implies that this rule applies even to words other than those which are given in the list of वरणम् As कृत्यम् “a city near to bitter Badari tree”.

1 वरणः, (रेखः), 2 पृथ्वी, 3 नायिका, 4 पृथ्वी, 5 मन्डली, 6 पृथ्वी, 7 चक्रपल्लि, 8 नायिका (पृथ्वी गोरी, पृथ्वी गोरी, बालरेखा गोरी), 9 मन्डली (मन्डली, मन्डली), 10 जनार्थः (अलवद्ध, जनार्थः) 11 नायिका, 12 पृथ्वी, 13 पृथ्वी, 14 पृथ्वी, 15 चक्रपल्लि, 16 नायिका (बालरेखा), 17 नायिका, 18 नायिका, 19 नायिका, 20 वरण (वरण) 21 मन्डली, 22 मन्डली, 23 कृत्यम् (with कृत्यम्), 24 नायिका, 25 चक्रपल्लि, 26 जनार्थः, 27 नायिका, 28 नायिका. Is an नायिका

श्रीरावः या ॥ ॥ ॥ पद्यम् ॥ श्रीरावः-या (कृत्यम्) ||

83. Optionally after the word श्रीरावः, the quadruply significant affix is lуп-elided.

Why do we say “Optionally”? The word श्रीरावः occurs in the classes कृत्यम् (2) and नायिका (14) (IV.2.80 classes 4 and 16), and must necessarily take the affixes नायिका and कृत्यम् taught therein: for had it not taken those affixes absolutely, their would have been no necessity of inserting this word in those classes. The present rule, therefore, teaches by implication, that the word श्रीरावः takes the general affix कृत्यम्, besides the above two especial affixes, denoting locality.
And when the word takes this universal affix (IV 1. 83), there the option is allowed, not otherwise. Thus गङ्गा + नाम = शापारथ, गङ्गा + छु = गङ्गा।

84. The affix छु and छ come after the word शापारथ in the quadruple sense.

Thus of the word शापारथ there are altogether six forms denoting locality, namely two formed by this sūtra, two by the last, and two by the sūtra IV. 2. 8a. Thus शापारथ, शापारथ, शापारथ (formed by छु), शापारथ (formed by कछु), शापारथ (formed by कछु), and शापारथ (by छ।)

नयं मन्तुस || 85 || पदार्थ || ममार्घ-मन्तुस ||

85. The affix मन्तुस is added in denoting a river.

When the name of a river is to be designated by something which is found near it, we add the affix मन्तुस (मन्तुस and मन्तुस). Thus शुमार्घसिद्व, शुमार्घसिद्व, शुमार्घसिद्व, शुमार्घसिद्व, शुमार्घसिद्व. See VI. 3. 119 by which the छू is lengthened in these words, and VI. 1. 219 by which the udātta is placed on this vowel. See VIII. 2. 10 by which मन्तु becomes मन्तु।

The affix मन्तु is not however employed in forming the river-names भृगुपति and वराहपति, which are formed by मन्तु added under IV. 2. 68.

मञ्चाविद्या || 86 || पदार्थ || मञ्चाविद्या-छ ||

86. The affix मञ्चाविद्या is added to the words मञ्चु &c in the four senses given above.

The origination of this rule is for the sake of what is not a river. As भुपुनु, भिषणष &c.

1 मञ्चु, 2 किंवत्, 3 सप्तु, 4 वृंदु, 5 कर्मोऽ, 6 वायु, 7 कौटिय (कौटिय) 8 विन, 9 किंवत्, 10 श्रवं (श्रवं) 11 मञ्चु, 12 वायु, 13 बङ्ग, 14 तवाक, 15 भासुति, 16 भासु, 17 भासु, 18 श्रवं, 19 तवाक, 20 भासु (भासु) 21 मञ्चु, 22 तवाक, 23 श्रवं (श्रवं) 24 मञ्चु 25 श्रवं, 26 तवाक (तवाक) 27 वायु, 28 तवाक (तवाक) 29 तवाक, 30 भासु, 31 भासु, 32 श्रवं.

मुद्रानवेदेतस्मयो मुद्राच || 87 || पदार्थ || मुद्रान-नव-बेदेतस्मयो-मुद्राच ||

87. The affix मुद्राच comes after the words मुद्रान, नव and बेदेत, in the above four senses, and the final of these words is elided before this affix.
Thus कुळक्रृत्व, मन्यात् रेवस्वाद ||

Vrśti.—So also after the word महिष, as महिषाद ||

नद्द्रायां दुःख || << || पदानि || नद्द्रायां दुःख ||

ृूःतिः || नद्द्रायां स्वरूपमेवं दुःख प्रथमो नमवि भागुरुपास्ये ||

88. The affix दुःख comes after मह and शांत in the four senses given above, the final of the words being elided.

Thus नद्दुभः, and शांतसः ||

शिलायां वदुभः || ४८ || पदानि || शिलायां वदुभः ||

ृूःतिः || शिलायास्वरूपमेवं प्रथमो नमवि भागुरुपास्ये || वायान्तंवयंवस्यायमः ||

89. The affix वदुभः comes after the word शिला in the above four-senses.

Thus शिलास्तवः 'the city Sikkha-vala' lit. 'crested as a peacock'. The word शिला takes वदुभः, by V. 2. 111, the affix having the same force as महिष V. 2. 94, ('whose it is' or 'in whom it is'). That द्राघः should be distinguished from the present, in as much as, the latter is employed in making names of locality, not so the affix taught in Book V.

उद्देक्तारिकर्वदेशः || ६० || पदानि || उद्देक्तारिकर्वदेशः \( \sqrt{} \) ||

ृूःतिः || उद्देक्त हेतुवार्तमाणः प्रथमो नमवि भागुरुपास्ये ||

90. The affix \( \sqrt{} \) comes after the words उद्देक्त \&c, in the four senses:

As उद्देक्तिः, पद्धतिः ||

१ उद्देक्त, २ संपत्त, ३ रुपर, ४ विपय, ५ विस्मरणमुन, ६ संपत्त, ७ दुर्गमत्व (मुंगमत्व) ८ दुर्गमत्व, ९ दुर्गमत्व, १० दुर्गमत्व, ११ दुर्गमत्व, १२ दुर्गमत्व, १३ दुर्गमत्व, १४ दुर्गमत्व, १५ दुर्गमत्व, १६ दुर्गमत्व, १७ दुर्गमत्व, १८ दुर्गमत्व, १९ दुर्गमत्व, २० दुर्गमत्व, २१ दुर्गमत्व, २२ दुर्गमत्व, २३ दुर्गमत्व (शान्त), २४ धार्मिक, २५ धार्मिक, २६ धार्मिक, २७ धार्मिक (धार्मिक), २८ धार्मिक, २९ धार्मिक, ३० धार्मिक, ३१ धार्मिक, ३२ धार्मिक, ३३ धार्मिक, ३४ धार्मिक, ३५ धार्मिक, ३६ धार्मिक, ३७ धार्मिक, ३८ धार्मिक, ३९ धार्मिक, ४० धार्मिक, ४१ धार्मिक, ४२ धार्मिक, ४३ धार्मिक, ४४ धार्मिक, ४५ धार्मिक, ४६ धार्मिक, ४७ धार्मिक, ४८ धार्मिक, ४९ धार्मिक, ५० धार्मिक, ५१ धार्मिक, ५२ धार्मिक, ५३ धार्मिक, ५४ धार्मिक, ५५ धार्मिक, ५६ धार्मिक, ५७ धार्मिक, ५८ धार्मिक, ५९ धार्मिक, ६० धार्मिक, ६१ धार्मिक, ६२ धार्मिक, ६३ धार्मिक, ६४ धार्मिक, ६५ धार्मिक, ६६ धार्मिक, ६७ धार्मिक, ६८ धार्मिक, ६९ धार्मिक, ७० धार्मिक, ७१ धार्मिक, ७२ धार्मिक, ७३ धार्मिक, ७४ धार्मिक, ७५ धार्मिक, ७६ धार्मिक, ७७ धार्मिक, ७८ धार्मिक, ७९ धार्मिक, ८० धार्मिक, ८१ धार्मिक, ८२ धार्मिक, ८३ धार्मिक, ८४ धार्मिक, ८५ धार्मिक, ८६ धार्मिक, ८७ धार्मिक, ८८ धार्मिक, ८९ धार्मिक, ९० धार्मिक, ९१ धार्मिक, ९२ धार्मिक, ९३ धार्मिक, ९४ धार्मिक, ९५ धार्मिक, ९६ धार्मिक, ९७ धार्मिक, ९८ धार्मिक, ९९ धार्मिक, १०० धार्मिक.

नद्द्रायां कुळ च || ९१ || पदानि || नद्द्रायां नाम, कुळ-च (४९) ||

ृूःतिः || नद्द्रायां स्वरूपमेवं नामवि, कुळ प्रथमत्वप्रायमः || वायान्तंवयंवस्यायमः ||

पदार्थवाद वृहद्वाद वृहद्वाद || वायान्तंवयंवस्यायमः ||

91. The augment कुळ comes after the words मह \&c, when the affix \( \sqrt{} \) follows in the above four-senses.
To the words मर &c. the same affix is added, with the insertion of a ए after the stem. As मर + कृष्ण + ए = कृष्णिर्म, कृष्णिर्म, &c.

The words कृष्ण and तस्या belong also to this class. In the case of कृष्ण the long vowel is shortened, and in the case of तस्या the ए is elided: e.g. 
कृष्णि, तस्या।

1 मर, 2 द्र, 3 ब्रज, 4 रेव, 5 द्रेव, 6 द्रस, 7 द्रु, 8 कान, 9 कपेत, 10 द्रु, 11 कृष्ण (कृष्णिका) द्रूस्तल्या ए, 12 तस्या नन्दिनि।

92. The affixes taught hereafter, have senses other than those mentioned above.

The suffixes that will be taught now have senses other than those already taught in the previous aphorisms. "Let a meaning, other than those of which 'progeny' (IV. 1 92) was the first mentioned, and the quadruple signification', the last, be called रेव or the remainder'—and in that remainder of senses, too, let there be the affix मर &c. Thus मरुष्य 'visible' viz. colour which is apprehended by vision' from श्रुत्रुष्य: भाषण: 'audible' viz. sound, from श्रुत्रुष्य, भोगविश्व: 'treated of in Upanishad' i.e. soul, श्राप from श्रुत्र्य, 'ground on a stone' i.e. flour of a fried corn, चालात्र 'ridden in by four person' viz. a cart; मरुष्य 'who is seen on the fourteenth day of the moon' viz a goblin; भोगविश्व: 'pounded in a mortar' viz. barley: मर: 'drawn by horses' viz. a chariot.

(Adapted from Dr. Ballantyne's Laghuakaumudi).

The regulating influence of the expression श्राप in the remainder extends from this aphorism forward as far as IV. 3. 134. The affixes म &c taught hereafter, do not come in the sense of 'progeny' &c, but they have, every one of them, all the senses of जात 'being born' (IV. 3. 25), श्राप: (IV. 3. 101), मर: (IV. 3. 74) &c. श्राप: (IV. 3. 89), मर: &c (IV. 3. 38).

Thus मर: means 'born in Srughna (IV. 3. 25), or done in Srughna, or bought in Srughna, or obtained in Srughna, or skillful in Srughna (IV. 3. 38), or abundant in Srughna (IV. 3. 39), or suited to Srughna (IV. 3. 41), or staying in Srughna (IV. 3. 53), or what has come from Srughna (IV. 3. 74) or which has its rise in Srughna (IV. 3. 83), a road leading to Srughna (IV. 3. 85) a messenger going to Srughna (IV. 3. 85), a gate facing Srughna or from which men go out to Srughna (IV. 3. 86) a book relating to the History of Srughna (IV. 3. 87), an inhabitant of Srughna (IV. 3. 89), a person whose ancestral home is at Srughna (IV. 3. 90)."
93. The affixes *gha* and *kha* are respectively added after the words राष्ट्र and बावरपार.

The affix इ is substituted for च, and इन्त for च (VII. 1. 2). Thus शाहु: 'born &c. in a country'; अवायवीर: 'who or what goes or extends to both banks'.

*Vart.:*—The affix इ comes also when the words व्यवहार and यापार are taken separately; as well as when compounded inversely: e.g. बाराषीरा: 'belonging to this bank of the river', वायरीर: 'belonging to the other bank', वाराषीरा: 'belonging to the other bank as well as to this'. Here as well as in several of the subsequent aphorisms, merely the stems and their appropriate affixes are given; the sense of these affixes are those of 'being born' &c., to be taught hereafter in IV. 3. 25 and śūtras that follow it.

"There shall now be mentioned derivatives which end with those affixes the first whereof is इ, and the last where of are इ (IV. 3. 24), with specification of the original term to which the application of those affixes is appropriate; and their varieties of meaning, such as 'being produced therefrom' IV. 2. 25, and the like, shall be mentioned; and the declensional cases in connection with which the affixes are appropriately applicable". (Dr. Ballantyne's Laghu Kaumudi).

94. The affixes य and जम (इन) come after the word 'ग्रामा'.

As ग्राम and ग्रामीण, 'a rustic'.

हृदयारामको दक्ष्य २५ || पद्धाली || कवि-आदिराच्यो-दक्ष्य ||

शृविश: || कवि हृदयारामके दक्ष्य बनवो भविष्य ||

हृदयाराम || कुदशाया कावीरक ||

95. The affix दक्ष्य (पवक) comes after the words कविं &c.

As कविः || धृभवक || एव.

1 वम, 2 दम, 3 अम्ल, 4 अम्लत, 5 मोन, 6 कृमी, 7 कृमिर, 8 नगरि (नगर) 9 वा-भिप्ती, 10 भिप्ती (भिप्ती) 11 बम, 12 धम, 13 कुश्याया (कुश्याया) कावीरक, 14 नम्मो, 15 चिक.

कुदशायायाय: आदिराच्यां || २५ || पद्धाली || कुद-कुदी-मोचायाय, आदिराच्यां-अन्धकारेश ||
96. The same affix हकृत is added to the words कुतु, कुत्र and प्रीत, when the whole words so formed mean respectively, 'a dog', 'a sword' and 'an ornament'.

The force of the affix, as already told above, is to denote 'produce' &c. (IV. 3. 25 &c); but the whole word has specific significance. As कालिक = a dog (lit. pertaining to a family); कोलेक = a sword (lit. remaining in a sheath); वनेक = a necklace. When not having these meanings, the regular derivatives from these words are formed by यस्म, कौत, अस्त and वेक.

97. The affix ट्र (पर्त) comes after the words 'nadi' &c, in the remaining senses (i.e. IV. 3. 25 &c).

Thus तारेक, 'pertaining to a river', माहेक, 'earth', &c.

The word द्वीनगर occurs in the above list. Its derivative will be परेक

98. After the words 'dakshina', 'paschât' and 'puras' the affix 'tyak' (ले) is added in the remaining senses.

As दक्षिणायन 'pertaining or produced in the south'; पूर्व 'oriental'.

99. After the word 'Kâpis', the affix 'shphak' is added in the remaining senses: (the feminine being formed by हेरत IV. 1. 41).

Thus कानिखानी गव, कानिखानी गनी 'a liquor'.

Vārāṇiṣṭh—So also after वाहलि, वाहि and वाहि as, वाहलमनि, वाहललनि, वाहलबनि.
This debars व्रो of IV. 2. 125.

राहुरमनुष्यम् क || 100 || पदानन || राहुर:अमनुष्ये-अनु-ष्य-(ष्यक) ||

रूपम्: राहुनमानसं प्रक्ष्यः महति, निबन्धार्थमिनि गंधर्मिनि अनुपर्याप्तिः ||

100. After the word राहु the same affix ‘ष्यक’ as well as the affix अनु is added, in the remaining senses, when the meaning is a non-human being.

As राहुली मे: or राहुसमनि मे: but राहुको मनुष्य (IV. 2. 134).

Q. The word राहु belongs to क्षत्ति class (IV. 2. 133); and when a human being is to be denoted, then by IV. 2. 134, it will take the affix अनु, and when a non-human being is to be designated, then it will take ष्यक by rule IV. 2. 133; then where is the necessity of the present सूत्रa by which अनु is enjoined when a non-human being is to be designated? To this the reply is that the force of the negative affix in amanuṣya is that of व्रो; i.e. अनुनुष्य = मनुष्य लक्ष्य: “a being like man, but not man”. The word अनुनुष्य does not mean ‘anything which is not a man’. For had this been its meaning, then a blanket is also a thing which is not a man, and in denoting a blanket, we should add ष्यक; but we never do so. When blanket is to be denoted we add अनु of IV. 2. 133, as राहुस्य: “a woolen blanket”. When we want to denote a living being other than man, then we add अनु and ष्यक of this सूत्रa. The अनु is repeated in this सूत्रa, for the purpose also of showing that otherwise अनु would have been debarr’d by the special affix ष्यक.

The word राहु is the name of a country, it would have taken अनु under the universal rule IV. 1. 83, but this is debarr’d by व्रो of IV. 2. 125, and व्रो is debarr’d by अनु of IV. 2. 119, and अनु is debarr’d by अनु of IV. 2. 132, as it has अ as penultimate, the present सूत्रa debars that and ordains व्रो अनु अनु ष्यक.

धुमार्गारयुष्यत्तिच्छो वष्य || 101 || पदानन || दुः, प्रागु-भागु-उद्ध-त्तिच्छो-ष्यक ||

रूपम्: रिर मनुष्य भागु उच्च प्रक्ष्य रूपको बन्धस्यो भवति त्रिभुविः ||

101. After the words ‘div’, ‘प्रच’, ‘ापच’, ‘उदच’ and ‘प्रत्यच’, the affix अनु is added in the remaining senses.

Thus स्त्रियाः, महरश्व, धरण्याः, राहुरस्य, (IV. 4. 130) and प्रायस्खिः. For accent see VI. 1. 213. When these words are used as Indeclinables, and denote time, they take also the affixes ‘त्यु’ and ‘त्यु’, e.g. प्रायस्खिः (IV. 3. 25). The word मनुष्य means south.

फल्यायुष्य || 102 || पदानन || फल्यायत्तिच्छ ||

रूपम्: फल्यायाप्रक्ष्य प्रक्ष्यो भवति द्विभविः ||
102. After the word ‘Kanthā’, comes the affix तु in the remaining senses.

As कार्यिक: ह

चर्चा: पदार्थ II, पदार्थ II, पदार्थ II

103. To the same stem is added the affix तु when it treats about some thing which is to be found in the land of Varnu.

The Varṣu is the name of a river, and the country near it is also called Varṣu, the affix denoting country being elided by IV. 2. 81. Thus कार्यिक.

अव्ययात्मक II, पदार्थ II, अव्ययात्मक II

चर्चा: तुपर, पदार्थ II, तुपर II

Kārikā

104. The affix ‘tyap’ comes after an Indeclinable, in the remaining senses.

This rule is too wide. The affix तु is restricted to the following Indeclinables:—भा ‘together’, इस ‘here’, कु ‘where’, those that end in वि (V. 3. 7) and व (V. 3. 10). As भम्न ‘a minister’, इम्न, कुम्न, वल्म्न, तच्छ, तस्क: &c.

Why do we say ‘its application should be restricted’? Observe: शैतिरिक, भैतिक, पतिक: formed from the Indeclinables उपर, उर, and पार; moreover, the Indeclinables, that are Vṛddha (i. e. having भ, र and भ्र in the first syllable), take the affix त in the same sense. As, भारातीय.

Vārta.—The तु is added to त्र, in the sense of “fixed” as, तित्र.

Vārta.—The तु is added to तित्र in the sense of ‘going’. As तित्र: “Chandālas &c who have gone out of the caste.”

Vārta.—The तु is added to the word भार्यि in the Vedas: As, भार्यि.

Vārta.—The affix त comes after भर्यि: e. g. भार्यि: भुनम्त.

Vārta.—The affix त comes after दुर, e. g. हौरक: पतिक:.

Vārta.—The affix भार्यि comes after दुर, e. g. भौरकारह.
105. The affix त्वम is added optionally after the words ‘aishamas’, ‘hyas’, and ‘svas’; in the remaining senses.

As देशस्यम् or देशस्यम् (IV. 3. 23), हस्यम् or हस्यम् (IV 3. 23), चर्णम् or चर्णम् (IV. 3. 23) or शशिस्यम् (IV. 3. 15). The word ‘svas’ takes the argument तु also, hence the above three forms.

106. The affix त् comes after a word ending with त्र, and the म comes after a word ending with रुप; in the remaining senses.

This debars त्रस्. Thus कालीत्र, पालत्रीत्र, पालक्ष्यम्, परञ्चालम्. The words formed by त्रस्, take the affix त्री in the feminine (IV. 1. 15); those in म take the affix मर्त् (IV. 1. 4). The sūtra is not enunciated as तीर्षक्ष्यात्र, for had it been so, the affix would apply to बुधक्ष्या also, where त्रस् is final, but cannot be called uttara-pada, as ‘bahu’ is not a pada but is an affix V. 3. 68. Therefore, we have तुषारक्ष्या formed by त्रस्.

107. The affix म comes in the remaining senses, after a word preceded by another that signifies ‘direction’, provided the compound is not a Name.

To a stem, whose first member is a word denoting direction, and which is not a Name, the affix म is added, forming the feminine in म. The word मस्तायायाय qualifies the ‘base’. This debars मस्. Thus पूर्द्धमक्ष्या + म is पूर्द्धमक्ष्या (VI. 4. 148, VII. 2. 117) ‘who is in the eastern hall’. Similarly मयत्वेश्या, मयत्वेश्या.

Why do we say “when not a Name”? Observe, from the word श्रृंगकामणी (II. 1. 50) we have पूर्द्धकामण्ड (VII. 3. 14). The example illustrates, how first a compound of Tatpurusha kind is formed by the words श्रु+पूर्द्ध-कामणी; “Ishukamshami-in-the-East”; the whole being the name of the city.
Then when the Taddhita affix is added to this word, the first vowel is not vṛddhied, as is the general rule VII. 2. 117; but the first vowel of the second member of the compound is vṛddhied, viz the letter ॥ of द्रुकस्मातिवाचम् by rule VII. 3. 14. Similarly अर्द्धश्चालिवाचम्: “who is in Ishukāmaṃsatīn-in-the-West”.

The word 'ष्' is used in the sūtra for the sake of perception, for had the sūtra been विन्द्रुष्टिक्षुस्वाद्यायम्, there would rise the doubt, whether the word-form न्र्क was meant, or words denoting न्र्क were meant. In fact the न्र्कशस्विस्तिर is debarrd by the use of the word ॥ For had it meant न्र्क; the rule would have applied to words like न्र्कम् &c.

मन्द्रौरोट्षिर् ॥ १०८ ॥ पदानि ॥ मन्द्रौरो-मध्य ॥

108. The affix मध्य is added to the word मन्द्र, preceded by a word denoting direction; in the remaining senses.

Thus वैशेषिकः ष्; बाबुभाष: ष्। Here contrary to the examples in the preceding sūtra, the initial vowel is vṛddhied by VII. 3. 13 which makes a special exception in the case of the word ष्।

उद्धवाधानोऽधिनस्तोत्साताः ॥ १०९ ॥

शास्त्र विद्यमानायिन: प्रस्तावितेर्विकारः बहुमूलोऽत्साताः मध्य प्रक्ये नवति.

109. The affix मध्य comes in the remaining senses, after a word consisting of more than two syllables, having udātta accent on the final, being the name of a village of the peoples of the North.

The governing force of the word न्र्क ceases here. The मध्य debars ष्।

Thus वैशेषिकः ष्; बाबुभाष: ष्।

Why do we say “village of north-folk”? Observe तारुचिः, formed by ष्; difference in accent.

Why do we say “consisting of more than two syllables”? Observe त्प्लभन्हृ—श्वर्त्।

Why do we say “being oxytone”? Observe शार्कश्चालनः। Here ष् is udātta by VI. 1. 194, taking न्र्क accent.

प्रस्तोत्तरस्ववल्पालिकोपाध्याय: ॥ ११० ॥

110. The affix मध्य comes, in the remaining senses after a word ending with मध्य, after the words पदवी &c, and
after a word having a penultimate क, whether these words express villages of North folk or not.

This debars the भाव of the last aphorism. Thus नान्दीस्वर, नान्दीस्वर, बांले, पासिस्ट्र, गैसिक, नैम्बरक. तैमानक.

In the class Paladyādi, those words which denote villages of नान्दीस्वर, will not take ठ्ठ or स्‍राव affix of IV. 2. 117; but will take the affix भाव of this rule. Such as the words गौडी and नैम्बी.

The word गौडी occurs in Paladyādi class, and consequently it does not take the affix ठ्ठ (IV. 2. 123) which it would otherwise have taken by reason of its being a Vṛiddha word ending in long ी. ॥

The word गौडी has a penultimate क, but it is recited in Paladyādi class, showing that it does not take the affix ठ्ठ of IV. 2. 114 though it is a Vṛiddha word.

The affix भाव is repeated in this sūtra, (though its anuvṛtti comes from IV. 1. 83), in order to exclude the application of any rule which might have debared the भाव.

1 प्रसेति. 2 परिप्र, 3 प्रसं, 4 प्रसेति, 5 गौडी (गौडी) 6 बुद्री (बुद्री) 7 भाब, 8 कन्नडी, 9 कन्नडी, 10 कन्नडी, 11 गौडी, 12 नैम्बी (नैम्बी), 13 परिप्र, 14 जूतै, 15 गौडी, 16 प्रसं, 17 प्रस्तम् (प्रस्तम्) 18 बुद्री, 19 बुद्री.

कण्यावर्धन्यो गोचे ॥ १११ ॥

कृर्ति: गौडिष्यो न कण्यावर्धिविषयो, कृतकार्यो गोचे क प्रस्तम्. निषिद्धेषु तस्माद यथो गोचे ॥

111. The affix भाव comes after the patronymics formed from कण्य &c.

Here the word गोचे does not qualify the sense of the base, nor does it give the sense of the affix. It simply means “that after a word ending with the affix which has been ordained after the words कण्य &c, in denoting a Gotra or Family-name; the affix भाव is employed in the remaining senses.” This debars the affix ठ्ठ (IV. 2. 114). Thus कण्य: “the pupils of कण्या”. गौडी (IV. 1. 105).

Why do we say “when denoting Family-names?” Thus the word कण्य, when it means कण्य हेतुतदाताः, forms its secondary derivative कण्यावर्ध, by ॥

The Kapy-class is a sub-class of Gargādi. The Family-names from कण्य and गौडी are कण्यावर्ध by rule IV. 1. 105. To this, the affix भाव, is added. कण्यावर्ध+भाव=कण्यावर्ध (VI. 4. 148 and VI. 4. 152).

इद्रसय ॥ ११२ ॥ प्रसं । कण्यावर्ध: च (भाव) ॥

कृर्ति: गोचे व इद्रसय निषिद्धेषु मात्राभित्तिपरिवर्त्यो भत्तक धैर्यक। ॥

18
112. After a Family-name formed by रूप, the affix अणु is added in the remaining senses.

This debars मणु. Thus from रूप we have Patronymic शार्म, from which शार्मा: "the pupils of Dākshi"; शार्मा, मार्कका: The final थ is elided before मणु by VI. 4. 148.

Why do we say ‘denoting a family-name’? Observe शैलनिष्ठ, a word formed by रूप of IV. 2. 80, not denoting a family, but having the four-fold sense of IV. 2. 68-70. The further derivative from this will be शैलनिष्ठक by थ (IV. 2. 114).

न धृतिः: प्राच्यमृस्तन: १२१ न पदार्थः; प्राच्य-महते( अणु) II
धृतिः: II प्राच्यः प्राच्यप्राच्यमृस्तन: प्राच्यकारित्वसाधः प्राच्यो: न भविष्यः II

113. The affix अणु is not however added to a word which, though ending in the Patronymic affix रूप, consists of two syllables, when it is the family name of Eastern people or of Bharata.

This sūtra debars मणु which would have come by the last sūtra. The result being, that the words answering to the description given in this aphorism, form the शैलक derivatives by the affix थ (IV. 2. 114). Thus शैलनिष्ठा: कार्यक्षिपं from शैल, कार्यक्षिपं: Why do we say “consisting of two syllables”? Observe पान्नागार: formed by अणु from पान्नागार: II

Why do we say “when it denotes the family-names of East folks or Bharata”? Observe: शार्मा: from शार्मा II

Q. How do you form कार्यक्षिपं when by rule IV. 2. 116, the proper form would be कार्यक्षिपिः or कार्यक्षिपा:?

Ans. The word कार्यक्षिप of sūtra 116 refers to a country because it occurs with धृतिः, while the कार्यक्षिप of the example under the present aphorism is a Family-name.

The Bharatas belong also to the East-Folk or Prāchyas. Their separate mention here indicates by Jñāpaka or inference, that wherever Prāchya is used in these sūtras, it does not include the Bharatas. See II 4. 66.

उदार्थ: II १२२ II पदार्थ: उदार्थ: II
धृतिः: II उदार्थाः स्वतः: प्राच्यो: भविष्या: शैलक: II

114. After a word called Vṛddha, the affix थ is added in the remaining senses.

The word गंध does not govern this sūtra. This is a general rule: The Vṛddha is defined in I. 1. 73 &c. This debars मणु. Thus from मार्क्क we
have भार्गव (VI. 4. 148 & 152). So also चार्तेविल, जातेविल, जानेविल.

This rule being a subsequent one, debars the following preceding rules, in case of conflict of rules (I. 4. 2) 1. The rule relating to Indeclinables (104). 2. The rule relating to words ending in श्व and श्व (106). 3. The rule relating to Villages of North-folk (109). 4. The rule relating to penultimate ः (110). Thus.

रह—रहस्; but भार्तेव—भार्तेविल, कार्तेव—कार्तेविल, कार्तेविल; but चालेव—चालेविल; चालेविल; but माधेव—माधेविल; माधेविल; but मौदेव—मौदेविल.

भवतःत्रस्तस् II ११५ || पदानिः भवतः; भवषुस्त्रस् ||

११५. The affix ठहर and श्रव come after the Vriddha word भवतः, in the remaining senses.

The word भवतः is a Vriddha word because it belongs to tyaddāl class (I. 1. 74). This rule debars ः of the last aphorism. In the affix, श्रव, the final ः is indicatory, showing that the word भवतः before this affix gets the designation of Pada व (I. 4. 16). Thus भवतः + ठहर = भवश्वर; भवतः + श्रव = भवश्रीव.

But when the word भवतः is not treated as Vriddha, then it takes the general affix श्रव as भवतः. This is the case when भवतः is derived by affixing श्रव to भवतः.

काश्यापिर्यायानिः || ११६ || पदानिः काश्यापिर्याय-ठहर-मिटोḥ ||

३५५. || काश्यापिर्यायानिः के के भवतः भवतः भवतः भवतः भवतः

११६. The affixes ठहर and श्रव come, in the remaining senses, after the words काशि & c.

In the affixes ठहर and श्रव, the ः is replaced by ः, the other letters are anubandhas. The form in both cases will be the same, but there is a distinction in the feminine. Those formed by ठहर will take श्रीव (IV. 1. 15), the others will take श्रव (IV. 1. 4). Thus काश्या or काश्यी, श्रविका or श्रविकी.

The word भवतः is to be read in to this sūtra. Those words in the list which are not श्रव will take the affixes, by virtue of being so classified.

The word श्रविका: occurs in the list of words. It gets the designation of श्रव by I. 1. 75. Thus श्रविका: || But when it is the name of a Vāhika village, it is not a Vriddha word. The secondary derivative then will be श्रविका:.

Q. In the Māhābhāshya it is said that a Proper name is optionally
treated as a Vṛiddha, and it gives example of देवसिद्ध: or देवसिद्ध: || So then देवसिद्ध is a Vṛiddha word and will take these affixes.

Anā. No. In that very passage of Mahābhāshya it is further stated that the option in the case of Proper-Names is allowed only for the purposes of the application of the affix ष (IV. 2. 114) and not the affix षण, and षत.

Ydh:—This affix comes after compound words ending in ाम and preceded by अापः, रः and तः; as मापुराकाशिकः or मा, आराकाशिकः or मा, लाबुराकाशिकः or मा.

1 कातिक, 2 चेरि (धेरि) 3 शांताशिनः, 4 सांताशिन, 5 श्रयु, 6 घोरः (घेरः), 7 पुल्ला, 8 शरिकुम्भ, 9 मुनाशिन, (मुनासिन), 10 प्रचार, 11 तल्लु, 12 श्रीपाण्ड (श्रीप्राण्ड) 13 भार्ती, 14 भार्ती, 15 भार्ती, 16 देशवास, 17 देशवास, 18 देशवास (देशवास) 19 देशवास, 20 देशवास, 21 देशवास, 22 देशवास, 23 देशवास, 24 देशवास, 25 देशवास, 26 देशवास, 27 देशवास, 28 देशवास, 29 देशवास, 30 देशवास, 31 देशवास, 32 देशवास, 33 देशवास, 34 देशवास.

याधिकार्यामाते ॥ ११७ ॥ पदानि ॥ याहिका-प्रामाण्य: च (यम, निम्न) ।

११७. The affixes देश and भाग come, in the remaining senses, after the Vṛiddha words denoting the villages of Vāhika.

The word हारात्स is to be read into this sūtra. This debars the affix ष (IV. 2. 114). Thus पालाटिक, or पालाटिक, मान्यान्ति, or मान्यान्ति.

विमाणाप्राप्तये ॥ ११८ ॥ पदानि ॥ विमाणा-उदाहरणे (उदाहरणे) ।

११८. The affixes देश and भाग come optionally in the remaining senses, after Vṛiddha words denoting Vāhika villages situated in Usinara.

Thus भागान्तिक, लिखा एवं निम्न; so also सादाशिलक, सादाशिलक and सादाशिलक.

आदेशी देश ॥ ११९ ॥ पदानि ॥ आदेशी, देशी, देशी ।

११९. The affix देश comes in the remaining senses, after a Nominal-stem denoting a locality and ending in आ.

The phrase ‘देशान्त’ does not govern this sūtra. For had it been understood in this aphorism, there would have been no necessity of repeating it in the next.

Thus वैश्वेषपूर्वः, शाब्दवेषपूर्वः ॥ Why do we say रूपु ‘denoting a country’? Observe पूरवः ‘the pupils of पू’ formed by पू.
In the previous sutras, the anuvṛtti of द्रढ़ and वर्ष both were current; hence the repetition of द्रढ़ in this sutra, because we could not take the anuvṛtti of द्रढ़ from the last sutra without drawing the anuvṛtti of वर्ष.

120. The affix द्रढ़ comes in the remaining senses after a vṛddha word ending in य and denoting a locality of the East-folks.

The phrase द्रढ़ is here understood. Thus आश्चर्यमुखः, साधुमुखः मानिषेशचुः.

The affix द्रढ़ would have been valid by the last sutra also; the present sutra makes a निषेध or restriction, showing that in the case of words denoting places of East, the rule applies to those words only, which are Vṛddha. Therefore it does not apply to आश्चर्यमुखः, from which we have मानिषेशचुः.

121. The affix द्रढ़ comes in the remaining senses, after a vṛddha word denoting a locality, which has the letter य as its penultimate, and after a vṛddha place-name denoting a waste or desert place.

The words द्रढ़ and द्रढ़ are understood here. The word द्रढ़ means a waste or desert. Thus वारसंस्कृतः, जैनसंस्कृतः are examples of द्रढ़. Similarly साधुमुखः and कामिनिकः are examples of द्रढ़ penultimate.

122. The affix द्रढ़ comes, in the remaining senses, after a Vṛddha word denoting a locality and ending with प्रस्थ, पुर or रहः.

This debars यू (IV. 2. 114). Thus मानिषेशचुः, मानिषेशचुः, कामिनिकः, आश्चर्यमुखः.

The words ending in रह would have taken the affix द्रढ़ by the next sutra also, but as that sutra is restricted to the countries of the East, this sutra is general in its scope.
123. The affix द्रुत comes in the remaining senses, after a Vriddha word denoting a locality of the East-folk, the word having a penultimate र or ending in र।

This debars र. Thus द्विलिङ्गक, द्विलिङ्गक:। So also with words ending in र। As, काव्यी—काव्यक, काव्यी—कालक (VI. 4. 143).

Why do we say व्रिद्धार्ण ‘of the East-folk’? Observe सर्वानिषेष: formed by र। The र in र in the śūtra is for the sake of distinctness.

124. The affix द्रुत comes in the remaining senses, after a Vriddha word denoting an inhabited kingdom, or a limit of such kingdom.

The phrases द्वारका द्वारका is understood here, being qualified by जनपद: जनपद:। This debars the affix र। Thus द्वारकासनक: द्वारकासनक: are examples of जनपद:। And द्वारकासनक and द्वारकासनक: from द्वारका and द्वारका two uninhabited countries, are illustrations of जनपदः।

The द्वारका or limit of an inhabited country or जनपद: must be a country and not a village. This is so, in order to prevent, by anticipation, the application of र by IV. 2. 137 to words like द्विग्य which is an arid desert: as द्विग्य। The word द्वारका means either “the boundary of that (जनपदः)” or “that which itself is a boundary”.

125. The affix द्रुत comes in the remaining senses, even after a word which is not a Vriddha, and which is always plural, when it denotes an inhabited country or a limit of such country, as well as after such Vriddha words.

The words जनपद: जनपद: are to be read into the aphorism. This debars र and र। Thus from द्वारे: द्वारे: द्वारे: which are non-Vriddha Kingdom denoting words, always having a plural form, we have द्वारे: द्वारे: and द्वारे:। Similarly द्वारे: द्वारे: are non-Vriddha always plural words, denoting boundary of kingdom; we have from them द्वारे: and द्वारे:। The affix will apply, of course to Vriddha जनपद: word by the last śūtra, though these be always plural in form. Thus द्वारे: द्वारे: from द्वारे: and
So also to Vṛiddha words denoting limit of a Kingdom: *kālakṣeta—kāntaṅgka—* *vṛuḍhikṣeta—vṛuḍhikṣeta—*

The word *vṛṣṇa* is used in the sūtra to indicate that the word should be plural in essence, having no corresponding singular form. Therefore the rule will not apply to *vṛṣṇi*; plural of *vṛṣṇi*. The derivative from it will be *vṛṣṭi*.

The word *vṛśti* is used in the sūtra to indicate that Vṛiddha-words which would have taken *ṛṣṭa* by the last sūtra are not debarrèd by this sūtra, when they are plural in form. This debarring would have taken place, by the rule of interpretation known as *śāntakṣāntavāyām*; but for the use of the word *vṛśti*. This maxim or *nyāya* is thus explained in Padamanjari:—

> यद्यपि जन्मसमानोऽद्यातर्भूतं दस्ययोगं दत्तं।
> उपायमेव उपयोगिकर्त्वमां व्याख्यातं सर्वार्थं।

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> उपायमेव उपयोगिकर्त्वमां व्याख्यातं सर्वार्थं।

126. The affix *ṛṣṭa* comes in the remaining senses after a word, whether Vṛiddha or not, denoting a locality and having as its second term the words ‘kachchha’, ‘agni’, ‘vaktra’ and ‘garta’.

This debars *ḥ* and *ṛṣṭa*.

As *śāntakṣeta—vṛuḍhikṣeta—kālakṣeta—* *vṛuḍhikṣeta—* *vṛuḍhikṣeta—* *vṛuḍhikṣeta—* *vṛuḍhikṣeta—* *vṛuḍhikṣeta—* *vṛuḍhikṣeta—*

The word *vṛṣṭi* in the sūtra should be read with every one of the words *vṛṣṭi* &c.

127. The affix *ṛṣṭa* comes, in the remaining senses, after the words dhūma &c, denoting country.

This debars *ṛṣṭa* &c. *kālaṅka—* *śāntakṣeta—* *vṛuḍhikṣeta—* The word *vṛṣṇi* occurs in the list. It would have taken *ṛṣṭa* by IV. 2. 121 as it has ṣ as penultimate. Its mention here shows that it need not denote a locality for the application of this affix. Similarly the words vṛṣṇi and vṛṣṇi being names of country would have taken *ṛṣṭa* by 124 ante; here in this list, therefore, they do not denote country. Thus *vṛṣṭi* in शारिरिकम्‍ वं = *देवकरः* the property of Vīdeha Kṣatriyaśas. So also Vṛṣṇiḥ. The word *ṛṣṭa* occurs in the list. It takes the affix when the
derivative word means a ‘ship’ or a ‘sailor’. Thus सामुध्रिक is and सामुध्रीकृत्. Otherwise not: सामुध्र, ‘Oceanic water’.

1 धृष्ट, 2 तरंजन (लघुवर्ण and कष्ट) 3 दाशाण, 4 सरस्वती (सामुहक) 5 सामुहकता; 6 सामुहिकता, 7 सामुहिकता; 8 सामुहिकता (सामुहिकता) 9 सामुहिकता, 10 सामुहिकता, 11 सामुहिकता, 12 सामुहिकता, 13 सामुहिकता, 14 सामुहिकता, 15 सामुहिकता, 16 सामुहिकता, 17 सामुहिकता, 18 सामुहिकता (सामुहिकता; सामुहिकता, सामुहिकता) 19 सामुहिकता, 20 सामुहिकता, 21 सामुहिकता (सामुहिकता) 22 सामुहिकता, 23 सामुहिकता, 24 सामुहिकता (सामुहिकता) 25 सामुहिकता, 26 सामुहिकता, 27 सामुहिकता (सामुहिकता) 28 सामुहिकता, 29 सामुहिकता, 30 सामुहिकता, 31 सामुहिकता, 32 सामुहिकता (सामुहिकता) 33 सामुहिकता, 34 सामुहिकता, 35 सामुहिकता, 36 सामुहिकता (सामुहिकता) 37 सामुहिकता, 38 सामुहिकता, 39 सामुहिकता, 40 सामुहिकता, 41 सामुहिकता, 42 सामुहिकता, 43 सामुहिकता (सामुहिकता) 44 सामुहिकता, 45 सामुहिकता, 46 सामुहिकता, 47 सामुहिकता, 48 सामुहिकता, 49 सामुहिकता, 50 सामुहिकता, 51 सामुहिकता.

नागरात्रेकृतग्राहणीयम्: II १२८ II पदार्थ II नागरात्रेकृतम्-साधन-प्राध्यायीम्-(व्रज). दृष्टा: II नागरात्रेकृतम् प्राध्यायीम् व्रज कस्यम् श्रावणीयम् ग्राहणीम्.

A. केनाय स्वयं धारणा ग्राहणीम्: धारणा ग्राहणीम् ग्राहणीम् G. इह नयेये मुद्रणेये II A. संभाव्यस्तत्वभन्नायकस्तम् II B. इह नयेये मुद्रणेये II A. केतुष्टविशेषतः इह ग्राहणीम् ग्राहणीम् G. इह नयेये मुद्रणेये II A. संभाव्यस्तत्वभन्नायकस्तम् II

128. The suffix व्रज comes after the word ‘nagara’ in the remaining senses, when censure or praise is implied.

The word कुस्ताच्छ, which is equivalent to निवेन or ‘blame or censure’, and प्राध्यायीम् which means प्राध्यायीम् “dexterity”, qualify the sense of the suffix.

Thus नागरक, ‘a knave, a cunning person, or a skillful person’. The word literally means ‘a town-born, or town-bred’, but by the usage of language, it always denotes a person having the vices or virtues of a town, such as a thief or an artist.

Why do we say “when censure or dexterity is implied”? Observe नागरक: ब्राह्मण: ‘the Nagara Brāhmaṇas’.

आयामस्तुष्टम् II १२९ II पदार्थ II अन्तरात्माव्युथे-(व्रज) II।

दृष्टा: II अन्तरात्माव्युथे पदार्थे ग्राहणीम् व्रज कस्यम् श्रावणीयम् ग्राहणीम् II प्राध्यायीम् II अन्तरात्माव्युथे-(व्रज). दृष्टा: II अन्तरात्माव्युथे अद्वैता महात्माम् II अद्वैता महात्माम् II अद्वैता महात्माम् II अद्वैता महात्माम् II अद्वैता महात्माम् II

129. The suffix व्रज comes, in the remaining senses, after the word व्रज, in the sense of a man.

This debars the suffix व्रज. Thus व्रजः नुस्तः ‘a forester’.

Vṛt:—It should be stated rather that the suffix व्रज is added to व्रज in the sense of ‘a way’ a lesson, or doctrine (Upaṇishad) ‘a maxim’ ‘a play or game’ ‘a man’ and ‘an elephant’. Thus ब्रजः प्रयः, ब्रजः, ब्रजः विषार्, ब्रजः or इसीम् II.
Vārt.:—Optionally when the sense is that of a cow-dung as भार्त: or भार्तेय: गोगः.

Why do we say 'when having these senses'? Otherwise the affix will be भार्तुः. As भार्तेय: प्रेमः: 'wild beasts'.

विभागः सुक्ष्मयक्षत्रयासः १२० एवार्ति विभागः सुक्ष्मयक्षत्रयासः (कुर्म) वृत्ति: कुर्म इक्षुप्त: सूदेवताः धर्मवा विभागः कुर्म प्रवृत्तो भवति देविका: ॥

130. The affix कुर्मः comes optionally in the remaining senses, after the words 'Kuru', and 'Yugandhara'.

Thus कीर्तिः or कौर्ती, कीर्तिः or कीर्तिः. These words denote अनुप्रयास or inhabited countries, and therefore by सूत्र IV. 2. 125 they would always have taken the affix कुर्मः. The present सूत्र makes the application of कुर्मः optional and not obligatory. The word कुर्मः occurs in the list of क्षत्रिय class (IV. 2. 133). By virtue of its being so classified, it will take कुर्मः also. And when it means man or something found in men, it will take necessarily, not optionally, the affix कुर्मः by virtue of सूत्र IV. 2. 134. As कीर्तिः मन्यकः: कीर्तिः-भोगः हृदिलकः ॥

This aphorism therefore, teaches option regarding कुर्मः with these restrictions, while it teaches option absolutely with regard to the word कुर्मः: ॥

मद्रायन: कन्यः १३१ एवार्ति मद्रायन-कन्यः ॥

वृत्ति: मद्रायनम भोगवा सत्य प्रविष्टो मन्यकः देविका: ॥

131. The affix कन्यः comes in the remaining senses, after the words 'madra' and 'व्रीजी'.

This debars हृतः, though the words denote inhabited countries. Thus नेत्रः: 'born in Madra', हृदिलकः: ॥

कोपथारः १३२ एवार्ति क-उपथारः-भोगः ॥

वृत्ति: काका-फल्का मार्गः प्रवृत्तो मन्यकः देविका: ॥

132. The affix भोगः comes in the remaining senses after a word denoting a place and having the letter क as its penultimate.

This debars हृतः in the case of words which denote अनुप्रयास or inhabited countries. Of course the words which do not denote अनुप्रयास, will have taken कुर्मः even without this rule. Thus भार्तेयः: "born in देविका:’. So also भार्तेयः: ॥

The affix भोगः will apply even when the word ends in क, and would have otherwise taken कुर्मः by IV. 2. 119. Thus देविका: "born in देविका: ‘. The word वेषः is understood in this सूत्रा.

काक्षात्विभागः १३३ एवार्ति काक्षात्विभागः-वः (भागः) ॥

वृत्ति: काक्ष इक्षुप्ताः हृदिलकः हृदिलकायोधवर्णकः मन्यकः ॥ १९
133. The affix बल comes, in the remaining senses, after the words kachchha &c denoting places.

The word बल is understood here. This debars बल &c. Thus काल, कालमा, वर्षी &c. The words बल &c. are not invariable plural words, because by the next sutra, it is shown that these words may signify men and their habits &c. The word बल occurs in this list. It would have taken बल by the last sutra also, because it has बल as its penultimate. Its mention in the list is for the sake of the subsequent sutra by which it takes बल also under certain conditions.

1 काल, 2 वर्षी, 3 बल, 4 गण्डर, 5 मद्य, 6 कम्पो, 7 कर्म, 8 सात, 9 बुद्ध, 10 मद्यज्ञ (अनु, मद्य, कर्म) 11 सात, 12 बुद्ध, 13 मद्यज्ञ, 14 विज्ञान, 15 कर्मद्र (कुनून) 16 बुद्ध मद्यतपतोप्योधुम ॥ १३४॥ पदरानि II मद्य-तपतो: बुद्ध ॥

पदरानि II मद्येषु मद्यदीर्घतां सातार्थोषर्यादिदिर्यादिभिः प्रस्त्रयो भवति ॥

134. The affix बुद्ध comes after the words kachchha &c. in the senses of born &c. when the meaning is a ‘man’ or ‘what exists in man’.

This debars बुद्ध. Thus कालमा: ‘a man born in Kutch’. कालमा: हसिं जलिनमि ॥ ‘His joke or talk is of Kutch or a Kutch-laughter’. कालमा: बुद्ध ॥ Similarly केत्तिको मद्य, केत्तिकात्मस्व हसिं अलिनये, केत्तिकात्मस्वु च ॥

Why do we say “when meaning man or what exists in man?” Observe कालमा यो: ‘The cow of Kutch’. केत्तिको बुद्ध ॥

अपदाति सातार्थः ॥ १३५॥ पदरानि II अपदाते-सातार्थः( बुद्ध ) ॥

पदरानि II अपदाते साता दीर्घातिः सातार्थो: प्रस्त्रयो भवति ॥

135 The affix बुद्ध comes after the word सातार्थ in the senses of being born &c when denoting a man or what exists in man, provided that it does not mean a foot-soldier.

The word बुद्ध which occurs in the कालमा class, would have taken बुद्ध by the last sutra, when the sense was that of a man or some human attribute. The present sutra makes a restriction. Thus गायत्री मद्य, सातार्थस्व हसिं अलिनये &c. But साता: पदरानि इत्यादिः ‘the Salva foot soldier goes’

गोयायामनी ॥ १३६॥ पदरानि II गो-यायामी: च(बुद्ध) ॥

पदरानि II गायि वयामी य जस्यासि सातार्थे सातार्थस्व बुद्ध प्रस्त्रयो भवति बुद्धम् ॥

136. The affix बुद्ध comes in the remaining senses of being born &c, after the words सात, when the word signifies ‘a cow’ or ‘a barley gruel’.
This debars मष of IV. 2. 133. Thus साल्वे की: “the cows born in Salva”. वानिक बताये ‘the barley gruel of Salva’. In other cases we have गामू. गामूँ "क्" । पनानि इँगः "मश्कन्तकद् । गामूँ इँगः गामूँ एवरसुतदृश। गामूँ इँगः "क्"।

137. The affix छ comes in the remaining senses after a Nominal-stem denoting a place and having the word गाहे as its second term.

This debars मष. The word गहे is to be read into the sutra. This rule being a subsequent one debars the affixes नव्य  and निर्म of sutra 117 ante. Thus दृशः स्वरणकाल, दृशः स्वरणकाल, दृशः स्वरणकाल, ‘born in porcupine’s hole &c’. The word उत्तरेत is used in the sutra, so as to prevent the application of the rule to a word which ends in वर, but is preceded by the affix गहे, as वर्तमानः. Here गहे is an affix (V. 3. 68) and not a pada.

138. The affix छ comes in the remaining senses after the words गा & c.

This debars मष & c. Thus गाही: ‘belonging to a cave’. गाहास्तीकाः & c. In the list of गाही occurs the following “गाहात्म्यन भाष पर्ये”. It means “The word मष becomes changed into मष ज when the affix छ is to be added. Thus मायी: इँ. But when the sense is that of a Veda-school or Charaṇa, the affix मष is added instead of छ as मायी:” The word मष here has the restricted sense of ‘the middle of the earth’, and not any middle generally. Thus मषय: means दृष्टिविद्यमान नमी: इँ. So also when the affix मष is applied in the case of शर, it has the sense of शिखार of sutra IV. 3 89 and not all the other senses. Thus शर: मायी:, जव भीतित:; नमी नमी: “three Charaṇas dwell in the East, three in the West, and three in the Middle”. The words मुख्यम एवं सार्वस्व इँ. occur in the list. They have the affix छ, but before the affix छ the छ of सृष्टि is elided. Thus मुख्यम एवं सार्वस्व इँ.

The augment कष्ट is added to जन and श्र before the affix छ. As जन-कष्टिय: पर्ये. The same augment is added to the word गहे also as, गहे. गहे.

The affix छ comes after the words वेष एवं. No list of such words is given. It is an दृष्टिविद्यम. Thus दृष्टिविद्यम, दृष्टिविद्यम, शिखारविद्यम, शिखारविद्यम, नमी नमी: इँ. & c.
139. The affix छ comes in the remaining senses, after the words beginning with कृ denoting the places of the East-folk.

The word छेष्ट is understood here also. The word मार्क of the sūtra qualifies छेष्ट. This debars मार्क. Thus घटगणित, काश्यपाय, क्षेत्राकारपाद.

राजः कृ च इ II पदानि II राजः-कृ-च (छ) II

This छ is the substitute of the final of the word राज, when च is added.

This sūtra only teaches substitution: for चक्र would have taken छ by IV, 2. 114. Thus घटगणित. The word छेष्ट does not govern this sūtra, nor being appropriate.

141. The affix छ comes in the remaining senses after a Vriddha word denoting a place and ending with अ or हुष्ठ having छ as its penultimate.

The word छेष्ट must be read into the sūtra. This debars the मार्क of Sūtra 132 ante: as well as the affixes ordained by Sūtras 117 and 123.

Thus बक—गङ्गाचार्य, ब्रजप्रियसेन II रक—आभाराचार्य, धनांतरकृत II

कोष पातः—कृतिकौशिक, आभाराचार्य II
Aarts.--The words श्रूङ्ग &c. are also governed by this rule though they end in श्र. Thus श्रोपुष्योत, श्रोपुष्योत्वर, श्रोपुष्योत्वरवाय.

142. The affix श्र. comes in the remaining senses after the Vriddha words, having the words कान्त्वा, पलादा, नगरा, ग्रामा and ह्रदा, as second terms.

This debar the other affixes such as ह्र. and न्द्र. of 117 ante. Thus श्रावणश्रव, श्रावणश्रवीय, श्रावणश्रवीय, श्रावणश्रवीय, श्रावणश्रवीय, श्रावणश्रवीय, श्रावणश्रवीय.

143. The affix श्र. comes after the word पर्वत in the remaining senses.

This debar श्र. Thus पर्वतेश्वर श्र. "the hill-king", पर्वतेश्वर श्र. "the hill man".

144. The affix श्र. optionally comes in the remaining senses after the word पर्वत when it does not denote a man.

Thus पर्वतश्रावण or पर्वतश्रावण श्र. "hill fruits", पर्वतश्रावण or पर्वतश्रावण "hill water".

Why do we say श्रमण not-human? Observe पर्वतेश्वर मुनि where there is no option allowed.

145. The affix श्र. comes in the remaining senses after कृत्रं and पर्व when denoting the country of Bharadvāja.

The word र्वेष is understood here also. The word मार्ग does not here mean Gotra, but country. Thus कृत्रं र्वेष and पर्वर्वेष.

Why do we say "denoting country of Bharadvāja" Observe मार्ग, पर्वत, &c.
BOOK FOURTH.

CHAPTER THIRD.

1. The affix ढः also comes optionally in the remaining senses, after the words ‘yushmad’ and ‘asmad.’

The regulating power of the word चद्द्वः ceases. The word च indicates that the affix may be च as well. The word “optionally” shows that the general affix मयः may also be employed. Thus there are three affixes, ढः, च and मयः, and hence there being no equal enumeration, the rule of mutual correspondence (I. 3. 10) does not apply.

The words युँष्ट्रु and भक्तयः are Vṛiddha, as they belong to Tyadādi class (I. 1. 74), and would have taken च by IV. 2. 114; the present sūtra enjoins three affixes for each. Thus युँष्ट्रु-मयः = युँष्ट्रु + मयः (IV. 3. 2) = युँष्ट्रु; युँष्ट्रु-हः = युँष्ट्रु + हः = युँष्ट्रु (VII. 1. 2). युँष्ट्रु-हः = युँष्ट्रु + हः = युँष्ट्रु (VII. 1. 2, and VIII. 4. 2). So also भक्तयः, भक्तयः, and भक्तयः.

2. When this affix ढः is added and when च is added, then युँष्ट्रु and भक्तयः are the substitutes of युँष्ट्रु and भक्तयः.

The pronoun तद्विन्द्र refers to the visible affix ढः, and not to the understood affix च which was drawn into the last sūtra by the word च.

Why does the rule of mutual correspondence (I. 3. 10) not apply here, there being two affixes, two words, and two substitutes? This, however, is not
done, because the *sūtra* can be divided into two separate aphorisms: as (1) *द्रवितः* लाभि द्रवितः *

As for illustrations, see the preceding *sūtra*, *e.g.*, श्रीमतार्कः, भाष्यार्कः with श्रीमतः, and द्रवितः: and भाष्यार्कः with श्रीमतः This substitution does not take place when श्रीमतः is added, श्रीमतः and भाष्यार्कः are the substitutes of श्रीमतः and श्रीमतः respectively (2). So also when श्रीमतः follows.

3. In expressing one individual, तथाके and मध्यके are the substitutes of ‘yushmad’ and ‘asmad’ respectively, when श्रीमतः and श्रीमतः follow.

The word एकत्रे should not be construed as meaning the affix of the singular number, as the affix यत्. Because the affix of the singular is always elided (श्रीमतः) after these words, and by rule I. 1. 63, there will not be the application of this rule. This difficulty is, however, got over by explaining the word एकत्रे as equal to एकायने.

4. The affix यत् comes after the word अर्थम् in the remaining senses.

5. The affix अभिः comes in the remaining senses, after the word ‘ardha’, when preceded by ‘प्राण’, avara, ‘अध्याम’, and ‘उत्तामा’.

Q. Why do we say अभिः ‘preceded by’? Its use seems to be superfluous. If the *sūtra* stood as परार्थवादः, it would have given the same sense. For the अभिः being supplied from the last *sūtra*, the whole *sūtra*
would have been राज्यार्थानेरोदैत्योपवेदित्र यह which must mean 'preceded by
para' &c."

A. The words वर and भवं have meanings other than that of विस्त्र of
direction. As वर पुरस्त 'highest pleasure,' बाल्य पुरस्त 'lowest pleasure.' Therefore,
when these words वर and भवं denote direction, then by the subsequent
rule, the affix would have been always हर्ष and बाल्य. The employment
of the term हर्ष in the sūtra, prevents the application of the affix हर्ष even when
the words denote direction.

According to the Vārtika सर्वप्रक्षा हर्ष given under the last sūtra, the
word भवं preceded by any word would have taken हर्ष, hence the necessity of
this sūtra ordaining भवं, when the first terms are वर &c.

6. And the affix हर्ष also (as well as वर) comes in
the remaining senses after the word 'ardha,' when the prior
term denotes a direction.

By भ, the affix हर्ष is also used. This debars अभ.
Thus पूर्वापि, धौरवापि, हरिणापि or हरिणापि.।
The word हर्ष is used in the sūtra in order to prevent ambiguity. Had the
sūtra stood merely as विस्त्रण हर्ष, it might have meant (1.1.68), 'Ardha preceded
by the word हर्ष takes हर्ष also,' for then हर्ष (स) would have applied, and हर्ष
आताः would have taken the affix.

7. The affixes अभम and हर्ष come in the remaining
senses after the word 'ardha,' preceded by a word denoting
direction, when a particular portion of a village or an inhabi-
ted country is meant.

The phrase विस्त्रण हर्ष is to be read into the sūtra. This debars अभ.
Thus हर्ष (स) अनेकादं भाषय अनवर्तमाना वा वैपरीत्यं: or वैपरीत्यं: "Those verily belong
to the eastern half of our village or country". So also हरिणापि or हरिणापि;
The word वैपरीत्यं: = भाषय पूर्वापि भवाः and is a Taddhītartha comp-
ounded.
8. After the word संध्या there is the affix म in the remaining senses.
   This debars संध्या. As भक्ति: "middlemost".
   Vārttika:—So also after the word माति. As माति: "Adam, or born in
   the beginning".
   Vārttika:—So also after the words भ्रमर् and भ्रमर्, the final र being elided.
   ए भ्रमर्, भ्रमर्

9. The affix अ comes in the remaining senses after the word ‘madhya’, the meaning being ‘fit’ or ‘proper’.
   The word संपत्तिक means ‘equity, propriety, right, fit’. As मायिकृति मायिति उच्चे
   मूपान काही, “the proper piece of wood—neither too long nor too short”.
   वर्णे वेदवर्ण: “the fit Grammarian, neither too refined nor too dull”.

10. The affix यम comes in the remaining senses, after the word यम, which is near the sea.
   The word यम occurs in the list of Kachchhādi (IV. 2. 135), and would
   have taken यम; and by sūtra IV. 2. 134, it would have taken यम also. The
   present sūtra debars both those affixes, when the word यम means अनुसमुद्र or
   ‘near the sea’.
   Thus रूप, ‘living on or relating to an island’. As रूप अनुसमुद्रविषयति

   Why do we say अनुसमुद्र? Observe रूपनक्र or रूपन (IV. 2. 133 and 134).
   The word ‘anu-samudra’ is an Aavyayībhāva compound (II. 1. 15).

11. The affix द्वर comes in the remaining senses after the words denoting time.
   This debars द्वर. The affix द्वर which comes after Vṛiddha words is
   prohibited by this sūtra. Thus माहिति: ‘monthly’ माहित्रामाहिति, ‘bi-monthly’,
   सालवाहिक: ‘annual’.
   The words which denote time even indirectly, also take this affix.
   ए रास्त्यनवित्वते. उपबद्धानावित्वम्. The word कान governs all the subsequent sūtras
   upto 25. (त्र जाते).
12. The affix ठूँ comes in the remaining senses after the word ठूँ, when expressing ठूँ.

This debars ठूँ (IV. 3. 16). The word ठूँ means the ‘funeral oblation’; and not ठूँ. ‘a faithful or believing person’. Thus ठूँ ठूँ ‘the autumnal Srāddha’. When not meaning ‘Srāddha’, it will be ठूँ।

13. The affix ठूँ comes optionally in the remaining senses after the word ठूँ when expressing illness or heat.

Thus ठूँ ‘the autumnal disease’, ठूँ ‘the autumnal heat or sunshine’.

Why do we say “when denoting sickness or heat”? Observe, ठूँ ‘the autumnal curd’. This ठूँ debars the ठूँ ठूँ (IV. 3. 16).

14. The affix ठूँ comes optionally in the remaining senses after the words ‘nīsā’, and ‘pradosha’.

This makes optional, where by sūtra IV. 3. 11 ante, the ठूँ would have been obligatory. Thus ठूँ and ठूँ ‘nocturnal’. ठूँ or ठूँ।

15. The affix ठूँ comes optionally in the remaining senses after the word ठूँ and it takes the augment ठूँ।

The word ठूँ takes the affix ठूँ by sūtra IV. 2. 105. This sūtra ordains ठूँ। When free from the scope of these rules, it takes ठूँ and ठूँ affixes also by IV. 3. 23. Thus ठूँ ‘belonging to to-morrow or ephemeral’. Otherwise ठूँ; and ठूँ।

16. The affix ठूँ comes in the remaining senses,
after the words 'sandhi-vela' &c, and the words expressing 'season' and 'asterism.'

The word काला is to be read into the शृंग. All the words must be expressive of time. This debar काला The repetition of काला debar काला also in the case of those words, which are Vṛiddha in this list (IV. 2. 114). Thus (1) सार्धे (2) शर्म, प्रार्थन (3) रेव, देव are examples of sandhivelā season and asterisms respectively.

The affix काला is added to कालस्वर when denoting 'fruit' and 'festival, as सास्यत्व जने or 'पय.'

1 संपर्व, 2 अध्य, 3 भागावत्य, 4 श्रेयसी, 5 चन्द्रेशी, 6 रुद्रेशी, 7 चौरणाशी, 8 मातार, 9 शामीतकस्यर्थः:

प्रार्थन पयः || १७ || पदानि || प्रार्थन-पयः:

17. The affix पयः comes in the remaining senses after the word प्रार्थन.

This debar काला of the last शृंग, though 'prārpish' is a season-denoting word. Thus प्रार्थनाः कालाः: "the cloud belonging to the rainy season."

शर्मावश्चयः || १८ || पदानि || शर्मावश्चयः-उधः

18. The affix उधः comes in the remaining senses after the word शर्माव.

This debar काला of IV. 3. 16. Thus शर्मावचककारनः. The उधः has the force of काला &c of IV. 3. 43 here.

छन्दाधीं उधः || १९ || पदानि || छन्दाधीं-उधः

19. In the Chhandas, the word 'varsha' takes the affix उधः in the remaining senses.

This debar उधः. The form will be the same, but there will be difference in accent. As लक्ष लक्ष्यक सार्धकालाः. The word शृंग here means "month." I.e. Nabha and Navasya are two rainy months.
20. In the Chhandas, the affix ठ्व्ह्ह comes in the remaining senses after the word 'vasanta'.

This debars भ्रम (IV. 3. 16). Thus सुभ्रम भ्रमवं कृत्वा स्थाििचािितिः

हेमन्ताच ठ्व्ह्ह २१ । पदाति हेमन्ताच-च (ठ्व्ह्ह) च
बुधः हेमन्तात्स्व श्रवणे विचये सवये नंगवि कृत्वा केिविः

21. In the Chhandas, the affix ठ्व्ह्ह comes in the remaining senses, after the word 'hemanta'.

This debars भ्रम (IV. 3. 16). Thus सहदेव सहदेववं कृत्वा स्थाििचािितिः The making of two separate Sūtras of 20 and 21, is for the sake of the subsequent sūtra, in which the anuvṛtti of word भ्रम only is taken.

सांवेणाणि २२ । तलोपत्य च
कृिः हेमन्तात्स्व श्रवणे नंगवि तस्यनियोगेन चासस सवलोपस्व च

22. The affix भ्रम comes always after the word 'hemanta,' and (before this affix) the letter ठ of 'hemanta' is elided.

Thus भ्रमस्तः ‘wintery residence.’ हेमन्तचिििविः

The word ठ्व्ह्ह is used to show that the sūtra applies in the Chhandas as well as in the secular literature.

The word भ्रम will take भ्रम by sūtra IV. 3. 16 as हेमन्तचिििविः: but there is no elision of ठ there. Thus there are three forms हेमन्त: (IV. 3. 16), हेमन्तिः (IV. 3. 21) and हेमन्त.

सांवेणाणि २३ । पदाति सायाम-सिद्धान्त-भ्रम-श्रवणे-युक्तो-सुधो-तुरवः
कृिः सायाम-सिद्धान्त-भ्रम-श्रवणे-युक्तो-सुधो-तुरवः

23. After the words सायाम ‘at eve’, सिर ‘for a long time’, मान ‘in the fore-noon’, मान ‘at dawn’, and after Indeclinables expressing time, there are the affixes ठ्व्ह्ह and ठ्व्ह्ह and their augment is ठ्व्ह्ह.

The word कार्त्तिक is understood here also. Thus सायाम+ठ्व्ह्ह = सायाम+ठ्व्ह्ह = सायामन्तिः (VII. 1. 1) ‘belonging to the evening’. गिरिवतः ‘lasting’, प्रातेचितगच्छ ‘what is of the forenoon’, गिरिवत ‘what is of the early morn’.

The word सायाम is a word ending in ठ and is an Indeclinable. These
affixes would also come by virtue of its being an Indeclinable, after that घासीह। The present स्मि is derived from the root श्म by adding the affix श्म। It always ends in श्म when these affixes are added. The word श्म always ends in श्म।

As regards Indeclinables, the examples are श्मष्मण, 'belonging to the night'. श्मवन, 'belonging to the day'.

Vārtt.—The affix श्म comes after the words रथ, प्रस्थ and रथस्य। As श्मवत्, प्रस्थः, and रथस्यः।

Vārtt.—The श्म of प्रस्थ in elided in the Chhandas before this affix श्म। as, परश।

Vārtt.—The affix बिनय comes after सन्त, भाषि and पाराः; as, भाषिन्, भाषिन्यः and पाराः।

Vārtt.—So also after सन्त, as, भाषिन्।
The difference between बुझ and बुझः is in accent. Thus सा० भाषिन्यः and धार्मिकः श्मस्ते and धार्मिकः श्मस्ते। प्रचारः and प्रचारः। प्रतांतः and प्रतांतः। श्मस्ते। श्मस्ते।

विभावयूऽपोऽस्यप्रयासः। २४। पद्धति। विभावयूऽपोऽस्यप्रयासः। (रुप-रुपः-रुपाः।)

24. Optionally after the words पुष्चि and अपराग, there are the affixes श्म and श्मः and their augment is तुः।

In the alternative श्म of IV. 3. 11 also occurs. As श्महेङ्नः, अपपाओङ्गः, अपपाओङ्गः with तुः, or प्रत्साधनः अपपाओङ्गः with तहः. With तुः, we have प्रत्साधनः and अपपाओङ्गः। The sign of the locative is not elided by rule VI. 3. 17. When the word is taken as incapable of having the case-affix, we have, प्रत्साधनः or प्रत्साधनः।

तद्विजः। २५। पद्धति। तद्विजः।

25. The affixes ordained above or here after, come after a word in the 7th case in construction, in the sense of 'born or grown or originated there or then'.

The affixes श्म &c. श्म &c. have been taught, but no particular sense was assigned to them. See IV. 2. 92. This सूत्र gives one of the senses, and also declares the particular case in which the stem must be, to which the affix is to be added. Thus श्मविजः: शुष्पः + शुष्पः = शुष्पः: 'born in Srugha'. So also माया: 'born in Mathura', श्रीसा: 'born in Utsa', श्रीसा: 'born in Udapana',.
26. After the word प्राच्य being in the 7th case-affix, there is the affix उप in the sense of produced therein.

This debars एष्य of sutra IV. 3. 17. The प of अर्द्र is for the sake of accent. प्रार्द्राव जातः—प्रार्द्रिक 'produced in the rainy season'.

27. The affix बुद्ध comes after the word प्रार्द्र in the 7th case-affix, in the sense of 'born therein,' the whole word being a name.

This debars बुद्ध. Thus प्रार्द्राव बुद्धा: 'the grass called Śāradaka'. प्रार्द्राव बुद्धा: 'the pulse called Śāradaka'.

Why do we say संजायता? Observe प्रार्द्राव बुद्धम् 'the autumnal crop.'

According to some, the word संजायता governs all the succeeding sutras up to IV. 3. 38.

28. The affix बुद्ध comes in the sense of 'born therein' after the words प्रार्द्रण, अपरार्द्रण, आध्र, घुल, अवस्थ, and अवस्थ, the whole being a Name.

Thus प्रार्द्रण: अपरार्द्रण: This debars IV. 3. 24. आध्र: घुलः This debars बुद्ध of IV. 3. 16. अवस्थित: This debars the general बुद्ध affix.

When it is not a Name, the other affixes are employed.

29. The affix बुद्ध comes after the word पथ, in the sense of 'produced therein', and thereby in the room of पथ, the substitute is बुद्ध.

Thus पथ जातः=प्रार्द्रिक 'produced in the way.'
This debar the व्रजः

अमावास्याय वा दूर ॥ पदार्थः ॥ ब्रमावास्यायाः-वा-(व्रजः) ॥

प्रत्यक्षः || ब्रमावास्यायाः दूरः प्रत्यक्षः वा न च भाव इत्यत्तलिनिष्कर्मे ॥

30. The affix दूरः comes optionally after the word अमावास्याय, in the sense of 'born therein'.

This debar the व्रजः of IV. 3. 16. Thus ब्रमावास्यायः or ब्रमावास्यायः. This affix दूरः is applied to the word ब्रमावास्यायः also, on the maxim एकोधेयतात्तलिनिष्कर्मे “That which has undergone a change in regard to one of its parts, is by no means in consequence of this change, something else than what it was before the change had taken place”. Thus ब्रमावास्यायः or ब्रमावास्यायः.

अमावास्याय वा ॥ पदार्थः ॥ व्रजः ॥

प्रत्यक्षः || ब्रमावास्यायाः साधवः प्रत्यक्षः वा न च भाव इत्यत्तलिनिष्कर्मे ॥

31. And the affix व्रजः also is added to the word अमावास्याय, in the sense of 'born therein'.

This adds a third affix to the दूरः and व्रजः already given. Thus ब्रमावास्यायः, ब्रमावास्यायः, ब्रमावास्यायः. So also after the word ब्रमावास्यायः, ब्रमावास्यायः and ब्रमावास्यायः.

सिन्धुभाष्ट्रयाय दूरः ॥ पदार्थः ॥ सिन्धु-भाष्ट्रायाय-दूरः ॥

प्रत्यक्षः || सिन्धुभाष्ट्रायायायायस्य व्रजः प्रत्यक्षः वा न च भाव इत्यत्तलिनिष्कर्मे ॥

32. After the words 'sindhu' and 'apakara', there is the affix दूरः in the sense of 'born therein'.

The word दूरः occurs in the Kachchhādī class and takes अमावास्यायः, दूरः (IV. 2. 133); and दूरः would have also taken व्रजः under the general rule. This sūtra debar these affixes. Thus दूरः, भाष्ट्रायः.

अवनीतः च ॥ पदार्थः ॥ भ्रम-अवनीतः ॥

प्रत्यक्षः || भ्रम-अवनीतः अवनीतः व्रजः प्रत्यक्षः वा न च भाव इत्यत्तलिनिष्कर्मे ॥

33. And the affixes दूरः and व्रजः come respectively after the words 'sindhu' and 'apakara', in the sense of 'produced therein'.

Thus दूरः and व्रजः.
34. The affix denoting 'born therein' is elided by luk, after the words 'śravishṭhā', 'phalguntō', 'anurādhā', 'svātī', 'tīshya', 'punarvasu', 'hasta', 'visākhā', 'asādhā', and 'bahuḷa' all denoting asterisms.

The feminine affixes are also elided after these words by I. 2. 49. Thus खल्लतसः = खल्लती� 'produced under Śravishṭhā'. So also दल्पन्, दल्पनाः, दल्पति, दल्पत emailAddress, दल्पन्त; दल्पतज्ञः, दल्पतप्राधानः, दल्पतातः. The 'Bahula' is another Name of the asterism कृतकिका.

Vārtt.—So also the affix is elided after the asterisms न्यात, रेवती and रेवाणी when the word is feminine. Thus न्यायणातः जाती 'a woman produced under Chitra' will be called न्यायणी. So also रेवती, रेवाणी. The feminine affix which would have been elided after the two words Revati and Rohini, by I. 2. 49, is reordered by IV. i. 41, because these words belong to योगी class.

Vārtt.—The affixes यान and यान्त्र come respectively after खल्लती� and यानाः in forming the Feminine derivatives. As खल्लती� (IV. i. 15) and यानाः.
The difference is in accent and meaning.

Vārtt.—The affix छान also comes after 'Śravishṭhā' and 'asadāhā' as खल्लती� and यानाः.

35. There is luk-elision of the affix denoting 'born therein' after a word ending in 'sthāna', and after the words 'gosāla' and 'kharasāla'.

Thus नस्तानाः जाते = गोसालाः, गोसालाः, गोसालाः, गोसालाः.

वस्त्रालासालिनिन्दःयुक्ततत्सिद्धो या = 36. पदार्थानः वस्त्राचालाः, वस्त्रालासालिनिन्दःसमिद्धाः अभिव्यक्तिः जास्ताला तत्सिद्धाः या (दल्लहु) परि. वस्त्रालासालिनिन्दः परित्यागः जगायते प्रमद्वयः ज्ञनं ज्ञाति.

36. There is optionally luk-elision of the affix denoting 'born therein' after the words 'vatsasāla', 'abhijit', 'asvayuk', and 'satabhik'.

As वस्त्रालासालाः जाते = वस्त्रालाः or वस्त्रालाः, अभिव्यक्तिः or अभिव्यक्तिः, अभिव्यक्तिः or अभिव्यक्तिः, अभिव्यक्तिः or अभिव्यक्तिः. The two words वस्त्राला and वस्त्राला are both to be taken. These are all diversities of बल्ल as used in the next sutra.
done, because the sūtra can be divided into two separate aphorisms: as (1)
सर्वस्वः साद्धः कुपशस्वोऽविभावकासात् तथा: (5) अस्वार्थः यथा I. c. (1) when खः is added,
कुपशस्व व गर्भस्वात्त्वे व क्षमान एव। So also when गर्भादि, respectively (2). 

3. In expressing one individual, तवक and समक are
the substitutes of ‘yushmad’ and ‘asmad’ respectively, when खः and गर्भादि follow.

As गर्भकीयः: belonging to thee, गर्भकीयः: “belonging to me.” गर्भक and
गर्भादि: But when the affix is खः, the form will तवीक, गर्भक.

The word एकवचनः should not be construed as meaning the affix of the
singular number, as the affix खः. Because the affix of the singular is always
elided (मुृक्त) after these words, and by rule I. 1. 63, there will not be the
application of this rule. This difficulty is, however, got over by explaining
the word एकवचनः as equal to एकवचनः.

अथौ पदानि एव अर्थादि-द्वि
चिति: अर्थायतात् यत् यथे भवति चैत्यः: न

4. The affix यथः comes after the word भविः in the
remaining senses.

This debars भविः Thus भव्यादि ‘belonging to half’

Vārtt.:—When it has a prior term the affix यथः is used. As वर्णायस्यायनः,
(तत्तःस्यस्यः = वर्णः) गृहस्याविबिधः।

परवर्त्यायमोत्समपूर्णः II 9 पदानि I पर-अवर-अधम-उच्चम-पुरुषः-च
चिति: पर भविः भविः इत्यादियतात् यथे भवति चैत्यः: ।

5. The affix यथः comes, in the remaining senses,
after the word ‘ardha’, when preceded by ‘para’, avara’, ‘adh-
ama’, and ‘uttama’.

Thus परास्त्रीय, अभागाद्वीप, अभागाद्वीप, अभागाद्वीप।

Q. Why do we say खः preceding by? Its use seems to be super
fluous. If the sūtra stood as परवर्त्यायमोत्समपूर्णः, it would have given the same
sense. For the गर्भादि being supplied from the last sūtra, the whole sūtra,
would have been सतारामान् में नीति की बाह्य, which must mean 'preceded by para &c.'

A. The words एव and उपर have meanings other than that of श्रेष्ठ or direction. As श्रेष्ठ 'highest pleasure,' उपर 'lowest pleasure.' Therefore, when these words एव and उपर denote direction, then by the subsequent rule, the affix would have been always हन्त्र एव and बहु. The employment of the term हन्त्र in the sūtra, prevents the application of the affix हन्त्र even when the words denote direction.

According to the Vārtika सतारामान् हन्त्र गित under the last sūtra, the word हन्त्र preceded by any word would have taken हन्त्र, hence the necessity of this sūtra ordainig बहु, when the first terms are एव &c.

6. And the affix हन्त्र also (as well as बहु) comes in the remaining senses after the word 'ardha,' when the prior term denotes a direction.

By एव, the affix हन्त्र is also used. This debara हन्त्र. Thus पूर्णाभास चौक्षणिकाः, निःपरिष्कारणाः or शास्त्रार्थिकाः.

The word हन्त्र is used in the sūtra in order to prevent ambiguity. Had the sūtra stood merely as विशिष्टार्थ हन्त्र, it might have meant (I.1.68), 'Artha preceded by the word विशिष्ट हन्त्र also,' for then विशिष्ट हन्त्र would have applied, and विशिष्ट ज्ञात would have taken the affix.

7. The affixes हन्त्र and हन्त्र come in the remaining senses after the word 'ardha,' preceded by a word denoting direction, when a particular portion of a village or an inhabited country is meant.

The phrase हन्त्र सतारामान् हन्त्र is to be read into the sūtra. This debara हन्त्र. Thus हन्त्र सतारामान् मानस्य जनपदस्य or शैलसिंह्नः: "Those verily belong to the eastern half of our village or country." So also शास्त्रार्थिकाः or शास्त्रार्थिकाः. The word शैलसिंह्नः शैलसिंह्नः भाषा: and is a Taddhitārtha compound.

बाध्यांस्य: ॥ ॥ पदार्थि ॥ पर्यायाः ॥
8. After the word भूष्य there is the affix य in the remaining senses.

This debars भूष्य. As भूष्य: “middlemost”.

Vārtt.:—So also after the word भाष्य As भाष्य: “Adam, or born in the beginning”.

Vārtt.:—So also after the words भवस्य and भवस्य, the final य being elided.

As भवस्य, भवस्य.

9. The affix य comes in the remaining senses after the word ‘madhya’, the meaning being ‘fit’ or ‘proper’.

The word साम्यिक्ष means ‘equity, propriety, right, fit’. As गायत्रीसैतान तवै य वन्यसौभाषमुस्त्रते वहाँ “the proper piece of wood—neither too long nor too short”. तवै विन्दृकर: “the fit Grammarian, neither too refined nor too dull”. सत्त्वी “a proper wife”.

10. The affix य comes, in the remaining senses, after the word यीर, which is near the sea.

The word यीर occurs in the list of Kachchhādi (IV. 2. 133), and would have taken यीर: and by sūtra IV. 2. 134, it would have taken यीर also. The present sūtra debars both those affixes, when the word यीर means अनुसूचित or ‘near the sea’.

Thus यीर “living on or relating to an island”. As यीर अनुसूचितायतं नभयां

Why do we say अनुसूचित? Observe अनुसूचित or अनुसूचित (IV. 2. 133 and 134). The word ‘anu-samudra’ is an Aavaylghāva compound (II. 1. 15).

11. The affix य comes in the remaining senses after the words denoting time.

This debars यय. The affix य which comes after Vridha words is prohibited by this sūtra. Thus शशिः: ‘monthly’ ब्रजांशिः: ‘bi-monthly’, शशिसतिः: ‘annual’.

The words which denote time even indirectly, also take this affix. As कालयुगसैत्व: ग्रहितयुगसैत्व: The word काैन governs all the subsequent sūtras up to 25. (न जानते).
12. The affix घट् comes in the remaining senses after the word शरद्, when expressing आश।

This debars वशय (IV. 3. 16). The word आश। means the 'funeral obligation'; and not अश्रुषय पशु: 'a faithful or believing person'. Thus शारद्धं अश्रुषय 'the autumnal Srāddha'. When not meaning 'Srāddha', it will be शरद्।

विषमति रोगातपयो:। ११। पदानि। विषमति-रोगातपयो: (इधृति)। दृष्टि। रोगातपयो शारद्धारुद्ध प्रवयो वा भवति दृष्टि।

13. The affix ठाः comes optionally in the remaining senses after the word शरद् when expressing illness or heat.

Thus शारद्धं रोगः 'the autumnal disease', शारद्धं शारसः 'the autumnal heat or sunshine'.

Why do we say "when denoting sickness or heat"? Observe, शारसः रोगः 'the autumnal curd'. This ठाः debars the द्वृत्त मात्र (IV. 3. 16).

निद्राप्रसरणं घर। १४। पदानि। निद्रा-प्रसरणं-घर (इधृति)। दृष्टि। निद्राप्रसरणं रोगातपयो विषमति धृष्टि।

14. The affix ठाः comes optionally in the remaining senses after the words 'निसः', and 'प्रदोशा':

This makes optional, where by सूत्र IV. 3. 11 ante, the ठाः would have been obligatory. Thus निद्रां or निद्रायन्त्र निद्रां; नानासिद्धां or नानासिद्धां।

घरस्तुत घर। १५। पदानि। घरस्तुत-घर (इधृति)। दृष्टि। घरस्तुत घरस्तुतः प्रवयो भवति, रोगः रोगः भवति।

15. The affix ठाः comes optionally in the remaining senses after the word द्वृत्त and it takes the augment तुः.

The word द्वृत्त takes the affix ठाः by सूत्र IV. 2. 105. This सूत्र ordains ठाः। When free from the scope of these rules, it takes तु यु and त्यु अफिक्यें also by IV. 3. 23. Thus द्वृत्त-तु-त्यु (सूत्र IV. 3. 3) = ठाः। ठाः। "belonging to to-morrow or ephemeral". Otherwise शारसः; and शारसः।

सावनिवेद्यानुपस्थेभ्यो।। १६। पदानि। सावनिवेद्याः, शारसः-नामस्याम्। अश। दृष्टि। शारसः शारसः। रोगानुपस्थेभ्यो प्रवयो भवति दृष्टि।

16. The affix अश। comes in the remaining senses,
after the words ‘sandhi-vela’ &c, and the words expressing ‘season’ and ‘asterism.’

The word अश्व is to be read into the sūtra. All the words must be expressive of time. This debars इण्ड. The repetition of अश्व debars इण्ड also in the case of those words, which are Vṛiddha in this list (IV. 2. 114). Thus (1) शामिलेन, शामिलेष्ट (2) झेमेष्ट, झेमेष्ट (3) झेमेष्ट, झेमेष्ट are examples of sandhivelaka season and asterisms respectively.

The affix व्र is added to देवल when denoting ‘fruit’ and ‘festival, as दास्यायनेतरे or देवल.

1 देवलग्न, 2 देवल, 3 दास्यायन, 4 दास्यायनी, 5 दशायनी, 6 प्रभायनी, 7 प्रभायनी, 8 प्रभायनी, 9 दास्यायनेतरण्य: ||

प्राप्त: प्रणव: || १७ || पदार्थ || प्राप्त:-प्रणव: ||

प्रविष्ट: प्राप्त:-प्रणव| प्राप्तव: नमुना वैश्विक: ||

17. The affix प्रणव comes in the remaining senses after the word प्राप्त.

This debars the अश्व of the last sūtra, though ‘prāvish’ is a season-denoting word. Thus प्राप्तेन्द्र्येया मनस्या: “the cloud belonging to the rainy season.”

पाप्तेन्द्र्येया || १८ || पदार्थ || पाप्तेन्द्र्येया:-प्रणव: ||

प्रविष्ट: पाप्तेन्द्र्येया: प्राप्तेन्द्र्येया नमुना वैश्विक: ||

18. The affix प्रणव comes in the remaining senses after the word प्राप्त.

This debars अश्व of IV. 3. 16. Thus शास्त्रिकमुग्नेष्ट, The हृ of the force of अश्व &c of IV. 3. 43 here.

मंदरान: हृ || १९ || पदार्थ || मंदरान:-हृ ||

प्रविष्ट: मंदरान: हृ मंदरान: हृ प्राप्तेन्द्र्येया नमुना वैश्विक: ||

19. In the Chhandas, the word ‘varsha’ takes the affix हृ in the remaining senses.

This debars हृ. The form will be the same, but there will be difference in accent. As नन्दव सन्नवन्दन वापसिष्ठाअकुम. The word हृ here means “month.” i.e. Nabha and Navasya are two rainy months.

चन्दनाच्या || २० || चन्दनाच्या:-हृ ||

प्रविष्ट: चन्दनाच्या चन्दनाच्या विषये हृ, प्राप्तेन्द्र्येया नमुना वैश्विक: ||
20. In the Chhandas, the affix ठे comes in the remaining senses after the word 'vasanta.'

This debars भण् (IV. 3. 16). Thus सन्धि सहस्त्र भण् वसन्ताश्चात्-य पदानि || सन्धि-भण्-सहस्त्रः भण् वसन्ताश्चात्-य पदानि ||

21. In the Chhandas, the affix ठे comes in the remaining senses, after the word 'hemanta.'

This debars भण् (IV. 3. 16). Thus सन्धि सहस्त्र भण् मान्तातैव || The making of two separate Sūtras of 20 and 21, is for the sake of the subsequent Sūtra, in which the anuvṛtti of word भण्त्र only is taken.

22. The affix भण् comes always after the word 'hemanta,' and (before this affix) the letter न of 'hemanta' is elided.

Thus भण्त्र वड़ास् 'wintery residence.' भण्त्रवसन्ताश्चात्

Thus भण्त्र वड़ास् 'wintery residence.'

The word भण्त्र is used to show that the Sūtra applies in the Chhandas as well as in the secular literature.

The word भण्त्र will take भण् by Sūtra IV. 3. 16 as भण्त्री पुष्कित: but there is no elision of न there. Thus there are three forms भण्त्र (IV. 3. 16), भण्त्री (IV. 3. 21) and भण्त्रवसन्ताश्चात्.

23. After the words सारं 'at eve', विंद्र 'for a long time', प्रा 'in the fore-noon', प्रो 'at dawn', and after Indeclinables expressing time, there are the affixes भू and भुतः and their augment is भुतः.

The word कान्ताः is understood here also. Thus सारं+भू = सारं+भूतः+भू = सारंभूत (VII. 1. 1) 'belonging to the evening'. विंद्र = 'lasting'; प्रो = 'what is of the forenoon'; प्रोभूत 'what is of the early morn'.

The word सारं is a word ending in भ and is an Indeclinable. These
affixes would also come by virtue of its being an Indeclinable, after that शास्त्र The present शास्त्र is derived from the root श्च by adding the affix श्च. It always ends in श्च when these affixes are added. The word शास्त्र always ends in श्च. शास्त्र and शास्त्र always end in श्च.

As regards Indepclinables, the examples are शापादन्, 'belonging to the night'; शिखरस्य, 'belonging to the day'.

Vṛdd.—The affix श्च comes after the words शिखर, पशु, and परिश्रया. As शिखरस्य, पशुस्य, and परिश्रया.

Vṛdd.—The श्च of शास्त्र in elided in the Chhandas before this affix श्च. as, पशुः.

Vṛdd.—The affix श्च comes after शास्त्र, शास्त्री, and शास्त्रस्य as, शास्त्रस्य, शास्त्री and शास्त्रस्य.

Vṛdd.—So also after शास्त्र, as, शास्त्रस्य.

The difference between त्यु and त्युल is in accent. Thus त्युलेन्द्र and त्युलेन्न, त्युलेन्द्र and त्युलेन्द्र, त्युलेन्न and त्युलेन्न, त्युलेन्न and त्युलेन्न, त्युलेन्न and त्युलेन्न.

24. Optionally after the words पूर्वकु त्र and अपरदेश, there are the affixes श्च and श्चु and their augment is श्चु.

In the alternative श्च of IV. 3. 11 also occurs. As पूर्वकु त्र, अपरदेश, with त्यु, or पूर्वकु त्र, अपरदेश with त्युल. With त्युल, we have पूर्वकु त्र and अपरदेश. The sign of the locative is not elided by rule VI. 3. 17. When the word is taken as incapable of having the case-affix, we have, पूर्वकु त्र or अपरदेश.

25. The affixes ordained above or here after, come after a word in the 7th case in construction, in the sense of 'borne or grown or originated there or then'.

The affixes श्रे० &c. &c. have been taught, but no particular sense was assigned to them. See IV. 2. 92. This Sūtra gives one of the senses, and also declares the particular case in which the stem must be, to which the affix is to be added. Thus श्रे०—पुष्य + पुष्य = श्रे०: 'born in Srughna'. So also मृत्यु: 'born in Mathura', भूत्स्य: 'born in Utsa', भूत्स्य: 'born in Udapana',
26. After the word प्रायः being in the 7th case-affix, there is the affix श्रृ in the sense of produced therein.

This debars श्रृ of सूत्रा IV. 3. 17. The श्रृ of श्रृ is for the sake of accent. प्रायः श्रृ:  'produced in the rainy season'.

27. The affix श्रृ comes after the word शर्त in the 7th case-affix, in the sense of 'born therein,' the whole word being a name.

This debars श्रृ. Thus शर्ता श्रृ: 'the grass called Sāradaka'. शङ्कर श्रृ: 'the pulse called Sāradaka'.

Why do we say संशाया? Observe शर्ता श्रृ: 'the autumnal crop'.

According to some, the word संशाया governs all the succeeding sūtras up to IV. 3. 38.

28. The affix श्रृ comes in the sense of 'born therein' after the words प्रायः, अपरायः, अतः, तथा, अते, and अवस्कर, the whole being a Name.

Thus प्रायः, अपरायः: This debars IV. 3. 24. अतः: श्रृ: This debars श्रृ of IV. 3. 16. तथापि: This debars श्रृ of IV. 3. 14. अवस्कर: This debars the general श्रृ affix.

When it is not a Name, the other affixes are employed.

29. The affix श्रृ comes after the word पयः, in the sense of 'produced therein', and thereby in the room of पयः, the substitute is पयः.

Thus पयः श्रृ: 'produced in the way.'
This debars the ब्रजः

अभावास्याया वा न ३० || पदाति || अभावास्याया-वा-(द्रु) ||

पुस्तिः || अभावास्यायापद्धुष्ट मधौ भवति वा वच जात इवेदातिनिविनये ||

30. The affix द्रु is optionally after the word अमावास्याय, in the sense of 'born therein'.

This debars ब्रजः of IV. 3. 16. Thus अभावास्याय: or अभावास्याय: || This affix द्रु is applied to the word अभावास्याय also, on the maxim एकदेशार्थसिद्धमयस्यस्मातु: “That which has undergone a change in regard to one of its parts, is by no means in consequence of this change, something else than what it was before the change had taken place”. Thus अभावास्याय: or अभावास्याय:

अ  || ३१ || पदाति || अ-च ||

पुस्तिः || अभावास्यायापद्धुष्ट मधौ भवति वाच जात इवेदातिनिविनये ||

31. And the affix अ also is added to the word अमावास्याय, in the sense of 'born therein'.

This adds a third affix to the द्रृष्टम and ब्रजः already given. Thus अभावास्याय, अभावास्याय:, अभावास्याय: || So also after the word अभावास्याय, as अभावास्याय, अभावास्याय: and अभावास्याय: ||

सिन्धुपरद्रिणयं कर्त्तर ३२ || पदाति || सिन्धु-अपकराज्याय-रुप ||

पुस्तिः || सिन्धुपरद्रिणयांसिद्धमयस्य रुप पञ्चयो नमति वच जात इवेदातिनिविनये ||

32. After the words 'sindhu' and 'apakara', there is the affix कर्त्तर in the sense of 'born therein'.

The word सिन्धु occurs in the Kaṭchhhādi class and takes भ्रम and पुल्क (IV. 2. 133); and चर्चित would have also taken भ्रम under the general rule. This sūtra debars these affixes. Thus सिन्धुः, चर्चितः:

अज्जनो ३३ || पदाति || अज्जनो-च ||

पुस्तिः || अज्जनोपपद्धुष्टाय वयात्स्येवनमनमाय पञ्चयो नमति वच जात इवेदातिनिविनये ||

33. And the affixes अज्जनो and अज्जनो come respectively after the words 'sindhu' and 'apakara', in the sense of 'produced therein'.

Thus द्रृष्टम: and भ्रमः:

अधिवातिनिवेष्टितप्रयोग्यवदन्यावयास्याभाष्यायापद्धुष्टक्रमकु || ३४ ||

पदाति || अधिवातिनिवेष्टितप्रयोग्यवदन्यास्याभाष्यायापद्धुष्टक्रमकु ||

पुस्तिः || अधिवातिनिवेष्टितप्रयोग्यवदन्यायाभाष्यास्याभाष्यायापद्धुष्टक्रमकु ||

34. After the affixes अधिवातिनिवेष्टित and अधिवातिनिवेष्टित, the word अधिवातिनिवेष्टित is used to denote 'produced therein'.

The feminine affixes are also elided after these words by I. 2. 49. Thus भावियात् राव: = भावितः ‘produced under Sravishṭā’. So also कस्मुष्ट, भाराष्ट्र, शतगतिः, विचयः, पुनरहस्यः, इत्य:; विभासः, भाषा, बहुल:। The ‘Bahula’ is another Name of the asterism कस्मुष्ट।

Vārd.:—So also the affix is elided after the asterisms विष्ठा, रेषती and रेषिं when the word is feminine. Thus विष्ठायं कर्म: ‘a woman produced under Chitra’ will be called विष्ठा। So also रेषती, रेषिं। The feminine affix which would have been elided after the two words Revati and Rohiṇī, by I. 2. 49, is reordained by IV. 1. 41, because these words belong to गोपी class.

Vārd.:—The affixes र and भाव: come respectively after कस्मुष्ट and भाषा in forming the Feminine derivatives. As कस्मुष्ट (IV. 1. 15) and भाषा। The difference is in accent and meaning.

Vārd.:—The affix भाव also comes after ‘Sravishṭā’ and ‘ashādha’.

35. There is luk-elision of the affix denoting born therein after a word ending in ‘sthāna’, and after the words ‘gosāla’ and ‘kharasāla’.

Thus गोसांग्य: भार: = मयः, ममयः, गोयम:; गोयम: = भार:।

36. There is optionally luk-elision of the affix denoting ‘born therein’ after the words ‘vatsasālla’, ‘abhijit’, ‘asvayuk’, and ‘satabhik’.

As वास्तवाण्य: भार: = वास्तवाण्य: or वास्तवाण्य:; अभिजित: or अभिजित:, अभिजः or अभिजः; गोयमः or गोयमः। The two words वास्तवाण्य: and वास्तवाण्य: are both to be taken. These are all diversities of भाव as used in the next sūtra.
37. There is diversely luk-elision of the affix denoting 'born therein', after an asterism.

Thus कृत्य: or कृत्यम्: (IV. 3. 16) संज्ञित or संज्ञितोऽर्थम्: (IV. 3. 16).

38. An affix (one of those already taught) comes after a word in the seventh case-affix, in the sense of 'done there', 'obtained there', 'bought there', 'dexterous therein'.

Thus श्रीयः may mean 'done in, or bought in, or obtained in, or skillful in Srughña'. So also the words नापूर:; राष्ट्रिकः;

39. After a word being in construction in the 7th case, an affix (one of those ordained already) comes in the sense of 'generally found therein'.

The word भागः means something less than all i.e. abundant. Thus श्रीयः 'what is abundant or mostly to be found in Srughña', -कः प्राणेष वाल्केवन भ्रमिष्ठि.

This sutra may appear to be superfluous as being covered by the more comprehensive sutra भ्रमनः (IV. 3. 53). If प्राणेष: be explained as मन्यि-स्वभावः i.e. what sometimes is to be found and sometimes not, still it will make little difference.

40. The affix दक्षः comes in the sense of 'mostly to be found there,' after the words 'upajānu,' 'upakarna,' and upanīvi,' being in the 7th case in construction.

This debar भूष: &c. Thus मात्रजानुः; भूषकर्मिशः; भूषकर्मिशः;

41. After a nominal-stem or a word ending in the feminine affix ङ्गः and आङ्ग, being in the 7th case in construc-
tion, an affix comes in the sense of 'adapted therein.'

Except the word 'adapted' which is the meaning of the word संस्रृत, all the other words of the sūtra have been supplied from the previous aphorisms. The word संस्रृत does not mean in this sūtra 'origin' or 'existence', for the word जात and वच already express that notion. It here means 'suitableness' 'adequacy' i.e., स्वत्वस्तितिः and प्राप्यामोचितः.

Thus तुस्से संभवारे = कौश्य: 'what is suited to the country of Srughna.' So also भास्य, रामच्यः. The word वच is understood here also.

42. The affix द्रम्य comes after the words कौश्य in the sense of 'adapted to that.'

This debars भास्य. Thus कौश्य संभवारे = कौश्यं पद्धन्, 'silken clothes.'

The word कौश्य means 'cocoon.' कौश्य्य: may literally therefore mean 'anything suited to the cocoon,' and may apply to the caterpillar as well as to the silk made out of cocoon. The word कौश्य्य is however स्रृत and means 'silken.' Nor does it mean 'suited to the sheath,' as a sword, though कोशा means 'sheath' also. This sūtra would have been more properly placed after IV. 3. 134, under the heading of द्रकार rather than of संस्रृत.

In fact after the sūtra द्रकार-द्रम्य (IV. 3. 159), the addition of कौश्य would have been more appropriate.

43. An affix comes after a word denoting time, being in the 7th case in construction, in the sense of 'being good,' 'flowering' or 'ripening therein'.

Thus हेर्मन्ते सङ्कु = हेर्मन्त: 'what is good or pleasant in autumn' as हेर्मन्त: सङ्कु: 'barley that ripens in autumn.' So also सङ्कु: प्यप्यन्त: = प्यप्यन्त: 'vernal creepers i.e. grains that ripen in autumn.' प्यप्यन्त: 'the barley that ripens in summer'.

This sūtra teaches the base and the sense of the affix. It does not directly teach the affix. The above illustrations are examples of the affix भास्य &c.
44. An affix comes after a word denoting time, being in the 7th case in construction, meaning 'sown there-
in'.

Thus हेम्स - हेम्स: वर्ष: 'the barley sown in autumn.' हेम्स यीह: 

The separation of this sūtra from the last, is for the sake of the sub-
sequent sūtra in which the anuvṛtti of दस्त only goes, which could not
have been the case had this word been included in the last sūtra.

आभ्युस्यसु दस्त || ४५ || पदानि || वर्ष्यास्य; दस्तः

इति: || बाध्युस्यस्यसु: दस्तः भवस्वो गतस्वो तः ||

45. The affix दस्तः comes in the sense of 'sown'
after the word आभ्युस्यसु दस्तः.

This debars दस्तः. Thus आभ्युस्यसु दस्तः - आभ्युस्यस्य भाषा: 'the pulse sown
in Āśāvayuj.' It is the name of the full-moon in the Asterism of Āśvini.
Āśāvuj and Āśvini are the same. Some texts read आभ्युस्यसु instead of आभ्युस्यसु दस्तः.

प्रीत्यस्ताद्वर्तस्याय || ४६ || पदानि || प्रीत्य-वस्तात्व-अन्त्यर्तस्यायः

इति: || प्रीत्यस्ताद्वर्तस्यायः भवस्वो भवस्वो तः || रत्नोपचारः

46. The affix दस्तः comes optionally after the words
'grishma' and 'vasanta', in the sense of 'sown'.

This debars दस्तः (IV. 3. 16). Thus प्रीत्य, or प्रीत्यक्रमः हस्तः 'the crop sown
in summer'. प्रीत्यक्रमः or प्रीत्यक्रमः

देवसृः || ४७ || पदानि || देवसृः देवसृः

इति: || प्रामाण्याम्बाकाः प्रामाण्याम्बाकाः प्रामाण्याम्बाकाः प्रामाण्याम्बाकाः प्रामाण्याम्बाकाः प्रामाण्याम्बाकाः

47. After a nominal stem being in the 7th case in
construction, denoting time, an affix comes in the sense of
'being then due'; provided that the thing due be 'debt'.

Thus मासे देवसृः - मासेः “a debt due in a month”. भाज्यमासिकः, भाज्यमासिकः. Why do we say देवसृः 'it being a debt'. Observe गावेयाद् निश्चा where no
affix is added.

कलाप्यस्ताद्वर्तस्याय: || ४८ || पदानि || कलाप्य, कलाप्य, कलाप्य, कलाप्य, कलाप्य

इति: || कलाप्य भवस्वो दस्तः दस्तः दस्तः दस्तः दस्तः दस्तः दस्तः दस्तः दस्तः

48. The affix दस्तः comes in the sense of 'debt then
due,' after the words कलाप्य, कलाप्य, and कलाप्य denoting time.
and being in the 7th case in construction.

The words कल्पित् &c are words which indirectly denote time. Thus the time in which the peacocks mate and make noise is called कल्पित्. The time in which the aśvatha tree fructifies is called लक्ष. The time in which barley is thrashed out is called लक्षुम् 'barley-chaff'. Thus कल्पित्-निवासकारः लक्षुम् = कल्पित् 'a debt to be paid when the peacocks make noise (i.e. mating or rainy season) tails.' लक्षः and लक्षुम्.

49. The affix भुष in the sense of 'debt-due' after the words 'grishma' and 'avarsana'.

This debars the ब्रह्म and हस्त. Thus भृगुव्रिखयुत - हस्त. So also लक्ष. This affix causes Vṛddhi, while भुष would not have done it. Hence the separate affix. The word ब्रह्म is synonymous with ब्रह्म 'a year'. The word लक्ष means either ब्रह्मविवेकान्तायासारे रेवादृश यूर्म or ब्रह्मविवेकान्तायासारे द्विभाव्य यूर्म.

संस्कृतमाहायप्रधानः ठूङ्छः ५० पदवितः संस्कृतमाहायप्रधानः-ठूङ्छः

इति संवर्त्ताय प्रज्ञापरायनाय भुषः प्रभुवाय भविष्यति, पार्तिदानुष्ठ वृन्दानम्बितानांमितानं भाविकः संवर्त्ताय प्रज्ञापरायनायामितानं भाविकः

50. The affix ठूङ्छ also (as well as भुष) comes after the words 'samvatsara' and 'agrāhāyana' in the sense of 'debt due'.

Thus द्वाराय रेयुद्वृम - सांस्कृतिकः, and सांस्कृतिकः भामायणिकः or भामायणिकः.

The word द्वाराय occurs in Sandhiveladi Class (IV, 3, 16) and takes हस्त when 'fruit' or 'festivity' is meant. The present sūtra enjoins हस्त when 'debt' is indicated.

व्याहरिति त्रुणम् इति ५१ पदवितः व्याहरिति त्रुणम्

इति कौतिरिष्ठः कौतिरिष्ठायासारिष्ठायासारिष्ठा द्वारिति त्रुणम् इति संस्कृतिनिष्ठाय द्वारितिनिष्ठाय भविष्यति

51. An affix comes after a word in the 7th case in construction, denoting time, in the sense of 'who then wanders' and the word so formed refers to a wild beast.

Thus निशाचाय व्याहरिति त्रुणम् - नेषः; "an animal that wanders at night," So also प्राणिः प्राणिः (I V. 3. 14) 'a brute that yells in the morning.'
Why do we say बुध: ‘a beast’? Observe विद्यार्थि व्याहरित वचनम्. Here there is no affixing. The word व्याहरित also means ‘to make noise.’ The Sūtra may, therefore, also be translated as: “After a word denoting time, an affix (IV. i. 83) comes in expressing a wild beast who makes noise at that time”.

52. An affix comes after a word in the 1st case in construction denoting time, in the sense of ‘this is his habit or endurance’.

The word व्याहरित is understood here also. तत्र—that: तोरण—विद्या or अभावन “endured or habituated.” Thus विद्या व्याहरितनमयम्—विद्या “reading by night.” तत् तोरणम् व्याहरितम्—प्रेष: or निर्धारित: ‘a student who is habituated or enured to reading by night’. So प्रशासिक: or प्रतिश:...

53. An affix comes after a word in the 7th case in construction, in the sense of ‘who stays there’.

The anuvṛtti of व्याहरित ceases. The sense of निर्वित here is ‘existence’, and not that of ‘birth’: because the sense of ‘birth’ is taught in sūtra निर्वित आत्मा: (IV. 3. 25). Thus, निर्वित—विद्या: “who stays in Srughna.” निर्वित—विद्या: “

The repetition of निर्वित in the sūtra though its anuvṛtti could have been drawn from the previous sūtras, is for the sake of stopping the anuvṛtti of निर्वित.

54. The affix यथा comes in the sense of ‘who stays there’, after the Nominal stems विद्या &c.

This debarrs निर्वित and छ। As विद्या निर्वित—विद्या, ‘lying in a particular quarter’, यथा.

The words यथा and यथा which ordinarily mean ‘mouth’ and ‘hip’ respectively, have not this meaning when this affix is to be added. They must refer to non-corporeal or abstract objects. As लोकस्फूर्ति: ‘who stays in the van of the army’. लोकस्फूर्ति: ‘who stays in the rear of the army’. In
fact, the words 'mukha' and 'jagha' here mean the 'van' and the 'rear' of an army. The word इहँ takes this affix, when the word so formed is a Name. As रवस्मा = रवस्मी, otherwise we have मोक्षीक नस्का.

1 रहस्य, 2 वस्त्र, 3 दुः, 4 गं, 5 पद, 6 भवाय (भवा ) 7 निष्ठ, 8 नेत्रा, 9 अश्व, 10 वृद्धि, 11 रहस्य, 12 भवाय, 13 दुःख, 14 सारथिक, 15 देश, 16 आश्रित, 17 देश, 18 मुख, 19 जन, 20 नेत्र, 21 दुःख, 22 वस्त्रसंहार्यामां, 23 वाय, 24 पद, 25 विष (विष) 26 काल, 27 सारथिक, 28 अनुभव.

55. The affix दृढ़ comes in the sense of 'what stays there' after a word denoting a part of the body.

This debars दृढ़ As इहँ मन्यो = इहँम व, 'dental i.e. what stays there, भवाय, भवाय' भवाय. So also धेशाय = धेशाय (VI. 3. 53), मानिताय = मानिताय. जिविकर्मसाधत मश्वलिकाये भवाय. 55 पदार्थि इहँ-जिविकर्मसाधत-मश्वलिकाये भवाय. धेशाय इहँ-मानिताय भवाय.

56. The affix दृढ़ comes in the sense of 'what stays there', after the words 'driti', 'kukshi', 'kalasi', 'vasti' 'asti' and 'ahi'.

Thus दृढ़ याय 'what stays in a leathern bag', दृढ़ याय, 'कालियाय, दृढ़ याय, भवाय याय and भवाय याय. भवाय याय is the name of a poison. The word भवाय is a noun and not a verb here. Its use as a Noun is to be seen in phrases like भवाय याय, भवाय याय = पदार्थि।

57. The affix यथा also (as well as इहँ) comes after the word 'griva' in the sense of 'what stays there'.

This debars यथा (IV. 3. 55) यथा मन्यो = यथा मन्यो or यथा मन्यो. The world यथा means blood-vessels, and as they are many, the word is used in the plural in the sūtra.

58. The affix यथा comes in the sense of 'who stays there', after the word 'gambhira'.

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This debars यम। प्राप्तमेव यम = यमीवत्स्यां द्राववत्य।

Vārtt.:—So also यम, भूत and यमक्रमम्. As भूमि, भूयथू and यमक्रमम्। The final of यमक्रमम् is elided by the वार्तिका under IV. 1. 85. The word ‘daivyा’ could be also formed under another वार्तिका of the same.

Vārtt.:—The affix यमा comes after चतुर्मासा in the sense of a sacrifice; as, चातुर्मासिनः पुत्रिः, चातुर्मासिनः वध, otherwise चातुर्मासा।

अवयविभागः ५९ पदार्थः। अवयविभागाभ्यतः (भमः)।

59. After an अवयविभागा Compound, the affix भम is employed, in the sense of ‘who stays there.’

This debars यम। The affix भम however, does not come after every अवयविभागा Compound, but only after the words included in the list of परिश्रमाः as given in the गणपाथा।

Thus परिश्रमाः भम=परिश्रमाः। So also परिश्रमाः। Not so भु परिश्रमा, the word भु परिश्रमा not belonging to the class परिश्रमा।

1 परिश्रम, 2 परिश्रम, 3 परिश्रम, 4 परिश्रम, 5 भु परिश्रम, 6 भु परिश्रम, 7 परिश्रम, 8 परिश्रम, 9 परिश्रम,
10 भु परिश्रम, 11 भु परिश्रम, 12 भु परिश्रम, 13 भु परिश्रम, 14 भु परिश्रम, 15 भु परिश्रम, 16 भु परिश्रम, 17 भु परिश्रम,
18 भु परिश्रम, 19 भु परिश्रम, 20 भु परिश्रम, 21 परिश्रम, 22 भु परिश्रम।

अन्तः पूर्णपदार्थः ६५ पदार्थः। अन्तः पूर्णपदार्थः।

60. After an अवयविभागा compound, having the word अन्तः as prior term, the affix भम is employed, in the sense of ‘who stays there.’
This debars भ्रम. Thus भ्रामणमेर्यमक, भ्रामणमेर्यमक.

Vārt. — The affix भ्रम comes after भ्रम, as भ्रमानि भ्रम = भ्राममेर्यमक.

Vārt. — So also after a word beginning with भ्रम, भ्राममेर्यमक.

Vārt. — So also after the words भ्रामणमेर्यमक, भ्रामणमेर्यमक, भ्रामणमेर्यमक. The class भ्रामणमेर्यमक is अक्रितिक्रम.

Vārt. — So also after क्रमम, as, क्रमानि क्रमम. The word ‘उर्ध्वा’ is a synonym of उर्ध्वं इः.

Vārt. — So also उर्ध्वाः, as, उर्ध्वार्द्धिक्रम.

Vārt. — So also after a compound having the word लोक as second term; as, लोकादिक्रम, पारादिक्रम.

Vārt. — The words भ्रम और भ्राम ending in भ्रम, take the affix इः; as, भ्रामानि भ्रम.

Vārt. — The affix इः comes after भ्रम and पर with the augment भ्रम, भ्रामानि भ्रम.

Vārt. — The affix इः comes after भ्रम, भ्राम और भ्राम.

Vārt. — So also the affix भ्रम and भ्राम come after भ्रम; As. भ्राममेर्यमक, भ्राममेर्यमक.

Vārt. — So also the affix भ्रम (विभ्रम in Padamanjari) comes after भ्रम, whereby it be comes भ्राममेर्यमक in भ्राममेर्यमक.

Vārt. — There is luk-elision of the affix after the word भ्राम, भ्राममेर्यमक.

Vārt. — So also there is elision after the words ending in भ्राम, भ्राममेर्यमक, भ्राममेर्यमक.

61. After the word ‘ग्राम’, preceded by ‘परि’ or ‘अनु’, (the whole being an Auyayībhava), there is the affix भ्रम in the sense of ‘who stays there’.

This-debars भ्रम. Thus पारिमानिक, भ्रामणमेर्यमक.

62. After the words ‘जिह्वमुला’, and ‘अंगुली’ there is the affix भ्रम in the sense of ‘what stays there’.
This debars श्रम (IV. 3. 55). Thus विद्वान्तिक्ष्रम, जसस्तिक्ष्रम || वर्गस्त्रादा ॥ ६३ ॥ पदविनि || जसस्त्रादा ॥ (४) ॥

63. After a word ending with 'varga', the affix श्रम is employed in the sense of 'what occurs there'.

This debars चक्षु, चक्षुरभव || चक्षु || चक्रश्च मन्त्रान्यत्तराश्च ॥ ६४ ॥ पदविनि || चक्रश्च मन्त्रान्यत्तराश्च ॥

64. After a word ending in 'varga', but not meaning a 'letter or word', the affixes चक्षु and चक्षुभ अन्यत्तराश्च are optionally employed, in the sense of 'who stays there'.

As चक्रश्च: (by चक्षु), चक्रश्च: (by चक्षुभ), and चक्रश्च: (by चक्षुभ) ॥ प्रस्तुतपरस्य: 'चक्षुभ' or 'चक्षुभ' ॥

Of course, when the word means चक्षु it takes one affix only i.e. चक्षु; as कर्याक हस्ति: 'a letter belonging to हस्त class'.

65. The affix चक्षु comes in the sense of 'what occurs there', after 'karma' and 'lalat', the word denoting an ornament.

This debars चक्षु (IV. 3. 55). Thus कर्णका 'an ear-ring', नमस्तिक्ष्रम ॥ Why do we say 'denoting an ornament'? Observe कर्णका 'what is in the ear', नमस्तिक्ष्रम ॥

66. After the name of a subject of commentary, an affix comes in the sense of 'its commentary', as well as, in the sense of 'what occurs there'.

That by which a thing is explained is called विद्वान 'commentary'. The name of a thing explainable is called वाक्यात्मकानां. After such a name, being in the 6th case in construction, the affix is added. The affix means तत्तावज्जयायेच तत्तावमिति: as well as तत्तावमिति, the latter being read into the śūtra by virtue of तत्तावमिति: ॥

Thus शुरुः वाक्यां: — शुरुः चन्द्र: 'Saupa, a book on the explanation of case-affixes'. So also श्रवः 'Tainga--a Commentary on Verbal affixes' कार्यः 'Kärta--a Commentary on krit affixes', श्रव &c. may also mean शुरुः चन्द्रः &c.
Why do we say व्यास्थापन्नम्: "after the name of the thing explainable? The thing to be explained must be a Book, therefore, the affix will not apply to the name of a city &c. For example, if a model be made to describe the city of Pātaliputra, such a model will not be named after Pātaliputra by the addition of affix. Thus गृहितः is a modal giving a description of Pātaliputra. This will not be called Pātaliputram.

The anuvṛtti of भव and व्यास्थान runs simultaneously in all the subsequent apavāda sūtras, and hence we have read the anuvṛtti of भव into this sūtra also.

67. The affix तथा comes in the senses of 'staying' and 'a commentary', after a polysyllabic word having udātta on the final, (the word being the name of a thing to be explained).

This debars भवः. Thus गृहितकथाः 'a commentary of the rules of changes of र and न into र and न' गृहितकथाः 'a commentary on (अम) udātta and anudātta (नत)'. The radicals ब्यगम गत and गततत्त्व are acutely accented on the final by the rule of a compound having accent on the final (VI. 1. 169)

Why do we say भवः: 'polysyllabic? Observe हैन्द्ररूपः, हैन्द्ररूपः &c. A word of two syllables will take तथा (IV. 3. 72). So the counter example must be of words of one syllable.

Why do we say 'having acute accent on the final? Observe हैन्द्रत्वः from हैन्द्रितम्. This word has acute accent on the initial by the rule of Gati-

68. The affix तथा comes, in the senses of 'occurring', and 'a commentary', after the name of a work to be explained, provided that such work relates to a kratu or a yajña.

This debars भवः. Kratu:—गृहितकथाः 'a commentary on a work on Aginśhāsā sacrifices गृहितकथाः, गृहितकथाः: yajña:—गृहितकथाः, गृहितकथाः: This sūtra refers to words which are not antodātta. The words 'vājapeya' and 'rājasūya' are acute in the middle.

The words भवः and तथा mean generally the same thing i.e. 'a sacrifice', but the separate mention of भव implies that the rule applies to yajñas other than Soma-yajñas because the word 'kratu' is technically applied to Soma-sacrifices only. Thus गृहितकथाः, गृहितकथाः:
The sūtra is in the plural to prevent the application of the affix to the word-forms ‘kratu’ and ‘yajña’ (I. 1. 68).

69. The affix ड्युः comes after the name of an explainable work called after a Rishi, in the senses of ‘occurring therein’ or ‘a commentary thereon’, when it refers to an Adhyāya only.

The word ड्युः is the name of ड्यर and those Rishis are only meant whose names are in the Pravara list. The word so formed always an Adhyāya or Chapter of the work. The phrase ध्यावाच्यायाः: is understood in this sūtra, hence the word ड्युः means “a work the author of which is a Rishi”.

Thus ध्यावाच्यायाः ध्यावाच्यायाः न मे ता — वात्सिन्धुकोष: “Vāsishṭhika—a chapter containing commentary on Vashishṭha”. वैभागिकः: ‘a chapter of commentary on Viśvāmitra’.

Why do we say meaning ‘chapter’? Observe वात्सिन्धुकोष: ड्युः

70. The affix ढ्यूः comes in the senses of ‘occurring therein’ and ‘a commentary thereon’, after the words ‘paurodāsa’ and ‘purodāsa’.

The verses on the purification &c of Purodāsa ‘a sacred cake’, are called पौरोदासाच, the commentary on such paurodāsa mantras will be called पौरोदासाचिक. Its feminine will be पौरोदासाचिक्षा (IV. 1. 41). A book on Purodāsa cake is called पौरोदासाचिक्षा; a commentary there on will be पौरोदासाचिक्षा (IV. 1. 41). The प of the affix indicates that the feminine is formed by प (IV. 1. 41). The commentary here refers to the ‘mantras’ or verses relating to Purodāsa, and not to the sacrifice.

71. The affixes ढ्यूः and ढ्यूः come in the senses of ‘occurring therein’ and ‘a commentary thereon’, after the word Chhandas.

This debars ढ्यूः of the following sūtra. As ढ्यूः: or ढ्यूः: ||
72. The affix ठक् comes in the senses of 'occurring therein' and 'a commentary thereon', after a word of two syllables, and a word ending in short छ, and the words 'brahmana', 'rik', 'prathama', 'adhvara', 'purascharana', 'nama', 'akhya', and 'namakhyata', being the names of explainable works.

This debar खू and हू. 1. Dissyllabic:—ृंक्ति, पाशुकः. 2. Ending in छ:—चायुहूः, चायुहूः. So also भावानिष्क, भार्यानिष्क, पाशूर्मिष्क, नामिष्क, भावानिष्क. नामानिष्क. नामानिष्क.

अग्रागवाहानिष्क: ६३. दत्त: अष्ट-सुक्ष्मावनिष्क:।

73. The affix अष्ट comes in the senses of 'occurring therein' and 'a commentary thereon' after the words 'śrigayana' &c.

This debars ठू, हू and छ. भार्यवन, भार्यावन. The repetition of अष्ट in the sūtra, though the annuvṛtti of this affix was coming from before, is for the sake of preventing the application of any subsequent apavāda rule to the words in this list. Thus भार्यावन:।

1 भार्यावन, 2 प्रस्थावन, 3 ठन्डोन, 4 ठन्डोन, 5 ठन्डोनिष्क, 6 व्यास, 7 जन्मक, 8 निर्वत, 9 व्यास, 10 निमित, 11 घासुत्तनि, 12 श्राधित्त, 13 अत्तित, 14 रिष्द्व, 15 बसात, 16 बसात, 17 बसात, 18 वंचत, 19 महुर्त, 20 व्यास, 21 निर्बत, 22 रिष्वत, 23 विस्त, 24 ठन्डोन-विनिष्क 25 व्यास.।

74. An affix (IV. 1. 83 &c) comes after a word being in 5th case in construction, in the sense of 'what has come thence'.

Thus अष्टरात्मकः:—चायु: 'what has come from Srughna'. भार्यावन: पाशुकः।

75. After a word denoting sources of revenue, there is the affix ठू in the sense of 'come thence'.
The word भाव means what is the share appropriated by the lord. The source of भाष is called भाषदर्श.

This debars भाष and ॐ. Thus वैशालिक्ष: ‘what is derived from custom house’. भागिरिख: ‘revenue derived from mines’.

The plural in the sūtra prevents Svarupavidhi (I. 1. 68).

76. The affix भाष comes in the sense of ‘thence come’, after the words भ्रमक &c.

This debars ॐ. Thus भ्रमक: ‘excise-revenue’. भ्रमच: ॐ. The repetition of भाष serves the same purpose as in IV. 3. 73, भाषाभाषापरं ॐ As भौमप不高.

1 भ्रमक, 2 भ्रमक, 3 भ्रमक, 4 भ्रमक, 5 भ्रमक, 6 भ्रमक, 7 भ्रमक, 8 भ्रमक, 9 भ्रमक, ॐ भ्रमक: भ्रमक: भ्रमक: भ्रमक: भ्रमक: भ्रमक: भ्रमक: भ्रमक: भ्रमक:

77. The affix भ्रमक comes, in the sense of ‘thence come,’ after a word denoting a person connected through the relationship of learning or family origin.

Persons related (sambandha) through learning (such as teacher and pupil), or through blood (yoni, e. g. father and son) are called विद्यायासंबंध:। Words denoting such persons take the affix भ्रमक: भ्रमक. Thus विद्यायासंबंध: मैत्रेयायासंबंध: ‘knowledge derived from a spiritual teacher.’ केतुक, भ्रमक: भ्रमक: So also विद्यायासंबंध: मैत्रेयायासंबंध: ‘wealth derived from a maternal grand-father.’ विद्यायासंबंध: भ्रमक.

78. The affix भ्रमक comes in the sense of ‘come thence,’ after a word ending in short ॐ, and denoting a person related through learning or blood.

This debars ॐ. Thus भ्रमक: ‘derived from Hotri’ ॐभ्रमक. So also of ‘blood,’ as: भ्रमक, भ्रमक, भ्रमक.

The ॐ in भ्रमक is for the sake of facility of pronunciation, there being no such word ending in long ॐ.
When the words do not denote relationship through learning or blood, this affix is not employed. As, शाशिष्यम्.

79. The affix दत्त as well as दत्त comes, in the sense of 'come thence,' after the word 'pitri.'

Thus पितृदत्तम् = पितृय or पितृय (VII. 4. 27. and VI. 4. 148) 'paternal—i.e. wealth inherited from father.'

80. After a word ending with a patronymic affix, the rule of affix in the sense of 'thence come,' is like that relating to the affix denoting 'its mark.'

The word गैन्ध in the सूत्रa does not mean the technical Gotra of Grammar, but a descendant—denoting affix in general. The affixes denoting नम्व are taught in IV. 3. 126 and 127. The affix दत्त of IV. 3. 126 which comes after Gotra words, in the sense of 'this is his,' is referred to in this सूत्रa, not merely the affix दत्त of IV. 3. 127, denoting, 'this is his mark.'

Thus भौतिकवाच्याः = भौतिकाः 'the mark belonging to the descendants of Upagu.' So also काव्यकाः, नायाजनकाः, भाराजनकाः. The same words will also denote 'come there from' as भौतिकवाच्य भागम् = भौतिकक्रम, काव्यक्रम, नायाजनक, भाराजनक (formed by दत्त IV. 3. 126).

Similarly श्रेष्ठ, गर्भ, ग्यान: formed by दत्त of IV. 3. 127 mean not only 'the mark belonging to the Vaidas, the Gāryas, the Dākshis,' but also that which comes from the Vaidas &c. The word दत्त has the force of 'complete similarity,' as in कालेश्वर गुरु (IV. 2. 34), गर्भेश्वर षडयंत्र (IV. 2. 46).

81. The affix दत्त denotes that which from something has originated, when it is added to a word denoting 'cause,' or to the name of a man viewed as a cause.

The word गैन्ध is used meaning 'men as causes.' हेतु means cause or instrument. Thus समाधानम् = समाधानम् or समाधानम् by दत्त of IV. 2. 138 meaning 'what proceeds from a like cause.' So also विषयक्रम, विषयीत्र. So of men.
also स्वरुपविधि or स्वरूपम् (IV. 1. 83) 'what originates with स्वरूप', स्वरूपविधि or स्वरूपम्.

The word स्वरूपम् is in the plural in the सूत्र, indicating that स्वरूपविधि (I. 1. 68) does not apply here.

In denoting हत्त, there is employed the Instrumental case as taught in II. 3. 23: and according to the ज्ञापकाय in the present सूत्र, the Ablative case may also be employed in denoting a हत्त. Or the use of the ablative case in the sense of हत्त, may be explained by II. 3. 25.

मयद्ध च II ८२ II पदानि II मयाद्ध च II

82. After a word denoting a cause or a man viewed as a cause, there is the affix 'मयद्ध' in the sense of 'come thence'.

Thus समस्यासः सिद्धस्मयाः स्वरूपमस्य स्वरूपस्मयाः योजनस्मयाः.

The शर व of मयाद्ध indicates that the feminine of these words are formed by हैर (IV. 1. 15), as, समस्याः. The separation of this सूत्र from the last is for the sake of preventing the application of the rule of mutual correspondence (I. 3. 10) which would have been the case had the rule stood as हत्तम् इत्यादायत साधुनि इत्यादि.

मयाद्ध च II ८३ II पदानि II मयाद्ध च II

83. After a Nominal-stem which is in the 5th case in construction, an affix (one of those already taught) comes in the sense of 'what appears for the first time'.

The word लिङ्ग is understood in the सूत्र. The word प्रमाणिः means what manifests itself, or appears for the first time. Thus लिङ्ग: प्रमाणिः = लिङ्ग: "The Haimavati", a name of the Ganges, meaning 'which manifests itself for the first time or appears in the Snowy Range, its source being unknown'. So also सर्व: "The Dārādā' i.e. the Indus appearing for the first time in Dardistan. The word प्रमाणिः has not the sense of उपाधि, because that is included in तदः जात; it therefore means प्राप्त: प्राप्त: उपाधि: the source or origin being unknown.

विद्वानस्: II ८५ II पदानि II विद्वानस्य: II

82. After a word denoting a cause or a man viewed as a cause, there is the affix 'मयाद्ध' in the sense of 'come thence'.

The word लिङ्ग is understood in the सूत्र. The word प्रमाणिः means what manifests itself, or appears for the first time. Thus लिङ्ग: प्रमाणिः = लिङ्ग: "The Haimavati", a name of the Ganges, meaning 'which manifests itself for the first time or appears in the Snowy Range, its source being unknown'. So also सर्व: "The Dārādā' i.e. the Indus appearing for the first time in Dardistan. The word प्रमाणिः has not the sense of उपाधि, because that is included in तदः जात; it therefore means प्राप्त: प्राप्त: उपाधि: the source or origin being unknown.

विद्वानस्: II ८५ II पदानि II विद्वानस्य: II

82. After a word denoting a cause or a man viewed as a cause, there is the affix 'मयाद्ध' in the sense of 'come thence'.

Thus समस्यासः सिद्धस्मयाः स्वरूपमस्य स्वरूपस्मयाः योजनस्मयाः.

The शर व of मयाद्ध indicates that the feminine of these words are formed by हैर (IV. 1. 15), as, समस्याः. The separation of this सूत्र from the last is for the sake of preventing the application of the rule of mutual correspondence (I. 3. 10) which would have been the case had the rule stood as हत्तम् इत्यादायत साधुनि इत्यादि.

मयाद्ध च II ८३ II पदानि II मयाद्ध च II

83. After a Nominal-stem which is in the 5th case in construction, an affix (one of those already taught) comes in the sense of 'what appears for the first time'.

The word लिङ्ग is understood in the सूत्र. The word प्रमाणिः means what manifests itself, or appears for the first time. Thus लिङ्ग: प्रमाणिः = लिङ्ग: "The Haimavati", a name of the Ganges, meaning 'which manifests itself for the first time or appears in the Snowy Range, its source being unknown'. So also सर्व: "The Dārādā' i.e. the Indus appearing for the first time in Dardistan. The word प्रमाणिः has not the sense of उपाधि, because that is included in तदः जात; it therefore means प्राप्त: प्राप्त: उपाधि: the source or origin being unknown.

विद्वानस्: II ८५ II पदानि II विद्वानस्य: II
84. The affix \(\text{तम्}^\text{तम्}\) comes, in the sense of 'what manifests itself there', after the words 'vidūra'.

This debars बल्ल. Thus निरूपति गमति—ऐवृक्ति: 'a kind of gem found at Vidūra'. The gem as a matter of fact is not found at Vidūra, but in a mountain called शालवति। Vidūra is the city where the rough stone is worked upon. In other words, it may be said that the affix is really added to शालवति, when the latter word is replaced by विदृष्टि: such substitute being only shown in the sūtra, the appropriate sthāni (vālavāya) being left to inference. Or the word Vidūra may denote both the city as well as a mountain. If it be said that there is no mountain known as Vidūra, then we say that the Grammarians call vālavāya by the name of Vidūra, as the merchants call Benares by the name of Jitvāt.

85. An affix (IV. 1. 83 &c) comes after a word, being in the 2nd case in construction, in the sense of 'what goes thereto', provided that, that which goes, is a road or a messenger.

Thus तमसमुच्चि—अवस्थि: "a road or a messenger that goes to Srughna." So also नामुर्ति। The road may either lead to Srughna, or being in Srughna, be used for going.

Why do we say परिपूर्ति: "meaning a road or a messenger". Observe ज्ञानम् गमति धारणि: 'he goes to Srughna for his own sake'.

86. An affix comes, after a word in the 2nd case in construction, in the sense of 'a door which looks towards that'.

Thus नापुर्वि: 'a gate which looks towards Srughna',—as a gate of कन्याकुब्जा. So also नामुर्ति, नाडिवर्ति।

Objection. The sūtra would have stood better as मन्निष्कल्पं धारणा: for by using मन्निष्कल्प, you make the word धारणा as if it was a being endowed with sense.

Ans. This objection may be answered by saying that the gate is the well-known instrument (करण) to the action of मन्निष्कल्प; and an instrument may be used as an agent to a verb: as लाभप्रविष्कलित 'the sword cuts nicely.'
Why do we say द्वारम् “when it is a gate”? Observe द्वारमणितक्रियाज्ञाति उक्त: ‘a person faces towards Srugna’.

अविभक्तं तथा प्राणं || 87 || पदानि || अविभक्तः-कृतं-प्राणं ||

प्राणं: || ततोमृतं द्वितीयसम्प्रदायिक्सञ्जग्नासात्सन्बन्धेण्यं द्वितीयसम्प्रदायिक्सञ्जग्नासात्सन्बन्धेण्यं द्वितीयसम्प्रदायिक्सञ्जग्नासात्सन्बन्धेण्यं

वार्तिकम् शुचिवावाद्यांवर्तनम् प्रमुखस्य व्युहम् ||

87. An affix comes after a word in the 2nd case in construction, in the sense of ‘made in relation to any subject,’ when the thing made is a ‘book.’

The word भैरवः means ‘aiming at’ ‘alluding to, referring to.’ Thus भैरवमणितक्रियाज्ञाति उक्त: ‘Saubhadra or a book relating to the history of Subhadra.’ So also गौरिनिक्सम्, ब्रह्मसः, किरातसागरीयस्.

Why do we say प्राणं ‘when meaning a book’? Observe, द्वारमणितक्रियाज्ञाति प्राणं: ‘a palace built in memory of Subhadra;’ where there is no affix.

Vārt:—The affix is elided diversely when the book is a story. Thus वासवधात्तिः कुस्तः कनन्दः वाचिकिम् उस्मिन: “Vāsavadattā, a story relating to Vāsavadattā.” युनामगम, यद्यपि. Sometimes the elision does not take place, as निनादः.

शीतकुन्त्यमस्मास्वाक्षरमयांविद्युष्टः || 88 || पदानि || शीत-कुन्त्य-यमस्ताः

मम-मन्तः-मन्तः-अनानाविद्युष्टः-इङ्गः ||

प्राणं: || शीतकुन्त्यायस्यो द्वितीयसम्प्रदायिक्सञ्जग्नासात्सन्बन्धेण्यं: प्रस्तवोत्तरं नविभक्तः कलेवः प्राणं: || वर्णोपन्यासः

वार्तिकम् श्लेष्ये द्वारावाक्षर: प्रविष्टे: ||

88. The affix श्रेष्ठ comes in the sense of ‘a book made relating to a subject,’ after the following words in the 2nd case in construction, viz ‘sisukranda,’ ‘yamasabha,’ the Dvandva-compounds, and the words ‘indra-janana’ &c.

The word श्रेष्ठ (IV. 3. 85) and भैरवः कृति प्राणं should be read into the sutra. This debars प्राणं. Thus शीतकुन्त्यायस्य: ‘a book treating of the crying of infants.’ ब्रह्मसः: ‘a book relating to the court of Yama’. A Dvandva-Compound: अस: भैरवाक्षरिव: द्वितीयसम्प्रदायिक्सञ्जग्नासात्सन्बन्धेण्यं, वाचिकिम्सः

There is no list of श्रेष्ठानाविद्युष्ट: words. They are अक्रितिगार्य, and must be determined by usage. Thus श्रेष्ठानाविद्युष्ट, श्रेष्ठानाविद्युष्ट &c.

Vārt:—Prohibition should be stated in the case of the Dvanda-Compounds रूपातुर्व &c. As रूपातुर्व: ‘the book of the wars of the Gods and Demons.’ श्रेष्ठाचिक्रियाः श्रेष्ठाचिक्रियाः
The words निषेधक and बस्तन might have been included in the inchoate class वैयक्तविद्या. The separate enumeration of these words in the sūtra, is merely for the sake of amplification.

89. After a word in the 1st case in construction, an affix comes in the sense of 'this is his dwelling place'.

The word श्र stands for the word to which the affix is to be added is in the nominative case. श्र his' shows that the meaning of the affix is that of a genitive case. उसका, shows that the first word in construction must signify a dwelling place. निषेधक means "a country i.e. where a person lives (nivasanti asmin)".

बुधके निषेधक= श्रीनी: 'a present dweller of Srughna', माधव, दास: एस.

अविश्वका 90 पदार्थि अविश्वका-ज

श्रीनी: श्रीके वेदै. एह श्री प्रयागदार्शितिः पदार्थिः वषयिं वषयाः भविति वषयागदार्शितिः

90. After a word in the 1st case in construction, an affix comes in the sense of 'this is his mother-land'.

The difference between निषेधक and अविश्वका is this. Where a person lives himself for the present, that is his निषेधक or dwelling-place. Where his ancestors (अविश्वका) have lived, that is his अविश्वका 'native country, home or ancestral abode'. Thus श्रीनी: 'a person whose ancestral home is in Srughna'.

माधव, दास: एस. The separation of this sūtra from the last is for the sake of the subsequent sūtra, in which the anuvṛtti of 'abhijana' only runs.

असुधक्षिण्यिन्द्राः पर्याये 91 पदार्थि असुधक्षिण्यिन्द्राः-छ-पर्याये

श्रीके श्रीनाविश्वका हरि वेदै. एह श्रीनाविश्वका एदास: श्रीनाविश्वका, पर्यायि प्रतिविद्धिः पर्यायि

पर्यायिष्ठानिः प्रयागदार्शितिः यत्सत्त्वातिः पदार्थिः छ-पर्यायि

91. The affix छ comes after a word denoting mountain, in the sense of 'this is his mother-land', when it is a person who lives by arms.

The word असुधक्षिण्य means a person who earns his livelihood by arms. The phrase श्रीनाविश्वका is to be read into the sūtra. Thus हरिम: पर्यायस्वर एदास: 'the mercenary soldiers whose ancestral abode is the Hridgola mountain'. So also स्वरः विन्दुरी: श्रीनाविश्वका.

Why do we say असुधक्षिण्य? Observe वामात्तर: श्रीनाविश्वका: "the Brahmanas whose native place is Rikshoda mountains". Why do we say 'mountains'? Observe श्रीनाविश्वका असुधक्षिण्य.
92. The affix म्यू comes in the sense of 'this is his native-land,' after the words शारिफ ए&c.

This debars ब्रह्म &c. Thus शारिफः, शारिफः &c.
1. शारिफः, 2. लहसेद, 3. लहसेव, 4. वकः, 5. रकः, (रकः), 6. रकः, 7. ध्रुवः, 8. ध्रुम.

93. The affixes अज and 'अम' come respectively, after the words 'Sindhu' &c and 'Takshasila' &c in the sense of 'this is his native-land'.

Thus रकः, रकः &c.

Many of the words occurring in Sindhu-class, are found in Kachchh-Adi class (IV. 2. 133) also. Those words would have taken अज by sutra IV. 2. 133. The present sutra prevents the affixing of अज (IV. 2. 134) to those words under circumstances mentioned in sutra IV. 2. 134, when the further significance of अमित्व is added to them.

So also शारिफः, शारिफः &c.

94. After the words तुर्नी, शालान्तर, बांध, अहवार, come respectively the affixes द्र, छ्र, त्र, and यस in the sense of 'this is his native land'..

This debars म्यू. Thus शारिफः, शारिफः, शारिफः and बांधवारः.
95. An affix (IV. 1. 83) comes after a word in the first case in construction, in the sense of ‘this is his object of veneration or love’.

The word भक्ति in the sutra means ‘serving’, ‘worshipping’ or ‘loving’. Thus भुजा भक्तिस्व - भूज: ‘a person who is loyal to Srughna’. So also गायु: गायुभवा &c.

The anuvṛtti of the word भक्तिः ceases. The word द्र: and भक्ति should be read into the sutra.

96. After a word denoting a thing not having consciousness, but not being the name of a country or time, the affix ठः is employed, in the sense of ‘this is his object of devotion or love’.

This debars भक्ति; and ठः also. Thus भापुरागरक्षस्थ - भापूरूपिः: ‘a person who loves cakes’. पान्तुविः, पाविः.

Why do we say ‘not having consciousness’? Observe नास्त: Why do we say ‘not being the name of a country’? Observe श्रृः. Why do we say ‘not denoting time’? Observe देव्य: ‘who loves Summer’.

97. The affix ठः comes in the sense of ‘this is his object of veneration’, after the word महाराजः.

This debars भक्ति. As भक्तिः ‘who loves or serves the Mahārāja’.

The difference between this ठः and the ठः of the last aphorism, is in accent only.

98. The affix ठः comes in the sense of ‘this is his object of veneration,’ after the words ‘Vāsudeva’ and Arjuna.

This debars ठः and भक्ति. Thus भक्तिः, भूक्रः.

Q. The word भक्तिः being the name of a Kshatriya would have taken ठः by the next sutra, and there is no difference here between भक्ति and भक्तिः, why then include the word भक्तिः in this sutra?
A. The word दुर्गेह here is the name of God (in which all dwell दुर्गेह) and not the designation of a Kshatriya.

By the general rule of compounds (II. 2. 34) a word of fewer vowels is placed first, and so Arjuna ought to have been placed first. The not doing so in this śūtra indicates (ज्ञापका) the existence of this rule 'that a word denoting an object of reverence is placed first.'

गोविष्णुवशास्त्रेष्ये बुद्धे दुर्गेह् ॥ ९२ ॥ पदार्थि ॥ गोविष्णुवशास्त्रेष्ये: बुद्धे दुर्गेह् ॥

99 The affix दुर्गेह comes diversely, in the sense of 'this is his object of veneration,' after a word denoting Gotra or a Kshatriya.

This debars दुर्गेह and दुर्गेह. Thus: गोविष्णुवशास्त्रेष्ये 'who loves or serves &c Gluchukāyani.' So also गोविष्णुवशास्त्रेष्ये: कार्यस्य: ॥ Kshatriyas: —कार्यस्य: गोविष्णुवशास्त्रेष्ये: ||

The word दुर्गेह in the śūtra indicates that the words should be the names of well-known or famous Kshatriyas, and not of any body who is a Kshatriya by profession.

The word दुर्गेह shows the non-universality of this rule. Thus गोविष्णुवशास्त्रेष्ये: परिधीवः शास्त्रवः: ॥

The word दुर्गेह does not mean here the Grammatical Gotra, but a word formed by a patronymic affix in general.

जनपदिनां जनपदिनां: जनपदिनां समानसत्त्वानां बुद्धचने ॥ १०० ॥ पदार्थि ॥

100. Of words denoting Princes (lit. who are lords of janapada) the base and affix meaning 'this is his object of veneration' are the same, in every respect, like those of a word denoting kingdom, provided that, the Prince-denoting words have, in the plural, the same form, as the kingdom-denoting words.

The words of this śūtra require a detailed analysis. जनपदिनां: gen. plural of जनपदिनां meaning 'lord of an inhabited country' i. e. Kshatriya-Princes, बुद्धचने: 'in the plural', जनपदिनां: same as 'the same form as the janapada denoting word', जनपदिनां: सर्वसं: 'every thing is like jana-pada'. In other words, 'after those bases denoting Kshatriya Princes which in the plural have
the same forms as the names of the countries, the affix in the sense of veneration will be the same as will come after a janapada word. Now the affixes denoting वर्षम् as regards जनपद words are given in Sūtras IV. 2. 124 &c. and those affixes will apply here. Thus तांत्रिक जनपदिका = भाजकः formed by युक्त of Sūtra IV. 2. 125, meaning 'who loves the country of अंगास'. Similarly देशकः: वहिकणः; वर्षम् = भाजकः: formed by the same affix युक्त, with this difference of meaning 'who loves the Kshatriyas called अंगास'. So वर्षकः: वहिकणः: &c.

Why do we say 'of Kshatriya Princes'; (janapadinām). Observe, प्रथायः वार्षण भक्तकार्याय = परस्परः: इत्यत। Here the general affix तांत्रिक is employed.

The word युक्त is used in the sūtra to show that not only the affixes are the same, but the bases to which the affixes are added will be the same. In the plural, the Kshatriya and the Janapada bases have the same form, but in the singular and dual, the forms of Kshatriya-bases are different. Thus महासापदयं = sing. महादि (IV. i. 170) dual, महादिः pl. महादि: The form महादि denotes both 'the Kings or Kshatriyas of Madras' as well as 'the country called Madras'.

Thus महादि = महादि: So also in the singular and dual, महादि will be the base to which the affix will be added. Thus महादि: भक्तकार्य महादि द्रव्यम् भक्तकार्य = महादि: Similarly, वार्षकः (from सुत्र VI. i. 171), as वार्षिकः द्रव्यम् वार्षिकः द्रव्यम् भक्तकार्य = परस्परः: इत्यत।

Why do we say जनपदेन समान युक्तानामं 'the word having the same sound as the janapada word'? Thus अनुपुष्टेन जनपदे, पीरसारात्म युक्तकार्य = परप्रियः: इत्यत। Here Paurava and Anushanda have not the same sound.

The word युक्त as used in the sūtra, to indicate, that, though the समान युक्त or 'the similarity of word-form,' occurs in the plural number only, yet this atideśa rule applies to the same words in the singular and dual also. For in the plural, the form will be same, because there the Tadrāja affix is elided; but in the singular and dual, the Tadrāja affix is not elided, and therefore, the word denoting a principality and the word denoting a prince will not have the same form; but this rule applies there also. As महादि or महादिः वर्षम् भाजकः: इत्यत।

तेन शरायसः १०१ ॥ पद्यनि ॥ तेन, मोक्षसः ॥

101. After a word in the 3rd case in construction, an affix (IV. 1. 83 &c). comes, in the sense of 'enounced by him'.

The word शरायसः means प्रमोऽपृयस्य 'preeminently spoken'. It should be distinguished from the word श्रायत् meaning 'done or made'. For the sense of कथे
has been already taught in the sūtra कृप्या (IV. 3. 16). Thus भद्रकार्त नामाकृति ग्रंथं — नानादी श्रुः॥ शास्त्रीयाः त्तथा, 'the system of grammar enounced by Pāṇini'

Works like Chhandas which were made (कृत्य) by nobody, but which were promulgated (रचित) from time of time by inspired commentators, may be quoted as examples of the application of this sūtra. Or it may apply to the case of a book whose author is another, but whose promulgator or expounder is another. In short, speaking roughly, शोक्य is a 'revelation', and तुष्य is a 'composition', one a revealer or prophet, the other an author.

According to some, this sūtra is almost a superfluity. They argue thus: The word शोक्य is formed by adding ए to तुष्य and means 'to lecture' 'to teach', and also the 'means of such teaching &c'. In the first sense of 'lecturing or teaching', the affix is not found. For in every village there are persons who teach or lecture upon Katha, Kalapa &c. For example दुर्योधन may be such a lecturer, but we do not say दुर्योधन ग्रंथं कारकं — वैद्यक्यं॥ Moreover, where we find this affix employed, it is with regard to Books, for which the rule तुष्य श्रुः is sufficient. If it be said that it should be taught for the Chhandas: that is also unnecessary, as the Vedas are not तुष्य but eternal, the agent only remembers them. If it be said, it refers to the sense of the Vedas, the same objection applies as to the first. But the letter of the Veda is not eternal, it is the sense that is eternal. Therefore the Rishis who revealed, for the first time, at the beginning of a Kalpa, the sense of the Veda, in appropriate language will be called-its promulgators,' and the works so revealed will be named after such Rishis, as कारकं, कालापं and भारतं॥ This sūtra, however, is confined to those cases where the author of the book is one person and its promulgator is another: as नानादी श्रुः॥

102. The affix तुष्य comes in the sense of 'enounced by him', after the words 'tittiri', 'varatantu', 'khandika', and 'uktah'.

Thus नानादी 'those who learn (IV. 2. 64) the Veda enounced by Tittiri'.

According to Kāśi this is confined to the Chhandas only. Therefore it will not apply to secular ślokas, as तितिरितिः ग्रंथं न दोकः॥ The word Chhandas is drawn from sūtra IV. 3. 106. and शर्कर्ष्य from IV 2 66.
103. The affix शिष्य comes in the sense of 'enounced by him', after the words 'Kāśyapa' and 'Kausika' when denoting Vedic Seers.

This debars श। The श of शिष्य is for the sake of Vṛiddhi (useful in the subsequent sūtra). This is confined, like the last, to the Vedic works. Thus काशीविनः: 'those who study (IV. 2. 64) the Kalpa enounced by Kāśyapa', काशीविनः: Why do we say "Vedic Sages"? Observe हस्ताक्षरेण गोष्ठिकालपनेन शास्त्रेन काशीविनम्: a work enounced by a modern Kāśyapa,—one belonging to the Gotra Kāśyapa: not a Rishi.

104. After words denoting the pupils of 'Kalāpī', and 'Vaisampāyana,' the affix शिष्य is employed in the sense of 'enounced by him.'

This debars श and श। There are four words which express pupils of Kalāpī: as, हरितो, हरिताः, हरित, उत्सः। There are nine words expressing pupils of Vaisampāyana: as, वालंबिनः, पशु, कामल, कामल, शान्त्र, शान्त्र, शान्त्र, शान्त्र, शान्त्र, शान्त्र.

Thus हरितविनः: 'those who study (IV. 2. 64) the works enounced by Haridru.' हरितविनः, वालंबिनः, उत्सः। There are nine words expressing pupils of Vaisampāyana: as, वालंबिनः, पशु, कामल, कामल, शान्त्र, शान्त्र, शान्त्र, शान्त्र, शान्त्र, शान्त्र.

The affix is elided after क (IV. 3. 107), and is replaced by श (IV. 3. 106) after कामल.

The pupils must be direct ones, and not pupil of pupils. For had that been the meaning, Kalāpī being a pupil of Vaisampāyana, the words 'pupils of Vaisampāyana' would have included the 'pupils of Kalāpī.' But that is not so, the word Kalāpī being separately mentioned in the sūtra. So
also Katha is a pupil of Vaisampayana, and Khadayana is a pupil of Katha and had the sutra applied to pupil's pupil also, then the suffix जिति would have applied to सात्रज्ञ also. But that is not the case, Khadayana being mentioned in Saunakadi class. (IV. 3. 106).

The word चरक means वैद्याय, hence चरक means pupils of वैद्याय.

105. The suffix जिति comes in the sense of 'enounced by him,' after a word in the 3rd case in construction, when it denotes a Brähmana or a Kalpa-work enounced by ancient sages.

This sūtra further gives the sense of the suffix. उपाय means 'Ancient Sages,' equivalent to ग्रांत. Of Brähmana literature, the examples are, वात्स्यायन: एवंदेव; कल्प: वे इत्यक्लय, शास्त्रादरी.

Why do we say उपाय 'announced by ancient sages.'? Observe बाहुस्तनकार कारण: चारण:; बाहुस्तनकार: (VI. 4. 151) Yajnavalkya &c being sages of modern times. The तथा विषय suffix (IV. 2. 66) will not also apply to these, because the word चारण in IV. 2. 66 is restricted to उपाय of the present sūtra.

106. The suffix जिति comes in the sense of 'enounced by him,' after the words शौनक &c, in denoting Chhandas.

This debars शौनक and शौनक. Thus शौनक शौनकस्मिनि—शौनकिन: 'who study (IV. 2. 64) the Chhandas enounced by Saunaka.' वांजनिक: &c.

Why do we say 'in denoting Chhandas? Observe शौनकिनि शिः 'the orthography of Saunaka.'

The word कहस्त्राभ occurs in this list. This must always be taken as a compound for affixing this suffix. After the single word कह the suffix is elided (IV. 3. 107). Thus कहस्त्राभार्य शौनकस्मिनि—कारकार्यिता.
107. The affix denoting 'enounced by him' is elided, by luk-substitution, after the words Katha and Charaka.

The word कः would have taken शिष्य as it is a वेषभाषानीतिशासी word: and शिष्य would have taken the suffix अण्डा. Both are elided. Thus कः: 'who study the Chhandas enounced by Katha'. प्रकरण: &c.

The word 'Chhandas' qualifies this sūtra. Observe कः: प्रकरण:

कालिनी (कालिपिनी) कः ॥ पदार्थ ॥ कालिनी-अण्डा ॥

108. The affix अण्डा comes in the sense of 'enounced by him', after the word Kalāpi.

This debars शिष्य of IV. 3. 104. Thus कः: 'who study the work enounced by Kalāpi'.

The word कः is thus formed: —कालिपिनी + अण्डा ॥ Here comes in force Sūtra VI. 4. 144 which declares that हृद of कालिपिनी should be elided before the taddhita affix. This elision is, however, debarred by sūtra VI. 4. 164 which declares that words ending in the affix हृद retain their form when अण्डा not denoting a progeny follows. Therefore कालिपिनी would have retained its हृद but for this Vārtika.

Vādrt.—The हृद portion of the following words is elided when a Taddhita follows: —सामवाजिर, चीरसार्य, कालिपिनी, क्रमुत्ति, कालिन, वाजिर, वाजिर, वाजिर, वाजिर, वाजिर, वाजिर, वाजिर, वाजिर, वाजिर. Thus हृद being elided, we have कः: ॥

109. The affix हिदुक्त comes in the sense of 'enounced by him', after the word 'Chhagalin'.

The word हिदुक्त being a word denoting the pupil of कालिनी would have taken शिष्य (IV. 3. 104). This debars that. Thus हिदुक्त: 'who study the Chhandas enounced by Chhagali'.


110. The affix विनि comes in the sense of ‘enounced by him’, after the words पारसर्या and शिलालिन, the works enounced being Bhikshu-Sūtra and Nata-Sūtra respectively.

The affix विनि is to be read into the sūtra and not विनि. The विनि are works treating of the duties of विनि ‘religious mendicants’ and गर: ‘jugglers, dancers’.

Thus पारसर्या—विनि = पाराधर + विनि (VI. 4. 152) = पाराधरित, ‘the treatise of पारसर्या on the duties of Bhikshus’. Similarly शिलालिन. These words, of course, have the additional sense of ‘he who studies the works so enounced by पारसर्या and शिलालिन’. See IV. 2. 66. As पाराधरित विनि, शिलालिती नर:। According to some, it always expresses this relation (शिविरया IV. 2. 66) and never a विनि alone. These are treated metaphorically as Chhandas.

Why do we say ‘denoting Bhikshu and नाता सूत्राः’? Observe पाराधरित श्रेयसः

111. The affix रति comes, in the sense of ‘enounced by him’, the thing enounced being Bhikshu Sūtra and Nata-Sūtra, after the words ‘Karmanda’ and ‘Krisāva’.

Thus कर्मदन्ति विनि = ‘the mendicants who study the Bhikshu-sūtra of Karmandin’. कार्मदन्ति नर: = ‘the actors who study the नाता Sūtra of Krisāva’. Otherwise कर्मदन्ति and कार्मदन्ति। See IV. 2. 66.

112. An affix (IV. 1. 83 &c) comes after a word in the third case in construction, in the sense of ‘in the same direction with that.’

The word एक रिति means एक रिति i.e. a common direction. Thus प्राशस्मा एक रिति = प्राशस्मी विनि = “a lightening, literally that which is in the same direction as the hill called the Sudāman.” So हेमत्री, वेदुर्त्रिः, भुसूदी।

The repetition of नम, though it could have been supplied by anuvṛtti from IV. 3. 101, is for the sake of indicating that the anuvṛtti of the एक
which regulated all the preceding ten sūtras, does not extend to this aphorism, and therefore the तत्त्वाहित of IV. 2. 66 which was applied in those sūtras does not apply here.

113. The affix तत्सि comes in the sense of 'in the same direction with that.'

This ordains another affix in addition to the previously taught तत् &c. The words formed by this affix are Indeclinables (I. 1. 37). Thus हिमाल: ‘in the same direction as Himavat’. प्रकुत्तः; ज्वातः.

114. The affix यथाव as well as the affix तत्सि comes in the sense of ‘in the same direction with that,’ after the word उपसः.

Thus उपसः एकत्वः=उपस्थ or उपसः. The तत्सि is read into the sūtra by force of the word यथाव.

115. After a word in 3rd case in construction, an affix is employed in the sense of 'discovered by him'.

Knowledge acquired by oneself without being taught is called विधायते, i.e. an intuition or self taught knowledge. Thus पाणिनीप्राप्तः=पाणिनीप्राप्तः महाकालः 'the law of Grammar discovered by Pāṇini'. So also कामकाः गुर्गामकम्. भावाचारकम्. Compare II. 4. 21. The Pāṇini’s Grammar is called विधायते as it does not define कार or tenses; गुर्गामकम् is the name of the sciences of wealth (व्यवसायाण्य गीर्य साप्र चिन्तये). The word Duskarana is the name of a Grammar, so-called because of the technical term दुस्करण occurring in it. Some say it means कामकाः.

116. An affix comes after a word in the 3rd case in construction, in the sense of 'made', the thing made being 'a book',

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An affix comes after a word in the 3rd case in construction, in the sense of ‘made by him’, when the whole word is a Name.

Thus कुलाला-क्रिया: कुला-ला-विभ्र:; कुल-ला-विभ्र:; कुल-(ला-विभ्र):। कुलाला-क्रिया: दूध: प्रयोगः कृति: नवति कृति: दूध: ग्राम: नवति: (VI. 4. 148). The anuvṛtti of “बन्ध” does not, of course, apply here.

The affix दूध: comes in the sense of ‘made by him’, after the words Kulāla &c. the whole word so formed being a Name.

Thus कुलालक: a porcelain lit. made by a potter. So also वार-वरण:।

1 कुलाल, 2 वर, 3 वर-वर, 4 वर-वर, 5 वर-वर, 6 वर-वर, 7 बनिब्र (बनिब्र:), 8 बनिब्र (बनिब्र:), 9 बनिब्र, 10 परिवर्तन (परिवर्तन:), 11 परिवर्तन, 12 परिवर्तन, 13 संस्कार, 14 संस्कार, 15 ज्ञापन, 16 ज्ञापन, 17 कुलालक, 18 बनिब्र, 19 बनिब्र।।

The affix अश्रु: comes after the words ‘क्षु-द्रा’, ‘भ्रम-रा’, ‘वात-रा’, and ‘पद-पा’ in the sense of ‘made by him’, the whole word being a Name.

This debars अश्रु:, there being difference in accent between अश्रु: and अश्रु:। Thus ग्राम: वरुवा: = वरुवा: ‘honey’ lit. made by a small bee. So also वार-वरण, वार-वरण:
120. After a word in the 6th case in construction, an affix (IV. 1. 13 &c) comes, in the sense of ‘this is his’.

The five universals श्रृं &c. (IV. 1. 83) and the affixes श्र &c. (IV. 2. 93) come in this sense. Thus वपिनिविनिव-ष्करष्कर, ‘of Upagu’, कारणव, पाठव, कारावासाय वर्त. The affixes, however, do not come, when the word governed by the possessive case, is जन्म &c. Thus रिैिवासावांवर्त. In short the thing possessed must be property, village, kingdom or men.

*Vṛt.*—The verb वह takes त (तत्त्र and तेत्र) and श्र preceded by an धर अस, वंशेष मानतां तर्कम निर.

*Vṛt.*—The affix र्ध्र comes after श्र, in the sense of ‘house’, and the base gets the designation of श्रि. अस श्रप्रि. The word श्रप्रि being treated as a Bha and not as a Pada, the श्रि is not changed to श्रि (VIII. 2. 39).

*Vṛt.*—The affix ‘श्रेष्याप’ comes after श्रावि, in the sense of placing. Thus श्रापचेष्यो मध्या ‘the verses (recited while) placing the fuel on fire’, श्रापासही (IV. 1. 41) श्रृं.

121. The affix ब्र्द्र comes after र्थ, in the sense of ‘this is his’.

This debars र्थप. Thus र्थपपी—र्थप ‘belonging to the chariot—i.e., wheel or the axle’. The word र्थ is confined to describe the parts of chariot. This rule applies also to compounds ending with र्थ, अस, पञ्चपर्थप, इतिरायम because of the Vārtika र्थतालाइयो श्रियो, after र्थ, श्रिया and र्थ in applying the affix ब्र्द्र there is tadanta-vidhi.

*पञ्चपर्थप* २२२ पदानि पञ्चपर्थप-असुः कृति: पञ्चपर्थप पञ्चपर्थप असुः श्र्द्रापनिविनिवतिनिवतिनिव। वर्त: श्राविकन। र्थसावकनैऽि श्राविकनतिनिविनिविनिविनिविनि.

122. When preceded by a word denoting ‘a draught animal’, र्थ takes the affix र्थप in the sense of ‘this is his.’

This debars र्थप. Thus र्थपत्रप ‘the wheel of a horse-cart.’ ब्र्द्रपपी श्राविकन। र्थपपी।

The word र्थप means ‘that by which any one goes’ or a draught-animal, like camel. It is formed by the affix र्थप (III. 2. 182).
123. After a word denoting a draught-animal, and after the words ‘adhvaryu’ and ‘parishad,’ the affix अः is added.

This debars अः. The अः means बाह्र. When the sense is that of a thing to be carried, then is अः added to a word denoting ‘a draught-animal.’ Thus मष्टकरस्मयां यात्रीपुक्ति:—भाष्यम् ‘a load to be or suited for being, carried by horse.’ So also मच्छुर्, गार्भम्. So also साध्विषेषम् and गार्भकोषम्.

124. The affix हुः comes in the sense of ‘this is his,’ after the words ‘hala’ and ‘sira.’

Thus हलसुः—हलकोषम्, हलसुर्योऽकु न्तक्रमानि:।।

125. The affix हुः comes in the sense of ‘this is his,’ after Dvandva compounds of words denoting ‘mutual enmity,’ or ‘matrimonial relationship.’

This debars अः and अः। Thus of ‘enmity’ भक्तिभक्तिहो, भक्तिभक्तिका।

Similarly of married couples as, भक्तिभक्तिका, भक्तिभक्तिका।

The Dvandva compounds of words denoting natural enemies will be singular neuter by II. 4. 9. Their secondary derivatives, however, are feminine.

Vārtt.:—Prohibition must be stated of the word वेष्यावरुष: &c. As वेष्यावरुषः।

126. The affix बुः comes, in the sense of ‘this is his,’ after the words denoting Family-names or names of Vedic Schools.

This debas बुः as well अः। Thus gotra:—गद्धमसमहत्वस्वरूपः, अस्मवक्षः।

According to Patanjali, the word बुः which ordinarily means Vedic School,
means here duties or doctrines (dharma), and traditions (āmnaya). Thus 
कर्त्तव्यम् दर्शनां वा क्रियावस्त्र सा श्रवणसूत्र or the tradition belonging to 
the school of Kathās'. So also कालपकुष, नीरकुष्क, केमप्रजात्सर्तु.

संसाध्यलेक्षणपरिशिष्टमामशु १२७ ॥ पदार्थ उ पदार्थ-आदेशसूत्र-अस्वयम्भर- 
इत्यादि, घण्ट ॥

हृद्यः ॥ संपादिता प्रत्ययादिहेत्यादि-परिशिष्टमामशु बमन्ताति हमन्ताति 
साधिकरणां प्रत्ययो ज्ञदित सर्वेऽ निष्ठेयां निष्ठेयां । दृश्यामु यही अनवहः ॥

भास्तिक्यः ॥ पेत्याप्रजनम दश्यथः ॥

127. The affix घण्ट comes in the sense of 'this is 
his', after a Patronymic word ending with the affix घण्ट, घण्ट 
or हण्ं, the words so formed expressing a multitude, a mark 
or a sign.

The word हण्ं means 'congregation'. The word घण्ट आर्थ and घण्ट should 
be distinguished. घण्ट means a mark which is the property of that person 
and forms a distinguishing feature of that person, as विद्या 'learning' is a घण्ट 
of the clan of Bidas, the Bidas being famous for learning. The word घण्ट 
is a mark which shows that the thing so marked is the property of another: 
as a mark on a cow showing to what person or clan that cow belongs. The 
घण्ट though occurring in a person or thing does not belong to that person 
or thing, as the mark of a cow does not belong to the cow, but the घण्ट is 
a mark which belongs to the person or thing wherein it is found.

This sūtra debars हण्ं of the last aphorism.

Vārt.—The word घण्ं घण्ं 'a cow-pen', should also be read along with 
घण्ं &c. Thus the words so formed denote four things (1) congregation, 
(2) mark (3) sign (4) a hamlet or cowpen. This being so, the rule of mutual 
correspondence according to order of enumeration (I. 3. 10) does not apply.

Thus बमन्ताति (IV. 1. 104)—ब्राह्मण घण्ट a congregation, or mark or sign or a 
hamlet of the Bidas'. बमन्ताति (IV. 1. 105)—गार्ग्यं + घण्ट = गार्ग्यं (VI. 4. 148, 151) 
a congregation, or a mark, or a sign or a hamlet belonging to the Gārgyas ?
बमन्ताति (IV. 1. 95)—घण्ट + घण्ट = घण्ट ; (VI. 4. 148) 'a congregation &c of the 
Dākshis'.

The घण्ट of घण्ट could not serve the purpose of Vṛiddhi here, for all the 
w.ords to which this affix is added, have Vṛiddhi by virtue of the affixes घण्ट, 
घण्ट or हण्ं in which they end. The घण्ट would have served the purpose as well, 
so far as Vṛiddhi is concerned, but घण्ट is used to show that the feminine is 
formed by हण्ं (IV. 1. 15). Thus ब्राह्मण it further prevents मुक्तवात्र in compounds 
(VI. 3. 39), as, वैदिक विद्याश्च = वैदिकिस्य: i. e. विद्यात्मकतापणि वा विद्या तत् विद्यात्मकतिः स।
128. The affix ब्र् optionally comes, in the sense of 'this is his congregation, mark, sign or hamlet,' after the word शाकाळा।

This debars क्रू। Thus शाकलेन शेखरवीर्यादि शाकाळः (IV. 3. 101 and IV. 2. 64), शाकलेश्वर श्रेष्ठः - शाकलः (IV. 3. 126) meaning 'a congregation, &c of the students of the science revealed by Śākala.'

129. The affix श्र् comes in the sense of 'this is his Law or Tradition,' after the words, 'chhāndoga,' 'aukthīka,' 'yājñika,' 'bahvṛtīcha' and 'nātā.'

The anuvṛttis of क्र् &c ceases. The श्र् debars क्र् and क्रू। The phrase प्रदुषणमानवाचारायच्छ from śūtra IV. 3. 126 is understood here and applies even to the word ब्र्।

Thus श्रन्तभार्यान्तंत्रान्तसु, श्रृंगारान्तप्रत्येकम्, श्रवर्तसम्मेदान्तम् and श्रवणम्।

Not having this sense we have: श्राणोऽं क्रू है 'the family of Chhandoga.'

130. The affix ब्र् is not used after a Family-name, when it denotes a 'beginner pupil,' and 'a boarder pupil.'

The word ब्रम्मवाण: means a little naughty boy (साधार.), the only means of instilling knowledge in whom is the rod (क्रा), or whose principal sign of studentship is the 'daṇḍa' and nothing intrinsic i. e. a mere beginner. The श्र is changed to श्र in श्राणा by IV. 1. 161 kārīka। श्रेष्ठादिलिङ्गः: विभाज्य, लेखवर्तस्य क्रूः प्रबोधः न वर्तिः।

The word 'gotra' is understood here. Thus राजसा: 'the junior or the senior pupils of Dākshī.' शाकलः। So also मानसः ब्रम्मवाणः श्रेष्ठादिलिङ्गः।

रैवतिकार्यमेयः: 131। पद्यक:। रैवतिकार्यमेयः। क्र।।

रैवतिकार्यमेयः: प्रबोधः वर्तिः। तस्विरिन्नियतासमितिः।

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131. The affix \( \hat{u} \) comes in the sense of ‘this is his’, after the words रैवालिक &c.

All these words end with Gotra affixes, and require गुम्ब (IV. 3. 126), this ordsains \( \hat{u} \) instead. Thus रैवालिकः, लावालिकः &c.

1 रैवालिकः, 2 स्वालिकः, 3 सेवालिकः, 4 गोरालिकः (गोरालीकः), 5 भौतालिकः (भौतालिकः), 6 भौरालिकः (भौरालिकः), 7 भौवालिकः.

कौरविस्तारकस्तवात्त्विद्याः II १२२ II पदानि II कौरविस्तारकस्तवात्त्विद्याः-अः II एवः II कौरविस्तारकस्तवात्त्विद्यास्त्विद्याः भावते तस्याविद्यातिरितिस्मृतिः पुनः कौरविस्तारकस्तवात्त्विद्याः II

132. The affix भाः comes in the sense of ‘this is his’, after the words ‘kaupinjala’ and ‘hastipada’.

This debars गुम्ब (IV. 3. 126). Thus कौरविस्तारकस्तवात्त्विद्याः: II This sutra is really a Vārtika.

आयप्रवृत्तिकस्तवात्त्विद्याः II १३३ II आयप्रवृत्तिकस्तवात्त्विद्याः, एकलोपः, ए II भूतः: II महमिलेकः आयप्रवृत्तिकस्तवात्त्विद्याः प्रयोगः भवति तस्याप्रवृत्तिकस्तवात्त्विद्याः पुनः । भरवित्यावरसः II

133. The affix भाः comes, in the sense of ‘this is his’, after the word ‘ātharvanika’, and the penultimate ‘ika’ is elided.

This debars गुम्ब (IV. 3: 126). Thus आयप्रवृत्तिकस्तवात्त्विद्याः--आयप्रवृत्तिकस्तवात्त्विद्याः Bhavāna bhā作文 “the Atharvāna i.e. the Law or the Tradition of the Atharvanikas”. The phrase एवः भवते भावानिगाः: is understood here. This sutra is also a vārtika.

तस्य स्वार्थिकाः II १३४ II पदानि II तस्य, स्वार्थिकाः II एवः स्वार्थिकाः प्रतिस्पर्धीस्वार्थिकाः एवः प्रयोगः भवति II

134. An affix (IV. 1. 83 &c) comes after a word in the sixth case in construction, in the sense of ‘a modification thereof’.

The word स्वार्थिकाः means the change of condition of the original. The word स्वार्थिकाः, though its anūnivṛtti could have been supplied from the previous sutras, has been repeated here, in order to show that the governing force of वेये (IV. 2. 92) does not extend further. The affixes taught, therefore, under वेये (IV. 2. 92 &c), such as ए, ए &c, have not the sense of तस्य स्वार्थिकाः II

No affix has been taught here in this sutra: the general affix वेये (IV. 1. 83) therefore will come in this sense, as well as the affixes to be taught hereafter. To give an example under this sutra, we must take such a word which is not governed or provided for, by the subsequent sutras. That is the
word must not denote a living animal for to it जन्तु (IV. 3. 154) applies; it must have udātta on the first syllable, for an anudātādi will have जन्तु (IV. 3. 140); it must not have a Vṛiddhi vowel भ, रे, or श्री in the first syllable, to which मद (IV. 3. 144) applies; and it must not be a word specifically mentioned in any one of the following aphorisms. Thus it applies to the words व्रत्तम and मल्लेश्वर formed by मल्लेश्वर (Up IV. 146, 145) and to मुल्लेश्वर formed by ध्रुव (V. 4. 39) which are ādyaudātta owing to ह्रू accent. Thus व्रत्तमेऽविकारः = व्रत्तम: // The ह्रू is sometimes elided. (VI. 4. 144 Vārt) As व्रत्तम: // So also मल्लेश्वर: and मल्लेश्वर: // अवयवे च प्राप्योचिन्द्रः \संहः // १३५ // पद्यनि अवयवे, च, प्राप्योचिन्द्रः \संहः //

135. An affix comes after a word denoting an animal, a herb and a tree, in sixth case in construction, in the sense of ‘this is its part’, (as well as ‘this is its modification’).

By the word च in the sūtra, the phrase तर्थविकारः is also read into the sūtra.

Thus कपीतस्य विकारोपदेशः च = कपीतस्य (IV.3.154): So also व्रत्तम:; तदसि च ‘a modification, product or part of a peacock &c—viz a fan &c’. So also भोम्भ: as, भोम्भ ‘product of Murva i.e. ashes or the stalk of Murva’. So also भोम्भ, as, करीति meaning “the stalk or the ashes of Kārtra tree”.

In the subsequent sūtras, both the words विकार and अवयव have governing force. But after words which denote non-animals, non-plants or non-trees, the affixes have only the sense of विकार: // This is a rather unique case of double anuvṛtti, not co-extensive in every respect.

विल्वादिर्भो शृः १३६ // पद्यनि विल्वादिर्भोः, अवयवः //

136. The affix अवयवः comes in the sense of ‘its modification or its part,’ after the words विल्व &c.

This debars अवयवः and मल्लेश्वर: // Thus विल्व: ‘the modification or part of Bilwa.’ The word भाण्डकः occurs in this list. It would have taken ‘अ’ by the next sūtra also; its inclusion in the class of Bilwādi is for the sake of preventing the application of मद to this word.

1 विल्व, 2 श्रीति, 3 काण्ड, 4 गुप्त, 5 मनोव, 6 गंगुष्ठ, 7 प्रण, 8 वेद, 9 मनोयाधिक, 10 काण्डक, 11 पाली; 12 भाण्डक, 13 कुमार.
137. After a word having ख as penultimate, the affix अष्ट्र comes, in the sense of modification or a part, or both, as appropriate.

This debars अम्बू. Thus त्वर्क्ष, तिरिक्ष, तिरिक्ष; मापन्त, शूपन्त, ग्राहक. The word तिरिक्ष &c have acute on the middle (Phit Su. II. 16).

138. The affix अष्ट्र with the augment पुष्य comes in the sense of 'its modification,' after the words 'trapun' and 'jatun'.

This debars अम्बू (IV. 3. 139). As, पुष्यो विकारः — प्रायुप्च, जातुप्च "modification of tin and lac." In these words denoting non-organic beings, the sense of अष्ट्र is not denoted by the affix.

139. The affix अष्ट्र comes after a word ending in short उ, in the sense of 'modification or part,' (provided that the word has not grave accent on the first syllable).

Thus नैषधेयम्, नाशस्त्रम्. The words नैषधेयम् and नाशस्त्रम् are अद्य-उद्धत्ता owing to Phit Su. II. 14 (पीतहरुपानाय— the trees denoting soft timber trees have acute on the first).

140. The affix अष्ट्र comes in the sense of 'modification or part,' after a word having anudatta accent on the first syllable.

This debars अम्बू. Thus शाधित्यम्, कापिस्यम्, नाहिक्यम्. The word शाधित्यम् is an upapada-samāsa of शिप्ष + उ, the उ being changed to आ; and it is finally acute by नरेशवर्ग दक्षिनार ।
141. The affix भास्य comes optionally in the sense of 'modification or part', after the words पश्चात् &c.

Thus शास्त्रेऽः or शास्त्रम् so also शास्त्ररूपः or शास्त्रपूर्वः, शास्त्रसर्वः or शास्त्रप्रापतः.

This sūtra is an example of प्राप्त and aprाप्तa vibhāṣa. The words पश्चात्, शास्त्र, शास्त्ररूप and शास्त्रसर्व being gravely accented on the first syllable, the affix भास्य was obligatory by the last aphorism. This makes it optional, and is प्राप्तa-vibhāṣa. In the case of others it is aprाप्तa-vibhāṣa.

1 पश्चात्, 2 शास्त्र, 3 शास्त्ररूपः, 4 शास्त्रसर्वः (शास्त्रसर्वः), 5 पश्चात्, 6 शास्त्र, 7 शास्त्ररूपः, 8 शास्त्रसर्वः, 9 शास्त्रम्.

शास्त्रम् ॥ १३२ ॥ पदार्थः ॥ शास्त्रम्-रूपः ॥

प्राप्तः ॥ आत्मिकः दृष्टः मदयो गहनी विकारास्वोपयोः छन्दः ॥ भ्रामर्यायः ॥

142. The affix रूपः comes in the sense of 'its modification or part', after the word शास्त्र.

This debars भास्य. Thus शास्त्रम् गहनी विकारः (IV. 1. 60).

मदयोर्मान्यायांगमस्याक्षाधि: ॥ १४३ ॥ पदार्थः ॥ मदयो-श्रुत्यातः, मानस्य-श्रुत्यातः ॥

प्राप्तः ॥ प्राप्तीयः नर्मदम्यायां गहनी विकारः शास्त्रायांक्षाधि: चित्रः चित्रः प्राप्तेऽपि गहनी ॥

143. The affix मदयः comes optionally after any base, in those two meanings of product and part, in secular language, when neither food nor clothing is spoken of.

Thus मदयमदयः or मदयमदयः (IV. 3. 134) ्रूपमयः or श्रुत्यातः (IV. 3. 135).

Why do we say मदयायां in secular language? Witness चैत्रः गहनीयः या बुधः चैत्रः.

Why do we say 'when neither food nor clothing is spoken of'?

Observe श्रुत्यः सुविशालः 'a soup made of kidney beans'. कालःका कालःका.

Why the word श्रुत्यः 'in those two meanings' is used in the sūtra, when by context, the words श्रवण and श्रवण were to be read into the sūtra? Its use indicates that the special affixes, such as taught in IV. 3. 135, 136 &c are replaced also by मदयः. Thus कालःका or कालःका (IV. 3. 135), श्रवणः or श्रवणः.

नितं श्रवणाराधितः ॥ १४३ ॥ पदार्थः ॥ नितं, नितं-श्रवणाराधितः (मदयः) ॥

प्राप्तः ॥ शास्त्रायांक्षाधि: श्रवणाराधितः श्रवणाराधितः ॥ प्राप्तः ॥ शास्त्रायांक्षाधिकारः श्रवणाराधितः ॥
144. The affix मध्य comes in the sense of its product or part, when neither food nor clothing is spoken of, invariably after Vṛddha words, and after शार &c.

Thus after Vṛddha—भास्मय्य, भास्मय्य, भास्मय्य॥ After पदार्थि words—
भास्मय्य, ह्रास्मय्य, ह्रास्मय्य॥

Why do we use the word निक्षिं ‘invariably’ in the sūtra, when by the mere fact of making a separate sūtra, the affix would be obligatory? The affix मध्य, according to Patanjali comes invariably after words of one syllable. That is done by using the word निक्षिं in the sūtra. Thus, व्रत मध्य, लघु मध्य, अत्यन्त मध्य॥

145. affix मध्य comes after the word गो in the sense of ‘its dung.’

Thus गोमध्य ‘cow dung’. Dung is neither a modification nor a part of cow. Therefore this separate sūtra for गो॥ Why do we say meaning ‘its dung’? Observe मात्य—milk. The affix यज्ञ here comes in the sense of product or part. (IV. 3. 160), though strictly speaking ‘milk’ also is not an ‘avayava’ or a ‘vikāra’ of मात्य॥

146. The affix मध्य invariably comes in the sense of its product or part, after the word विद्या॥

This debar मध्य॥ Thus विद्यामध्य मध्य॥ Otherwise विद्या, as चेता दूष in the sense of सघेत॥

147. The affix काँद comes in the sense of product, after the word गो, the whole word being a Name.

This debar काँद॥ As विद्या॥

148. The affix मध्य comes after the word तीन्द्र in the sense of a ‘Purodāsa.’
This debars भग (IV. 3. 136). Thus स्रीमति: स्त्रोताः ‘a sacred cake made of barley.’ Otherwise स्रेष्ठ.

149. The affix मयऽ (मयऽ) comes in the sense of ‘its product or part,’ after the words ‘tila’ and ‘yava’—the whole not being a name.

Thus स्रधक्षेत्र, सर्धक्षेत्र, Why do we say सर्धक्षेत्र, it not being a Name? Observe नेत्र, ‘oil,’ नेत्र: formed with द्रव (व्यासपरिवर्त्यम् नेत्र IV. 4. 29)

150. In the Chhandas, after a dissyllabic word, the affix मयऽ comes in the sense of ‘its product or part.’

This ordains मयऽ in the sacred literature also, secular literature being dealt with in IV. 3. 143. Thus पर्वतमयऽ, भर्तमयऽ, दरायऽ in the following स्र्धमयऽ अनुभमयऽ, हर्मयऽ, त्रतमयऽ, भर्तमयऽ, द्वितमयऽ.

151. The affix मयऽ does not come in the Chhandas after the dissyllabic words, having a short vowel ॠ in them, nor after the words ‘vardhrai’ and ‘biliw.’

Thus मौद्रां दिभुस्त्र from मुष्ठ यष्ठ by यष्ठ गारुङ्ग भग, यष्ठी भालत्तमयितर मदवती, भेलोऽद्रस्तमयम् कार्यः.

The word मयऽ means ‘having यष्ठ or short u (I. 1. 70)’ The rule does not apply to words containing long ॠ, as मुष्ठमयित्वाभायि. The द्रव्य in द्रव्य shows that the rule applies not only to words ending in ॠ, but also to words having ॠ. Had द्रव्य not been used, the tadanta-vidhi would require the application of the rule to words ending in ॠ, but not to those which had ॠ in any other part of their form. So that the prohibition applies to द्रव्य also, as द्रव्यी वादि: (IV. 3. 136).

The word मुष्ठ is Ady-udatta by यज्ञवादानां (Phit II. 4): and therefore it takes the universal यष्ठ (IV. 3. 134). The word मुष्ठ is formed by the affix यष्ठ plus the augment मुष्ठ (पृथ्विनिमुष्ठ, भृतमुष्ठ भृतमुष्ठ, (I. 94 and 95), and is finally acute, and therefore it takes यष्ठ by IV. 3. 140, and forms मृदुः। This word has
acute on the final also, as त्वा एल्म ग्राम्य च निविदा। The word यद्युदात्ता by Phit II. 19, and therefore takes व्रजः the feminine being formed by डीरः (IV. 1. 15).

152. The affix व्रजः comes in the sense of 'its product or part', after the words 'टापा &c'.

This debars वदर &c. Thus तत्परे वाटणः, वाटिन्द्रः, वाटिन्द्रः &c.

1 तत्पाटुष्कः, 2 वाटिन्द्रः, 3 वाटिन्द्रः, 4 वाटिन्द्रः, 5 वाटिन्द्रः, 6 वाटि (तापि, शहः), 7 वाटि-नाकः, 8 वाटिन्द्रः.

153. The affix व्रजः comes after a word denoting 'gold', when the sense is a weight or measure.

The word वाटि means 'gold'. It is used in the plural in the भृत्र, indicating that all words synonymous with gold are to be taken.

This debars वदर &c. Thus हाददो मिथकः, हाददो कार्यगढः, वाटि-नाकः, वाटि-नाकः &c.

Why do we say 'meaning a measure'. Observe वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः वाटिन्द्रः &c.

154. The affix व्रजः comes in the sense of 'its product or part', after words expressing living beings, and after रजस &c.

This debars व्रजः &c. The affix व्रजः has been ordained to come after those words that have anudatta in the beginning. This तृत्र applies to words other than those having anudatta in the beginning.

Thus:-लाक्रि, लाक्रि, लेखनः; लाक्रि, लेखनः; लेखनः, &c. In the class व्रजः those words like रजस, रक्तकार &c, which have anudatta on the beginning and would have taken व्रजः by IV. 3. 140, have been enumerated to prevent the application of व्रजः to them.

1 रजसः, 2 नीसः, 3 नीसः, 4 दुस्माः, 5 नीसः (नीसः, नीसः), 6 रक्तकार, 7 रुक्त्कार (रुक्त्कार), 8 नीसः, 9 दुस्माः (दुस्माः, नीसः), 10 नीसः, 11 व्रजः, 12 नीसः.
155. The affix भूत् comes in the sense of ‘its product or part’, after a word which ends with an affix having an indicatory भू such affix denoting ‘its product or part’.

The affixes having indicatory भू denoting product or part, are भू (IV. 3. 139), भूस (IV. 3. 142), भूम (IV. 3. 154) पुष्य (IV. 3. 157), भूर् (IV. 3. 159), भूम, भूम (IV. 5. 168). When a tertiary derivative of a word ending with these affixes is to be made, the affix भू भृ is used. Thus देवतान्तस्व विकारोचयोर्वे या-देवतान्तस्व, so also विद्युत, विद्युत, विद्युत, विद्युत, विद्युत, विद्युत, विद्युत.

Why do we say भृत्? Witness शेषस्व. Here भृ is used after शेष and the derivative is formed by भृ of IV. 3. 136. So also विद्युत.

156. After a word denoting ‘a measure’, the affix expressing ‘its product or part’ is the same as the affix having the sense of purchased.

The affixes taught in V. 1. 18 &c are the affixes that have the force of कृत (V. 1. 37). These affixes come also after words denoting measure (V. 1. 19). The same affixes are employed to denote vikāra, after words denoting परिमाण. This debars कृत &c. Thus निष्ठ्रेण भूत्=निष्ठ्रेण (V. 1. 20); It will denote vikāra also, निष्ठ्रेण विकाराः=निष्ठ्रेण, formed by भृ (V. 1. 20). As चतुर्थितैः=पूर्व or पूर्वद्वृ (V. 1. 21), so विद्युत विकाराः=विद्युत or विद्युत् by भृ and भृ (V. 1. 21), भृविकारातिः=भृविकारातिः (V. 1. 27) so सहस्रस्वतिः विकाराः=विद्युत (V. 1. 27 by भृत्).

The word भृत् in कृत indicates that the similarity is complete throughout. Thus Sūtra V. 1. 28 also applies, by which the affix is elided. As विद्युतैः or विद्युताः (V. 1. 29), विद्युतैः or विद्युतेऽकाः. The word परिमाण in this sūtra includes अस्वय ‘the, numerals’ also; while the technical word परिमाण does not include sankhyā. See IV. 1. 22 and V. 1. 19 &c. The similarity extends even to the elision of affix (V. 1. 28) as, विद्युतैः, विद्युताः. &c.

उदयस्वत् 157 पदानि II उदयस्वत् II उदयस् II
पृष्ठ: II उदयस्वत्तत्तत्त् पर भवति विकारायस्तयोर्वे: II प्राणवेयोपासनाः II

26
157. The affix छः comes in the sense of 'its product or part', after the word 'ushtra.'

This debars महः (IV. 3. 154). प्रयत्न विकारोपवेश्या या - भौतिकः
उपोक्योति || १५९ || पदार्थ || उमा-उपायः-वा (हुसः) ||
शृंगः || उमाचार्यार्थात्वसाय या कुष्ठ प्रस्वतया भविति विकारोपवेश्याः।

158. The affix छः comes optionally in the sense of 'its product or part, after the words उमा and ऋणः.

Thus होमः or होमकः, होपः or होपकः
पर्या हुसः|| १५९ || पदार्थ || पर्या; हुसः||
शृंगः || एणीस्कारात् हुसः प्रस्वतया भविति विकारोपवेश्याः। माण्डौपयाः

159. The affix हुसः comes in the sense of 'its product or part,' after the feminine word प्रणः

Thus ऐणेयं मांसः 'the flesh of a female black deer.' But हुसः मांसः-क्रेणः 'the flesh of a male deer,' formed by हुसः

गोपवस्तःगः || १६० || पदार्थ || गो-पवस्तः, यादः ||
शृंगः || गोपः: पशुस्तः यादः प्रस्वतया भविति विकारोपवेश्याः।

160. The affix युः comes in the sense of 'its product or part,' after the words तोः and यासः

Thus यासः (VI. 1. 79), पवस्तः||
दृष्टः || १६१ || पदार्थ || दृषः, यः ||
शृंगः || पुष्पकारङ्गः भविति विकारोपवेश्याः। भौतिकः

161. The affix युः comes in the sense of 'its product or part' after the word 'dru.'

This debars महः (IV. 3. 139). Thus हु + युः - प्रयत्न (VI. 1. 79).
माने घयः || १६२ || पदार्थ || माने-घयः ||
शृंगः || पुष्पकारङ्गः विकारोपवेश्याः यादः प्रस्वतया भविति। भौतिकः

162. The affix ययः comes in the sense of 'its product,' after the word 'dru,' the word meaning 'a measure.'

This debars द्रुः || As हुसः 'a measure.'

फले हुसः || १५३ || पदार्थ || फले, हुसः ||
शृंगः || विकाराध्यायःल्ल्यः यादः प्रस्वतया विद्याधिनः हुसः भविति ||
163. The affix denoting 'product or part' is elided by **luk**, when such product or part is 'a fruit'.

Thus भास्मावः पार्थ्वादर्शनी + सभ्य, कुल्कुम्ब - भास्मावः 'the fruit of Myrobolans.'
So also वास्तन्. The fruit is a "product" as well as a "part" of a fruit-bearing tree.

164. The affix अष्टिः comes in the sense of 'its product or part, it being a fruit,' after the word 'plaksha &c.'

This debars अष्टिः. Thus बाध्यदेह. वास्तवाशः

1 भाय, 2 भायोपर, 3 भायवात्, 4 भायपूर्वी, 5 भायम्, 6 भाय, 7 भाय (कर्मचार्य, कार्यचतुर्य भाय)

165. The affix अष्टिः comes optionally in denoting a fruit, after the word 'jambū'.

This debars अष्टिः. Thus अश्व+अष्टिः-आश्वां as आश्वांति वदनि अष्टिः

But when the general affix अष्टिः is added, it is elided by IV. 3. 163. As जम्बु+अष्टिः (IV. 3. 139)= जम्बु, as अज्ञातिः वदनि (VI. 4. 8)

166. The affix denoting fruit is optionally elided by **lup** after the word 'jambū'.

The word वा is understood here. The difference between 'luk' and 'lup' elision is that in the case of 'lup', there is concordance of gender and number. See sūtra I. 2. 51. Thus अज्ञातिः+अज्ञाति�-अज्ञाति�, as, अज्ञाति� फांगैः.

Optionally अज्ञाति� फांगैः जा अज्ञाति� फांगैः

**Vārt.**—There is lup-elimension of the affix denoting fruit, after the words expressing deciduous plants which wither away as soon as the fruit ripens:

Thus मिस्किः-मिस्किः, बस्क, गम्भिः, जस्ता, बिवारं.

**Vārt.**—Diversely so when the affix denotes flowers and roots: as, बहुचालात्-हुक्क, नवनिक्रिया आधि:; so also विवारं कृति-विघरीः अज्ञातिः जूतिः.
In the above example there is concordance. By using 'diverse', this concordance does not sometime take place. As गद्यांवित्रुप्यांवित्रुप्यां एवम्, गद्यांवित्रुप्यां एवम् औपरिन्द्रतुप्रेमस्यादि इति. 

तत्त्वातिप्राप्यत्वादि । १६७ । पद्यांवित्रुप्यांवित्रुप्यां एवम् ।

चूँकि तत्त्वातिप्राप्यत्वादि । पद्यांवित्रुप्यांवित्रुप्यां एवम् ।

167. The affix denoting 'fruit' is elided by लघु, after the words 'Haritaki' &c.

Here also there is concordance (I. 2. 51). As तात्त्वातिप्राप्यत्वादि फलं - तात्त्वातिप्राप्यत्वादि फलं Instead of तात्त्वातिप्राप्यत्वादि फलं - तात्त्वातिप्राप्यत्वादि फलं. According to Patanjali, the concordance is with regard to gender only; the number will be governed by the sense, as तात्त्वातिप्राप्यत्वादि फलं - तात्त्वातिप्राप्यत्वादि फलं.

1 तात्त्वातिप्राप्यत्वादि, 2 कोषालायत, 3 गुरुरस्यः (गुरुरस्यः) 4 पञ्चमिः (पञ्चमिः) 5 शब्दः, 6 शब्दः, 7 शब्दः, 8 मध्यमकामः, 9 ग्रंथः, 10 महाना (महाना) 12 गणितः (गणितः) 13 अंकशः 14 विप्रशः, 15 विप्रशः (विप्रशः), 16 शतासाहित्य, 17 शतासाहित्य।

कांसीयपरार्पयायेतेवः लघु च ॥ १६८ ॥ पद्यांवित्रुप्यांवित्रुप्यां एवम् । कांसीयपरार्पयायेतेवः लघु च ॥

168. The affixes वर्ध्यः and वर्ध्यः come respectively in the sense of 'its product', after the words 'kansiya' and 'parasa-vayya', and there is luk-elision (of the लघु and वर्ध्य affixes of those words).

The word कांसीयः is formed by लघु (V. 1. 1), and परार्पया is formed by adding वर्ध्यः (V. 1. 2). These affixes लघु and वर्ध्यः are elided when the affixes वर्ध्यः and वर्ध्यः are added. Thus कांसीयः + वर्ध्यः = कांसीयः + वर्ध्यः = कांसीयः + वर्ध्यः = परार्पया; so also परार्पया from परार्पया thus परार्पया + वर्ध्यः = परार्पया + वर्ध्यः = परार्पया।

The words लघु च mean 'there shall be elision'. Of what? Certainly not of the primitive, for लघु is never applied to the elision of a base, but of an affix only (I. 1. 61). It follows therefore that the elision is of the affixes of कांसीयः and परार्पया। Now these words have two affixes, thus. To the root वर्ध्यः is added first the Uṇādi affix लघु (Uṇ III. 62) and we get वर्ध्यः; next to वर्ध्यः is added लघु. So also to वर + लघु is added the affix च (Uṇ I. 33) and we have वर्ध्यः, to which is then added लघु and we have परार्पया। The question arises, should these affixes लघु and च be also elided. The answer is 'no'. The word परार्पयायेतेवः of IV. 1. 1 is understood as this Sūtra; so the elision will take place of those affixes only.
which follow a prātipadika. But ः and ल are added to a Dhātu and not a prātipadika, hence those affixes are saved from the operation of ल

The word घर्घर्घर्घ being gravely accented on the first (VI. 1. 185) would have taken मस्त by IV. 3. 140. The present sūtra teaches the elision only of its affix वह, मस्त being already obtained.

Q. The final ः of खसीब and घर्घर्घर्घ will be elided by VI. 4. 148 before these taddhita affixes, and after such elision, the final ः will be elided by VI. 4. 150, where is then the necessity of this sūtra?

A. The final ः will not be elided, because VI. 4. 150 will apply only then, when an affix beginning with long ः follows, which is not the case here.
BOOK FOURTH.

Chapter Fourth.

1. The affix त्रुक्क comes as a governing affix, in the senses enumerated hereafter up to sūtra IV. 4. 76.

This is an adhikāra sūtra. The affix त्रुक्क bears rule from this one forward to the sūtra त्रुक्क &c. Thus in the next sūtra it is said; “After a word in the third case in construction, in the sense of "who plays, digs, conquers, or is conquered." Now this sūtra is incomplete. We must read the word त्रुक्क into it. Thus अश्र्यवित् भाषिक: "who plays with aksha—a dicer." अश्र्यवित् भाषिक: (VII. 3. 50).

Vād.:—After the words माध्यस &c, the affix 'thak' comes in the sense 'he said that.' Thus माध्यस इवधक: भाषिक: who says 'don't make noise,' कार्य-शाबिता: This is the case of an affix added to a sentence.

Vād.:—So also after शुद्धस &c in the sense 'he said': as प्रत्ययमादि भाषिक: परायामिक: These are examples of affixes added to an adverb.

Vād.:—So also after सूक्ष्म &c in the sense 'he asks,' as, लूमात इवधक: शाबिता: वातावरिक: "Who asks, have you bathed well". शाबिता: वातावरिक: शाबिता: These also add to the sense of the word महावरिक: "wife".

तेन दीर्घाति बनति जयति जितत्वा ॥ ॥ पदानि ॥ तेन-दीर्घाति-चनति-जयति जितत्वा ॥

तेन दीर्घाति चनति जयति जितत्वा: ॥ ॥ पदानि ॥ तेन-दीर्घाति-चनति-जयति जितत्वा ॥
2. The affix ठक comes after a word in the third case in construction, in the sense of, 'he plays', 'he digs', 'he conquers' or 'he is conquered'.

Thus थोर्याक्त—भाविक: 'who plays with dice—a dicer'. धारावलकः तर्यसंक्य—भाविकः, कौशलवलकः, धर्मसंक्य—भाविकः, सत्त्वसंक्य—भाविकः. Though the rule is couched in universal terms, yet the affix does not come after every instrumental case. Thus द्रव्यमण तृत्यम will not give rise to any affix, for the word द्रव्यमण is not found in usage having this sense. So also संनुष्ठान तृत्यति gives rise to no affix. Though the verbs 'divyati' &c, are in the 3rd Person Present Tense, Singular number, the derivative is not limited by these conditions. Thus भाविकः and भाविकः: are also valid, and so also ज्ञात्वसंक्य will give also भाविकः; so also भाविकस्तव भाविकोऽज्ञ. Though in a sentence the verb is generally the principal word (क्रियाप्रथम), here owing to the Taddhita affix, the instrument is taken as the principal.

3. The affix ठक comes after a word in the third case in construction, in the sense of 'refined thereby'.

The word संस्कृतम means 'refining or enhancing the quality of a thing'. Thus धम संस्कृतम्—भाविकः, 'refined or made tasteful by curd'. So also धारावलकः, नारीविकः.

The separation of this śūṭra from the last, is for sake of the next śūṭra, in which the anuvṛtti of संस्कृतम only runs,

कुलर्यकोपचारपुरुषम् || पद्वान्त || कुलर्य-कोपचार-अर्थम् ||

The separation of this śūṭra from the last, is for sake of the next śūṭra, in which the anuvṛtti of संस्कृतम only runs,

4. Ofter the word 'kulattha', and after words having a penultimate क, the affix अर्थ is added in the sense of 'refined or prepared therewith'.

This debars ठक. Thus कौत्तम, तस्थिरकात, तस्थिरकादः, the two latter being examples of words ending in क.

5. The affix ठक comes after a word in the third case in construction, in the sense of 'he crosses there by over the waters'.
Thus वा०भमनसङ्गरसि० = काप्यमविकासि०, मौर्यविकासि०: 'who crosses with a raft'.

गोपुच्छादःतङ्गसि० ॥ ॥ पद्मानि ॥ गोपुच्छादः-धर्मसि०

ृहसि०: गोपुच्छादःतङ्गसि० मध्ययो तत्तारीविश्वासेन श्रीसम्भवाः ॥

6. The affix ठांढः comes after the word 'gopuchchha', in the sense of 'he crosses thereby'.

The difference between हङ्ग and ठांढः is in the accent. Thus गोपुच्छच्छाः ॥

गोपुच्छच्छाः ॥ ॥ पद्मानि ॥ गो-ङ्गच्छाः-ठांढः ॥

ृहसि०: श्रीफलारु ग्रामध्य स्थायिकायोऽहः त्वं सूत्रवं तत्तारीविश्वासेन श्रीसम्भवाः ॥

कारिका

भावधारणयामविश्वासः कुलसूत्रवाच

गतायानादिपरमः पितः बले हृदयविहारः

7. The affix ठंढः comes after the word मी and after bases having two syllables, in the sense of 'he crosses there with'.

This debars हङ्ग. Thus नावा शरि० - नाविक: 'a sailor'. So also after dissyllabic words: as, परिक्षः, कतिकः, बनुक्षः.

The श न in the सूत्र is not part of the affix, but comes through sandhi rules. The feminine of बाबुक्षः being बाबुक्षः. In fact the indicatory श occurs in these सूत्रs only IV. 4, 9, 10, 18, 53 and 74, in this book.

चरित्वसि० ॥ ॥ पद्मानि ॥ चरित्वसि (ठांढः) ॥

ृहसि०: श्रीनिवेदि श्रीवासदर्शायानविश्वासेन श्रीसम्भवाः

8. After a word in the third case in construction, comes the affix ठांढः in the sense of 'he goes on by means thereof'.

The word चरित्वसि means both to go on and to eat. Thus हङ्ग चरित्वसि० - नाभिकः 'who gets on, with being fed on curd, इलासिकः: 'who travels by an eliphant'.

आकरविश्वासः ॥ ॥ पद्मानि ॥ आकरविश्वास-छान्दः ॥

ृहसि०: आकरविश्वासः हङ्ग श्रव्यो मन्त्र चरित्वविश्वासेन श्रीसम्भवाः

9. The affix छान्दः comes in the sense of 'he goes on, by means thereof' after the word 'âkarsha.'

This debars हङ्ग. The मः is for accent (VI. 1. 193). The श of हङ्ग here is a part of the affix, contrary to what it was in सूत्र 7 ante. To remove the doubt where मः is the part of an affix, and where it is not, the following mre monic verse has been composed: "भावधारणयामविश्वासः कुलसूत्रवाच, भाषायानः".
10. The affix छ्रः comes, in the sense of ‘he goes on,’ by means there of* after the words ‘parpa’ &c.

This debars ह्रः; the छ of ह्रः is for accent (VI. 1. 197), and ह्र for ह्रः (IV. 1. 41). Thus परितेनि, भाषिष्यि क्षितिष्यि परितेनि The पह is changed to प्रौ before this affix (VI. 3. 52).

This debars ह्रः Thus भगणेन पतिः — भाषिष्यि: ‘who lives by dogs.’

The form भाषिष्यि: is evolved by the breach of rule VII. 3. 4. Thus भगण + ह्रः Here by VII. 2. 117, ह्र requires वृद्धि of छ of ह्रः But rule VII. 3. 4 says that instead of वृद्धि, the letter छ comes before in the case of भ्रः &c. The proper form, therefore, would have been श्रीमणिष्यि: The irregularity is, however, explained by saying that the prohibition contained in VII. 3. 8 which applies when भ्रः is followed by ह्रः, applies also to भ्रः followed by ह्रः in fact, the rule VII. 3. 4 does not apply, whenever the word भ्रः is followed by an affix beginning with the letter छ.

12. The affix ह्रः comes in the sense of ‘he lives thereby,’ after the words ‘vetana &c,’ being in the third case in construction.

Thus वेतनेन माइि: — वैभवि: ‘who lives upon wages—a menial servant’. In the case of the word वेतनेन the affix applies to the compounds, as well as to the words forming the compound. Thus वैभवीधि, वैभवः, वैभविः.
13. The affix द्वृत्र comes in the sense of 'he lives thereby' after the words 'vasna', 'kraya', and 'vikraya', being in the 3rd case in construction.

This debars हेय इ. Thus नसते जीवितत् = शिक्षा 'who lives by hire--hiring'. In the case of क एव and शिक्षा the affix is applied to the words separately, as well as to their compound. Thus काव्य समासिक, काव्य, शिक्षा: 'a trader'.

आयुक्त जीवितत् अवस्था इ. प्राप्त इ. भोजित, छ, जीवितत् अवस्था भोजित, भोजित संस्करणीय संस्करणीय प्राप्त इ. 'a mercenary soldier'.

हर्षसिद्धिः इ इति, उत्साहित् इ. प्राप्त इ. हर्षित, उत्साहित् इ. 'a carrier'.

15. The affix द्वृत्र comes in the sense of 'he conveys thereby', after the words utsanga &c. being in the third case in construction.

The word द्वृत्र means 'to take away to or cause to reach another place'. Thus मुखितः 'borne upon the hip'. मुखितः 'borne or transported on a raft'.

1 15. प्राप्त इ. महादिधिः. द्वृत्र इ. प्राप्त इ. महादिधिः, द्वृत्र इ. 'who conveys by means of a leathern bag, a carrier'. The feminine will be महादिधिः (IV, 1. 41). So द्वृत्र इ. महादिधिः इ. The
word लम्बा means a leathern bellows by which the iron is heated, or a leathern bag in which grain &c. is carried.

1 लम्बा, 2 गर्द, 3 गर्द (गर्द), 4 धीर्घार्द, 5 धीर्घार्द, 6 संध्यार्द, 7 संध्यार्द.

विभा विवधार्दयाद। ॥११॥ पदान्ति। विभाषा, विवधार्दयाद।

१७. The affix छूठ comes optionally in the sense of 'he conveys', after the words 'vivadha', and 'vivadha', being in the third case in construction.

In the alternative, the general affix हुक्क will apply. Thus विभिन्न विभिन्न - विभिन्न: f. विभिन्नका; So also श्रेणिका: f. श्रेणिका। When the affix is हुक्क, we have श्रेणिका: in both cases, the feminine being श्रेणिका।

The word रिल and श्रेण are synonymms both meaning 'a piece of wood carried on the shoulders to carry loads, on the road.' विभाषा: meaning 'a carrier of loads, a pedlar'. The real sutra is रिल श्रेण, the Kāśikā has added श्रेण from a Vārtika.

अष्टुदिकाय: ॥२८॥ पदान्ति। अष्टु, उदिकाय:।

१८. The affix अष्टु comes, in the sense of 'he conveys', after the word उदिकाय in the third case in construction.

Thus उदिकाय रिल रिल: ध्वार्त- श्रेणिका: रिल: 'a deer which carries (or entices away) into crooked ways' or 'a hunter who hunts by coming stealthily on his prey'. उदिकाय रिल रिल: श्रेणिका: क्षमः 'a blacksmith—who carries burning coals on an iron forge'.

The word उदिकाय means 'crooked motion, and the iron-forge of the blacksmiths'.

निर्लोकाः निर्लोकाः। ॥२९॥ निर्लोकाः, अष्टु, प्रतार्द्र:।

२९. The affix हुक्क comes, in the sense of 'completed thereby' after the words 'akshadyuta &c.', being in the third case in construction.

Thus विभुः निर्लोकाः भवायुः ब्रह्मायुः क्षमः 'enmity—which was growing but has been completed by gambling'. So भवायुः.

1 भवायुः, 2 भवायुः (भवायुः), 3 भवायुः (भवायुः), 4 भवायुः, 5 पारस्परोर्ष, 6 भवायुः, 7 भवायुः, 8 भवायुः, 9 भवायुः, 10 भवायुः।
20. The affix घर comes always after the words ending in the affix व्र, the in sense of ‘completed thereby’.

The व्र here refers to the affix ‘ktri’ (III. 3. 88). Thus the root दृष्ट takes व्र and forms प्रक्ति, which is not a complete word, but must take the augment म्यू to form a full word. Thus म्यू+क्ति+भूर्=प्रक्तिम्, ‘what is completed by being cooked’. So from दृष्टि we have दृष्टि+क्ति+भूर्=दृष्टिम् (VI. 1. 15): from दृष्टि we have दृष्टिम्.

The word म्यू in the sūtra indicates that the affix व्र never comes singly by itself, all words ending in ‘Ktri’ are invariably followed by घर also. In fact घर may be regarded as an invariable augment of the affix ‘Ktri’.

Vāri:- After a word ending in an affix denoting ‘condition’, the affix घर is added. Thus विक निर्विहयत=निर्विहयत (घृ+घर III. 3. 18+हरू्), so निर्विहयत, निर्विहयत, कुरितम्.

21. The affixes ‘कक’ and ‘कन’ come respectively after the words ‘apamitya’ and ‘yāchita’, when the sense is that of completion.

Thus रसपरिजनस् ‘debt’, and रसप्रभुस् ‘a thing begged for use’. The word रसपरिजन is formed from the root रस with the prefix म्यू, and the suffix हरू् (III. 4. 19). The हरू् is changed to हरू्, and प्र substituted for घर (VI. 4. 70). The word is an Indeclinable, and therefore the anuvritti of रस does not run here.

22. The affix ठहर comes, after a word in the third case in construction, when the sense is ‘mixed therewith.’

The word ठहर is understood here. The word ठहर means unification, mixing &c. Thus द्रमु संस्कर्त, ‘smeared with curds’, पापित्याय, धातुप्रक्रिया, प्रशतिक्रिया. The word ‘sanskṛtam’ (IV. 4. 3) and ‘sansṛṣṭam’ should be distinguished. The former refers to a case where by the combination of two things, a something better is produced; no such idea of bettering is to be found in ठहर.
23. The affix तुः comes after the word ‘churna’ when the sense is ‘mixed therewith.’

This debars ṣ्रय. Thus स्रया : स्रयाः तुः ‘cakes sprinkled with powder.’

24. The affix तुः meaning ‘mixed therewith’, is elided by luk, after the word lavana.

Thus तरयाः तुः ‘mixed with salt’ as तरया : तुः ‘soup mixed with salt.’ So तरयाः तुः: तरया (I. 1. 51). The तुः elision takes place when the word तरया is used as a noun, and not as an adjective.

25. The affix तुः comes after the word ‘mudga,’ when the sense is ‘mixed therewith.’

This debars तुः. Thus तुः भोज्या ‘rice mixed with mudga-pulse.’

26. The affix तुः comes, after a word denoting a condiment, being in the third case in construction, when the sense is ‘sprinkled therewith.’

Thus तुः तुः ‘sprinkled with curd,’ तौरेक, बारस्त्र. Why do we say ‘denoting a condiment’? Observe तौरेक, बारस्त्र.

27. The affix तुः comes in the sense of ‘it exists,’ after the words ‘ojas,’ ‘sahas,’ and ‘ambhas’ being in the third case in construction.

Thus भोज्या तुः ‘a hero’ lit. possessed with energy. So also :—तौरेक: ‘a thief.’
28. The affix तथा comes, in the sense of ‘it exists,’ after ‘िपा,’ ‘लोमा,’ and ‘कुळा,’ preceded by ‘ञ्ज’ and ‘प्रति,’ the word being in the second case in construction.

The word तथा shows that the words must be in the second case in construction. The verb तथा is intransitive, how can it take an object, and how can it be in construction with an objective case? The words in the accusative after the verb तथा are not its objects, but are used as adverbs qualifying the sense of the verb, and adverbs are always put in the accusative case. Thus वहीिे एऽ—पातिष्ठकः (भसेिा भाषी इ भुि, the झा changed to हि V. 4. 74 and VI. 3. 97) retrograde i.e. ‘which is unfavourable.’ So मानविष्ठकः ‘favourable.’ पातिष्ठकः ‘inverse’ मानविष्ठकः ‘direct.’ पातिष्ठकः, मानविष्ठकः: The two words मानविष्ठकः and मानविष्ठकः mean ‘unfavourable’ and ‘favourable’ respectively.

29. The affix तथा comes in the sense of ‘it exists,’ after the word ‘परिमुक्ता,’ being in the second case in construction.

Thus परिमुक्ता एऽ—पातिष्ठकः ‘being before the face,’ ‘being near or present’.

The word एऽ in the सूत्र implies that the affix applies to other words also not mentioned. As पातिष्ठकः. The word परिमुक्ता is an Avyayibhāva compound (II. 1. 12). If परी has the force of exclusion (I. 4. 88), then पातिष्ठकः will mean ‘a servant who always avoids the face of his master लाताकः हरे ज्ञा वर्ज्ञा एऽ एऽ वर्ज्ञा परी,” and if परी means ‘all round,’ then the word will mean “a servant who is always in the presence of his master—द्वारा लाताकः हरे ज्ञा वर्ज्ञा एऽ एऽ एऽ”

30. The affix तथा comes after a word in the second case in construction, when the sense is ‘he gives’, the motive being mean.
Thus देयुष्म वर्धणि - दिशुणिकः ‘a usurer who gives for the sake of double’ I, i.e. who charges cent per cent interest. The word देयुष्म means दिशुणि ‘for the sake of double’. Similarly देयुणिकः.

Vart:—The word दयुष्म is changed to दुयुष्म before this affix. As, दुयुष्म वर्धणि - दायुष्मि: ‘a usurer’ who gives for the sake of increase’ Or the word दुयुष्म may be taken as a separate word synonymous with दयुष्म. Thus दुयुष्म - दयुष्मि: fem. दुयुष्मि (VI. 1. 41). So दयुष्मि: fem दयुष्मि.

31. The affixes दुयुष्म and दयुष्म come respectively after the words ‘कुसिदा’ and ‘दसायिकादा’, when the sense is ‘he gives for a mean motive’.

The word दुयुष्म means ‘interest’. The lending of ten (रूप) on a condition that the borrower will pay eleven (रक्ष) after a month is called दयुष्मिसाथा. This सूत्र debars हयुष्म. The difference between the two affixes हयुष्म and हयुष्म is in the accent (VI. 1. 197 and 163). Thus दुयुष्मि + हयुष्म - दुयुष्मिकः fem. दुयुष्मिक (VI. 1. 41). So दयुष्मिकः fem दयुष्मिक.

उम्मिति || ३२ || पदाणि || उम्मिति ||

उम्मिकः || दिनितिरगमिसूद्हीष्विदिसिन्नयन् हयुष्म मयुष्मो मयुष्मि ||

32. The affix हयुष्म comes, after a word in the second case in construction, when the sense is ‘who gleans that’.

Thus हयुष्मिसति - बायुष्मि: ‘who picks up jujubes’. स्वामाकिकः कालिकः. To pick up every grain (हयुष्म) fallen on the ground is called हयुष्म.

हयुष्मि || ३३ || पदाणि || हयुष्मि ||

हयुष्मिकः || सायुष्मिकः हयुष्मिसति रसायनमयसायिकीयसिन्नयन् हयुष्म पयुष्मो पयुष्मि ||

33. The affix हयुष्म comes after a word in the second case in construction, when the sense is ‘he aids or protects that’.

Thus हयुष्मि हयुष्मि - स्वामाकिकः ‘a spectator’, lit. ‘who aids an assembly by his presence’. So also हयुष्मिकः.
34. The affix हक्क comes after the words ‘Sabda’ and ‘dardura’, being in the second case in construction, when the sense is ‘who makes a sound or a croaking’.

Thus पर्यंत हक्क = पालिका: ‘who makes a sound’ i.e. a Grammian. So हक्क = ‘who makes a croaking noise like a frog (dardura)’ i.e. a potter.

35. The affix हक्क comes after the words in the second case in construction denoting birds, fishes, or wild beasts, when the sense is ‘who kills that’.

Thus परिपन्थक हक्क = पालिका: ‘a bird-killer’. The affix applies not only to the word-forms पति &c. but to words denoting birds &c. (See I. 1. 68). Therefore, we have forms पालिका, पालिका, पालिका: So also with पति, as, पालिका, पालिका, पालिका. So also with पति, as, पालिका, पालिका, पालिका: पालिका.

36. The affix हक्क comes also in the sense of ‘who stays’, after the word ‘paripanthisam’, the word being in the second case in construction,

Thus परिपन्य हक्क = पालिका: 'who stays at roads, a highway man’. The हक्क in the sūtra indicates that the sense of हक्क ‘who kills’ of the last, is to be connected with this sūtra by the conjunction ‘and’. Thus परिपन्य हक्क = पालिका: "

The phrase ‘being in the second case in construction’ is understood in this sūtra, why has then the word परिपन्य been shown in the second case in the sūtra, for it is a mere superfluity? No, it shows the secular form of the word. The word परिपन्य is synonymous with परिपन्य, the latter, however, having other senses also.

मायोत्सरप्मन्वयुपुवं धावति || १७ || पदानि || माय-उत्सरप्म, पदचै, भवम-हर्ष, धावति ||
37. The suffix \( \text{ड़क्} \) comes, in the sense of "who runs", after a word having गार्थ as its second term, and after the words 'पदवी' and 'अनुपादा'.

Thus गार्थनार्थ गार्थविधि गार्थनार्थ: 'who runs on a high way'. So also गार्थनार्थिक: . Similarly गार्थिक: गार्थिक: 'The word गार्थ means 'a way'.

गार्थसाध्यत्वम् गृहे । पदार्थः गार्थसाध्यत्वम् गृहे ।

38. The suffix ड़क् as well as ड़क् comes after the word अक्रान्दा, being in the second case in construction, in the sense of 'who runs'.

The word गार्थ means 'a place where persons weep' e.g. a battlefield. It also means 'weeping' 'invoking' &c. The difference between ड़क् and ड़क् is in the accent. Thus गार्थनार्थ गार्थविधि गार्थिक: or गार्थिक: 'a person who runs to a place where cries of distress are heard'.

39. The suffix ड़क् comes in the sense of 'who takes', after a word having 'pada' as its second member, the word being in the second case in construction.

Thus गृहे गृहार्थतः गृहार्थिक: so also गृहार्थिक: . The word ड़क्तः is used in order to prevent the application of the rule when गार्थ is preceded by the suffix गार्थ.

40. The suffix ड़क् comes in the sense of 'who takes' after the words 'प्रतिकान्त्या', 'अर्था', and 'ललामा' being in the second-case in construction.

Thus प्रतिकान्त्या गृहार्थतः गृहार्थिक: so also गृहार्थिक: गृहार्थिक: . The word प्रतिकान्त्या here is an अव्यय=न्याया meaning काण्य काण्य शुक्ल, and not प्रतिकान्त्या काण्य – प्रतिकार्थ, for to the latter no suffix is added.
41. The affix तः comes after the word ‘dharma’, being in the second case in construction, in the sense of ‘who practices that’.

Thus धर्मः चरति = पारिशक्तिक: “religious”. So also पारिष्ठिकः “irreligious, undutiful”, by a Vārtika.

42. The affix तः as well as तः comes after the word ‘prati-patham’, in the second-case in construction, in the sense of ‘who goes’.

Thus प्रतिपथे यथा तः पारिष्ठिक: “who goes along the road” the तः causes Vṛddhi (VII. 2. 118) whilst तः does not.

43. The affix तः comes after words in the second case in construction, denoting combination, in the sense of ‘who assembles there’.

The word समावयः means ‘combination, collection &c’. The word समावयः is in the plural number in the sūtra, indicating that the svarūpa-vidhi (I. 1. 69) does not apply; the affix being applied not only to the word-form समावयः but to its synonyms also. समावयः means coming together. Thus समावयः समाविषः = सामाविषः ‘who assembles in an assembly’. So also सामाविषः. सामाविषः

44. The affix यः comes after the word ‘parishad’ in the sense of ‘who assembles there’.

This debars तः. Thus परिषेद् यः यथा = परिषेद्: ‘one present in a council, an assessor, a councillor’.

सन्नायः यः तः परिषेद् यः सन्नायः यः यथा (यः) तः
45. The affix य comes optionally in the sense of 'who assembles there,' after the word सना.

This debars ड्र which comes in the alternative. Thus द्र वनेलिति = किस्मा or द्रेनिका 'a soldier, a member of an army'.

सतायां श्वतथकुस्वय प्रस्ताद ॥ ४५ ॥ पदानि ॥ संहायाः, श्वतथ, कुस्वय प्रस्ताद(ड्र) ॥

46. The affix ड्र comes in the sense of 'who sees that,' after the words 'लालता' and 'कुक्कुता', in second case in construction, the whole word being a Name.

Thus लालता प्रस्तादि = दानिकि: 'a non-attentive servant' lit. 'who always looks at the forehead of his master from a distance, keeps himself aloof, does not come near to perform any work.' So also कुक्कुत: 'a religious mendicant, a Bhikshu.' The space of ground over which a hen can fly without falling, is to be understood here by the word कुस्वय. In other words, a small space of ground, for hens cannot sustain their flight for a long distance. Therefore, owing to the smallness of space, the mendicant walks looking down over the ground, and hence he is called कुस्वय. The word also means 'a hypocrite with down-cast eyes.'

तरस स्थायः ॥ ४६ ॥ पदानि ॥ तरस, स्थायः (ड्र) ॥

47. The affix ड्र comes after a word in the sixth case in construction, in the sense of 'its usage'.

The word प्रयो य means 'usual,' 'relating to custom'. The word ड्र shows the case of the word. Thus द्रास्तासामाय चस्य = द्रास्तासामायिक: 'the custom-house laws or usages.' So also द्रास्तासामाय, द्रास्तासामायिक, द्रास्तासामायिक.

48. The affix वर्ष comes in the sense of 'its law,' after the word 'महिष्टि' &c.

This debars ठाक. Thus द्रास्तासामायिक: द्रास्तासामाय, 'the usages of queens.' So प्रासादसामायः.

1 द्रास्ति, 3 प्रासादः, 5 प्रासादिका, 6 द्रास्तासामायिका, 7 प्रासादिका, 8 द्रास्तासामायि, 9 अनुसाराक (अनुसार), 10 होत, 11 द्रास्तासामायिक.
49. The affix वा in the sense of 'its law,' after a nominal-stem ending in ः.

This debars हृद. Thus संहृद वा-प्रभूत, 'the office of a Potri.' ध्रोणि 'the office or duties of an Udgātṛ.' Padmanjari gives the example of हेतु वा-होत, पर्यन्त under this śūtra, though the word हेतु occurs in the list given in the preceding śūtra. The Potri of the preceding śūtra means a Ritvik, here it means an invoker.

Vārt.—So also after the word नर: As नरसंहृद-नारी.

Vārt.—So also after the word विशारद, the ः suffix being elided. Thus विशारदव्य + मम = वेपणवत.

Vārt.—So also after the word वामाजस्वित, its ः suffix also being elided. Thus विमाजस्वितव्य + मम = वेपणवत.

वा ॥ ५० ॥ पदानि ॥ वा क्रः (रक्त) ॥

वृषि.: शत्रुहेतुः। पायविशेषतः स्वतन्त्रतितथाः द्रहृ वायुयो मभायत। वायुवीताः ज्ञेयकानमकः।

50. The affix द्रक्त comes in the sense of 'its tax,' after a word in the sixth case in construction.

The word द्रक्त means 'Government-tax,' 'price,' wages,' 'rent' &c, coming from the root द्रक्त 'to purchase.' Thus द्रक्तकालाय द्रक्तकः = द्रक्तकालायक:।

So also मायपिकः, मौनपिकः, भाष्करिकः।

Are not वर्ण (IV. 4. 47) and द्रक्त the same? No. Dharmya is a legal due, and religious; while an 'avakrāya' may be a tax exacted from a people by oppression, and so transgressing dharma.

तदस्य पप्पम् ॥ ५१ ॥ पदानि ॥ तदृ, अस्य, पप्पम् ॥

वृषि.: तदृति प्रभागमन्तरीतिस्य द्रहृ पद्यो मभायत। प्रभागमन्तरीति पद्यो च चाचरजि।

51. The affix द्रक्त comes in the sense of 'this is whose saleable commodity,' after a word in the first case in construction denoting the thing to be sold.

Thus ब्रह्मः पप्पम् अस्य-मातापिकः 'a cake-vendor.' So also मायपिकः, मौनपिकः &c.

द्रक्ताष्ट्रः ॥ ५२ ॥ पदानि ॥ द्रक्ताष्ट्रः, द्रक्तः ॥

वृषि.: द्रक्ताष्ट्रः स्वतः पद्यो मभायत। तदृति पप्पमन्तरीतिन्ययं च चाचरजि। उपस्तानः।
52. The affix द्रष्ट्र comes, in the sense of ‘this is whose saleable commodity,’ after the word ‘lavana.’

This debars द्रष्ट्र, the difference being in accent. Thus नम्नभाल - नष्ट्विक - a salt-vendor.

53. The affix द्रष्ट्र comes in the sense of ‘this is whose saleable commodity,’ after the words ‘kiśara’ &c.

This debars द्रष्ट्र. The word द्रष्ट्र &c all denote perfumes. Thus द्रष्ट्र (द्रष्ट्र) 47, द्रष्ट्र, 3 नर, 4 त्यागस्त्र, 5 तथा, 6 द्रष्ट्र, 7 द्रष्ट्र, 8 द्रष्ट्र, 9 द्रष्ट्र, 10 द्रष्ट्र, 11 द्रष्ट्र, 12 द्रष्ट्र.

54. The affix द्रष्ट्र comes optionally, in the sense of ‘this is whose saleable commodity’ after the word ‘salalun’.

This debars द्रष्ट्र which comes in the alternative. द्रष्ट्र is a kind of sweet scent. Thus द्रष्ट्र प्रभाव - द्रष्ट्र (द्रष्ट्र) इंग्लिश. In the alternative with द्रष्ट्र, द्रष्ट्र (द्रष्ट्र) इंग्लिश.

55. The affix द्रष्ट्र comes in the sense of this is whose Art,’ after a word denoting Art, in the first case in construction.

Thus द्रष्ट्रहस्ति द्रष्ट्रस्त्र - यात्रःक्रिया: “a drummer”, “an expert in playing on mridanga drum”. So also यात्रःक्रिया, त्याप्तः क्रिया.

56. The affix द्रष्ट्र comes optionally in the sense of ‘this is whose Art’, after the words ‘madduka’, and ‘jharjhora’.

This debars द्रष्ट्र which comes in the alternative. Thus द्रष्ट्रहस्ति द्रष्ट्रभ - द्रष्ट्र (द्रष्ट्र) or द्रष्ट्रहस्ति, so हाअर्थि: and हाअर्थिकः. 
57. The affix ठकः comes in the sense of ‘this is whose weapon’, after a word denoting ‘a weapon’, and being in the 1st case in construction.

Thus ठकः: प्रहरणमश्च—भाविकः ‘a swordsman’. So भाविकः, भाविकः, भाविकः.

58. The affix ठकः as well as ठकः comes in the sense of ‘this is whose weapon’, after the word परस्यः.

This affix ठकः is added by थ, the difference being in accent. Thus परस्यः means ‘an axe’.

59. The affix ठकः comes in the sense of ‘this is whose weapon’, after the words ‘साक्ति’ and ‘याह्सा’.

This debars ठकः. Thus भास्कः: प्रहरणमश्च—भास्कः. So also भास्कः.

60. The affix ठकः comes in the sense of ‘this is whose belief’, after the words ‘अस्ति’, ‘नास्ति’ and ‘दश्ता’.

Thus भास्तितमस्तु—भास्तिकः: ‘who believes that It is’ i.e. a hereafter. भास्तिकः: ‘whose belief is that there is no Hereafter’, an atheist. भास्तिकः: ‘whose belief is that it is fate’, a fatalist, भास्ति—वै ‘fate’.

The affix does not apply in the sense of belief in general, but to a particular sort of belief. Thus राजीवार्त्तम इति यथा मित्रस्ति व भास्तिकः: an Astika is he who believes that the Hereafter is. Contrary to him is a भास्तिकः who does not believe in a Hereafter. A person who believes what is demonstrated by proof, and nothing else, may also be called राजीवार्त्तम: ‘a positivist’. These various other senses are to be found from dictionary and general literature.
61. The affix ठक comes in the sense of ‘whose habit is this’, after a word in the first case in construction.

Thus अवस्थनम् शीतलम् = शास्त्रिक: ‘one whose habit is to eat cakes’. Similarly भाषानिक, वैशिष्ट्यक: The act of eating, and its habit are qualities understood in the sense of the affix.

62. The affix श्व comes in the sense of ‘whose habit is this’, after the words ‘chhatra &c’.

This debars ठक. Thus छाः शीतलम् = छाः: ‘a pupil’, lit. ‘whose habit is to cover (chhadan) the defects of his master’. The word श्व occurs in the list. It must always be prefixed by some upasarga; thus श्वच, श्वक्षया, श्वस्या &c.

According to Patanjali श्व means ‘a pupil, because, श्वषुष्कत्र श्वदिवा शिश्र+ श्वषुष्कत्र श्रावः: a preceptor is like an Umbrella, the preceptor covers or protects the pupil like an umbrella’. Or श्रियेः श्वषुष्कत्र परिलाभः ‘a pupil ought to maintain or protect his Preceptor, as an Umbrella’.

63. The affix ठक comes, in the sense of “this is his act, occurring in study” after a word in the first case in construction, if such a word is an act (karma) which has occurred (vrittam) in study (adhyayana).

Thus एकान्त्वन्यन्त्वन् कर्मस्त्रास्त्रम् = एकायात्स्त्रः ‘a pupil who commits one (एक) error (अश्वर्य) in reading’, &c. literal translation being something like “one errorist”. Similarly एकायात्स्त्रः एकायात्स्त्रः &c. He whose, in recitation, at the time of examination, there is the occurrence of one mistake or false reading,
is called वैकालिकः. So who commits two mistakes is called वैकालिकः. In short, in giving explanatory analysis of taddhita words like वैकालिकः &c, the whole phrase अस्थवेदने कर्त्तव्यम् must be employed.

64. The affix तद् comes, in the sense of 'this is whose act occurring in study', after a compound having a polysyllabic word as a prior member.

This debars तद्. Thus:—सार्वभावानां कर्त्तव्यादेव बुधानि भवति भवाना-भयां नामिकः 'an examinee who commits twelve mistakes in his reading'. So विद्याभयां नामिकः, पुनावभयां नामिकः. The word अस्थवेदने in these sūtras means the 'error', especially in accent, i.e. he who makes an accent अनुवास which ought to be udatta, or vice versa.

65. The affix तद् comes after a word expressing food, in the first case in construction, in the sense of 'this is wholesome diet for whom'.

The words तद् and भव (IV. 4. 51) are understood. The word हिते governs dative (II. 3. 13, Vart). But the sūtra is भवति हिते भवति, the word भवति being in the genitive case, how is this? Here भवति should be changed to dative viz. तद् हिते भवति: 'this for whom is wholesome diet'. The best way however, to remove this objection is to read sūtras 65, and 66 in this wise: 65 हिते भवति तद् अथवा and हिते भवति: Thus भवाना-भयां नामिकः—वायुपिकः: 'He for whom cake is good food' i.e. who eats cakes with benefit, or who is fond of cakes. So also भाष्यालकि, नामिकः. In analysing these taddhitas, such as वायुपिकः &c, the word हिते or its synonym, and a verb denoting eating should be employed.

66. The affix तद् comes in the sense of 'to whom this is to be given right fully', after a word expressing the thing to be given, in the first (tad) case in construction, the force of the affix being that of a dative (asmai).
The word दीव्य means दीव्यस्वतः 'to be given by appointment or rightfully'. Thus गांव दीव्यस्वतः मिलना दीव्यस्वतः - भूमि तहसिन: 'a Brāhmaṇa always entitled to occupy the foremost seat at dinner'. So also आरामसनक: 'entitled to get cakes', शातरमिनिक्ष. Some say that the word दीव्य means दीव्य 'always'. According to them आरामसनक would mean अस्याः दीव्यस्वतः दीव्यस्वतः दीव्यस्वतः 'to whom always cakes are given'.

67. The affix विद्धः comes in the sense of 'to whom this is to be given rightfully', after the words आराम and मालासनकः.

This दीव्य debars हृदेष्ठः. The ॐ of दी is for the sake of pronunciation, the ष indicates that the feminine is formed by हृदेष्ठ (IV. 1. 15). Thus आराम दीव्यस्वतः भूमि: दीव्यस्वतः who is entitled to get rice gruel'. So also मालासनकः: मालासनकः.

The difference between हृदेष्ठ and हृदेष्ठ is in accent, the former having udatta on the final (VI. 1. 165), the latter on the initial (VI. 1. 197). The feminine of हृदेष्ठ and हृदेष्ठ will both be formed by हृदेष्ठ (IV. 1. 15). Now the affix हृदेष्ठ resembles हृदेष्ठ both in accent (VI. 1. 197) and in feminine (IV. 1. 15). Why was not हृदेष्ठ used instead of हृदेष्ठ, for it would have produced exactly the same forms? True, as regards the words आराम and मालासनकः the affix हृदेष्ठ might have been employed instead of हृदेष्ठ. According to some, however, the affix हृदेष्ठ applies to गांव and मालासनकः separately also. But हृदेष्ठ cannot be applied to गांव as it would cause विद्धिः (VII. 2. 117) which दीव्य does not. Thus भूमि विद्धः दीव्यस्वतः: भूमि विद्धः With हृदेष्ठ the form would have been भूमि which is not wanted.

The word आराम is a Past Participle (ष) of आर 'to cook'. The ष is not changed to ष as required by VI. 1. 27. This is an anomaly. The nistha ष is changed to ष (VIII. 2. 43). The form आराम is also found, as in VI. 1. 36, and the regular form is आराम (VI. 1. 27).

68. The affix अन्न comes optionally after the word bhakta, in the sense of 'to whom this is to be given rightfully'.

This debars हृदेष्ठ which comes in the alternative. Thus मन्त्रिष्ठ दीव्यस्वतः निगुणं भूमि: भूमि. In the alternative शातरमिनिक्ष: 'a regularly fed', i.e. a retainer.
69. The affix तत्र comes, in the sense of ‘appointed there,’ after a word in the seventh case (tatra) in construction.

Thus गृहाधिकता नियुक्त = द्राक्षयायसित: ‘a superintendent of custom-house.’
So also ग्राहिक, ग्राहिका, ग्राहिक, ग्राहिक: ‘a person who deals with goods.’ The word तत्रनियुक्त is a Tatpurusha compound formed by II. 1. 46. The word niyukta here has a different meaning from that in IV. 1. 60, hence its repetition here.

70. The affix तद्र comes in the sense of ‘appointed there,’ after a word ending with ‘ागरा.’

This debar IS. The difference is in accent and want of र्द्धि. Thus तत्राया नियुक्त = तत्राया नियुक्त: द्राक्षयायसित, द्राक्षयायसित, द्राक्षयायसित: ‘a person who deals with goods.’

अप्प्रेयसित-संदेशकालात (तद्र) ||

71. The affix तद्र comes in the sense of ‘who studies there,’ after a word in the 7th case in construction, denoting an improper place or time.

The word द्राक्षयायसित means the time or place of study, which is prohibited by sacred institutes. द्राक्षयायसित means one who studies. Thus द्राक्षयायसित = द्राक्षयायसित: ‘who reads in a funeral ground.’ द्राक्षयायसित: ‘who studies where four roads meet.’ So also द्राक्षयायसित = द्राक्षयायसित, ‘who reads on the 14th lunar day.’ So also द्राक्षयायसित: ‘

Why do we say ‘improper time and place?’ Observe तद्राया यथा, पुरावेद-\(\cdots\) यों:\

कहिंनांतमस्तारसंस्थानस्थाने व्यवहरति || 72 || चदानि कहिंन-अन्त, प्रसार-संस्थानस्थाने, व्यवहरति (तद्र) ||

तद्राया यथा, कहिंनांतमस्तारसंस्थानस्थाने व्यवहरति: ‘who transacts business there in,’ after compounds ending in ‘kathina.’
and after 'prastâra' and 'sansthâna,' being in seventh case in construction.

Thus शंकसामी ज्ञानराज्या — सामाजिकिम् 'whose occupation is in a bamboo-thicket,' or 'who does what is proper to be done in such a place' i.e. वृक्षसिद्धि वा निर्मिता ब्रजस्वामिन् सार्वजनिकिम्। So also शंकसामीयान्ति। So also शालासिद्धिः।

वृक्षसिद्धि वा निर्मिता (उख) वृक्षिः। वृक्षसामीयान्ति सार्वजनिकिम्।

73. The suffix दुः comes in the sense of ‘who dwells’, after the locative word ‘nikåta.’

This rule applies in forming epithets, denoting such persons, who are allowed under the Sacred Institutes, to dwell near human habitations. Thus शालासिद्धिः: are those ascetics who are ordained to dwell in forests, at least two miles away from human habitations. वृक्षसिद्धिः: are those ascetics who are allowed by the rule of their Order to live near human habitations. Thus वृक्षसिद्धिः = निर्मिती: ‘an ascetic.’

शालासिद्धिः दुः। पदात्ति शालासिद्धिः दुः।

वृक्षि:। निर्मिती। शालासिद्धिः कर्षणसिद्धिः।

74. The suffix हृद्द comes in the sense of ‘who dwells there,’ after the word ‘avasatha’ in the seventh case in construction.

The द्व of हृद्द is for accent (VI. 1. 193), the द्व is for निर्मिती (IV. 1. 41). Thus शालासिद्धिः हृद्दिम्: ‘who dwells in a house’ i.e. a domestic person as opposed to an ascetic. The feminine will be शालासिद्धिः। So far was the scope of हृद्द as ordained in IV. 4. 1. Henceforward other affixes will be ordained.

प्रायत्निकस्मि। दूत। पदात्ति। प्रायः-हिताः, यद्द।

वृक्षि:। तस्ये हिताभितकम्।

75. In each aphorism from this one forward to ‘tasmai hitam’ (V. 1. 5), the suffix यद्द bears rule.

Thus in the next sûtra सुभूतिः रघुप्रमाणेकः we must read the suffix दुः। रघु:। नारः। शुकः। पशुः।

शुकः। दुः। पदात्ति। तद्दुः-धितिः-धृ-ध-ध-धा-धा-धा (दत्ता) दूत।
वृक्षिः। तदस्य धितियायाम्योऽस्मि। रघुप्रमाणेकः शालासिद्धिः। वृक्षिः।
76. The affix वद्व comes in the sense of 'what bears it', after the words 'ratha', 'yuga', and 'prāsanga', being in the second case in construction.

Thus रथसि-रत्नः 'what bears a car' a carriage-horse. Similarly रङ्गः 'a yoke-bearing ox', पालसि - 'being trained in a break'. भास्त्र is a piece of wood placed on the neck of colts, at the time of breaking. This rule applies to compounds ending with ratha, as, प्रत्यांगः. See IV. 3. 121, 123 also. That which carries will be called 'carrier' or वद्व therefore वद्व वद्व will get the affix वद्व by IV. 2. 120. read with IV. 3. 121. Its special mention here indicates that the affix will come, even after Dvigu compounds and will not be elided by IV. 1. 88. Thus हृ योगि-योगिन्द्रियसि - The tadanta-vidhi applies to this word as we have shown under 3. 121. The word युग्म has been already formed by the krita affix (III. 1. 121), that युग्म differs from the present, in accent when the word takes the negative particle, for that was by युग्म and this is by युग्म, and therefore by VI. 2. 156, युग्म will be finally acute when formed by युग्म. The word युग्म must mean 'the portion of a car' for the application of this rule, and not a cycle of time &c. Therefore not here युग्म वद्व युग्म दानि दानि दानि दानि.

77. The affix वद्व and वद्व come in the sense of 'what bears it', after the word 'dhūra' in the second case in construction.

Thus वद्व वद्वि - एक्षि (formed by एक्षि) the lengthening ordained by VIII. 2. 77 is prevented by VII. 2. 79 because एक्षि is Bha-stem, or एक्षि (formed by एक्षि VII. 1. 2) 'a beast of burden'. This sūtra might have stood as एक्षि एक्षि, for एक्षि would have been read into it from IV. 4. 75.

88. The affix 'kha' comes in the sense of 'what bears it', after the word 'sarva-dhūra', being in accusative construction.

Thus सर्वस्युरोह-सर्वधुरिणः (VII. 1. 2). The affix एक्षि applies to other compounds also ending in एक्षि, e. g. वधुरिणः, शस्त्रिणः etc. The word सर्वस्युर is a compound of सर्वस्युर + एक्षि (II. 1. 49), the samāstāna एक्षि being added by V. 4. 74. The word एक्षि being feminine, the whole compound would be feminine by II. 4. 26. The word सर्वस्युर in the sūtra should not be taken, therefore, as regulat-
ing the gender, for though it is in the masculine gender, the affix comes after the feminine word. In fact वर्षु in the sūtra should be taken as a nominal stem or pratipadika equal to सप्तुः.

79. The affix ‘kha’ comes in the sense of ‘what bears it’, after the word ‘eka-dhūra’ in the second case in construction, and the affix is optionally elided also.

The elision is optional. Thus वर्षुः धारितः = वर्षुः-धारः; or वर्षुः. The compounding is taddhitārtha (एकाः पुरं जस्ति) to which is added the samāsānta एक, and then the affix एक:

80. The affix एक comes in the sense of ‘what bears it’, after the word एक in the second case in construction.

Thus एकाः धारितः = धारः: ‘an ox’ i.e. what bears a car. This could be evolved by धारितः एकः as धारितः धारः = धारः. The specification indicates that tadaṇṭavidhi applies here, as एकः धारितः = धारः, and the affix is not elided (IV. 1. 88).

81. The affix धारः comes in the sense of ‘what bears it’, after the words ‘hala’ and ‘śra’, in the 2nd case in construction.

Thus धारितः-धारः: a ploughman पैठित्रिक: ‘a plough ox’. The धारः would have come by IV. 3. 124, the specification shows tadaṇṭavidhi and non-elision, as धारितः-धारः: पैठित्रिकः.

82. The affix जातः comes in the sense of ‘what bears it after the word ‘jani’ being in the 2nd case in construction, the whole word being a Name.
Thus ब्रज़ वासिन् = ब्रज़: 'a friend of a bridegroom,' fem. ब्रज़ा: 'a bridesmaid.' The word ब्रज़ means 'bride.' ब्रज़ lit. means 'what bears the bride' i.e. who carries the casket bride to the bride-groom at the time of play &c.

विध्यतासुधुः || 83 || पदानि || विध्यत-अच्छुता (वत्) ||
पृष्ठ: || शब्दि विध्यतासुधुः निविध्यतेवतलौन्यं बद्र नयन्येव नामाति न वेजप्पकर्त्तान मन्त्रि ||
83. The affix यत्र comes in the sense of 'what pierces it,' after a word in the accusative case in construction, provided that, it is not a bow, with which anything is pierced.

Thus ससि विध्यतिः = ससिः (VI. 3. 53) एकांतः, 'what pierce the feet' i.e. pebbles. द्रष्टः कालकः 'thorns' i.e. what pierce the thigh.

Why do we say "provided it is not a bow, ब्रजानुः"? Observe वाटि द्रष्टि द्रष्टि, no affix is added here. This exclusion of द्रष्टि indicates that the act of piercing must be such as not to be done by a bow &c. Therefore the affix does not apply to cases like these; चारे विध्यति, एवंद्रष्टि ||

धनगरणं अभ्यः || 84 || पदानि || धन-गनरं-सर्वः (वत्) ||
पृष्ठ: || धनगरणंसर्वाः हिर्दयार्थर्त्याँ हेमेवतस्तिन्यं दश नयन्येव नामाति ||
84. The affix यत्र comes in the sense of 'who obtains it,' after the words 'dhana,' and 'gana,' being in the second case in construction.

Thus वर्तः लक्षः = लक्षः, so also चान्तः || लक्षः is formed from लक्षः by चान्तः hence it takes the accusative.

अर्थाणां: || 85 || पदानि || अर्थाणां: ||
पृष्ठ: || अनन्तप्रज्ञातिः हिर्दयार्थर्त्यां हेमेवतस्तिन्यं च; प्रथमेव नामाति ||
85. The affix यत्र comes in the sense of 'who obtains it,' after the word अर्थः, in the second case in construction.

Thus अर्थः लक्षः = लक्षः 'fed' 'who has obtained food.'

वर्थः गतः: || 86 || पदानि || वर्थः-गतः: ||
पृष्ठ: || वर्थः-गताः हिर्दयार्थर्त्यां हेमेवतस्तिन्यं वर्थः-गतेव नामाति ||
36. The affix यत्र comes in the sense of 'gone,' after the word वर्थः, 'control' being in the second case in construction.

Thus वर्थः = वर्थः 'come under control' i.e. subdued i.e. a dependant or servant. वर्थः = काम इष्टः सारं प्राप्तः i.e. परेषातुवाती ||
87. The affix पदः comes in the sense of 'in it is visible,' after the word 'pada,' being in the first case in construction.

Thus पदः पदमसिद्ध यथा कहें 'mud' lit. soft mud in which foot-mark can be seen at every step. It describes mud which is neither very hard nor very fluid, but having sufficient consistency to take the impression of the foot. So पदः पदः 'dust' for in it also the impression of the foot can be seen. It also means 'the foot-path.' The word पदः means शाख्यः this being the force of the kṛtya affix 'ya' in पुस.

88. The affix युक्तः comes in the sense of 'whose root is eradicated,' after the word 'mula,' being in the first case in construction.

The word युक्तः from युक्तः 'to up root,' means 'uprooting.' युक्तः 'a kind of pulse' e.g. पुस. These cereals cannot be harvested without uprooting the whole plant. According to Padamāñjari the word should be युक्तः and not युक्तः, with य ि and not य.

89. The word युक्तः is irregularly formed, being a Name.

This word is formed by adding यु and य to पुस. It has udātta on the final. युक्तः means that cow (पुस) which is given to a creditor in discharge of a debt or as a pledge to satisfy the debt from her in milk. It is also called पीतपुस. As पीतपुस मत्रवच्चे यस्तानि.

90. The affix युक्तः comes in the sense of 'joined with,' after the word 'grahapati' in the third case in construction.
Thus गार्हपत्याय श्रृवङ्गश्च गार्हपत्य: 'the Gārhapatyā Fire': i.e. a Fire particularly consecrated by the Householder. The word श्रृवङ्ग of the last śūtra should be read into it, thus गार्हपत्य: means a particular Fire, and not every thing relating to a गार्हपत्यः. The Fire in which husband (grihapati), together with or joined with his wife, performs sacrifice is called Gārhapatyā. That sacrifice cannot be performed in Dakshināgni. Or that fire in which Grihapati hymns are recited is called Gārhapatyā.

नौचीनोलोकसकृततुल्यस्यस्तेद्यतुल्यमान्यसात्तिसमसस्मित सूक्ष्मतेन् ॥ ९१ ॥

The affix खबर comes after the words नौ 'a boat', बयो 'age', घर्म 'merit', विष 'poison', भूत 'a root', भूत 'capital', सीता 'a furrow', and त्यु 'a balance', in the senses respectively, of "to be crossed", "like", "attainable", "to be put to death", "to be bent down", "equivalent to", "united with" and "equally measured".

The words in the above must be all in the Instrumental case in construction, for the sense of the affix shows that it should be so. Thus.

1. पान शारदेः-पानेष्ठ 'water' 'a river', lit what can be crossed by a boat.
2. वस्त्र श्रवङ्गः-वस्त्रेऽर्थ 'a friend', lit. one alike in age.
3. धनेष्य दयावचः-दयावच 'what is attainable through dharma. Could not this form have been evolved by the next śūtra धनेष्यपते (IV. 4. 92)?
4. विषेष खबरः-विषेष 'who deserves to be put to death by poison'.
5. शुल्कानांक्षेत्रः-शुल्क 'price' lit. or to be overpowered or bent by the root 'The word शुल्कान (which is formed from the root शुल्क 'to bow') by the affix खबर contrary to rule III. 1. 98 which required शुल्क), means शुल्क-शुल्क 'what ought to be overpowered': hence शुल्क means 'the price, worth, cost', because articles like 'cloth' &c are produced by the out-lay of stock or capital (शुल्क); 'price' being a thing which, because it is capital plus profit, is superior to capital, and thus by price or mōlyam, the capital or mūla is overpowered.
6. बिलानासमेतः-बिलान 'purchasable' lit, 'equivalent to capital' e.g. cloth पङ्कि. i.e. equivalent acquisition resulting from the employment of capital,
7. सीताक् शान्ति — हिन्दी 'a field'; lit. 'measured out by furrows' according to Dr Ballantyne. The word शान्ति is equivalent to संगठि 'united with according to Kāśi. शान्ति therefore literally means 'a ploughed field' i.e. 'what is united with furrows'. The affix will apply also to words ending with सीता, e.g. परस्परीक, एवमेकानिक, वितरिेक, निमितिेक.

8. मुख्य शान्ति = मुख्य "equal" lit. 'meted by the balance'. शान्ति means समानेक, सर्वेक न

Note:—The fruits of good deeds, like happiness &c., which are attainable or प्राप्त through 'dharma', may be said also dharma शान्ति because an effect must have a cause. Hence arises the doubt as to what is the difference between this and the next सुत्र. The शान्ति in the next सुत्र means the fulfilling or following the Law established by the शास्त्रिय, and has no reference to its fruits. Because the effect of dharma is to destroy dharma—i.e. the fruits in the shape of happiness &c., lesson, and ultimately extinguish the dharma. Therefore, the fruit of dharma, which is to be taken in this सुत्र, as referred to by the word प्राप्त, is diametrically opposed to the practising of dharma, referred to by the word शान्ति of the next सुत्र.

धर्मप्रयत्नायायादेनेति ॥ ९२ ॥ पदतिः ॥ धर्मवधि-अर्थ-न्यायात्त-अनेकेऽति(पदः)

92. The affix यद्य comes in the sense of 'not deviating therefrom', after the word 'dharma,' 'pathin,' 'artha' and 'न्याया' being in the ablative case in construction.

The ablative construction is inferred from its employment in the सुत्र itself. Thus धर्मप्रयत्च—स्वर्णव, 'just,' 'not deviating from merit.' Similarly धर्माधि यद्य परमेक सत्य-परमेक, न स 'तत्त्वात्ज्ञसिद्धा: 'wholesome diet,' 'स्वर्ण' 'न्याय, 'just, suitable.' The word संतान (IV 4. 89) governs this सुत्र also, and hence the derivatives must have the above meanings.

93. The affix यद्य comes in the sense of 'made,' after the word 'chhandas,' being in the Instrumental case in construction.

Thus च्युता निमिति:—च्युत्य: 'made at will.' The word च्युत्य is here synonymous with च्युत 'will, wish, desire, fancy' &c, and does not mean 'metre or Veda.'
94. The suffix अधु, as well as यदु, comes after ‘uras’, in the 3rd case in construction, in the sense of ‘made’.

The यदु is drawn into the sūtra by the particle ज and र in the form ‘own son not adopted, lit. produced through the loins.’ With यदु the form will be यदु: These words denote son, and not anything produced from the loin, because the word यदु (IV. 4. 89) governs this sūtra also.

95. The suffix यदु comes in the sense of ‘loved,’ after the word ‘hridaya,’ in the genitive case in construction.

The construction is shown by the aphorism itself. Thus हुर्यत्वम् यदु: ‘pleasant to the heart,’ e.g. हूद्यो रेतः, हूद्यो नारः. But we cannot say हूद्यो दुः, the word दुः (IV. 4. 99) governs this sūtra also, and thus restricts the meaning of the word.

96. The suffix यदु comes in the sense of a bond, after the word ‘hridaya’, being in the genitive construction, when the word denotes a ‘hymn’.

The word हुर्यत्वम् is understood in the sūtra. The word यदु gives the sense of the suffix and is qualified by the word यदु: That by which a thing is bound is called यदु: The word यदु means here the Veda or the Vedic hymn. Thus हुर्यत्वम् यदु: ‘the Mantra by which the heart of another can be brought under one’s control’, i.e. a श्रवण तात्त्विक जनम:.

Thus भर्तम् बत्रम्—‘the means of acquiring knowledge’. जनसः ज्ञानसः—‘a rumour’. इत्यक्स्त बत्रम्—‘ploughed’. So also श्रेष्ठ, विश्रेष्ठ, the tadanta vidhi applies एवतीतावलीजो विधियो.

तत्र साठुः: ॥ ९८ ॥ पदार्थः॥ तत्र-साठुः: ॥

इत्यक्स्त अबनेिति च दातार्विष्यविवेकान्तः व्याख्ये: नवति: ॥

98. The affix यत्र comes after a word in the locative construction, in the sense of ‘excellent in regard there-to’.

Thus शास्त्रवर शाखः—साधनः: (VI. 4. 168) conversant with the Sāma-Veda’. So also रूपकः, कृत्यः, गर्भः, एत्यादि: &c. The word साठुः here means प्रश्रीम, or श्रेष्ठ ‘expert’ and ‘fit’, and does not mean उपकारः a benefactor or a good person. When the sense is that of ‘good’, the sūtra हजः हेतु भवति (V. I. 5) will apply.

प्रतिज्ञादिविश: बलः ॥ ९९ ॥ पदार्थः॥ प्रतिज्ञादिविश:—वदः ॥

इत्यक्स्त प्रतिज्ञादिविश: वेदः: बलः परमेश्वरः नवति तत् साधुर्विषयविवेकान्तः। व्याख्याः: ॥

99. The affix शाखः comes in the sense of ‘excellent in regard thereto’, after the word ‘pratijana’ &c.

This debars यद्य: Thus प्रतिज्ञाने: शाखः:—प्राप्तिवीर्य: (VII. 1. 2) ‘suitable against an adversary’, or ‘who is excellent for every person’. So also एवं उपपीतः, शास्त्रुः: ॥

सन्तिष्य: ॥ १०० ॥ पदार्थः॥ सन्तिष्य: ॥

इत्यक्स्त शास्त्रुः: प्रवर्णे: नवति तत् साधुर्विष्यविवेकान्तः। व्याख्याः: ॥

100. The affix एः comes in the sense of ‘excellent with regard thereto’, after the word ‘bhatka’.

This debars एः: Thus, मेन शाखः:—मानः: पालिन: ‘rice’ lit. suitable or excellent for food. अतः शास्त्रुः: ॥

पारिप्रेमोऽः ॥ १०१ ॥ पदार्थः॥ पारिप्रेमः, एः ॥

इत्यक्स्त पारिप्रेमोऽः एः प्रवर्णे: नवति तत् साधुर्विष्यविवेकान्तः। व्याख्याः: ॥

101. The affix एः comes in the sense of ‘excellent with regard thereto’, after the word ‘parishada’.

This debars एः: Thus परिप्रेमः:—पारिप्रेमः: The affix एः is also employed here. Thus परिप्रेमः शाखः:—पारिप्रेमः: ‘one versed in the affairs of a council ‘a minister’. ॥
102. The suffix दक्ष comes in the sense of 'excellent with regard thereto', after the words 'katha'. &c.

Thus कपालयान साधन-कालिक: (कपालयान दक्ष दक्ष कपालयान VI. 4. 148-कपालयान VII. 2. 116) 'a narrator of stories'. So कालिक: &c.

1 कपालयान, 2 रिकापान, 3 रिकापान, 4 रिकापान, 5 रिकापान, 6 दक्षिण (दक्षिण, दक्षिण) 7 जनमान, 8 जनमान, 9 जनमान! (१) 10 बुद्धि, 11 बुद्धि (बुद्धि), 12 बुद्धि, 13 बुद्धि, 14 बुद्धि. &

दक्षिण दक्ष दक्ष दक्ष दक्ष दक्ष दक्ष दक्ष दक्ष दक्ष.

103. The suffix दक्ष comes in the sense of 'excellent with regard thereto', after the words 'guda'. &c.

This debars दक्ष. Thus दक्ष 'sugar-cane' lit. 'excellent in making sugar'. So दक्ष 'a kind of pulse' lit. 'excellent for making gruel'. दक्ष 'barley' lit. suitable for making saktu.

1 अन्न, 2 अन्न, 3 अन्न, 4 अन्न, 5 अन्न, 6 अन्न, 7 अन्न, 8 अन्न, 9 अन्न, 10 अन्न, 11 अन्न, 12 अन्न, 13 अन्न, 14 अन्न. &

पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०४ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०४ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०४ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०४ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०४ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु.

104. The affix दक्ष comes in the sense of 'excellent with regard thereto', after the words 'pathi', 'atithi', 'vasati' and 'svapati'. &c.

This debars दक्ष. Thus दक्ष 'pathi' (VII. 1. 2) 'provision for journey'. दक्ष 'hospitality', दक्ष 'habitable' as दक्ष 'wealth, property'.

समयाय य: || १०५ || समयाय, य: || १०५ || समयाय, य: || १०५ || समयाय, य: || १०५ || समयाय, य:.

105. The suffix दक्ष comes after the word 'sabhå' when the sense is 'excellent with regard thereto'. &c.

This debars दक्ष the difference being in accent (III. 1. 3, and VI. 1. 135). Thus साधन दक्ष: 'refined' lit. fit for society.

दक्षिणात्तिने || १०६ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०६ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०६ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु || १०६ || पद्याविवाचकलिङ्गस्वपन्नेत्रेषु.
106. The affix य in the chhandas after the word 'sabha', in the sense of 'excellent with regard thereto.'

This debar as Thus समानतिः in समानतिः वेद वज्रानामवश दीर्घे आलात, 'let a refined, youthful hero be born to this sacrificer'.

समानतिः वासि ॥ १०७ ॥ पद्यानि ॥ समानतिः वासि (यदि) ॥

107. The affix य in the sense of 'resident, therein', after the word 'samâna-tïrtha', in the locative construction.

The anuvrtti of यावुः now ceases. The word यावुः means here युक्त 'Preceptor'. Thus यावुः त्रिश्येऽ वादि-वसथ�ः (VI. 3. 37)—'a fellow-student', who both dwell under the same preceptor.

समानतैरेण शापित भो चोव्राजः ॥ १९३ ॥ पदानि ॥ समान-उद्वरे-शापित, भो-च-उद्वरेः (यदि) ॥

युक्त: समानोदारसमानीववच्छिन्नित्वं वेदानुवर्तिकायेन वच्चवयो भवात भीष्मकर्मोचारः

108. The affix य in the sense of 'who sleeps,' after the word 'śamānodara' in the locative construction, and the udatta falls on the letter य.

The word युक्त is equal to युक्त 'remain'. Thus समानोदारसमानैवर्तिकायेन वेदानुवर्तिकायेन वच्चवयो मच्चवयो भवात

सोदृढ़ ॥ १०९ ॥ पदानि ॥ सोदृढ़ ॥

युक्त: सोदृढ़कर्मोचारसमानीववच्छिन्नित्वं वेदानुवर्तिकायेन वच्चवयो मच्चवयो भवात

109. The affix य in the sense of 'sodara,' in the 7th case in construction.

By śūtra VI. 3. 88 this युक्त is optionally changed to य before the word वहर when युक्त follows. Thus समानोदारस यावुः-सोदृढ़ ॥ Here युक्त is not udatta, as it was in the last; the udatta here falls on य.

युक्त: समानोदारसमानीववच्छिन्नित्वं वेदानुवर्तिकायेन वच्चवयो मच्चवयो भवात ॥ समानोदारसमानीववच्छिन्नित्वं वेदानुवर्तिकायेन वच्चवयो मच्चवयो भवात

110. The affix य in the Chhandas, after a word in the locative case in construction, in the sense of 'what stays there.'
This debar $\text{मण्}$, $\text{वण्}$ &c (IV. 3, 53). Those affixes also are employed in the alternative, there being much latitude of grammatical rules in the Vedas. Thus the words $\text{पत्थर्}$ and $\text{पर्वते}$ in the following hymn of the Yajur Veda (16. V. 38): $\text{वहन केचाष्ट्य मे भिुलहार}$ न। All the sūtras henceforward up to the end of the chapter, are Vedic sūtras, the word $\text{छल्लिं}$ being understood in them all. The word मे governs all the sūtras up to IV. 4. 118.

111. The affix $\text{मण्}$ comes in the Chhandas, in the sense of 'what stays there,' after the words 'páthas' and 'nádi,' wherby the last vowel, with the consonant following, is elided. This debar $\text{मण्}$ Thus पाधारे = पाधा, so also मण्। As in the following hymns: $\text{करः पाधारे मण्, ज नं हरि मण्}$ निरे। पाधा मेः means firmament.

$\text{व्यैग्यस्त्रिहर्भुधायाम्}$ १२२। पदानि । $\text{व्यैग्यस्त्रिहर्भुधायाम्}$ भाष्य, भाष।

112. The affix $\text{हिम्}$ comes in the Chhandas in the sense of 'what stays there' after the words 'vesanta' and 'himavat.'

This debar $\text{हिम्}$ Thus $\text{वेशीतिः}$ स्त्राह, स्त्राहीतिः स्त्राह।

$\text{स्त्राहीतिः स्त्राह} \text{हिमवत्}$ १२३। पदानि । $\text{स्त्राहिति} \text{विमाणा, रुप-रुपै}$

113. The affixes $\text{मण्}$ and $\text{हिम्}$ come optionally in the Chhandas in the sense of 'what stays there,' after the word 'srotas,' and before these affixes the final syllable भृ莎 of srotas is elided.

This debar $\text{मण्}$ which comes 'in the alternative. As $\text{श्रीति}$ महः = $\text{श्रीति}$ or $\text{श्रीति}$ the difference being in the accent (III. 1. 3 and VI. 1. 185). The anubandha व causes the elision of भृश्र of श्रीति। When भृश्र is added the form is $\text{श्रीति}$।

$\text{सगरसुष्कर्षुतारायणः}$ १२४। पदानि । शत्रूष-सुष्कर्षुतान, वदृष्

114. The affix $\text{मण्}$ comes in the sense of 'what stays there,' after the words 'sagarbha,' 'sayûtha' and sanuta.
This debars भूत the difference being in accent (VI. 1. 197). Thus अनुभाससमार्यम्: 'a younger brother'. अनुभाससमार्यम्: 'a younger friend'. So also, जो मंग श्रवणसमार्यम् thief lit. 'who stays in a concealed place', sanuta meaning 'concealed' (see Rig Veda II. 31. 9). The word भूत is always changed into भूत in the Chhandas (VI. 3. 84).

115. The affix भूत comes in the Chhandas in the sense of 'what stays there', after the word, tugra.'

This debars भूत. Thus हुत्रेकः as तम्मः तुग्रेकः हुत्रेकः. Which assumes the form तुग्रेकः tugrya also. As भाकः भाकः भाकः भाकः (Rig Veda I. 34. 15) Tugrya meaning 'sunk in the waters'. The word भूत means 'food, firmament, sacrifice and varishtha'.

116. The affix भूत comes in the Chhandas in the sense of 'what stays there', after the word 'agra',

Thus भूतः भूतः भूतः भूतः. Why this separate rule, for भूत would have come after भूत by the general rule IV. 4. 110? The repetition is to show that भूत is not debared by भूत and भूत of the next sutra, which would have been the case, had this sutra not existed.

117. The affixes 'ghach' and 'chha' come in the Chhandas in the sense of 'what stays there', after the word 'agra'.

Thus ग्हच्छः (by ग्हच्छः), भ्रक्तिविश्व (by भ्रक्तिविश्व) and भ्रक्तिविश्व (by भ्रक्तिविश्व). And भ्रक्तिविश्व (by भ्रक्तिविश्व) from IV. 4. 115. See R. V. I. 13. 10 (Sāvāya) सूत्रालोकितविश्व.

समुद्रास्वः भूतः ११८ पदाति। समुद्र-भारात-भूतः.

सूत्रः समुद्रास्वः पदाति। समुद्र-भारात-भूतः.

118. The affix 'gha' comes in the Chhandas in the sense of 'what stays there', after the words 'samudra' and 'abhra'.
This debars चन्द्र. Thus समुद्रविद्यमान and भासिक, as in समुद्रविद्यमान भासिक-चन्द्र and भासिक समुद्रविद्यमान चन्द्र. The word ‘abhra’ being a word of fewer syllables than ‘samudra’ ought to have come first. Its coming as a second member is an irregularity.

119. The suffix यत्र comes in the Chhandas in the sense of ‘given’, after the word ‘barhis’ in the 7th. case in construction.

The anuvṛtti of यत्र न: ceases. Thus दृष्टः नियतः नियोजः. According to VI. 1. 10. 5, the accent will be दृष्टः, but the accented Text reads दृष्टः.

स्वप्नयाद्वृत्ता हत्वा । 121 ॥ पदानि ॥ रश्तः-यादृकादिन हननी (यत्र) ॥

120. The suffix यत्र comes in the Chhandas after the word ‘dūta’ in the genitive case in construction, in the sense of ‘its share’ or ‘its duty.’

Thus दृष्टः ‘the share of a messenger or the work of a messenger’. As बद्धे भृगु । According to VI. 1. 213, the accent will be दृष्टः, but the accented Text reads दृष्टः.

121. The suffix यत्र comes in the Chhandas in the sense of ‘killer’, after the words ‘raksha’ and ‘yātu’ in the sixth case in construction.

That by which anything is killed is called हत्वा । Thus रश्तः and यादृकादि meaning ‘that which kills the demons called Rakshas and Yātus’. As बद्धे भृगु । रश्तः तः ॥ i.e. रश्तः हत्वा । O Agni thy bodies are killers of Rakshas”. So यत्रः: तः ॥ The word is in the plural as a mark of respect.

122. The suffix यत्र comes in the Chhandas in the sense of ‘praising’ after the words ‘revati’, ‘jagati’ and ‘havishya’ in the 6th case in construction.

The word प्रशस्तस् means प्रशस्त ‘praising, extolling’, formed by adding the Kṛit suffix यत्र to the root, with the force of भर or ‘condition’. Thus रश्तः, जगतः,
123. The affix यत्र comes in the Chhandas in the sense of 'property', after the word 'asura' in the 6th case in construction.

This debar वह As असुरस्य, 'belonging to the Asuras'. As अतुलेन वा एवम् वर्षम् वन्याकालम् 'this vessel made on a wheel by a potter belongs to the Asuras'. अतुलेन इत्तिष्टिः यत्र As मात्रत्र S. I. 8. 3

मायायाप्रदेषु II १२४ I पदार्थनाम I मायायाप्रदेषु II पुनः II असुरस्यस्याश्चायाप्रदेषु यत्र यस्मात् वही भवति. पुनः बयोपतापम्.

124. The affix अयत्र comes in the Chhandas in the sense of 'glamour', after the word 'asura' in the 6th case in construction.

This debar वह As असुरस्य मात्रा वायुः वायुः feminine वायुः As वायुः मथा रघुवर्म इत्यादि.

तदानानांसापथयो मन्त्र इति प्रकोल्पुः च मतोः II १२५ I पदार्थनात् तदानां असामायः उपवधानः मन्त्र-इतः-इत्यत्कालः च-मतोः.

श्रृष्टि: II तदानानात् इत्यस्तिष्टिः सपथस्थितिः मृत्युस्तिष्टिः असामायः रघुवर्म भवति. असामायः इत्यस्तिष्टिः मन्त्राथाक्षारम् भवति. यदि-च मतोः प्रकोल्पुः इत्यस्तिष्टिः असामायः रघुवर्म भवति.

125. The affix यत्र comes in the Chhandas, after a nominal stem, in the 1st case in construction, ending with the affix 'natup', when the sense is 'this is their mantra of putting up', provided that, the things put up are bricks: And the affix natup is elided by luk.

This sūtra requires analysis. यत्र is formed by adding यत्र to यत्र meaning 'having that', and refers to a noun formed by the affix यत्र As यत्र. The word वायुः is genitive plural fem. of रघुः meaning 'of them'; the pronoun refers to the word व्यक्ति. The word रघुः means 'putting up', and technically means 'used as a Mantra in the putting up of sacrificial bricks, pots &c.' ग्रह "sacred hymn" इति वर्षम् 'bricks'. The whole sūtra means "the affix 'yat' is used with
the force of a genitive (āsām), after a word which ends with matup (tadvān), and denotes a mantra used in putting up of sacrificial objects; when such mantra refers to bricks: and when this affix yat is added, the affix matup is elided. Thus āsttrā is a Mantra containing the word ḥāyū. The bricks put up or collected (ṣvyāṭ) with the recitation of āsttrā Mantra, will be called ātyāś (āṣṭtrāḥ + yat = ṭryāṭ + yatā the affix yat (yatā) being elided = āṣṭtrā, fem ēsttrā). Thus ēsttrā āṭṭpātā ‘he collects Varchasya bricks i.e. on which Varchasvān mantra has been pronounced’. So do āṭṭpātā āṭṭpātā So āṭṭpātā āṭṭpātā āṭṭpātā āṭṭpāt

Why do we say ḥāyū? The affix is not to be added to the whole Mantra. Why do we say, āṣṭtrā ‘putting up’? The affix is not to be added to other Mantras such as those used in praying etc. e.g. āṣṭtrāpūrapāṇā mantra āṣṭtrāpūrapāṇā, here there will be no affix. Why do we say Mantra? Observe āṣṭtrāpūrapāṇā mantra āṣṭtrāpūrapāṇā, ‘these bricks are collected with hand having fingers’, here there will be no affix. Why do we say āṣṭtrāpūrapāṇā mantra āṣṭtrāpūrapāṇā, here there will be no affix, the thing collected being potsherds and not bricks.

Adhyāya 126. Adhyāya-āṣṭtrā 126. The affix āṣṭtrā comes in the Chhandas, after the words as kvmān, to denote bricks put up with the Mantra containing the word Asvin, and the affix matup is elided.

Thus āṣṭtrāpūrapāṇā mantra āṣṭtrāpūrapāṇā means. Asvin. Asvin. The word is thus formed āṣṭtrāpūrapāṇā + āṣṭtrā = āṣṭtrā + āṣṭtrā the matup being elided. 4. 125 = āṣṭtrāpūrapāṇā + āṣṭtrā 4. 164 = āṣṭtrāpūrapāṇā Thus āṣṭtrāpūrapāṇā ‘he collects Asvin bricks i.e. bricks at the time of collecting which Mantras containing āṣṭtrā were uttered. See Yajur Veda Tait S. 5. 3. 1. 1.

Bhavātā tu bhūti matuḥ 127. Pardāni Bhavātātā-mātraḥ-mātraḥ Bhavātā tu bhūti bhūti matuḥ bhūti bhūti Bhavātā bhūti Bhavātā bhūti 127. The affix ‘matup’ is added in the Chhandas, to the word ‘mūrdhanvat’, in expressing bricks collected with the Mantra containing the word ‘vayās’. The word āṭṭpātā means the bricks, the Upadhāna mantras of which contain the word ḥāyū. The affix matuḥ debars ḥāyū. A mantra which contains both the word āṭṭpātā and āṭṭpātā, that Mantra is both āṭṭpātā and āṭṭpātā. Now in denoting sacrificial bricks put up with such a mantra, the affix ḥāyū would have come by 4. 125 after both these words āṭṭpātā and āṭṭpātā. The present
śūtra ordains matuḥ after mūrdhṇaḥ. Thus mūrdhṇiśīrṣasvātī he collects Mūrdhanvatī bricks'. The words vasāvadānaḥ and vāṣṭunāḥ denote the same object. See VI. 1. 176.

Why do we say...? The affix 'matup' will not be added to 'mūrdhan', if the Mantra contains only the word 'mūrdhan' and not 'vayās' also. In that case vāṣṭunāṇaḥ will be the form, meaning 'bricks collected with the Mantra containing the word vāṣṭunāṇaḥ, while vāṣṭunāṇaḥ means 'bricks collected with the Mantra containing the words mūrdhan and vayās'.

The śūtra contains the word vāṣṭunāṇaḥ ablative singular of vāṣṭunāṇaḥ. It ought to have been vāṣṭunāṇaḥ, for the affix matup is added to vāṣṭunāṇaḥ, the vāṣṭunāṇaḥ being elided then by IV. 4. 125. The author has mentally elided the affix vāṣṭunāṇaḥ, and shown in the aphorism the last stage of the word to which vāṣṭunāṇaḥ is to be added.

128. The affix vāṣṭunāṇaḥ comes in the Chhandas with the force of matup, after a word in the first case in construction, the word so formed meaning a month or a body.

This debars the affix vāṣṭunāṇaḥ and those having the sense of vāṣṭunāṇaḥ. Thus mahāṣēṣṭunāṇaḥ, mahāṣēṣṭunāṇaḥ, mahāṣēṣṭunāṇaḥ, 'the month of clouds' i.e. June-July. So also mahāṣēṣṭunāṇaḥ, mahāṣēṣṭunāṇaḥ, being the names of the months Pausha (Nov-Dec), Phalgun (Feb-March) and Vaisākh (April-May). The word mahāṣēṣṭunāṇaḥ is thus formed:—mṛtaḥ + vāṣṭunāṇaḥ + mahāḥ (VI. 4. 145) = mahāḥ (VI. 1. 79) 'the month of honey'. Similarly śīvāṣṭunāṇaḥ śīvāṣṭunāṇaḥ 'the bodies full of vigour'.

Why do we say "in denoting a month or a body"? Observe mahāṣēṣṭunāṇaḥ vāṣṭunāṇaḥ, here vāṣṭunāṇaḥ is used.

Vāṣṭunāṇaḥ:—The affix vāṣṭunāṇaḥ is optionally employed when the sense is 'immediately after'. As vāṣṭunāṇaḥ vāṣṭunāṇaḥ vāṣṭunāṇaḥ vāṣṭunāṇaḥ = vāṣṭunāṇaḥ vāṣṭunāṇaḥ vāṣṭunāṇaḥ vāṣṭunāṇaḥ.

Vāṣṭunāṇaḥ:—Sometimes the affix is elided, and sometimes the letters ś, ṣr, and r serve the same purpose as this affix. Thus śṛṣṭiḥ or śṛṣṭiḥ, śṛṣṭiḥ or śṛṣṭiḥ, all in the neuter gender in the Chhandas. Sometimes ś serves the same purpose, e.g. śṛṣṭiḥ, śṛṣṭiḥ, śṛṣṭiḥ, śṛṣṭiḥ. Sometimes ś serves the same purpose, e.g. śṛṣṭiḥ, śṛṣṭiḥ, śṛṣṭiḥ, śṛṣṭiḥ.

129. The affix śṛṣṭiḥ as well as śṛṣṭiḥ comes with the force of matup, in the Chhandas, after the word mṛtaḥ.
Thus वार्षिक or भक्ष्य: Sometimes the affix is elided, as मुि, all these mean the month of Vaisākha. So also मात्रव, भक्ष्य: and मुि: meaning मुि or body.

भोजद्रो षडि वस्त्र || १३० || पदरानि || भोजसा-षडि-षूि-वृषिच: ||

130. The affixes यत्र and षूि come with the force of matup, after the word ‘ojas’, when a day is meant.

Thus भोजसा or भोजसा-षडि: ‘the day’ lit. full of heat.

वेदोयाद्रादब्ध-णागादत् || १३१|| पदरानि || वेशा-०था-आद्रे-णागाद-पूि ||

131. The affix यत्र comes in the Chhandas, with the force of matup, after the word bhaga, having the words ‘vesas’ or ‘yassas’ in the beginning.

The न of दृष्टः shows that the accent falls on the vowel preceding the affix (VI. I. 193). Thus भोजसा: विद्रेवस्त्र: यत्र षूि-भोजसा: ‘strong-fortune’ so also वचोियेषयः ‘famous-fortune’. The word यत्र means ‘strength’: वचः means ‘fortune, desire, effort, greatness, virility and fame’. The word वचोियेषयः may be taken as a Dvandva compound of वचः ‘force’ and वचः ‘fortune.’ The word वचोियेषयः would then mean ‘possessed of power and fortune’.

यस्मि || १३२ || पदरानि || यस्मि ||

132. The affix षूि also comes after the words ‘ve-sobhaga’ and ‘ya-sobhaga’, in the Chhandas, with the force of matup.

Thus भोजसा: and भोजसा: II This sūtra has been separated from last in order to prevent the application of the स्वप्नसङ्कर rule (I. 3. 10). For had the sūtra been भोजसा: मात्रव भक्ष्य: यत्र, as it occurs in Siddhanta Kaumudi, then the affix वस्त्र: would apply to भोजसा: and the affix यस्मि to भोजवस्त्र: which is not what is intended. Another reason for making it a distinct aphorism is that the anuvṛtti of षूि runs in the next sūtra, not so of वस्त्र:.

पूर्वः: षडिनिया च || १३३ || पदरानि || पूर्वः-षडि-वृषिच: ||

133. कृत्यवस्त्र: मात्रव षडि. निरंदेशः समर्थविवृत्तिः || पूर्वभाषाः: कृत्यवस्त्र: मात्रव षडिनिया षडिनिया: षडि षडि वस्त्र: मात्रव: || षडिनिया च ||
133. The affixes इन्द्र and य as well as य come in the sense of 'made by them', after the word 'purva' (forefathers) in the Instrumental case in construction.

The य is read into the sutra by force of the word य; the anuvṛtti of तस्य may ceases. Thus पूर्वोऽवस्थिति: पूर्वोऽवस्थिति: ‘made by the ancestors’ i.e. a road. So also पूर्वोऽवस्थिति: पूर्वोऽवस्थिति: ‘past generations, ancestors’. These words occur generally in the plural, and mean "roads widened by the forefathers". Thus यवस्थिति: यवस्थिति: यवस्थिति: (Rig I. 35. 11) Another reading of this sutra is पूर्वोऽवस्थिति: पूर्वोऽवस्थिति: पूर्वोऽवस्थिति:; the affixes then will be य (यवस्थिति:); and य will be drawn in by virtue of य. The examples then will be यवस्थिति: 3rd pl. यवस्थिति: (with य), as पूर्वोऽवस्थिति: पूर्वोऽवस्थिति: or पूर्वोऽवस्थिति: (यवस्थिति:).

134. The affix यव comes in the Chhandas in the sense of 'sanctified', after the word 'apās' in the 3rd case in construction.

Thus यवविषयं 'offering purified with water'. As यवस्थिति: यवस्थिति: The case of construction is indicated in the sutra itself.

135. The affix 'gha' comes in the Chhandas, in the sense of 'like', after the word 'sahasra'; in the 3rd case in construction.

The case of construction is indicated by the sutra. Thus ग्वास्थिति: ग्वास्थिति: ग्वास्थिति: ‘like unto thousand’. As in the following verse:—सहस्राष्ट्रस्वार्थमार्गमीतस्तानार्थाधिकारिणान्ति ग्वास्थिति: ग्वास्थिति: ग्वास्थिति: The word ग्वास्थिति: means ग्वास्थिति: 'equal to'. Some read the word ग्वास्थिति: instead of ग्वास्थिति:, but the meaning will be the same.

136. The affix 'gha' comes in the Chhandas with the force of matup, after the word 'sahasra'.

As ग्वास्थिति: ग्वास्थिति: ग्वास्थिति: This debars the ग्वास्थिति: ग्वास्थिति: ग्वास्थिति: and ग्वास्थिति: of V. 2. 102 and 103.
137. The affix य comes in the Chhandas, after the word 'Soma', in the second case in construction, when the sense is that of 'who deserves that'.

Thus सोमावति = सोमा भावः: "The Brāhmaṇas who deserve Soma" i.e. honorable and learned, and worthy of performing sacrifices. The difference between य and य is in accent.

मध्ये च II १४२ II पदानि II मध्ये-च (च) II
dhūti: सोमावति, वान्यावति। मध्ये च मध्ये तथातः। सोमावति मध्ये च: प्रथवौ नामवि। भावादिविवेकवसवता नामवि।

138. The affix य comes in the Chhandas, after the word 'Soma', with the force of the affix mayat.

The force of the affix च is that of सत्त: भावः (IV. 3. 74 and 82), कालावशम इ (IV. 3. 134 and 143) and महत्व (V. 4. 21). The case in construction will vary according to the sense. Thus सोमाय: नामवि जयावति = सोमाजयः: मध्ये: II

मध्ये: II १४२ II पदानि II मध्ये: (धर) II
dhūti: बधरावति नामवि। मध्ये मध्ये नामवि।

139. The affix यत comes in the Chhandas, after the word 'madhu', with the force of the affix mayat.

Thus पावपति सूक्तावति = गुणवति II
dhūti: समुद्रे च II १४२ II पदानि II समुद्रे: समुद्रे: च II
dhūti: गुणवति समुद्रे च: समुद्रे गुणवति समुद्रे च। च: गुणवति कमलः समुद्रे, गुणवति।

140. The affix यत comes in the Chhandas after the word 'vasu', when a collection is meant, as well as with the force of mayat.

Thus वसुः = समुद्र: 'a collection'.

Vdr.-: The affix 'yat' comes without changing the sense, after the word च when reference is made to the collection of letters. Thus the word च in the following sentence: "सा साधारणसववध सववधानत्सववध: नामवि गीतेः". The 17 letters here referred to being का भावः, four; भा भास्वः four; वश, वश: two; च वसावही five; and च वसावही two.

Vdr.--: The affix यत comes after वश without changing the sense. As इस्ती वसौवसावही ग्रुपवर्त्सववधे। Here वसौवः is equal to वसौवः. Similarly भास्वः भास्वः एव।

नामित्वः यत: II १४२ II पदानि II नामित्वः यत: II
dhūti: नामावति वसावही: प्रथवौ नामवि समावही।
141. The affix ‘gha’ comes in the Chhandas after the word ‘nakshatra’, without altering the meaning.

The anuvṛtti of सूर्य does not extend to this सूत्र. Thus नमस्तिथ्या लोह-गोयन्धुः लोह =
सर्वेद्वियातातिन् II १४२ II पदाति II सर्व, देवात, तातिल।
हृदि: II सर्वेद्वियातातिन् तातिलः प्रथ्ययः मय्यः मय्यः विद्येऽस्या लोहिताकृति: ।

142. The affix ‘तातिल’ comes in the Chhandas after the words ‘sarva’ and ‘deva’, without altering the meaning.

As लोहसतिनि: and देवसतिनि: in the following hymns: “सतिः कः द्वेष्ठुः लोहसताविलिः, लोहितातिनि:”
शिवदामातिनि: कर: II १४३ II पदाति II शिव, राम, नरियास्व, करे (तातिल)।
हृदि: II कर्ततीति कर: प्रथ्ययः। हर्षादहर्षाधर्ष धर्षि सर्वपर्वंतिनि:। धिपारिति: सख्योऽविन्योऽर्थस्याः
कर: इवद्वितिमयः तातिलः प्रथ्ययः मय्यः

143. The affix ‘तातिल’ comes, in the Chhandas, after the word ‘sīva’, ‘सम’, and ‘arishṭa’ in the sixth case in construction when the sense is ‘he ‘does’.

The word कर: is equivalent to कर्ततिः formed by मृत्यु (III. 1. 134)
This shows that the construction must be genitive. With a krit-formed word, it has accusative force, as, घरेवः करवः: घरेवः करः
Thus घरेवः करवः: घरेवः घरेवः: So घरेवः घरेवः: As घरेवः घरेवः घरेवः (Rig I. 112. 20) घरेवः being dual of घरेवः, and meaning घरेवः
करतः: so also घरेवः घरेवः घरेवः

144. The affix ‘तातिल’ comes in the Chhandas, after the words ‘sīva’, ‘सम’ and ‘arishṭa’, being in the 6th case in construction, the sense being that of condition.

Thus घरेवः भवः: घरेवः घरेवः: ‘the condition of blissfulness’. घरेवः: ‘the state of happiness or peace’, घरेवः: Here these words have the force of
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