CHAPTER FOUR

WORDS FORMED WITH TADHDITA SUFFIXES

Pāṇini mentions three meaningful units namely (a) root (वाच्य) (b) suffix (प्रत्यय) (c) nominal stem (प्रतिशिक्षक). A suffix added to a noun to derive the stem of another noun is called Tadhdita suffix. Tadhdita is a technical term used by Pāṇini without providing a definition. He has created the heading (अविवाक्त) of Tadhdita and all suffixes that come under that heading is named Tadhdita. According to this Adhikāra all that has been said between A. 4.1.76 and A. 5.4.160 is Tadhdita. Grammatical process too is applicable for either the base, or the suffix, or for both. Usually a Tadhdita suffix is added to a subanta (सुब्बन्त) in the derivative process.

The number of forms and the meanings of these suffixes is tremendous which points to the fact that this is the longest single class of suffixes described by Pāṇini, with more than one thousand sūtras. He not only analyses the word-formations but also indicates the meaning of the word analysed. The meaning expressed through this formation can also be expressed through a phrase structure like दौष्टिरि: (दुष्टिरि + हि) or दुष्टिरिरिंग्य अपले युमानुः. In the former case
A single expression is created with the addition of a suffix while the latter is like a mere statement. There are a number of suffixes added to convey a single meaning. In the case of 'descendant of someone' (तस्यापत्यम्) generally the suffix अप (अण्) is added. Besides अप (अण्), the suffixes added are И (इह), या (यह), पह (फ़ह), फिं (फिङ), छाप (छण्) etc. Similarly a single suffix is enjoined to express a variety of meanings. For example the suffix अप denotes तेन रक्त रागात (A. 4.2.1), दूर्ध साम (A. 4.2.7), त्रत्त भव: (A. 4.3.53), तत्त्व धर्म्म (A. 4.4.47) etc. The suffixes are added to the words of different case-relationships also. तेन रक्त रागात (instrumental), तस्य अपप्त्य (genitive), तत्त्व भव: (locative). (कषायण रक्त वक्र काषायम् (अण्), एण्या: अपप्त्य पुमान् ऐणेय: (बक्र), खुश्रे भव: खौङ्गः: (अण्) are respectively the examples.

Based on the significance of the suffix in a word it can be classified as svārthika and avśārthika. The suffixes ताल and इँ are the examples respectively. Panini introduced a technical device called index or indicative letter which is called anubandha (अनुबंध) in a highly scientific manner. These indices not only distinguish between the identical suffixes, but also regulates the phonological changes occurring to the base, or suffix, while enjoining the suffixes. The suffix pairs क - कन्, घ - घन्, and छ - छण्
would have been identical without the index न or प. The indices used along with the Taddhita suffixes are इ, उ, क, च, ज, र, ल, ग, त, न, प, र, ल, घ and स. Either one or more indices can be seen in the suffixes, and each one has a precise function of its own.

The index ‘ष’ and ‘श’ are to give चूँद्दि to the first vowel of the base, the indices ्च, ्त, ्न, ्र, ्ल are for different accentuations of the vowels of the base. If the index is ‘ट’ the feminine is formed by adding क्षीप्त (feminine suffix) and if the index is ‘ष’, the suffix क्षीष्ट is added. The index ‘ह’ is to drop the ‘ट’, ie., the last vowel along with the following consonant of any of the base.

The presence of the index ‘स’ indicates that the base to which the suffix is added should be considered a पद (A-1.4.14) and all the functions designated to a पद should be performed.

It can be stated that the purpose of index present in a suffix is to perform mainly the following functions:

(i) to make the pronunciation of the suffixes convenient. eg: इमनिचू
(ii) to protect the last consonant of the suffix from elision. eg: इनि
(iii) to indicate the accentuation of the words. eg: कनूँ
(iv) to point out the grammatical process to be undergone by the base. eg: अणूँ
The indices of the suffixes are elided and the remaining which is the correct form of a suffix, will be present in the words in which they are enjoined.

There are certain suffixes which undergo morphophonemic changes. ‘ष’ and ‘ञ’ in a suffix changes to ‘अन’ and ‘अक’ respectively (A-7.1.1).

When a suffix begins with फ, ढ, ख, छ, घ they will change to आयन, एय, इय, ईय, ऐय respectively (A-7.1.2).

There are two hundred and twenty two Taddhita suffixes prescribed by Pāṇini in his Aṣṭādhyāyī, but the number of suffixes in the efficient form (stripped of indices) is much less than this number. The alphabetical list of the Taddhita suffixes prescribed by Pāṇini for deriving words, which are used in NC are shown below.

1. अ (ा)

(1) अ - The suffix is without any index.

(a) क्षीरोद्वद्यां: (XII - 74)

क्षीराणां उद्वद्य: आप: इति क्षीरोद्वद्यां:, the water in milky ocean.

क्षीरोद्वद्य + अप + अ
The suffix ‘अ’ is enjoined here by the sūtra “ऋक्पुर्वः पथामानसे” (A - 5.4.74). The suffix ‘अ’ comes after ‘आपू’, when it is the final member in a compound. The suffix is a Samāsānta suffix. Samāsānta suffixes come in the class of Taddhita.

(b) रणधुरा (XII - 100)
रणस्त्र धृत्र इति रणधुरा, the onus of war.
रणधुर + अ - रणधुरा.

The suffix is ‘अ’, and it is added by the sūtra “ऋक्पुर्वः पथामानसे” (A - 5.4.74). The suffix ‘अ’ comes after the word ‘बुु’, when it is the last word in a compound.

(2) अच् (ac) - ‘च’ is the index

(a) अन्यत्तमस्म् (XII - 93)
अन्यत्तमस्त तमसित इति अन्यत्तमस्म्, complete darkness.
अन्य + तमसू + अ

The suffix is ‘अ’ and it is added by the sūtra “अबसमस्तेभ्यस्मात्तमसः” (A - 5.4.79). The suffix ‘अ’ (अच्) comes after the word ‘तमसू’, when preceded by the word ‘अन्य’ in a compound. Here the suffix is a Samāsānta suffix, which comes under the heading Taddhita.
(b) दुर्घ: (IX - 33)

दुष्टो अध्या इति दुर्घ:, wrong path.

दुर् + अध्यन् + अ

The suffix is ‘अ’ (अच्) and is added by the sūtra “उपसर्गांध्यनः” (A - 5.4.85). The suffix ‘अ’ comes after the word ‘अध्यन्’, preceded by any preposition (उपसर्ग) in a compound.

(3) अञ्ज (aᦗ) - ‘ञ’ is the index

(a) पार्थिव: (XI - 103)

पृथिव्या: इत्यः इति पार्थिवः or पृथिव्यां विधितः इति पार्थिवः; the lord of earth or known on earth

पृथिवी + अ

The suffix is ‘अ’ and it is added by the sūtra “सर्वपृथिवीःभौमणज्ञो” (A - 5.1.41). The suffix ‘अ’ (अञ्ज्) comes after the word ‘पृथिवी’, in the sense of ‘in connection with’. The final ‘ञ्’ of ‘पृथिवी’ is dropped by the sūtra, “यस्येति च” (A. 1.1.48).

Two more aphorisms are given,

(i) ‘तस्येकः’ (A - 5.1.42)

(ii) ‘तत्र विधित इति च’ (A - 5.1.43), which states that, the suffix
‘अ’ (अष्ट्र) comes with the word प्रस्थितो in the sense of ‘lord thereof’ and ‘known therein / thereon’ respectively. In the present context the meaning is ‘known on earth, the King’.

(4) अष्ठ्र (an) - ‘ष्ठ्र’ is the index

(a) आल्लक्कम् (XIV - 65)

अल्लक्केन रंके इति आल्लक्कें, coloured with the red lac.

अल्लक्क + अ

The suffix is ‘अ’ (अष्ठ्र) and the sūtra by which it is applied is “तेन रंके रागात्” (A - 4.2.1). The suffix is added after the name of a colouring object, in the sense of ‘coloured thereby’.

(b) मासकम् (IV - 75)

मम इदे हि मासकम्, belongs to me.

मासक + अ

The base word here is ‘अस्माद्’, to which the general affix ‘अ’ (अष्ठ्र) is added and the ‘अस्माद्’ is substituted by ‘अस्माक’ by the sūtra “तस्मिन्द्रणो च युष्माकस्माको” (A - 4.3.2). When ‘asmad’ is to express singular sense, it is substituted by ‘ममक’, by the sūtra “तर्कममकवेकवचने” (A - 4.3.3).
(c)  

वारुणम् (IV - 38)

चरुणदेवता अश्व इलि वारुणम्, of God Varuṇa.

चरुण + अ

The suffix ‘अ’ (अण) is added by the sūtra “सातस्य देवता” (A - 4.2.24). It is added to the name of a deity, to express ‘something belonging to him’.

(d)  

वैसारिण: (IX - 110)

विसरति इलि विसारिण, स एव वैसारिण:, fish.

विसारिण + अ

The suffix ‘अ’ (अण) is added by the sūtra “विसारिणो मल्ये” (A - 5.4.16). The suffix is added to the word “विसारिण्”, to express the sense of ‘fish’.

(e)  

सन्धिवेळा (XII - 92)

सन्धिवेळां भव: इलि सन्धिवेळा, the time of twilight.

सन्धिवेळा + अ

The suffix ‘अ’ (अण) is added by the sūtra “सन्धिवेळाः नक्षत्रोथरण्” (A - 4.3.16). After the word ‘सन्धिवेळा’ the suffix used is ‘अ’ (अण), to express time.
(f) सौंभरा: (X - 34)
स्वर्ग: भव: हि सौंभरा:, those existing in heaven.
स्वर्ग + अ

The suffix 'अ' (अण) is added by the sūtra “तत्र भवः” (A - 4.3.53), and it expresses existence. Though the suffix is with the index 'ण', yrddhi is debarred, and augment ओ is applied before 'च', by the sūtra “ह्यययानां च” (A - 4.3.125), and thus forming the word ‘सौंभरा:’.

(5) न (णa) - ‘च’ is the index

(a) स्यैनेनपात् (XIX - 12)
स्यैनानां पातः हि स्यैनपात:, सौंभर्यां क्रियायां चतुर्दे हि स्यैनपाता, ताम् स्यैनपातां,
a chase like that of a hawk to bring down the prey.
स्यैनपात + अ

The suffix used is ‘अ’ having ‘च’ as the index. It is added by the sūtra, “घज: सास्यां क्रियेति ज:” (A - 4.2.58). The suffix ‘अ’ (च) is added to a noun of action having the suffix ‘घज’ . Here the word ‘पात’ is formed by adding ‘अ’ (घज) to the root ‘पत्’ .
The suffix ‘अ’ (च) is used in the sense of an action in which that occurs. Thus we get स्यैन + पात + अ. Now sūtra,
“स्येनित्रल्य पाते जे” (A - 6.3.71) operates. When the suffix ‘अ’ (ज) is added, the augment ‘मुम’ comes for the word ‘स्येन’ before the word पात, thus forming the word स्येनपाता.

(6) ठच् (fac) - ‘टॉ’ and ‘चू’ are the indices.

(a) आम्ब्र (VIII - 51)

सुखं अन्वयूतं, enjoyment

अम्ब्र + अ

The suffix is ‘अ’ (ठच्) by the sūtra “अम्ब्र” (A - 5.4.108). The suffix comes after an Avyayībhāva compound ending in ‘अन्’. It should be in the end of the compound, and is elided by the sūtra “नस्याहि” (A - 6.4.144).

(b) हिजराज़: (IV - 72)

ब्राह्मणश्रेष्ठ: a brahmin

हिजराजन्त् + अ

The suffix ‘अ’ (ठच्) is added to the word ‘राजन’ when it is at the end of a Tatpuruṣa compound. The sūtra is “राजाः सत्यविक्षिप्तच्च” (A - 5.4.91). Here also the ‘अन्’ of ‘राजन’ gets elided and the word formed is हिजराज़.
(7) डट (डैट) - ‘ड’ and ‘ट’ are the indices.

(a) चतुर्दश: (XIV - 101)

चतुर्दशानां पूरण: इति चतुर्दश:, fourteenth.

चतुर्दशन् + अ

The suffix is ‘अ’ (डट). The ‘ट’ of the base will be dropped due to the presence of ‘ट’. The suffix comes after a numerical by the sutra “तस्य पूरणे डट” (A - 5.2.48). It is used to express completion. Here fourteenth means four which added to ten completes the fourteen.

(b) षठ: (VI - 113)

षठानां पूरण: इति षठ:, sixth.

षठ् + अ, षष् + थ + अ

The suffix is ‘अ’ (डट) is added to the numeral by the sutra “तस्य पूरणे डट” (A - 5.2.48). Here it means completion of six. When the suffix follows, augment ‘ष’ (षुक्) comes by the sutra “षदक्तिकतिपयचतुरां षुक्” (A - 5.2.51). The sandhi rules apply and the word formed is षठः.
(8) ण (ṇa) - ‘ण्’ is the index.

(a) पान्यः (I - 86)

पान्यां गच्छति नित्यं इति पान्यः, always goes on the way.

पान्य् + अ

The word ‘पान्य’ is the substitute of ‘पान्य्’ and to it the suffix ‘अ’ (ण) is added by the sūtra “पान्यो ण नित्यं” (A - 5.1.76). The suffix is used in the sense of ‘who always goes’.

(b) श्राद्धः (I - 71)

श्राद्धा अस्य अस्तीति श्राद्धः, one who has faith तस्य भावः श्राद्धः, his state.

श्राद्धा + अ

The suffix ‘अ’ (ण) is added to the word ‘श्राद्धः’ by the sūtra “प्रजाश्राद्धाचार्यो णः” (A - 5.2.101). The suffix is used in the sense of the suffix matup, ie. ‘who has it’.

(9) घच् (घac) - ‘घ्’ and ‘घ्’ are indices.

(a) साक्षीकृतः (XXI - 134)

अक्षायं सह वर्त्तमानः, इति साक्षः; असाक्षः साक्षात्कृतः, साक्षीकृतः; possessed with eyes.
To the word ‘अक्ष’ the word ‘सह’ is added in the sense of ‘together’, and ‘सह’ is replaced by स, by the sūtras A - 2.2.28 and A - 6.3.82 respectively and the word ‘साक्ष’ becomes a Bahuvr̥hi compound. Now the sūtra “बहुव्र̥िहि सक्ष्यक्षणः स्वात्मतःसः” (A - 5.4.113) is applied to add suffix ‘अ’ (चच्च). Thus the word formed is साक्ष. To this word the suffix ‘चि’ is added (A - 5.4.50) and the word formed is साक्षीकृतः.

2. आ (āa)

(1) ड़च् (ḍāc) - ‘ड’ and ‘च’ are indices.

(a) दुःखाकृता (XXII - 136)

प्रतित्येक्ष्याचरणेनलयातिलुब्धा, make uncomfortable
dुःख + आ + कृ

The suffix ‘आ’ (डच्) comes after the word ‘दुःख’, when it is followed by the root ‘कृ’ and is understood to mean ‘to act against somebody’s wish’. The sūtra is “दुःखात्प्रतित्येक्ष्येन्” (A - 5.4.64). ‘प्रतित्येक्ष्य’ means ‘to act against somebody’s wish.’
(b) शम्बकृत्तम् (XX - 83)

शम्बा करोति इति शम्बकृत्तम् दिगुणाकृतं हत्यध्येः, second ploughing of the field.

शम्ब + आ + कृ

The suffix used is ‘आ’ (डाँच). The sūtra by which the suffix is added is “कृषिं द्वितीयतीमान्यशम्बोजाखुरो” (A - 5.4.58). After the word ‘शम्ब’ the suffix ‘आ’ (डाँच) is added, when it is connected with the root ‘कृत्’. The meaning of the word is ploughed twice lengthwise and breadthwise.

3. आम् (ām)

(1) आमू (āmu) - ‘उ’ is the index.

(a) अलितराम् (II - 59)

अलिमात्रम् inordinately

अल + तर + आम्

To the word ‘अल’ the suffix ‘तर’ (तरपु) is added by the sūtra “द्विचनकिल्ल्योऽये तरबीयसुनो” (A - 5.3.57) to express comparison between two things. The suffixes ‘तर’ (तरपु) and ‘तम्’ (तमपु) are called ‘घ’ by the sūtra “तस्मयो घः” (A - 1.1.22). Now the suffix ‘आम्’ (आपु) is added to the word ‘अलितर’ by the sūtra
"किंमेतिङ्गयायाधाम्याध्याध्यापक्षम्" (A - 5.4.11). The suffix comes after another suffix, so it is called Pratyayānta suffix.

(b) सफल्यतमाम् (XIX - 2)

अतिशयेन सफल्यः, accomplished.

सफल्यतम + आम्

Here the suffix ‘आम्’ (आम्) comes after the suffix ‘तम्’ (तमप), which is applied by the sūtra “अतिशयेन तमपिण्णो” (A - 5.3.55) and ‘आम्’ (आम्) is added by the sūtra “किंमेतिङ्गयायाधाम्याध्यापक्षम्” (A - 5.4.11). ‘तम्’ (तमप) is to express excellence.

4. अक (aka)

(1) वुज् (वुि) - ‘अ’ is the index.

(a) आचार्यवक्ष (X - 59)

आचार्येः, proficiency of a spiritual teacher.

आचार्य + अक

In the suffix ‘वुज्’, ‘उ’ is replaced by ‘अक’ by the sūtra “वुज्जोतपनक्रे” (A - 7.1.1). The suffix here is applied by the sūtra “योपाहुःपोतमादवुज्” (A - 5.1.132). The suffix ‘अक्’ (बुज्) comes in the sense of “action thereof” after a polysyllabic stem having ‘यु’ as उपषा and the penultimate syllable is guru.
(b) प्रेयरुपकम् (V - 66)

प्रेयरुपकम् भाव: इति प्रेयरुपकम्, good-looking.

प्रेयरुप + अक

The suffix ‘अक’ (बुज्ज) comes in the sense of ‘nature thereof’, by the sūtra “द्रव्यनिदेशविभविष्य” (A - 5.1.133). It comes after the word ‘प्रेयरुप’ which belongs to the class of ‘मनोजादि’. Here the word means ‘good-looking nature’.

(c) राजकम् (X - 70)

राजकम् भाव: इति राजकम्, group of kings.

राज + अक

The suffix ‘अक’ (बुज्ज) is added with the word ‘राजन्’ by the sūtra “गोविकशोधितराजराजन्यराजपुत्रस्मनुम्या बुज्ज” (A - 4.2.39). The affix is used in the sense of ‘collection thereof’.

(d) वार्ईकम् (I - 77)

वार्ईकम् भाव: collection of old men.

वार्य + अक

The suffix ‘अक’ (बुज्ज) is added to the word ‘बृद्ध’ by the vārtika “बृद्धजोति वर्त्तमानम्” (2716) under the sūtra A - 4.2.39.
5. अठ (atha)

(1) अठच (athac) - 'च' is the index.

कर्मठम् (XIV - 85)
कर्मणि घटते इति कर्मठं, proficient, efficient.
कर्म + अठ

In the suffix ‘अठ' (अठच) is added to the word ‘कर्मण्' by the सूत्रा “कर्मणि घटोऽठच्” (A - 5.2.35). ‘घट' means zealous work. Thus the word formed gives the sense of ‘employing oneself zealously in it'.

6. अतम (atama)

(1) अतमच (atamac) - 'इ' and 'च' are indices.

कतम: (II - 41)
कतमो वा, who or which of many.
क + अतम - कतम

The suffix is ‘अतम' (इतमच) which is added by the सूत्रा “वा बहूः जातिपिन्नेन डतमच्” (A - 5.3.93). The suffix is optional. The purpose is to determine one out of many, among the same species.
7. अन् (an)

(1) अनिच् (anic) - 'ह' and 'च' are indices.

सम्बंधिणि (XV - 43)

समान: धर्म: वस्त्र: सा संधर्मा, of the same nature.

संधर्म + अन्

The suffix 'अन्' (अनिच) comes after the word 'धर्म' by the sūtra “धर्मादनिःकृत्यत्” (A - 5.4.124). The suffix is applicable only when the last member is 'धर्म' and the first member is a single word, in a Bahuvrīhi compound. The word formed is ‘संधर्मिणि’ in locative case.

8. इ (i)

(1) इत्र (iñ) - 'ि' in the index.

काश्यपि: (XXII - 89)

काश्यपस्य अपत्तं पुमान्, descendant of kāśyapa.

काश्यप + इ

The suffix is 'इ' (ित्र). The suffix comes after the word ‘काश्यप’ which belongs to the class of ‘बाह्यदि’. The sūtra is “बाह्यदिभ्यक्ष्ठ” (A - 4.1.96).
(2) च्च (cvi) - 'च' and 'च' are indices.

अवारीकृतः (XVI - 26)
अवार: बार: कृत इति वारीकृतः, स न भवति इति अवारीकृतः; made unobstructed.
अवार + इ + कृ

The suffix is 'इ' (च्च). The sūtra applied is “कृभवसियोगे संपद्यकर्तिरि
च्चि:” (A - 5.4.50). The suffix ‘इ’ (च्चि) comes after a word, when it attains a new state, which was not so previously and
the root ‘कृ’ is enjoined with it. ‘संपद्यकर्ताः’ in the sūtra means,
the agent of the action of attaining the changed state.

9. इक (ika)

(1) ठक (thak) - 'क' is the index.

(a) धार्मिकः (XII - 102)

धर्म चरति इति, one who practices religion (religions).
धर्म + इक

The suffix is ‘इक’ (“ठक”) and ‘ठ’ is replaced by ‘इक’ by the
sūtra “उस्येकः” (A - 7.3.50). The suffix is applied by the sūtra
“धर्म चरति” (A - 4.4.41). It is used in the sense of 'who practices
that'.
(b) वैमानिकान्तं (XVI - 129)

विमानेन चरति इति वैमानिकः, who travels by a heavenly car (God).

विमान + इक

The suffix ‘इक’ (‘टक्’) comes by the sūtra “चरति” (A - 4.4.8) and it is used in the sense of ‘travels by the means of’.

(2) ऊँ (‘fhañ’) - ‘ज्’ is the index.

(a) दाम्भिकः (XII - 44)

दम्भ: प्रयोजनं अस्य इति दाम्भिकः, to hurt.

दम्भ + इक

The suffix is ‘इक’ (‘उँ’) and ‘ठ’ is replaced by ‘इक’. The suffix is applied by the sūtra “प्रयोजनम्” (A - 5.1.109), which means ‘fruit’ or ‘cause’. It is used to express ‘the purpose is this’. In this context the usage is ‘दाम्भिकः सर्’ which means, the purpose is to hurt.

(b) पार्विकः (I - 20)

पर्वणि भव: इति पार्विकः, full moon day.

पर्वन् + इक

Here the ‘इक’ (‘उँ’) is used to denote time and is applied by the sūtra “कालाद्वृज” (A - 4.3.11).
10. इत (ita)

(1) इतच् (itac)

तारकितम् (IV - 49)

तारकचत् वृत्तम्, where stars are made visible.

तारका + इत

The suffix is ‘इत’ (इतच्) in which ‘च्’ is the index, and is used in the sense of ‘where this is observed’. The sūtra applied is “तदन्त संजात्त तारकादिभ्य इतच्” (A - 5.2.39). The suffix comes after the word ‘तारका’ which belongs to the class of ‘तारकादि’. In the context the word is ‘तारकिताम्’ meaning ‘a starry sky’.

11. इन् (in)

(1) इनि (ini) - ‘इ’ is the index.

(a) अधीती (XI - 122)

अधीलमने इति अधीती, learned by him.

अधीत + इन्

The suffix is ‘इन्’ (“इनि”) in which, the last vowel ‘इ’ protects ‘न्’ from ellision. The suffix comes after the word ‘अधीत’ which
belongs to the class of ‘इष्टा’di’. The sūtra is “इष्टादिभ्यश्च” (A - 5.2.88).

(b) कौतुक (I - 78)

कौतुक अस्य अस्ति इति कौतुकी, curious.

कौतुक + हन्

The suffix is ‘हन्’ (‘हि’) is added to the word in the sense of matup, i.e., ‘having it’. It comes after a nominal stem ending in short ‘अ’. The sūtra is “अत इनिठ्नौ” (A - 5.2.115). Here the word means one who is having curiosity.

(c) वर्षव्रणी (XIII - 3)

वरो वर्षव्रणी यस्या सा वर्षव्रणी, fair complexioned.

वर्षव्रण + हन्

The suffix ‘हन्’ (‘हि’) comes in the sense of matup, after the word वर्षव्रण. The sūtra is “वर्षव्रणीवर्षव्रणिन्तास्तः” (A - 5.2.132). Here the word ‘वर्षव्रणी’, is an addressal and it means a woman having fair complexion.

(d) वातकी (XVIII - 12)

वातरोगी, Rheumatic.

वात + हन् + कुक्स, वात + कु + हन्
The suffix 'जन्तु' (‘जन्तु’) comes after the name of a disease ‘वात’ by the sūtra “वन्धोपतापायर्गुणित्राणिस्मदिनि:” (A - 5.2.128). The augment ‘क’ (कुक) also comes before the suffix after the word ‘वात’, by the sūtra “बातातीसाराघ्र कुक् च” (A - 5.2.129).

12. इम (ima)

अन्तिम: (III - 62)

दिमय (dimay) - ‘इ’ and ‘च्’ are indices.

अन्तिम, last

अन्त + इम

The suffix ‘इम’ (दिमय) comes after the word ‘अन्त’ by the vārtika “अन्ताङ्कां” (2845). Here the word is अन्तिम: वर्ण: meaning ‘śūdra’.

13. इमन् (iman)

(1) इमनिच (imanic) - ‘च्’ is the index.

चारिम (XI - 40)

चारिता, beauty.

चारु + इमन्

The suffix is ‘इमन्’ (‘इमनिच’), ‘इ’ is for pronunciation. The suffix
is used by the sūtra “गृहवादित्व हमनिव्वा” (A - 5.1.122). The suffix comes after the words which belong to the class of ‘गृहवादि’ in the sense of ‘nature’.

14. इल (ila)

(1) इल (ilac) - ‘च’ is the index.

(a) चटिल: (V - 76)

जटा अस्य अस्यि इति जटावान, चटिल, wearing matted hair.

जटा + इल

The suffix is ‘इल’ (“इल”) which comes after the word ‘जटा’ which belongs to the class ‘प्रिथ्विदि’. The sūtra is “लेमादिपादिपप्रिथ्विदित्य अनेकवः” (A - 5.2.100). It comes in the sense of matup.

(b) तुम्बिललिन्त: (IV - 56)

तुम्बिललिन्त:, having filled with.

तुम + इल

The suffix is ‘इल’ (“इल”) which comes after the word ‘तुम’ which belongs to the class of ‘तुन्दादि’. The sūtra is “तुन्दादिभ्य इलः” (A - 5.2.117). It comes in the sense of matup.
15. इन (ina)

(1) ख (kha)

(a) अलङ्करणम्: (XII - 83)

अलङ्करणो, competent to do anything.

अलङ्करम् + इन

The suffix ‘इन’ (‘ख’) is the substituted form of ‘ख’. It is a svārthika suffix, so does not change the meaning of the word.

The suffix ‘इन’ (‘ख’) comes after the word ‘अलङ्करम्’, by the śūtra “अष्टशास्त्रान्तर्यंत्रस्यितप्रक्षर्कार्थिरवियोजनायादः” (A - 5.4.7).

(b) आत्मनीनम् (XI - 22)

आत्मनेहितं, suitable for oneself.

आत्मन् + इन

The suffix ‘इन’ (‘ख’) comes after the word ‘आत्मन्’, in the sense of “good for that,” by the śūtra “आत्मविष्णुजनयोगोत्सवस्य:” (A - 5.1.9). The ‘न’ of the stem ‘आत्मन्’ is not omitted as there is the śūtra “आत्माध्यायोऽदि” (A - 6.4.169).

(c) एक्षुरीण: (VI - 65)

एक्षुरी वहि इति एक्षुरीण:, bears (carry) the same-ness.
The suffix ‘इन’ (‘ख’) comes here by the sūtra “ख: सर्वपुरात्” (A - 4.4.78) in the sense of ‘what bears it’. The following sūtra is “एकपुराणः” (A - 4.4.79) which states that, the suffix is elided optionally. Thus the word formed by the former sūtra is ‘एकपुरोण:’ and the latter is ‘एकपुर:’. In the context the previous word is used.

(2) खन्न् (khaṇ्न)

(a) ताबकीना (XI - 8)

त्वदीया, belongs to you.

तवक + इन

The suffix ‘इन’ (‘खन्न’) having ‘ज्ञ’ as index comes after the word ‘युभद्र’ by the sūtra “युभद्रसमपदग्न्तस्यां खन्न” (A - 4.3.1). It is optional. When this suffix follows, ‘युभद्र’ is substituted by ‘तवक’ by the sūtra “तवकमकायेतकचने” (A - 4.3.3), if it is to express one individual.

(b) संयुगीन्म् (XII - 56)

संयुगो साधु, excellent in war.

संयुग + इन
The suffix ‘म्न’ (‘मूण’) comes after the word ‘संयुग’ which belongs to the class of ‘प्रतिज्ञादि’ by the sūtra “प्रतिज्ञादिभ्य: ख्च्” (A - 4.4.99). The suffix is used in the sense of ‘excellent in something’.

16. इय (īya)

(1) छ (cha)

(a) कौशिकीयः (XXII - 36)

कौशिकीय अपत्तं पुणान्, विभाविनः, sage Viśvāmitra.

कौशिक + इय

The suffix ‘छ’ which is replaced by ‘इय’ is added to a word which is designated by the term यृद्धम. The sūtra A - 1.1.73 states that, that word, among the vowels of which the first is a यृद्धि is called यृद्धम. The sūtra by which the suffix is added is “वृद्धिचं” (A - 4.2.114).

(b) नैष्णीम्म (I - 145)

नैष्णीम्म नैष्णीम्म, related to Naisadha.

नैष्ण + इय

To the word ‘निष्ण’, a तद्राज suffix is added to get the word ‘नैष्ण’, meaning ‘King of Niṣadha’. As the word ‘नैष्ण’ is a
vrddham the suffix ‘ई’ (छ) is added to it and forms the word ‘नैषधीय’. It is used in the sense of ‘related to Naisadha’, and the sūtra is “ब्रूढाम्” (A - 4.2.114).

16. ईयस् (िyas)

(1) ईयसुन् - उ and नू are indices.

(a) क्रशीयसाम् (I - 84)

कृष्णतारणं, weaker.

कृष्ण् + ईयस् - क्रशीयस्

The suffix ‘ईयस्’ (ईयसुन्) is added in order to express excessiveness. It is added by the sūtra “हिवचनविभज्योपदेः तरवोषुनो” (A - 5.3.57). Before the suffix ‘ईयस्’ the ‘ऋ’ of the word is substituted by the sūtra “र ऋतो हल्लदेवयो” (A - 6.4.161).

(b) वरीवान् (IV - 121)

श्रेष्ठ: पुमान्, most distinguished.

उ (वर्) + ईयस्

The suffix ‘ईयस्’ (ईयसुन्) is added to the word ‘उ’ in order to express excellence. The sūtra is “हिवचनविभज्योपदेः तरवोषुनो” (A - 5.3.57). When the suffix ‘ईयस्’ follows the word ‘उर’ is substituted by
‘वृ’ by the sūtra “प्रेयस्यिरस्फिरोरुभुपुरुषुप्रदीधवृद्धिकदारकाणां प्रस्थाकबलिङ्गितार्थिन्द्रियाष्ट्रि:” (A - 6.4.157). Thus the word formed is ‘वृ’; after the case-suffix it is ‘वृ’.

18. एधा (edha)

(1) धा (dhā)

द्रेख (III - 35)

द्रि + एधा

The suffix ‘धा’ is substituted by ‘एधा’ by the sūtra “एधाङ्ग” (A - 5.3.46). To the word ‘द्रि’, a nominal stem denoting a numeral, the suffix ‘धा’ is added by the sūtra “संख्या विचारे धा” (A - 5.3.42) and forms the word ‘द्रेखा’. After that comes the sūtra “एधाङ्ग” by which एधा substitutes ‘धा’ optionally, and forms the word ‘द्रेखा’. The suffix is used to express the mode or manner of an action.

19. एृ् (ey)

(1) ठक्क (dhak) - ‘क्’ is the index.

(a) आदिते्या: (VI - 81)

अदीत्या अपत्थानि पुरुषां: आदिते्या:, son of Aditi.
The suffix is 'क्क' in which 'क' is replaced by 'एय'. The suffix 'एय' (क्क) comes after the words ending in a feminine suffix, and is in the sense of 'son of'. The sūtra is “कृष्णो द्वारा” (A - 4.1.120).

(2) द्वार (dhan) - 'द्वार' is the index.

(a) पाण्डवेश्वरी (XII - 56)

एण्या नेन्ने, eyes of a deer.

एण + एय

The suffix is 'एय' which is the substitute of 'द्वार' in which 'द्वार' is the index. The suffix comes in the sense of "part of". The sūtra is “एण्या द्वार” (A - 4.3.159). In the context the word is 'eyes of deer', as it is the part of a deer.

(b) पाण्डवेश्वर (VIII - 87)

पथिण सातु, पाण्डवेश्वर, provision for journey.

पथिण + एय

The suffix 'एय' (द्वार) is added to the word 'पथिण' in the sense of 'excellent with regard to'. The sūtra is “पथिणिसतिसतिसपतेङ्ज” (A - 4.4.104).
20. एयक (eyaka)

(1) छक्क (dhaka)n - 'छ' is the index.

(a) कोशिवक: (XI - 99)

कुष्ठ + एयू<br>

The suffix is 'एयू' (छक्क) in which 'छ' is replaced by 'एयू'. The suffix comes after the word 'कुष्ठ' by the sūtra “कुष्ठकुष्ठिप्रेरणायः: श्वास्यवृत्तिरे” (A - 4.2.96). The word thus formed gives the meaning 'remaining in a sheath', ie., sword.

21. क (ka)

(1) कन् (kan) - 'न्' is the index.

(a) अज्जक (IX - 28)

अल्पे अवयवे, a little part.

अज्ज + क<br>

The suffix is ‘क’ (कन्) which is added to express small quantity and it is by the sūtra “अल्पे” (A - 5.3.85).

(b) लक्षणिक्य (XV - 33)

लक्षणिक्य अल्पः, decoration on the forehead.
The suffix 'क' (कन्) is added after the word 'लघुत्त' in order to express 'what occurs there'. The sūtra is "कर्मलघुत्तात्त्वानन्दकारं" (A - 4.3.65). Here the word means 'some mark made with sandalpaste etc. on the forehead'.

(2) कप (kap) - 'प' is the index.

(a) श्रापर्यक्तम् (II - 16)
श्रापर्यक्तम्, whose husband is Indra.

The suffix is 'क' (कप) which is added to a word ending in the letter 'न', by the sūtra "नदुष्ठक्ष" (A - 5.4.153). Here the suffix comes in a Bahuvrihi compound, so it is a Samāsānta suffix.

(3) त्सन् (skan) - 'ष्' and 'न्' are indices.

(a) पम्कक क्रम (IX - 111)
पम्कक, one who travels.

The suffix is 'क' (त्सन). After the word 'पम्क', comes the suffix 'क' (त्सन) in the sense of 'who goes there', by the
sūtra “ष्ठ: ष्ठन्” (A - 5.1.75). Due to the index ‘ष’ the feminine suffix है (डौष) follows by the sūtra “ष्ठौरादिभ्यक्ष” (A - 4.1.41). The final form of the word is पथिकीपः.

22. कृत्वस् (kṛtvās)
(1) कृत्वसुच् (kṛtvāsuc)
(a) शतकृत्व्: (III - 136)

शतवार् कृत्; hundred times.

शत + कृत्वस्

The suffix is ‘कृत्वस्’ (कृत्वसुच्), where ‘उ’ and ‘च’ are indices. It comes after a numeral when the repetition of an action is to be counted. The sūtra is “संख्या: क्रियाध्वसृतिगणने कृत्वसुच्” (A - 5.4.17). “अथ्यावृति” of the sūtra means repetition.

23. चण (caṇa)
(1) चणाप् (caṇap) - ‘प’ is the index.

(a) सेवाचण: (XV - 70)

सेवया वित: इति सेवाचण:, servant.

सेवा + चण

The suffix is ‘चण’ (चणप). Here ‘च’ is not elided because the
initial letter is 'त' which is elided. The sūtra by which the suffix is added is “तेनविक्तिश्वेषुपायम्” (A - 5.2.26). The word ‘विन्त’ means ‘known’. So the suffix is used in the sense of ‘known for’.

24. चुश्र (cuñcu)

(1) चुश्र

(a) अनूसिद्ध: (XXI - 142)

अनूसिद्ध: विन्तː, famous for imitation.

अनूसिद्ध + चुश्र

The suffix is ‘चुश्र’ (चुश्रप). It is added in the sense of ‘famous for’ or ‘celebrated through this’. The sūtra is “तेनविक्तिश्वेषुपायम्” (A - 5.2.26). Here the word means one who is famous for imitating, i.e., a parrot.

25. त (ta)

(1) तल् (tal) - ‘ल्’ is the index.

(a) पीनता (I - 22)

पीवरत्चम, stout

पीन + त
The suffix is ‘त’ (तल्). The suffix is used by the sutra “तस्य भावस्थातले” (A - 5.1.119). It is used in the sense of ‘the nature of’. The words formed by ‘त’ (तल्) ends in a feminine suffix.

26. तस् (tas)

(1) तस्य (tas) - ‘ल्’ is the index.

(a) अन्यत्वः (IX - 54)

अन्यत्व, elsewhere

अन्य + तस्

The suffix is ‘तस्’ (तस्य). It comes after the word ‘अन्य’ which belongs to the class of ‘सर्वनाम’. The suffix comes when the word ends in ablative case, by the sutra “पञ्चायासस्तिसिः” (A - 5.3.7).

27. ति (ti)

(1) ति (ti) - The suffix is without any index.

(a) पश्चति (II - 2)

पश्चि मूलं पश्चति, the root of a wing.

पश्च + ति

The suffix is ‘ति’, and it comes in the sense of ‘root of’.
The sūtra is “पश्चात्:” (A - 5.2.25). The suffix comes after the word ‘पश्च’. Here the word means root of a wing.

28. व (tna)

(1) विश्र (I - 107) - The suffix is without any index.

विश्रं, ancient

व + व

The suffix ‘व’, comes after the word ‘विश्र’, by the vārtika “विश्रपश्चषस्मेव वत्तव्:” (2842). It is used in the sense of ‘in the past year’.

29. त्यक (tyaka)

(1) त्यक्त (tyakan) - ‘न’ is the index.

(a) उपत्यकसु (VI - 36)

पर्वतस्य आसां स्थलः, a land at the foot of a mountain.

उप + त्यक

The suffix is ‘त्यक’ (त्यक्त). It comes after the word ‘उप’ in the sense of ‘nearness’. The sūtra is “उपाशिष्याः त्यक्तस्यास्त्रामुः:” (A - 5.2.34).
30. त्व (tva)

(1) त्व - The suffix is without any index.

(a) अस्तित्वम् (III - 132)

अस्तित्व: , existence.

अस्ति + त्व

The suffix is 'त्व' which is applied in the sense of 'nature of'.

The sūtra is “तस्य भावस्वतेऽ” (A - 5.1.119). As the suffix is 'त्व', the word formed is of neuter gender.

31. न (na)

(1) नज् (naṁ) - ‘ज्’ is the index.

(a) सैणम् (III - 49)

सैणा: , गुणा:, suited to women

श्री + न

The suffix 'न' (नज्) comes after the word 'श्री' in the sense of 'existing in females.' The sūtra is “श्रीपुसांम्यनज्ञनो भवनात्” (A - 4.1.87). The addition is followed by पत्वं, and the word formed is 'सैणम्'.

32. पाश (pāśa)

(1) पाशप् (pāśap) - ‘प’ is the index.

(a) पाखण्डपाश: (XVII - 102)

 कुलिता: पाखण्ड: पाखण्डपाश: immoral heretic.

पाखण्ड + पाश

The suffix is ‘पाश’ (पाशप). It is used in the sense of ‘something as insignificant’. The sūtra is “यापे पाशप्” (A - 5.3.47). ‘यापे’ means contempt. Here the word means, one who is irreligious, bearing bad character.

33. बहु (bahu)

(1) बहुच् (bahuc) - ‘च’ is the index.

(a) बहुवृणम् (XXII - 135)

 इङ्कदसमांत तृण, the grass yet to be finished.

तृण + बहु

The suffix is ‘बहु’ (बहुच्). It is added to a declined noun, but the suffix comes before the word, which is an exception. It is used in the sense of slight incompleteness. The sūtra is “विभाषा सुपो बहुच् पुरस्ताचु” (A - 5.3.68).
34. भ (bha)

(1) भ - The suffix is without any index.

(a) वलिभम् (XII - 102)

वलियुकं, with wringles.

बलि + भ

The suffix is ‘भ’ which comes in the sense of matup, by the sutra “तुनिर्मित्तिवेयथे” (A - 5.2.139). The suffix is added after the word ‘बलि’ in order to express the meaning ‘having wringles’.

35. मत् (mat)

(1) इमतुष (dmatup) - ‘इ’ and ‘प’ are the indices.

(a) वेत्सवती (IX - 158)

वेतसल्तसवती, Abounding in reeds.

वेतस् + मत्

The suffix ‘मत’ (इमतुष) comes after the word ‘वेतस्’, by the sutra “कुमुदनकवेतसयों इमतुष” (A - 4.2.87). It is added when the name of a river is to be mentioned by something which is found near it. The ‘म’ of the suffix is replaced
by ‘व’ by the sūtra “मादुप्पायाङ्क मतोबोःवववादिभ्यः” (A - 8.2.9) and feminine suffix ‘डीप’ is added and the word formed is ‘वेतरवती’.

(2) मतुप (matup) - ‘प’ is the index.

(a) हिमवत्: (IV - 45)

हिमं अस्यास्ति हि हिमवत्, who having snow.

हिम + मत्

The suffix is ‘मत्’ (मतुप). It is added to the word in the sense of ‘in whom it is’, ie., existence of something. The sūtra is “तदव्यासस्त्रमिति मतुप्” (A - 5.2.94). Here the word is mentioning about the Himalaya mountain. The ‘म’ of the suffix is changed into ‘व’ by the sūtra “मादुप्पायाङ्क मतोबोःवववादिभ्यः” (A - 8.2.9). So the word formed is हिमवत्.

36. मय (maya)

(1) मयं (maya) - ‘ं’ is the index.

(a) खःम्य: (XXI - 33)

जपमालस्यरूपः, garland of hymns.

स्रज् + मय

The suffix is ‘मय’ (मयं) under the sūtra “नित्य वृद्धारासिद्धः”
(A - 4.3.144) comes the vārtika 'एकाचो नित्यम्' (5052) The suffix भाष्यम् comes invariably after words with one vowel. As ‘भाष्य’ is a single vowel word, the suffix is added and forms the word ‘भाष्यम्’.

(b) श्रद्धाविषय (XIV - 3)

श्रद्धायुक्ता, with belief.

श्रद्धा + मय

The suffix is मय (मयत्) which is used in the sense of 'subsisting there in'. The sūtra is “ततःक्रतुतवने मयत्” (A - 5.4.21)

37. य (ya)

(1) यः (ळ्या) - ‘य’ is the index.

(a) आतिथ्ययः (I - 77)

आतिथ्येऽङ्गय, for the guest.

आतिथि + य

The suffix is ‘य’ (य्य). The suffix is added to the word ‘आतिथि’, in the sense of ‘for the purpose of’. The ‘ह’ of the word ‘आतिथि’ gets elided by the sūtra “यस्येति च” (A - 6.4.148), and the word formed is ‘आतिथि’. The sūtra by which the suffix is added is ‘आतिथि:’ (A - 5.4.26).
(2) ः (dya) - '�' is the index.

(a) वामदेवाध्यपासकम् (XVII - 194)

वामदेवन द्वं साम - वामदेव्यं, sāman seen by Vāmadeva

वामदेव + य

The suffix is 'य' (dya). As '�' is the index, the ‘टि’ of the word gets elided. The suffix comes after the word Vāmadeva in the sense of sāman seen (द्वं साम). The sūtra is “वामदेवाध्यपासकम्” (A - 4.2.9). The sage Vāmadeva is the seer of some of the hymns of Śāmaveda. The meaning here is one who meditates on these hymns.

(3) ः (ya) - The suffix is without any index.

(a) प्राम्यः (XXI - 158)

अच्चुरः, a rustic.

प्राम + य

The suffix is ‘य’. It comes after the word ‘प्राम’ by the sūtra “प्रामापायको” (A - 4.2.94). It comes in the sense of 'like a rustic'.

(4) यञ् (yañ) - ‘ञ्’ is the index.

(a) कैश्यम् (X - 87)
The suffix is ‘य’ (ya). It comes in the sense of “collection of”. It is added after the word ‘केश’ by the sūtra “केशाभाष्या यज्ञावन्यतरस्याम्” (A - 4.2.48). Here it means, tress (lock of hair).

(5) यत् (yat) - ‘त्’ is the index.

(a) अर्थेम् (V - 7)

अर्थेमिदं, for offering.

अर्थ + य

The suffix is ‘य’ (yat). The suffix comes after the word ‘अर्थ’ by the sūtra “पादार्थाद्यं च” (A - 5.4.25). The suffix is used in the sense of “for the purpose of”.

(b) पथ्यम् (VI - 100)

पथ्यम्, not deviating from the path.

पथिन् + य

The suffix is ‘य’ (yat). It comes after the word ‘पथिन्’ by the sūtra “धर्मस्यधर्मन्यायादनेते” (A - 4.4.92). It is used in the sense of “not deviating from”.

केशानां समूहः, collection of hair.

केश + य
(c) पद्म: (VIII - 47)

पदमसिन्न द्रस्यं, foot is visible in it.

पद + अ

The suffix is ‘अ’ (अतः), and it is used in the sense of ‘in which the foot is visible’. The suffix comes after the word ‘पद’ by the sutra “पदमसिन्नद्रस्यम्” (A - 4.4.87).

(d) वयस्क: (III - 132)

वयसा तुल्यं इति वयस्कः, one alike in age.

वयसक् + अ

The suffix is ‘अ’ (अतः), and it comes after the word ‘वयसक्’ by the sutra “नीवयोध्यमविषमूलाःसौतातुलाभ्यस्तार्यतुल्यप्राप्यवध्यानाम्य समसमितसम्मितेषु” (A - 4.4.91). The usage is in the sense of ‘of same age’.

(e) वर्ष: (III - 21)

वर्षं गत: इति वर्षः, under control.

वर्ष + अ

The suffix is ‘अ’ (अतः). It comes after the word ‘वर्ष’ by the sutra “वर्षं गत:” (A - 4.4.86). It is used in the sense of ‘under control’.
(f) वायुयम् (XXI - 150)
वायुदेवताकम्, of God Vāyu.
वायु + य

The suffix is 'य' (यत्र). It comes after the name of deity 'Vāyu', by the sūtra “वायुदेवकामो यत्र” (A - 4.2.31). It is used in the sense of 'this its deity'. The sūtras “ओगुणः” (A - 6.4.146) and “वायुत्तिथिप्रत्यये” (A - 6.1.79) follow. The word formed is वायुयम्.

(6) ष्ट्र (१००) - 'ष्र' and 'ञ्र' are the indices.

(a) साहसिक्यम् (III - 76)
साहसिक्य भाव: साहसिक्य, adventure.
साहसिक + य

The suffix is 'य' (ष्ट्र) in which 'ष्र' and 'ञ्र' are indices. Before 'य', the suffix 'क्क' (म्क्र्) is added to the word 'साहसि' in the sense of 'it exists' by the sūtra “ओज: सहस्त्रम्यसा जतते” (A - 4.4.27). After that comes the suffix 'ष्ट्र' (ष्ट्र्) by the sūtra “गुणवचनप्राध्यायिव्यः कर्मणि च” (A - 5.1.124). This suffix is added in order to express quality.
38. यु (yu)

(1) युस (yus) - 'स्' is the index.

(a) शुभमु: (VII - 69)

शुभान्नित:, auspicious.

शुभम् + यु

The suffix is 'यु' (yus). The index 'स्' designates the word 'शुभं' as a pada, and 'म्' is changed into an anusvāra by the sūtra "मोणद्वरारः" (A - 8.3.23). The usage of suffix is in the sense of matup, here it means 'fortunate'. The sūtra is "अहःशुभमोप्युस्" (A. 5.2.140).

39. र (ra)

(1) The suffix is without any index.

(a) ऊषर: (IV - 8)

ऊष: अस्थाति हति ऊषर:, barren soil.

ऊष + र

The suffix is 'र'. The suffix comes in the sense of matup, by the sūtra "ऊषसुषिमुखमयो रः" (A - 5.2.107). The suffix comes here after the word 'ऊष'.

40. ल (la)

(1) लच् (lac) - ‘च’ is the index.

(a) कण्डुल्लन् (III - 39)

कण्डुल्लभावम्, Itchiness.

कण्डु + ल

The suffix is ‘ल’ (लच्). It is used in the sense of matup, optionally. It comes after the word ‘कण्डु’, which belongs to the class of ‘सिद्धांति’ by the sūtra “सिद्धांतद्वियं” (A - 5.2.97).

(b) वात्सल्यम् (III - 55)

वात्सल्यम्, affection.

वत्स + ल

The suffix is ‘ल’ (लच्). It comes after the word ‘वत्स’, by the sūtra “वत्सांसाध्यस्य कामवले” (A - 5.2.98). The suffix is used in the sense of ‘love’.

41. विन् (vin)

(1) विनि (vini) - ‘इ’ is the index.

(a) तपस्वितम् (I - 7)

तपोदस्यसत्तम् वा विद्याते तपस्विन्, practising penance.
The suffix is ‘विन्’ (विनि). In it the last ‘न’ is the index, and it protects the ‘न’ from elision. The suffix comes after the word ‘तपस्’ by the sūtra “तप:सहस्रायां विनीनी” (A - 5.2.102).

42. शस् (śas)

(1) शस् - The suffix is without any index.

(a) शतः: (II - 54)

शतः, more than hundred.

शत + शस्

The suffix is ‘शस्’ (शस्). It is added after a crude form denoting number by the sūtra “संख्यक्वचनाः वीपायाम्” (A - 5.4.43). The word means ‘more than hundred times’.

43. सात् (sat)

(1) सात् - ‘ह’ is the index.

(a) पात्रसात् कृतम् (XXI - 119)

सतप्रेते दत्तम्, given to a virtuous person.

पात्र + सात् + (कृतम्)
The suffix is 'सात्' (sāt) which is employed in the sense of 'to be given to that'. The suffix is added to the word in conjunction with the root 'कृज्'. The sūtra is “देवे त्रा च” (A - 5.4.55). The word means 'offerings to the right person'.

44. स्न (sna)

(1) स्न - The suffix is without any index.

(a) मृत्यु (XI - 86)

प्रशस्ता मृत् मृत्यु, good clay.

मृत् + स्न

The suffix is 'स्न'. It is added by the sūtra “सञ्जौ प्रशस्तायाम्” (A - 5.4.40). It is used to express excellence.