

A noun ending in the affixes तल् &c. (1) or in अनि &c. (2)

४ तल् वृत्ते येन कथ्यं वा वैरमैयुनकादिवुन्

स्त्रीभावादावनि क्लिखुक्ता च कषणायुजि अत्र प्राः

Or, in certain verbal affixes. (3)

५ उणादिषु निहरीष

(1) Viz. तल्, which imports state of being, and multitude, or is pleonastick, (Ex. दत्ता, God, deity): य, इनि, वृत्त्यच् and त्र signifying multitude, as पाश्या assemblage of chains or bonds; पद्मिनी a pond (abounding in lotuses); रथकट्या, a crowd of carriages; गोत्रा, a herd of kine; वुन् (or वु with वुण् or वुज्, all convertible into अक्, and finally into इका;) signifying enmity, nuptial union, &c. (including the distributive import, and gift and amercement) Ex. काकोलूकिका, enmity of crows and owls. (2) Nouns ending in these eleven affixes, which import the state of being, &c. are feminine: viz. अनि, signifying an imprecation. क्लिन् (ति) for the abstract sense (Ex. स्मृतिः, recollection); खुन् (convertible into इका) denominating a disease; or implying the import of the verb (as जिविका, Livelihood); also ख्वच्: साच् (आ ई) implying reciprocity; as व्यावक्रोशी, mutual imprecation; कषण् (या) conveying the abstract sense; as ब्रह्महत्या, sacrilege; युच् (अना) with the abstract sense; as मण्डना, decoration; इज् (इ) indicating question and reply; अउच् (आ आ) for the abstract sense; Ex. पचा, cookery; नि with the abstract import; Ex. सातिः, fatigue; अ also in the abstract sense; as चिकीर्षा, desire to act; (but some omit this affix; others interpose it after कषण्; others transpose some of the latter affixes); प्रा (आ आ) with the same abstract import; Ex. क्रिया, action. (3) Viz. नि; as ओणिः, a string or row. Some read अनिः; as अर्वाणिः, the earth; ऊ as द्रमू, an army. इ as लहमी, prosperity.