

and a Śūdra, when he inflicts a fast of three days on any one who eats the food of such a person (भुक्ता वार्धुषिक-खात्रमव्रतस्यासुतस्य च । शूद्रस्य च तथा भुक्ता चिरात् खाद-भोजनम्), the present edition of *Pāṇini* gives अपुत्र in a *Gaṇa* (to VIII. 1. 67.) as a *honorific* term when it is the first part of a *Karmadh.* (the latter part of such a compound being *anudātta*); but on the other hand, as अपुत्र is one of the thirty-four nativities from the knowledge of which *Śākyamuni* derives a special name (comp. चतुस्त्रिंशज्जात-कञ्ज), it would seem that the word in this sense belongs rather to the Buddhist than to the Brāhmanic literature; compare e. g. the Pāli word *aputtakaseṭṭhi*, in *Fansböll's Dhammapadam* p. 415. The *Kāśikā* does not mention अपुत्र in the *Gaṇa* alluded to. E. अ priv. and पुत्र.

अपुत्रक Bahuvr. m. f. n. (-त्रकः-त्रिका-त्रिकम्) Sonless; the same as अपुत्र II. For the Tatpur. अपुत्रिका which is of a different Etym. see s. v. E. अ priv. and पुत्र, samās. aff. कप्.

अपुत्रता f. (-ता) Sonlessness, e. g. न ह व अस्यापुत्रताये का च न शङ्का भवति. E. अपुत्र, taddh. aff. तल्.

अपुत्रपौत्र Bahuvr. m. f. (-त्रः-त्रा) Without either a son or a son of a son (the latter in contradistinction from a son of a daughter); e. g. अपुत्रपौत्रे संताने (v. l. संसारि) दौहित्रा धनमाप्नुयुः. E. अ priv. and पुत्र-पौत्र (Dvandwa).

अपुत्रयोषित् Karmadh. f. (-त्) A wife who has borne no son; e. g. अपुत्रयोषितश्चैषां (scil. अन्धपङ्कजादीनां) भर्तव्याः साधु-वृत्तयः. E. अपुत्र and योषित्.

अपुत्रिका I. Tatpur. f. (-का) A daughter who is not पुत्रिका i. e. who is not appointed by her father, on failure of a son, to raise up male issue for him, for the purpose of performing his obsequies; e. g. पुत्रिकौरसयोः समो धनाधिकारः । अपुत्रिकायास्तूहायाः पुत्रादिन्यूनोपकारकत्वपुत्रद्वारेणोपकारकत्वम्. (Not to be confounded with the Bahuvr. अपुत्रिका, fem. of अपुत्रक q. v.) E. अ neg. and पुत्रिका.

II. Bahuvr. m. (-कः) A father who has left no daughter appointed by him to be a पुत्रिका q. v. — *Jimūtavāhana* explains in a verse of *Devala* which treats of the succession of daughters when the father leaves no widow: कन्याभ्यश्च पितुर्द्रव्याह्वयं वैवाहिकं वसु । अपुत्रिकस्य कन्या स्वा धर्मजा पुत्रवद्भवेत्, the word पुत्रिका as implying the meaning 'son': पुत्रिकापदं पुत्रोपलक्षणम् when the verse would have to be rendered: 'to unmarried daughters a nuptial portion must be given out of the estate of the father; of a father who has no पुत्रिका in the place of a son, his own daughter (i. e. one of the same caste) lawfully begotten must be considered like a son (i. e. be entitled to the inheritance); the same sense is conveyed by *Parāśara's* words: अपुत्रस्य मृतस्य कुमारी रिक्तं गृह्णीयात् (*Dayabh.* p. 271, *Dayakramas.* p. 4, *Vīramitrod.* p. 204 a. with the v. l. अपुत्रमृतस्य), and by the quotation of the *Dayakramas.* p. 4: अपुत्रस्य च स्वा कन्या धर्मजा पुत्रवद्वरेत् (which seems to have been the reading of *Colebrooke* when he translates in his Digest vol. III. p. 491. cccxxx: 'and his own daughter shall take &c.'. But the more precise bearing of *Devala's* clause is conveyed by a verse of *Vṛihaspati* which is to the same effect, viz. सदृशी सदृशेनोढा साध्वी शृशृषणे रता । कृताकृता वापुत्रस्य पितुर्धनहरी तु सा (*Dayabh.* p. 273, *Dayakramas.* p. 4, *Vira-*

mitr. p. 204 b, *Colebr. Dig.* III. p. 186. ccxv. 2.); for he introduces there the terms कृता and अकृता which apply only to a पुत्रिका either appointed by a plain declaration or by an implied intention (*Manu* 9. 136., *Dig.* III. 164. ccvii) and the author of the *Smṛitichandrikā* (accord. to the *Vīramitrod.* p. 205 a) infers from this verse that the पुत्रिका, whether कृता or अकृता, precedes in succession the wife of the deceased, who herself precedes the daughter qualified by the four epithets सदृशी रता, viz. सदृशी सदृशेनोढेति प्राकपठितं वृहस्पतिवचनं स्मृतिचन्द्रिकाकार इत्थं व्याचख्यौ । अत्राद्यानि चत्वारि विशेषणानि पत्न्या ऊर्ध्वमर्थग्राहिणीदुहितृविषयाणि । ततः प्राग्धनग्राहिणीदुहितृविषये द्वे अवाशिष्टे । कृताकृता वेत्यत्र पुत्रिकेति विशेषाध्याहारः । इतरत्र दुहितेति विशेषाध्याहारः । वाशब्दश्च अवस्थितविकल्पार्थः । एवं चायमर्थः । औरसपुत्रविहीनस्य पितुर्धनं द्विविधापि पुत्रिका पत्न्याः पूर्वं गृह्णीयात् । सर्वणादिविशेषणोपेता तु दुहिता तत ऊर्ध्वमिति. Now as the regular line of succession is in the first rank a son, then on failure of him the widow, and on failure of her the daughter &c. (comp. *Dig.* III. p. 489. ccccxvii) and as a पुत्रिका is equal in right to a son (*Kullūka* on *Manu* 9. 130. and comp. 9. 127.), the word अपुत्रिकस्य of *Devala*, it is true, coincides in legal value with the word अपुत्रस्य of *Parāśara* &c., but on the other hand it is clear that the former is a more precise expression than the latter, since an अपुत्रिक will always be an अपुत्र, but an अपुत्र may not be an अपुत्रिक. (The Pandit who has supplied the notes to *Colebrooke's* Digest denies the necessity of the former part of this inference (vol. III. p. 188), for a father may, in his opinion, appoint his daughter even if he has a son, yet his argument is not founded on the law-authorities, but on a precedent mentioned in the *Bhāgav. Pur.* (4. 1. 2.) where *Manu* appoints his daughter Ākūti as पुत्रिका, when giving her in marriage to Ruchi, although she had brothers.) *Jimūtavāhana's* gloss is therefore not to be rendered 'पुत्रिका means', but 'पुत्रिका implies the meaning son', when the concordance between the quoted authorities becomes complete. As *Colebrooke* has probably translated the reading अपुत्रस्य च स्वा कन्या &c., mentioned before, he has no remark on the difficulty conveyed by the reading अपुत्रिकस्य (but comp. vol. III. p. 493. l. 38 ff.). — [A conjecture has been proposed to read अपुत्रकस्य instead of the latter word; but as it is advanced without any argument whatever, and is in the teeth of *Jimūtavāhana's* gloss which is misunderstood in rendering अपुत्रिक 'sonless', it seems merely to proceed from a gratuitous trifling with the text.] E. अ priv. and पुत्रिका.

अपुनर् Tatpur. ind. Not again. (The word is noticed by the *Rīg. Prātiś.* for its original र् in the combination अपुनश्कार.) E. अ neg. and पुनर्.

अपुनरादान Tatpur. n. (-नम्) Not taking back again, as a gift. E. अ neg. and पुनरादान.

अपुनरावृत्ति Tatpur. f. (-त्तिः) Exemption of the soul from further transmigration, final beatitude. Comp. the following. E. अ neg. and पुनरावृत्ति, or अपुनर् and आवृत्ति.

अपुनर्भव Tatpur. 1. m. (-वः) ¹ Not occurring again; as diseases. ² The same as अपुनरावृत्ति and comp. the following.