Translation of
Kaccāyana Pāḷi Grammar
(With explanation and guides)

CHAPTER II
NĀMA-KAPPÄ
Noun Chapter

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2-NĀMA-KAPPA

2-Noun Chapter

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This chapter deals with the formation of inflected nouns, pronouns, etc.

52. 60. Jinavacanayuttaṁ hi.1

"Jinavacanayuttaṁ hi" icce' etain adhikārattham veditabbaṁ.

§T1. “Conforming to the Word of The Conqueror (Buddha)”. This should be understood for the sake of following, i.e., to apply to all of the suttas backward and forward.2

§T2. The rules of Pāli grammar are applicable to the discourses of Buddha.

Note: This adhikāra sutta has been mentioned to show that the rules in this book are composed in accordance with the words of the Buddha contained in the Tipiṭaka; or the language used by the Buddha.3 The rules of this grammar is for the Buddha’s words; in other words the grammarian has explained in this book the language adopted in the Buddha’s teachings, the Māgadhi dialect. In other words, this pāli grammar agrees with Buddha’s words—the grammar should agree with the Buddha’s words. It’s not that the Buddha’s word should agree with the grammar, for we cannot change the Victorious One’s words.

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1 The Padarūpasiddhi [PaRu] analyses, pañca māre jītavā ti jino, tassa vacanaṁ jinavacanaṁ, jinavacanassa yuttaṁ jinavacanayuttaṁ; ‘hi’ saddo nipāto
2 §1 represents Ven. Nandisena’s translation of Kaccāyana. [KacNa]
3 Ven Nandisena, Trans. Kaccāyana
53. 61. Liṅgaṇī ca nippajjate (192).

Yathā yathā⁴ jinavacanayuttaṁ hi liṅgaṇī, tathā tathā idha liṅgaṇī ca nippajjate.⁵

§T2. The crude forms (or) stems of words are determined here just as they are found in the discourses of Buddha.⁶

In this grammar, a rule has been made that ‘stem’ should be established in accordance with the form found in the Buddha’s teachings.

* aṁ yathā? Eso no satthā, brahmā, attā, sakkhā, jānā.

For example, satthā, brahmā, attā, sakkhā, rājā.

* Note: The particle ‘ca’ in the sutta is used to include roots (dhētu); roots also should be established conforming to the Word of the Conqueror.

The real examples for this sutta are esa, amha, satthu, brahma, atta, sakha and rājā. Since it is impossible to show the words without the case endings they are here shown as completed words, -base and case endings.

54. 62. Tato ca vibhattiyo⁸ (202-3).

Tato jinavacanayuttoṁ liṅgehi vibhattiyo parā honti.

§T2. Case-endings are added to the crude words or stems.

Case endings (vibhattis) are added to those very stems that conform to the Words of The Conqueror.

Eg: Buddha + si (pathama vibhatti) = Buddha + o > Buddho
Buddha + aṁ (dutiya vibhatti) = Buddha + ṁ > Buddhān

Note: The Kaccāyana Vāranāṇa analyses, ‘ca’ is used to include the non-bases such as tave, tunā etc., and also to indicate first case, second case, singular, plural, etc. ⁹

55. 63. Si yo, aṁ yo, nā hi, sa naṁ, smā hi, sa naṁ, smiṁ su (200).

Kā ca pana tāyo vibhattiyō? Si, yo iti pathamā; aṁ, yo iti dutiyā; nā, hi iti tatiyā; sa, naṁ iti catuttī; smā, hi iti pāncaṁī; sa, naṁ iti chaththī; smiṁ, su iti sattamī.

And what are those case-endings? Si, yo are the first; aṁ, yo are the second; nā, hi are the third; sa, naṁ are the fourth; smā, hi are the fifth; sa, naṁ are the sixth; smiṁ, su are the seventh.

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³ It should be ‘yathā’; CSCD, PaRu p. 42. Kaccāyana Vyākarana (KVy) p.37 shows even ‘yathāyathā’ and ‘tathātathā’; and says ‘liṅga’ is not found in some scripts.
⁴ Jinavacanayuttaṁ hi liṅgaṇī idha kaccāyana pakaraṇe ṭhapiyate nippaccate ti attha. Linaṅ atthaṅ gamayati bodhiyati ti liṅgaṇī, (KaVa)
⁵ The second translation (§2) in this book is from Kaccāyana’s Pāḷi Grammar, translated into English by Ven. Satis Chandra Ācaryya.
⁶ Trans. Ven Nandisena (Rāpamiddhi 61 [PaRu])
⁷ ⁸ kammādīvasesa ekattādivasesa ca liṅgathathā vibhajāntī vibhattiyo, PaRu 62. Tattha dhūtupadaṁ nāma brū, bhū, hū-iccādi; brū, bhū, hū etc. are called ‘roots’. Paccayapadaṁ nāma ṭha, tabba, anīya iccādi ‘ṭha, tabba, anīya etc., are called suffixes. Vibhātippadaṁ nāma si, yo, aṁ, yo, ti, anti iccādi; case-ending (inflection) are si, yo, aṁ, yo, ti, anti, etc. Saddamapatthakapadāṁ nāma rājassa, sakkhassa, pumassa iccādāni; rājassa, sakkhassa, pumassa etc., are called words. (Nirūti 60)
⁹ Samuccayathathā ca vibhattiyo vuttaṁ, kiṁ samuccheti, aḷāṅgabhutato avetunādipaccayantaripāṭa pi vibhattiyo honti ti; or ‘casaddena paṭhamādutiyādi ekavacanabahuvacanādi saṅkāraṇaṭṭhe."
The case-endings are: Nominative singular SI and plural YO; accusative singular AM and plural YO; instrumental singular NĀ and plural HI; dative singular SA and plural NAM; ablative singular SMA, and plural HI; genitive singular SA and plural NAM; locative singular SMIM and plural SU.

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</tr>
<tr>
<td>Loc</td>
<td>Sattamē</td>
<td>Smiñ</td>
</tr>
</tbody>
</table>

*Vibhatti* icc’ anena kvattho? Amhassa mamarī savibhattissa se.

What is the meaning by ‘case ending’? Just as by giving a name to a person help to know whom we are talking about, it has been named as vibhatti to facilitate the suttas that are related to it, wherever the word ‘vibhatti’ is used, we understand that it is referring to these 12 case endings and not something else. Such as, Amhassa mamarī savibhattissa se (§12010).

Note: There are altogether 14 cases. The nominative singular, nominative plural etc., upto locative plural. The vocative case is called Aṭṭhamī, and in the order of declensions it is usually placed after the Paṭhamē. But as the case ending is similar to first case, it is not to be counted as a different case. Therefore we say only 14. The first of each of the pairs are singular, and the second, plural.

Unlike Sanskrit, there is no dual number in Pāli. The dual no. is resolved into singular. The dative case takes the same case as the genitive; the only exceptions are the few dative cases ending in ‘āya’. The Ablative has generally been assimilated to the instrumental. 

<table>
<thead>
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<td>Su</td>
</tr>
</tbody>
</table>

10 When the case ending sa’ follows, ‘amha’ together with the case is changed to ‘mamarī’, Amha + sa = mamarī.
11 A Practical Grammar of Pāli, p.111 [PGr]
56. 64. Tadanuparodhena.  

Yathā yathā tesaṁ jinavacananānaṁ anuparodho, 13 tathā tathā idha liṅgaṁ ca nippajjate. 14  
§ T1. Here the base should be formed in such a way that it does not contradict the Words of the Conqueror.  

Whatever form has been used in the Buddha’s words, the same has been used here to form the stems (in this grammar) without obstructing the meaning.  

Note: The intention of the author in this sutta is to make clear that the stem should be formed without disturbing the meaning intended by the Buddha, and case ending should be added to them. The particle ‘ca’ in the sutta includes also the verbs (ākhyāta), casaddenākyātaṇca nipaccate (PaRu 64). The difference between sutta §52 and §53 is that: In the latter, the base should be formed in accordance with the words of the Buddha whereas in the former, the completed form should be established in accordance with the Words of the Conqueror. For example, according to sutta §53 the stem for the word ‘puriso’ (nominative singular) should be put down as ‘purisa’; and when the word is formed it should be ‘puriso’. 15  

57. 71. Ālapane si ga-sañño (204).  

Ālapanatthe si gasañño hoti.  
§ T1. In the vocative case ‘si’ is named ‘ga’.  

In the meaning of vocative, ‘si’ is to be called ‘ga’ (g).  

There are two inflections ending in ‘si’—nominative and vocative. To make a distinction between them they have been given different names. If the ‘si’ inflection is indicative of vocative, it is to be named ‘ga’.

Examples: - Bhoti ayye (Vin. ii, 280); bhoti kaṇṇe; bhoti Kharādiye. 16  

1. Bhoti ayye = Dear lady!; O lady!  
2. Bhoti kaṇṇe = Dear girl!; O girl/maiden!  
3. Bhoti Kharādiye = Dear Kharādiyā!; O Kharādiyā!  

* The stem of Bhoti is bhavanta.  

1. Bhavanta ḭ (238 Nadādit vā ḍ)  
2. Bhota ḍ (242 Bhavato bhoto)  
3. Bhot ḍ (83 sarolopo mādesa paccayā dimhi..)  
4. Bhoti (11 Naye paraṁ yutte)  
5. Bhoti si (vocative sg.) (285 Ālapaneca)  
6. Bhoti si/ga-name (57 Ālapane siga sañño)  
7. Bhot ḍ/ pa si (59 Teitthi chāpo)  
8. Bhoti ḍ/ pa (220 Sesato lopaṁ gasipi)  
9. Bhoti ḍ (245 Jhalapā rassaṁ)  
10. Bhoti (11)  

12 Tesaṁ anuparodho tadanuparodho, KaVy p.39  
13 “Yathā yathā tesaṁ jinavacananānaṁ uparodho na hoti, tathā tathā idha liṅgaṁ, casadden’ ākhyātaṁ ca nippajjate” (PaRu p. 43). Anuparodhena (Ka).  
14 nippādiyati ti antho, PaRu 64  
15 Excerps from KacVy and KacNa  
16 Aṭṭhakkhurāṁ Kharādiye (Khu. v, 4).
Note: It is clear by this sutta that the first case is used also for vocative case. If we add the first case ‘si’ to the ‘stem’ in the meaning of vocative, then that ‘si’, by this sutta, is to be named ‘ga’. Here both ‘bhoti’ and ‘ayye,’ etc. are examples. According to sutta 114 (ghat’e ca), this ‘ga’ can be changed to ‘e’.

* Ālapane ti kimatthā? Sā ayyā (Vin. ii, 307).
What is the purpose of saying ‘vocative’? It is to prevent the operation of this rule when the case is not vocative, such as “sā ayyā”. Here the case is nominative. This example not being the case of vocative, this rule has not been used.

* Si ti kimatthā? Bhotiya ayyāyo (Vin. ii, 288).
What is the purpose of saying (only) ‘si’? It is to prevent the operation of this rule when the case is ‘yo’ (plural). For example: “Bhotiya ayyāyo”.[bhavanta + yo; ‘yo’ is not be called ‘ga’]

* Ga icc’ anena kvattho? Ghat’ e ca.
What is the purpose of saying ‘ga’? It is for the use of the name ‘ga’ in the sutta ‘Ghat’ e ca (§114).

58. 29. Ivaññ’-uvaññā jha-lā (205).
Ivaññ’-uvaññā icc’ ete jha-la-saññā honti yathāsañkhyan.
The i-vañña (i, ë) and u-vañña (u, ū) vowels are named ‘jha’ and ‘la’ respectively.

Examples: Isino, aggino, gahapatino, dañçino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibhuno.

Note: When forming the word ‘isino’, we should first put down the base as ‘isi’ (§53), then the case ending ‘sa’ is placed behind the base (§54); then the final vowel ‘i’ of ‘isi’ is named ‘jha’ by this sutta. This ‘jha’ can be changed to ‘no’ by sutta 117.

- Isino: ‘for/to/of the hermit’
1. Isi sa (§293 Sampadāne catutthi or 301 Sāmismiṃ chaṭṭhī)*
2. Is i sa (§10 Pubba madhoṭhita massaraṃsarena viyojaye)
3. Is i (jha) sa (§58 Ivaññuvaññā jha lā)
4. Is i (jha) no (§117 Jha la to sassa no vā) **
5. Isino (§11 Nayeparāmi yutte) Joining together

* Kac. 293: Sampadāne catutthi “The endings of the fourth case are used to denote recipient (i.e. one to whom something is given)” [for the hermit]

* Kac 301: Sāmismiṃ chaṭṭhī “The endings of the sixth case are used to denote ownership”. [of the hermit]

** Kac. 117: Jha-lato sassa no vā. Optionally, after “jha” and “la”, the inflection “sa” is changed to “no”.

- aggino: stem: aggi (m) + sa
   Agi no §Kac. 117
=Aggino (for/to/ of fire)

- gahapatino: stem: gahapati (m) + sa>no = gahapatino ‘for/to/of householder’

- danđino: stem: danđi (m) [i kāranta] + sa>no = danđino ‘for/to/of one who has a stick’

1. Danđi sa (§293 Sampadāne catuttī or 301 Sāmismiṁ chaṭṭhī)*
2. Danđ ī sa (§10 Pubba madhoṭhita massaramsarena viyojaye)
3. Danđ ī/jha sa (§58 Ivanñnuvaṇṇā jha lā) [ī’ of ‘danđi’ is called ‘jha’]
4. Danđ ī/jha no (§117 Jha la to sassa no vā) [sa>no]
5. Danđ ī no (§84 Agho rassamekavacanayosvapi ca) [ī>i]
6. Danđino (§11 Nayeparam yatte) joining together

- setuno ‘for/to/of a bridge’ = setu (m) + sa>no;
- ketuno ‘for/of/to flag, banner’ = ketu (m) + sa>no;
- bhikkhuno ‘for/to/of Buddhist monk’ = bhikkhu (m)+ sa>no
- sayambhuno ‘to/for/of the Enlightened One’ = sayambhū (m) + sa>no
- abhibhuno ‘to/for/of Enlightent One’ = abhibhū (m)+ sa>no

* Jha la icc’ anena kvattho? Jha-lato sassa no vā.
What is the purpose of saying ‘jha’ and ‘la’? It is for the use of the name ‘jha’ and ‘la’ in the sutta ‘Jha-lato sassa no vā’ (§66).

59. 182. Te itthikhyā po (206).

Te ivanñ’-uvanñā vadā itthikhyā, tadā pasaññā honti.
Those i-vanñha (i, ī) and u-vanñha (u, ū) should be called ‘pa’, if they are in feminine gender.

According to previous sutta (§58), i-vanñha and u-vanñha are called jha, and la respectively. The same end-vowels if they are feminine gender, is named ‘pa’, to make a distinction between masculine and feminine gender.

Examples: Rattiya, itthiya, dhenuya, vadhuva

Rattiya = by night. While forming the word ‘rattiya’, the base ‘ratti’ is put down and then the case ending ‘nā’ is placed behind it. The final vowel ‘i’ of the base is then named ‘pa’.

1. Ratti nā (§286 karāne tatiyā)*
2. Ratt ī nā (§10 Pubba madhoṭhita massaramsarena viyojaye)
3. Ratt i (pa) nā (§59 Te itthikhyāpo) (“i” of “ratti’ is named “pa”)
4. Ratt i (pa) yā (§112 Pato’yā)**
5. Rattiya (§11 Nayeparam yutte) Joining together

Eg: Itthiyā = by women

1. Ithī nā (§286)*
2. Ith ī nā (§10)
3. Ith i (pa) nā (§59) (“i” of “ratti’ is named “pa”)
4. Ith i (pa) yā (§112)**
5. Itth i yā (§84 Agho rassamekavacanayosvapi ca)
6. Itthiyā

- Dhenuyā = dhenu + nā>yā
- Vadhuyā = vadhu + nā>yā

* Kac. 286 Karāṇe tatiyā. The ending of the third case is used to denote the instrumental case.

** Kac. 112 Pato yā. After "pa", the singular inflection beginning with "nā" is changed to "yā".

* Itthikhyā ti kimatthañ? Isinā, bhikkhunā.

What is the purpose of saying ‘itthikhyā’? In the examples such as isinā, bhikkhunā, etc. there is no application of this sutta since they are masculine.

* Pa icc' anena kvattho? Pato yā.

What is the purpose of saying ‘pa’? It is for the use of the name ‘pa’ in the sutta ‘Pato yā’ (§112), etc.

The difference between Kac. 58 and Kac. 59
- Kac. 58 pulliṅga, napulliṅga, i/i = jha, ū/u = la
- Kac. 59 itthiliṅga, i/i/ū/ū = pa

60. 177. Ā gho (207).

Ākāro vadā itthikhvo, tadā ghasaṇño hoti.

Feminine gender ‘ā’ (end vowel) is to be named ‘gha.’

Examples: Saddhāya\(^{17}\) = by faith/devotion, kaṇṭāya = by the woman, viṇāya = by lute, gaṅgāya = by the gaṅgā river, disāya = by direction, sālāya = by the hall, mālāya = by the flower, tulāya = by a rafter/balance, dolāya = by palanquin, pabhāya = by light, sobhāya\(^{18}\) = by splendour/beauty, paññāya = by wisdom, karunāya = by compassion, nāvāya = by ship, kapālikāya = by the begging bowl.

Saddhāya (fem): [stem: saddhā; end vowel: ‘ā’]

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<th>Number</th>
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<tr>
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</tr>
<tr>
<td>2.</td>
<td>saddhā nā</td>
<td>§286 **</td>
</tr>
<tr>
<td>3.</td>
<td>saddhā (jha) nā</td>
<td>§60 Āgho (‘ā’ of saddhā is named ‘jha’)</td>
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<td>4.</td>
<td>saddhā (jha) āya</td>
<td>§111 (Ghato nādīnāṁ) ***</td>
</tr>
<tr>
<td>5.</td>
<td>saddhā āya</td>
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<tr>
<td>6.</td>
<td>saddhāya</td>
<td>§11 (Naye paraṁ yutte)</td>
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Note: Tha ‘ā’ in the word ‘saddhā’ being feminine, is named ‘gha’; and when the nā case added, the sutta ‘ghato nādīnāṁ’ could be applied.

\(^{17}\) The Example in KaVy is ‘sabbāya’

\(^{18}\) Sotāya (K).
*Kac. 237 Itthiyañ ato āpaccayo. The suffix “ā” is used in the feminine gender after word ending “ā”.

**Kac. 286 Karanê tatiyä. The third case is used to denote instrumentality.

*Kac. 111. After "gha", the singular inflection beginning with "nā" is changed to "āya".

* Ā ti kimatthañ? Rattiyä, itthiyä.

**What is the purpose of saying ‘ā’? It is to prevent the application of this sutta when the final vowel of the base is not ‘ā’. E.g. rattiyä, itthiyä, etc.

* Itthikhyo ti kimatthañ? Satthāra desito ayañ dhammo.

**What is the purpose of saying ‘itthikhyo’? It is to prevent the operation of this rule when the noun is masculine. In the example such as ‘Satthāra desito ayañ dhammo’, Satthāra is a masculine noun.

* Gha icc’ anena kvattho? Ghato nādināñ.

**What is the purpose of saying ‘gha’? It is for the use of the name ‘gha’ in suttas ‘Ghato nādināñ’, etc.

61. 86. Sāgamo se (208). [insertion of ‘s’]

Sakārāgamo hoti se vibhattimhi.

When the case ending ‘sa’ follows, the consonant ‘s’ is inserted.

Examples: Purisassa, aggissa, isisssa, dañçissa, bhikkhuza, sayambhuza, abhibhuza.

purisassa: of the man; stem: purisa
1. purisa sa §293, 301
2. purisa s sa §61 (By this sutta ‘s’ is inserted after the base).
3. purisassa §11

Note: In the plural form, ‘a’ becomes ‘È’ optionally: purisÈ nañ. see §89

abhibhuza: of overcoming/mastering/surpassing; stem: abhibhū
1. abhibhū sa sutta 239, 301
2. abhibh ù sa sutta 10
4. abhibh u sa sutta 84
5. abhibh u s sa sutta 61
6. abhibhussa sutta 11

The rest are to be understood similarly.

* Se ti kimatthañ? Purisasmín.

**What is the purpose of saying (only) in ‘sa’? It is to prevent the application of this sutta when ‘sa’ does not follow. In the example ‘purisasmín’, the case ending not being ‘sa’, this rule is not applied.
62. 206. Saṁ-sāsv ekavacanesu ca (209). [insertion of ‘s’]

Saṁ-sāsu ekavacanesu vibhattādesesu\(^1\) sakārāgamo hoti.

’S’ is inserted in the singular case-endings ‘saṁ’ and ‘sā’.

Note: When ‘smiṁ’ is changed into ‘saṁ’ and also when ‘sa’ is changed into ‘sā’ (§179), the consonant ‘s’ is inserted before the case-endings. [smiṁ>sam, sa>sā]

Examples: Etissam = in that woman, etissā = of/to/for that woman; imissam = in/on/that woman, imissā = for/to/of that woman; tissam, tissā; tasam, tassā; yassam, yassā; amussam, amussā.

Eg: Etissam = in that woman; stem: etā
1. Etä  ä  §237 (Itthiyam ato āpaccayo)
2. Et a ä  §10
3. Et ä  §83 (Saralopa mādesapaccayādimhi saralopetu pakati)
4. Etā  §11
5. Etā  smiṁ  §302 (Okāse sattamī)*
6. Et ä  smiṁ  §10
7. Et ä (gha) smiṁ  §60 (Ā gho)
8. Et ä (gha) saṁ  §179 (Gha pato smiṁ sānam saṁ sā)**
9. Et i saṁ  §63. (Etimāsami)
10. Et i s saṁ  §62 (Saṁsāsvekavacanesu ca)
11. Etissam  §11 (Nayeparāṁ yutte)

* Kac. 302 Okāse sattamī. “the seventh case is used to denote location (locative case)”
Gambhire odakantake, etc.

** Kac.179. Gha-pato smiṁ-sānam saṁ-sā. Optionally, after all pronouns that have “gha” and “pa”, “smiṁ” and “sa” are changed to “saṁ” and “sā,” respectively.

- Etissā  etā + sa
  eti + (s) + sā (§63)(§179)(§62)
- Imissam  ima + smiṁ
  imi + (s) + saṁ (§63)(§179)(§62)
- Imissā  ima + sa
  imi + (s) + sā (§63)(§179)(§62)

* Saṁ-sāsvī ti kimatthaṁ? Agginā, pāpinā.
Why is it said "saṁ-sāsu"? It is to prevent the insertion of "s" when there is no "saṁ" or "sā”.

* Ekavacanesvī ti kimatthaṁ? Tāsam, sabbāsam.
Why is it said "ekavacanesu"? It is to prevent the operation of this rule when the word is not singular.

* Vibhattādesevī ti kimatthaṁ? Manasā, vacasā, thāmasā.

\(^{19}\) saṁ and sā are substituted forms of smiṁ and sa respectively. Starting from here, wherever vibhattādesa (saṁ and sā) will be mentioned, it is to be understood that they are substituted forms.
Why is it said "vibhattādesesu"? It is to prevent the insertion of "s" when the case ending 'saṁ' and 'sā' does not follow; such as in "manasā" [instrumental case], "vacasā" and thāmasā".

*The difference between Kac. 61 & Kac. 62*
Kac. 61: "s" augmented, case-ending "sa" follows, masculine and neuter
Kac. 62: "s" augmented, singular, saṁ/sā follow, feminine

63. 217. Et'-imāsam i (210).[ä>i]

Etā-imā icc' etesam anto saro ikāro hoti saṁ-sāsu ekavacanesu vibhattādesesu.
When followed by case endings 'saṁ' and 'sā', the end vowels of 'etā' and 'imā' becomes 'i'.

Examples: - Etissañ, etissā; imissañ, imissā.

*Saṁ-sāsvi ti kimatthāni? Etāya, imāya.*

Why is it said "saṁ-sāsu"? It is to prevent the change when the case endings are not "saṁ" or "sā", such as in "etāya" and "imāya".

*Ekavacanesvi ti kimatthāni? Etāsam, imāsam.*

Why is it said "in the singular"? It is to prevent the operation of this sutta when the noun is not singular, such as in "etāsam" and "imāsam".

64. 216. Tassā vā (211, 366-7).[ä>i]

Tassā ithiyāṁ vattamānassa antassa ākārassā ikāro hoti vā saṁ-sāsu ekavacanesu vibhattādesesu.

Optionally, if singular case endings 'saṁ' and 'sā' follow, the 'ā' vowel of feminine 'tā' becomes 'i'.

§T2. The singular case-ending substitutes “saṁ” and “sā” having followed, “ā” of the pronoun “tā” in the feminine gender is optionally changed into “i”.

Examples: - Tissaman = in that woman, tissā = to/for/of that woman; tassan, tassā.
- Tissaman = tā + smiṁ = ti + (s) + saṁ ("smiṁ" is changed to "saṁ"; "ā" of "tā" is changed to "i"; and "s" is inserted).
- Tissā = tā + sa = ti + (s) + sā ("sa" is changed to "sā"; "ā" of "tā" is changed to "i", and "s" is inserted).

65. 215. Tato sassa ssāya (212).[sa>ssāya]

Tato tā-ētā-imāto sassa vibhattissa ssāyasēdeso hoti vā.

Optionally, when 'sa' is placed after 'tā', 'etā' and 'imā', it is substituted by 'ssāya'.

§T2. The case-ending “sa” used after the pronouns “tā”, “etā”, and “imā” is optionally changed into “ssāya” (and the final vowel of the pronouns becomes “i”)

- Tāṭīsasāya = tā + sā + sāya = ti + (s) + sāya ("sā" is changed to "sāya"; "ā" of "tā" is changed to "i", and "s" is inserted).
Examples: Tissāya, etissāya, imissāya.

**Tissāya**, stem: ta
1. Ta  ā  §237
2. Ta  ā  §10
3. Ta  ā  §83
4. Tā  sa  §54 / §293 / §301
5. Tā  ssāya  §65
6. Tā  ssāya  §10
7. Tā  ssāya  §64
8. Tissāya  §11

* Vā ti kimatthañ? Tissā, etissā, imissā.

Why is it said "optionally"? It is because other forms are also possible, i.e, "tissā", "etissā", and "imissā", where "sa" is not changed to "ssāya".

66. 205. Gho rassāṁ (213).[ä>a]

**Gho** rassam āpajjate saṁ-sāsu ekavacanesu vibhātādesesu.

If the case endings are ‘saṁ’ and ‘sā’, ‘ghā’ (‘ā’ of the words that denote feminine) becomes short.

When the case endings ‘smīṁ’ and ‘sa’ are changed into ‘saṁ’ and ‘sā’ respectively, the long vowel ‘ā’ is changed into short vowel ‘a’.

Examples: Tassāṁ, tassā; yassāṁ, yassā; sabbassāṁ, sabbassā.

**Tassāṁ**, stem: ‘ta’
1. Ta  ā  (§237)
2. Tā (elided)  ā  (§83)
3. Tā  smīṁ  (§11, §54 / 302)
4. Tā  smīṁ  (§10)
5. Tā (gh)  smīṁ  (§60)
6. Tā (gh)  saṁ  (§179)
7. Tā  saṁ  (§66)
8. Tā  sa (s)  saṁ  (§62)
9. Tissāṁ  (§11)

- **Tassāṁ** = tā + sa [caturthi, chaṭṭhi eka.] ("sa" is changed to "sā"; "s" is inserted; "ā" is named "ghā" by Kac. 60; "ā" of "tā" is shortened by Kac. 66).
- **Yassāṁ** = ya + smīṁ ("smīṁ" is changed to "saṁ"; "s" is inserted; "ā" is named "ghā" by Kac. 60; "ā" of "tā" is shortened by Kac. 66).

*Saṁ-sāsvī ti kimatthañ? Tāya, sabbāya.

Why is it said "when 'saṁ' and 'sā' follow"? It is to prevent the operation of this rule in "tāya", "sabbāya", etc.

* Ekavacanesvī ti kimatthañ? Tāsāṁ, sabbāsām.
Why is it said "when 'ekavacana' follows"? It is to prevent the operation of this rule in "tāsaṁ", "sabhāsaṁ", etc.

67. 229. No ca dvādito naṁmi (214) [insertion of ‘n’ and ‘ssaṁ’]

Dvi icc' evamādito saṁkhyaṭo nakārāgamo hoti naṁmi vibhattimhi.
§T1. After numerals "dvi" and so on, there is insertion of "n" when the inflection "naṁ" follows.

When the case-ending 'naṁ' comes after numerals such as ‘dvi’, ‘n’ is inserted

Examples: Dvinnaṁ = for/to two (stem: dvi), tinnaṁ = for/to three (stem: ti), catunnaṁ (stem: catu), pañcannnaṁ (stem: pañca), channaṁ = for/to six (stem: cha), sattannaṁ (stem: satta), atthannaṁ (stem: attha), navannaṁ (stem: nava), dasannaṁ (stem: pada).

Dvinnaṁ = for/to two, stem: dvi
1. Dvi naṁ (54 /293 Saṁpadēne catutthē/ 301 Sāmismiṁ chhaṭṭhī)
2. Dvi n naṁ (67 No ca dvādito naṁmi) (by this sutta "n" is inserted).
3. Dvinnaṁ (11 Nayeparaṁ yutte)

- Tinnaṁ, Catunnaṁ are similar to the above

Eg: Pañcannnaṁ: stem: pañca
1. pañca naṁ (90 pancādinamattarī)
2. pañca n naṁ (67 No ca dvādito naṁmi)
3. Pañcannnaṁ (11 Nayeparaṁ yutte)

* Dvādito ti kimattathāni? Sahassānamī.
Why is it said "after ‘dvi’ and so on'’? It is to prevent the insertion of "n" in "sahassānāṁ", etc.

* Naṁmi ti kimattathāni? Dvīsu, tīsu.
Why is it said "'naṁ' follows'’? It is to prevent the insertion of "n" in "dvīsu", "tīsu", etc.

* Caggahaṇena ssaṁ c’ āgamo hoti. Catassannaṁ itthiṇaṁ; tissannaṁ vedanānaṁ
By taking "ca” there is also the insertion of "ssaṁ".

Catassannaṁ itthiṇaṁ (itthi + naṁ), there are two ways of word formation:
a) Catassannaṁ, stem: catu
1. Catu + naṁ §293 / §301
2. Catu - n - naṁ §67
3. Catu - ssa - n - naṁ “ca” in §67
4. Cat - u - ssa - n - naṁ §10
5. Cat - a - ssa - n - naṁ §27 Lopaṅ’ca tatrākāro
6. Catassannaṁ §11
b) Catassannāṁ, stem: catu
1. Catu + naṁ §293 / 301
2. Catu - ssaṁ - naṁ “ca” in §67
3. Catu - ssa - ṡ - naṁ §10
4. Cat - u - ssa - n - naṁ §31 Vaggantarī vā vagge
5. Cat - a - ssannāṁ §10
6. Cat - a - ssannāṁ (27 Lopan’ca tatrākāro)
7. Catassannāṁ (11)

* tissannāṁ vedanānaṁ (vedanā + naṁ), tissannāṁ can be formed in two ways as above.

- Tissannāṁ = stem: ti [i kāranta] + (n) augmented by Kac. 67 + naṁ (by means of the word “ca” "ssaṁ" is inserted).

68. 184. Amā pato smiṁsmānaṁ vā (216). [smiṁ > aṁ, smā > ā] 
Pa icc’ etasmā smiṁ smā icc’ etesāṁ amā-ādesāṁ honti vā yathāsāṅkhyaṁ.
Optionally, ‘smiṁ’ and ‘smā’ which come after ‘pa’ (i/i, u/ū) are substituted by ‘aṁ’ and ‘ā’, respectively.

§T2. The endings “smiṁ” and “smā” used after “pa” are optionally changed into “aṁ” and “ā”, respectively.


Matyaṁ, in/on wisdom = mati + smiṁ = maty + aṁ (“i” of mati is named “pa” by Kac. 59; “i” is changed to "ya" by Kac. 72*; "smiṁ" is changed to "aṁ" by Kac. 68).

a) Matyaṁ, stem: mati  b) Matiyaṁ, stem: mati
1. Mati smiṁ (302)  1. Mati smiṁ (302)
2. Mat i smiṁ (10)  2. Mat i/pa yaṁ (216)
3. Mat p smiṁ (59)  3. Matiyaṁ
4. Mat y aṁ (68)  4. Mat y aṁ (72)
5. Matyaṁ (11)

c) Matyā, stem: mati  d) Matiyā, stem: mati
1. Mati smā (295)  1. Mati nā/sa, smā; sa, smiṁ (286/293/295/301/302)
2. Mat i/pa smā (59)  2. Mat i/pa nā (59)
3. Mat i/pa ā (68)  3. Mat i/pa yā (112) [pa + nādi > pa + yā]
4. Mat y ā (72)  4. Matiyā
e) Nikatyaṁ, stem: nikati  g) Nikatiyaṁ, stem: nikati
1. Nikati smiṁ
2. Nikat i/pa smiṁ (59)
3. Nikat i/pa aṁ (68)
4. Nikat y aṁ (72)
5. Nikatyaṁ

h) Ratiyā, stem: ratti
1. Ratti nā (286)
2. Ratt i nā (10)
3. Ratt i/pa nā (59)
4. Ratt i/pa yā (112)
5. Ratt i/pa yā (“ca” of 41)
6. Ratiyā

i) Pavatyā, stem: pavatti
1. Pavatti smā (295)
2. Pavatt i smā (10)
3. Pavatt i/pa smā (59)
4. Pavatt i/pa a (68)
5. Pavatt y a (72)
6. Pavatyā

j) Puthabyāṁ, stem: puthu
1. Puthu ī (238)
2. Puth u ī (10)
3. Puth av ī (404) (Taddhita 61)
4. Puthavī (11, 601)
5. Puthavī smiṁ (302)
6. Puthav ī smiṁ (10)
7. Puthav i/pa smiṁ (59)
8. Puthav i/pa aṁ (68)
9. Puthav v y aṁ (72)
10. Putha b y aṁ (20 of ca Dodhassa ca v > b)
11. Puthabyāṁ

k) Puthabyā, stem: puthu (not in detail)
l) Puthaviyā (not in detail)

- Matiyāṁ = mati + smiṁ = mati + yaṁ (Kac. 59 “pa”; Kac. 216* “smiṁ” is changed to “yaṁ”)
- Matyā = mati + smā (“smā” is changed to “a”; “i” of “mati” is changed to “y”).

* Kac. 72 When a vowel follows there is substitutions of ”ī” and ”ī”, which are named ”pa”, into ”y” [pa + vowel > ya + vowel]
* Kac. 216 Gha-pato smiṁ yaṁ vā. Optionally, after “gha” and “pa”, the inflection “smiṁ” becomes “yaṁ”. [gh/pa + smiṁ > gh/pa + yaṁ]
69. 186. Ādito o ca (218). [smiṁ > amī / o]

Ādi ādī etasmā smiṁvacanassa amī-oādesā honti vā.

§T2. The case-ending “smiṁ” after “ādi” is also optionally changed into “amī” or “o”.

Optionally, when the case ending ‘smiṁ’ is placed after ‘ādi’, it is substituted by ‘amī’ and ‘o’.

Examples: Ādin = beginning, starting point, ādo (Locative of ādi).
Ādin = ādi + smiṁ (“smiṁ” is changed to "amī"; Kac. 82 “a” of "amī" is elided).
Ādo = ādi + smiṁ ("smiṁ" is changed to "o"; "i" of "ādi" is elided).

a) Ādin, stem: ādi
1. Ādi smiṁ §55
2. Ādi amī §69
3. Ādī amī §10
4. Ādī amī §83
5. Ādī amī §10, 59
6. Ādī amī §82 (82 Amno niggahitaṁ jhalapehi)
7. Ādin

* Vā ti kiomatthāṁ? Ādismiṁ, ādimhi nāthāṁ nanassītvāna.
What is the use of “vā”? It is to prevent the change of “smiṁ” into "amī" and "o" such as in "ādismiṁ", "ādimhi", etc.

* Caggahañena aṁnāsmā pi smiṁvacanassa ā-o-amīādesā honti (Sad. 209). Divā ca ratto ca haranti ye baliṁ (Khu. i, 312). Bārāṇasiṁ ahu rājā (Khu. v, 380).
By means of “ca” there is substitution of “smiṁ”, after other words, for “ā”, ”o”, and "amī”.

Examples: divā = divā + smiṁ ("smiṁ" is changed to "ā"; "ā" of "divā" is elided).
- Ratto = ratti + smiṁ ("smiṁ" is changed to "ō"; "ō” of "ratti” is elided).
- Bārāṇasiṁ = Bārāṇasi + smiṁ ( Kac. 69 ”smiṁ” is changed to "amī"; Kac. 82 "a” of "amī” is elided; Kac. 84 “ī” of “bārāṇasi” is shortened).

70. 30. Jha-lānam iy'-uvā sare va (220).[i,ŋ>iy(a); u,ũ>uv(a)] [i>aya]

Jha la ādī etamī iyā uva ādī ete ādesā hont vā sare pare vathāsaṅkyam.

§T1. Optionally, there is substitution of "jha"[i/ŋ] and "la"[u/ũ] (masculine) by 'iya" and 'uva”, respectively, when a vowel follows.

Optionally, when a vowel follows, ‘jha’ and ‘la’ are substituted by ‘iya’ and ‘uva’ respectively.

Examples: Tiyantāṁ = three edges, pacchiyāgāre = basket house, aggiyāgāre = fire house, bhikkhuvaṁsane nisidāti = he sits on a bhikkhu’s seat, puthuvaṁsane nisidāti = he sits on a separate place.

Eg: Tiyantāṁ = three edges
1. Ti antaṁ
2. Ti antaṁ (10)
3. T jha/i antaṁ (58 Ivañnuvañña jha lā)
4. T iy(a) antaṁ (70 Jha-lānaṁ iyuvā sare vā)
5. T iy (a)antaṁ (10 Pubba madhoṭhita massarāṁsarena viyojaye)
6. T iy antaṁ (83 Saralopo mādesa...)
7. Tiyantaṁ (11 Nayeparamy yutte)

Eg: Pacchiyāgāre
1. Pacchi āgāre
2. Pacchi āgāre (10 Pubba madhoṭhita massarāṁsarena viyojaye)
3. Pacch jha/i āgāre (58 Ivañnuvañña jha lā)
4. Pacch iya āgāre (70 Jha-lānaṁ iyuvā sare vā)
5. Pacch iy a āgāre (10)
6. Pacch iy āgare (83 Saralopo mādesa...)
7. Pacchiyāgāre (11 Nayeparamy yutte)

- Bhikkhuvāśane = bhikkhu + āsane (Kac. 58 "u" of "bhikkhu" is named "la"; Kac. 70 "u" is changed to "uva"; "a" of "uva" is elided).
- Puthuvāśane = puthu + āsane (Kac. 58 "u" of "puthu" is named "la"; Kac. 70 "u" is changed to "uva"; "a" of "uva" is elided).

Note: Although this rule says i-vaÓÓa and u-vaÓÓa are respectively changed to ‘iya’ and ‘uva’, in reality the end-vowel ‘a’ is elided in all the above cases.

*Sare ti kimatthañ? Timalaṁ = three kinds of impurity, tiphalaṁ = three fruits, ticatukkaṁ = three or four things, tidaÉaṁ = the three staves (tied together) of a Brahmin ascetic, tilokaṁ = the three worlds, i.e. kāmaloko, rūpaloko, arūpaloko, tinayanaṁ = three eyes, tipāsaṁ = three traps, tihaṁsanāṁ = three swans, tibhavaṁ = the three forms of existence; kāmabhava, rūpabhava, arūpabhava, “sensual existence, corporeal existence, formless existence”, tikhandhaṁ = three divisions, tipiÔakaṁ = three baskets or Treasures, a name of the Buddhist scriptures, tivedanaṁ = three feelings, catuddisaṁ = the four cardinal points, viz. the east, the south, the west, the north, puthubhūtaṁ = become great, become numerous.

*Why is it said "when a vowel follows"? It is to prevent the operation of this rule when a vowel does not follow such as in "timalaṁ"= ti + malaṁ ("i" [la] cannot change to “uva” because “i” [la] is followed by consonant “m”).

*Vā ti kimatthañ? Pañcāḥ añgehi (Vin. v, 343) tibhākārihi. Cakkh' āyatanaṁ (Abhi. iii,5).
Why is it said "optionally"? It is to prevent the operation of this rule in "pañcāḥ añgehi" and so on.

* Vā ti vikappanatthañ? Ikārassa ayādeso hoti (Sad. 221). Vatthuttayaṁ = The three objects, namely the Buddha, the Dhamma, and the Saṅgha.[i>aya]
The word "Vā" is used in the meaning of "indefiniteness". By that "vā", "i" can also be changed to “aya”.

Example: vatthutayañ = vatthutti + si = vutthutaya + añ (by "vā" of Kac. 70 "i" of "ti" is changed to "aya"; by Kac. 219 "Si ‘m": After neuter stems that end in "a", the inflection "si" always becomes "añ" (i.e., "si" is changed to "añ"); by Kac. 82 "añ" is changed to "m", such as, vutthutaya + m) [si>añ>m]

71. 505. Ya-vakārā ca.[i, Ī>y(a); u, Ī>v(a)]

Jha-lānaṃ yakkāra-vākārādesā honti sare pare vathāsānkhyaṃ.
§T2. When a vowel follows, “jha” and “la” are optionally changed into “ya” and “va.”
When a vowel follows, ‘jha’ and ‘la’ are substituted by ‘ya’ and ‘va’ respectively.

Example: Agyāgāram (Vin. iii, 33) = a building where the sacred fire is kept; cakkh'āyatanaṃ (Abhi. iii, 5) = the organ of the eye, the sense of sight; svāgataṃ (Khu. v, 300) = welcome; te mahāvīrā

Agyāgāram = aggi + āgāram (“i” of “aggi” is named “jha”; “i” is changed to “ya”; “a” of “ya” is elided; “g” of “aggi” is also elided [ggy > gy because there does not exist three consonants in Pāli §41]).

Agyāgāram
1. Aggi  āgāram (separation)
2. Agg   i  āgāram (10 Pubba madhoṭhita massarāṃsarena viyojaye)
3. Agg   jha/i āgāram (58 śaṇṇuvaṇṇā jha lā)
4. Agg   y  āgāram (71 Ya - vakārā ca)
5. Ag    y  āgāram (“ca” in 41 Byaṭjano ca vaspāñogo)
6. Agyāgāram (11 Naye paraṃ yutte)

Cakkhāyatanaṃ
1. Cakkhu  āyatanaṃ (separation)
2. Cakkh  u  āyatanaṃ (10 Pubba madhoṭhita massarāṃsarena viyojaye)
3. Cakkh  la/u  āyatanaṃ (58 śaṇṇuvaṇṇā jha lā)
4. Cakkh  va  āyatanaṃ (71 Ya - vakārā ca)
5. Cakkh  v  āyatanaṃ (517)*
6. Cakkh  āyatanaṃ (“v” is elided)
7. Cakkhāyatanaṃ (11 Naye paraṃ yutte)

svāgataṃ
1. Su   āgataṃ (separated word)
2. S    u  āgataṃ (10 Pubba madhoṭhita massarāṃsarena viyojaye)
3. S    la/u āgataṃ (58 śaṇṇuvaṇṇā jha lā)
4. S    va  āgataṃ (71 Ya - vakārā ca)
5. S    v  āgataṃ (“a” is elided)
6. Svāgataṃ (11 Naye paraṃ yutte)

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20 CSCD has error: ‘pakkhāyatana’ should be ‘cakkhāyatana’; and we think ‘svāgataṃ te mahārāja’ could be a good example, as this can be found in the canon (for e.g. mahāvagga 4 §244). Why ‘svāgataṃ’ and ‘te mahāvīrā’ has been separated with comma is hard to understand (another typographical error in CSCD). It seems that the correct example should be, ‘svāgataṃ te mahāvīrā’ (but we did not find this form in the canon). Anyway, this rule is about ‘svāgataṃ’ and not ‘mahāvīrā’ or ‘mahārāja’.
Note: Similar to the previous sutta, the changes are actually 'y' and 'v', not 'ya' and 'va'.

*(517). Kvacì dhàtu-vibhatti-paccayànamà dìgha-vipariit'-ädesa-lop'-ägamà ca.
Sometimes there is insertion, elision, substitution, reversion, lengthening of suffixes, inflections, roots; \\Jan > Jàyati, \\Dis > Dakkhetha, \\Hù > Ahesùm, and so on.

* Caggahaññam sampiññanatthaññ.
"Ca" is used in the meaning of "adding."²¹

Note: According to these two suttas §70 and §71, i,Ê can be changed to iy(a), aya, and 'y(a)'; u,| can be changed to uv(a) and 'v(a)'.

72. 185. Pasaññassa ca (222).

Pasaññassa ca ivannassa vibhattadesa sare pare yakaradeso hoti.
When a vowel follows, Ê-va which is named 'pa' is substituted by 'ya'.

Example: Puthabyä = from the earth; ratyä = at night (Khu. vi, 315); matyä = from the mind, opinion or thought (Khu. vi, 39).

Puthabyä = puthau + smÈ ("Ê" of "puthau" is named "pa": "smÈ" is changed to "È" by Kac. 68; "Ê" is changed to "ya"; "v" is changed to "b" by "ca" of Kac. 20).

Puthabyä: stem: puthu
1. Puth u í (238 Nadàdito vā í)*
2. Puth u í (10 Pubba madhothita messaramasarena viyojaye)
3. Puth av í (404)**
4. Puthavi (11 Naye paraṁ yutte)
5. Puthavi (used as a real noun, 601)***
6. Puthavi smä (295 Apadâne pañcamï)****
7. Puthav í smä (10)
8. Puthav pa/í smä (59 Te ithikhyâpo)
9. Puthav pa/í ä (68 Amâ pato smramànàmnà vā)
10. Puthavy ya ä (72 Pasaññassa ca)
11. Puthab ya ä ("ca" of 20 Dodhassa ca)
12. Putha-b y ä (83 Saralopo: "a" of "ya" is elided)
13. Puthabyä (11 Naye paraṁ yutte)

*(238). Nadàdito vāi
The suffix "í" is used in the feminine gender after words ending in "a" of the "nadà" group or non-nadà groups: Nàdi, Mahà, Kumàrì, Nàvika, Sàmàvati, etc.

In consonance with words of the Buddha, there takes place, in some instances, the following modifications:-

a. Lengthening of vowel at the beginning of a word: Æbhidhammañña, etc.
b. Lengthening of vowel at the middle of a word: Sukhasseyàñna, etc.
c. Lengthening of vowel at the end of a word: Pacakkhandamìma, etc.

²¹ Not only are ‘jha’ and ‘la’ changed into ‘iya’ and ‘uva’, respectively, but but also to ‘ya’ and ‘va’.

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d. Elision of syllable at the beginning of a word: Tālīsaṁ, etc.
e. Elision of syllable at the middle of a word: Kattukāmo, etc.
f. Elision of syllable at the end of a word: Bhikkhu, etc.
g. Augmentation at the beginning of a word: Vutto, bhagavatā etc.
h. Augmentation at the middle of a word: Silavā, etc.
i. Augmentation at the end of a word: Vedallaṁ, etc.
j. Change at the beginning of a word: Ārissāṁ, etc.
k. Change at the middle of a word: Varārisyaṁ, etc.
l. Change at the end of a word: Sukhāni, etc.
m. Inversion of vowel at the beginning of a word: Uggate, etc.
n. Inversion of vowel at the middle of a word: Samuggacchati, etc.
p. Substitution at the beginning of a word: Yūnaṁ, etc.
q. Substitution at the middle of a word: Nyēyogo, etc.
r. Substitution at the end of a word: Sabhaseyo, etc.

*** (601). **Taddhita-samāśa-kitakā nāmaṁ ‘v’ ētave-tunādiṣu ca.**

Words ending in taddhita, samāśa and kita, too (except those ending in suffixes tave, tuna, tvāna, tvā, etc.), are to be regarded as nouns: Vasīṭṭha + ṇa = Vāsiṭṭho.

**** (295). **Apādāne pañcamī.**
The endings of the 5th case are used to denote the ablative: Pāpā cittam nivāraye, etc.

Examples:

- **Ratyā**
  - = ratti + smā
  - = ratt - i + smā ("i" of "ratti" is named "pa")
  - = ratt - i + ā ("smā" is changed to "ā" by Kac. 68)
  - = ratt - ya + ā ("i" is changed to "ya")

- **Matyā**
  - = mati + smā
  - = mat - i + smā ("i" of "mati" is named "pa")
  - = mat - i + ā ("smā" is changed to "ā" by Kac. 68)
  - = mat - ya + ā ("i" is changed to "ya")

*Sare* ti kimatthāṁ? Puthaviyaṁ (loc.) = on the earth.

**Why is it said "when a vowel follows"?** It is to prevent the operation of this rule in the case when a vowel does not follow, such as, in puthaviyaṁ = puthavi + yaṁ [As vowel “i” is followed by consonant “y,” the present rule is not applicable].

Other examples: cakkvāpṭāṁ, bahvābādho

Ca is used in this sutta to indicate that it is related to former two sutta.

73. 174. Gāva se (224). [o>āva] ['go' sutta]

**Go** icc' etassa okārassa āvādeso hoti se vibhattachhi.

When the case-ending ‘sa’ follows, ‘o’ of ‘go’ is substituted by ‘āva’.

- **Gāvassa** (gen./dat.) = of, to, or for a bull or cow

\[stem\]: go

1. Go sa (293 Sampadānā catutthī or 301 Sāmismiṁ chaṭṭhī)
Declension of "Go" (Masculine, ending in - O) [This may be the most complicated declension in pælï]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>go, gono (81), gavo</td>
</tr>
<tr>
<td></td>
<td>gavo (74), gavo (75), gonū (81), gāvī (74)</td>
</tr>
<tr>
<td>Voc.</td>
<td>go, gono (81)</td>
</tr>
<tr>
<td></td>
<td>gavo (74), gavo (75), gāvī (74)</td>
</tr>
<tr>
<td>Acc.</td>
<td>gāvā (74), gāvāna (74), gavā (75), goōna (81)</td>
</tr>
<tr>
<td></td>
<td>gāvē (74), gāvē (75), gāvē (74), goō (81), gāvēhi (81), gāvēhi (81)</td>
</tr>
<tr>
<td>Instr.</td>
<td>gāva (75), gāvama, gāvamhi</td>
</tr>
<tr>
<td></td>
<td>gāvē (74), gāvēhi, gāvēhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>gāvē (74), gāvama, gāvamhi</td>
</tr>
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<td></td>
<td>gāvē (74), gāvēhi, gāvēhi</td>
</tr>
<tr>
<td>Dat.Gen.</td>
<td>gavassa (75), gavassā (73)</td>
</tr>
<tr>
<td></td>
<td>gavā (75), gavāhi (81), gōnā (81)</td>
</tr>
<tr>
<td>Loc.</td>
<td>gāve (74), gāvamhi</td>
</tr>
<tr>
<td></td>
<td>gāvesu (74), gāvesu (75), gōnesu (81), gōsu (81)</td>
</tr>
</tbody>
</table>

Keys: o>ava, o>āva, go>gona, smi<ain, gāva>gāvu, smi>n, o>gu, go>gavaya

Go Sutta: 73, 74, 75, 76, 77, 78, 80, 81,

74. 169. Yosu ca (224) [o>āva] ['go' sutta]

Go icc' etessa okārassa āvādeso hoti yo icc' etesu paresu.
When the case-ending 'yo' follows, 'o' of 'go' is substituted by "āva".

Examples: Gāvo gacchanti = oxen go, gāvo passanti = oxen see, gāvī gacchanti = cows go, gāvī passanti = cows see.

Gāvo = go + yo [case-endings “ā” and “e” denote nom., pl. and acc., pl. respectively]
= g - āva + yo ('"o" of "go" is changed to "āva")
= g - āva + o ('"yo" is changed to "o" by "tu" of Kac. 205)
= g - ā + o ('"a" is elided by Kac. 12)

Gāvī = go + yo [case-endings “ā” and “e” denote nom., pl. and acc., pl. respectively]
= g - āva + yo ("o" of "go" is changed to "āva")
= g - āva + ī ("yo" is elided by Kac. 118 and ī" is added by Kac. 238)
= g - āv + ī ("a" is elided by Kac. 12)

* gāvī
1. go  yo sutta 284
2. g  o yo sutta 10
3. g  āva yo sutta 74
4. g  āva  ī sutta 118 and 238
5. g  āv-a  ī sutta 10
6. g  āv  ī sutta 12
7. gāvī sutta 11

*Caggahaññā* kimattathā? Nā-smā-smiṁ-su vacanesu āvādeso hoti.

Why does it say "by taking 'ca'? It is because there is substitution of "āva" when "nā," "smā," "smiṁ," and "su" follow.

Gāvena = by or with the cow, gāvā = from the cow, gāve = in or on the cow, gāvesu = in or on the cows.

-Gāvena
= go + nā [tatiyā: instrumental case]
= g - āva + nā ("o" of "go" is changed to "āva" by "ca" of this sutta)
= g - āva + ena ("nā" is changed to "ena" by Kac. 103)
= g - āv + ena ("a" is elided by Kac. 12)

* Gāvena, stem: go
1. go  nā sutta 286
2. g  o nā sutta 10
3. g  āva nā sutta 74 by “ca”
4. g  āva ena sutta 103
5. g  āv-a ena sutta 10
6. g  āv ena sutta 12
7. gāvena sutta 11

-Gāvā
= go + smā
= g - āva + smā ("o" of "go" is changed to "āva" by "ca" of this sutta)
= g - āva + ā ("smā" is changed to "ā" by Kac. 99)
= g - āv + ā ("a" is elided by Kac. 12)

* Gāvā, stem: go
1. go  smā sutta 295
2. g  o smā sutta 10
3. g  āva smā sutta 74 by “ca”
4. g  āva ā sutta 108
5. g  āv-a ā sutta 10
6. g  āv ā sutta 12
7. gāvā sutta 11
- **Gāve**
  = go + smiṁ
  = go - āva + smiṁ ("o" of "go" is changed to "āva" by "ca" of this sutta)
  = go - āva + e ("smiṁ" is changed to "e" by Kac. 108)
  = go - āv + e ("a" is elided by Kac. 12)

* **Gāve, stem: go**
  1. go   smiṁ   sutta 302
  2. g   o   smiṁ   sutta 10
  3. g āva  smiṁ   sutta 74 by “ca”
  4. g āva  e   sutta 108
  5. g āv-a  e   sutta 10
  6. g āv  e   sutta 12
  7. gāvā   sutta 11

- **Gāvesu**
  = go + su
  = g - āva + su ("o" of "go" is changed to "āva" by "ca" of this sutta)
  = g - āv - e  + su ("a" is changed to "e" by Kac. 101)

* **Gāvesu, stem: go**
  1. go   su   sutta 302
  2. g   o   su   sutta 10
  3. g āva  su   sutta 74 by “ca”
  4. g āva  su   sutta 108
  5. g āv-a  su   sutta 10
  6. g āv-e  su   sutta 101
  7. gāvesu   sutta 11

75. 170. Av’ amhi ca (224). [o>āva, ava] ['go’ sutta]

  Go icc’ etassa okārassa āva ava icc’ ete ādesā honī aṁmhi vibhattimhi.

  §T1. When the case-ending “aṁ” follows, “o” of “go” is also changed into “āva” or “ava.”

  Examples: **Gāvaṁ and gavaṁ** = (to) the cow
  **Gāvaṁ and gavaṁ**
  = go + aṁ
  = g - āva/ava + aṁ ("o” of "go” is changed to "āva” and "ava”)
  = g - āv/av + aṁ ("a” is elided by Kac. 12)

* **Gāvaṁ and gavaṁ**
  1. go   aṁ   sutta 297
  2. g   o   aṁ   sutta 10
  3. g āva/ava  aṁ   sutta 75
  4. g āv-a/av-a  aṁ   sutta 10
  5. g āv/av  aṁ   sutta 12
  6. gāvaṁ/gavaṁ   sutta 11
* Caggahanena sādisesu pubbuttavacanesu go icc' etassa okārassa ava deso hoti.

By taking “ca” or by “ca,” when inflections beginning with “sa,” as mentioned in the previous (two) suttas, follow, the vowel “o” of “go” is changed into “ava.” (The inflections meant are nom., abl., instr., gen., dat., and loc.)

- Gavassa = to/of the cow, gavo = the cow, gavena = by the cow, gavā = from the cow, gave = in or on the cow, gavesu = in or on the cows.

-Gavassa
= go + sa
= g - ava + sa (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - ava + s + sa ("s" is inserted by Kac. 61)

* Gavassa
1. go sa suttas 293 and 301
2. g o sa sutta 10
3. g ava sa sutta 75 by “ca”
4. g ava s sa sutta 61
5. gavassa sutta 11

-Gavo
= go + yo
= g - ava + yo (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - ava + o ("yo" is changed to "o")

* Gavo
1. go yo suttas 284 and 297
2. g o yo sutta 10
3. g ava yo sutta 75 by “ca”
4. g ava o sutta 205
5. g av-a o sutta 10
6. g av o sutta 12
7. gavo sutta 11

-Gavena
= go + nā
= g - ava + nā (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - ava + ena ("nā" is changed to "ena")

* Gavena, stem: go
1. go nā sutta 286
2. g o nā sutta 10
3. g ava nā sutta 75 by “ca”
4. g ava ena sutta 103
5. g av-a ena sutta 10
6. g av ena sutta 12
6. gavena sutta 11

Gavā = go + smā [pañcamī: ablative case, sg.]
= g - ava + små (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - ava + ä (“smâ” is changed to “ä” Kac. 108)

**Gave**

= go + små [sattamī: locative case, sg.]
= g - ava + små (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - ava + e (“smâ” is changed to “e” Kac. 108)

**Gavesu**

= go + su [sattamī: locative case, pl.]
= g - ava + su (by "ca" of this sutta the "o" of "go" is changed to "ava")
= g - av-e + su (“a” of “ava” is changed to “e” Kac. 101)

76. 171. Āvass’u vä (226). [‘go’ sutta]

Āva ice etassa gāvadesassa antasarassa ukārādeso hoti vä aṁmhi vibhattimhi.

When the case-ending ‘aṁ’ follows, the end vowel of ‘gāva’ is optionally substituted by ‘u’.

Examples:– Gāvuṁ (acc.), gāvaṁ (acc.) = cow

āvadeso hoti, go icc’ etassa okārassa avādeseso hoti patimhi pare alutte ca samāse (227-8). [naṁ>ać] [‘go’ sutta]

Tato gośaddato namvācandassā aṁādeso hoti, go icc’ etassa okārassā avādeseso hoti

§T1. When there is a compound where the inflection of the first member is not elided (alutta-samāse) and which is followed by “pati” (i.e. having “pati” as the second member), “nam” that follows “go” is changed to “aṁ” and “o” of “go” is changed to “ava.”
When the case ending 'nañ' comes after 'go', the case ending is substituted by 'añ'; and if the word 'pati' comes and if the compound is 'alutta', 'o' of 'go' is changed into 'ava'.

Example:- Gavañpati (S. iii, 382) = (m) One who owns or herds cattle.

\[\text{gavañpati} = \text{gonañ} + \text{pati}\] (governed by this sutta, 'nañ' is changed to 'añ' and 'o' of 'go' is changed to 'ava')

* Alutte ti kimatthañ? Gopati (m) = A bull.

Why is it said "when there is a compound where the inflection of the first member is not elided (alutta-samāsa)?" It is to prevent the operation of this sutta in instances which consist the elision of the inflection such as "gopati," etc.

* Caggahañena asamāse pi nañvacanassa amādeso hoti, go icc' etassa okārassa avādeso hoti.

By taking "ca," it is meant to say that in instances apart from compound, 'nañ' is changed to 'añ' and 'o' of 'go' is changed to 'ava'.

Example: gavañ = go + nañ [catutthi bahūvacana] ("nañ" is changed to "añ"; "o" of "go" is changed to "ava")

78. 31. O sare ca (229). [o>av(a)]['go’ sutta]/ [ū,u>uva, ava, ura]

Go icc' etassa okārassa avādeso hoti samāse ca sare pare.

§T1. When there is a compound, and a vowel follows, "o" of "go" is changed to "ava." In a samāsa, the 'o' of 'go' is changed into 'ava', if the first letter of the 'word' that stands next to it is a vowel.

Gavassakañ = cattle and horse, gavelakañ = cattle and sheep, gavājinañ = cattle and goat

Examples:
- gavassakañ = go + assakañ ("o" of "go" is changed to "ava"; the second vowel "a" of "ava" is elided by Kac. 12)
- gavelakañ = go + elakañ
- gavājinañ = go + ajinañ ("o" of "go" is changed to "ava"; the second vowel "a" of "ava" is elided by Kac. 12; "a" of "ajinañ" is lengthened)

* Caggahañena uvañña icc' evam antānam liṅgānam uva-ava-ura ādesā hoti smiñ-yo icc' etesu kvaci.

By taking "ca," when "smiñ" and "yo" follow, optionally, there is substitution of "uva," "ava," and "ura" for stems ending in "u" and "ū."

Examples: Bhuvì = on the earth, pasavo = cows/to cows, guravo = teachers/to teachers, caturo = four (Khu. i, 293)
- Bhuvì = bhū + smiñ ("ū" of "bhū" is changed to "uva"; by "tato" of Kac. 206 "smiñ" is changed to "i"; "a" of "uva" is elided by Kac. 12)
- Pasavo = pasu + yo [pathama/dutiya] (by "ca" of this sutta "u" is changed to "ava"; by "tu" in Kac. 205 "yo" is changed to "o"; the second vowel "a" of "ava" is elided by Kac. 12)
- **Guravo** = guru + yo (by “ca” of this sutta “u” is changed to “ava”; by “tu” in Kac. 205 “yo” is changed to “o”; the second vowel “a” of “ava” is elided by Kac. 12)

- **Caturo** = catu + yo (“u” is changed to “ura”; by “tu” in Kac. 205 “yo” is changed to “o”)

* **Sare** ti kimatthāṁ? **Godhano**, **govindho** (D. ii, 186).

Why is it said "when a vowel follows"? It is to prevent the operation of this rule when a vowel does not follow such as in "godhano" and "govindho."

79. 46. **Tabbiparītūpapade byañjane ca [o>u] [ava>u]**

Tassa ava sādaddassa yadda upapade tīthamānassā tassa okārassā viparīto hoti byañjane pare.

§T1. When a consonant follows, "ava," that is the first member of a compound (“upapada”), is changed to the "viparīta" of "o" (which is "u").

§T2. When “ava” stands as the “upapada” (that is, a secondary first member in a compound), “o” that takes the place of “ava” is also changed into “u,” if a consonant follows.

- **Uggate sūriye** = when the sun is rising; **uggacchati** = rises, ascends; departs, comes back; **uggahetvā** (gerund of uggānḥati) = having learned; having acquired by study, having raised/picked up.

Examples:
- **Uggate** = ava + gate ("ava" is changed to "u"; "g" of "gate" is doubled by Kac. 20)
- **Uggacchati** = ava + gacchati ("ava" is changed to "u"; "g" of "gacchati" is doubled by Kac. 20)
- **Uggahetvā** = ava + gahetvā ("ava" is changed to "u"; "g" of "gahetvā" is doubled by Kac. 20)

* **Caggahaṇam** avadhāraṇaṭthāṁ. **Avasāne**, **avakiraṇe**, **avakirati**.

By the word "ca" is meant the prevention of the operation of this rule in cases such as "avasāne," "avakiraṇe," and "avakirati."

80. 173. **Goṇa naṁhī vā (231). [‘go’ sutta] [go>goṇa]**

Sabbass’ eva go sādaddassa goṇādeso hoti vā naṁhī vibhattimhi.

Optionally, when the inflection ‘naṁ’ follows, the entire word ‘go’ is substituted by ‘goṇa’.

Examples: **Goṇāṇam** sattanaṁ.

- **Goṇāṇam** = go + naṁ ("go" is changed to "goṇa"; "a" of "goṇa" is lengthened by Kac. 89)


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22 “viparītas”: There are three viparītas “a’ viparīta = ā → a; “i” viparīta = i/e/aya → i; “u” viparīta = u/o/ava → u
23 Gavaṇ ce (Khu. vi, 46, 51).
Why is it said "optionally"? It is to prevent the operation of this rule in "gonañ," etc., rendered "When the cattle are crossing, the male-cow goes straight. All cows go straight when the leader goes straight."

* **Yogavibhāgaṇa** aṇñatrā pi goñādeso hoti. **Goñabhūtanāṇi.**

By dividing the sutta, in other places also there is substitution of "goña" (for "go") such as in "goñabhūtanāṇi."

81. 172. **Su-hi-nāsu ca (231-2).** ['go’ sutta][go>goña, gu, gavaya]

Su hi nā icc’ etesu sabbassa gośaddassa goñādeso hoti vā.

Optionally, when "su," "hi," and "nā" follow, the word "go" is entirely changed to "goña."

Examples: Goñesu, goñehi, goñebhi, goñena.

- goñesu = go + su ("go" is changed to "goña" by Kac. 81; “a” of “goña” is changed to “e” by Kac. 101)

- goñebhi/bhi = go + hi/bhi ("go" is changed to "goña" by Kac. 81; “a” of “goña” is changed to “e” by Kac. 101)

- goñena = go + nā ("go" is changed to "goña" by Kac. 81; after stem "goña" that is ending in “a,” “nā” is changed to “ena” by Kac. 103)

* Vā ti kimattaṇh? **Gosu, gohi, gobhi, gavena.**

Why is it said "optionally"? It is to prevent the operation of this sutta in instances such as "gosu," "gohi," "gobhi," and "gavena."

* **Caggahaṇena syād** disesesu pubbuttaravacanesu pi goña-gu-gavayādesā honti. **Goño, goña, goaññi, goñe, goñassa, goñamhā. Goñamhi, gunnaññi, gavayehi, gavayebhi.**

By taking "ca," when "si" and others follow, as mentioned previously and in the following, there is also substitution of "goña," "gu," and "gavaya" for "go."

Examples:

- Goño = go + si ("si" is changed to "o"; "go" is changed to "goña")

- Goñā = go + yo [pathām bahū] ("yo" is changed to “ā”; "go" is changed to "goña")

- Gunnam = go + nam ("go" is changed to "gu"; "n" is inserted)

- Gavayehi = go + hi ("go" is changed to "gavaya"; the final vowel "a" of “gavaya” is changed to "e" by Kac. 108)

82. 149. **Añ mo niggahitāni jha-la-pehi (235).**

Añ vacanassā, makkārassā ca jha la pa icc’ etehi niggahitaṇi hoti. **§T1.** After "jha," "la," and "pa," "añ," and "m" are changed to "m."

Examples: Aggiñ, isiñ, gahapatāñ, daṇḍāñ, mahesirñ, bhikkhūñ, paṭuññi, sayambhūñ, abhibhūñ, rattiñ, itthīñ, vadhūñ, pullīngarñ = manhood, pumbhāvo = virility, puñkokoḷo = the male of the Indian cuckoo. Stem: pumā (m) “a male, a man”

- Aggiñ = aggi + añ ("i" is named "jha"; "añ" is changed to "m")

- Isiñ = isi + añ ("i" is named "jha"; "añ" is changed to "m")
- **Danḍīṁ** = danḍī + aṁ ("T" is named "jha," it is shortened by Kac. 84; "aṁ" is changed to "ṁ")
- **Rattīṁ** = ratti + aṁ ("i" of "ratti" is named "pa"; "aṁ" is changed to "ṁ")
- **Pulliṅgaṁ** = puma + liṅgaṁ ("a" of "puma" is elided by Kac. 222; "m" of "puma" is changed to "ṁ"; by "vā" of Kac. 31, "ṁ" is changed to "I")

* Aṁ-mo ti kimathāṁ? Agginā, pāninā, bhikkhunā, rattiya, itthiyā, vadhuyā  
Why is it said "aṁ-ma"? It is to prevent the operation of this rule when "aṁ-ma" (i.e. "aṁ" and the consonant “m”) are absent, such as in "agginā," etc.

* Jha-la-pehi ti kimathāṁ? Sukhaṁ, dukkhaṁ.  
Why is it said "after 'jha,' 'la,' and 'pa'"? It is to prevent the operation of this rule in cases where "jha," "la," or "pa" is absent, such as in "sukhaṁ" and "dukkhaṁ."

* Pun' ārambhaggahaṁ vibhāsanivattanathāṁ. Aggiṁ, paṭuṁ, buddhiṁ, vadhunā.  
By taking again "jha-la-pehi" is to prevent the following of "vā" here.

83. 67. Saralopo 'mādesa-paccayādīṁhi saralope tu pakati (236).  
Saralopo hoti amādesa-paccayādīṁhi, saralope tu pakati hoti.  
§T2. The final vowel is elided before “aṁ,” case-ending substitutes, and suffixes; and the real type of the word becomes what remain after the elision of the vowel.  
When the case ending ‘aṁ’, a substitute, a suffix, etc., follow (when the two vowels meet) the end vowel of the stem is elided; when this happens, the vowel that begins the case ending is not elided.

This sutta is meant to prevent the elision of vowel that begins the case ending. For example, end-vowel ‘a’ or purisa is elided when the nominative singular is formed by adding ‘aṁ’ suffix. However, this applies only when case endings are aṁ, a substitute, suffix, etc.

Examples: Purisāṁ. purise (m., acc. sg./pl.) = man/men; pāpāṁ. pāpe. pāpiyo (nt., nom./acc.) = worse, wicked; pāpiṭṭho (adj.) = most sinful.

- **Purisāṁ** = purisa + aṁ ("a" of "purisa" is elided; and "a" of "aṁ" is not changed)
- **Purise** = purisa + yo ("a" of "purisa" is elided, "yo" is changed to "e")
- **Pāpāṁ** = pāpa + aṁ (there is elision of vowel “a” of “pāpa”; and "a" of “aṁ” remains unchanged)
- **Pāpe** = pāpa + yo ("a" of “pāpa” is elided, "yo" is changed to “e”)
- **Pāpiyo** = pāpa + iya + o ("a" of "pāpa" and “iya” is elided, "i" of "iya" is unchanged)
- **Pāpiṭṭho** = pāpa + iṭṭha + o ("a" of “pāpa” and “iṭṭha” is elided, “i” of “iṭṭha” remains unchanged)

* Amādesapaccayādīṁhi ti kimathāṁ? Appamādo amatāṁ padāṁ (Khu. i, 16).  
Why is it said "when the inflection "aṁ", a substitute, a suffix, etc., follow"? It is to prevent the operation of this rule when that does not happen such as in 'appamādo amatāṁ padāṁ'. Here, the vowel “a” of “amatāṁ” is neither the inflection “aṁ” nor a substitute, nor a suffix.
*Saralope* ti kimatthān? *Purisassa, daṇḍināṁ.*

Why is it said "when the vowel is elided"? It is to prevent the operation of this rule when there is no elision of the vowel such as "purisassa" and "daṇḍināṁ."

*Tuggahaṇāmaḥ* avadhāraṇaṁ. *Bhikkhunī, gahapatāni.*

The word "tu" means this sutta is applicable to some and not applicable to other.
- *Bhikkhunī* = bhikkhu + inī (here the "i" of "inī" is elided by Kac.13)
- *Gahapatāni* = gahapati + inī ("i" of "gahapati" is changed to "a" by Kac. 91; and "a" becomes "ā" by Kac. 16; "i" of "inī" is elided by Kac. 13)

* Pakatiggahaṇasāmatthena* puna sandhiṁ bho ca hoti. *Seyyō* (Khu. i, 29); *settha* (Vin. i, 4); *jeyyo; jeṭṭho* (D. ii, 13).

On account of the word "pakati" used in the sutta, there is also sandhi; such as in "seyyo," "setṭho," "jeyyo" and "jeṭṭho."

84. 144. *Agho* naï ṛassam ekavacanayosv api ca (237-8).[shortening of vowel]

*Agho* saro ṛassam āpajjate ekavacana-yo icc' etesu.

.§T2. In the singular-number inflection and when "yo" follows, the final long vowel "ā," "i," and "u" other than "gha" is shortened as well.

When singular inflection and 'yo' follow, all end-vowels of stem except 'gha' becomes short.


- *Itthīṁ* = itthī + aṁ ("ī" of "itthī" is changed to "ī"; "aṁ" is changed to "mī" by Kac. 82).
- *Itthiyo* = itthī + yo ("ī" of "itthī" is changed to "ī").
- *Itthīyā* = itthī + nā ("ī" of "itthī" is changed to "ī"; "nā" is changed to "yā").
- *Vadhuṁ, vadhuyo, vadhuyā* = Vadhū + aṁ/yo/nā [dutiya ekavacana/paṭhamā, dutiya bahuvacana/tatiyā ekavacana vibhatti] ("ū" of "vadhū" is changed to "u"; "nā" is changed to "yā").
- *Daṇḍīṁ, daṇḍino, daṇḍināṁ* = daṇḍī + aṁ/yo/nā [paṭhamā/dutiya ekavacana vibhatti] ("ī" of "daṇḍī" is changed to "i").
- *Sayambhuṁ* = sayambhū + yo ("ū" of "sayambhū" is changed to "u" by Kac. 84; "yo" is changed to "aṁ" and "a" of "aṁ" is elided).
- *Sayambhuvo* = sayambhū + yo ("ū" of "sayambhū" is changed to "u" by Kac. 84; "yo" is changed to "vo" by Kac. 119).
- *Sayambhunāṁ* = sayambhū + nā [tatiya] ("ū" of "sayambhū" is changed to "u" by Kac. 84).

*Agho* ti kimatthān? *Kaṇṇaṁ, kaṇṇāyo, kaṇṇāyaya.*

Why is it said "not 'gha'"? It is to prevent the operation of this rule when there is "gha" such as in "kaṇṇaṁ," etc.

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24 na gho agho, i.e., jha, la, pa (KaVy p. 54)
25 Daṇḍināṁ (Nyā).
  Why is it said "when singular inflection and 'yo' follow"? It is to prevent the operation of this rule when singular inflection and 'yo' don not follow, such as in 'ittihi' and sayambhuhi.

* **Caggahanam** avadhāraṇatthāmi? Nadiṁ, nadhiyo, nadiyā.
  The word "ca" is used to mean that this sutta is applicable in some and not applicable to others.

* **Apiggahanena** na rassam āpajjate. Ittihi, bhikkhunī.
  The word "api" is to indicate that in some cases though the conditions of this sutta are met, the long vowel is not shortened. For instance, itthi = itthi + si ("si" is elided).

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85. 150. Na sismim anapuṁsakāni (239-48):[prohibiting §84 sutta]

**Sismim** anapuṁsakāni liṅgāni na rassam āpajjante.

§T1. When "si" follows, stems that are not neuter do not become short.
  If the case-ending 'si' comes after masculine and feminine stems, then that word does not become short.

- Ittihi, bhikkhunī, vadhū, daṇḍī, sayambhū.

  (Dighasara or long vowels "i" and "ū" do not become rassasara or short vowels).
  Examples: itthi = itthi + si ('i' is not changed to 'i'; "si" is elided by Kac. 220).

* **Sismiṁ** ti kimatthāmi? Bhoti itthi, bothi vadhu, bho daṇḍi, bho sayambhu.
  Why is it said "when 'si' follows"? For examples such as bhoti itthi. This being the case of vocative, the vowel becomes short. **Itthi = itthi + si** ('ī' becomes short by Kac. 245; 'si' is elided).

* **Anapuṁsakāni** ti kimatthāmi? Sukhakāri dānaṁ, sukhakāri sīlaṁ, sīghayāyi cittaṁ.
  Why is it said "that are not neuter"? For examples such as "sukhakāri dānaṁ". Here, the word being neuter, the end vowel of sukhakāri etc., becomes short. For instance, **Sukhakāri = sukhakāri + si** ('" is shortened; and "si" is elided).

86. 227. Ubbādito nam innaṁ (341):['numeral' sutta]

**Ubbha** icc' evamādito saṅkhyaṁta naṁ vacanassa innaṁ hoti.

§T1. After numerals such as "ubha," etc., the inflection "naṁ" is changed to "innaṁ."

§T2. The case-ending "naṁ" used after "ubha," etc. is changed into "innaṁ."

Examples: Ubbinnam, duvinnam.

- **Ubbinnam** = ubha + naṁ ("naṁ" is changed to "innaṁ"; "a" of "ubha" is elided by Kac. 83).

- **Duvinnam** = dvi + naṁ ("naṁ" is changed to "innaṁ"; "dvi" is changed to "duvi" by "ca" of Kac. 132; 'i' is elided by Kac. 83).

* **Ubbādito** ti kimatthāmi? Ubbhayesaṁ.
Why is it said "after 'ubha,' etc."? For examples such as 'ubhayesañ'. Here, the word is 'ubhaya' and not 'ubha'.

87. 231. Íñnam-íñannaññi tihi sañkhyáhi (243). ['numeral' sutta]

Námi vacanassa íñnam íñannaññi icc' ëte ëdesá honti tihi sañkhyáhi.
After the numeral 'ti', the case-ending 'naññ' is substituted by 'íñnam' or 'íñannaññi'.

Examples: - Típpaññ, típpañannaññi.

típpaññ, típpañannaññi = ti + naññ ("naññ" is changed to "íñnam" and "íñannaññi"; "i" of "ti"
is elided by Kac. 83).

*Tíhi ti kimatthanñ? Dvinnaññi.
Why is it said "after 'ti'"? For Dvinnaññi.

88. 147. Yosu katanikára-lopësu dighãm (245). ['vowel' sutta]

Sabbe sará yosu katanikára-lopësu dighãm ëpagàjanë.
§T2. The case-ending "yo" (nom. and acc. plural), having been elided or substituted by
'ni', all final vowels become long.
When 'yo' is changed to 'ni' or when elided, all (end) vowel become long.

Examples: Aggi, bhikkhu, ratti, yãgã, ãtthi, ãtthini, ãyã, ãyãni, sabbãni, yãni, tãni, kãni, katamãni, etãni, amûni, imãni.

- agãi = aggi + yo ("yo" is elided and "i" becomes "Ê")
- ãyãni = ãyu + yo ("yo" is changed to "ni"; 'u' of "ãyu" becomes "ã")
- ãtthini = ãtthi + yo ("yo" is changed to "ni" by Kac. 217. Yoñan ni napuñisakehi.
Optionally, after neuter stems, "yo" becomes "ni"; "i" of "ãtthi" becomes "Ê")
- ãtthi = ãtthi + yo ('i' is named 'jha' by Kac. 58. Íva õõ õõ È jha õõ.
"Yo" is elided by Kac. 118; "i" [jha] of "ãtthi" becomes "Ê")
- sabbãni = sabbã + yo ("yo" is changed to "ni" by Kac. 218. Ato niccaññ.
After neuter
stems that end in "a," "yo" always becomes "ni"; the final vowel "a" of "sabbã" becomes "ã")
- yãni = ya + yo ("yo" is changed to "ni" by Kac. 218; "a" of "ya" becomes "ã")
- tãni = ta + yo ("yo" is changed to "ni" by Kac. 218; "a" of "ta" becomes "ã")
- kãni = kim + yo ("yo" is changed to "ni" by Kac. 218; "kim" is changed to "ka" by
Kac. 229. Seseso ca When the remaining inflections and suffixes follow, "kim" becomes "ka";
"a" of "ka" becomes "ã")
- amûni = amu + yo ("yo" is changed to "ni" by Kac. 218; "u" of "amu" becomes "ã")

* Yosvã ti kimatthanñ? Aggi, bhikkhu, ratti, yãgã, sabbo, yo, so, ko, amuko.
Why is it said "when 'yo'? This rule is not applied when there is no"yo" such as in
"aggi," etc.

* Katanikáralopesvã ti kimatthanñ? Íthiyo, vadhuyo, sayambhuvo.
Why is it said 'changed to 'ni' or 'is elided'"? It is to prevent the operation of this rule
when "yo" is neither changed to "ni" nor is it "elided" such as in "íthiyo," "vadhuyo," and
"sayambhuvo."

What is the purpose of taking up this sutta again? It is to show its fixed operation.  

89. 87. Su-nāṁ-hisu ca (246).[i>i, u>ū, a>aā][‘vowel’ sutta]

Su nāṁ hi icc' etesu sabbe sarā digham āpajjante.
§T1. When "su," "nāṁ," and "hi" follow, all the vowels become long.
§T2. These case-endings, viz. "su," "nāṁ," and "hi," having followed, all final vowels (that come before any of them) become long.

Examples: Aggīsu, aggīnaṁ, aggīhi; ratṭīsu, ratṭīnaṁ, ratṭīhi; bhikkhūsu, bhikkhūnaṁ, bhikkhūhi. Purisānaṁ.

- aggīsu = aggi + su ("i" becomes long)
- aggīnaṁ = aggi + naṁ ("i" becomes long)
- aggīhi = aggi + hi ("i" becomes long)

* Etesvī ti kimattāhā? Agginā, pāninā, daṇḍinā.

Why is it said "when 'su,' 'nāṁ,' and 'hi' follow"? It is to prevent the operation of this rule when "su," "nāṁ," and "hi" do not follow such as in "agginā" = aggi + nā. "pāninā" = pāṇi + nā. "daṇḍinā" = daṇḍi + nā, etc. Because the case-ending that follows is "nā." "i" is not lengthened.

* Caggahaṇañ avadhāraṇaṭṭaḥ. Sukhettesu brahmačārisu (A. i, 352); dhammam akkāhi Bhagavā; bhikkhunāṁ datvā sakehi pāṇibhi (Khu. ii, 138).

By the word "ca" it is clear that this rule is restricted to only some examples. For instance, brahmačārisu = brahmačāri + su; bhikkhunāṁ = bhikkhu + naṁ; pāṇibhi = pāṇi + hi ("hi" is changed to "bhi" by Kac. 99; "i" does not become long). (Note that "i" and "u" do not become long).

90. 252. Pancāḍīnaṁ27 attāṁ (247). [‘vowel’ sutta][‘numeral’ sutta]

Pancāḍīnaṁ saṅkhyaṇaṁ anto attām āpajjate su nāṁ hi icc' etesu.
§T1. When "su," "naṁ," and "hi" follow, the ending vowel of the numerals "paṇca," etc. becomes "a."
§T2. The case-endings 'su', 'naṁ', and 'hi' having followed, the final of numerals, beginning with “paṇca” attains to the condition of ‘a’.

Example: - Paṇcasu, paṇcannaṁ, paṇcahi; chasu, channaṁ, chahi; sattasu, sattannaṁ, sattahi; aṭṭhasu, aṭṭhannaṁ, aṭṭhahi; navasu, navannaṁ, navahi; dasasu, dasannaṁ, dasahi.
- Paṇcasu = paṇca + su ("a" is changed to "a")28

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26 The vowel could be lengthed by the universal sutta (Kac. 403), but here this sutta is taken to show the fixed operation.
27 ādisaddena aṭṭhārasantā saṅkhyaṇa gaheṭtabba (by saying etc., this sutta is applicable up to number 18)
28 In other words, ‘a’ remains unchanged
- **Pañcāhi** = pañca + hi ("a" is changed to "a")
- **Pañcannāṅ** = pañca + naṁ ("a" is changed to "a"; "n" is inserted by 67. No ca dvādito naṁmhi.) After the numerals "dvi" and so on, there is insertion of "n" when the inflection "naṁ" follows.

* **Pañcādānāṁ** ti kimatthāṁ? Dvīsu, dvinnāṁ, dvīhi.
  Why is it said "pañca, etc."? To prevent the operation of this rule in "dvīsu," "dvinnāṁ," and "dvīhi." Here, the word is not 'pañca'.

* **Attam iti** bhāvaniddeso ubhayassāgamanatthaṁ, attaṁ āpajjate. Catassannāṁ itthinaṁ, Tissannāṁ vedānāṅnāṁ.
  The abstract form, viz., the condition of "a," is used to signify that the rule is applicable even to the case of augmentation and that the final "u" following an augmentation too is changed into "a," such as, Catassannam, Tissannam, etc.

- **Catassannāṁ** = catu + naṁ ("n" is augmented before "naṁ" by Kac. 67; "ssa" is inserted; "u" of "catu" is changed to "a" by the word "atta" in this sutta)

91. 194. Patiss' ināṁhi (248).[i>a]

Patiss' anto āpajjate ināṁhi paccaye pare.

§T1. When the suffix "ini" follows, the ending (vowel) of "pati" is changed to "a."
§T2. The final vowel of "pati" becomes "a," if the suffix "ini" follows.

**Example:** - **Gahapatānī.**
gahapatānī = gahapati + ini ("i" of "gahapati" is changed to "a" by Kac. 91; "i" of "ini" [Kac. 240] is elided by Kac. 13; "a" becomes long by Kac. 16)

* **Ināṁhi** ti kimatthāṁ? Gahapati.
  Why is it said "when 'ini' follows"? It is to prevent the operation of this rule when "ini" does not follow such as in 'gahapati'.

92. 100. Ntuss' anto yosu ca (249). [‘ntu’ sutta]

Ntuss paccayassa anto āpajjate su namhi yo icc' etesu paresu.

§T1. When "su," "namh," "hi," and "yo" follow, the ending (vowel) of the suffix "ntu" becomes "a."
§T2. These case-endings, viz. "su," "namh," "hi," and "yo" having followed, the final vowel "u" of the suffix "ntu" too is changed into "a."

**Examples:** Guṇavantesu, guṇavantānāṁ, guṇavantehi, guṇavantā, guṇavante.
- **Guṇavantesu** = guṇavantu + su (when "su" follows, "u" of "ntu" is changed to "a" by Kac. 92; and this vowel "a" becomes "e" before "su").

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29 In the sutta it is said "pañcadānam attaṁ" and not "pañcānāṁ a"; "attaṁ" = state of "a," so "attaṁ" is called "bhāvaniddesa," meaning showing the state; this showing of state is for the purpose of inserting "ssa" and the changing of "u" to "a." For example, catassannam = catu + naṁ (there is insertion of "ssa" and "u" is changed to "a").
- Guṇavantānāṁ = guṇavantu + naṁ (when "nam" follows, "u" of "ntu" is changed to "a" by Kac. 92; and "a" becomes long by Kac. 101. When case-endings "su," "nam," and "hi" follow, all final vowels become long).

- Guṇavantehi = guṇavantu + hi (when "hi" follows, "u" of "ntu" is changed to "a" by Kac. 92; "a" is changed to "e" by Kac. 101).

- Guṇavantu = guṇavantu + yo (when "yo" follows, "u" of "ntu" is changed to "a" by Kac. 92; "y" [paṭhamā] is changed to "ā").

- Guṇavante = guṇavantu + yo (when "yo" follows, "u" of "ntu" is changed to "a" by Kac. 92; "y" [dutiyā] is changed to "e").

* Ntusse ti kimatthaṁ? Isīnaṁ.
Why is it said 'of 'ntu'"? It is to prevent the operation of this rule when there is no "ntu" such as in "isīnaṁ.

* Etesvī ti kimatthaṁ? Guṇavā.
Why is it said '"su,' 'nam,' 'hi,' and 'yo'"? It is to prevent the operation of this rule when there is no "su," "nam," "hi," and "yo," such as in "guṇavā."

* Caggahaṁena aṁnesu vacanesu attā ca hoti. Guṇavatasmīṁ, guṇavantaṇa.
By taking "ca," when other words (or case-endings) follow, there is also change into "a"; for instance, guṇavatasmīṁ = guṇavantu + smīṁ ("u" of 'ntu' is changed to 'a' by 'ca' of this sutta).

* Antaggahaṁena ntupaccayassa anto attam āpajjate, yoṇaṁ ca ikāro hoti. Guṇavantī.
By taking "anta," the ending (vowel) of "ntu" is changed to "a" and "yo" is changed to "i." For example, guṇavanti = guṇavantu + yo ("u" of "ntu" is changed to "a" by "anta"; "yo" is changed to "i"; "a" is elided by Kac. 83). [yɔ>i]

93. 106. Sabbassa vā aṁ-sesu (251). ['ntu’ sutta] [ntu>a]
Sabbass'e eva ntupaccayassa attāṁ hoti vā aṁ sa iec' etesu.
§T1. Optionally, when "aṁ" and "sa" follow, all the suffix "ntu" is changed to "a."
§T2. These case-endings viz. "aṁ" and "sa," having followed, the entire suffix "ntu" is optionally changed into "a."


- Satimāṁ = satimantu + aṁ ("ntu" is changed to "a"; "a" is elided by Kac. 83; "aṁ" becomes "iṁ" by Kac. 82)
- Satimassā = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63)
- Satimanto = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "sa" following the suffix "ntu" is changed to "to" by Kac.127. To-ti-tā sa smiṁ-nāsū. Optionally, when "sa," "smiṁ," and "nā" follow, all the suffix "ntu" together with the inflection is changed to "to," "tū," and "tā" respectively.)
94. 105. Simhi vā (252). [‘ntu’ sutta]

Nsūpaccayassa antassa attam hoti vā simhi vibhattimhi.

§T1. Optionally, when the inflection "si" follows, the ending (vowel) of suffix "ntu" becomes "a."

§T2. If the case-ending “si” follows, the final vowel of the suffix “ntu” is optionally changed into “a.”

Example: Himavanto pabbato (Khu. i, 56).

Himavanto = himavantu + si (“u” of “ntu” is changed to “a” by Kac. 94; “si” is changed to “o” by Kac. 104; “a” is elided by Kac. 83).

* Vā ti kimatthañ? Himavā pabbato (AbhiA. i, 337).

Why is it said "optionally"? It is to prevent the operation of this rule sometimes such as in "himavā pabbato."

95. 145. Aggiass' ini (254).[i>ini]

Aggiass' antassa ini hoti vā simhi vibhattimhi.

§T1. Optionally, when the inflection "si" follows, the ending (vowel) of "aggi" becomes "ini."

§T2. If the case-ending “si” follows, the final vowel of “aggi” is optionally changed into “ini.”


Aggni = aggi + si (“i” of "aggi" is changed to "ini" by Kac. 95; "si" is elided by Kac. 220).

* Vā ti kimatthañ? Aggi.

Why is it said "optionally"? It is to prevent the operation of this rule sometimes in such instance as "aggi."

96. 148. Yosv akatarasso jho (259). [i, ∼i-a]

Yosu akatarasso jho attam āpajjate.

§T1. When "yo" follows, "jha," which has not been shortened, becomes "a."

§T2. The case-ending “yo” having followed, “jha” (“i” or “ī”) which has not been shortened is changed into “a.”

Example: Aggayo; munayo (ItivuttakaA. 114); Isayo (Khu. ii, 88); gahapatayo (Khu. vi, 423).

Aggayo = aggi + yo (“i” is named "jha" and it has not been shortened; "i" is changed to "a").
* Yosvī ti kimatthan? Aggīsu.
  Why is it said "when 'yo' follows"? It is to prevent the operation of this rule when '"yo"
  does not follow such as in '"aggīsu."

* Akatarasso ti kimatthan? Daṇḍino.
  Why is it said "which has not been shortened"? It is to prevent the operation of this
  rule when the vowel has been shortened such as in "daṇḍino." Daṇḍino = daṇḍī + yo ("ī" of
  "daṇḍī" is changed to "i" by Kac. 84; therefore, the present rule is not applicable in this
  instance).

  In “daṇḍino,” the long “ī” of “daṇḍī” has been shortened to “i”; so, the rule [that
  governs the shortening of “ī” to “i”] is not applicable here. If the case ending “yo” follows, the
  final “ī” and “i” are invariably changed into “a.” However, this is not so for the final “i” which
  has been shortened from “ī.”

  Why is it said "jha"? It is to prevent the operation of this rule when there is no "jha"
  such as in "rattiyo." The feminine endings “i” and “ī” are not called “jha”; so ‘rattiyo’ being
  feminine, the rule is not applicable.

97. 156. Ve-vosu lo ca (260).[u,ū>a]

  Ve-vo iicc’ etesu akatarasso lo attam āpajjate.
  §T1. When "ve" and "vo" follow, "la" that has not been shortened becomes "a."
  §T2. “Ve” or “vo” having followed, “la” (“u” or “ū”) which has not been shortened is
  also changed into “a.”

  Example: Bhikkhave, bhikkhavo; hetave, hetavo.
  Bhikkhave = bhikkhu + yo ("u" of “bhikkhu” is named “la”; "yo" is changed to "ve" by
  Kac. 119)

* Akatarasso ti kimatthan? Sayambhuvo, vessabhuvo, parābhibhuvo.
  Why is it said "that has not been shortened"? It is to prevent the operation of this rule
  when the vowel “u” has been shortened such as in "sayambhuvo," etc.

* Ve-vosvī ti kimatthan? Hetunā, ketunā, setunā.
  Why is it said "when 've' and 'vo' follow"? It is to prevent the operation of this rule
  when "ve" or "vo" does not follow such as in "hetunā," etc.

* Caggahañnam anukaḍḍhanatthan.  
  "Ca" is for dragging:30
  The word “also” (“ca”) indicates that this rule follows one of the preceding rules, i.e.
  Kac. 90.

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30 “Ca” is dragging "attaṇi" from Kac. 90 and it does not go forward to the following suttas.
98. 189. Mātulādīnam ānattam ikāre (261). [making feminine] [di>jjo][a>aña]

**Mātula** icc' evamādīnaṁ anto ānattam āpajjate ikāre paccaye pare.

§T1. When the suffix "i" follows, the ending (vowel) of "mātula," etc. becomes "aña." §T2. The suffix "i" having followed, the final vowel of "matula," etc. is changed into "aña."

*Example:* - Mātulānī (Khu. i, 219); ayyakānī; varunānī.

mātulānī = mātula + i ("a" of "mātula" is changed to "aña"; the ending vowel "a" of "aña" is elided by Kac. 83)

*Ikāre* ti kimattham? Bhikkhunī, rājīnī, jālinī, gahapatānī (Vin. i, 314).

Why is it said "when 'i' follows"? It is to prevent the operation of this rule when "i" does not follow such as in "bhikkhuni," etc.

*Ānattaggāhanaṇena nadi icc' etassa disaddassa jjo-jjāādesā honti saha vibhattiyā yo nā sa icc' etesu. Najjo sandanti (S. ii, 178); najjā kataṁ taraṅgaṁ; najjā neraṅjarāya āre (Vin. iii, 1).

By "aña," when "yo," "nā," and "sa" follow, "di" of "nadi" together with the inflections is changed to "jjo" and "jjā". Najjo = nadi + yo ("di" is changed to "jjo" together with the infection 'yo'). najjā = Nadi + nā (‘di’ of ‘nadi’ together with the inflection ‘nā’ is changed to ‘jjā’.


Sabbato liṅgato smā hi smīṁ icc' etesaṁ mhā bhi mhi icc' ete ādesā honti vā vathāsaṅkhyaṁ.

§T1. In all instances, "smā," "hi," and "smīṁ" are optionally changed into "mhā," "bhi," and "mhi" respectively.

Optionally, after all stems, 'smā', 'hi', and 'smīṁ' are substituted by 'mhā', 'bhi', and 'mhi' respectively.

* examples:- Purisamhā, purisasmā; purisebhi, purisehi; purisanhi, purisasmiṁ.

- Purisamhā = purisa + smā ("smā" is substituted by "mhā")
- Purisebhi = purisa + hi ("hi" is substituted by "bhi")
- Purisanhi = purisa + smiṁ ("smiṁ" is substituted by "mhi")

* Smā-hi-smīṁnam iti kimattham? Vaṇṇavantaṁ (Khu. i, 20) agandhakaṁ virulhapupphaṁ; mahantaṁ chattam mahāchattam; mahantaṁ dhajaṁ mahādhajaṁ.

Why is it said 'of 'smā,' hi,' and 'smīṁ''? It is to prevent the operation of this rule when there is no "smā," "hi," and "smīṁ," such as in "vaṇṇavantaṁ," etc.

100. 214. Na t'-imehi katākārehi (267).

**Ta ima** icc' etehi katākārehi smā-smīṁnaṁ mhā-mhi icc' ete ādesā n' eva honti.

§T1. While "ta" and "ima" are changed into "a," "smā" and "smīṁ" are not substituted by "mhā" and "mhi."
If ‘ta’ and ‘ima’ are substituted by ‘a’, ‘smā’ and ‘smiṁ’ do not become ‘mhā’ and ‘mhi’.

Examples: - Asmā ठृङ्गा bhayaṁ uppajjati; asmiṁ ठृङ्गे bhayaṁ titṭhati; asmā; asmiṁ.
- Asmā = ta + smā (“ta” is changed to "a" by Kac. 176; "smā" is not changed to "mhā")
- Asmiṁ = ta + smiṁ (“ta” is changed to "a" by Kac. 176; "smiṁ" is not changed to "mhi")

Note: “Asmā” and "asmiṁ" can be formed from the stem "ima" also. In that case Kac. 117 applies.

* Katākārehi ti kimathāṁ? Tamhā, tamhi, imamhā, imamhi.

Why is it said "are changed to 'a'?" In the above examples, ta and ima are not substituted by a; therefore smā and smiṁ case endings have been substituted by mhā and mhi. If ‘katākārehi’ is not used in the sutta, smā and smiṁ cannot be substituted by mhā and mhi in these examples also.

However, according to Moggallāna, optionally mhā and mhi is also available, even when ‘ta’ and ‘ima’ are changed into ‘a’. In Padamāla of Saddanīti, the form mhā is not given, but mhi has been given. Nevertheless, according to Suttamāla of Saddanīti, self contradictory statements are found. It says, in the fifth and seventh cases of ta, mhā and mhi is impossible to become (267).31

101. 80. Su-hisv akāro e (268). [a>e]

Su hi ीc' etesu akāro ettam āpajjate.

§T1. When "su" and "hi" follow, "a" becomes "e."

§T2. The final vowel “a” becomes “e” before “su” and “hi.”

Examples: Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu; sabbehī, yehi, tehi, kehi, purisehi, imehi, kusalehi, tumhehi, amhehi.

- Sabbesu = sabba + su (the ending vowel "a" of “sabba” is changed to "e")
- Sabbehi = sabba + hi (the ending vowel "a" of “sabba” is changed to "e")

102. 202. Sabbanāmānaṁ namīmhi ca (270). [a>e]

Sabbesaṁ sabbanāmānaṁ anto akāro ettam āpajjate namīmhi vibhattimhi.

§T1. When the inflection “namī” follows, the vowel "a" which is the ending (vowel) of all pronouns, becomes ‘e.’

§T2. The final vowel “a” of all pronouns (sabbanāma) too becomes “e” before the case-ending “namī.”

Examples: Sabbesaṁ, sabbesānaṁ; yesaṁ, yesānaṁ; tesaṁ, tesānaṁ; imesaṁ, imesānaṁ; kesaṁ, kesānaṁ; itesaṁ, itesānaṁ; katamesaṁ, katamesānaṁ.

sabbesaṁ [stem: sabba; sense: of/for all persons]
- = sabba + namī
= sabbe + naṁ (by rule 101)
= sabbesaṁ (by rule 168)

**Sabbanāmānām** iti kimattathāṁ? **Buddhānām Bhagavatānām** ācīṇṇasamāciṇṇo (Vin. i, 114).

Why is it said "of all pronouns"? It is to prevent the operation of this rule when there is no pronoun such as in “Buddhānām,” etc. 32

**Akāro** ti kimattathāṁ? **Amūsām, amūsānām**.

Why is it said "a"? It is to prevent the operation of this rule when there is no "a" such as in "amūsām," etc. Although they are pronouns, and naṁ case ending follows, the end vowel is ‘ū’. Therefore, it is not changed into ‘ē’.

**Nāṁmhi** ti kimattathāṁ? Sabbe, ime.

Why is it said "when 'naṁ' follows"? It is to prevent the operation of this rule when "naṁ" does not follow such as in "sabbe" and “ime.” Sabbe = sabba + yo (here "a" is not changed to "e"; instead, "yo" is changed to "e").

**Caggahānam** anukaddhanatathāṁ.

"Ca" is meant for dragging “e” from the previous sutta to the present one.

103. 79. **Ato n’ ena** (271). [na>ena]

_Tasmā akārato nāvacanassa enādeso hoti._

§T1. After "a," "nā" is changed to "ena."

§T2. After stems ending in “a,” the case-ending “nā” becomes “ena.”

* Examples: **Sabbena, yena, tena, kena, anena, purisena, rūpena.**

**Sabbena** [stem: sabba; sense: with/by/through all] = sabba + nā
  = sabba + ena (by rule 103)
  = sabbenā (by rule 83)

**Ato** ti kimattathāṁ? **Muninā, amunā, bhikkhunā.**

Why is it said "after 'a'"? It is to prevent the operation of this rule when "a" is not the end vowel of stem.

**Nā** ti kimattathāṁ? **Tasmā.**

Why is it said "nā"? It is to prevent the operation of this rule when case ending is not "nā", such as in "tasmā."

104. 66. **S’ o** (272). [si>o]

_Tasmā akārato sıvacanassa okaṛadeso hoti._

§T1. After "a," the inflection "si" is changed to "o."

§T2. The case-ending “si” becomes “o” after stems ending in “a.”

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32 The example here is "Buddhānām bhavatānām."
Examples: - Sabbo, yo, so, ko, amuko, puriso.

Sabbo [stem: sabba; sense: all, the entire]

= sabba + si
= sabba + o (by rule 104)
= sabbo (by rule 83)

* Sī ti kimathaṁ? Purisānaṁ.

Why is it said "si"? It is to prevent the operation of this rule when the case ending is not "si" such as in "purisānaṁ."

* Ato ti kimathaṁ? Sayambhū.

Why is it said "after 'a'"? It is to prevent the operation of this rule when 'a' is not the final vowel of the stem.

105. 0. So vā (273).[na>so]

Tasmā akārato nāvacanassa soādeso hoti vā.

§T1. Optionally, after "a" the inflection "nā" is changed to "so."
§T2. The case-ending “nā” optionally becomes “so” after stems ending in “a.”


Atthaso [stem: attha; sense: by means of meaning]

= attha + nā
= atthaso (by rule 105)

* Vā ti kimathaṁ? Pādena vā pādārahena vā...

Why is it said "optionally"? Because this rule cannot be applied to all instances. There are exceptions, such as "pādena," etc.

106. 313. Dīgh'-orehi (274).

Dīgha ora icc’ etehi smāvācanassa soādeso hoti vā.

§T1. Optionally, after "dīgha" and "ora" the inflection "smā" is changed to "so."
§T2. The case-ending “smā” optionally becomes “so” after “dīgha” and “ora.”

Example: - Dīghaso (Vin. i, 227), oraso; dīghamhā, oramhā.

Dīghaso [stem: dīgha; sense: by length]

= dīgha + smā
= dīghaso (by rule 106)

* Dīgh'-orehi ti kimathaṁ? Saramhā, vacanamhā.

Why is it said "after 'dīgha' and 'ora'"? It is to prevent the operation of this rule when the words are not "dīgha" and "ora".
107. 69. Sabbayo-nēnam ā e (275, 277), [yo>a, nī>e]

Tasmā akārato sabbesaṁ yo-nēnam ā-eādesā honti vā yathāsaṅkhyaṁ.
§T1. Optionally, after "a," all "yo" and "nī" are changed to "ā" and "ē" respectively.
§T2. After stems ending in "a," the case-ending "yo" or its substitute "nī," in all instance, optionally becomes "ā" and "ē" in the nominative and accusative cases respectively.

Examples: Purisā, purise; rūpā, rūpe.

purisā [stem: purisa; sense: men]

= purisa + yo
= purisa + ā (by 107)
= purisā (by 83)

* Vā ti kimatthaṁ? Aggayo, munayo, isayo.
Why is it said "optionally"? It is to allow exception to this rule such as in "aggayo," etc.

* Yo-nīnan ti kimatthaṁ? Purisassa, rūpassa.
Why is it said "of 'yo' and 'nī'"? It is to prevent the operation of this rule when the case endings are not "yo" and "nī" such as in "purisassa," etc.

* Akārato ti kimatthaṁ? Daññino, atṭhīni, aggī, pajjalanti, munī caranti.
Why is it said "after 'a'? It is to prevent the operation of this rule when there is no "a" such as in "daññino," etc.

108. 90. Smā-smiṁnam vā (276), [smā>a, smiṁ>e]

Tasmā akārato sabbesaṁ smā smiṁ icē etesaṁ ā-eādesā honti vā yathāsaṅkhyaṁ.
§T1. Optionally, after "a," all "smā" and "smiṁ" are changed to "ā" and "ē" respectively.
§T2. The case-ending "smā" or "smiṁ" in all instance optionally becomes "ā" and "ē" respectively, after stems ending in "a."

Examples: Purisā, purisasmā, purise, purisasmīṁ.

Purisā [stem: purisa; sense: men]

= purisa + smā
= purisa + ā
= purisā (by 83)

* Akārato ti kimatthaṁ? Daññinā, daññismin; bhikkhunā, bhikkhusmin.
Why is it said "after 'a'? It is to prevent the operation of this rule when the stem does not end in "a".
Why is it said 'optionally'? For examples such as purisamhā

109. 304. Āya catutthekavacanassa tu (279-80)33, [sa>aņa]

Tasmā akārato catutthekavacanassa āņadeso hoti vā.

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33 Mog. ii, 44. Suttam pi passitabbaṁ.
Optionally, after the stems ending in "a," fourth inflection singular is substituted by ‘āya’.

**Examples:**

\[
\text{Atthāya } \text{hitāya } \text{sukhāya}
\]

devamanussānaṁ Buddho loke uppajjati (A. i, 21).

**Atthāya** [stem: attha; sense: for the profit, welfare, or gain]

= attha + sa
= attha + āya (by 109)
= atthāya (by 83)

* Ato ti kimatthaṁ? **Isissa**.

Why is it said "after 'a'"? To prevent the operation of this rule when stems do not end in "a", such as in "isissa."

* **Catutthī** ti kimatthaṁ? **Purisassa** mukhaṁ.

Why is it said "the fourth (inflection)"? It is to prevent the operation of this rule when it is not the fourth inflection such as in "purisassa mukhaṁ."

* **Ekavacanasse** ti kimatthaṁ? **Purisānaṁ** dadāti.

Why is it said "singular"? It is to delimit this rule’s application.

* Vā ti kimatthaṁ? **Dātā** hoti samanassa vā brāhmaṇassa vā.

Why is it said "optionally"? Because exceptions are also found, such as "dātā hoti samanassa vā brāhmaṇassa vā."

* **Tuggahaṁ’ athaṁ** ca hoti. Atthatthaṁ, hitatthaṁ, sukhatthaṁ.

By taking "tu", the fourth case ending singular is also substituted by "athaṁ.” For example, atthatthaṁ = attha + sa ("sa" is changed to "athaṁ"; "a" is elided by Kac. 83).

110. 201. **Tayo n’ eva ca sabbanāmehi (281)34.** [prohibiting sutta]

Tehi sabbanāmehi akārantehi smā smiṁ sa-ekavacana icc’ etesamī35 tayo ā-e-

āyādesā n’ eva honti.

§T1. After those pronouns ending in "a," the singular inflections "smā," "smiṁ," and "sa" do not change to the following three: "ā," "e," and "āya."

§T2. The three singular case-endings "smā," "smiṁ," and “sa,” too, do not become “ā,” “e,” and “āya” respectively after pronouns ending in “a.”

**Examples:**


**Sabbasmā** [stem: sabba; from all]

= sabba + smā ("smā" is not changed to "ā")

* **Sabbanāmehi** ti kimatthaṁ? **Pāpā, pāpe, pāpāya**.

Why is it said "after pronouns"? It is to delimit the application of this sutta. In examples such as pāpa, etc., they not being pronoun, this sutta cannot be applied.

34 Mog. ii, 44. Suttam pi passitabbaṁ.
35 Smā smiṁ sa ekavacana icc’ etesamī (K).
* Caggahañam anuvatthanatham.  
“Ca” is to show that this sutta is an addend or supplementary to another sutta.\(^{36}\) The meaning of “ca” is to supply the present rule with “a” from the preceding rule; thus the pronouns mentioned in the present rule signify those ending in “a.”

111. 179. Ghato nādiñam (283). [nā, sa, smā, smin>āya]

Tasmā ghato nādiñam ekvacānaṇāṁ vibhattigañāṇāṁ āyādēso hoti.

§T1. After “gha,” the group of singular inflections beginning with “nā” is changed to “āya.”

§T2. The singular case-ending “nā,” etc. (“nā,” “sa,” “smā,” and “smin”) become “āya” (after feminine stems ending in “ā”).

Examples: -  Kaṇṇāya kataṁ kammaṁ, kaṇṇāya diyate, kaṇṇāya nissāṭāṁ vatthāṁ.  
Kaṇṇāya pariggahō, kaṇṇāya patiṭṭhitaṁ sīlaṁ.

Kaṇṇāya [stem: kaṇṇ; sense: with girl]

= kaṇṇā + nā
= kaṇṇā (“gha”-name) + nā (by 60)
= kaṇṇā + āya (by 111)
= kaṇṇāya (by 83)

* Ghato ti kimathāṁ? Rattiya, itthiya, dhenuyā, vadhuyā.

Why is it said “after ‘gha’”? It is to delimit the application of this sutta, i.e., this rule can be used only for ‘gha’.

* Nādiñam iti kimathāṁ? Kaṇṇāṁ passati; vijjāṁ, viṇāṁ, gaṅgaṁ.

Why is it said “nā,” etc.? To delimit the application of this sutta for the case ending starting from nā onwards. That is, if the case is first or second, this sutta will be ruled out.

* Ekvacānaṇānam iti kimathāṁ? Sabbāṣu, yāsu, tāsu, kāṣu, imāsu, pabhāṣu.

Why is it said “singular”? Because this sutta can be applied only for singular case endings.

112. 183. Pato yā (284). [nā>yā]

Tasmā ātō nādiñam ekvacānaṇāṁ vibhattigañāṇāṁ yādēso hoti.

§T2. The singular case-endings beginning with “nā” (that is, “nā,” “sa,” “smā,” and “smin”) become “yā” after what is technically called “pa” (that is, after feminine stems ending in “i,” “u,” “a,” and “ā”).

If “pa” is followed by the group of singular case endings beginning with “nā” the case endings are changed to “yā.”

Examples: - Rattiya, itthiya, deviya, dhenuyā, yāguyā, vadhuyā.

Rattiya [stem: ratti; sense: through the night]

\(^{36}\) It is to drag or rather bring ”ato” from ”ato n’ ena” (Kac. 103). That is according to Nyāsa, but Padarupasiddhi puts it differently.
= ratti + nā
= ratti ("pa"-name) + nā (by 59)
= rattiyā (by 112)

* Nādinam iti kimathaṁ? Rattī, rattīṁ; ithī, ithinīṁ.
Why is it said "nā," etc.? It is to prevent the operation of this rule when the case endings are not "nā," etc., such as in "ratti".

* Pato ti kimathaṁ? Kaññāya, víñāya, gaṅgāya, pabhāya, sobhāya.
Why is it said "after 'pa'?" It is to apply this rule if the stem is with "pa". This sutta cannot be applied to "kaññāya". It is 'gha'.

* Ekavacanānam iti kimathaṁ? Rattinām, ithināṁ.
Why is it said "singular"? It is to delimit the sutta only for singular case."Rattinām" is not singular; therefore, this sutta cannot be applied.

113. 132. Sakhato gass’ e vā (285-6).[si>a, ā, ī, ē, e]

Tasmā sakhato gassa akāra-ākāra-īkāra-ekāra-ekāra-ekāra-ekāra-deso honti vā.

§T1. Optionally, "ga" after "sakha" is changed to "a," "ā," "ī," "ē," and "e."
§T2. The "ga" (vocative case-ending "si") is optionally changed into "a," "ā," "ī," "ē," and "e," after "sakha."

Example:- Bho sakha, bho sakha, bho sakhi, bho sakhi, bho sakhe.
Sakha [stem: sakha; sense: O friend!]
= sakha + si ("ga"-name) (by 57)
= sakha + a (by 113)
= sakha (by 83)

114. 178. Ghat’ e ca (288). [si>e]

Tasmā ghato gassa ekāra-deso hoti.
§T1. "Ga" after "gha" is changed to "e."
§T2. The "ga" (vocative singular case-ending "si") is changed into "e" after "gha" (feminine stems ending in "a").

Examples: Bhoti ayye, bhoti kaññe, bhoti Kharādiye (Khu. v, 4).
Ayye [stem: ayyā; sense: O my lady!]
= ayyā ("gha"-name) + si (by 60)
= ayyā + si ("ga"-name) (by 57)
= ayyā + e (by 114)
= ayye (by 83)

* Caggahānam avadhāraṇatthaṁ.37 Sanniṭṭhānaṁ.

37 Avadhāraṇa has two meanings: (1) prevention and (2) fixedness. Here, fixedness is meant (sanniṭṭhānaṁ means "fixedness").
"Ca" is for fixedness.


Tato ammādito gassa ekārattain na hoti.
§T1. "Ga" after "ammā," etc., is not changed to "e."
§T2. The "ga" (vocative singular case-ending "si") is not changed into "e" after "ammā," etc.

Example: Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.
Ammā [stem: ammā; sense: O my mother!]
  = ammā + sī ("ga"-name) (by 57)
  = ammā (by 220) (by 115; here, "ga" is not changed to "e" because there is "ammā")

* Ammādito ti kimatthanī? Bhoti kaññe.
  Why is it said 'after 'ammā,' etc.'? To apply this sutta if the stem is ammā.

116. 197. Akatarassā lato yv ālapanassa ve-vo (291).[yo>ve, vo]

Tasmā akatarassā lato yvālapanassa ve-voādesā hoti.
§T1. After "la" that is not shortened, the vocative "yo" is changed to "ve" and "vo."
§T2. The vocative case-ending "yo" becomes "ve" and "vo" after "la" (i.e. "u" and "ū") which has not been shortened.

Examples: - Bhikkhave, bhikkhavo; hetave, hetavo
Bhikkhave [stem: bhikkhu; sense: O monks!]
  = bhikkhu + yo
  = bhikkhu ("la"-name) + yo (by 58)
  = bhikkhu + ve (by 116)
  = bhikkhave (by 97)

* Akatarassā ti kimatthanī? Sayambhuvo.
  Why is it said "that is not shortened"? It is to prevent the operation of this rule when "la" is shortened such as in "sayambhuvo." Sayambhuvo = sayambhū + yo ("u" is named "la"; "ū" is changed to "u" by Kac. 84; because "ū" is shortened, there is no operation of this rule; "yo" is changed to "vo" by Kac. 119).

* Lato ti kimatthanī? Nāgiyo, dhenuyo, yāguyo.
  Why is it said "after 'la''? It is to prevent the operation of this rule where there is no "la" such as in "nāgiyo," "dhenuyo," "yāguyo."

* Ālapanasse ti kimatthanī? Te hetavo, te bhikkhavo.
  Why is it said "of vocative"? Because this sutta can be applied only in vocative case. "Te hetavo" and "te bhikkhavo" not being vocative, this sutta cannot be applied.

117. 124. Jha-lato sassa no vā (292).[sa>no]

Tasmā jha-lato sassa vibhattissa noādeso hoti vā.
§T1. Optionally, after "jha" and "la," the inflection "sa" is changed to "no."

§T2. The case-ending “sa” optionally becomes “no,” after what are technically called “jha” and “la.”

Examples: Aggino, aggissa; sakhino, sakhissa; daṇḍino, daṇḍissa; bhikkhuno, bhikkhussa; sayambhuno, sayambhussa.

- Aggino [stem: aggi; sense: of/for fire]
  = aggi + sa
  = aggi ("jha"-name) + sa (by 58)
  = aggino (by 117)

- Bhikkhuno [stem: bhikkhu; sense: of/for/to monk; monk’s]
  = bhikkhu + sa
  = bhikkhu ("la"-name) + sa (by 58)
  = bhikkhuno (by 117)

* Sasse ti kimathāñ? Isinā, bhikkhunā.

  Why is it said "of ‘sa’"? It is to prevent the operation of this rule when the case ending is not "sa"; such as in "isinā" and ‘bhikkhunā’. These have ‘nā’ case ending. Therefore, the case ending cannot be changed into ‘no’.

* Jha-lato ti kimathāñ? Purisassa.

  Why is it said "after ‘jha’ and ‘la’"? To apply this sutta only for ‘jha’ and ‘la’. It is to prevent the operation of this rule when there is no "jha" or "la" such as in "purisassa." It is neither ‘jha’ nor ‘la’.

118. 146. Gha-pato ca yonaṃ lopo (293).

    Tehi gha pa jha la icce etehi yonaṃ lopo hoti vā.

§T1. Optionally, after "gha," "pa," "jha," and "la," there is elision of "yo."

§T2. The case-ending “yo” is optionally elided after what are technically called “gha,” “pa,” “jha,” and “la.”

Examples: Kañña, kaññayo; ratti, rattiyio; itthi, itthiyio; yāgū, yāguyo; vadhū, vadhuyo. Aggi, aggayo; bhikkhū, bhikkhavo; sayambhū, sayambhuvo; aṭṭhī, aṭṭhini; ayyū, ayyūni.

kañña [stem: kañña; sense: ladies]
  = kañña + yo
  = kañña ("gha"-name) + yo (by 60)
  = kañña (by 118)

* Caggahañam anukaḍḍhanathāñ.

"Ca" is for dragging.38

119. 155. Lato vokāro ca (294).[yo>vo][yo>no]

    Tasmā lato yonaṃ vokāro hoti vā.

§T1. Optionally, after "la," “yo” is changed to "vo."

38 “Ca” is for dragging "jha" and "la."
§T2. The case-ending “yo” also optionally becomes “vo” after what is technically called “la.”

Example:  - **Bhikkhavo**, bhikkhū; **sayambhuvo**, sayambhū.

**Bhikkhavo** [stem: bhikkhu; sense: monks]

= bhikkhu + yo
= bhikkhu ("la"-name) + yo (by 58)
= bhikkhu + yo (by 97)
= bhikkhavo (by 119)


What is the purpose of taking "kāra" (in the sutta)? It is to indicate that "yo" is also changed into "no" such as in "jantuno."


The word ‘also’ ("ca") is added to signify the restriction of the present rule to certain instances. This rule is applicable to some instances and is not applicable to other. For examples: amū = amu + yo ("u" is named "la"; because of "ca," "yo" is not changed to "no"; "yo" is elided by Kac. 118; "u" is lengthened by Kac. 88). The word ‘ca’ is also for the substitution of ‘yo’ by ‘no’ such as in jantuno, sabbaññuno, etc.39

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Iti nāma-kappe paṭhamo kaṇḍo

_The First Sub-division on declension (Nāma kappa) is finished._

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39 155 (Thera, 90), p.72 (Tiwari, 1962)
120. 243. Amhassa mamarñ savibhattissa se \((295)\). [amha + sa = mamarñ]

Sabbass’ eva **amha** saddassa savibhattissa **mamarñ** ādeso hoti se vibhattimhi.
The entire word ‘amha’ together with the case-ending ‘sa’ is changed into ‘mamarñ’.

*Example:* **Mamarñ** diyate purisena. **Mamarñ** pariggaho.

**Mamarñ** [stem: amha; sense: for me; my; mine]

= amha + sa
= mamam (by 120)

121. 233. Mayamñ yomhi paṭhame \((296)\). [amha+yo>mayamñ]

Sabbass’ eva **amha** saddassa savibhattissa **mayamñ** ādeso hoti **yomhi** pathame.
The entire word ‘amha’ together with the first case ending ‘yo’, i.e., first case plural, is changed to ‘mayamñ’.

*Example:* **Mayamñ** gacchÈma. **Mayamñ** dema.

**Mayamñ** [stem: amha; sense: we]

= amha + yo
= mayam (by 121)

* Amhasse ti kimatthañ? **Purisñ** tiṭṭhanti.
Why is it said "of ‘amha’"? It is to prevent the operation of this rule when the stem is not ‘amha’, such as in ‘purisñ’.

* Yomhi kimatthañ? **Ahām** gacchāmi.
Why is it said "when ‘yo’ follows"? It is to prevent the operation of this rule when “yo” does not follow, such as in ‘ahām’. Here, ‘si’ case ending follows the stem’amha’. Therefore, this sutta cannot be applied.

* Pathame ti kimatthañ? **Amhākañ** passasi tvañ.
Why is it said "when the first (inflection) follows"? It is to delimit the sutta for the first case only. For example, although ‘yo’ is the case ending and ‘amha’ the stem, this sutta is not applicable to ‘amhākañ’; here, ‘yo’ is second case plural.

122. 99. Ntussa nto \((297)\). [‘ntu’ sutta][ntu>nto]

Sabbass’ eva **ntu** paccayassa savibhattissa ** nto** ādeso hoti **yomhi** pathame.
The entire suffix ‘ntu’ together with the case ending ‘yo’ is changed to ‘nto’.

*Example:* **Guvavanto** tiṭṭhanti.

**Guvavanto** [stem: gunavantu; sense: those who have virtues]

= gunavantu + yo
= gunavanto (by 122)
* Ntusse ti kimatthan? Sabbe sattā gacchanti.
Why is it said "of 'ntu'"? This sutta is to be applied only when there is 'ntu'.

* Pathame ti kimatthan? Guṇavante passanti janā.
Why is it said "when the first (inflection) follows"? It is to prevent the operation of this rule when the first inflection does not follow such as in 'guṇavante'.

123. 103. Ntassa se vā (298). ['ntu’ sutta][ntu+sa>ntassa]
Sabbass' eva ntucaccayassa savibhattissa ntassādeso hoti vā se vibhattimhi.
The entire suffix 'ntu' together with the inflection 'sa' is changed to 'ntassa'.

Example:- Silavantassa jhāyino (Khu. i, 29), silavato jhāyino vā.
Silavantassa [stem: silavantu; sense: for/of those who have virtues]
= silavantu + sa
= silavantassa (by 123)

Note: if this does not happen, the example will be silavato.

* Se ti kimatthan? Silavā tiṭṭhati.
Why is it said "when 'sa' follows"? It is to prevent the operation of this rule when "sa" does not follow such as in "silavā".

124. 98. Ā simhi (299). ['ntu’ sutta][ntu+si> ā]
Sabbass' eva ntucaccayassa savibhattissa āedeso hoti simhi vibhattimhi.
The entire suffix "ntu" together with the inflection 'si' is changed to ‘ā’.

Example: Guṇavā, paññavā, silavā, balavā, dhanavā, mahimā, satimā (M. i, 70), dhitimā (S. i, 170).
Guṇavā [stem: gunavantu; sense: one who has virtues]
= gunavantu + si
= gunava + ā (by 124)
= guṇavā (by 83)

* Ntusse ti kimatthan? Puriso tiṭṭhati.
Why is it said "of 'ntu'"? To apply thi sutta only for ‘ntu’. It is to prevent the operation of this rule when there is no "ntu" such as in 'puriso'.

* Simhi ti kimatthan? Silavanto tiṭṭhanti.
Why is it said "when (the inflection) 'si' follows"? It is to prevent the operation of this rule when "si" does not follow such as in ‘silavanto’.

Although it is optional, this sutta does not say whether the change is optional or not. Even Rūpasiddhi places no such signs to indicate optional usage. Therefore, Tiwari (p.750) says this sutta formation is not correct.
125. 198. Aṇi napuṇisake (300-1). ['ntu’ sutta][ntu+si>aṇi]

In the neuter gender, the entire suffix ‘ntu’ together with the inflection ‘si’ is changed to ‘aṇi’.

Example:- Guṇavāṁ cittaṁ tiṭṭhati; rucimāṁ pupphaṁ virocati.
Guṇavāṁ [stem: gunavantu; sense: one who has virtues]
= gunavantu + si
= guṇava + aṇi (by 125)
= guṇavāṁ (by 83)

* Simhi ti kimatthaÑ? Vannavantañ agandhakañ virūlhapupphaṁ passasi tvāṁ.

Why is it said "when (the inflection) ‘si’ follows"? To apply this sutta only if ‘si’ follows. In ‘vaññavantañ’ etc., the case ending is ‘aṇi’. Therefore, this sutta cannot be applied.

126. 101. Avaññā ca ge (301-2). ['ntu’ sutta][ntu+si>aṇi, a, ā]

The entire ‘ntu’ suffix together with the inflection ‘ga’ is changed to ‘aṇi’, ‘a’, and ‘ā’.

Example:- Bho guṇavāṁ, bho guṇava, bho guṇavā.

Guṇavāṁ [stem: gunavantu; sense: one who has virtues]
= gunavantu + si
= guṇava + aṇi (by 125)
= guṇavāṁ (by 83)

* Caggahapam anukaḍḍhanatthaṁ.

"Ca" is for dragging “aṇi.” It does not follow to next sutta.

The word “also” (“ca”) is an indicator to supply the present rule with “aṇi” from the preceding one. If we take this sutta literally, only ‘a’ and ‘ā’ can be replaced. But by the usage ‘ca’ in the sutta, the ‘aṇi’ of the previous sutta is also possible.42

127. 102. To-ti-tā sa smini-nāsu (303). ['ntu’ sutta] [sa>to; smini˃ti; nā˃tā]

Sabbass’ eva ntupaccayassa savibhattissa to-ti-tādesā honti vā sa smini nā ice’ etesu yathāsaṅkhyaṁ.

40 Vattamānassa liṅgassa (Sī).
41 Trans. p.75 (Tiwari, 1962)
42 Ibid
Optionally, the entire "ntu" suffix together with the inflection 'sa', 'smiñ', 'nä' is changed to 'to', 'ti', and 'tä' respectively.

Example: Guṇavato, guṇavantassa; guṇavatı, guṇavantasmiñ; guṇavatä, guṇavantena; satimato, satimantassa; satimatı, satimantasmiñ; satimatä, satimantena.

- **Guṇavato** [stem: guṇavantu; sense: of/for one who have virtue]
  = guṇavantu + sa
  = guṇavato (by 127)

- **Guṇavati** [stem: guṇavantu; sense: in one who has virtue]
  = guṇavantu + smiñ
  = guṇavati (by 127)

- **Guṇavatä** [stem: guṇavantu; sense: from/by/with one who have virtue]
  = guṇavantu + nä
  = guṇavatä (by 127)

Note: when these changes do not occur, guṇavantassa, guṇavantasmiñ, etc. is also possible.

  Why is it said "when these follow"? It is to prevent the operation of this rule when these (i.e. "sa," "smiñ," and "nä") do not follow such as in "guṇavā" and "satimā."

128. 104. Naṁmhi taṁ vā (304). ['ntu' sutta][ntu+naṁ>taṁ]
Sabbass' eva ntu paccayassa savibhattissa taṁadeso hoti vā naṁmhi vibhattimhi.
The entire "ntu" suffix together with the inflection 'naṁ' is changed to 'taṁ'.

Example:- Guṇavataṁ, guṇavantānaṁ; satimatāṁ, satimantānaṁ.
Guṇavataṁ [stem: guṇavantu; sense: to/for those who have virtue]
  = guṇavantu + naṁ
  = guṇavataṁ (by 128)

Note: When this change does not happen, guṇavantānaṁ, satimantānaṁ

  Why is it said "when (the inflection) 'naṁ' follows"? It is to prevent the operation of this rule when "naṁ" does not follow such as in "guṇavanto tiṭṭhanti."

129. 222. Imass' idam aṁ-sisu napuṁsake (305). [ima + aṁ = idaṁ; ima + si = idaṁ]
Sabbass' eva imasaddassa savibhattissa idaṁadeso hoti vā aṁ-sisu napuṁsake vattamānassass43.
In the neuter gender, the entire stem 'ima' together with the inflections "aṁ" and "si" is changed to 'idaṁ'.

43 Vattamānassass liṅgassa (Si).
Example :- **Idaṁ** cittaṁ passasi; idaṁ cittaṁ tiṭṭhati; **imaṁ** cittaṁ passasi; imaṁ cittaṁ tiṭṭhati.

**Idaṁ** [stem: ima; sense: this]

= ima + aṁ/si
= idaṁ (by 129)

* **Napuṁsake** ti kimaththani? **Imaṁ** purisaṁ passasi. **Ayaṁ** puriso tiṭṭhati.

Why is it said "of neuter (gender)?" It is to prevent the operation of this rule when it is not of neuter gender such as in ‘imaṁ’ and ‘ayaṁ’. These words not being neuter gender, ‘ima’ is not replaced by ‘idaṁ’.

130. 225. **Amuss’ āduṁ (308).** [amu + aṁ = aduṁ; amu + si = aduṁ]

Sabbass’ eva **amu** addassa savibhattissa aduṁādeso hoti aṁ-sisu napuṁsake vattamānassa.

In neuter gender, the entire stem ‘amu’ together with the inflections ‘aṁ’ and ‘si’ is changed to ‘aduṁ’.

Example: **Aduṁ** (Khu. v, 34) pupphaṁ passasi; **aduṁ** (Khu. v, 34) pupphaṁ virocati.

**Aduṁ** [stem: amu; sense: such and such]

= amu + aṁ/si
= aduṁ (by 130)

* **Napuṁsake** ti kimaththani? **Amuṁ** (M. i, 210) rājānaṁ passasi; **asu** (D. ii, 162) rājā tiṭṭhati.

Why is it said "in/of neuter [gender]"? It is to prevent the operation of this rule when it is not of neuter gender such as in "amuṁ rājānaṁ passasi" and "asu rājā tiṭṭhati.”

131. 0. **Itthi-puma-napuṁsaka-saṅkhyaṁ.**

"Itthi-puma-napuṁsaka-saṅkhyaṁ" icc’ etam adhikāratthani veditabbaṁ.

§T2. The suttas coming hereafter are concerned with the feminine, masculine, and neuter genders.

132. 228. **Yosu dvinnāṁ dve ca (310).** [‘numeral’ sutta]

**Dvinnāṁ** saṅkhyaṁ itthi-puma-napuṁsake vattamānānaṁ savibhattinaṁ **dve** hoti yo icc’ etesu.

In feminine, masculine, and neuter, the number ‘dvi’ together with the inflection ‘yo’ is changed to ‘dve’.

Example: **Dve** itthiyō, **dve** dhammā, **dve** rūpāni.

**dve** [stem: dvi; sense: two]
The text is a natural representation of the document content.
= ti + yo
= tīñī (by 133)

- Catasso disā [stem: catu; sense: four directions]
  = catu + yo
  = catasso (by 133)

- Cattāro purisā (masculine) [sense: four men]
- Cattāri ariyasaccāni (neuter) [sense: four Noble Truths]

* Yosvī ti kimatthañ? Tīsu, catūsu.
  Why is it said "when 'yo' follows"? It is to prevent the operation of this rule when "yo"
  does not follow such as in "tīsu" and "catūsu."

134. 251. Pañcādīnam akāro (247). ['numeral' sutta]

Pañcādīnam[46] sanskṛtān itthi-puma-napumāsa vattamānānaṁ savibhattissa antassa
sarassa akāro hoti yo icc' etesu.

§T1. When "yo" follows, the last vowel of the numerals 'pañca,' etc., together with the
inflection that are of feminine, masculine, and neuter genders, is changed to "a."[47]
In feminine, masculine, and neuter, the final vowel of the numerals beginning with
"pañca" together with the case-ending "yo" is changed into "a".

Example:- Pañca, pañca; cha, cha; satta, satta; añña, añña; nava, nava; dasa, dasa.
Pañca [stem: pañca; sense: five]
  = pañca + yo
  = panca (by 134)

* Pañcādīnam iti kimatthañ? Dve, tayo.
  Why is it said "of the numerals 'pañca,' etc."? It is to prevent the operation of this rule
  when it is not concerned with these numerals, i.e. 'pañca,' etc., such as in "dve" and "tayo."

135. 118. Rājassa rāñño rājino se (314). ['rāja' sutta][rāja+sa>rañño]

Sabbass' eva rājasaddassā savibhattissa rañño rājino icc' ete ādesā honti se vibhattimihi.

§T1. When the inflection "sa" follows, the entire stem "rāja" together with the
inflection is changed to "rañño" and "rājino."

The entire word “raja” together with the case-ending ‘sa’ is changed to “rañño” or
“rājino.”

Example - Rañño, rājino (Khu. i, 324).

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[46] (Tiwari, 1962) KaVa: pañcādīnam añṭhasantānaṁ sanskṛtān itthipumanapumāsa vattamānānaṁ
svibhattiṁ naṁ antasarassā akāro hoti yosu vibhattisu...
[47] This sutta is meant to prevent the operation of the sutta Kac. 107.
Nāma Chapter

**Rañño** [stem: rāja; sense: for/to/of king; king’s]

= rāja + sa
= rañño (by 135)

* Se ti kimatthañ? Rañña.

Why is it said "when 'sa' follows"? It is to prevent the operation of this rule when "sa" does not follow such as in "rañña."

136. 119. Raññañi nañmhi vā (315). [‘rāja’ sutta]

Sabbass’ eva rājasaddassa savibhattissa raññañïadeso hoti vā nañmhi vibhattimhi.

§T1. Optionally, when the inflection "nañ" follows, the entire stem "rāja" together with the inflection is changed to "raññañ."”

The entire word “rāja” together with the case-ending ‘nañ’ optionally becomes “raññañ.”

Example: - Raññañ, rājūnañ (Khu. i, 88) idañ raṭṭhañ.

Raññañ [stem: rāja; sense: for/to/of kings; kings’]

= rāja + nañ
= raññañ (by 136)

137. 116. Nāmhi rañña vā (316).[‘rāja’ sutta]

Sabbass’ eva rājasaddassa savibhattissa raññañïadeso hoti vā nañmhi vibhattimhi.

§T1. Optionally, when the inflection “nā” follows, the entire stem “rāja” together with the inflection is changed to "raññañ.”

Example: - Tena rañña katañ, rājena vā katañ.

Rañña [stem: rāja; sense: by/with the king]

= rāja + nā
= rañña (by 137)


Why is it said "when (the inflection) ‘nā’ follows”? It is to prevent the operation of this rule when "nā” does not follow such as in "rañño santakañ.”

138. 121. Smiñmhi raññe rājini (317). [‘rāja’ sutta]/[rāja+smiñ>raññe, rājini]

Sabbass’ eva rājasaddassa savibhattissa raññe-rājini icc’ ete ādesā honti smiñmhi vibhattimhi.

§T1. When the inflection "smiñ” follows, the entire stem "rāja" together with the inflection is changed to "raññe” and "rājini.”

The entire word ‘rāja” together with the case-ending ‘smiñ’ is changed into “raññe” and “rājini.”

Example:- Raññe, rājini sīlañ tiṭṭhati.

Raññe [stem: rāja; sense: in/on/at the king]

= rāja + smiñ
= raññe (by 138)
139. 245. Tumh’-āmhākanī 48 tayi mayi (318). ['pronoun’ sutta] [tumha-amha]

Sabbesaṁ tumha-amhasaddānaṁ savibhattinaṁ tayi mayi icc’ ete ādesā honti yathāsaṅkhyaṁ smiṁmhi vibhattimhi.

§T1. When the inflection "smiṁ" follows, the entire stems "tumha" and "amha" together with the inflection are changed to "tayi" and "mayi" respectively.

The words “tumha” and “amha” together with the case-ending ‘smiṁ’ are changed into “tayi” and “mayi” respectively.

Example: - Tayi, mayi.

Tayi [stem: tumha; sense: on/upon you]
   = tumha + smiṁ
   = tayi (by 139)

* Smiṁmhi ti kimatṭhāṁ? Tvaṁ bhavasi. Ahaṁ bhavāmi..

Why is it said "when (the inflection) 'smiṁ' follows'? It is to prevent the operation of this rule when "smiṁ" does not follow such as in "tvaṁ bhavasi" and "ahaṁ bhavāmi."

140. 232. Tvam-ahaṁ simhi ca (319-20). ['pronoun’ sutta] [tumha-amha]

Sabbesaṁ tumha-amhasaddānaṁ savibhattinaṁ tvaṁ-ahaṁ icc’ ete ādesā honti yathāsaṅkhyaṁ simhi vibhattimhi.

§T1. When the inflection "si" follows, the entire stems “tumha” and “amha” together with the inflections are changed to “tvaṁ” and “ahaṁ” respectively.

The words “tumha” and “amha” together with the case-ending “si” also become “tvaṁ” and “ahaṁ” respectively.

Example: - Tvaṁ, ahaṁ.

Tvaṁ [stem: tumha; sense: you]
   = tumha + si
   = tvaṁ (by 140)

- Simhi ti kimatṭhāṁ? Tayi, mayi.

Why is it said "when (the inflection) 'si' follows'? It is to prevent the operation of this rule when "si" does not follow such as in "tayi" and "mayi."

* Caggahapena tuvaṁ ca hoti. Tuvaṁ satthā (M. ii, 354).

By taking "ca," there is also "tuvaṁ." For example, tuvaṁ = tumha + si ("tumha" together with the inflection "si" is changed to "tuvaṁ").

141. 241. Tava-mama se_ ['pronoun’ sutta] [tumha-amha]

Sabbesaṁ tumha-amhasaddānaṁ savibhattinaṁ tava mama icc’ ete ādesā honti yathāsaṅkhyaṁ se vibhattimhi.

§T1. When the inflection "sa" follows, the entire stems "tumha" and "amha" together with the inflection are changed to "tava" and "mama" respectively.

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48 Tumhamhānaṁ (Si).
The words ‘tumha’ and ‘amha’ together with the case-ending ‘sa’ are changed into ‘tava’ and ‘mama’ respectively.

Example: Tava, mama.

Tava [stem: tumha; sense: for/of you; your; yours]
= tumha + sa
= tava (by 141)

* Se ti kimattham? Tayi, mayi.

Why is it said "when (the inflection) 'sa' follows’? It is to prevent the operation of this rule when "sa" does not follow such as in "tayi" and "mayi."

142. 242. Tuyhaṁ mayhaṁ ca (321). ['pronoun' sutta] [tumha-amha]

Sabbesaṁ tumha-amha-saddānaṁ savibhättināṁ tuyhaṁ mayhaṁ icc' ete ādesā honti yathāsaṅkhyaṁ se vibhattimhi.

§T1. When the inflection "sa" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tuyhaṁ" and "mayhaṁ" respectively.

When the case-ending is 'sa', the words 'tumha' and 'amha' together with the case-ending are respectively changed into ‘tuyhaṁ’ and ‘mayhaṁ’.

Example: - Tuyhaṁ, mayhaṁ dhanāṁ diyate.

Tuyhaṁ [stem: tumha; sense: for/of you; your; yours]
= tumha + sa
= tuyham (by 142)

* Se ti kimattham? Tayā, mayā.

Why is it said "when (the inflection) 'sa' follows’? It is to prevent the operation of this rule when "sa" does not follow such as in "tayā" and "mayā."

‘Ca’ is used in the sutta for the dragging of ‘sa’ case ending from the sutta 141.

143. 235. Taṁ-mam arīmhi (322). ['pronoun' sutta] [tumha-amha]

Sabbesaṁ tumha-amha-saddānaṁ savibhättināṁ taṁ māṁ icc' ete ādesā honti yathāsaṅkhyaṁ arīmhi vibhattimhi.

§T1. When the inflection "aṁ" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "taṁ" and "māṁ" respectively.

§T2. If the case-ending "aṁ" follows, the words "tumha" and “amha” with the case-endings are respectively changed into “taṁ” and “māṁ.”

Example: - Taṁ, māṁ.

Taṁ [stem: tumha; sense: you (object)]
= tumha + aṁ
= taṁ (by 143)

* Arīmhi ti kimattham? Tayā, mayā.
Why is it said "when (the inflection) 'aṁ' follows"? It is to prevent the operation of this rule when the inflection "aṁ" does not follow such as in "tayā" and "mayā."

144. 234. Tavaṁ mamaṁ ca navā (322). ['pronoun' sutta] [tumha-amha]

Sabbesaṁ tumha-amhasaddānaṁ savibhattinaṁ tavaṁ-mamaṁ icc' ete ādesā honti navā vathāsankhyāṁ aṁmiṁ viabhātīṁhi.

§T1. Optionally, when the inflection "aṁ" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tavaṁ" and "mamaṁ" respectively.

§T2. If the case-ending "aṁ" follows, the words "tumha" and "amha" with the case-endings may or may not be changed into "tavaṁ" and "mamaṁ."

Example: - Tavaṁ, mamaṁ passati.
Tavaṁ [stem: tumha; sense: to you]
= tumha + aṁ
= tavaṁ (by 144)

* Navā ti kimatthaṁ? Taṁ, maṁ passati.
Why is it said “optionally”? It is to allow exception to this rule such as in "taṁ, maṁ passati.”

* Caggahaṁ anukaḍḍhanatthanāṁ.
The word “also” ("ca") is meant to drag “aṁ” from the previous rule to the present.

145. 238. Nāṁhi tayā mayā (323). ['pronoun’ sutta] [tumha-amha]

Sabbesaṁ tumha-amhasaddānaṁ savibhattinaṁ tayā mayā icc' ete ādesā honti vathāsankhyāṁ nāṁhi viabhātīṁhi.

§T1. When the inflection "nā" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tayā" and "mayā" respectively.

§T2. If the case-ending "nā" follows, the words "tumha” and “amha” with the case-endings are respectively changed into “tayā” and “mayā.”

Examples: - Tayā, mayā kataṁ.
Tayā [stem: tumha; sense: with/by/from you]
= tumha + nā
= tayā (by 146)

* Nāṁhi ti kimatthaṁ? Tumhehi, amhehi.
Why is it said "when (the inflection) 'nā' follows”? It is to prevent the operation of this rule when "nā" does not follow such as in "tumhehi” and "amhehi.

146. 236. Tumhassa tuvaṁ-tvaṁ 'ñhi (324). ['pronoun’ sutta] [tumha-amha]

Sabbesaṁ tumhasaddassa savibhattissa tuvaṁ tvaṁ icc' ete ādesā honti aṁmiṁ viabhātīṁhi.
§T1. When the inflection "aṁ" follows, the entire stem "tumha" together with the inflection is changed to "tuvaṁ" and "tvaṁ."

§T2. If the case ending "aṁ" follows, the word "tumha" with the case-ending becomes "tuvaṁ" and "tvaṁ."

Example: - Kaliṅgarassa⁴⁹ tuvaṁ maññe, kaṭṭhasa tvaṁ maññe.

- Tuvaṁ [stem: tumha; sense: you (object)]
  = tumha + aṁ
  = tuvaṁ (by 146)

- Tvaṁ [stem: tumha; sense: you (object)]
  = tumha + aṁ
  = tvaṁ (by 146)

147. 246. Padato dutiyā-datutthī-chatthīsu vo-no (325).[tumha-amha][vo, no]

Sabbesaṁ tumha-amha addānam savibhatṭānaṁ yaḍā padasmā paresaṁ vo-no ādesā honti navā yathāsaṅkyaṁ dutiyā catutthī catthī icc' etesu bahuvacanesu.

§T1. Optionally, when the second, fourth, and sixth (inflections) in the plural follow, the entire stems "tumha" and "amha" that come after a word, together with the inflections are changed into "vo" and "no" respectively.

§T2. The words "tumha" and "amha" (with case-endings) used after "padas" (complete words) may or may not become "vo” and “no” respectively in the 2nd, 4th, and 6th cases (in plural number).

Example:- Pahāya vo bhikkhave gamissēmi (Khu. iv, 265); mā no ajja vikantiṁsu (Khu. vi, 93) raṁno sudhā mahānase. Evaṁ dutiyatthe.

Vo [stem: tumha; sense: to/for/of you (plural)]
  = tumha + yo
  = vo (by 147)

Dhammaṁ vo bhikkhave desessēmi (M. iii, 86); saṅvibhajetha no rajjena (D. ii, 188). Evaṁ catutthyatthe.

Tuṭṭho ‘smi vo bhikkhave pakatiyā (Khu. vi, 89); satthā no Bhagavā anuppatto (M. i, 266). Evaṁ catthḥatthe.

Examples:
- Vo [stem: tumha; sense: to/for/of you]
  = tumha + nam
  = vo (by 147)

- No [stem: amha; sense: to/for/of us]
  = amha + nam
  = no (by 147)

* Navā ti kimathāṁ? Eso amhākaṁ satthā.

Why is it said "optionally"? It is to allow exception to this rule such as in "amhākaṁ".

⁴⁹ Kaḷiṅgara, kaḷaṅgara (k).
* Tumha-mhākam iti kimatthāni? Ete isayo passasi.
Why is it said "of 'tumha' and 'amha'?" It is to prevent the operation of this rule when there is no "tumha" and "amha" such as in "ete".

* Padato ti kimatthāni? Tumhākām satthā.
Why is it said "after a word"? It is to prevent the operation of this rule when they do not come after a word such as in 'tumhākām'. Here, not coming after 'pada', 'tumha' is not changed into 'vo'.

Etevī ti kimatthāni? Gacchatha tumhe.
Why is it said "when second, fourth, and sixth (inflections) follow"? It is to prevent the operation of this rule when the second, fourth, and sixth inflections do not follow such as in 'gacchatha tumhe'.

148. 247. Te-me 'kavacanesu ca (326). [ tumha +sa >te; amha +sa >me]
Sabbesān tumha-amhasaddānaṁ savibhattānāṁ yadā padasmā paresaṁ te me ādesā honti vathāsnāṅkhyaṁ catutthī cattthī icc' etesu ekavacanesu.

§T1. When the fourth and sixth (inflections) in the singular follow, the entire stems "tumha" and "amha" that come after a word, together with the inflections are changed to "te" and "me" respectively.

§T2. The words “tumha” and “amha” (with case-endings), used after “padas” (complete words), are changed into “te” and “me” respectively in the 4th and 6th cases in the singular number.

Examples:- Dadāmi te gāmavarāṇi pañca (Khu. v, 229); dadāhi me gāmavaraṁ (Khu, v, 227); idaṁ te raṭṭhaṁ (Khu. vi, 66, 131); ayaṁ me putto.
- Te [stem: tumha; sense: for/of you; your; yours]
  = tumha + sa
  = te (by 147)
- Me [stem: amha; sense: for/of me; my; mine]
  = amha + sa
  = me (by 147)

* Padato ti kimatthāni? Tava ṇāti, mama ṇāti.
Why is it said "after a word"? It is to prevent the operation of this rule when they are not after a word such as in "tava ṇāti" and "mama ṇāti."

Remark: “Te” and “me” are not used in the beginning of a sentence either in prose or poem.

149. 248. Na animhi (327). ['tumha-amha', prohibiting sutta]
Sabbesān tumha-amhasaddānaṁ savibhattānāṁ yadā padasmā paresaṁ te-me ādesā na honi animhi vibhattimhi.

§T1. When the inflection "anī" follows, the entire stems "tumha" and "amha" that come after the word, together with the inflections, are not changed to "te" and "me."
§T2. If the case-ending “añ” follows, the words “tumha” and “amha” (with the case-endings), used after “padas” (complete words), are not changed into “te” and “me.”

Example: - Passeyya tumha vassasatāṁ arogaṁ (Khu. vi, 14); so maṁ braviṁ.

Tumha [stem: tumha; sense: you (object)]
- tumha + añ
- tañ (by 143)

§T1. Optionally, when the third singular inflection follows, the entire stems “tumha” and "amha" that are after the word, together with the inflections are changed to "te" and "me" respectively.

§T2. If the singular ending of the third case follows, the words “tumha” and “amha” (with the case-endings), used after “padas” (complete words), are respectively optionally changed into “te” and “me,” too.

Examples: Kataṁ te pāparaṁ, kataṁ me pāparaṁ, kataṁ tayā pāparaṁ, kataṁ mayā pāparaṁ.

- Te [stem: tumha; sense: by you]
  = tumha + nā
  = te (by 150)

- Me [stem: amha; sense: by me]
  = amha + nā
  = me (by 150)

*a Padato ti kimatthāṁ? Tayā kataṁ, mayā kataṁ.
Why is it said “after the word”? It is to prevent the operation of this rule when they do not come after the word such as in "tayā kataṁ" and "mayā kataṁ."

*a Caggahaṁ anukadṭhanathāṁ.
The word “too” (“ca”) is meant to supply the present rule with “to” and “me” from the preceding rule.

150. 249. Vā tatiye ca (328). [‘tumha-amha’ sutta][te, me]
Sabbesaṁ tumha-amhaṇaḥ savibhāṭṭaṁ yadā padasmā paresaṁ te-meādesā honti vā yathāsaṅkhyaṁ tativy-ekavacane pare.

§T1. Optionally, when the third singular inflection follows, the entire stems "tumha" and "amha" that are after the word, together with the inflections are changed to "te" and "me" respectively.

§T2. If the singular ending of the third case follows, the words “tumha” and “amha” (with the case-endings), used after “padas” (complete words), are respectively optionally changed into “te” and “me,” too.

Examples: Kataṁ te pāparaṁ, kataṁ me pāparaṁ, kataṁ tayā pāparaṁ, kataṁ mayā pāparaṁ.

- Te [stem: tumha; sense: by you]
  = tumha + nā
  = te (by 150)

- Me [stem: amha; sense: by me]
  = amha + nā
  = me (by 150)

*a Padato ti kimatthāṁ? Tayā kataṁ, mayā kataṁ.
Why is it said ‘after the word’? It is to prevent the operation of this rule when they do not come after the word such as in “tayā kataṁ” and “mayā kataṁ.”

*a Caggahaṁ anukadṭhanatthaṁ.
The word “too” (“ca”) is meant to supply the present rule with “to” and “me” from the preceding rule.

151. 250. Bahuvacanesu vo no (329). [tumha+hi>vo; amha+hi>no]
Sabbesaṁ tumha-amhaṇaḥ savibhāṭṭaṁ yadā padasmā paresaṁ vo-noādesā honti yathāsaṅkhyaṁ tativy-bahuvacanesu paresu.

§T1. When the third plural inflection follows, the entire stems “tumha” and "amha" that follow after the word, together with the inflections are changed to "vo" and "no" respectively.

§T2. If the plural ending of the third case follows, the words “tumha” and “amha” (with the case-endings), used after “padas” (complete words), are changed into “vo” and “no” respectively.

Examples: - Kataṁ vo kammarāṁ, kataṁ no kammarāṁ.

50 Ārgyaṁ (K).
51 Mamabravi (K), mamabravīti (Rū).
- **Vo** [stem: tumha; sense: by you (plural)]
  = tumha + hi
  = vo (by 151)

- **No** [stem: amha; sense: by us]
  = amha + hi
  = no (by 151)

* **Padato** ti kimattthaṁ? **Tumhehi** kataṁ, **amhehi** kataṁ.
  Why is it said "after the word"? It is to prevent the operation of this rule when they do
  not come after the word such as in "tumhehi kataṁ" and "amhehi kataṁ."

* **Bahuvacanaggahāṇena** yoṁhi paṭhame **vo-no**ādesā honti. Gāmaṁ **vo** gaccheyyātha.
  Gāmaṁ no gaccheyyāma.

  By taking "bahuvacana," when the first inflection "yo" follows, there is substitution of
  "vo" and "no."

  On account of the word “plural” (“bahuvacana”), it should be understood that if the
  ending “yo” of the first case follows, “tumha” and “amha” are also changed into “vo” and
  “no” respectively.

Examples: **Vo** [stem: tumha; sense: you (subject)]
  = tumha + yo
  = vo (by "bahuvacana" in this sutta)

151. 250. **Bahuvacanesu vo no** (329). [‘tumha-amha’ sutta][vo, no]

Sabbesaṁ **tumha-amha**saddānaṁ savibhattānaṁ yadā padasmā paresaṁ **vo-no**ādesā
honti vathasaṁkyaiṁ tatiyābahuvacanesu paresu.

§T1. When the third plural inflection follows, the entire stems "tumha" and "amha" that
follow after the word, together with the inflections are changed to "vo" and "no" respectively.

§T2. If the plural ending of the third case follows, the words “tumha” and “amha”
(with the case-endings), used after "padas" (complete words), are changed into “vo” and “no”
respectively.

Examples: Kataṁ **vo** kammaṁ, kataṁ **no** kammaṁ.

- **Vo** [stem: tumha; sense: by you (plural)]
  = tumha + hi
  = vo (by 151)

- **No** [stem: amha; sense: by us]
  = amha + hi
  = no (by 151)

* **Padato** ti kimattthaṁ? **Tumhehi** kataṁ, **amhehi** kataṁ.
  Why is it said "after the word"? It is to prevent the operation of this rule when they do
  not come after the word such as in "tumhehi kataṁ" and "amhehi kataṁ."

* **Bahuvacanaggahāṇena** yoṁhi paṭhame **vo-no**ādesā honti. Gāmaṁ vo gaccheyyātha.
  Gāmaṁ no gaccheyyāma.
By taking "bahuvacana," when the first inflection "yo" follows, there is substitution of "vo" and "no."

By the force of the word ‘plural’ ("bahuvacana"), it should be understood that if the ending “yo” of the first case follows, “tumha” and “amha” are also changed into “vo” and “no” respectively.

Examples: Vo [stem: tumha; sense: you (subject)]
= tumha + yo
= vo (by "bahuvacana" in this sutta)

152. 136. Pumantass’ ä simhi (331-2).[‘puma’ sutta][puma+si>pumaä]

Puma icc’ evam antassa savibhattissa a-ädeso hoti simhi vibhattimhi.
§T1. When the inflection "si" follows, the ending (vowel) of "puma" together with the inflection becomes "ä."
§T2. If the case-ending “si” follows, the final vowel of “puma” with the case-ending is changed into “ä.”

Example: Pumaä tiṭṭhati.

Pumaä [stem: puma; sense: man]
= puma + si [pathama vibhatti]
= pum + ä (by 152)
= pumaä

Why is it said "when (the inflection) 'si' follows"? It is to prevent the operation of this rule when "si" does not follow such as in "pumäno tiṭṭhanti," etc. For example, pumäno = puma + yo [pathama bahuvacana vibhatti] ("a" of "puma" together with "yo" becomes "äno" by Kac. 155).

AntaggahaÓena maghava yuva icc’ evamādinam antassa52 savibhattissa a-ädeso hoti. Maghavā, yuvā.

By taking "anta," the ending vowel of "maghava" and "yuva" together with the inflection are changed to "ä.”

Example: Maghavā [stem: maghava; sense: the king of Deva]
= maghava + si [pathamä]
= maghav + ä (by "anta” of 152)
= maghavā


Puma icc’ evam antassa savibhattissa aṁ-ädeso hoti ālapan’ekavacane pare.
§T1. When the vocative singular (inflection) follows, the ending (vowel) of "puma" together with the inflection becomes "aṁ." §T2. If the singular ending of the vocative case follows, the final vowel of the word “puma” with the case-ending is changed into “aṁ.”

52 Maghavyuva icc’ evamādinam antass (Nyā). “Pumantassā simhi” ti ettha antaggahañena savibhattissa āttaiṁ, atīto addhā, addhāno (Rūṭi, 197-suttaṁ). Maghavyuva icc’ evam antass (K).
Example: - He **pumān**. Oh man!

**Pumān** [stem: puma; sense: man]

  - = puma + si [ālapana ekavacana]
  - = pum + aṁ (by 153)
  - = pumān

* Ālapane ti kimatthanī? **Pumā**.

Why is it said "when the vocative (singular) follows"? It is to prevent the operation of this rule when the vocative does not follow such as in "pumā." Here, pumā is not vocative.

* Ekavacane ti kimatthanī? He **pumāno**.

Why is it said "when the (vocative) singular follows"? It is to prevent the operation of this rule when the (vocative) singular does not follow such as in "He pumāno" ["ālapana bahūvacana" is used], etc.

154. 0. Samāse ca vibhāsā (334). ['puma’ sutta]

**Puma** îcc’ evam antassa samāse ca aṁādeso hoti vibhāsā samāse kate.

§T1. Optionally, when a compound is formed, the ending (vowel) of "puma" becomes "aṁ."

§T2. In “samāsa” (compound) the final vowel of the word “puma” too is optionally changed into “aṁ.”

Example: Itthī ca pumā ca napuṁsakaṁ ca itthipumannapuṁsakāni. Itthipumannapuṁsakānaṁ samūho itthipumannapuṁsakasamūho.

**Itthipumannapuṁsakāni** [stem: itthī/itthi + puma + napuṁsaka; sense: feminine, masculine, and neuter genders]

  - = itthipumaṁ + napuṁsakāni (by 154)
  - = Itthipumannapuṁsakāni (by 31)

* Vibhāsā ti kimatthanī? Itthipumannapuṁsakāni.

Why is it said "optionally"? It is to allow exception to this rule such as in "itthipumannapuṁsakāni."

155. 137. Yos vāno (335). ['puma’ sutta]

**Puma** îcc’ evam antassa savibhattissa āno-ādeso hoti yosu vibhättīsu.

§T1. When the inflection "yo" follows, the ending (vowel) of "puma" together with the inflection becomes "āno."

§T2. If the case-ending “yo” follows, the final vowel of the word “puma” with the case-ending is changed into “āno.”

Examples: - **Pumāno**, he **pumāno**.

- **Pumāno** [stem: puma; sense: men (nom. and acc.)]
  - = puma + yo [pathama/dutiya]
  - = pum + āno (by 155)
  - = pumāno
- He pumâno [stem: puma; sense: O men!]
  = puma + yo [ālapana bahûvacana vibhatti]
  = pum + âno (by 155)
  = pumâno

* Yosvî ti kimatthaṁ? Pumā.
Why is it said "when (the inflection) 'yo' follows"? It is to prevent the operation of this rule when "yo" does not follow such as in "pumā" ["pa. eka. si vibhatti" cannot be used].

156. 142. Āne smiṁmhi vā. ['puma’ sutta][a>āne]

  Puma iicc' evam antassa savibhattissa āne-ādeso hoti vā smiṁmhi vibhattimhi.
  §T1. Optionally, when the inflection "smiṁ" follows, the ending (vowel) of "puma" together with the inflection becomes "āne."
  §T2. If the case-ending “smiṁ” follows, the final vowel of the word “puma” and the case-ending is optionally changed into “āne.”

Examples: Pumāne, pume vā.
- Pumāne [stem: puma; sense: in/on/at man]
  = puma + smiṁ [sattamī eka.]
  = pum + āne (by 156)
  = pumāne

- Pume [stem: puma; sense: in/on/at man]
  = puma + smiṁ [sattamī eka.]
  = pum + e (by 192)
  = pume (by 83)

157. 140. Hi-vibhattimhi ca (337-8). ['puma’ sutta][a>āne]

  Puma iicc' evam antassa hi vibhattimhi ca āne-ādeso hoti.
  §T1. When the inflection "hi" follows, the ending (vowel) of "puma" becomes "āne."
  §T2. If the case-ending “smiṁ” too follows, the final vowel of the word “puma” is changed into “āne.”

Example: Pumānehi, pumānebhi.

Pumānehi [stem: puma; sense: with/by men]
  = puma + hi
  = pum + āne + hi (by 157)
  = pumānehi

Why is (the word) "vibhatti” being taken again? It is to prevent the application of "savibhatti” in this sutta such as in "pumānehi."
Thus, for instance, if the rule had run as HIMHI, some people might misunderstand that “āne” takes place when “he” and “mhi” follow. In reality, “āne” does not take place when “mhi” follows. The word “vibhatti” is used in this rule to prevent the mistake of taking “mhi” for a separate case-ending substitute.


By taking "ca," when inflections "si," "yo," "aṁ," and "yo" follow, the ending (vowel) of "maghava," "yuva," etc. becomes "āna." And when the inflections "sa" and "smā" follow, the ending (vowel) of "puma," "kamma," and "thāma" becomes "u."

- Maghavāno [stem: maghava; sense: the king of Deva]
  = maghava + si
  = maghav + āna + si (by "ca" of this sutta)
  = maghavāna + o (by 104)
  = maghavāno (by 83)

- Maghavānā [stem: maghava; sense: the kings of Devas]  
  = maghava + yo [pa. bahūvacana vibh.]
  = maghav + āna + yo (by “ca” of this sutta)
  = maghavāna + ā (by 107)
  = maghavānā (by 83)

- Maghavānāṁ [stem: maghava; sense: to the king of Deva]
  = maghava + aṁ [du. vibh.]
  = maghav + āna + aṁ (by “ca” of this sutta)
  = maghavānāṁ (by 83)

- Pumuno [stem: puma; sense: for/of man; man’s]  
  = puma + sa [catu.]
  = pumu + sa (by “ca” of this sutta)
  = pumu (“la”-name) + sa (by 58)
  = pumuno (by 117)

The example of “āna” that takes place before the case-ending “si” (of the vocative case) is “bho yuvana.”

158. 143. Susmim ā vā (339). [‘puma’ sutta][a>a]

Puma icc’ evam antassa su icc’ etasmīṁ vibhattimhi ā-ādeso hoti vā.

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\(^{53}\) Maghavayuva icc’ evam antassa (K).

\(^{54}\) Sabbāsu vibhattīsu (Rū).
Nāma Chapter

§T1. Optionally, when the inflection "su" follows, the ending (vowel) of "puma" becomes "ä."

§T2. If the case-ending "su" follows, the final vowel of the word “puma” is optionally changed into “ä.”

Examples: - Pumāsu, pumesu vā.
  - Pumāsu [stem: puma; sense: in/on/at men]
    = puma + su [sattamī bahūvacana vibhatti)
    = pum + ā + su (by 158)
    = pumāsu

  - Pumesu [stem: puma; sense: in/on men]
    = puma + su [sat. bahū] 
    = pum + e + su (by 101)
    = pumesu

159. 139. U nāmhi ca (340). [*puma’ sutta]

   Puma icc' evam antassa a-u-ādesā honti vā nāmhi vibhattimhi.

§T1. Optionally, when the inflection "nā" follows, the ending (vowel) of "puma" becomes "ā" or "u."

§T2. If the case-ending “nā” follows, the final vowel of the word “puma” is optionally changed into “ā” and “u.”

Examples: Pumānā, pumunā, pumenā vā.
  - Pumānā [stem: puma; sense: with/by man]
    = puma + nā [tatiya eka. vibh.]
    = pum + ā + nā (by 159)
    = pumānā

  - Pumenā [stem: puma; sense: with/by man]
    = puma + nā [ta.]
    = pum - a + ena (by 103)
    = pumenā

* Caggabaṃanam anukaḍṭhanattham.  
"Ca" is meant for dragging.55

160. 197. A kammantassa ca (341).

   Kamma icc' evam antassa ca u-a-ādesā honti vā nāmhi vibhattimhi.

§T1. Optionally, when the inflection "nā" follows, the ending (vowel) of "kamma" becomes "u" or "a."

§T2. If the case-ending “nā” follows, the final vowel of the word “kamma” too is optionally changed into “u” and “a.”

55 It is meant for dragging the vowel "ā."
Examples: **Kammunā** (Khu. i, 299), **kammanā** (M. ii, 408), **kammena** vā.

- **Kammunā** [stem: kamma; sense: with/by work/action]
  = kamma + na [tatīyā eka.]
  = kamm - u + nā (by 160)
  = kammunā

- **Kammanā** [stem: kamma; sense: with/by work/action]
  = kamma + nā
  = kamm - a + nā (by 160)
  = kammanā

- **Kammena** [stem: kamma; sense: with/by work/action]
  = kamma + nā [tatīyā eka.]
  = kamm - a + ena (by 103)
  = kammena (by 83)

* Caggahāṇena **maghava yuva** icc’ evam antassa ā-ādeso hoti kvaci nā su icc’ etesu vibhattāsu. **Maghāvānā, maghavāsu, maghavesu**, maghavena vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

  By taking "ca," optionally, when the inflections "nā" and "su" follow, the ending (vowels) of "maghava," "yuva," etc. become "ā."

Examples:

- **Maghāvānā** [stem: maghava; sense: with/by the king of Deva]
  = maghava + nā
  = maghav - ā + nā (by “ca” of 160)
  = maghāvānā

- **Maghavāsu** [stem: maghava; sense: in/on the kings of Devas]
  = maghava + su [sat. bahūvacana]
  = maghav - ā + su (by “ca” of 160)
  = maghavāsu

- **Maghavesu** [stem: maghava; sense: in/on the kings of Devas]
  = maghava + su
  = maghav - e + su (by 101)
  = maghavesu

Iti nāma-kappe dutiyo kaṇḍo

*The second sub-division on declension is finished.*
161. 244. Tumh'-amhehi nam ākaṁ (344). [‘tumha-amha’ sutta]

Tehi tumha-amhehi naṁvacanassa ākaṁ hoti.

§T1. After (the stems) "tumha" and "amha," the inflection "naṁ" becomes "ākaṁ."
§T2. Case-ending “naṁ” that comes after “tumha” and “amha” is changed to “ākaṁ.”

Example: Tumhākaṁ, amhākaṁ.

- **Tumhākaṁ** [stem: tumha; sense: of/for you (plural)]
  = tumha + naṁ [catutthi/chaṭṭhi bahu]
  = tumha + ākaṁ (by 161)
  = tumhākaṁ (by 83)

Note: There is elision of the final vowel when the inflection "aṁ," a substitute, a suffix, etc. follow; and when there is elision of the vowel, the first vowel [of the inflection, the substitute, suffix, etc.] does not change.)

- **Amhākaṁ** [stem: amha; sense: for/of us]
  = amha + naṁ [catut./catthi. bahu]
  = amha + ākaṁ (by 161)
  = amhākaṁ (by 83)

*Naṁ* iti kimatthaṁ? Tumhehi, amhehi.

Why is it said "of 'naṁ'”? It is to prevent the operation of this rule when there is no “naṁ” such as in "tumhehi” and "amhehi.” [Tatiya/pañcamī bahū. hi/bhi vibhatti].

162. 237. Vā yv appaṭhamo (345). [‘tumha-amha’ sutta]

Tehi tumha-amhehi yo appaṭhamo ākaṁ hoti vā.

§T1. Optionally, after (the stems) "tumha" and "amha," “yo” that is not the first (inflection), becomes "ākaṁ.”
§T2. The second case-ending “yo” that comes after “tumha” and “amha” is optionally changed to “ākaṁ.”

Examples: Tumhākaṁ passāmi, tumhe passāmi vā. Amhākaṁ passasi, amhe passasi vā.

- **Tumhākaṁ** [stem: tumha; sense: you (acc., pl.)]
  = tumha + yo [dutiya]
  = tumha + ākaṁ (by 162)
  = tumhākaṁ (by 83)

- **Tumhe** [stem: tumha; sense: you (acc., pl.)]
  = tumha + yo [du. bahū.]
  = tumha + e (by 164)

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56 By Ven Nandisena
= tumhe

* Yo ti kimathani? Tumhehi, amhehi.

Why is it said "yo"? It is to prevent the operation of this rule when there is no "yo" such as in "tumhehi," "amhehi," etc.

* Appathamo ti kimathani? Gacchatha tumhe, gaccháma mayań.

Why is it said "that is not the first (inflection)"? It is to prevent the operation of this rule when there is the first inflection such as in "gacchatha tumhe" and "gaccháma mayań."


By the word "vá" is meant to show the alternative meaning, viz. "yo" is changed to "añ" or "añañ."

Examples:
- **Tumhañ** [stem: tumha; sense: of/for you]
  = tumha + yo
  = tumha + añ (by “vá” of 162)
  = tumhañ (by 83)

- **Tumhánañ** [stem: tumha, sense: of/for you]
  = tumha + yo
  = tumha + añañ (by “vá” of 162)
  = tumhánañ (by 83)

163. 240. Sass' añ (346).

Tehi tumha-amhehi sassa vibhattissa añadeso hoti vá. [‘tumha-amha’ sutta]

§T1. Optionally, after (stems) "tumha" and "amha," the inflection "sa" becomes "añ." §T2. After "tumha" and "amha," the case-ending “sa” is optionally changed into “añ.”

Example: -Tumhañ diyate, tava diyate. Tumhañ pariggaho, tava pariggaho. **Amhañ**
diyate, mama diyate. Amhañ pariggaho, mama pariggaho.

Tumhañ [stem: tumha; sense: of/for you; your]
  = tumha + sa [catutthi eka.]
  = tumha + añ (by 163)
  = tumhañ (by 83)

* Sasse ti kimathani? Tumhesu, amhesu.

Why is it said "of 'sa'"? It is to prevent the operation of this rule when "sa" is absent such as in "tumhesu" and "amhesu."

164. 200. Sabbanāmakārat' e pathamo (347).[‘pronoun’ sutta]

Sabbesariñ sabbanāmānañ akārato yo pathamo ettam āpajjate.

57 Akārato maro (Sí).
§T1. After "a" of all pronouns, "yo," which is the first inflection, becomes "e."

§T2. The first case-ending "yo" that comes after "a" of the pronouns is changed into "e."

Example: **Sabbe.** ye, te, ke, tumhe, amhe, ime.

**Sabbe** [stem: sabba; sense: all, every; entire, whole]

= sabba + yo [pathamā bahū.]
= sabba + e (by 164)
= sabbe (by 83)

* Sabbanāmā ti⁵⁸ kimatthaṁ? Devā, asurā, nāgā, gandhabbā, manussā.

Why is it said "of all pronouns"? It is to prevent the operation of this rule when it is not concerned with pronouns such as in "devā," etc.

* Akārato ti kimatthaṁ? Amū purīsā tiṭṭhanti.

Why is it said "after 'a'? It is to prevent the operation of this rule when the stem does not end in "a" such as in "amū purīsā tiṭṭhanti."

* Yo ti kimatthaṁ? Sabbo, yo, so, ko, ayāṁ.

Why is it said "yo"? It is to prevent the operation of this rule when there is no "yo" such as in "sabbo," etc.

* Paṭhamaggahaṇaṁ uttarasuttatthaṁ.

By taking "paṭhama," it means to say that the next sutta is a follow-up of the present sutta.

The word "paṭhama," meaning "the first case," is used to signify the influence of the present rule on the succeeding rule: "Katarakatame," etc.

165. 208. Dvandaṭṭhā vā (348). [*pronoun sutta]*

Tasā sabbānāmā-akārato dvandathā yo pathamo ettam āpajjate vā.

§T1. Optionally, in a "dvanda" compound, after (the vowel) "a" of the pronouns, "yo" that is the first (inflection) becomes "e."

§T2. In Copulative Compound ("dvanda samāsa"), the ending "yo" of the first case is optionally changed into "e" after "a" of the pronouns.

Example: - **Katarakatame.** katarakatamā vā.

**Katarakatame** [stem: katarakatama; sense: What? What are they?]

= katarakatama + yo
= katarakatama + e (by 165)
= katarakatame (by 83)

* Sabbanāmā ti⁵⁹ kimatthaṁ? Devāsuraṇāgagandhabbamanussā.

Why is it said "pronouns"? It is to prevent the operation of this rule when it is not concerned with pronouns such as in "devā-sura-nāga-gandhabbha-manussā."

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⁵⁸ Sabbanāmānāṁ iti (K).
⁵⁹ Sabbanāmānāṁ iti (K).
*Dvandaṭṭhā* ti kimatthāṁ? **Te, sabbe.**

Why is it said “in a ‘dvanda’ compound”? It is to prevent the operation of this rule when there is no “dvanda” compound such as in “te” and “sabbe.”

166. 209. Nāṇṇaṁ sabbanāmikāṁ (349).

Sabbanāmikānaṁ dvandaṭṭhe nāṇṇaṁ kāriyaṁ hoti.

§T1. In a “dvanda” compound of pronouns, except the substitution of “e” for the first inflection "yo," the other substitutions (such as "saṁ," "sānaṁ," etc.) do not take place.

§T2. The rule of case-ending relating to pronouns (“sabbanāma”) does not hold well in Copulative Compound (“dvanda samāsa”).

Examples: **Pubbāparānaṁ**, pubbuttarānaṁ, adharuttarānaṁ.

- **Pubbāparānaṁ** [stem: pubbāpara; sense: of/for east and west]
  = pubbāpara + narī [catutthi]
  = pubbāparānaṁ (by 89)

- **Pubbuttarānaṁ** [stem: pubbutara; sense: for/of east and north]
  = pubbutara + narī
  = pubbuttarānaṁ (by 89)


Bahubbhiṁhi ca samāse sabbanāmavidhānaṁ ca nāṇṇaṁ kāriyaṁ hoti.

§T1. Likewise, in the Relative or Attributive Compound (“bahubbhi samāsa”), other than the substitution of “e” for the first inflection “yo,” there is no other substitution that takes place in regard to pronouns.

§T2. In the Relative Compound (“bahubbhi samāsa”) too, the pronominal rules do not hold good.

Example: - **Piyapubbāya**, piyapubbānaṁ, piyapubbe, piyapubbassa.

**Piyapubbāya** [stem: piyapubba; sense: of/for woman who formerly has husband]
  = piyapubbā + sa
  = piyapubbā - ā (“gha”-name) + sa (by 60)
  = piyapubbā - ā + āya (by 111)
  = piyapubbāya (by 83)

* Ce ti kimatthāṁ? Sabbanāmavidhāhaṁ 60 hoti. Dakkhiṇapubbassāṁ, dakkhiṇapubbassā, uttarapubbassāṁ, uttarapubbassā.

Why does it say "ca"? It is to indicate that there is substitution in regard to pronouns.

Example: **Dakkhiṇapubbassāṁ** [stem: dakkhiṇapubba; sense: of/for (the corner of) east and south]
  = dakkhiṇapubbā + smīṁ

60 Sabbanāmikavidhāanaṁ ca (Śi), Sabbanāmikavidhānaṁ ca (Rū).

61 Here “ca” means optionally.
= dakkhiñapubb - ā ("gha"-name) + smiṁ (by 60)
= dakkhiñapubb - ā + saṁ (by 179)
= dakkhiñapubbāsaiṁ (by 62)
= dakkhiñapubbāsasaiṁ (by 66)

168. 203. Sabbato naṁ saṁ-sānaṁ (353, 368). ['pronoun' sutta]

Sabbato sabbanāmato naṁvacaṇassa saṁ sānaṁ icc' ete ādesā honti.
§T1. After all pronouns, the inflection "naṁ" becomes "saṁ" and "sānaṁ.”
§T2. The case-ending “naṁ” is changed into “saṁ” and “sānaṁ” after all pronouns: “sabbasaiṁ,” “sabbesānaṁ,” etc.

- Sabbasaiṁ, sabbesānaṁ, sabbāsaiṁ, sabbāsānaṁ. Yesaṁ, yesānaṁ, yāsaṁ, yāsānaṁ.

Example: Sabbesaiṁ [stem: sabba; sense: of/for all, every; the entire, the whole (masculine and neuter genders)]
    = sabba + naṁ
    = sabba + saṁ (by 168)
    = sabbe + saṁ (by 102)
    = sabbesaiṁ

* Nam iti kimatthaṁ? Sabbassa, yassa, tassa, kassa. Evaṁ sabbattha.
    Why is it said "naṁ"? It is to prevent the operation of this rule when there is no "naṁ" such as in "sabbassaiṁ," etc. It is like this everywhere.

169. 117. Rājassa rāju su-naṁ-hisu ca (354). ['rāja’ sutta]

Sabbas' eva rājasaddassa rāju-ādeso hoti su naṁ hi icc' etesu.
§T1. When (the inflections) "su," "naṁ," and "hi" follow, the entire stem "rāja" becomes "rāju."
§T2. The word "rāja" is optionally changed into “rāju” before the case-endings “su,” “naṁ,” and “hi.”

Example:- Rājusu, rājunaṁ, rājūhi, rājúbhi.
Rājusu [stem: rāja; sense: at/on/in kings]
    = rāja + su [sattamī bahū.]
    = rāju + su (by 169)
    = rājūsu (by 89)

Note: the end-vowel ‘u’ is lengthened in all the three cases.

    Why is it said “when (inflections) ‘su,’ ‘naṁ,’ and ‘hi’ follow”? It is to prevent the operation of this rule when "su," "naṁ," and "hi" do not follow such as in "rājā."

* Caggahaṁ avadhāraṇatthaṁ. Rājesu, rājanaṁ, rājehi, rājebhi.
    "Ca” is meant for prevention.62

62 It is to prevent the substitution of "rāju." Also, there are alternative forms such as "rājesu,” etc.
The word “too” (“ca”) is added to signify restriction of the rule to certain instances to the exclusion of others such as “rājesu,” etc.

170. 220. Sabbass’ imass e vā (356). [‘pronoun’ sutta]

Sabbass’ eva imasaddassa ekāro hoti vā su nam hi icc’ etesu.

§T1. Optionally, when (inflections) "su," "nam," and "hi" follow, the entire stem "ima" becomes "e."

§T2. The word “ima” is optionally changed into “e” before the case-endings “su,” “nam,” and “hi.”

Example: - Esu, imesu; esam, imesam; ehi, ebhi, imehi, imebhi.

Esu [stem: ima; sense: in/on/at these (masculine and neuter genders)]

= ima + su [sat. bahū]
= e + su (by 170)
= esu

* Imasse ti kimatthañ? Etesu, etesam, etehi, etebhi.

Why is it said “of ‘ima’”? It is to prevent the operation of this rule when there is no "ima" such as in "etesu," etc.

171. 219. An’-imi nāmhi ca (357). (ima>ana+imi) [‘pronoun’ sutta] *

Imasaddassa sabbass’ eva ana imi icc’ ete ādesā honti nāmhi vibhattimhi.

§T1. When the inflection "nā" follows, the entire stem "ima" becomes "ana" or "imi."

§T2. The word “ima” is changed into “ana” and “imi,” too, before the case-ending “nā.”

Examples: Anena dhammadānena. Sukhitā hotu sā pajā.
- Iminā Buddhapūjena patvā amatañ padañ.
- Anena [stem: ima; sense: with/by this]

= ima + nā
= ana + nā (by 171)
= an - a + ena (by 103)
= anena

- Iminā [stem: ima; sense: with/by this]

= ima + nā
= imi + nā (by 171)
= iminā

* Nāmhi ti kimatthain? Imesu, imesan, imehi, imebhi.

Why is it said "when (the inflection) 'nā' follows”? It is to prevent the operation of this rule when the inflection "nā" does not follow such as in "imesu,” etc.
172. 218. Anapūnsakass' āyaṁ simhi (306-7, 358). ['pronoun’ sutta][ima>āyaṁ]

Imasaddassa sabbass' eva anapūnsakassā āyaṁ-ādeso hoti simhi vibhattimhi.

§T1. When the inflection "si" follows, the entire stem "ima" that is not of neuter gender becomes "āyaṁ."

§T2. The word “ima” in the non-neuter gender is changed into “āyaṁ” before the case-ending “si.”

Example: - Āyaṁ puriso, āyaṁ itthī.

Āyaṁ [stem: ima; sense: this (nom.)]

= ima + si [pathamā eka.]
= āyaṁ + si (by 172)
= āyaṁ ("si" is elided by Kac. 220)

* Anapūnsakasse ti kimatthaṁ? Idaṁ cittaṁ tiṭṭhati.

Why is it said "that is not of neuter gender"? It is to prevent the operation of this rule when it is of neuter gender such as in "idaṁ cittaṁ tiṭṭhati."

* Simhi ti kimatthaṁ? Imaṁ purisaṁ passasi tvāṁ.

Why is it said "when (the inflection) 'si' follows"? It is to prevent the operation of this rule when "si" does not follow such as in "imaṁ purisaṁ passasi tvāṁ."

173. 223. Amussa mo saṁ (359). ['pronoun’ sutta][m>s][amu]

Amusaddassa anapūnsakassā makāro saķāram āpajjate và simhi vibhattimhi.

§T1. Optionally, when the inflection "si" follows, "m" of the stem "amu" that is of non-neuter gender becomes "s."

§T2. The “m” of the word “amu” in the non-neuter gender is optionally changed into “s” before the case-ending “si.”

Example: Asū (M. ii, 175) rājā; asū itthī; amuko rājā; amukā itthī.

Asū [stem: amu; sense: that]

= amu + si
= asū + si (by 173)
= asū (by 220)

* Anapūnsakasse ti kimatthaṁ? Aduṁ (Khu. v, 34) pupphaṁ virocati.

Why is it said "that is of non-neuter gender"? It is to prevent the operation of this rule when it is of neuter gender such as in "aduṁ pupphaṁ virocati."

* Amusse ti kimatthaṁ? Ayaṁ puriso tiṭṭhati.

Why is it said "of 'amu'?" It is to prevent the operation of this rule when there is no "amu" such as in "ayaṁ puriso tiṭṭhati."

* Simhi ti kimatthaṁ? Amhaṁ (M. i, 211) purisaṁ passasi.

Why is it said "when (the inflection) 'si' follows"? It is to prevent the operation of this rule when the inflection "si" does not follow such as in "amhaṁ purisaṁ passasi."
174. 211. *Eta-tesam to (360). ['pronoun’ sutta][ta][eta]*

**Eta ta** iesam anapunissākanaṁ takāro sakāram āpajjate simhi vibhattimhi.

§T1. When the inflection "si" follows, "t" of "eta" and "ta" that is of non-neuter gender becomes "s."

§T2. The “t” of “eta” and “ta” in the non-neuter gender is changed into “s” before the case-ending “si.”

Example: **Eso** puriso (m), esā itthī (f); **so** puriso (m), sā itthī (f).

- **Eso** [stem: eta; sense: this]
  - = eta + si [pathamā eka.]
  - = esa + si (by 174)
  - = esa + o (by 104)
  - = eso (by 83)

- **So** [stem: ta; sense: that]
  - = ta + si
  - = sa + si (by 174)
  - = sa + o (by 104)
  - = so (by 83)

* **Eta-tesam** iti kimattathā? Itaro puriso, itarā itthī.
  *Why is it said "of ‘eta’ and ‘ta’"? It is to prevent the operation of this rule when there is not "eta" or "ta" such as in "itaro puriso," etc.

* **Anapunissākanam** iti kimattathā? Etaṁ cittaṁ, etaṁ rūpaṁ; taṁ cittaṁ, taṁ rūpaṁ.
  *Why is it said "of non-neuter gender"? It is to prevent the operation of this rule when it is of neuter gender such as in "etaṁ cittaṁ," etc.

175. 212. *Tassa vā nattaṁ sabbattha (361). ['pronoun’ sutta][ta]*

**Tassa**63 sabbanāmassa takārassā nattaṁ hoti vā sabbattha liṅgesu.

§T1. Optionally, in all genders, "t" of the pronoun "ta" becomes "n."

§T2. The “t” of the pronoun “ta” is optionally changed into “n” in all genders.

Examples: **Nāya.** täya; **nam** (Khu. i, 308), **taṁ** ne (DhA. i, 6), te; nesu, tesu; namhhi, tami; nāhi, tähi; nābhi, täbhi.

- **Nāya** [stem: tā; sense: from this (feminine)]
  - = tā + nā [tatiyā ekacana]
  - = nā + nā (by 175)
  - = nā + āya (by 111)
  - = nāya (by 83)

- **Nam** [stem: ta; sense: this (acc.)]
  - = ta + arī [dutiya ekacana]
  - = na + arī (by 175)

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63 Ta icc’ etassa (Rū).
Nāma Chapter

- **Ne** [stem: ta; sense: these (nom.)]
  - = ta + yo [pathama bahū. “e” vibhatti]
  - = na + yo (by 175)
  - = na + e
  - = ne

176. 213. **Sa-smā-smiṁ-saṁ-sāsv attaṁ** (362, 368). [‘pronoun’ sutta][ta]

  **Tassa** sabbanāmassa takārassa sabbass’ eva attaṁ hoti vā **sa smā smiṁ saṁ sā** icc’ etesu liṅgesu.

  §T1. **Optionally, in all genders, when** (inflections) "sa," "smā," "smiṁ," "saṁ," and "sā" follow, **all the letter “ta” of the pronoun “ta” becomes “a.”**

  §T2. The **“ta” of the pronoun “ta” is optionally changed into “a” before case-endings (or case-ending substitutes) “sa,” “smā,” “smiṁ,” “saṁ,” and “sā” in all genders.

  **Example:** **Assa,** tassa; **asmā,** tasmā; **asmiṁ,** tasmiṁ; **assaṁ,** tassaṁ; **assā,** tassā.

  **Assa** [stem: ta; sense: of/to/for this]
  - = ta + sa
  - = a + sa (by 176)
  - = assa (by 63)


  Why is it said "of the letter 'ta'?" It is to prevent the operation of this rule when there is no "ta" such as in "amussaṁ" and "amussā."

  * **Etesvē** ti kimattahāṁ? Nesu, tesu.

  Why is it said "when the inflections 'sa,' 'smā,' 'smiṁ,' 'saṁ,' and 'sā' follow’? It is to prevent the operation of this rule when these inflections do not follow such as in "nesu" and "tesu."

177. 221. **Imasaddassa ca** (363). [‘pronoun’ sutta][ima]

  **Imasaddassa** ca sabbass’ eva attaṁ hoti vā **sa smā smiṁ saṁ sā** icc’ etesu sabbattha liṅgesu.

  §T1. **Optionally, in all genders, when** (inflections) "sa," "smā," "smiṁ," "saṁ," and "sā" follow, the stem "ima" becomes "a."

  §T2. The word “ima” too is optionally changed into “a” before case-endings (or case-endings substitutes) “sa,” “smā,” “smiṁ,” “saṁ,” and “sā” in all genders.

  **Example:** - **Assa,** imassa; **asmā,** imasmā; **asmiṁ,** imasmīṁ; **assaṁ,** imassinā; **assā,** imissā.

  **Assa** [stem: ima; sense: of/for/to this]
  - = ima + sa [catutthi eka.]
  - = a + sa (by 177)
  - = assa (by 63)
Why is it said "of the stem 'ima'"? It is to prevent the operation of this rule when it is not "ima" such as in "etissañ" and "etissā."

178. 224. Sabbato ko (364). ['pronoun’ sutta][insertion of ‘ka’]

Sabbato sabbanāmato kakārāgamo hoti vā simhi vibhattimhi.
§T1. Optionally, when the inflection “si” comes after all pronouns, “ka” is inserted.
§T2. “Ka” is optionally augmented to pronouns in all instances.

Examples: Sabbako, yako, sako, amuko, asuko (A. i, 73).
- Sabbako [stem: sabbā; sense: all, every; entire, whole]
  = sabbā + si [pathama eka.]
  = sabbaka + si (by 178)
  = sabbaka + o (by 104)
  = sabbako (by 83)

- Ako [stem: ya; sense: who, what, which]
  = ya + si
  = yaka + si (by 178)
  = yaka + o (by 104)
  = yako (by 83)

* Vā ti kimaththāṁ? Sabbo. yo, so, ko.
Why is it said “optionally”? It is to allow exception to this rule such as in “sabbo,” etc.

* Sabbanāmato ti kimaththāṁ? Puriso.
Why is it said “after (all) pronouns”? It is to prevent the operation of this rule when there is no pronoun such as in “puriso.”

* Puna sabbatoggaḥaṇena aṇañasmā pi kakārāgamo hoti. Hīnako, potako.
By taking “sabbato” again is meant to indicate that “ka” is also inserted in other places such as in “hīnako,” etc.

By the force of repetition of the phrase “in all instances” (“sabbato”), it is to be understood that “ka” is augmented to other words as well.

179. 204. Gha-pato smiṁ-sānaṁ saṁ-sā (365). ['pronoun’ sutta]

Sabbato sabbanāmato gha-pasaṇñato smiṁ sa icc’ etesaṁ saṁ-sā-ādesā honti vā yathāsāṅkhyaṁ.
§T1. Optionally, after all pronouns known as “gha” and “pa,” “smiṁ” and “sa” are changed to “saṁ” and “sā” respectively.
§T2. The case-endings “smiṁ” and “sa” are respectively optionally changed into “saṁ” and “sā” after pronoun-endings technically called “gha” and “pa.”

Examples: Sabbassāṁ (f), sabbassā (f); sabbāyaṁ, sabbāya. Imissaṁ, imissā (Abhi. ii, 254); imāyaṁ, imāya. Amussaṁ, amussā (M. iii, 10); amuyāṁ, amuyā.
Nèma Chapter

= sabbā + smīṁ
= sabb - ā ("gha"-name) + smīṁ
= sabbā + saṁ
= sabbāssāṁ (by 63)
= sabbassāṁ (by 66)

- Sabbassā [stem: sabbā; sense: of/to/for all, every, entire, whole]
  = sabbā + sa [catutthi/chaṭṭhi eka.]
  = sabb - ā ("gha"-name) + sa (by 60)
  = sabbāssā (by 62)
  = sabbassā (by 66)

* Sabbanāmato ti kimattathāṁ? Itthiyaṁ, itthiyā.
  Why is it said “after (all) pronouns”? It is to prevent the operation of this rule when there is no pronoun such as in “itthiyaṁ,” etc.

* Smīṁ-sānam iti kimattathāṁ? Amuyo.
  Why is it said “of ‘smīṁ’ and ‘sa’”? It is to prevent the operation of this rule when there is no “smīṁ” and “sa” such as in “amuyo” [pathamā bahūvacana yo vibhatti].

180. 207. N' etāhi64 smīṁ āya-yā (369-70). [‘pronoun’ sutta]

Etehi sabbanāmehi [stem: sabbā; sense: of/to/for all, every, entire, whole] gha-pasaṁhehi smīṁ vacanassa n' eva āya-yādesā honti.

§T1. The inflection “smīṁ” that follows the pronouns, which are technically known as “gha” and “pa,” is not changed to “āya” or “yā.”

§T2. The case-ending “smīṁ” does not become “āya” and “yā” after pronouns ending in what are technically called “gha” and “pa.”

Examples: Etissāṁ, etāyaṁ; imissāṁ, imāyaṁ; amussāṁ, amuyaṁ.

- Etissāṁ [stem: etā; sense: in/on/at that (woman)]
  = etā + smīṁ
  = etā - ā (“gha”-name) + smīṁ (by 60)
  = et - ā (“gha”-name) + saṁ (by 179)
  = eti + saṁ (by 63)
  = etissaṁ (by 62)

- Etāyaṁ [stem: etā; sense: in/on/at that (woman)]
  = etā + smīṁ
  = etāyaṁ (by 216)

* Sminti kimatthāṁ? Tāya itthiyā mukhaṁ.
  Why is it said “smīṁ”? It is to prevent the operation of this rule when there is no “smīṁ” such as in “tāya itthiyā mukhaṁ.”

* Etāhi ti kimathāṁ? Kaññāya, viññāya, gaṅgāya, kapālikāya.

64 na + etāhi
Why is it said “that follows the pronouns”? It is to prevent the operation of this rule when “smin” does not follow the pronouns such as in “kaññaya,” etc.

181. 95. Manoganādito smin-nānam i ā (373).[‘mana’ sutta]

Tasmā manoganādito smin nā icc’ etesaṁ ikāra-ākārādesā honti vā yathāsaṅkyāṁ.

§T1. Optionally, after “mano”-group, “smin” and “nā” are changed to “i” and “ā” respectively.

§T2. The case-endings “smin” and “nā” optionally becomes “i” and “ā” respectively after words of the “mano”-group.

Examples: Manasi (D. i, 12), manasmiñ; sirasi, sirasmim (VinA. i, 6); manasā (Khu. i, 13), manena; vacasā (A. i, 504), vacena: sirasā (M. ii, 406), sirena; sarasā, sarena; tapasā (Khu. ii, 128), tapena; vayasā (D. ii, 125), vayena; yasasā (Khu. ii, 73), yasena; tejasā (Khu. ii, 135), tejena; urasā (M. ii, 409), urena; thāmasā (i, 323), thāmena.

- **Manasi** [stem: mana; sense: *in the mind*]
  = mana + smin
  = mana + i (by 181)
  = mana - s + i (by 184)
  = manasi

- **Manasā** [stem: mana; sense: *by/with/throught the mind*]
  = mana + nā
  = mana + ā (by 181)
  = mana - s + ā (by 184)
  = manasā

* Smin-nānam iti kimattthāmin? Mano, siro, tamo, tapo, tejo.

Why is it said “of ‘smin’ and ‘nā’”? It is to prevent the operation of this rule when there is no “smin” and “nā” such as in “mano,” etc.

* Ādiggahaṇena aṅṅāsmā pi smin-nānaṁ ikāra-ākārādesā honti. Bilasi, bilasā; padasi, padasā.

By taking “ādi,” in other places, “smin” and “nā” are changed to “i” and “ā” such as in “bilasi,” etc.

Examples:

- **Bilasi** [stem: bila; sense: *in the hole*]
  = bila + smin
  = bila + i (by the word “ādi” in 181)
  = bila - s + i (by 184)
  = bilasi

- **Bilasā** [stem: bila; sense: *by/with/through the hole*]
  = bila + nā
  = bila + ā (by the word “ādi” in 181)
  = bila - s + ā (by 184)
182. 97. Sassa c’ o (374). ['mana’ sutta][sa>o]

Tasmā manoganādito sassa ca okāro hoti.

§T1. After the “mano”-group, etc., “sa” is changed to “o.”

§T2. The case-ending “sa” is also changed into “o” after words of the “mano”-group, etc.

Example: - Manaso (Khu. ii, 14), thāmaso, tapaso.

**Manaso** [stem: mana; sense: of/for/to the mind]

- = mana + sa [catutthi/chaṭṭhi eka]
- = mana + o (by 182)
- = mana - s + o (by 184)
- = manaso

183. 48. Etesam o lope (375). ['mana’ sutta][a>o]

Etesam manoganādīnañ anto ottam āpajjate vibhattilope kate.

§T1. When the inflection is elided, the (ending) vowel of the group “mano,” etc. becomes “o.”

§T2. When the case-endings are elided, the final vowel of the words of “mano”-group, etc. is changed into “o.”

- Manomayañ (D. i, 73), ayomayañ (Khu. i, 383), tehosamena, tapoguñena, siroruñena.

The examples will be given in “Taddhita” (secondary derivation).

- **Manomayañ** [stem: mana + maya; sense: made of mind; mind-made]

  - = mana + nā/to + mayañ
  - = mano + nā + mayañ (by 183)
  - = manomayañ (by 404)

- **Ayomayañ** [stem: aya + maya; sense: made of iron]

  - = aya + nā + mayañ
  - = ayo + nā + mayañ (by 183)
  - = ayomayañ (by 404)

- **Tejosamena** [stem: teja + sama; sense: with the fire-like]

  - = teja + nā + samena
  - = tejo + nā + samena (by 183)
  - = tejosamena (by 404)

* Ādi gahañārañ kimatthañ? Aññesam anto ottam āpajjate. Āposamena, vāyosamena.

What is the purpose of taking “ādi”? It is to indicate that the ending (vowel) of other words becomes “o” such as in “āposamena,” etc.
* Lope ti kimmatthaṁ? Padasā, tapasā (Khu. ii, 121), yasasā (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evam anīye pi yojetabbā.

Why is it said “when (the inflection) is elided”? It is to prevent the operation of this rule when the inflection is not elided such as in “padasā,” etc. [“Tatiya vibhatti,” i.e. “nā.” Note that the final vowel of “nā” is not elided].

184. 96. Sa sare v’ āgamo (376). [‘mana’ sutta]

Etēh’ eva manoṣāṇādīhi vibhattādesa sare pare sakārāgamo hotī vā.

§T1. Optionally, when the vowel is substituted for the inflection, there is insertion of “s” after [words of] the “mano”-group, etc.

§T2. When a vowel is substituted for the case-ending, “s” is optionally augmented to words of the “mano”-group, etc.

Examples: Manasā, vacasā, manasi, vacasi.

- Manasā [stem: mana; sense: by/with/through the mind]
  = mana + nā [tatiyā]
  = mana + ā (by 181)
  = mana - s + ā (by 184)
  = manasā

- Manasi [stem: mana; sense: in the mind]
  = mana + smiñ [sattamī]
  = mana + i (by 181)
  = mana - s + i (by 184)
  = manasi

* Vā ti kimmatthaṁ? Manena, tejena, yasena.

Why is it said “optionally”? It is to allow exception to this rule such as in “manena,” etc.

* Sare ti kimmatthaṁ? Mano, tejo, yaso.

Why is it said “the vowel”? It is to prevent the operation of this rule when the substitution of the vowel for the inflection does not occur such as in “mano,” etc. For instance, mano = mana + si [pathamā] (the ending “a” of “mana” is elided; “si” is changed to “o”). So, this grammatical rule is not applicable.


Also, by taking “ādi” again, when other suffixes follow, there is insertion of “s” such as in “mānasikāṁ,” etc.

185. 112. Santasaddassa so bhe bo c’ ante (378). [santa+hi>sabbhi]

Sabbassa santaśaddassa sakārādeso hoti bhakāre pare, ante ca bakārāgamo hoti.

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65 This should not be here. Nyasa also does not comment on it
§T1. When “bh” follows, the entire word “santa” is changed to “sa” and at the end [of “sa”] there is insertion of “b.”

§T2. If “bh” follows, the word “santa” is changed into “sa” and “b” is also augmented at the end of it.


- **Sabbhī** [stem: santa; sense: with the virtuous]
  = santa + hi [tatiyā bahūvacana]
  = san + bhi (by 99)
  = sa + bhi (by 185)
  = sa - b + bhi (by 185)
  = sabbhī

- **Sabbhūto** [stem: santa bhūta]
  = santa + bhūta + si [pa. eka.]
  = santa + bhūta + o (by 104)
  = sabbhūta + o (by 185)
  = sabbhūto (by 83)

* Bhe ti kimatthañ? Santehi pūjito Bhagavā.

Why is it said “when ‘bhi’ follows”? It is to prevent the operation of this rule when “bhi” does not follow such as in “santehi,” etc.

* Caggahañañ kvaci sakārass’ eva pasiddhatthañ. Sakkāro, sakkato.

Taking “ca,” sometimes, is to allow the substitution of “sa.” For instance, Sakkāro = santa + kāra + si (by the word “ca” of this sutta, “santa” is changed to “sa”; “si” is changed to “o”; “k” is inserted).

186. 107. Simhi gacchantādīnañ ntasaddo amī (382-4). [gacchanta+si>gacchaṁ]

Simhi gacchantādīnañ ntasaddo amī āpajjate vā.

§T1. Optionally, when (the inflection) “si” follows, the word “nta” of “gacchanta,” etc. becomes “amī.”

§T2. If the case-ending “si” follows, “nta” of “gacchanta,” etc. is optionally changed into “amī.”

Examples: Gacchaṁ, gacchanto: mahārī, mahanto; caraṁ, caranto; khādaraṁ, khādanto.

- **Gacchaṁ** [stem: gacchanta; sense: one who is going]
  = gacchanta + si
  = gaccha + amī + si (by 186)
  = gaccha + amī (by 220)
  = gacchaṁ (by 83)

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66 “Ca” here is for "s" to be accomplished and not "b".
- **Gacchanto** [stem: gacchanta; sense: one who is going]
  
  = gacchanta + si
  
  = gacchanta + o (by 104)
  
  = gacchanto (by 83)

* Gacchantādinām iti kimatthāṇ? Anto, danto, vanto, santo.

  Why is it said “of ‘gacchanta,’ etc.”? It is to prevent the operation of this rule when there is no “gacchanta,” etc. such as in “anto,” etc.

187. 108. Sesesu ntu ’va (385-8).

  Gacchantādinām ntasaddo ntuppaccayo ’va datthabbo sesesu vibhattippaccayesu.

  §T1. When the remaining inflections follow, the suffix “nta” of “gacchanta” and others should be regarded as “ntu.”

  §T2. When the other case-endings and suffixes follow, the suffix “nta” of “gacchanta,” etc. is to be treated as the suffix “ntu.”

  Example: **Gacchato**, mahato; **gacchati**, mahati, **gacchatā**, mahatā. (without pathama ekavacana vibhatti)

  **Gacchato** [stem: gacchanta; sense: of/for/to one who is going]
  
  = gacchanta + sa
  
  = gaccha - ntu + sa (by 187)
  
  = gacchato (by 127)

* Sesesū ti kimatthāṇ? Gacchaṇ, mahaṇ, caraṇ, khādaṇ.

  Why is it said “when the remaining (inflections) follow”? It is to prevent the operation of this rule when “si” follows such as in “gacchaṇ,” etc.

188. 115. Brahm’-atta-sakha-rājādito am ānaṃ (393).[brahma+ān;āni>ānaṃ]

  **Brahma atta sakha rāja** icc’ evamādito āṇivaṇcanaṇa ānaṃ hoti vā.

  §T2 The case-ending “āni” used after “brahma,” “atta,” “sakha,” “rāja,” etc. is optionally changed into “ānaṃ.”

  Examples: **Brahmānaṇaṃ**, brahmaṇ; attānaṃ, attaṇ; sakhānaṃ, sakhaṇ; rājānaṃ, rājaṇ.  
  
  - **Brahmānaṇaṃ** [stem: Brahma; sense: the Brahma (acc.)]
    
    = brahma + ān [dutiyā]
    
    = brahma + ānaṃ (by 188)
    
    = brahmānaṃ (by 83)

  - **Brahmaṇaṃ** [stem: Brahma; sense: the Brahma (acc.)]
    
    = brahma + ān [dutiyā]
    
    = brahmaṇaṃ (by 83)

* Am iti kimatthāṇ? Rājā.

  Why is it said “āni”? It is to prevent the operation of this rule when “āni” does not follow such as in “rājā.”
Nāma Chapter

189. 113. Sy ā ca (390-1).

Brahma atta sakha rāja icc' evamādito si vacanassa ā ca hoti.

§T1. After “brahma,” “atta,” “sakha,” “rāja,” etc., the inflection “si” becomes “ā.”

§T2. The case-ending “si” used after “brahma,” “atta,” “sakha,” “rāja,” etc., is changed into “ā.”

Example: - Brahma, atta, sakha, rāja, ātumā.

Rājā [stem: rāja; sense: the king]
= rāja + si
= rāja + ā (by 189)
= rājā (by 83)

190. 114. Yonam āno (392).[yo>āno]

Brahma atta sakha rāja icc' evamādito yonam āno-ādeso hoti.

§T1. After “brahma,” “atta,” “sakha,” “rāja,” etc., the inflection “yo” becomes “āno.”

§T2. The case-ending “yo” used after “brahma,” “atta,” “sakha,” “rāja,” etc. is changed into “āno.”

Examples: Brahmano, attano, sakhano, rājano, ātumano.

- Brahmano [stem: brahma; sense: the brahmas]
  = brahma + yo [pa./du. bahūvacana]
  = brahma + āno (by 190)
  = brahmāno (by 83)

- Ātumano [stem: ātuma; sense: bodies]
  = ātuma + yo
  = ātuma + āno (by 190) = ātumāno

191. 130. Sakhatō67 c’ āyo no (394).[sakha+yō; yo>āya, no]

Tasmā sakhatō ca yonam āyo-no-ādesa honti.

§T1. After “sakha,” (the inflection) “yo” becomes “āya” and “no.”

§T2. The case-ending “yo” used after “sakha” too is changed into “āyo” and “no.”

Examples: Sakhāyo, sakhino.

- Sakhāyo [stem: sakha; sense: friends]
  = sakha + yo
  = sakha + āyo (by 191)
  = sakhāyo (by 83)

- Sakhino [stem: sakha; sense: friends]
  = sakha + yo
  = sakha + no (by 191)
  = sakhino (by 194)

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67 Sakhāto (Sī).
* Yonam iti kimattham? Sakhā.

Why is it said “of ‘yo’”? It is to prevent the operation of this rule when “yo” does not follow such as in “sakhā.”

192. 135. Smim e/[smim>e]

Tasmā sakhato smim vacanassa ekāro hoti.

§T1. After “sakha,” the inflection “smim” becomes “e.”

§T2. The case-ending “smim” used after “sakha” is changed into “e.”

Example: Sakhe.

Sakhe [stem: sakha; sense: in/at/on the friend]
= sakha + smim
= sakha + e (by 192)
= sakhe (by 83)

193. 122. Brahmato gassa ca (287).[si>e]

Tasmā brahma to gassa ca e kāro hoti.

§T1. After “brahma,” “ga” becomes “e.”

§T2. The “ga” (vocative case-ending “si”) used after “brahma” too is changed into “e.”

Example: He brahme.

Brahme [stem: brahma; O brahma!]
= brahma + si (“ga”)
= brahma + e (by 193)
= brahme (by 83)

194. 131. Sakhantass i no-nā-nam-sesu (407).[sakha>sakhi]

Tassa sakhatass ākāro hoti no nā nam sa icch’ etesu.

§T1. When “no,” “nā,” “nam,” and “sa” follow, the ending (vowel) of “sakha” becomes “i.”

§T2. When case-endings (or case-ending substitutes) “no,” “nā,” “nam,” and “sa” follow, the final vowel of “sakha” is changed into “i.”

Examples: Sakhino, sakhinā, sakhīnaṁ, sakhissa.

Sakhino [stem: sakha; sense: of a friend]
= sakha + yo
= sakha + no (by 191)
= sakhino (by 194)

* Etesvi ti kimattham? Sakhārehi.

Why is it said “when ‘no,’ ‘nā,’ ‘nam,’ and ‘sa’ follow”? It is to prevent the operation of this rule when they do not follow such as in “sakhārehi.”
195. 134. Āro himhi vā (408). [sakha>sakhāra; a>āra]

Tassa sakhan tassa āro hoti vā himhi vibhattimhi.

§T1. Optionally, when the inflection “hi” follows, the ending (vowel) of “sakha” becomes “āra.”

§T2. When case-ending “hi” follows, the final vowel of “sakha” is optionally changed into “āra.”

Examples:

Sakhārehi
Sakhārehi [stem: sakha; sense: with friends]  
= sakha + hi  
= sakhāra + hi (by 195)  
= sakhārehi (by 101)

196. 133. Su-nam-āmsu vā (409).

Tassa sakhan tassa āro hoti vā su namāṁ aṁ icc’ etesu.

§T1. Optionally, when “su,” “namāṁ,” and “aṁ” follow, the ending (vowel) of “sakha” is changed to “āra.”

When case-endings “su,” “namāṁ,” and “aṁ” follow, the final vowel of “sakha” is optionally changed into “āra.”

Examples:

Sakḥāresu, sakhesu; sakḥārānāṁ, sakhōnaṁ; sakḥāraṁ, sakhaṁ.

- Sakḥāresu [stem: sakha; sense: at/on the friend]  
  = sakha + su  
  = sakhāra + su (by 196)  
  = sakḥāresu (by 101)

- Sakḥārānāṁ [stem: sakha; sense: of/for friends]  
  = sakha + namāṁ  
  = sakhāra + namāṁ (by 196)  
  = sakḥārānāṁ (by 89)

197. 125. Brahmato tu smiṁ ni (405). [smiṁ>ni]

Tasmā brahmato smiṁ vacanassa ni-ādeso hoti.

§T1. After “brahma,” the inflection “smiṁ” becomes “ni.”

§T2. The case-ending “smiṁ” is changed into “ni” after “brahma.”

Example: - Brahmani.

Brahmani [stem: brahma; sense: at/on the brahma]  
= brahma + smiṁ  
= brahmani (by 197)

* Tuggahāne na abraham po smiṁ vacanassa ni hoti. Kammani, cammani, muddhani.

By taking “tu,” after words other than “brahma,” the inflection “smiṁ” also becomes “ni” such as in “kammani,” etc. For example, kammani = kamma + smiṁ (“smiṁ” is changed to “ni”).
198. 123. Uttaṁ sa-nāsu (410). [brahma>brahmu; a>u]

Tassa brahma saddassa anto uttam āpajjate sa nā icc' etesu.

§T1. When “sa” and “nā” follow, the ending (vowel) of the word “brahma” becomes “u.”

When case-endings “sa” and “nā” follow, the final vowel of the word “brahma” is changed into “u.”

Example: - Brahmeno, brahmunā.

Brahmeno [stem: brahma; sense: of/for/to brahma]
= brahma + sa
= brahmu + sa (by 198)
= brahmu (“la”-name) + sa (by 59)
= brahmuno (by 117)
- Sa-nāsū ti kimatthañ? Brahmā.

199. 158. Satthu-pitādinam ā sisimīn silopo ca (411). [’satthu’ sutta][u>a]

Satthu-pitādinam āttam āpajjate sisimīn, silopo ca hoti.

§T1. When “si” follows, the ending (vowel) of “satthu,” “pitu,” etc. becomes “ā”; and also “si” is elided.

When case-ending “si” follows, the final vowel of the words “satthu,” “pitu,” etc. is changed into “ā,” and also the case-ending “si” is elided.

Example: Satthā, pitā, mātā, bhātā, kattā.

Satthā [stem: satthu; sense: the teacher]
= satthu + si
= satthā +si (by 199)
= satthā (by 220)

* Sisimīn iti kimatthañ? Satthussa, pitussa, mātussa, bhātussa, kattussa.

Why is it said “when ‘si’ follows”? It is to prevent the operation of this rule when “si” does not follow such as in “satthussa,” etc.

200. 159. Aññesv ārattāṁ (412). [’satthu’ sutta][satthu>satthāra; u>a]

Satthu-pitādinam anto aññesu vacanesu ārattam āpajjate.

When case-endings other than “si” follow, the ending vowel of the words “satthu,” “pitu,” etc. is changed to the condition of “āra.”

Examples: Satthāraṁ, pitaraṁ, mātaraṁ, bhātaraṁ, kattaraṁ, satthārehi, pitarehi, mātarehi, bhātarehi, kattarehi.

- Satthāraṁ [stem: satthu; sense: to the teacher]
  = satthu + añ
  = satthāra + añ (by 200)
  = satthāraṁ (by 83)

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68 Ito Paraṅ "uttam iti bhāvaniddeso katthaci abhāvarān dasseti, brahma" ti pāṭho sīhalapotthake dissati.
- **Pitaraṁ** [stem: pitu; sense: to the father]
  
  = pitu + aṁ
  
  = pitāra + aṁ (by 200)
  
  = pitāraṁ (by 83)
  
  = pitaraṁ (by 209)


  Why is it said “when other (inflections) follow”? It is to prevent the operation of this rule when other inflections do not follow such as in “satthā,” etc.

  By the phrase “the condition of ‘āra’” it is implied that the rule applies only for some cases: “Satapussa.”

201. 163. Vā naṁhi (416). [‘satthu’ sutta][satthu>satṭhāra; u>āra]]

  **Satthu-pituśdīnam anto ārattam āpajjate vā naṁhi vibhattimhi.**

  When the case-ending “naṁ” follows, the ending vowel of the words “satthu,” “pitu,” etc. is optionally changed to “āra.”

  Example: **Satthārānam, pitarānam, mātarānam, bhātarānam.**

  **Satthārānam** [stem: satthu; sense: of/for/to teachers]
  
  = satthu + naṁ
  
  = satthāra + naṁ (by 201)
  
  = satthārānaṁ (by 89)

  * **Vā** ti kimaththaṁ? Satthānaṁ, pitūnaṁ, mātūnaṁ, bhātūnaṁ.

  Why is it said “optionally”? It is to allow exception to this rule such as in “satthānaṁ,” etc.

202. 164. Satthun attaṁ ca (417). [‘satthu’ sutta][satthu>satṭha; u>a]

  **Tassa satthussaddassa anto attam āpajjate vā naṁhi vibhattimhi.**

  When the case-ending “naṁ” follows, the ending vowel of the word “satthu” is optionally changed into “a.”

  - Satthānaṁ, pitānaṁ, mātānaṁ, bhātānaṁ, kattānaṁ.

  Example: **Satthānaṁ** [stem: satthu; sense: of/for/to teachers]
  
  = satthu + naṁ
  
  = satthanaṁ (by 202)
  
  = satthānaṁ (by 89)

  * **Vā** ti kimaththaṁ? Satthārānaṁ, pitarānaṁ, mātarānaṁ, bhātarānaṁ, dhītarānaṁ.

  Why is it said “optionally”? It is to allow exception to this rule such as in “satthārānaṁ,” etc.

  - **Caggahāṇam aññesam pi saṅghāṇatthaṁ.**

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69 Ito paraṁ “ārattaggahāṇaṇa kathaci aniyamaṇi dasseti, satthussa, vitussa, mātussa, bhātussa” ti pāṭho sihaṭṭhapothake dissati.
“Ca” is meant to include others, too.

203. 162. U sasmiṁ salopo ca (418). ['satthu’ sutta]

Satthu pitu icc' evamādīnam antassa uttaṁ hoti vā sasmiṁ sałopo ca.

§T1. Optionally, when the case-ending “sa” follows, the ending vowel of “satthu,” “pitu,” etc. is changed into the condition of “u”; and the case-ending “sa” is elided.


- Satthu [stem: satthu; sense: of/for/to teacher]
  = satthu + sa
  = satthu (by 203)

- Satthussa [stem: satthu; sense: of/for/to teacher]
  = satthu + sa
  = satthussa (by 61)

- Satthuno [stem: satthu; sense: of/for/to teacher]
  = satthu + sa
  = satthuno (by 203)

* Caggahaṇaṁ dutiyasampiṇṭatthaṁ.
  “Ca” is meant to include the second (meaning). [Remark: The first meaning is the changing of “u” into the condition of “u” and the second meaning is the elision of “sa”].

204. 167. Sakkamandhātādīnaṁ ca (419).[elision of ‘sa’]

Sakkamandhātu icc' evamādīnam anto uttam āpajjate sasmiṁ, salopo ca hoti.

§T1. When the case-ending “sa” follows, the ending vowel of “sakkamandhātu,” etc. is changed into the condition of “u”; and also the case-ending “sa” is elided.

Example: Sakkamandhātu iva assa rājino vibhavo. Evaṁ kattu, gantu, dātu icc' evamādi.

Sakkamandhātu [stem: sakkamandhātu; sense: of the King Sakka-mandhātu]
  = sakkamandhātu + sa
  = sakkamandhātu (by 204)

  What is the purpose of the repetition of this sutta? It is meant for fixing the change of “u” to [the condition of] “u.”70

* Caggahaṇaṁ dutiyasampiṇṭatthaṁ.
  “Ca” is meant to include the second (meaning).71

70 There is only one example of “sakkamandhātu” with “sa.”
71 The first meaning is changing from “u” to “u” and the second meaning is the elision of “sa.”
205. 160. Tato yonam o tu (421). ['satthu’ sutta][yo>o]
   Tato ārādesato sabbesām yonāṁ okārādeso hoti.

§T1. After substitution “āra,” “yo” becomes “o”.
§T2. After the substitution of “āra,” the case-ending “yo” is changed into “o.”

Examples: Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

- Satthāro [stem: satthu; sense: teachers]
  = satthu + yo [pa./du.]
  = satthāra + yo (by 200)
  = satthāra + o (by 205)
  = satthāro (by 83)

- Kattāro [stem: katti; sense: those who act/do/perform]
  = kattu + yo
  = kattāra + yo (by 200)
  = kattāra + o (by 205)
  = kattāro (by 83)

* Tuuggahañena aṇñasmā pi yonāṁ okāro hoti. Caturo janā (Khu. i, 336), gāvo, ubho, purisā.72
   The word “tu” implies that “yo” is changed into “o” in other instances as well such as “caturo,” etc.

206. 165. Tato smim i (422). ['satthu’ sutta][smim>i]
   Tato ārādesato smimvacanassa īkārādeso hoti.
   After the substitution of “āra,” the case-ending “smim” is changed into “i.”

Example: Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Satthari [stem: satthu; sense: in/on/at the teacher]
   = satthu + smim
   = satthāra + smim (by 200)
   = satthāra + i (by 206)
   = satthāri (by 83)

* Puna tategori aṇñasmā pi smimvacanassa īkāro hoti. Bhuvi.
   Again, by taking “tato,” the inflection “smim” that comes after other words is changed into “i” in other instances as well, such as in “bhuvi.”

207. 161. Nā ā (423). ['satthu’ sutta][nā>a]
   Tato ārādesato nāvacanassa āadeso hoti.
   If it comes after ‘āra’, the case-ending ‘na’ is changed into ‘ā’.

Examples: Satthārā, pitārā, mātārā, bhātārā, dhītārā, kattārā, vattārā.

- Satthārā [stem: satthu; sense: with/by/through the teacher]
  = satthu + nā [tatiyā eka.]

72 Ubho purisā, najjo (Sī).
= satthāra + nā (by 200)
= satthāra + ā (by 207)
= satthārā (by 83)

- **Pitarā** [stem: pitu; sense: with/by/through father]
  = pitu + nā
  = pitāra + nā (by 200)
  = pitāra + ā (by 207)
  = pitara + ā (by 209)
  = pitarā (by 83)

208. 166. Āro rassam īkāre (424). ['satthu' sutta][āra>ara]
   Ārādeso rassam āpajjate īkāre pare.
When “i” follows, [the vowel “ā” of] the substitute “āra” is shortened.

*Example: Satthari, pitari, mātari, dhītari, kattari, vattari.*

Satthari [stem: satthu; sense: in/at/on the teacher]
  = satthu + smiṁ
  = satthāra + smiṁ (by 200)
  = satthāra + i (by 206)
  = satthara + i (by 208)
  = satthari (by 83)

209. 168. Pitādīnam asimhi (425). ['satthu' sutta][āra>ara]
   Pitādīnam ārādeso rassam āpajjate asimhi vibhattimhi.
   §T1. When inflections other than “si” follow, the substitute “āra” of “pitu,” etc. becomes short.
   §T2. In the case of “pitu,” etc., the vowel “ā” of the substitute “āra” is shortened even before case-endings other than “si” such as “pitarā,” “pitaro,” etc.

*Examples: Pitarā, mātarā, dhītārā, pitarā, mātaro, bhātaro, dhītaro.*

- **Pitarā** [stem: pitu; sense: with/by father]
  = pitu + nā [tatiyā]
  = pitāra + nā (by 200)
  = pitāra + ā (by 207)
  = pitara + ā (by 209)
  = pitarā (by 83)

- **Pitaro** [stem: pitu; sense: fathers (nom. and acc.)]
  = pitu + yo
  = pitāra + yo (by 200)
  = pitāra + o (by 205)
  = pitara + o (by 209)
  = pitaro (by 83)

* Asimhiggahañam toṃbi pare īkārādesaṅpanatthaṁ. Mātito (D. i, 106), pitito (D. i, 106), bhātito, duhitito.
By taking inflections other than “si” is meant to show that there is substitution of “i” when “to” follows.

Example: **Mātito** [stem: mātu; sense: from the mother]

= mātu + to
= mātito (by ‘asimhi’ of 209)

210. 239. Tayā-tayānaṁ takāro tvattaṁ vā (435).[pronoun][ta>tvā]

**Tayā tayi** ic’ etesāṁ takāro tvattam āpajjate vā.

§T1. The “ta” of “tayā” and “tayi” is optionally changed into “tvā.”

Examples: **Tvayā, tayā; tvayi, tayi.**

- **Tvayā** [stem: tumha; sense: with/by you]
  = tumha + nā [tatiyah eka.]
  = tayā (by 145)
  = tvayā (by 210)

- **Tayā** [stem: tumha; sense: with/by you]
  = tumha + nā [tatiyā. eka.]
  = tayā (by 145)

- **Tvayi** [stem: tumha; sense: in/at/on you]
  = tumha + smiṁ [sattamī eka.]
  = tayi (by 139)
  = tvayi (by 210)

- **Tayi** [stem: tumha; sense: in/at/on you]
  = tumha + smiṁ [sattamī eka.]
  = tayi (by 139)

* Etesam iti kimatthaṁ? Tuvaṁ, tavaṁ.

Why is it said “of those (substitutes ‘tayā’ and ‘tayi’)”? It is to prevent the operation of this rule when there is no “tayā” and “tayi” such as in “tuvaṁ,” etc.

**Iti nāma-kappe tatiyo kāṇḍo**

*End of the third Sub-division on Noun.*

Catuttha-Kaṇḍa
211. 126. **Attanto hismim anattam (439).** [atta>attana; a>ana]

<table>
<thead>
<tr>
<th>Tassa attano anto anattam āpajjate himhi vibhattimhi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the case ending is ‘hi’, the end (vowel) of ‘atta’ becomes ‘ana’.</td>
</tr>
</tbody>
</table>

*Example:* tanehi, attanebhi.

**Attanehi** [stem: atta; sense: with/by ourselves]

- atta + hi [tatiyā bahūvacana]
- attana + hi (by 211)
- attanehi (by 101)

*Attanto* ti kimathāṁ? Rājehi, rājebhi.

**Why is it said “the ending (vowel) of ‘atta’”?** It is to prevent the operation of this rule when there is no “atta” such as in “rājehi,” etc.

*Hismin* iti kimathāṁ? Attano.

**Why is it said “when (the inflection) ‘hi’ follows”?** It is to prevent the operation of this rule when “hi” does not follow such as in “attano.”

*Anattam* iti bhāvaniddesena atta saddassa sakādeso hoti sabbāsu vibhattīsu. **Sako,** sakā, sakāṁ, sake.

By showing the state as “anatta,” when all inflections follow, the word “atta” becomes “saka” such as in “sako,” etc.

**Example:** Sako [stem: atta; sense: oneself]

- atta + si [pa. eka.]
- saka + si (by “anattamiti bhāvaniddesa” of 211)
- saka + o (by 104)
- sako

212. 129. **Tato smiṁ ni (405).** [atta+smīṁ=attani][smīṁ>ni]

<table>
<thead>
<tr>
<th>Tato attato smiṁ vacanassa ni hoti.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When used after “atta,” the case-ending “smīṁ” is changed into “ni.”</td>
</tr>
</tbody>
</table>

**Example - Attani.**

**Attani** [stem: atta; sense: in/on/at oneself]

- atta + smiṁ
- attani (by 212)

The word “tato” signifies the restriction of the rule on certain instances only such as “sake.”

213. 127. **Sassa no (440).** [atta+sa>attano][sa>no]

<table>
<thead>
<tr>
<th>Tato attato sasssa vibhattissa no hoti.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When used after “atta” the case-ending “sa” is changed into “no.”</td>
</tr>
</tbody>
</table>

---

73 Attanā (Sī).
74 Sakārādeso (K).
Example - Attano.

Attano [stem: atta; sense: of/for one/oneself]

= atta + sa
= attano (by 213)

214. 128. Smā nā (441). [smā>nā][atta+smā>attanā]

Tato attato smā vacanassa nā hoti.

When used after “atta” the case-ending “smā” is changed into “nā.”

Example: Attanā.

Attanā [stem: atta; sense: from one/oneself]

= atta + smā
= attanā (by 214)

* Puna tatóghanena tassa attano takārass’ eva rakāro hoti sabbesu vacanesu. Atrajo, atrajamāṁ.

By the repetition of the word “tato” it is implied that the (second) consonant “t” of “atta” is changed into “r” before all case-endings such as “atrajo” and “atrajamāṁ.”

Examples:

- Atrajo [stem: atta; sense: born from oneself (nom.)]
  = atta + ja + si
  = atra + ja + si
  = atraja + o (by 104)
  = atrajo (by 83)

- Atrajamāṁ [stem: atta; sense: born of oneself (acc.)]
  = atta + ja + anā [du. eka.]
  = atra + ja + anā (by 104)
  = attrajamāṁ (by 83)

215. 141. Jha-lato ca75 (442). [aggi+smā>agginā][smā>nā]

Jha la icc’ etehi smā vacanassa nā hoti.

§T2. After “jha” and “la”, the inflection “smā” becomes “nā”.

When used after ‘jha’ and ‘la’, “smā” is changed into “nā.”

Examples- Agginā, dāṇḍinā, bhikkhumā, sayambhumā.

- Agginā [stem: aggi; sense: from fire (abl.)]
  = aggi + smā [pañcamī eka.]
  = aggi (“jha”-name) + smā (by 58)
  = agginā (by 215)

- Dāṇḍinā [stem: dāṇḍī; sense: from stick (abl.)]
  = dāṇḍī + smā
  = dāṇḍī (“jha”-name) + smā (by 58)
  = dāṇḍī + smā (by 84)

75 Caggahaṇaṁ kvaci nivattanatthaṁ (Rū), caggahaṇaṁ tadanukaṭṭhatthaṁ (Nyā).
= daṇḍinā (by 215)

- **Bhikkhunā** [stem: bhikkhu; sense: from monk (abl.)]
  = bhikkhu + smā
  = bhikkhu (“la”-name) + smā (by 58)
  = bhikkhunā (by 215)

* Smā ti kimaththaṁ? **Aggayo, munayo, ısayo.**
  Why is it said “smā”? It is to prevent the operation of this rule when “smā” does not follow such as in “aggayo,” etc.

216. 180. **Gha-pato smiṁ yāṁ vā (443).** [kaṇā+smiṁ>kaṇāyāṁ][smiṁ>ayī]

Tasmā **gha-pato smiṁ** vacanassa yāṁ hoti vā.

§T1. Optionally, after “gha” and “pa”, the inflection “smiṁ” becomes “yāṁ”.

When used after ‘gha’ and ‘pa’, the case-ending ‘smiṁ’ is optionally changed into ‘yāṁ’.

**Examples:**- **Kaṇāyāṁ, kaṇāya; rattiyāṁ, rattiyā; itthiyāṁ, itthiyā; yāgyāṁ, yāgyā; vadhyāṁ, vadhyā.**

- **Kaṇāyāṁ** [stem: kaṇā; sense: in/at/on the girl]
  = kaṇā + smiṁ [sattamā]
  = kaṇā (“gha”-name) + smiṁ (by 60)
  = kaṇāyāṁ (by 216)

- **Rattiyaṁ** [stem: ratti; sense: at night]
  = ratti + smiṁ
  = ratti (“jha”-name) + smiṁ (by 59)
  = rattiyāṁ (by 216)

- **Vadhuyaṁ** [stem: vadhū; sense: in/at/on the daughter-in-law]
  = vadhū + smiṁ
  = vadhū (“pa”-name) + smiṁ (by 59)
  = vadhu + smiṁ (by 84)
  = vadhuyaṁ (by 216)

217. 199. **Yonaṁ ni napuṁsakehi (444).** [aṭṭhi+yo>aṭṭhīni][yo>ni]

Sabbesaṁ **yonāṁ ni** hoti vā napuṁsakehi līṅghe.  

§T2. In the neuter gender, the case-ending “yo” is optionally changed into “ni”.

Optionally, after neuter stems, all (nom. and acc.) “yo” becomes “ni”.

**Examples:** **Aṭṭhīni, aṭṭhī; āyūni, āyū.**

- **Aṭṭhīni** [stem: aṭṭhi; sense: bones]
  = aṭṭhi + yo
  = aṭṭhi (“jha”-name) + yo (by 58)
  = aṭṭhīni (by 217)
Nāma Chapter

= aṭṭini (by 88)

- Āṭṭhi [stem: aṭṭhi; sense: bones]
  = aṭṭhi + yo
  = aṭṭhi (“jha”-name) + yo (by 58)
  = aṭṭhi (by 118)
  = aṭṭhi (by 88)

  [stem: aṭṭhi; sense: bones]
  = aṭṭhi + yo
  = aṭṭhi (“jha”-name) + yo (by 58)
  = aṭṭhi (by 118)
  = aṭṭhi (by 88)

- Āyuni [stem: āyu; sense: lives]
  = āyu + yo
  = āyu (“pa”-name) + yo (by 58)
  = āyuni (by 217)
  = āyuni (by 88)

Note: If ‘yo’ is not changed to ‘ini’, it is elided and the final vowel is lengthened (Ṛūpasiddhi).

* Napunṣakehi ti kimathām? Itthiyo.
Why is it said “in the neuter (stems)”? It is to prevent the operation of this rule in non-neuter stems such as “itthiyo.”

218. 196. Ato niccaṁ [445].[ya+yo>yāni][yo>ni]

   Ṛkaṃṭehi napunṣakaliṅgehi yonaṁ ni hoti niccaṁ.
After the neuter stems that end in “a”, “yo” always becomes “ni”.

- Yāni, yāni; tāni, tāni; kāni, kāni; bhayaṇi, bhayaṇi; rūpāni, rūpāni.

Example: Yāni [stem: ya; sense: who, what, which (nt., pl.)]
  = ya + yo
  = ya +ni (by 218)
  = yāni (by 88)

219. 195. Si ’m [446].[si>aṁ][sabba+si>sabbaṁ]

   Ṛkaṃṭehi napunṣakaliṅgehi sivacanassa aṁ hoti niccaṁ.
After neuter stems that end in ‘a’, the inflection ‘si’ always becomes ‘aṁ’.

Examples: Sabbaṁ, yaṁ, taṁ, kaṁ, rūpaṁ.

Example: Sabbaṁ [stem: sabba; sense: all, every; entire, whole]
  = sabba + si
  = sabba + aṁ (by 219)
  = sabbaṁ (by 83)

220. 74. Sesato lopaṁ ga si pi [447].[elision of ‘si’]

   Tato nidditthehi liṅgehi sesato ga si icc’ ete lopam āpajjante.
§T1. After the remaining stems that are shown,76 “ga” and “si” are elided.
§T2. The nominative and vocative case-endings “si” is elided in all instances without being affected by other rules—si, so, and syāca (rule 168, 53, 138)

Note: See 104, 219, 189, 124, 125, 126, 152, 113, 114, 193. Apart from these rules, ‘ga’ and ‘si’ is elided.

76 Those that are shown by the sutta “siṁ so syāca” are called “sesa” here.

**Itthi** [stem: *īṭṭī; sense: *O woman!*]
- *ittī + si*  
- *īṭṭī + si ("ga"-name) (by 57)*  
- *īṭṭī ("pa"-name) + si*  
- *īṭṭīhī + si (by 245)*  
- *īṭṭī (by 220)*

- **Bhoti** (f) [stem: *bhavanta; sense: *O madam, venerable, honorable*]
  - *bhavanta + ī + si (by 238)*  
  - *bhavanta + ī + si ("ga"-name) (by 57)*  
  - *bhota + ī + si (by 242)*  
  - *bhot + ī + si (by 83)*  
  - *bhot + ī ("pa"-name) + si (by 59)*  
  - *bhot + ī (by 245)*  
  - *bhoti (by 220)*

- **Bho** (m/n) [stem: *bhavanta; sense: *sir, friend, you, my dear*]
  - *bhavanta + si*  
  - *bhavanta + si ("ga"-name) (by 57)*  
  - *bho + si (by 243)*  
  - *bho (by 220)*

- **Bhante** [stem: *bhavanta; sense: *Sir, venerable Sir*]
  - *bhavanta + yo [ālapana bahuvacana]*  
  - *bhante + yo (by the word “tu” of 243)*  
  - *bhante (by 220)*

* **Sesato** ti kimaththāṁ? Puriso gacchati.

  *Why is it said of the phrase “without being affected by other rules” or “after the remaining”? It is to prevent the operation of this rule when there is no remaining stem such as in “puriso gacchati.”


  *Why is it said of the phrase “the nominative and vocative case-endings ‘ga’ and ‘si’”? It is to prevent the operation of this rule when “ga” and “si” do not follow such as in “īṭṭīhā,” etc.

221. 282. *Sabbāsāṁ āvuso-’pasagga-nipātādīhi ca (448).*

  *Sabbāsāṁ vibhāttāṁ ekavacanabahuvacananāṁ pathamā-duṭiyā-tatvīyā-catuttāṁ-paṁcaṁi-chatthī-sattamāṁi lopo hoti āvuso upasagga nipātā icc’ evamādīhi ca.*

  §T1. *After the word “āvuso,” prefixes, particles, etc., all inflections, both singular and plural, namely, the first, second, third, fourth, fifth, sixth, and seventh are elided.*

  *All singular and plural of case endings, i.e., first, second, third, fourth, fifth, sixth, and seventh cases, used after “āvuso,” prepositions, and conjunctions are elided.*
Examples: Tvaṁ pan’ āvuso (Vin. ii, 1); tumhe pan’ āvuso (Vin. ii, 161); padaso dhammaṁ vāceyya (Vin. ii, 25); vihāraṁ sve upagaccheyya.

Example: Āvuso [stem: āvuso; sense: friend, brother, Sir]

\[
= āvuso + si \\
= āvuso (by 221)
\]

This rule applies to case-endings that come after any of the twenty prefixes such as “pa,” etc., and particles such as “yathā,” etc.

* Pa, parā, ni, nī, u, du, saṁ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa.

Pahāro, parābhavo, nihāro, nihāro, uhāro, duhāro, samhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro, apihāro, apahāro, upahāro. Evaṁ viṣati upasaggehi ca, yathā, tathā, evaṁ, khalu, kho, tatra, atha, atha, hi, tu, ca, vā, vo, haṁ, ahaṁ, alaṁ, eva, ho, aho, he, ahe, re, are. Evamādihi nipātehi ca yojetabbāni.

* Caggahaṇam avadhāraṇatthaṁ.

“Ca” is meant for emphasis.

222. 342. Pumassa liṅgādisu samāsesu (449).

Pumāsa icc' etassa anto lopam āpajjate liṅgādisu parapadesu? samāsesu.

§T1.In compounds, when (the word) “liṅga,” etc., become the last member, the ending (vowel) of “pumā” [which is the first member] is elided.

If the word “pumā” combines with the word “liṅga,” etc. to form a compound (“samāsa”), the final vowel of “pumā” is elided.

Examples: Pulliṅgaṁ, pumbhāvo, puṅkokoḷo.

- Pulliṅgaṁ [stem: puma; sense: masculine gender]

\[
= \text{puma} + \text{liṅgaṁ} \\
= \text{pum} + \text{liṅgaṁ} (by 222) \\
= \text{puṁ} + \text{liṅgaṁ} (by 82) \\
= \text{pulliṅgaṁ} (by the force “vā” of 31)
\]

- Pumbhāvo [stem: puma; sense: the state of man]

\[
= \text{puma} + \text{bhāvo} \\
= \text{pum} + \text{bhāvo} (by 222) \\
= \text{puṁ} + \text{bhāvo} (by 82) \\
= \text{pumbhāvo} (by 31)
\]

- Puṅkokoḷo [stem: puma + kokilo; sense: male cuckoo]

\[
= \text{puma} + \text{kokilo} \\
= \text{pum} + \text{kokilo} (by 222) \\
= \text{puṁ} + \text{kokilo} (by 82) \\
= \text{puṅkokoḷo} (by 31)
\]

* Pumasse ti kimatthan? Itthiliṅgaṁ, napuṁsaṅkaliṅgaṁ.

77 Parapadesu pi.
Why is it said “of ‘puma’”? It is to prevent the operation of this rule when it is not “puma” such as in “itthilingam,” etc.

* Lingadisi ti kimathani? Pumittthi.
   Why is it said “when ‘li~ga,’ etc. (become the last member)”? It is to prevent the operation of this rule when “li~ga,” etc. are not the last member such as in “pumitthi.”

* Samase su ti kimathani? Pumassa li~ga~m.
   Why is it said “in compounds”? It is to prevent the operation of this rule when there is not a compound such as in “pumassa li~ga~m.”

223. 188. A~m yam ito pasan~nato (450).[itthi~a~m][a~m>ya~m]
   A~m vacanassa ya~m hoti v~ito pasan~nato.
   §T1. Optionally, after “i” that is named “pa,” “a~m” becomes “ya~m.”
   §T2. The case-ending “a~m” optionally becomes “ya~m” after words ending in “i” which is technically called “pa.”

- Ithiyam, ithi~h.
  Example: Ithiyam [stem: itthi; sense: in/at/on the woman]
  = itthi + a~m
  = itthi (“pa”-name) + a~m
  = itthi + ya~m (by 223)
  = itthiyam (by 84)

* Pasan~nato ti kimathani? Da~ndina~m, bhogina~m.
   Why is it said “that is named ‘pa’”? It is to prevent the operation of this rule when there is no “pa” such as in “da~ndina~m,” etc.

* Am iti kimathani? Ithi~hi.
   Why is it said “a~m”? It is to prevent the operation of this rule when there is not “a~m” such as in “itthi~hi.”

224. 153. Na~m jhato katarass~a (451).[da~ndi~a~m>da~ndina~m][a~m>na~m]
   Tas~m~a jhato katarass~a a~m vacanassa na~m hoti.
   §T1. After “jha” that has been shortened, the inflection “a~m” becomes “na~m.”
   §T2. The case-ending “a~m” is changed into “na~m” after “jha” that has been shortened.

Examples: Da~ndina~m, bhogina~m.
Da~ndina~m (acc., sg.) [stem: da~ndi; sense: one who has a stick]
  = da~ndi + a~m
  = da~ndi (“jha”-name) + a~m
  = da~ndi + ya~m (by 223)
  = da~ndina~m (by 84)

* Jhato ti kimathani? Vessabhu~m.
   Why is it said “after ‘jha’”? It is to prevent the operation of this rule when there is not “jha” such as in “vessabhu~m.”
* Katarassā ti kimattthāṁ? Kucchiṁ.

Why is it said “that has been shortened”? It is to prevent the operation of this rule when it has not been shortened such as in “kucchiṁ.”

225. 151. Yonaṁ no (452).[daṇḍi+yo>daṇḍino][yo>no]

Sabessāṁ yonaṁ jhato katarassā no hoti.

§T1. After “jha” that has been shortened, “yo” becomes “no.”
§T2. The case-ending “yo” is changed into “no” after “jha” which has been shortened.

Examples: Daṇḍino bhogino; he daṇḍino, he bhogino.

- Daṇḍino (nom. and acc., pl.) [stem: daṇḍi; sense: those who have a stick]
  = daṇḍi + yo
  = daṇḍi (“jha”-name) + yo
  = daṇḍi + yo (by 84)
  = daṇḍino (by 225)

- Bhogino (nom. and acc., pl.) [stem: bhogī; sense: owners, wealthy men]
  = bhogī + yo
  = bhogī (“jha”-name) + yo
  = bhogi + yo (by 84)
  = bhogino (by 225)

* Katarassā ti kimattthāṁ? Aggayo, munayo, isayo.

Why is it said “that has been shortened”? It is to prevent the operation of this rule when it has not been shortened such as in “aggayo,” etc.

* Jhato ti kimattthāṁ? Sayambhuno.

Why is it said “after ‘jha’”? It is to prevent the operation of this rule where there is not “jha” such as in “sayambhuno.”

* Yonan ti kimattthāṁ? Daṇḍinā, bhoginā.

Why is it said “of ‘yo’”? It is to prevent the operation of this rule where there is not “yo” such as in “daṇḍinā,” etc.

226. 154. Smiṁ ni (406).[daṇḍi+smiṁ>daṇḍini] [smiṁ>ni]

Tasmā jhato katarassā smiṁvacanassa ni-ādeso hoti.

§T1. After “jha” that has been shortened, the inflection “smiṁ” becomes “ni.”
§T2. The case-ending “smiṁ” is changed into “ni” after “jha” that has been shortened.

Examples: Daṇḍini, bhogini.

Daṇḍini [stem: daṇḍi; sense: in/on/at one who has a stick]
  = daṇḍi + smiṁ [sat.]
  = daṇḍi (“jha”-name) + smiṁ
  = daṇḍi + smiṁ (by 84)
  = daṇḍini (by 226)
* Katarassā ti kimathaṁ? Byādhimhi.

Why is it said “that has been shortened”? It is to prevent the operation of this rule when it has not been shortened such as in “byādhimhi.”

227. 270. Kissa ka ve ca (456).[kiṁ>ka]

Kim icc etassa ko ca hoti vapaccaye pare.

§T1. When the suffix “va” follows, “kiṁ” too becomes “ka.”
§T2. “Kiṁ” too is changed into “ka” if the suffix “va” follows.

Examples: Kva gato `si tvaṁ Devānampiyatissa.

Kva [stem: kiṁ; sense: where]
  = kiṁ + va (by 251)
  = ka + va (by 227)
  = kva (by 404)

* Caggahāṇena avapaccaye pare pi ko ca hoti. Ko taṁ ninditum arahati (Khu. i, 47); kathāṁ bodhayitum78 dhammaṁ.

By taking “ca,” when suffixes other than “va” follow, there is also “ka.”

Examples:
- Ko [stem: kiṁ; sense: who]
  = kiṁ + si
  = ka + si (by the word “ca” of this sutta)
  = ka + o (by 104)
  = ko (by 83)

- Kathāṁ [stem: kiṁ; sense: how]
  = kiṁ + thaṁ (by 339)
  = kathāṁ (by the word “ca” of this sutta)

* Ve ti kimathāṁ? Kuto āgato `si tvaṁ.

Why is it said “va”? It is to prevent the operation of this rule when “va” does not follow such as in “kuto,” etc.

Example: Kuto [stem: kiṁ; sense: where from]
  = kiṁ + to (by 248)
  = ku + to (by 230)
  = kuto

228. 272. Ku hiṁ-haṁsu ca (460).[kiṁ>ku]

Kim icc etassa ku hoti hiṁ haṁ icc etesu ca.

§T1. Also, when “hiṁ” and “haṁ” follow, “kiṁ” becomes “ku.”
§T2. Also, when “hiṁ” and “haṁ” follow, “kiṁ” is changed into “ku.”

Examples: Kuhiṁ gacchasi, kuhāṁ gacchasi.

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78 Bodhesi tvaṁ (Śi).
Kuhiñ [stem: kiñ; sense: when]
= kiñ + hiñ (by 252)
= ku + hiñ (by 228)
= kuhiñ

* Caggahañena hiñcananĩ- dãcananĩ paccayesu paresu aññatthāpi ku hoti. Kuhiñcananĩ, kudãcananĩ.

By taking “ca,” in other places too, when “hiñcananĩ” and “dãcananĩ” follow, there is substitution of “ku.”

Examples:
- Kuhiñcananĩ [stem: kiñ; sense: anywhere]
  = kiñ + hiñcananĩ (by 252)
  = kuhiñcananĩ (by 228)
- Kudãcananĩ [stem: kiñ; sense: at any time, sometimes, ever]
  = kiñ + dãcananĩ (by 257)
  = ku+dãcananĩ (by 228)

229. 226. Sesesu ca (457)[kiñ>ka]

Kim icc’ etassa ko hoti sesesu vibhattipaccayesu paresu.

§T1. When the remaining inflections and suffixes follow, “kiñ” becomes “ka.”

§T2. When other case-endings and suffixes follow, “kiñ” too is changed into “ka.”

Examples: Ko pakāro, kathāṁ, kaṁ pakāraṁ, kathāṁ.
- Ko [stem: kiñ; sense: who]
  = kiñ + si
  = ka + si (by 229)
  = ka + o (by 104)
  = ko
- Kathāṁ [stem: kiñ; sense: how]
  = kiñ + thanĩ (by 399)
  = kathāṁ (by 229)
- Kaṁ (acc. sg.) [stem: kiñ; sense: who]
  = kiñ + aṁ
  = ka + aṁ (by 229)
  = kaṁ (by 83)

* Caggahānena anukaddhanatthaṁ.

“Ca” is meant for dragging “kissa” and “ku.”

230. 262. Tra-to-thesu ca (460).[kiñ>ku]

Kim icc’ etassa ku hoti tra to tha icc’ etesu ca.

§T1. When “tra,” “to,” and “tha” follow, “kiñ” becomes “ku.”

§T2. When suffixes “tra,” “to,” and “tha” follow, “kiñ” is also changed into “ku.”

Examples: Kutra, kuto, kuttha.

Examples:
- Kutra [stem: kiñ; sense: where]
= kiṁ + tra (by 249)
= ku + tra (by 230)
= kutra

- **Kuto** [stem: kiṁ; sense: where from]
  = kiṁ + to (by 248)
  = ku + to (by 230)
  = kuto

- **Kuttha** [stem: kiṁ; sense: where]
  = kiṁ + tha (by 249)
  = kiṁ + ttha (by 29)
  = ku + ttha (by 230)
  = kuttha

* Caggahañam anukañḍhanatthaṁ.
“Ca” is meant for dragging “kissa” and “ku.”

231. 263. Sabbass' etass' ākāro vā (461).[eta+to>ato][eta>a]

Sabbassa etasaddassa akāro hoti vā to tha ice' etesu.
§T1. Optionally, when “to” and “tha” follow, the entire word “eta” becomes “a.”
The word “eta” is optionally changed into “a” if suffixes “to” and “tha” follow.

Examples: Ato, attha; etto, ettha.

- **Ato** [stem: eta; sense: from that place, hence, now, therefore]
  = eta + to (by 248)
  = a + to (by 231)
  = ato

- **Attha** [stem: eta; sense: at that place]
  = eta + tha (by 249)
  = eta + ttha (by 29)
  = a + ttha (by 231)
  = attha

- **Etto** [stem: eta; sense: from this, from it, thence, hence, out of here]
  = eta + to (by 248) [“eta” does not become “a”]
  = e + to (by 233)
  = e + tto (by 29)
  = etto

- **Ettha** [stem: eta; sense: here, in this place]
  = eta + tha (by 249)
  = e + tha (by 233)
  = e + ttha (by 29)
  = ettha
232. 267. Tre niccañ (462).[eta>a][eta+tra>atra]

Sabbassa eta saddassa akāro hoti niccañ tra-paccaye pare.
The entire word “eta” always becomes ‘a’, when the suffix ‘tra’ follows.
§T2. The word “eta” is invariably changed into “a” if the suffix “tra” follows.

Example: Atra.

Atra [stem: eta; sense: here]
= eta + tra (by 249)
= a + tra (by 232)
= atra

233. 264. E to-thesu ca79.[eta>e]

Sabbassa etasaddassa ekāro hoti vā to tha icc’ etesu.
The entire word ‘eta’ becomes ‘e’, optionally, when ‘to’ and ‘tha’ follow.

Examples: Etto, ato; ettha, attha.
- Etto [stem: eta; sense: from this, from it, thence, hence, out of here]
  = eta + to (by 248)
  = e + to (by 233)
  = etto (by 28)
- Ato [stem: eta; sense: from that place, hence, now, therefore]
  = eta + to (by 248)
  = a + to (by 231)
  = ato
- Ettha [stem: eta; sense: here, in this place]
  = eta + tha (by 249)
  = e + tha (by 233)
  = e + ttha (by 29)
  = ettha

234. 265. Imass’i thañ-dāni-ha-to-dhesu ca (463).[ima>i]

Imasaddassa sabbass’ eva ikāro hoti thañ dāni ha tho dha icc’ etesu.
§T1. When “thañ,” “dāni,” “ha,” “tho,” and “dha” follow, the entire word “ima” becomes ‘i.’
§T2. The word “ima” is changed into “i” if suffixes “thañ,” “dāni,” “ha,” “to,” and “dha” too follow.

Examples: Ithañ, idāni, iha, ito, idha80.
- Ithañ [stem: ima; sense: thus, in this way]
  = ima + thañ (by 234)
  = i + thañ (by 234)

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79 Etothesu vā (Si).
80 Ito parañ “cassaddaggahanañ avadhāranattha” nti pāto sīhalapotthake dissati. Padarūpasiddhiṭṭhāyaṁ pana
“caggahaññā sabbaggahañ” anukaṭṭhanattha” nti vuttañ.
= i + tthaṁ (by 28)
= itthaṁ

- **Idāni** [stem: ima; sense: now]
  = ima + dāni (by 259)
  = i + dāni (by 234)
  = idāni

- **Iha** [stem: ima; sense: here]
  = ima + ha (by 254)
  = i + ha (by 234)
  = iha

- **Ito** [stem: ima; sense: from here, from now]
  = ima + to (by 248)
  = i + to (by 234)
  = ito

- **Idha** [stem: ima; sense: here, in this place, in this connection, now]
  = ima + dha (by 254)
  = i + dha (by 234)
  = idha

235. 281. *A dhunāmhi ca (464).[ima>a]*

Imasaddassa sabbass' eva akāro hoti dhunāmhi paccaye pare.

§T1. When the suffix “dhunā” follows, the entire word “ima” becomes “a.”

§T2. The word “ima” is changed into “a” if the suffix “dhuna” too follows.

*Examples: Adhunā.*

**Adhunā** [stem: ima; sense: just now, quite recently]
  = ima + dhunā (by 259)
  = a + dhunā (by 259)
  = adhunā

* Caggahaṇam avadhāraṇatthaṁ.
  “Ca” is meant for emphasis.

236. 280. *Eta rahimhi (465).[ima+rahi>etarahi][ima>eta]*

Sabbass' eva imasaddassa etādeso hoti rahimhi paccaye pare.

§T1. When the suffix “rahi” follows, the entire word “ima” becomes “eta.”

§T2. The word “ima” is changed into “eta” if the suffix “rahi” follows.

*Example:* **Etarahi**.

**Etarahi** [stem: ima; sense: now, at present]
  = ima + rahi (by 259)
  = eta + rahi (by 236)
  = etarahi
237. 176. *Itthiyam ato āpaccayo (466).* ['ā’ is feminine suffix]

Itthiyam vattamānāya akārato āpaccayo hoti.

§T1. *In the feminine, there is the suffix “ā” after “a.”*

§T2. *The suffix “ā” is used in the feminine gender after words ending in “a.”*

**Examples:** Sábbā, yā, sā, kā, katarā.

- **Sábbā** *(fem.)* [stem: sabba; sense: all, every; entire, whole]
  = sabba + si
  = sabba + ā + si (by 237)
  = sabba + ā (by 220)
  = sábbā (by 83)

- **Yā** *(stem: ya; sense: she who)*
  = ya + si
  = ya + ā + si (by 237)
  = ya + ā (by 220)
  = yā (by 83)

- **Sā** *(stem: ta; sense: that (woman))*
  = ta + si
  = sa + si (by 174)
  = sa + ā + si (by 237)
  = sa + ā (by 220)
  = sā (by 83)

- **Kā** *(stem: kim; sense: who (is she))*
  = kim + si
  = ka + si (by 227)
  = ka + ā + si (by 237)
  = ka + ā (by 220)
  = kā (by 83)

- **Katarā** *(stem: katara; sense: which one (girl))*
  = katara + si
  = katarā + ā + si (by 237)
  = katarā + ā (by 220)
  = katarā (by 83)

238. 187. *Nadādito vā ī (467).* ['ī is feminine suffix]

**Nadādito vā anadādito vā itthiyām vattamānāya īpaccayo hoti.**

In the feminine, whether is is ‘nada’ or not, there is “ī” suffix.81

§T2. *The suffix “ī” is used in the feminine gender after words ending in “a” of “nadā” group or non-“nadā” groups.*

**Examples:** Nādi, mahī, kumāri, taruṇī, sakhī, itthī.82

- **Nādi** *(stem: nada; sense: river)*

81 Nadādi” are words ending in “a” like “nada” ; “anadādi” are words ending in “u” and “o” that do not belong to “nadādi.”

82 Ito paraṁ "hatthī" ti udāharaṇaṁ catthaci dissati, taṁ na yuttaṁ itthiyāṁ "hatthinī" ti padass’ eva diṭṭhattā.
= nada + si
= nada + ḫ + si (by 238)
= nada + ḫ (by 220)
= nadī (by 83)

- **Mahī** [stem: maha; sense: earth]
  = maha + si
  = maha + ḫ + si (by 238)
  = maha + ḫ (by 220)
  = mahī (by 83)

239. 190. Nava-ṇika-ṇeyya-ṇa-ntūhi (468).[ī is feminine suffix]

    Nava ni ka ney ya na nt u  ic c' etehi83 itthiyaṁ vattamānehi ḫ-paccavo hoti.

§T1. In the feminine, there is suffix “ī” after (words ending in) “ṇava,” “ṇika,”
“ṇeyya,” “ṇa,” and “ntu.”

§T2. The suffix “ī” is used in the feminine gender after words that end in the following
suffixes: “ṇava,” “ṇika,” “ṇeyya,” “ṇa,” and “ntu.”

Examples: Māṇavī, paṇḍavī, nāvīkī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmavatī.

Māṇavī [stem: mānava; sense: a youth woman]
= mānava + si
= mānava + ḫ + si (by 239)
= mānava + ḫ (by 220)
= māṇavī (by 83)

240. 193. Pati-bhikkhu-ṛājīkārantehi inī (469-70).[inī is feminine suffix]

    Pati-bhikkhu-ṛāj-īkārantehi itthiyaṁ vattamānehi inī-paccayo hoti.

§T1. In the feminine, there is the suffix “inī” after “pati,” “bhikkhu,” “ṛāja,” and
(words ending in) “ī.”

§T2. The suffix “inī” is used in the feminine gender after words ending in “pati,”
“bhikkhu,” “ṛāja,” and “ī.”

Example: Gahapatānī, bhikkhunī, rājīnī, hatthinī, daṇḍinī, medhāvinī, tapassinī.

Gahapatānī [stem: gahapati; sense: wealthy woman]
= gahapati + si
= gahapati + inī + si
= gahapata + inī + si (by 91)
= gahapata + ni + si (by 13)
= gahapatānī + si (by 16)
= gahapatānī (by 83)

241. 191. Ntussa tam īkāre (471).[ntu>ta][gunavantu>gunavata]

Sabbass' eva ntu paccayassa takāro84 hoti vā īkāre pare.

83 Navanikaneyyanantupaccayantehi (Rū).
84 To ādeso (K).
§T1. Optionally, when “i” follows, the entire suffix “ntu” becomes “ta.”
§T2. When “i” follows, the suffix “ntu” is optionally changed into “ta.”

Examples: Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamati, gottamantī.

Guṇavatī [stem: guṇavantu; sense: the lady who has virtue; virtuous lady]

= guṇavantu + si
= guṇavantu + i + si (by 239)
= guṇavata + i + si
= guṇavata + i (by 220)
= guṇavatī (by 83)

242. 192. Bhavato bhoto (472).[bhavanta>bhota]

Sabbass’ eva bhavantasaddassa bhota désoso hoti ñkäre itthigate pare.

§T1. In the feminine, when “i” follows, the entire word “bhavanta” is changed to “bhota.”

Examples: Bhoti ayye (Vin. ii, 280), bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

Bhoti [stem: bhavanta; sense: O dear! (my lady, mistress)]

= bhavanta + si
= bhavanta + i + si (by 239)
= bhota + i + si (by 242)
= bhota + i (by 220)
= bhoti (by 83)
= bhoti (by 245)

243. 110. Bho ge tu (473-84).[bhavanta>bho]

Sabbass’ eva bhavantasaddassa bho-ādeso hoti ge pare.

§T1. When “ga” follows, the entire word “bhavanta” becomes “bho.”

Examples: Bho purisa, bho aggi, bho rāja, bho sattha, bho danḍi, bho sayambhu.

Bho [stem: bhavanta; sense: Sir, Lord; venerable, honorable; you]

= bhavanta + si (“ga”-name) (by 57)
= bho + si (by 143)
= bho (by 220)

* Ge ti kimathari? Bhavatā, bhavaṁ.

Why is it said “when ‘ga’ follows”? It is to prevent the operation of this rule when “ga” does not follow such as in “bhavatā,” etc.

* Tuggahanṇa aññasmim pi vacane sabbassa bhavanta-saddassa bhonta bhante bhonto bhadde bhoto bhoto icc’ ete ādesa honti. Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

Also, by taking “tu,” when other inflections follow, the entire word “bhavanta” becomes “bhonta,” “bhante,” “bhonto,” “bhadde,” “bhotā,” and “bhoṭo.”

85 Ithiyaṁ kate (Si).
86 Bhavato (Si).
244. 72. Akārapitādyantānam ā (475).[a>a]  
  Akāro ca pitādīnam anto ca āttam āpajjate ge pare.  
  §T1. When “ga” follows, the letter “a” and the ending (vowel) of “pitu,” etc. becomes “ā.”  
  §T2. When “ga” (vocative case-ending “si”) follows, the letter “a” and the final vowel of “pitu” are changed into the condition of “ā.”

Example: - Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.
- Purisā [stem: purisa; sense: O men!]
  = purisa + si (“ga”-name)  
  = purisā + si (by 244)  
  = purisā (by 220)

245. 152. Jha-la-pā rassāṁ (477).[shortening of vowel]
  Jha la pa icē te rassam āpajjante ge pare.  
  §T1. When “ga” follows, “jha,” “la,” and “pa” become short.

Examples: Bho daññi, bho sayambhu, bhoti itthi, bhoti vadhu.
Example: Daññi [stem: daññi; sense: O one who has a stick!]
  = daññi + si (“ga”-name) (by 57)
  = daññi (“jha”-name) + si (by 58)
  = daññi + si (by 245)
  = daññi (by 220)

246. 73. Ākāro vā (476, 478-9).[shortening of vowel]
  Ākāro rassam āpajjate vā ge pare.
  §T1. Optionally, when “ga” follows, “ā” becomes short.
  §T2. When the (vocative case-ending “si”) follows, “ā” is optionally shortened.

Example:- Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho satthā, bho satthā.
Rāja [stem: rāja; sense: O your majesty; O king]
  = rāja + si (“ga”-name) (by 57)
  = rājā + si (by 244)
  = rāja + si (by 246)
  = rāja (by 220)

Iti nāma-kappe catuttho kaṇḍo  
End of the fourth Sub-division on Noun.

Pañcama-Kaṇḍa
247. 261. **Tvādayo vibhattisaññāyo (492).**

*To adi yesaṁ paccayānaṁ, te honti tvādayo. Te paccayā tvādayo vibhattisaññā va datthagā.*

§T1. Those suffixes that begin with “to” are named “tvādi.” These “tvādi” suffixes are called inflections.

§T2. The suffixes “to,” etc. are taken as if they were case-endings.

Examples: **Sabbato, yato, tato, kuto, ato, ito,** sabbadā, yadā, tadā, kadā, idha, idāni.

**Sabbato** [stem: sabba; sense: from all, every; entire, whole]

= sabba + to (by 248)

= sabbato [the fifth inflection-name]

248. 260. **Kvaci to pañcamyatthe (493).** [‘to’ as fifth case ending]

*Kvaci topaccayo hoti pañcamyatthe*

Optionally, the suffix “to” has the meaning of the fifth (inflection).

§T2. The suffix “to” is used in the sense of 5th case (ablative).

Examples: **Sabbato, yato, tato, kuto, ato, ito.**

**Sabbato** [stem: sabba; sense: from all, every; entire, whole]

= sabba + to (by 248)

= sabbato [the fifth inflection-name]

* Kvaci ti kimatthan? Sabbasmē, imasmē.

Why is it said “optionally”? It is to allow exception to this rule such as in “sabbasmē,” etc.

249. 266. **Tra-tha sattamīyā sabbanēmi (494).** [‘tra’ and ‘tha’ are locative cases]

*Tra tha icc’ ete paccayā honti sattamīyatthe sabbanēmi.*

§T1. After pronouns, there are suffixes “tra” and “tha” in the the meaning of the seventh (inflection).

§T2. Suffixes “tra” and “tha” are used after pronouns in the sense of locative case.

Example: **Sabbattra, sabbattha; yatra, yattha;** tatra, tattha.

**Sabbattra** [stem: sabba; sense: at all place; at every place]

= sabba + tra (by 249)

= sabbattra [the seventh inflection-name] (by 247)

250. 268. **Sabbato dhi (502).** [‘sabba’ sutta][‘dhi’ is locative case]

*Sabba icc’ etasmē dhi-paccayo hoti kvaci sattamīyatthe.*

§T1. Optionally, after “sabba,” there is the suffix “dhi” in the meaning of the seventh (inflection).

§T2. The suffix “dhi” is sometimes used after the word “sabba” in the sense of locative case.
Examples: **Sabbadhi**, sabbasmiṁ.
Sabbadhi [stem: sabb; sense: at all place; at every place]
  = sabb + dhi (by 250)
  = sabbadhi [the seventh inflection] (by 247)

251. 269. **Kīṁśmā vo (499)** ['va' is locative]

  **Kim** icc' etasmā **va**-paccayo hoti sattamyatthe.

§T1. After “kīṁ” there is the suffix “va” in the meaning of the seventh (inflection).
§T2. The suffix “va” is used after the word “kīṁ” in the sense of locative case.

Example:- **Kva** gato 'si tvāṁ devānaṁ piyatissa.

  **Kva** [stem: kīṁ; sense: where]
  = kīṁ + va (by 251)
  = kīṁ + va [the seventh inflection-name] (by 247)
  = ka + va (by 227)
  = kva (by 83)

252. 271. **Hīṁ-haṁ-hiṇcananā (500)** ['hīṁ', 'haṁ', 'hiṇca' are also locative case]

  **Kim** icc' etasmā **hīṁ haṁ hiṇcananā** icc' ete paccavā honti sattamyatthe.

§T1. After “kīṁ” there are suffixes “hīṁ,” “haṁ,” and “hiṇcananā” in the meaning of the seventh (inflection).
§T2. The suffixes “hīṁ,” “haṁ,” and “hiṇcananā” are used after the word “kīṁ” in the sense of locative case.

Example:- **Kuhiṁ**, **kuhaṁ**, **kuhiṇcananā**.

  **Kuhiṁ** [stem: kīṁ; sense: where; in which place]
  = kīṁ + hīṁ (by 252)
  = kīṁ + hīṁ [the seventh inflection] (by 247)
  = kuhiṁ (by 228)

253. 273. **Tamhā ca (501)**.

  **Tamhā ca hīṁ haṁ** icc' ete paccavā honti sattamyatthe.

§T1. After “ta” there are suffixes “hīṁ” and “haṁ” in the meaning of the seventh inflection.
§T2. The suffixes “hīṁ” and “haṁ” are used after the word “ta” too in the sense of locative case.

Example: **Tañhiṁ**, **tahāṁ**.

  **Tañhiṁ** [stem: ta; sense: there]
  = ta + hiṁ (by 253)
  = tahīṁ [the seventh inflection-name] (by 247)

* Caggahaṇāni ṣaṇcanagghaṇa-nivattanatthaṁ.

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87 Mog. 4.
“Ca” is meant to prevent “hiṅcana” to be dragged here.

254. 274. Imasmā ha-dhā ca (503). [‘ha’ and ‘dha’ are also locative case]

Imasmā ha dhā icc’ ete paccayā honti sattamyatthe.

§T1. After “ima” there are suffixes “ha” and “dha” in the meaning of the seventh (inflection).

§T2. The suffixes “ha” and “dha” too are used after “ima” in the sense of locative case.

Example - Iha, idha.

Iha [stem: ima; sense: here]

= ima + ha (by 254)
= imaha [the seventh inflection-name] (by 247)
= iha (by 234)

* Caggahaṇam avadhāraṇatthaṁ.

“Ca” is meant to prevent words other than “ima.”

255. 275. Yato hiṁ (504). [‘him’ is locative case]

Tasmā yato hiṁ-paccayo hoti sattamyatthe.

§T1. After “ya” there is the suffix “hiṁ” in the meaning of the seventh inflection.

§T2. The suffix “hiṁ” is used after the word “ya” in sense of locative case.

- Yahim.

Example: Yahim [stem: ya; sense: in this place]

= ya + hiṁ (by 255)
= yahim [the seventh inflection-name] (by 247)

256. 0. Kāle.

"Kāle" icc’ etam adhikāratthaṁ veditabbaṁ.

§T1. (The word) “kāle” is for dragging.

§T2. Suffixes mentioned hereafter are to be understood as being used to signify time.

257. 276. Kiṁ-sabb’-aṅṅ-eka-ya-kuhi dā-dācanaṁ (503). [‘time’ sutta] [‘dā’ and ‘dācanaṁ’ are locative]

Kiṁ sabbha aṅṅa eka ya ku icc’ etehi dā dācanaṁ icc’ ete paccayā honti kāle sattamyatthe.

§T1. In time, in the meaning of the seventh (inflection), after “kiṁ”, “sabba”, “aṅṅa”, “eka”, “ya”, and “ku” there are the suffixes “dā” and “dācanaṁ”.

§T2. The suffixes “dā” and “dācanaṁ” are used after the words “kiṁ,” “sabba,” “aṅṅa,” “eka,” “ya,” and “ku” in the sense of locative case signifying time.

Example: Kadā, sabbadā, aṅṅadā, ekadā, yadā, kudācanaṁ.

Kadā [stem: kiṁ; sense: when]

= kiṁ + dā (by 257)
= kiṁ + dā [the seventh inflection-name, signifying time] (by 247)
= kadā (by 227)
258. 278. Tamhā dāni ca (506).)[‘time’ sutta][‘dāni’ and ‘dā’ are locative]

Ta icc’ etasmā dāni dā icc’ ete paccayā honti kāle sattamvatthe.

§T1. After “ta” there are suffixes “dāni” and “dā” in the meaning of the seventh inflection signifying time.

§T2. The suffixes “dāni” and “dā” too are used after “ta” in the sense of locative case signifying time.

Example: Tadāni, tadā.

Tadāni [stem: ta; sense: at that time; then]

= ta + dāni (by 258)
= ta + dāni [the seventh inflection-name, signifying time] (by 247)

* Caggahaṇam anukaṇḍhanatthaṁ.

The word “too” (“ca”) is meant to provide the present rule with “dā” from the preceding rule.

259. 279. Imasmā rahi-dhunā-dāni ca (507).)[‘time’ sutta][‘rahi’, ‘dhunā’, ‘dāni’ are locative]

Imasmā rahi dhunā dāni icc’ ete paccayā honti kāle sattamvatthe.

§T1. After “ima” there are suffixes “rahi,” “dhunā,” and “dāni” in the meaning of the seventh (inflection) that signify time.

§T2. The suffixes “rahi,” “dhunā,” and “dāni” too are used after the word “ima” in the locative case signifying time.

Example: Etarahi, adhunā, idāni.

Etarahi [stem: ima; sense: now;]

= ima + rahi (by 259)
= ima + rahi [the seventh inflection-name, signifying time] (by 247)
= eta + rahi (by 236)
= etarahi

* Caggahaṇam anukaṇḍhanatthaṁ.

The word “too” (“ca”) is added to provide the present rule with the suffix “dā” from the preceding rule.

260. 277. Sabbassa so dāmhi vā (508).)[‘time’ sutta][‘sabba>sa]

Sabba icc’ etassa sa kārādeso hoti vā dāmhi paccaye pare.

§T1. Optionally, when the suffix “dā” follows, “sabba” becomes “sa.”

§T2. When the suffix “dā” follows, the word “sabba” is optionally changed into “sa.”

- Sadā, sabbadā.

Example: Sadā [stem: sabba; sense: at all time]

= sabba + dā (by 257)
= sabbadā [the seventh inflection-name, signifying time] (by 247)
= sa + dā (by 260) = sadā
261. 369. Avoṇno ye lopañ ca (509).

Avonno ye paccaye pare lopam āpajjate.
§T1. When the suffix “ya” follows, the letter “a” and “ā” are elided.
§T2. When the suffix “ya” follows, the final vowel “a” or “ā” is elided, too.

- Bāhussaccaṁ (Khu. i, 4); paṇḍiccaṁ (Abhi. iii, 128); vepullāṁ (Abhi. iii, 128); kārūṇṇāṁ; kosallāṁ (Abhi. iii, 128); sāmaṇṇāṁ (Khu. vi, 177); sohajjam. (see 269 for formation of these words)

The word “too” (“ca”) is meant to prevent the presence of the word “vā” (meaning “optionally”) from the preceding rule. The examples given above are concerned with the “taddhita” (meaning “secondary derivative”) suffix “inya.”

262. 391. Vuḍḍhassa jo iya-īṭṭhesu (513).[vuḍḍha>ja]

Sabbass' eva vuḍḍhasaddassa jo-ādeso hoti iya ittha icc' etesu paccayesu.
§T1. When suffixes “iya” and “īṭṭha” follow, the entire word “vuḍḍha” becomes “ja.”
§T2. When suffixes “iya” and “īṭṭha” follow, the word “vuḍḍha” is changed into “ja.”

- Jeyyo, jetṭho (D. ii, 13).

“Jeyyo” and “jetṭho” are examples formed from “taddhita” suffixes “iya” and “īṭṭha” respectively.

263. 392. Pasatthassa so ca (512).[passattha>sa]

Sabbass' eva pasatthasaddassa so-ādeso hoti, jādeso ca iya ittha icc' etesu paccayesu.
§T1. When suffixes “iya” and “īṭṭha” follow, the entire word “pasattha” becomes “sa.”
§T2. When suffixes “iya” and “īṭṭha” follow, the word “pasattha” is changed into “sa” as well as “ja.”

- Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jetṭho (D. ii, 13).

These examples are formed from “taddhita” suffixes “iya” and “īṭṭha.”

The word “too” (“ca”) is added in order to provide the present rule with a second change, “ja,” of the word “pasattha” from the preceding rule.

264. 393. Antikassa nedo (514).[antika>nedā]

Sabbassa antikasaddassa nedādeso hoti iya ittha icc' etesu paccayesu.
§T1. When suffixes “iya” and “īṭṭha” follow, the entire word “antika” becomes “nedā.”
§T2. When suffixes “iya” and “īṭṭha” follow, the word “antika” is changed into “nedā.”

- Nediyo, nediṭṭho.

These examples are formed from “taddhita” suffixes “iya” and “īṭṭha.”

265. 394. Bāḷhassa sāḍho (515).[bāḷha>sāḍha]

Sabbassa bāḷhasaddassa sāḍhādeso hoti iya ittha icc' etesu paccayesu.
§T1. When suffixes “iya” and “īṭṭha” follow, the entire word “bāḷha” becomes “sāḍha.”
§T2. When suffixes “iya” and “īṭṭha” follow, the word “bāḷha” is changed into “sāḍha.”
- Sādhiyo, sādhīṭho.
These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

266. 395. Appassa kaṇ (516).[appa>kaṇ]

Sabbassa appasadassa kaṇādeso hoti iya iṭṭha icc’ etesu paccayesu.
§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “appa” becomes “kaṇ.”
§T2. When suffixes “iya” and “iṭṭha” follow, the word “appa” is changed into “kaṇ.”

- Kaniyo, kaniṭṭho.
These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

267. 396. Yuvānaḥ ca (517).[yuva>kaṇ]

Sabbassa yuvasadassa kaṇādeso hoti iya iṭṭha icc’ etesu paccayesu.
§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “yuva” becomes “kaṇ.”
§T2. When suffixes “iya” and “iṭṭha” follow, the word “yuva” too is changed into “kaṇ.”

- Kaniyo, kaniṭṭho.
These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

* Caggahaṃ anukaḍḍhanatthaṃ.
“Ca” is meant for dragging the word “kaṇ.”

268. 397. Vantu-mantu viṇaḥ ca lopo (518).

Vantu mantu vi icc’ etesaṃ paccayānaṃ lopo hoti iya iṭṭha icc’ etesu paccayesu.
§T1. When suffixes “iya” and “iṭṭha” follow, the suffixes “vantu,” “mantu,” and “vi” are elided.

- Guniyo, guniṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.
These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”


Yakāravantānaṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ṇa-ja-kā-rattam āpajjante yathāsaṅkhyaṃ.
§T1. When the letters “t,” “l,” “n,” and “d,” are having “y,” they become “c,” “l,” “n,” and “j” respectively.

Example:- Bāhussaccāma (Khu, i, 4); pāndiccaṃ (Abhi. iii, 128); vepulāma (Abhi. iii, 128); kāruṇṇāma (Khu. vi, 177); kosalāma (Abhi. iii, 128); nepuṇṇāma (Abhi. iii, 128); sāmaṇṇāma (S. iii, 20); sohajajām.

Bāhussaccāma [stem: bāhussuta; sense: the state of having much knowledge] = bāhussuta + ya = bāhussut + ya (by 261)
Yavatam ti kimatthaṁ? Tiṇadalaṁ.

Why is it said “having ‘ya’”? It is to prevent the operation of this rule when there is no “ya” such as in “tiṇadalaṁ.”

*Ta-la-ṇa-da-kārāṇam iti kimatthaṁ? Ālasyāṁ (Abhi. iii, 364); ārogyam (Khu. i, 395).

Why is it said “the letters ‘t,’ ‘l,’ ‘ṅ,’ and ‘d’”? It is to prevent the operation of this rule when these letters are absent such as in “ālasyāṁ,” etc.

*Byaṇjanāni iti kimatthaṁ? Maccunā.

Why is it said “letters”? It is to prevent the operation of this rule when there is no letter such as in “maccunā.”


Why is “kāra” being taken? It is to make known of the substitution of the letter “ma” by the letter “ya” such as in “opammañ.”

270. 120. Amha-tumha-ntu-rāja-brahm’-atta-sakha-satthu-pitādihi smā nā ‘va (542).[smā>nā]

Amha tumha ntu rāja brahma atta sakha satthu pitā

§T1. After “amha,” “tumha,” “ntu,” “rāja,” “brahma,” “atta,” “sakha,” “satthu,” “pitu,” etc., the suffix “smā” is to be recognized as “nā.”

§T2. The suffix “smā” is to be treated as “nā” after these: “amha,” “tumha,” the suffix (“ntu”), “rāja,” “brahma,” “atta,” “sakha,” “satthu,” “pitu,” etc.

Example:- Mayā, tayā, guṇavatā, raṅgā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātarā, bhātarā, dhītārā, kattārā, vattārā.

Mayā [stem: amha; sense: from me (acc.)]

= amha + smā (“smā” is recognized as “nā”) (by 270)

= mayā (by 145)

*Etehī ti kimatthaṁ? Purisā.

Why is it said “after these”? It is to prevent the operation of this rule when they are absent such as in “purisā.”

Iti nāmakappe pañcamo kaṇḍo

The fifth Sub-division on declension is finished.

Nāmakappo Niṭṭhi

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88 There are two explanations here, one by Nyāsa and the other by Rūpasiddhi. Nyāsa says after “musa-
panącāge”, “tyu” suffix, by Kac. 638 the end of the dhātu “sa” and “u” of “mu” are elided (By Nandisena)
| Kac. 55 | Aṃ yo iti dutiya.  | (Acc.) |
| Kac.297 | Kammatthe dutiya eg: gāvarī hanati, satthaṃ karoti, vācaṃ bhāsatī. |
| Kac.280 | Yāṃ karoti, taṃ kammaṃ. |
|         | *The ending of the second case are used in denoting the object.* |

| Kac. 55 | Nā, hi iti tatiyā.  | (Ins.) |
| Kac.286 | Karaṇe tatiyā. eg: agginā, manasā, kāyena kammaṃ karoti. |
| Kac.279 | Yena vā kayirane, taṃ karanaṃ. (karana) |
|         | *The ending of the third case are used in denoting instrumentality.* |

| Kac. 55 | Sa, nari iti catutthī.  | (Dat.) |
| Kac.293 | Sampadāne catutthī. eg: Buddhassa vā Dhammassa vā Saṅghassa vā |
| Kac.276 | Yassa dātukāmo rocate dhārayate vā taṃ sampādānaṃ |
|         | *The ending of the fourth case are used after a word denoting the recipient.* |

| Kac. 55 | Smā, hi iti pañcamī.  | (Abl.) |
| Kac.295 | Apādāne pañcamī eg: Pāpā, abbhā, bhayā muccati so naro. |
| Kac.271 | Yasmāpadehi bhayamādatte vā tādāpādānaṃ |
|         | *The ending of the fifth case are used in denoting the ablative.* |

| Kac. 55 | Sa, nari iti chatthī.  | (Gen.) |
| Kac. 301 | Sāṁsimirī chaṭṭhī. eg: tassa bhikkhuno paṭivīso |
| Kac.283 | Yassa vā pariggaho, taṃ sāmi. |
|         | *One to whom some property belongs is called sāmi - an owner.* |

| Kac. 55 | Smīrī, su iti sattamī.  | (Loc.) |
| Kac.302 | Okāse sattamī. eg: Gambhīre odakantike |
| Kac.278 | Yodhāro, tamokāsaṃ |
|         | *The endings of the seventh case are used in denoting location.* |
1. Write an introduction to the Kāraka Kappa (case division), answer with udāharaṇa (example)

Answer:
“Kāraka” means “case” and “kappa” means “division”, thus “Kāraka kappa” means “case division”. According to kaccāyana, there are 8 kārakas found in 45 suttas (from # 271 to # 315) in the declension of noun namely:

1. Kattu kāraka = nominative case
   According to Kaccāyana 281 I can understand for Kattu kāraka that
   “Yokaroti sakattā” One who does an action is called katta — an agent
   Eg: puriso, purisā

2. Kamma kāraka = Accusative case
   According to Kaccāyana 280 I can understand for Kamma kāraka that
   “Yañ karoti tañ kammañ.”
   That which one does, see or hears is called kammañ (an object)
   Eg: purisañ, purise

3. Kārañā kāraka = instrumental case
   According to Kaccāyana 279 I can understand for Kārañā kāraka that
   “Yena vā kayirate, tañ karañāñ.” (karana)
   That by means of which an act of doing, seeing or hearing is accomplished is called karañā (an instrument.)
   Eg: purisenā = with/by the man, purisehi.

4. Sampadēna kāraka = dative case
   According to Kaccāyana 276 I can understand for Sampadēna kāraka that
   “Yassa dātukāmo rocate dhārayate vā tañ sampadēnañ.”
   One to whom some thing is desired to be given, or one who entertains a liking for something or one from whom something is taken as a debt, is called in the dative case.
   Eg: purisassa = to/ for the man, purisānañ

5. Apādana kāraka = ablative case
   According to Kaccāyana 271 I can understand for Apādana kāraka that
   “Yasmāpadeti bhayamādatte vā, tadaapādānañ.”
   The ablative case (apādana kāraka) signifies that from which one goes out, fear arises or some thing is received.
   Eg: Purisā, purisasmā = from the man; purisehi

6. Sāmi kāraka = possessive/genetive case
   According to Kaccāyana 283 I can understand for Sāmi kāraka that
   “Yassa vā pariggaho, tañ sāmi.”
Nāma Chapter

One to whom some property belongs is called sāmi - kāraka (an owner).
Eg: purisassa = of the man, purisānaṁ

7. Okāsa kāraka = locative case
According to Kaccāyana 278 I can understand for Okāsa kāraka that
“Yodhāro, tamokāsaṁ”
The site of an action is called okāsa and is put in the locative case
Eg: Purise, purisasmiṁ = at / on / in the man, purisesu

8. Ālapana kāraka = vocative case
According to Kaccāyana 285 I can understand for Ālapana kāraka that
“Ālapane ca.”
The endings of the first case are also used to express the sense of addressing as well as to signify the sense of the crude form alone.
Eg: bho purisa, bho purisā, bhoti itthī

2. Analyze the meaning of the term “nāma vibhatti” case ending.

Answer:
“Nāma vibhatti” is the combined word in which, “nāma” means “noun” and “vibhatti” means the “case endings” added to the word. There are two kinds of “vibhatti” namely “nāma vibhatti” (Case ending) and “ākhyāta vibhatti” (verbal ending).

For illustration, in the Pāli sentence: “Dhammaṁ deseti”, “dhammaṁ” is a noun and “deseti” is a verb. In the word “dhammaṁ”(dhamma + aṁ), “aṁ” is the case ending, verbal ending “ti” and in the verb “deseti”, is suffixed to the root “disa” to form the verb “deseti”.
Disa + ē + ti = Deseti

According to Kaccāyana sutta No. 55 The case endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamā, Chaṭṭhī, Sattamā and Aṭṭhamā. Aṭṭhamā is the name for the endings in vocative case, and in the order in declensions it is placed after the Paṭhamā. The first of each of the pairs are singular (Ekavacana), and the second, plural (Bahūvacana).

There are 14 types of nāma vibhatti which are grouped into 8 kinds according to Kaccāyanāsutta No. 55 and No. 57 as follows:

1. “Si, yo” iti pathamā (The endings of the first case).
   According to Kaccāyana sutta No. 284, I can understand for “Siyoiti pathamā” that “lingatthe pathamā.” The ending of the first case are used, when only the sense of the stem (nominal base) is spoken of.
   Eg: Buddha + si = Buddho; Buddha + yo = Buddhā.
   Kañña + si = Kaññā. Citta + si = Cittam

2. “Aṁ, yo” iti dutiyā (The endings of the second case)
According to Kaccāyana 297, I can understand for “Am, yo iti dutiya” that “Kammathe dutiya” The ending of the second case are used in denoting the object (Kamma).
Eg: Buddha + am = Buddham; Buddha + yo = Buddhe

3. “Nā, hi” iti tatiya (The endings of the third case)
 According to Kaccāyana 286, I can understand for “Nā, hi iti tatiya” that “Karane tatiya.” The ending of the third case are used in denoting instrumentality (Karaṇa).
Eg: Buddha + nā = Buddhena; Buddha + hi = Buddhehi

4. “Sa, nam” iti catutthi (The endings of the fourth case)
 According to Kaccāyana 293, I can understand for “Sa, nam iti catutthi.” that “Sampadane catutthi.” The ending of the fourth case are used after a word denoting the recipient.
Eg: Buddha + sa = Buddhassa; Buddha + nam = Buddhanaṁ

5. “Smā, hi” iti pañcamī (The endings of the fifth case)
 According to Kaccāyana 295, I can understand for “Smā, hi iti pañcamī.” that “Apādāne pañcamī” The ending of the fifth case are used in denoting the ablative
Eg: Buddha + smā = Buddhasmā; Buddha + hi = Buddhēhi

6. “Sa, nam” iti chatthi (The endings of the sixth case)
 According to Kaccāyana Sutta No. 301, I can understand for “Sa, nam iti chatthi.” that “Sāmismiṁ chatthi.” The ending of the sixth case are used for denoting ownership.
Eg: Buddha + sa = Buddhassa; Buddha + nam = Buddhanaṁ

7. “Smiṁ, su” iti sattamī (The endings of the seventh case)
 According to Kaccāyana 302, I can understand for “Smiṁ, su iti sattamī.” that “Okaṁe sattamī.” The endings of the seventh case are used in denoting location.
Eg: Buddha + smiṁ = Buddhasmīṁ; Buddha + su = Buddhēsu

8. “Si, yo” iti ālapana (The endings of the first case of the vocative case, Kaccāyanā # 57)
Eg: Bho purisa = Oh, man! Bhavanto purisā = Oh, men!
- Bhoti kañe = dear girl!
- He citta = Oh Mind!

3. “Nāma kappa” noun division or chapter.

“Nāma kappa” means “noun division or chapter”, there are total 219 suttas in “Nāma kappa” which are group into five sub-divisions namely: Pathama kaṇḍa, Dutiya kaṇḍa, Tatiya kaṇḍa, Catuttha kaṇḍa, and Pañcama kaṇḍa.

1. Pathamakaṇḍa, consisting of 68 suttas from 52 to 119
According to Kaccāyana 52, I can understand “Pathamakaṇḍa” that: “The rules of Pāli grammar are applicable to the Buddha’s discourses.

According to Kaccāyana 53, I can understand that: “The word stems are determined here just as they are found in the Buddha’s discourses.

According to Kaccāyana 54, I can understand that: “Case endings are added to the stems”

According to Kaccāyana 55, I can understand that: “Case ending are: si, yo; aṁ, yo; nā, hi; sa, naṁ; smā, hi; sa, naṁ; smitiṁ, su.”

According to Kaccāyana 59, I can understand that: “I - vaṇṇa and u - vaṇṇa, when used as finals in feminine genders are termed as ‘pa’.

... 

According to Kaccāyana 119, I can understand that: “Case ending “yo” after “la”, is optionally changed into “vo”.

2. **Dutiyaṇaṇḍa**, consisting of 41 suttas from 120 to 160.

According to Kaccāyana 120, I can understand Dutiyaṇaṇḍa that: Being suffixed by “sa” case-ending (dative and genitive), “amha” and “sa” together are changed into “mamāṁ”.

According to Kaccāyana 160, I can understand that: “Being follow by “nā” case-ending, the final word of “kamma” is optionally changed into ‘a’ and ‘u’.”


According to Kaccāyana 161, I can understand Tatiyaṇaṇḍa that: After “amha” and “tumha”; “naṁ” case ending is changed into “ākaṁ”. Eg: amhākaṁ, tumhākaṁ.

According to Kaccāyana 210, I can understand that: “Ta” of “tayā”, “tayi” is optionally changed into “tva”. Eg: tayā = tvayā; tayi = tvayi.

4. **Catutthakaṇḍa**, consisting of 36 suttas from 211 to 246.

According to Kaccāyana 211, I can understand Catutthakaṇḍa that: Being followed by “hi” case-ending, final of “atta” is changed into “ana”.

According to Kaccāyana 246, I can understand that: Being followed by “ga” (vocative case ending “si”), “ā” is optionally shortened. Eg: Bho, Rāja, Bha Rājā, etc.

5. **Pañcamakaṇḍa**, consisting of 24 suttas from 247 to 270.

According to Kaccāyana 247, I can understand Pañcamakaṇḍa that: Suffixes “to” etc. are recognized as if they were case-endings. Eg: Sabbato, yato, tato...

According to Kaccāyana 270, I can understand that: After “amha”, “tumha”, the ending “ntu” suffix “satthu”, “pitu”, etc., “smā” is known as “nā”. Eg: tayā, mayā.

After “amha”, “tumha”, “ntu”, “rāja”, “brahma”, “atta”, “sakha”, “satthu”, “pitu”, etc., the suffix “smā” is to be recognized as “nā”.

...
**Explanation on “bhoti”**

**Examples:**

1. Bhoti ayye = *Dear lady! (f) [itthilinga]*
2. Bhoti kaññe = *Dear girl! (f)*

(57. Ālapane si ga-sañño. Ālapanatthe si gasañño hoti. In the meaning of addressing, “si” is named “ga.” In other words, in the vocative case, “si” is technically denominated as “ga.”)

- Bhavanta + ī
- bhavat (*sañskrit*) (root bhū → bho → bhava)
- bhava + anta = bhavanta

(238. NadÈdito vÈ ī. In the feminine, after the word “nadÈ” and the like or after words that are not belonged to the “nadÈ” group (that which end in “u” and “o” 89), suffix “ī” is used. In other words, suffix “ī” is used in feminine gender after word ending in “nadÈ” group.)

- Separation: Bhot - a + ī (10. Pubbam adhoñhitam assaram sarena viyojaye.)

(242. Bhavato bhoto. In the feminine, when “ī” follows, the word “bhavanta” is changed to “bhota.” In other words, “bhavanta” is changed into “bhota” if the feminine suffix “ī” follows.)

- Bhot - a + ī (suffix) = bhot + ī = bhotī (83. Saralopo ’mādesa-paccayādimhi saralope tu pakati. There is elision of the vowel when the inflection “ām,” a substitute, a suffix, etc. follow; and when there is elision of the vowel, the vowel (of the inflection “ām,” etc.) does not change. In other words, the final vowel is elided before “ām,” suffixes, or case-endings).

- Bhotī (noun) (601. Words ending in “taddhita,” “sañasa,” and “kita” (except those ending in “tave,” “tvā,” “tvāna”) are regarded as noun.)

- Bhotī + si (285. Ālapane ca. The endings of the first case, “si” and “yo,” are used for addressing.)

- Bhotī + si = bhotī + ga (57. Ālapane si ga-sañño. In the vocative case, “si” is technically denominated as “ga.”)

- Separation: Bhot - ī + ga (10. Pubbam adhoñhitam assaram sarena viyojaye.)

- Bhot - ī + ga = Bhot - ī (“pa”) + ga ( 59. Te itthikhyā po. In the feminine gender, “ī,” “u,” “ū,” and “ū” are technically named “pa.”)

- “ī” (technically called “jha”) changes into “ī”;

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89 “Nadādi” are words ending in “ā” like “nadā”; “anadādi” are words ending in “u” and “o” that do not belong to “nadādi.”
- “ū” (technically called “la”) changes into “u”;
- “ā” (technically called “a”) changes into “a”;

(245. Jha-la-pā rassam. Jha la pa icc’ ete rassam āpajjante ge pare. When “ga” follows, “jha,” “la,” and “pa” become short.)

Bhot - ī (“pa”) + si (“ga”)
= bhot - ī + si (“ga”) [“ī” is shortened]

- Bhoti + si (“ga”) = Bhoti (“si” is named “ga”; “ga” is elided)

(220. Sesato lopañ ga si pi. After the remaining stems that are shown [by the sutta “siṁ so syāca”],90 “ga” and “si” are elided. In other words, both the nominative and vocative case-ending “si” is elided instantly not being affected by other rules.)

**Explanation on “ayye”**

Example:
- Ayya + ā = aye (237. Suffix “ā” is used in feminine gender after words ending in “a” such as “sabbā,” “yā,” and “sā.”)
  - Separation: Ayy - a + ā (10. Pubbam adhoṭhitam assaraṁ sarena viyojaye.)

- Ayy - a + ā = Ayy + ā = Ayyā (83. Final vowel is elided before suffixes.)

- Ayyā + si (sg.) (285. The endings of the first case (“si” and “yo”) are used to express the sense of addressing.)

- Ayyā + si = ayyā + si (“ga”) (“si” is named “ga”) (57. In the vocative case, “si” is technically denominated as “ga.”)

- Ayyā + ga = Ayy - ā (“gha”) + ga (“ā” of “ayyā” is named “gha”) (60. The final vowel “ā” in feminine gender is technically termed “gha.”)

- Ayyā + ga = ayy - ā (“gha”) + e (144. “Ga” (the vocative singular case-ending “si”) is changed into “e” after “gha.”)

- Ayyā + e = ayye (“ā” of “ayyā” is elided) (83. The final vowel is elided before suffixes.)

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90 Those that are shown by the sutta “siṁ so syāca” are called “sesa” here.
**Explanation on “Bhante”**

* Bhante + yo (pl.) = Bhante
* Bhavanta + yo = bhante + yo (243. “Bhavanta,” if followed by “ga,” changes into “bho.” “Bhavanta,” if followed by other case-endings, changes into “bhante.”)

- “Āvuso” is the word used only by senior monks in addressing junior monks; (221. All endings (from the 1st to the 7th cases, either singular or plural) that come after the word “āvuso,” prepositions (suffixes), conjunctions, and indeclinable particles are elided.)

- Bhante + yo = bhante (“yo” is elided) (used by junior monks while addressing senior monks);
- “Yo” is the case-ending for nominative, vocative, and accusative cases;
- Bhavanta + yo = bhante + yo = bhante (“yo” is elided by rule 221).

- Vocative case + si (sg.) [“si” is named “ga”] (only for vocative case)
- Vocative case + yo (pl.) [Kac. rule. 221] (for all case-endings)

(220. The nominative and vocative case-ending “si” is elided instantly not being affected by other rules.)

- By sutta 220, only vocative singular “si,” technically named “ga,” can be elided.
- By sutta 221, all case-endings followed by the word “āvuso,” prefixes, and indeclinable particles can be elided.
- As a word ended with plural “yo,” there is no need for sutta 220 to take place.
- “Bhante” is of two kinds: one is singular; the other, plural.

- Bhavant + si (“si” is named “ga”) = bhante + si (“si” is elided by 220) = bhante
  Bhavant + yo = bhante + yo (“yo” is elided by 221) = bhante

* Bho. [stem: bhavanta] /
  1. Bhavanta si/vocative sg. (285 Ālapaneca)
  2. Bhavanta si/“ga”-name (57 Ālapanesigasañño)
  3. Bho si/“ga” (243 bhogetu)
  4. Bho (220 Sesato lopaṃ gasipi)

*These words are used in the masculine gender (“pulliṅga”) only; for example, “bho sattha,” “bho rāja,” etc.*
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