



Kaccāyanācariyena Viracitaṃ

KACCĀYANA VYĀKARAṆAṀ
(Kaccāyana's Pāli Grammar)

By Ven. Kaccāyana Mahāthera

CHAPTER II
NĀMA-KAPPA



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Translation of
Kaccāyana Pāli Grammar
(With explanation and guides)

CHAPTER II
NĀMA-KAPPA
Noun Chapter

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2-NĀMA-KAPPA

2-Noun Chapter

First Section

5 SUB-DIVISIONS	NUMBER OF SUTTA	TOTAL
1. Pathamakaṇḍa	52 → 119	68
2. Dutiyakaṇḍa	120 → 160	41
3. Tatiyakaṇḍa	161 → 210	50
4. Catutthakaṇḍa	211 → 246	36
5. Pañcamakaṇḍa	247 → 270	24
5 KINDS OF NĀMA	3 KINDS OF SUTTA	3 KINDS OF NĀMA
1. Nāmanāma	I. Sihagatika adhikara sutta; <i>like lion</i> (52, 53, 54)	1. <i>Nouns</i>
2. Sabbanāma	II. Madukagatika adhikara sutta; <i>like frog</i>	2. <i>Adjective</i>
3. Samāsanāma	III. Yathānupubbika adhikara sutta; <i>follows,</i>	3. <i>Pronouns</i>
4. Taddhita nāma	<i>according to No. 52.</i>	
5. Kitanāma		

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

52. 60. Jinavacanayuttaṃ hi.¹

"Jinavacanayuttaṃ hi" icc' etaṃ adhikārattham veditabham.

§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 Pāḷi 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 Māgadhī dialect. In other words, this pāḷi 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.

¹ The Padarūpasiddhi [PaRu] analyses, pañca māre jitavā ti jino, tassa vacanam jinavacanam, jinavacanassa yuttaṃ jinavacanayuttaṃ; 'hi' saddo nipāto

² §1 represents Ven. Nandisena's translation of Kaccāyana. [KacNa]

³ Ven Nandisena, Trans. Kaccāyana

53. 61. *Liṅgañ ca nippajjate (192).*

Yathā yathā⁴ jinavacanayuttam hi liṅgam, tathā tathā idha liṅgañ 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.

* am̐ yathā? Eso no satthā, brahmā, attā, sakhā, jānā.

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

* Note:⁷ *The particle ‘ca’ in the sutta is used to include roots (dhātu); 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 rāja. 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 jinavacanayuttehi 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 + am̐ (dutiya vibhatti) = Buddha + m̐ > Buddham̐

Note: The Kaccāyana Varṇanā 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, am̐ yo, nā hi, sa nam̐, smā hi, sa nam̐, smim̐ su (200).*

Kā ca pana tāyo vibhattiyo? Si, yo iti pathamā; am̐, yo iti dūtiyā; nā, hi iti tatiyā; sa, nam̐ iti catutthī; smā, hi iti pañcamī; sa, nam̐ iti chatthī; smim̐, su iti sattamī.

*And what are those case-endings? **Si, yo** are the first; **am̐, yo** are the second; **nā, hi** are the third; **sa, nam̐** are the fourth; **smā, hi** are the fifth; **sa, nam̐** are the sixth; **smim̐, su** are the seventh.*

⁴ It should be ‘yathā’; CSCD, PaRu p. 42. Kaccāyana Vyākaraṇa (KVy) p.37 shows even ‘yathāyathā’ and ‘tathātathā’; and says ‘liṅga’ is not found in some scripts.

⁵ Jinavacanayuttam hi liṅgam idha kaccāyana pakaraṇe ṭhapiyate nippaccate ti attha. Linam̐ attham̐ gamayati bodhiyati ti liṅgam, (KaVa)

⁶ The second translation (§2) in this book is from Kaccāyana’s Pāli Grammar, translated into English by Ven. Satis Chandra Ācāryya.

⁷ Trans. Ven Nandisena (Rūpasiddhi 61 [PaRu])

⁸ kammādivasena ekattādivasena ca liṅgatham̐ vibhajantīti vibhattiyo, PaRu 62. Tattha dhātupadam̐ nāma brū, bhū, hū-iccādi; brū, bhū, hū etc. are called ‘roots’. Paccayapadam̐ nāma ṇa, tabba, anīya iccādi ‘ṇa, tabba, anīya etc., are called suffixes. Vibhattipadam̐ nāma si, yo, am̐, yo, ti, anti iccādi; case-ending (inflection) are si, yo, am̐, yo, ti, anti, etc. Saddapadathakapadāni nāma rājassa, sakhassa, pumassa iccādāni; rājassa, sakhassa, pumassa, etc., are called words. (Nirutti 60)

⁹ Samuccayatham̐ ca vibhatti vuttam̐, kiṃ samucceti, aliṅgabhutato avetunādipaccayantanipātā pi vibhattiyo honti ti; or ‘casaddena paṭhamādūtiyādi ekavacanabahuvacanādi saññākaraṇatthe.

The case-endings are: Nominative singular SI and plural YO; accusative singular AM̄ and plural YO; instrumental singular NĀ and plural HI; dative singular SA and plural NAM̄; ablative singular SMĀ, and plural HI; genitive singular SA and plural NAM̄; locative singular SMIM and plural SU.

		Singular	plural
Nom	Paṭhama	Si	Yo
Acc	Dutiya	Am̄	Yo
Inst	Tatiya	Nā	Hi
Dat	Catutthī	Sa	Nam̄
Abl	Pañcamī	Smā	Hi
Gen	Chatthī	Sa	Nam̄
Loc	Sattamī	Smim̄	Su

* **Vibhatti** icc' anena kvattho? Amhassa mamaṃ 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 mamaṃ 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 Paṭhamā. 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. ¹¹

VIBHATTI	KĀRAKA		SUTTA	EKA	BAHUŪ	EXAMPLE
Pathamā	Kattu	Paccatam̄	284, 281	Si (o)	Yo (ā)	Puriso - purisā
Dutiya	Kamma	Upayoga	297, 280	Am̄	Yo (e)	Purisaṃ - purise
Tatiya	Karaṇa	Karaṇam̄	286, 279	Nā	Hi	Purisena - purisechi
Catutthī	Sampadāna	Sampadāniyam̄	293, 276	Sa	Nam̄	Purissassa - purisānam̄
Pañcamī	Apādāna	Nissakam̄	295, 271	Smā	Hi	Purisā/smā/mhā/chi -purisebhi
Chatthī	Sami	Samivacanam̄	301, 283	Sa	Nam̄	Purissassa - purisānam̄
Sattamī	Okāsa	Bhūma	302, 278	Smim̄	Su	Purise/smim̄/mhi - purisesu
		Ālapana	285	Si	Yo	Bho purisa/sā - Bhavanto purisā

¹⁰ When the case ending sa' follows, 'amha' together with the case is changed to 'mamaṃ', Amha + sa = mamaṃ.

¹¹ A Practical Grammar of Pāli, p.111 [PGr]

56. 64. *Tadanuparodhena*¹².

Yathā yathā tesam jinavacanānam anuparodho,¹³ tathā tathā idha līngaṅ ca nippajjate¹⁴.

§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), casaddenākhyātaṅca 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 kaññe**; **bhoti Kharādiye**.¹⁶

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

* The stem of **Bhoti** is **bhavanta**.

- | | | |
|-------------|-------------------|--------------------------------------|
| 1. Bhavanta | ī | (238 Nadādito vā ī) |
| 2. Bhota | ī | (242 Bhavato bhoto) |
| 3. Bhot | ī | (83 sarolopo mādesa paccayā dimhi..) |
| 4. Bhotī | | (11 Naye param yutte) |
| 5. Bhotī | si (vocative sg.) | (285 Ālapaneca) |
| 6. Bhotī | si/ga-name | (57 Ālapanane siga sañño) |
| 7. Bhot | ī/pa si | (59 Teitthi chāpo) |
| 8. Bhot | ī/pa | (220 Sesato lopam gasipi) |
| 9. Bhot | i | (245 Jhalapā rassam) |
| 10. Bhoti | | (11) |

¹² Tesam anuparodho tadanuparodho, KaVy p.39

¹³ "Yathā yathā tesam jinavacanānam uparodho na hoti, tathā tathā idha līgaṅ, casadden' ākhyātaṅ ca nippajjate" (PaRu p. 43). Anuparodhena (Ka).

¹⁴ nippādiyati ti attho, PaRu 64

¹⁵ Excerps from KacVy and KacNa

¹⁶ Aṭṭhakkhuraṅ 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 kimattham? 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.

* **Sī** ti kimattham? **Bhotiyo 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: "Bhotiyo 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. *Ivaṇṇ'-uvaṇṇā jha-lā (205).*

Ivaṇṇ'-uvaṇṇā icc' ete jha-lasaññā honti yathāsaṅkhyam.

The i-vaṇṇa (i, ī) and u-vaṇṇa (u, ū) vowels are named 'jha' and 'la' respectively.

Examples: **Isino, aggino, gahapatino, daṇḍino. 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 catutthī or 301 Sāmisimim chatthī)* |
| 2. Is i | sa | (§10 Pubba madhoṭhita massaraṃsarena viyojaye) |
| 3. Is ī (jha) | sa | (§58 Ivaṇṇuvaṇṇā jha lā) |
| 4. Is ī (jha) | no | (§117 Jha la to sassa no vā) ** |
| 5. Isino | | (§11 Nayeparaṃ yutte) <i>Joining together</i> |

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

* Kac 301: **Sāmisimim chatthī** "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*’
- **daṇḍino**: *stem*: daṇḍī (m) [ī kāranta] + sa>no = daṇḍino ‘*for/to/of one who has a stick*’

- | | | |
|---------------|----|--|
| 1. Daṇḍī | sa | (§293 Sampadāne catutthī or 301 Sāmisimim chaṭṭhī)* |
| 2. Daṇḍ ī | sa | (§10 Pubba madhoṭhita massaraṃsarena viyojaye) |
| 3. Daṇḍ ī/jha | sa | (§58 Ivaṇṇuvaṇṇā jha lā) [ī’ of ‘daṇḍī’ is called ‘jha’] |
| 4. Daṇḍ ī/jha | no | (§117 Jha la to sassa no vā) [sa>no] |
| 5. Daṇḍ ī | no | (§84 Agho rassamekavacanayosvapi ca) [ī>i] |
| 6. Daṇḍino | | (§11 Nayeparaṃ yutte) <i>joining together</i> |

- **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 ivann’-uvannā yadā itthikhyā, tadā **pasaññā** honti.

Those i-vaṇṇa (i, ī) and u-vaṇṇa (u, ū) should be called ‘pa’, if they are in feminine gender,

According to previous sutta (§58), i-vaṇṇa and u-vaṇṇa 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: Rattiyā, itthiyā, dhenuyā, vadhuyā

Rattiyā = *by night*. While forming the word ‘rattiyā’, 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 karaṇe tatiyā)* |
| 2. Ratt ī | nā | (§10 Pubba madhoṭhita massaraṃsarena viyojaye) |
| 3. Ratt ī (pa) | nā | (§59 Te itthikhyāpo) (“i” of “ratti” is named “pa”) |
| 4. Ratt ī (pa) | yā | (§112 Pato’yā)** |
| 5. Rattiyā | | (§11 Nayeparaṃ yutte) <i>Joining together</i> |

Eg: **Itthiyā** = *by women*

- | | | |
|----------------|----|--------------------------------------|
| 1. Itthī | nā | (§286)* |
| 2. Itth ī | nā | (§10) |
| 3. Itth ī (pa) | nā | (§59) (“i” of “ratti” is named “pa”) |
| 4. Itth ī (pa) | yā | (§112)** |
| 5. Itth ī | yā | (§84 Agho rassamekavacanayosvapi ca) |

6. Itthiyā (§11)

- **Dhenuyā** = dhenu + nā>yā

- **Vadhuyā** = vadhu + nā>yā

* Kac. 286 **Karaṇe 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 kimattham? 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/ī = jha, u/ū = la
- Kac. 59 itthiliṅga, i/ī/u/ū = pa

60. 177. **Ā gho (207)**.

Ākāro yadā itthikhyo, tadā ghasañño hoti.

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

Examples: **Saddhāya**¹⁷ = *by faith/devotion*, **kaññāya** = *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*, **karuṇāya** = *by compassion*, **nāvāya** = *by ship*, **kapālikāya** = *by the begging bowl*.

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

- | | |
|----------------------|---|
| 1. saddhā ā | §237 (Itthiyam ato āpaccayo)* |
| 2. saddh ā nā | §286 ** |
| 4. saddh ā (jha) nā | §60 Āgho ("ā" of saddhā is named "jha") |
| 5. saddh ā (jha) āya | §111 (Ghato nādīnam) *** |
| 6. saddh āya | §83 ("ā" of saddhā is elided) |
| 7. saddhāya | §11 (Naye param yutte) |

Note: The 'ā' in the word 'saddhā' being feminine, is named 'gha'; and when the nā case added, the sutta 'ghato nādīnam' could be applied.

¹⁷ The Example in KaVy is 'sabbāya'

¹⁸ Sotāya (K).

*Kac. 237 **Itthiyam̐ ato āpaccayo**. *The suffix “ā” is used in the feminine gender after word ending “a”.*

Kac. 286 **Karaṇe tatiyā. *The the third case is used to denote instrumentality.*

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

* **Ā** ti kimattham̐? Rattiyā, itthiyā.

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. rattiyā, itthiyā, etc.

* **Itthikhyo** ti kimattham̐? **Satthārā** desito ayam̐ 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 ‘Satthārā desito ayam̐ dhammo’, Satthārā is a masculine noun.

* **Gha** icc' anena kvattho? Ghato nādīnam̐.

What is the purpose of saying ‘gha’? It is for the use of the name ‘gha’ in suttas ‘Ghato nādīnam̐’, 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, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.**

purisassa: *of the man; stem: purisa*

- | | | |
|--------------------|----|--|
| 1. purisa | sa | §293, 301 |
| 2. purisa <u>ṣ</u> | sa | §61 (<i>By this sutta ‘s’ is inserted after the base.</i>) |
| 3. purisassa | | §11 |

Note: In the plural form, ‘a’ becomes ‘ā’ optionally: purisānam̐. see §89

abhibhussa: *of overcoming/mastering/surpassing ; stem: abhibhū*

- | | | |
|----------------------|----|----------------|
| 2. abhibhū | sa | sutta 239, 301 |
| 3. abhibh ū | sa | sutta 10 |
| 4. abhibh u | sa | sutta 84 |
| 5. abhibh u <u>ṣ</u> | sa | sutta 61 |
| 6. abhibhussa | | sutta 11 |

The rest are to be understood similarly.

* **Se** ti kimattham̐? Purisasmim̐.

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 ‘purisasmim̐’, the case ending not being ‘sa’, this rule is not applied.

62. 206. *Sam̄-sāsv ekavacanesu ca (209).[insertion of 's']*

Sam̄-sāsu ekavacanesu vibhattādesesu¹⁹ **sakārāgamo hoti.**

'S' is inserted in the singular case-endings 'sam̄' and 'sā'.

Note: When 'smim̄' is changed into 'sam̄' and also when 'sa' is changed into 'sā' (§179), the consonant 's' is inserted before the case-endings. [samim̄>ssam̄, sa>ssā]

Examples: **Etissam̄** = in that woman, **etissā** = of/to/for that woman; **imissam̄** = in/ on/ that woman, **imissā** = for/to/of that woman; **tissam̄**, **tissā**; **tassam̄**, **tassā**; **yassam̄**, **yassā**; **amussam̄**, **amussā**.

Eg: **Etissam̄** = in that woman; stem: etā

- | | | |
|---------------|-------|---|
| 1. Etā | ā | §237 (Itthiyam ato āpaccayo) |
| 2. Et a | ā | §10 |
| 3. Et | ā | §83 (Saralopa mādesapaccayādimhi saralopetu pakati) |
| 4. Etā | | §11 |
| 5. Etā | smim̄ | §302 (Okāse sattamī)* |
| 6. Et ā | smim̄ | §10 |
| 7. Et ā (gha) | smim̄ | §60 (Ā gho) |
| 8. Et ā (gha) | sam̄ | §179 (Gha pato smim̄ sānam̄ sam̄ sā)** |
| 9. Et i | sam̄ | §63. (Etimāsami) |
| 10. Et i s | sam̄ | §62 (Samsāsvekavacanesu ca) |
| 11. Etissam̄ | | §11 (Nayeparam̄ yutte) |

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

** Kac.179. **Gha-pato smim̄-sānam̄ sam̄-sā**. *Optionally, after all pronouns that have "gha" and "pa", "smim̄" and "sa" are changed to "sam̄" and "sā," respectively.*

- **Etissā** etā + sa
eti + (s) + sā (§63)(§179)(§62)
- **Imissam̄** ima + smim̄
imi + (s) + sam̄ (§63)(§179)(§62)
- **Imissā** ima + sa
imi + (s) + sā (§63)(§179)(§62)

* **Sam̄-sāsvī** ti kimattham̄? **Agginā, pāṇinā**.

Why is it said "sam̄-sāsu"? It is to prevent the insertion of "s" when there is no "sam̄" or "sā".

* **Ekavacanesvī** ti kimattham̄? **Tāsam̄, sabbāsam̄**.

Why is it said "ekavacanesu"? It is to prevent the operation of this rule when the word is not singular.

* **Vibhattādesesvī** ti kimattham̄? **Manasā, vacasā, thāmasā**.

¹⁹ sam̄ and sā are substituted forms of smim̄ and sa respectively. Starting from here, wherever vibhattādesa (sam̄ 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).[ā>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: - Etissaṁ, etissā; imissaṁ, imissā.

* Saṁ-sāsvī ti kimattham? 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".

* Ekavacanesvī ti kimattham? Etāsaṁ, imāsaṁ.

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 "etāsaṁ" and "imāsaṁ".

64. 216. Tassā vā (211, 366-7).[ā>i]

Tassā itthiyaṁ vattamānassa antassa ākārāssa 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:-Tissaṁ = in that woman, tissā = to/for/of that woman, tassā.

- Tissaṁ = 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-etā-imāto sassa vibhattissa ssāyādeso 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")

Examples: Tissāya, etissāya, imissāya.

Tissāya, stem: ta

1. Ta	ā	§237
2. T a	ā	§10
3. T	ā	§83
3. Tā		§601
4. Tā sa		§54 / §293 / §301
5. Tā ssāya		§65
6. T ā	ssāya	§10
7. T i	ssāya	§64
8. Tissāya		§11

* **Vā** ti kimattham? 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 rassam* (213).[ā>a]

Gho rassam āpajjate **sam-sāsu** ekavacanesu vibhattādesesu.

If the case endings are 'sam' and 'sā', 'gha' ('ā' of the words that denote feminine) becomes short.

When the case endings 'smim' and 'sa' are changed into 'sam' and 'sā' respectively, the long vowel 'ā' is changed into short vowel 'a'.

Examples: **Tassam**, **tassā**; **yassam**, **yassā**; **sabbassam**, **sabbassā**.

Tassam, stem: 'ta'

1. Ta	ā	(§237)
2. T a (elided)	ā	(§83)
3. Tā	smim	(§11, §54 / 302)
4. T ā	smim	(§10)
5. T ā (gh)	smim	(§60)
6. T ā (gh)	sam	(§179)
7. T a	sam	(§66)
8. T a (s)	sam	(§62)
9. Tassam		(§11)

- **Tassā** = tā + sa [catutthī, chaṭṭhī eka.] ("sa" is changed to "sā"; "s" is inserted; "ā" is named "gha" by Kac. 60; "ā" of "tā" is shortened by Kac. 66).

- **Yassam** = ya + smim ("smim" is changed to "sam"; "s" is inserted; "ā" is named "gha" by Kac. 60; "ā" of "tā" is shortened by Kac. 66).

* **Sam-sāsvī** ti kimattham? **Tāya**, **sabbāya**.

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

* **Ekavacanesvī** ti kimattham? **Tāsam**, **sabbāsam**.

Why is it said "when 'ekavacana' follows"? It is to prevent the operation of this rule in "tāsam", "sabbāsam", etc.

67. 229. No ca dvādito naṁmhi (214).[insertion of 'n' and 'ssaṁ]

Dvi icc' evamādito saṅkhyāto **nakārāgamo** hoti **naṁmhi** 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: Dvinnam = for/to two (stem: dvi), tinnam = for/to three (stem: ti), catunnam (stem: catu), pañcannam (stem: pañca), channam = for/to six (stem: cha), sattannam (stem: satta), aṭṭhannam (stem: aṭṭha), navannam (stem: nava), dasannam (stem: dasa).

Dvinnam = for/to two; stem: dvi

1. Dvi naṁ (54 /293 Saṁpadāne catutthī/ 301 Sāmisimīṁ chhaṭṭhī)
2. Dvi **n** naṁ (67 No ca dvādito naṁmhi) (*by this sutta "n" is inserted*).
3. Dvinnam (11 Nayeparam yutte)

- **Tinnam, Catunnam** are similar to the above

Eg: **Pañcannam**; stem: pañca

1. pañca naṁ (90 pañcādīnamattam)
2. pañca **n** naṁ (67 No ca dvādito naṁmhi)
3. Pañcannam (11 Nayeparam yutte)

* **Dvādito** ti kimattham? **Sahassānam**.

Why is it said "after 'dvi' and so on"? It is to prevent the insertion of "n" in "sahassānam", etc.

* **Naṁmhi** ti kimattham? **Dvīsu, tīsu**.

Why is it said "'naṁ' follows"? It is to prevent the insertion of "n" in "dvīsu", "tīsu", etc.

* **Caggahaṇena ssaṅ c' āgamo** hoti. **Catassannam** itthīnam; **tissannam** vedanānam

By taking "ca" there is also the insertion of "ssaṁ".

Catassannam itthīnam (itthi + naṁ), there are two ways of word formation:

a) **Catassannam**, 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 **Lopan'ca tatrākāro**
6. Catassannam §11

b) Catassannaṁ, *stem*: catu

- | | | |
|-------------------------------|-----|-------------------------|
| 1. Catu + | naṁ | §293 / 301 |
| 2. Catu - ssaṁ - | naṁ | “ca” in §67 |
| 3. Catu - ssa - m̄ - | naṁ | §10 |
| 4. Cat - u - ssa - n - | naṁ | §31 Vaggantaṁ vā vagge |
| 5. Cat - u - ssannaṁ | | §10 |
| 6. Cat - a - ssannaṁ | | (27 Lopan’ca tatrākāro) |
| 7. Catassannaṁ | | (11) |

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

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

68. 184. Amā pato smim̄smānaṁ vā (216). [*smim̄* > *am̄*, *smā* > *ā*]

Pa icc' etasmā **smim̄ smā** icc' etesaṁ **am̄-ā**desā honti vā yathāsaṅkhyāṁ.

Optionally, ‘smim̄’ and ‘smā’ which come after ‘pa’ (i/ī, u/ū) are substituted by ‘am̄’ and ‘ā’, respectively.

§T2. *The endings “smim̄” and “smā” used after “pa” are optionally changed into “am̄” and “ā”, respectively.*

Examples: Matyaṁ, matiyaṁ, matyā (Khu. vi, 39), matiyā. Nikatyaṁ. Nikatiyaṁ (Khu. vi, 39), **nikatyā** (Khu. v, 9), **nikatiyā** (PetavatthuA. 196). Vikatyaṁ, vikatiyaṁ, vikatyā, vikatiyā. Viratyaṁ, viratiyaṁ, viratyā, viratiyā. Ratyaṁ, ratiyaṁ, ratyā (Khu. vi, 315), ratiyā. Puthabyaṁ. Muthaviyaṁ, puthabyā, puthaviyā. Pavatyaṁ, pavatyā, pavatiyaṁ, pavattiyā.

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

a) Matyaṁ, *stem*: mati

- | | | |
|-----------------|-------|-------|
| 1. Mati | smim̄ | (302) |
| 2. Mat i | smim̄ | (10) |
| 3. Mat p | smim̄ | (59) |
| 4. Mat p | am̄ | (68) |
| 5. Mat y | am̄ | (72) |
| 5. Matyaṁ | | (11) |

b) Matiyaṁ, *stem*: mati

- | | | |
|--------------------|-------|-------|
| 1. Mati | smim̄ | (302) |
| 2. Mat i/pa | yaṁ | (216) |
| 3. Matiyaṁ | | |

c) Matyā, *stem*: mati

- | | | |
|--------------------|------------|-------|
| 1. Mati | smā | (295) |
| 2. Mat i/pa | smā | (59) |
| 3. Mat i/pa | ā | (68) |
| 4. Mat y | ā | (72) |
| 5. Matyā | | |

d) **Matiyā**, *stem*: mati

- | | |
|-------------------------------|---|
| 1. Mati nā/sa, smā; sa, smim̄ | (286/293/295/301/302) |
| 2. Mat i/pa | nā (59) |
| 3. Mat i/pa | yā (112) [pa + nādi > pa + yā] |
| 4. Matiyā | |

e) Nikatyaṁ, *stem*: nikati

g) Nikatiyaṁ, *stem*: nikati

- | | | | | | |
|---------------|--------------|------|---------------|--------------|-------|
| 1. Nikati | smim̄ | | 1. Nikati | smim̄ | |
| 2. Nikat i/pa | smim̄ | (59) | 2. Nikat i/pa | smim̄ | (59) |
| 3. Nikat i/pa | am̄ | (68) | 3. Nikat i/pa | yam̄ | (216) |
| 4. Nikat y | am̄ | (72) | 4. Nikatiyam̄ | | |
| 5. Nikatyam̄ | | | | | |

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. Ra t 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 **ā** (68)
5. Pavatt y **ā** (72)
6. Pava t **y** **ā** (41 of “ca” tt > t)
7. Pavatyā

j) **Puthabyam̄**, stem: puthu

1. Puthu ī (238)
2. Puth u ī (10)
3. Puth av ī (404) (Taddhita 61)
4. Puthavī (11, 601)
5. Puthavī smim̄ (302)
6. Puthav ī smim̄ (10)
7. Puthav ī/pa smim̄ (59)
8. Puthav ī/pa am̄ (68)
9. Putha v y am̄ (72)
10. Putha **b** y am̄ (20 of ca **Dodhassa** ca v > b)
11. Puthabyam̄

k) **Puthabyā**, stem: puthu (not in detail)

l) Puthaviyā (not in detail)

- | | | | | | |
|-------------|----|-------|--------------|------|----------|
| 1. Puthu | nā | (59) | 1. Puthu | ī | (238) |
| 2. Puth u | yā | (112) | 2. Puth u | ī | (10) |
| 3. Puth av | yā | (404) | 3. Puth av | ī | (404) |
| 4. Puth ab | yā | (20) | 4. Puth av | ī | nā (286) |
| 5. Puthabyā | | | 5. Puth av | ī/pa | yā (112) |
| | | | 6. Puth av | i | yā (84) |
| | | | 7. Puthaviyā | | |

- **Matiyam̄** = mati + smim̄ = mati + yam̄ (*Kac. 59 “pa”; Kac. 216* “smim̄” is changed to “yam̄”*)

- **Matyā** = mati + smā (*“smā” is changed to “ā”; “i” of “mati” is changed to “y”*).

* *Kac. 72 When a vowel follows there is substitutions of “i” and “ī”, which are named “pa”, into “y” [pa + vowel > ya + vowel]*

* *Kac. 216 Gha-pato smim̄ yam̄ vā. Optionally, after “gha” and “pa”, the inflection “smim̄” becomes “yam̄”. [gh/pa + smim̄ > gh/pa + yam̄]*

69. 186. *Ādito o ca (218). [smim̄ > am̄ / o]*

Ādi icc' etasmā **smim̄**vacanassa **am̄-oādesā** honti vā.

§T2. The case-ending “smim̄” after “ādi” is also optionally changed into “am̄” or “o”.
Optionally, when the case ending ‘smim̄’ is placed after ‘ādi’, it is substituted by ‘am̄’ and ‘o’.

Examples: **Ādim̄** = beginning, starting point, **ādo** (Locative of ādi).

Ādim̄ = ādi + smim̄ (“smim̄” is changed to “am̄”; Kac. 82 “a” of “am̄” is elided).

Ādo = ādi + smim̄ (“smim̄” is changed to “o”; “i” of “ādi” is elided).

a) **Ādim̄**, stem: ādi

1. Ādi smim̄ §55

2. Ādi am̄ §69

3. Ād i am̄ §10

4. Ād am̄ §83

5. Ād i/pa **am̄** §10, 59

6. Ād i/pa **m̄** (82 **Ammo niggahītam̄ jhalapehi**)

7. Ādim̄

b) **Ādo**, stem: ādi

1. Ādi smim̄ §55

2. Ādi o §69

3. Ād i o §10

4. Ād o §83

5. Ādo

* **Vā** ti kimattham̄? Ādismim̄, ādimhi nātham̄ namassitvāna.

What is the use of “vā”? It is to prevent the change of “smim̄” into “am̄” and “o” such as in “ādismim̄”, “ādimhi”, etc.

* **Caggahaṇena** aññasmā pi **smim̄**vacanassa **ā-o-am̄ādesā** honti (Sad. 209). Divā ca ratto ca haranti ye baliṃ (Khu. i, 312). Bārāṇasim̄ ahu rājā (Khu. v, 380).

By means of “ca” there is substitution of “smim̄”, after other words, for “ā”, “o”, and “am̄”.

Examples: **divā** = divā + smim̄ (“smim̄” is changed to “ā”; “ā” of “divā” is elided).

- **Ratto** = ratti + smim̄ (“smim̄” is changed to “o”; “i” of “ratti” is elided).

- **Bārāṇasim̄** = Bārāṇasī + smim̄ (Kac. 69 “smim̄” is changed to “am̄”; Kac. 82 “a” of “am̄” is elided; Kac. 84 “ī” of “bārāṇasī” is shortened).

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

Jha la icc' tesam̄ **iya uva** icc' ete ādesā honti vā sare pare yathāsankyam̄.

§T1. Optionally, there is substitution of “jha”[i/ī] and “la”[u/ū] (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: **Tiyantam̄** = three edges, **pacchiyāgāre** = basket house, **aggiyāgāre** = fire house, **bhikkhuvāsane** nisīdati = he sits on a bhikkhu’s seat, **puthuvāsane** nisīdati = he sits on a separate place.

Eg: **Tiyantam̄** = three edges

1. Ti	antam	
2. T	i	antam (10)
3. T	jha/i	antam (58 Ivaṇṇuvaṇṇā jha lā)
4. T	iy(a)	antam (70 Jha-lānam iyuvā sare vā)
5. T	iy (a)	antam (10 Pubba madhoṭhita massaramsarena viyojaye)
6. T	iy	antam (83 Saralopo mādesa...)
7. Ti	yantam	(11 Nayeparam yutte)

Eg: **Pacchiyāgāre**

1. Pacchi	āgāre	
2. Pacch	i	āgāre (10 Pubba madhoṭhita massaramsarena viyojaye)
3. Pacch	jha/i	āgāre (58 Ivaṇṇuvaṇṇā jha lā)
4. Pacch	iya	āgāre (70 Jha-lānam iyuvā sare vā)
5. Pacch	iy a	āgāre (10)
6. Pacch	iy	āgāre (83 Saralopo mādesa...)
7. Pacchiyāgāre		(11 Nayeparam yutte)

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

- **puthuvāsane** = 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-vaṇṇa and u-vaṇṇa are respectively changed to 'iya' and 'uva', in reality the end-vowel 'a' is elided in all the above cases.

* **Sare** ti kimattham? **Timalam** = three kinds of impurity, **tiphalam** = three fruits, **ticatukkam** = three or four things, **tidaṇḍam** = the three staves (tied together) of a Brahmin ascetic, **tilokam** = the three worlds, i.e. *kāmaloko, rūpaloko, arūpaloko*, **tinayanam** = three eyes, **tipāsam** = three traps, **tihamsam** = three swans, **tibhavam** = the three forms of existence; *kāmahava, rūpabhava, arūpabhava*, "sensual existence, corporeal existence, formless existence", **tikhandham** = three divisions, **tipitakam** = three baskets or Treasures, a name of the Buddhist scriptures, **tivedanam** = three feelings, **catuddisam** = the four cardinal points, viz. the east, the south, the west, the north, **puthubhutam** = 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 "timalam" = ti + malam ("i" [la] cannot change to "uva" because "i" [la] is followed by consonant "m").*

* **Vā** ti kimattham? **Pañcah' aṅgehi** (Vin. v, 343) **tīhākārehi. Cakkh' āyatanam** (Abhi. iii,5).

Why is it said "optionally"? It is to prevent the operation of this rule in "pañcah' aṅgehi" and so on.

* **Vā** ti vikappanattham? **Ikārassa ayādeso hoti** (Sad. 221). **Vatthuttayam** = 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: vatthuttayaṃ = vatthutti + si = vutthutaya + aṃ (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 “aṃ” (i.e., “si” is changed to “aṃ”); by Kac. 82 “aṃ” is changed to “m”, such as, vutthuttaya + m) [si>aṃ>m]

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

Jha-lānam yakāra-vākārādesā honti sare pare yathāsankhyaṃ.

§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: **Agyāgāraṃ** (Vin. iii, 33) = a building where the sacred fire is kept; **cakkh’āyatanam** (Abhi. iii, 5) = the organ of the eye, the sense of sight; **svāgataṃ** (Khu. v, 300) = welcome; **te mahāvīrā**²⁰

Agyāgāraṃ = aggi + āgāraṃ (“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]).

Agyāgāraṃ

- | | | |
|--------------|--------|--|
| 1. Aggi | āgāraṃ | (separation) |
| 2. Agg i | āgāraṃ | (10 Pubba madhoḥita massaraṃsarena viyojaye) |
| 3. Agg jha/i | āgāraṃ | (58 Ivaṇṇuvaṇṇā jha lā) |
| 4. Agg y | āgāraṃ | (71 Ya - vakārā ca) |
| 5. Ag y | āgāraṃ | (“ca” in 41 Byañjano ca visañño) |
| 6. Agyāgāraṃ | | (11 Naye param yutte) |

Cakkhāyatanam

- | | | |
|------------------|----------|--|
| 1. Cakkhu | āyatanam | (separation) |
| 2. Cakkh u | āyatanam | (10 Pubba madhoḥita massaraṃsarena viyojaye) |
| 3. Cakkh la/u | āyatanam | (58 Ivaṇṇuvaṇṇā jha lā) |
| 4. Cakkh va | āyatanam | (71 Ya - vakārā ca) |
| 5. Cakkh v | āyatanam | (517)* |
| 6. Cakkh | āyatanam | (“v” is elided) |
| 7. Cakkhāyatanam | | (11 Naye param yutte) |

svāgataṃ

- | | | |
|-------------|--------|--|
| 1. Su | āgataṃ | (separated word) |
| 2. S u | āgataṃ | (10 Pubba madhoḥita massaraṃsarena viyojaye) |
| 3. S la/u | āgataṃ | (58 Ivaṇṇuvaṇṇā jha lā) |
| 4. S va | āgataṃ | (71 Ya - vakārā ca) |
| 5. S v | āgataṃ | (“a” is elided) |
| 6. Svāgataṃ | | (11 Naye param yutte) |

²⁰ CSCD has error: ‘pakkhāyatana’ should be ‘cakkhāyatana’; and we think ‘svāgataṃ te mahārājā’ 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). **Kvaci dhātu-vibhatti-paccayānaṃ dīgha-viparīt'-ādesa-lop'-āgamā ca.**

Sometimes there is insertion, elision, substitution, reversion, lengthening of suffixes, inflections, roots; √Jan > Jāyati, √Dis > Dakkhetha, √Hū > Ahesum, and so on.

* **Caggahaṇaṃ** sampiṇḍanattham.

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

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

72. 185. Pasañña ca (222).

Pasañña ca ivannassa vibhattādesa sare pare yakārādeso hoti.

When a vowel follows, ī-vaṇṇa which is named 'pa' is substituted by 'ya'.

Example:- Puthabyā = from the earth; ratyā = at night (Khu. vi, 315); matyā = from the mind, opinion or thought (Khu. vi, 39).

puthabyā = puthavī + smā ("ī" of "puthavī" is named "pa"; "smā" is changed to "ā" by Kac. 68; "ī" is changed to "ya"; "v" is changed to "b" by "ca" of Kac. 20).

Puthabyā; stem: puthu

1. Puthu	ī	(238 Nadādito vā ī)*	
2. Puth	u	ī	(10 Pubba madhoḥhita massaramsarena viyojaye)
3. Puth	av	ī	(404)**
4. Puthavī			(11 Naye param yutte)
5. Puthavī			(used as a real noun, 601)***
6. Puthavī	smā		(295 Apādāne pañcamī)****
7. Puthav	ī	smā	(10)
8. Puthav	pa/ī	smā	(59 Te itthikhyāpo)
9. Puthav	pa/ī	ā	(68 Amā pato smimsmanam vā)
10. Puthav	ya	ā	(72 Pasañña ca)
11. Puthab	ya	ā	("ca" of 20 Dodhassa ca)
12. Putha-b	y	ā	(83 Saralopo: "a" of "ya" is elided)
13. Puthabyā			(11 Naye param yutte)

*(238). **Nadādito vāī**

The suffix "ī" is used in the feminine gender after words ending in "a" of the "nadā" group or non-nadā groups: Nadī, Mahī, Kumārī, Nāvīkā, Sāmāvatī, etc.

** (404). **Tesu vuddhi-lopāgama-vikāra-viparītādesā ca.**

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

- Lengthening of vowel at the beginning of a word: Ābhidhammika, etc.*
- Lengthening of vowel at the middle of a word: Sukhasseyam, etc.*
- Lengthening of vowel at the end of a word: Paccakhandammā, etc.*

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

- d. *Elision of syllable at the beginning of a word: Tālisaṃ, 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: Sīlavā, etc.*
 i. *Augmentation at the end of a word: Vedallaṃ, etc.*
 j. *Change at the beginning of a word: Ārissaṃ, etc.*
 k. *Change at the middle of a word: Varārisyaṃ, 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.*
 o. *Inversion of vowel at the end of a word: Digu, etc.*
 p. *Substitution at the beginning of a word: Yūnaṃ, etc.*
 q. *Substitution at the middle of a word: Nyāyogo, etc.*
 r. *Substitution at the end of a word: Sabbaseyo, etc.*

***(601). **Taddhita-samāsa-kitakā nāmaṃ 'v' ātave-tunādīsu ca.**

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

****(295). **Apādāne pañcamī.**

The endings of the 5th case are used to denote the ablative: Pāpā cittaṃ 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 kimatthaṃ? Puthaviyaṃ (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 puthaviyaṃ = puthavi + yaṃ [As vowel "i" is followed by consonant "y," the present rule is not applicable].*

Other examples: cakkvāpātāṃ, 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** vibhattimhi.

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 Sāmisimī chaṭṭhī)

2. G	o	sa	(10 Pubba madhoṭhita massaraṃsarena viyojaye)
3. G	āva	sa	(73 Gāva se)
4. Gāva		sa	(11 Naye paraṃyutte)
5. Gāva	s	sa	(61 Sāgamo se)
6. Gāvassa			(11 Naye paraṃ yutte)

Declension of " Go" (Masculine. ending in - O) [*This may be the most complicated declension in pāḷi*]

	<u>Singular</u>	<u>Plural</u>
Nom.	go, goṇo (81), gavo	gāvo (74), gavo (75), goṇā (81), gāvī (74)
Voc.	go, goṇo (81)	gāvo (74), gavo (75), gāvī (74)
Acc.	gāvaṃ (75), gavaṃ (75), gāvum (76)	gāvo (74), gavo (75), gāvī (74)
Instr.	gāvā (74), gāvena (74), gave, gavena (75), goṇena (81)	goṇchi (81), goṇebhi (81), gohi (81), gobhi (81), gavaychi (81), gavayebhi (81) gāvechi, gavchi
Abl.	gāvā (74), gāvasmā, gāvamhā gavā (75), gavasmā, gavamhā goṇamhā (81)	gohi (81), gobhi (81), gāvechi, gavchi
Dat.Gen.	gavassa (75), gāvassa (73) goṇassa (81),	gavaṃ (77), goṇānaṃ (80), gunnaṃ (81), goṇaṃ (81)
Loc.	gāve(74), gāvasmim, gāvamhi goṇamhi (81), gave (75), gavasmim, gavamhi	gāvesu (74), gavesu (75), goṇesu (81), gosu (81)

Keys: o>ava, o>āva, go>goṇa, smim<aṃ, gāva>gāvu, smim>e, go>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 - āv + o (“a” is elided by Kac. 12)

* gāvo, stem: go, ‘cow, ox’

1. go	yo	sutta 284
2. g	o	yo sutta 10
3. g	āva	yo sutta 74
4. g	āva	o sutta 205
5. g	āv-a	o sutta 10
6. g	āv	o sutta 12
7. gāvo		sutta 11

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

* **Caggahaṇam** kimattham? **Nā-smā-smim-suvacanesu āvādeso** hoti.

Why does it say "by taking 'ca'"? It is because there is substitution of "āva" when "nā," "smā," "smim," 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 + smiṃ
 = go - āva + smiṃ ("o" of "go" is changed to "āva" by "ca" of this sutta)
 = go - āva + e ("smiṃ" is changed to "e" by Kac. 108)
 = go - āv + e ("a" is elided by Kac. 12)

* **Gāve**, stem: go

- | | | |
|-----------|------|------------------|
| 1. go | smiṃ | sutta 302 |
| 2. g o | smiṃ | sutta 10 |
| 3. g āva | smiṃ | 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 honti aṃmhi vibhattimhi.

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

Examples: **Gāvaṃ** and **gavaṃ** = (to) the cow

Gāvaṃ and **gavaṃ** = go + aṃ
 = g - āva/ava + aṃ ("o" of "go" is changed to "āva" and "ava")
 = g - āv/av + aṃ ("a" is elided by Kac. 12)

* **Gāvaṃ** and **gavaṃ**

- | | | |
|----------------|----|-----------|
| 1. go | aṃ | sutta 297 |
| 2. g o | aṃ | sutta 10 |
| 3. g āva/ava | aṃ | sutta 75 |
| 4. g āv-a/av-a | aṃ | sutta 10 |
| 5. g āv/av | aṃ | sutta 12 |
| 6. gāvaṃ/gavaṃ | | sutta 11 |

* **Caggahaṇena** sādisesu pubbuttavacanesu **go** icc' etassa **okārassa avādeso** 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 + smā (by "ca" of this sutta the "o" of "go" is changed to "ava")
 = g - ava + ā ("smā" is changed to "ā" Kac. 108)

Gave = go + smim̐ [sattamī: locative case, sg.]
 = g - ava + smim̐ (by "ca" of this sutta the "o" of "go" is changed to "ava")
 = g - ava + e ("smim̐" 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 vā (226). ['go' sutta]

Āva icc' etassa gāvādesassa antasarassa ukārādeso hoti vā am̐mhi vibhattimhi.

When the case-ending 'am̐' follows, the end vowel of 'gāva' is optionally substituted by 'u'.

Examples:- **Gāvum̐** (acc.), **gāvam̐** (acc.) = cow

gāvum̐ = go + am̐ ("o" of "go" is changed to "āva" by Kac. 75; "a" of "āva" is changed to "u" by this sutta; "u" is named "la" by Kac. 58; "am̐" is changed to "m̐" by Kac. 82).

* Gāvum̐, stem: go

1. go	am̐		
2. g	o	am̐	10
3. g	āva	am̐	75 of "ca"
4. g	āv	a am̐	10
5. g	āv	u am̐	76
6. g	āv	u m̐	13
7. gāvum̐			11

- **gāvam̐** = go + am̐ ("o" of "go" is changed to "āva" by Kac. 75; "am̐" is changed to "m̐" by Kac. 82)

* **Āvasse** ti kimattham? Gavam̐.

Why is it said "of āva"? It is to prevent the operation of this rule in "gavam̐," etc.

* **Am̐mhi** ti kimattham? Gāvo tiṭṭhanti.

Why is it said "when 'am̐' follows"? It is to prevent the operation of this rule when there is no "am̐" such as in "gāvo tiṭṭhanti."

77. 175. Tato nam am̐ patimh' ālutte ca samāse (227-8). [nam>am̐] ['go' sutta]

Tato gosaddato namvacanassa am̐ādeso hoti, go icc' etassa okārassa avādeseso hoti patimhi pare alutte ca samāse.

§T1. *When there is a compound where the inflection of the first member is not elided (alutta-samāsa) and which is followed by "pati" (i.e. having "pati" as the second member), "nam" that follows "go" is changed to "am̐" and "o" of "go" is changed to "ava."*

When the case ending 'naṁ' comes after 'go', the case ending is substituted by 'aṁ'; and if the word 'pati' comes and if the compound is 'alutta', 'o' of 'go' is changed into 'ava'.

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

gavaṁpati = gonam + pati (governed by this sutta, "naṁ" is changed to "aṁ" and "o" of "go" is changed to "ava")

* **Alutte** ti kimattham? **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.

* **Caggahaṇena** asamāse pi **naṁ**vacanassa **aṁ**ādeso hoti, **go** icc' etassa **okā**rassa **avā**deso hoti. **gavaṁ**.

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

Example: **gavaṁ** = go + naṁ [catutthi bahūvacana] ("naṁ" is changed to "aṁ"; "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.

Gavassakaṁ = cattle and horse, **gaveḷakaṁ** = cattle and sheep, **gavājinaṁ** = cattle and goat

Examples:

- **gavassakaṁ** = go + assakaṁ ("o" of "go" is changed to "ava"; the second vowel "a" of "ava" is elided by Kac. 12)

- **gaveḷakaṁ** = go + eḷakaṁ

- **gavājinaṁ** = go + ajinaṁ ("o" of "go" is changed to "ava"; the second vowel "a" of "ava" is elided by Kac. 12; "a" of "ajinaṁ" is lengthened)

* **Caggahaṇena** uvaṇṇa icc' evam antānaṁ liṅgānaṁ **uva-ava-urā**desā honti **smiṁ-yo** icc' etesu kvaci.

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

Examples: **Bhuvi** = on the earth, **pasavo** = cows/to cows, **guravo** = teachers/to teachers, **caturo** = four (Khu. i, 293)

- **Bhuvi** = bhū + smiṁ ("ū" of "bhū" is changed to "uva"; by "tato" of Kac. 206 "smiṁ" 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 kimattham? **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 avasaddassa yadā upapade titthamānassa tassa okārassa viparīto hoti byañjane pare.

§T1. *When a consonant follows, “ava,” that is the first member of a compound (“upapada”), is changed to the “viparīta”²² 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 uggaṇhāti) = 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** avadhāraṇattham. **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 naṃmhi vā (231). [‘go’ sutta] [[go>goṇa]*

Sabbass’ eva gosaddassa goṇādeso hoti vā naṃmhi vibhattimhi.

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

Examples: **Goṇānaṃ** sattannaṃ.

-**Goṇānaṃ** = go + naṃ (“go” is changed to “goṇa”; “a” of “goṇa” is lengthened by Kac. 89)

* **Vā** ti kimattham? **Goṇañ²³** ce taramānānaṃ, ujum gacchati **puṅgavo**. Sabbā **gāvī** ujum yanti, nette ujum gate sati.

²² “viparītas”: There are three viparītas “a” viparīta = ā→a; “i” viparīta = ī/c/aya →I; “u” viparīta = ū/o/ava →u

²³ Gavaṃ 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."

* **Yogavibhāgena aññatrā pi goṇādeso hoti. Goṇabhūtānam.**

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

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

Su hi nā icc' etesu sabbassa gosaddassa goṇādeso hoti vā.

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

Examples: Goṇesu, goṇehi, goṇebhi, goṇena.

- **goṇesu** = go + su ("go" is changed to "goṇa" by Kac. 81; "a" of "goṇa" is changed to "e" by Kac. 101)

- **goṇehi/bhi** = go + hi/bhi ("go" is changed to "goṇa" by Kac. 81; "a" of "goṇa" is changed to "e" by Kac. 101)

- **goṇena** = go + nā ("go" is changed to "goṇa" by Kac. 81; after stem "goṇa" that is ending in "a," "nā" is changed to "ena" by Kac. 103)

* **Vā ti kimattham? 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 syādisesesu pubbuttaravacanesu pi goṇa-gu-gavayādesā honti. Goṇo, goṇā, goṇaṃ, goṇe, goṇassa, goṇamhā. Goṇamhi, gunnaṃ, gavayehi, gavayebhi.**

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

Examples:

- **Goṇo** = go + si ("si" is changed to "o"; "go" is changed to "goṇa")

- **Goṇā** = go + yo [pathamā bahū] ("yo" is changed to "ā"; "go" is changed to "goṇa")

- **Gunnaṃ** = go + naṃ ("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. *Aṃ mo niggahitaṃ jha-la-pehi (235).*

Aṃvacanassa, makārassa ca **jha la pa** icc' etehi niggahitaṃ hoti.

§T1. After "jha," "la," and "pa," "aṃ," and "m" are changed to "ṃ."

Examples: Aggiraṃ, isiraṃ, gahapatiṃ, daṇḍiraṃ, mahesiraṃ, bhikkhuraṃ, paṭuraṃ, sayambhuraṃ, abhibhuraṃ, rattiraṃ, itthiraṃ, vadhuraṃ, pulliṅgiraṃ = manhood, pumbhāvo = virility, puṅkokilo = the male of the Indian cuckoo. Stem: pumā (m) "a male, a man"

- **Aggiraṃ** = aggi + aṃ ("i" is named "jha"; "aṃ" is changed to "ṃ")

- **Isiraṃ** = isi + aṃ ("i" is named "jha"; "aṃ" is changed to "ṃ")

- **Daṇḍim̐** = daṇḍī + am̐ ("ī" is named "jha," it is shortened by Kac. 84; "am̐" is changed to "m̐")
- **Rattim̐** = ratti + am̐ ("ī" of "ratti" is named "pa"; "am̐" is changed to "m̐")
- **Pullīgam̐** = puma + līgam̐ ('a' of "puma" is elided by Kac. 222, "m" of "puma" is changed to "m̐"; by "vā" of Kac. 31, "m̐" is changed to "l")

* **Am̐-mo** ti kimattham̐? **Agginā, pāṇinā, bhikkhunā, rattiya, itthiya, vadhuyā**

Why is it said "am̐-ma"? It is to prevent the operation of this rule when "am̐-ma" (i.e. "am̐" and the consonant "m̐") are absent, such as in "agginā," etc.

* **Jha-la-pehī** ti kimattham̐? **Sukham̐, dukkham̐.**

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 "sukham̐" and "dukkham̐."

* **Pun' ārambhaggahaṇam̐** vibhāsanivattanattham̐. **Aggim̐, paṭum̐, buddhim̐, vadhum̐.**

By taking again "jha-la-pehī" is to prevent the following of "vā" here.

83. 67. Saralopo 'mādesa-paccayādimhi saralope tu pakati (236).

Saralopo hoti amādesa-paccayādimhi, saralope tu pakati hoti.

§T2. *The final vowel is elided before "am̐," 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 'am̐', 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 'am̐' suffix. However, this applies only when case endings are am̐, a substitute, suffix, etc.

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

- **Purisam̐** = purisa + am̐ ("a" of "purisa" is elided; and "a" of "am̐" is not changed)
- **Purise** = purisa + yo ("a" of "purisa" is elided, "yo" is changed to "e")
- **Pāpam̐** = pāpa + am̐ (there is elision of vowel "a" of "pāpa"; and "a" of "am̐" 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)

* **Amādesapaccayādimhī** ti kimattham̐? **Appamādo amatam̐ padam̐** (Khu. i, 16).

Why is it said "when the inflection "am̐", a substitute, a suffix, etc., follow"? It is to prevent the operation of this rule when that does not happen such as in 'appamādo amatam̐ padam̐'. Here, the vowel "a" of "amatam̐" is neither the inflection "am̐" nor a substitute, nor a suffix.

***Saralope** ti kimattham? **Purisassa, daṇḍinaṃ.**

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 "daṇḍinaṃ."

***Tuggahaṇam** avadhāraṇattham? **Bhikkhunī, gahapatānī.**

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*)

- **Gahapatānī** = 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 sandhibhāvo ca hoti. **Seyyo** (Khu. i, 29); **setṭho** (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**²⁴ rassam ekavacanayosv api ca (237-8).[shortening of vowel]

Agho saro rassam āpajjate ekavacana-yo icc' etesu.

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

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

*Examples: Itthim, itthiyo, itthiyā. Vadhum, vadhuyo, vadhuyā. Daṇḍim*²⁵, *daṇḍino, daṇḍinā. Sayambhum, sayambhuvo, sayambhunā.*

- **Itthim** = itthī + am (*"ī" of "itthī" is changed to "i"; "am" is changed to "m" by Kac. 82*).

- **Itthiyo** = itthī + yo (*"ī" of "itthī" is changed to "i"*).

- **Itthiyā** = itthī + nā (*"ī" of "itthī" is changed to "i"; "nā" is changed to "yā"*).

- **Vadhum, vadhuyo, vadhuyā** = Vadhū + am/yo/nā [*dutiya ekavacana/paṭhamā, dutiya bahuvacana/tatiyā ekavacana vibhatti*] (*"ū" of "vadhū" is changed to "u"; "nā" is changed to "yā"*).

- **Daṇḍim, daṇḍino, daṇḍinā** = daṇḍī + am/yo/nā [*paṭhama/dutiya ekavacana vibhatti*] (*"ī" of "daṇḍī" is changed to "i"*).

- **Sayambhum** = sayambhū + yo (*"ū" of "sayambhū" is changed to "u" by Kac. 84; "yo" is changed to "am" and "a" of "am" is elided*).

- **Sayambhuvo** = sayambhū + yo (*"ū" of "sayambhū" is changed to "u" by Kac. 84; "yo" is changed to "vo" by Kac. 119*).

- **Sayambhunā** = sayambhū + nā [*tatiya*] (*"ū" of "sayambhū" is changed to "u" by Kac. 84*).

* **Agho** ti kimattham? **Kañṇam, kañṇāyo, kañṇāya.**

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

²⁴ na gho agho, i.e., jha, la, pa (KaVy p. 54)

²⁵ Daṇḍinaṃ (Nyā).

* **Ekavacanayosvī** ti kimattham? Itthīhi, sayambhūhi.

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 'itthīhi' and sayambhūhi'.

* **Caggahaṇam** avadhāraṇattham? Nadim, nadhiyo, nadiyā.

The word "ca" is used to mean that this sutta is applicable in some and not applicable to others.

* **Apiggahaṇena** na rassam āpajjate. Itthī, 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, itthī = itthī + si ("si" is elided).

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

Sismim anapuṃsakāni līngāni 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.

- **Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.**

(Dīghasara or long vowels "ī" and "ū" do not become rassasara or short vowels).

Examples: itthī = itthī + si ("ī" is not changed to "i"; "si" is elided by Kac. 220).

* **Sismim** ti kimattham? 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 = itthī + si ('ī' becomes short by Kac. 245; 'si' is elided).

* **Anapuṃsakāni** ti kimattham? Sukhakāri dānaṃ, sukhakāri sīlaṃ, sīghayāyi cittaṃ.

Why is it said "that are not neuter"? For examples such as "sukhakāri dānaṃ". Here, the word being neuter, the end vowel of sukhakāri etc., becomes short. For instance, Sukhakāri = sukhakāri + si ("ī" is shortened; and "si" is elided).

86. 227. Ubhādito nam innam (341).[‘numeral’ sutta]

Ubha icc' evamādito saṅkhyāto namvacanassa innam hoti.

§T1. *After numerals such as "ubha," etc., the inflection "nam" is changed to "innam."*

§T2. *The case-ending "nam" used after "ubha," etc. is changed into "innam."*

Examples: Ubhinnam, duvinnam.

- **Ubhinnam** = ubha + nam ("nam" is changed to "innam"; "a" of "ubha" is elided by Kac. 83).

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

* **Ubhādito** ti kimattham? Ubhayesaṃ.

Why is it said "after 'ubha,' etc."? For examples such as 'ubhayesaṃ'. Here, the word is 'ubhaya' and not 'ubha'.

87. 231. *Ṇṇam-Ṇṇannaṃ tīhi saṅkhyāhi (243). [‘numeral’ sutta]*

Nāṃvacanassa Ṇṇam Ṇṇannaṃ icc' ete ādesā honti tīhi saṅkhyāhi.

After the numeral 'ti', the case-ending 'naṃ' is substituted by 'Ṇṇam' or 'Ṇṇannaṃ'.

Examples:-**Tiṇṇam, tiṇṇannaṃ.**

tiṇṇam, tiṇṇannaṃ = ti + nam ("nam" is changed to "Ṇṇam" and "Ṇṇannaṃ"; "i" of "ti" is elided by Kac. 83).

***Tīhī** ti kimattham? **Dvinnam.**

Why is it said "after 'ti'"? For **Dvinnam**.

88. 147. *Yosu katanikāra-lopesu dīgham (245). [‘vowel’ sutta]*

Sabbe sarā yosu katanikāra-lopesu dīgham āpajjante.

§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: **Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, amūni, imāni.**

- **aggī** = aggi + yo ("yo" is elided and "i" becomes "ī")

- **āyūni** = āyu + yo ("yo" is changed to "ni"; "u" of "āyu" becomes "ū")

- **aṭṭhīni** = aṭṭhi + yo ("yo" is changed to "ni" by Kac. 217. **Yonaṃ ni napuṃsakehi.** Optionally, after neuter stems, "yo" becomes "ni"; "i" of "aṭṭhi" becomes "ī")

- **aṭṭhī** = aṭṭhi + yo ["i" is named "jha" by Kac. 58. **Ivaṇṇuvaṇṇā jha lā.** "Yo" is elided by Kac. 118; "i" [jha] of "aṭṭhi" becomes "ī")

- **sabbāni** = sabba + yo ("yo" is changed to "ni" by Kac. 218. **Ato niccaṃ** After neuter stems that end in "a," "yo" always becomes "ni"; the final vowel "a" of "sabba" becomes "ā")

- **yāni** = ya + yo ("yo" is changed to "ni" by Kac. 218; "a" of "ya" becomes "ā")

- **tāni** = ta + yo ("yo" is changed to "ni" by Kac. 218; "a" of "ta" becomes "ā")

- **kāni** = kim + yo ("yo" is changed to "ni" by Kac. 218; "kim" is changed to "ka" by Kac. 229. **Sesesa ca** When the remaining inflections and suffixes follow, "kim" becomes "ka"; "a" of "ka" becomes "ā")

- **amūni** = amu + yo ("yo" is changed to "ni" by Kac.218; "u" of "amu" becomes "ū")

* **Yosvī** ti kimattham? **Aggi, bhikkhu, ratti, yāgu, 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.

* **Katanikāralopesvī** ti kimattham? **Itthiyo, 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 "itthiyo," "vadhuyo," and "sayambhuvo."

* **Pun' ārambhaggahaṇaṃ** kimatthaṃ? Niccadīpanatthaṃ. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

What is the purpose of taking up this sutta again? It is to show its fixed operation.²⁶

89. 87. *Su-naṃ-hisu ca (246).* [i>ī, u>ū, a>ā][‘vowel’ sutta]

Su naṃ hi icc' etesu sabbe sarā dīgham āpajjante.

§T1. When "su," "naṃ," and "hi" follow, all the vowels become long.

§T2. These case-endings, viz. "su," "naṃ," and "hi," having followed, all final vowels (that come before any of them) become long.

Examples: Aggīsu, aggīnaṃ, aggīhi; rattīsu, rattīnaṃ, rattīhi; bhikkhūsu, bhikkhūnaṃ, bhikkhūhi. Purisānaṃ.

- **aggīsu** = aggi + su ("i" becomes long)
- **aggīnaṃ** = aggi + naṃ ("i" becomes long)
- **aggīhi** = aggi + hi ("i" becomes long)

* **Etesvī** ti kimatthaṃ? **Agginā, pāṇinā, daṇḍinā.**

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

* **Caggahaṇaṃ** avadhāraṇatthaṃ. Sukhettesu **brahmacārisu** (A. i, 352); dhammam akkhāsi Bhagavā; **bhikkhunaṃ** datvā sakehi **pāṇibhi** (Khu. ii, 138).

By the word "ca" it is clear that this rule is restricted to only some examples. For instance, brahmacārisu = brahmacāri + su; bhikkhunaṃ = bhikkhu + naṃ; 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. *Pancādīnaṃ²⁷ attam (247).* [‘vowel’ sutta][‘numeral’ sutta]

Pancādīnaṃ saṅkhyānaṃ anto attam āpajjate **su naṃ hi** icc' etesu.

§T1. When "su," "naṃ," and "hi" follow, the ending vowel of the numerals "pañca," etc. becomes "a."

§T2. The case-endings 'su', 'naṃ', and 'hi' having followed, the final of numerals, beginning with "pañca" attains to the condition of 'a'.

Example: - Pañcasu, pañcannaṃ, pañcahi; chasu, channaṃ, chahi; sattu, sattannaṃ, sattahi; aṭṭhasu, aṭṭhannaṃ, aṭṭhahi; navasu, navannaṃ, navahi; dasasu, dasannaṃ, dasahi.

- **Pañcasu** = pañca + su ("a" is changed to "a")²⁸

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 saṅkhyā gaḥetabba (by saying etc., this sutta is applicable upto number 18)

²⁸ In other words, 'a' remains unchanged

- **Pañcahi** = pañca + hi ("a" is changed to "a")

- **Pañcannaṃ** = pañca + naṃ ("a" is changed to "a"; "n" is inserted by 67. No ca dvādito naṃmhi.) After the numerals "dvi" and so on, there is insertion of "n" when the inflection "naṃ" follows.

* **Pañcādīnamī** ti kimatthaṃ? **Dvīsu, dvinnaṃ, dvīhi.**

Why is it said "pañca, etc."? To prevent the operation of this rule in "dvīsu," "dvinnaṃ," and "dvīhi." Here, the word is not 'pañca'.

* **Attam** iti bhāvaniddeso ubhayassāgamanatthaṃ,²⁹ anto **ukāro attam āpajjate. Catassannaṃ itthīnaṃ. Tissanannaṃ vedanānaṃ.**

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, Catassannaṃ, Tissanannaṃ, etc.

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

91. 194. Patiss' inīmhi (248). [i>a]

Patiss' anto attam āpajjate **inīmhi** paccaye pare.

§T1. When the suffix "inī" follows, the ending (vowel) of "pati" is changed to "a."

§T2. The final vowel of "pati" becomes "a," if the suffix "inī" follows.

Example: - **Gahapatānī.**

gahapatānī = gahapati + inī ("i" of "gahapati" is changed to "a" by Kac. 91; "i" of "inī" [Kac. 240] is elided by Kac. 13; "a" becomes long by Kac. 16)

* **Inīmhi** ti kimatthaṃ? Gahapati.

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

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

Ntupaccayassa anto attam āpajjate **su naṃ hi yo** icc' etesu paresu.

§T1. When "su," "naṃ," "hi," and "yo" follow, the ending (vowel) of the suffix "ntu" becomes "a."

§T2. These case-endings, viz. "su," "naṃ," "hi," and "yo" having followed, the final vowel "u" of the suffix "ntu" too is changed into "a."

Examples: **Guṇavantesu, guṇavantānaṃ, 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").

²⁹ In the sutta it is said "pañcādīnam attam" and not "pañcādīnam a"; "attam" = state of "a," so "attam" 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, catassannaṃ = catu + naṃ (there is insertion of "ssa" and "u" is changed to "a").

- **Guṇavantānaṃ** = guṇavantu + naṃ (when "naṃ" follows, "u" of "ntu" is changed to "a" by Kac. 92; and "a" becomes long by Kac. 101. When case-endings "su," "naṃ," 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).

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

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

* **Ntusse ti kimatthaṃ? Isīnaṃ.**

Why is it said "of 'ntu'"? It is to prevent the operation of this rule when there is no "ntu" such as in "isīnaṃ."

* **Etesvī ti kimatthaṃ? Guṇavā.**

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

* **Caggahaṇena aññesu vacanesu attañ ca hoti. Guṇavantasmim, guṇavantena.**

By taking "ca," when other words (or case-endings) follow, there is also change into "a"; for instance, **guṇavantasmim** = guṇavantu + smim ("u" of 'ntu' is changed to 'a' by 'ca' of this sutta).

* **Antaggahaṇena ntupaccayassa anto attam āpajjate, yonañ ca ikāro hoti. Guṇavanti.**

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).[yo>i]

93. 106. Sabbassa vā aṃ-sesu (251). [‘ntu’ sutta] [ntu>a]

Sabbassa' eva ntupaccayassa attam hoti vā aṃ sa icc' etesu.

§T1. Optionally, when "aṃ" and "sa" follow, all the suffix "ntu" is changed to "a."

§T2. These case-endings viz. "aṃ" and "sa," having followed, the entire suffix "ntu" is optionally changed into "a."

Examples: **Satimaṃ** bhikkhuṃ, satimantaṃ bhikkhuṃ vā. **Bandhumaṃ** rājānaṃ, bandhumantaṃ rājānaṃ vā (D. ii, 14). **Satimassa** bhikkhuno, satimato bhikkhuno vā. **Bandhumassa** rañño (D. ii, 6) suṅkaṃ. **Bandhumato** rañño (D. ii, 13) vā suṅkaṃ deti.

- **Satimaṃ** = satimantu + aṃ ("ntu" is changed to "a"; "a" is elided by Kac. 83; "aṃ" becomes "m" by Kac. 82)

- **Satimassa** = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63)

- **Satimato** = 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 smim-nāsu.** Optionally, when "sa," "smim," and "nā" follow, all the suffix "ntu" together with the inflection is changed to "to," "ti," and "tā" respectively.)

* **Etesvī** ti kimattham? **Satimā** bhikkhu. **Bandhumā** rājā (D. ii, 6).

Why is it said "when 'am' and 'sa' follow"? It is to prevent the operation of this rule when "am" and "sa" do not follow such as in "satimā bhikkhu," etc.

94. 105. **Simhi vā (252).** [*'ntu' sutta*]

Ntupaccayassa 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 kimattham? 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. **Aggiss' ini (254).** [*i>ini*]

Aggiss' 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."*

Example: Purato aggini (JaA. iii, 301). *Pacchato aggini. Akkhiṇato aggini. Vāmato aggini.*

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

* **Vā** ti kimattham? 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, ī>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" ("ī" 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 kimattham? 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 kimattham? **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."

* **Jho** ti kimattham? Rattiyo.

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 "ī" 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 icc' 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 kimattham? **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 kimattham? **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.

* **Caggahaṇam** anukaḍḍhanattham.

"Ca" is for dragging.³⁰

The word "also" ("ca") indicates that this rule follows one of the preceding rules, i.e. Kac. 90.

³⁰ "Ca" is dragging "attam" from Kac. 90 and it does not go forward to the following suttas.

98. 189. *Mātulādīnam ānattam ikāre (261).*[making feminine] [di>jjo][a>āna]

Mātula icc' evamādīnam anto ānattam āpajjate ikāre paccaye pare.

§T1. When the suffix "ī" follows, the ending (vowel) of "mātula," etc. becomes "āna."

§T2. The suffix "ī" having followed, the final vowel of "mātula," etc. is changed into "āna."

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

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

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

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

* **Ānattaggahaṇena nadī** icc' etassa dīsaddassa **jjo-jjā**desā honti saha vibhattiyā **yo nā** sa icc' etesu. **Najjo** sandanti (S. ii, 178); **najjā** kataṃ taraṅgam; **najjā** neraṅjarāya tīre (Vin. iii, 1).

By "āna," when "yo," "nā," and "sa" follow, "dī" of "nadī" together with the inflections is changed to "jjo" and "jjā". **Najjo** = **nadī** + **yo** ("dī" is changed to "jjo" together with the inflection "yo"). **najjā** = **Nadī** + **nā** ('dī' of 'nadī' together with the inflection 'nā' is changed to 'jjā'.

99. 81. *Smā-hi-smimnam mhā-bhi-mhi vā (265-6).*

Sabbato liṅgato **smā hi smim** icc' etesaṃ **mhā bhi mhi** icc' ete ādesā honti vā yathāsankhyam.

§T2. In all instances, "smā," "hi," and "smim" are optionally changed into "mhā," "bhi," and "mhi" respectively.

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

Examples:- **Purisamhā**, **purisasmā**; **purisebhi**, **purisehi**; **purisamhi**, **purisasmim**.

- **Purisamhā** = purisa + smā ("smā" is substituted by "mhā")

- **Purisebhi** = purisa + hi ("hi" is substituted by "bhi")

- **Purisamhi** = purisa + smim ("smim" is substituted by "mhi")

* **Smā-hi-smimnam** iti kimattham? **Vaṇṇavantaṃ** (Khu. i, 20) agandhakaṃ viruḷhapuppham; mahantaṃ chattaṃ mahāchattaṃ; mahantaṃ dhajaṃ mahādhajaṃ.

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

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

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

§T1. While "ta" and "ima" are changed into "a," "smā" and "smim" are not substituted by "mhā" and "mhi."

If 'ta' and 'ima' are substituted by 'a', 'smā' and 'smim̄' do not become 'mhā' and 'mhi'.

Examples: - **Asmā** ṭhāna bhayaṃ uppajjati; **asmim̄** ṭhāne bhayaṃ tiṭṭhati; **asmā**; **asmim̄**.

- **Asmā** = ta + smā ("ta" is changed to "a" by Kac. 176; "smā" is not changed to "mhā")
- **Asmim̄** = ta + smim̄ ("ta" is changed to "a" by Kac. 176; "smim̄" is not changed to "mhi")

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

* **Katākārehī** ti kimattham? **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 smim̄ case endings have been substituted by mhā and mhi. If 'katākārehi' is not used in the sutta, smā and smim̄ 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 Padamālā of Saddanīti, the form mhā is not given, but mhi has been given. Nevertheless, according to Suttamālā 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 icc' 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**; **sabbehi**, **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")
- [stem: sabba; at/in/on all]

102. 202. Sabbanāmānaṃ naṃmhi ca (270). [a>e]

Sabbesaṃ sabbanāmānaṃ anto akāro ettam āpajjate naṃmhi vibhattimhi.

§T1. When the inflection "naṃ" 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 "naṃ."

Examples: **Sabbesaṃ**, **sabbesaṃ**; **yesaṃ**, **yesaṃ**; **tesaṃ**, **tesaṃ**; **imesaṃ**, **imesaṃ**; **kesaṃ**, **kesaṃ**; **itaresaṃ**, **itaresaṃ**; **katamesaṃ**, **katamesaṃ**.

sabbesaṃ [stem: sabba; sense: of/for all persons]

= sabba + naṃ

³¹ KaVy p. 63

= sabbe + nam̐ (by rule 101)

= sabbesaṃ (by rule 168)

* **Sabbanāmānam** iti kimattham̐? **Buddhānam̐ Bhagavantānam̐** āciṇṇasamāciṇṇo (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 "Buddhānam̐," etc.*³²

* **Akāro** ti kimattham̐? **Amūsaṃ, amūsānaṃ.**

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

* **Nāmmhi** ti kimattham̐? Sabbe, ime.

Why is it said "when 'nam̐' follows"? It is to prevent the operation of this rule when "nam̐" 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").

* **Caggahaṇam̐** anukaddhanattham̐.

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

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

Tasmā akārato nāvacaṇassa 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)

= sabbena (by rule 83)

* **Ato** ti kimattham̐? **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 kimattham̐? **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 sivacaṇassa okārādeso hoti.

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

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

³² The example here is "Buddhānam̐ bhavantānam̐."

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 kimattham? Purisānam.

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

* **Ato** ti kimattham? 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 nāvācanassa 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."*

Examples: Atthaso dhammam jānāti. Byañjanaso attham jānāti. Akkharaso. Suttaso (A. ii, 207). Padaso (Vin. ii, 25). Yasaso. Upāyaso. Sabbaso (A. i, 556). Thāmaso. Ṭhānaso.

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

= attha + nā

= atthaso (by rule 105)

***Vā** ti kimattham? 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 kimattham? 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-nīnam ā e (275, 277).*[yo>ā, nī>e]

Tasmā akārato sabbesaṃ yo-nīnam ā-eādesā honti vā yathāsaṅkhyam.

§T1. *Optionally, after "a," all "yo" and "nī" are changed to "ā" and "e" respectively.*

§T2. *After stems ending in "a," the case-ending "yo" or its substitute "nī," in all instance, optionally becomes "ā" and "e" 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 kimattham? **Aggayo, munayo, isayo.**

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

* **Yo-nīnan** ti kimattham? 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 kimattham? Daṇḍino, aṭṭhīni, 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 "daṇḍino," etc.

108. 90. *Smā-smimnam vā (276).*[smā>ā, smim>e]

Tasmā akārato sabbesaṃ smā smim icc' etesaṃ ā-eādesā honti vā yathāsaṅkhyam.

§T1. *Optionally, after "a," all "smā" and "smim" are changed to "ā" and "e" respectively.*

§T2. *The case-ending "smā" or "smim" in all instance optionally becomes "ā" and "e" respectively, after stems ending in "a."*

Examples: Purisā, purisasmā, purise, purisasmim.

Purisā [stem: purisa; sense: men]

= purisa + smā

= purisa + ā

= purisā (by 83)

* **Akārato** ti kimattham? **Daṇḍinā, daṇḍismim; bhikkhunā, bhikkhusmim.**

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>āya]

Tasmā akārato catutthekavacanassa āyāadeso hoti vā.

³³ Mog. ii, 44. Suttam pi passitabban.

Optionally, after the stems ending in "a," fourth inflection singular is substituted by 'āya'.

Examples: **Atthāya hitāya sukhāya** devamanussānaṃ Buddho loka 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 kimattham? **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 kimattham? **Purisassa** mukham.

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 mukham."

* **Ekavacanasse** ti kimattham? **Purisānaṃ** dadāti.

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

* **Vā** ti kimattham? **Dātā** hoti samaṇassa vā brāhmaṇassa vā.

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

* **Tuggahaṇen' atthañ** ca hoti. Atthattham, hitattham, sukhattham.

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

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

Tehi sabbanāmehi akāraṇtehi smā smim sa-ekavacana icc' etesaṃ³⁵ tayo ā-e-āyādesā n' eva honti.

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

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

Examples:- **Sabbasmā, sabbasmim, sabbassa. Yasmā, yasmim, yassa. Tasmā, tasmim, tassa. Kasmā, kasmim, kassa. Imasmā, imasmim, imassa.**

Sabbasmā [stem: sabba; from all]

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

* **Sabbanāmehi** ti kimattham? **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 passitabham.

³⁵ Smā smim sa ekavacana icc' etesaṃ (K).

* **Caggahaṇam** anuddhanattham.

"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 nādīnam (283).** [nā,sa, smā, smim>āya]

Tasmā ghato nādīnam ekavacanānam vibhattigaṇānam āyādeso 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 "smim") become "āya" (after feminine stems ending in "ā").

Examples:- **Kaññāya** kataṃ kammaṃ, **kaññāya** diyate, **kaññāya** nissaṭṭam vattham. **Kaññāya** pariggaho, **kaññāya** patiṭṭhitam sīlam.

Kaññāya [stem: kaññā; sense: with girl]

= kaññā + nā

= kaññā ("gha"-name) + nā (by 60)

= kaññā + āya (by 111)

= kaññāya (by 83)

* **Ghato** ti kimattham? **Rattiyā**, itthiyā, 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'.

* **Nādīnam** iti kimattham? **Kaññam** passati; vijjam, vīṇam, gaṅgam.

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.

* **Ekavacanānam** iti kimattham? Sabbāsu, yāsu, tāsu, kāsu, imāsu, pabhāsu.

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

112. 183. **Pato yā (284).** [nā>yā]

Tasmā pato nādīnam ekavacanānam vibhattigaṇānam yāyādeso hoti.

§T2. The singular case-endings beginning with "nā" (that is, "nā," "sa," "smā," and "smim") become "yā" after what is technically called "pa" (that is, after feminine stems ending in "ī," "ī," "u," and "ū").

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

Examples: - **Rattiyā**, **itthiyā**, **deviyā**, **dhenuyā**, **yāguyā**, **vadhuyā**.

Rattiyā [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 Padarūpasiddhi puts it differently.

= ratti + nā
 = ratti ("pa"-name) + nā (by 59)
 = rattiyā (by 112)

* **Nādīnam** iti kimattham? **Rattī**, rattim; itthī, itthim.

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 kimattham? **Kaññāya**, vīṇāya, 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 kimattham? **Rattīnam**, itthīnam.

Why is it said "singular"? It is to delimit the sutta only for singular case. "Rattīnam" is not singular; therefore, this sutta cannot be applied.

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

Tasmā sakhato gassa akāra-ākāra-ikāra-īkāra-ekārādesā honti vā.

§T1. *Optionally, "ga" after "sakha" is changed to "a," "ā," "i," "ī," and "e."*

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

Example:- Bho **sakha**, bho **sakhā**, bho **sakhi**, bho **sakhī**, 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 ghatō gassa ekārādeso 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)

* **Caggahaṇam** avadhāraṇattham³⁷. Sanniṭṭhānam.

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

"Ca" is for fixedness.

115. 181. Na ammādito (290).

Tato ammādito gassa ekārattam 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 + si ("ga"-name) (by 57)

= ammā (by 220) (by 115; here, "ga" is not changed to "e" because there is "ammā")

* **Ammādito** ti kimattham? **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 honti.

§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 kimattham? **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 kimattham? **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 kimattham? 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 kimattham? 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 kimattham? **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 yonam lopo (293).*

Tehi gha pa jha la icc' etehi yonam 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: **Kaññā**, **kaññāyo**; **rattī**, **rattiyo**; **itthī**, **itthiyo**; **yāgū**, **yāguyo**; **vadhū**, **vadhuyo**. **Aggī**, **aggayo**; **bhikkhū**, **bhikkhavo**; **sayambhū**, **sayambhuvo**; **aṭṭhī**, **aṭṭhīni**; **āyū**, **āyūni**.

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

* **Caggahanam** anukaḍḍhanattham.

"Ca" is for dragging.³⁸

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

Tasmā lato yonam 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)

* **Kāraggaṇaṃ** kimatthaṃ? **Yonaṃ no** ca hoti. Jantuno.

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.”

* **Caggahaṇam** avadhāraṇatthaṃ. Amū purisā tiṭṭhanti. Amū purise passatha.

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

Iti nāma-kappe paṭhamo kaṇḍo

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

³⁹ 155 (Thera, 190), p.72 (Tiwari, 1962)

Dutiya Kaṇḍa

120. 243. *Amhassa mamam savibhattissa se (295).[amha + sa =mamam]*

Sabbass' eva amhasaddassa savibhattissa mamamādeso hoti se vibhattimhi.

The entire word 'amha' together with the case-ending 'sa' is changed into 'mamam'.

Example: Mamam dīyate purisena. *Mamam* pariggaho.

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

= amha + sa

= mamam (by 120)

121. 233. *Mayam yomhi paṭhame (296).[amha+yo>mayam]*

Sabbass' eva amhasaddassa savibhattissa mayamādeso hoti yomhi paṭhame.

The entire word 'amha' together with the first case ending 'yo', i.e., first case plural, is changed to 'mayam'.

Example: Mayam gacchāma. *Mayam* dema.

Mayam [*stem: amha; sense: we*]

= amha + yo

= mayam (by 121)

* **Amhasse** ti kimattham? **Purisā** 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 'purisā'.

* **Yomhi** kimattham? **Aham** 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 'aham'. Here, 'si' case ending follows the stem 'amha'. Therefore, this sutta cannot be applied.

* **Paṭhame** ti kimattham? **Amhākam** passasi tvam.

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 'amhākam'; here, 'yo' is second case plural.

122. 99. *Ntussa nto (297).['ntu' sutta][ntu>nto]*

Sabbass' eva ntupaccayassa savibhattissa ntoādeso hoti yomhi paṭhame.

The entire suffix 'ntu' together with the case ending 'yo' is changed to 'nto'.

Example: Guṇavanto tiṭṭhanti.

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

= gunavantu + yo

= guṇavanto (by 122)

* **Ntusse** ti kimattham? **Sabbe** sattā gacchanti.

Why is it said "of 'ntu'"? This sutta is to be applied only when there is 'ntu'.

* **Paṭhame** ti kimattham? **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 ntupaccayassa savibhattissa ntassādeso hoti vā se vibhattimhi.

The entire suffix 'ntu' together with the inflection 'sa' is changed to 'ntassa'.

Example:- Sīlavantassa jhāyino (Khu. i, 29), sīlavato jhāyino vā.

Sīlavantassa [*stem: sīlavantu; sense: for/of those who have virtues*]

= sīlavantu + sa

= sīlavantassa (by 123)

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

* **Se** ti kimattham? **Sīlavā** 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 "sīlavā".

124. 98. *Ā simhi (299)*. [*'ntu' sutta*][*ntu+si> ā*]

Sabbass' eva ntupaccayassa savibhattissa āadeso hoti simhi vibhattimhi.

The entire suffix "ntu" together with the inflection 'si' is changed to 'ā'.

Example: Guṇavā, paññavā, sīlavā, balavā, dhanavā, mahimā, satimā (M. i, 70), *dhitimā* (S. i, 170).

Guṇavā [*stem: guṇavantu; sense: one who has virtues*]

= guṇavantu + si

= guṇava + ā (by 124)

= guṇavā (by 83)

* **Ntusse** ti kimattham? **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'.

* **Simhī** ti kimattham? **Sīlavanto** 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 'sīlavanto'.

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. *Am̐ napuṃsake (300-1). [‘ntu’ sutta][ntu+si>am̐]*

Sabbass' eva ntupaccayassa savibhattissa am̐adeso hoti simhi vibhattimhi napuṃsake vattamānassa.⁴⁰

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

Example:- Guṇavam̐ cittam̐ tiṭṭhati; rucimam̐ puppham̐ virocati.

guṇavam̐ [stem: gunavantu; sense: one who has virtues]

= guṇavantu + si

= guṇava + am̐ (by 125)

= guṇavam̐ (by 83)

* **Simhi** ti kimattham̐? **Vaṇṇavantam̐** agandhakam̐ virūḥhapuppham̐ passasi tvam̐.

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

Now the question arises, in the neuter gender first case singular ‘gunavantam̐’ is also possible; and this sutta does not give any signs of optionality, then how can this be finished? To give answer to this, Kaccāyana Vaṇṇanā has added the sign of ‘optionality’.⁴¹

126. 101. *Avaṇṇā ca ge (301-2). [‘ntu’ sutta][ntu+si>am̐, a, ā]*

Sabbass' eva ntupaccayassa savibhattissa am̐-avannā ca honti ge pare.

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

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

Guṇavam̐ [stem: gunavantu; sense: one who has virtues]

= guṇavantu + si

= guṇavantu + si (“ga”-name) (by 57)

= guṇava + am̐ (by 126)

= guṇavam̐ (by 83)

* **Caggahaṇam̐** anukaḍḍhanattham̐.

"Ca" is for dragging "am̐." It does not follow to next sutta.

The word “also” (“ca”) is an indicator to supply the present rule with “am̐” 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 ‘am̐’ of the previous sutta is also possible.⁴²

127. 102. *To-ti-tā sa smim̐-nāsu (303). [‘ntu’ sutta] [sa>to; smim̐>ti; nā>tā]*

Sabbass' eva ntupaccayassa savibhattissa to-ti-tādesā honti vā sa smim̐ nā icc' etesu yathāsaṅkhyam̐.

⁴⁰ Vattamānassa liṅgassa (Sī).

⁴¹ Trans. p.75 (Tiwari, 1962)

⁴² Ibid

Optionally, the entire "ntu" suffix together with the inflection 'sa', 'smim', and 'nā' is changed to 'to', 'ti', and 'tā' respectively.

Example: **Guṇavato**, guṇavantassa; **guṇavati**, guṇavantasmiṃ; **guṇavatā**, guṇavantena; **satimato**, satimantassa; **satimati**, satimantasmiṃ; **satimatā**, 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 + smim
= guṇavati (by 127)
- **Guṇavatā** [stem: guṇavantu; sense: from/by/with one who have virtue]
= guṇavantu + nā
= guṇavatā (by 127)

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

* Etesvī ti kimattham? **Guṇavā. Satimā** (M. i, 70).

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

128. 104. *Narimhi taṃ vā (304). [‘ntu’ sutta][ntu+narim>taṃ]*

Sabbass' eva ntupaccayassa savibhattissa taṃādeso hoti vā narimhi vibhattimhi.

The entire "ntu" suffix together with the inflection 'nam' is changed to 'taṃ'.

Example:- **Guṇavataṃ**, guṇavantānaṃ; **satimataṃ**, satimantānaṃ.

Guṇavataṃ [stem: guṇavantu; sense: to/for those who have virtue]
= guṇavantu + nam
= guṇavataṃ (by 128)

Note: When this change does not happen, guṇavantānaṃ, satimantānaṃ

* **Narimhi** ti kimattham? **Guṇavanto** tiṭṭhanti. **Satimanto** tiṭṭhanti.

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

129. 222. *Imass' idam am-sisu napuṃsake (305). [ima + am = idam; ima + si = idam]*

Sabbass' eva imasaddassa savibhattissa idamādeso hoti vā am-sisu napuṃsake vattamānassa⁴³.

In the neuter gender, the entire stem 'ima' together with the inflections "am" and "si" is changed to 'idam'.

⁴³ Vattamānassa liṅgassa (Sī).

Example :- **Idaṃ** cittaṃ passasi; idaṃ cittaṃ tiṭṭhati; **imaṃ** cittaṃ passasi; imaṃ cittaṃ tiṭṭhati.

Idaṃ [stem: ima; sense: this]

= ima + aṃ/si

= idaṃ (by 129)

* **Napuṃsake** ti kimattham? **Imaṃ** purisaṃ passasi. **Ayaṃ** 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 'imaṃ' and 'ayaṃ'. These words not being neuter gender, 'ima' is not replaced by 'idaṃ'.

130. 225. *Amuss' ādum (308).* [amu + aṃ = adum; amu + si = adum]

Sabbass' eva amusaddassa savibhattissa adumādeso hoti aṃ-sisu napuṃsake vattamānassa⁴⁴.

In neuter gender, the entire stem 'amu' together with the inflections 'aṃ' and 'si' is changed to 'adum'.

Example: Adum (Khu. v, 34) pupphaṃ passasi; **adum** (Khu. v, 34) pupphaṃ virocati.

Adum [stem: amu; sense: such and such]

= amu + aṃ/si

= adum (by 130)

* **Napuṃsake** ti kimattham? **Amum** (M. i, 210) rājānaṃ 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 "amum rājānaṃ passasi" and "asu rājā tiṭṭhati."

131. 0. *Itthi-puma-napuṃsaka-saṅkhyam.*

"Itthi-puma-napuṃsaka-saṅkhyam" icc' etaṃ adhikārattham⁴⁵ veditabbaṃ.

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

132. 228. *Yosu dvinnam dve ca (310).* ['numeral'sutta]

Dvinnam saṅkhyānam itthi-puma-napuṃsake vattamānānam savibhattīnam dve hoti yo icc' etesu.

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

Example: Dve itthiyo, **dve** dhammā, **dve** rūpani.

dve [stem: dvi; sense: two]

⁴⁴ Vattamānassa liṅgassa (Sī).

⁴⁵ Adhikārattham (Sī).

= dvi + yo
= dve (by 132)

* **Yosvī** ti kimattham? **Dvīsu**.

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

* **Caggahaṇena duve dvaya ubha ubhaya duvi** ca honti **yo nā aṃ nam** icc' etesu. **Duve** (DA. i, 58) samaṇā. **Duve** (DA. i, 58) brāhamaṇā. **Duve** (DA. i, 58) janā. **Dvayena, dvayaṃ** (Vin. i, 24; VinA. i, 105). **Ubhinnaṃ** (Khu. v, 18). **Ubhayesaṃ duvinnam**.

By taking "ca," when "yo," "nā," "aṃ," and "nam" follow, there is also (substitution of) "duve," "dvaya," "ubha," "ubhaya," and "duvi."

Examples:

- **Duve** [stem: dvi; sense: two]
= dvi + yo
= duve (by "ca" of 132)
- **Dvayena** [stem: dvi; sense: by/with two]
= dvi + nā
= dvaya + nā (by "ca" of 132)
= dvaya + ena (by 103)
= dvayena (by 83)

133. 230. **Ti-catunnaṃ tisso catasso tayo cattāro tīṇi cattāri (311)**. [*'num' sutta*][*ti+yo>tisso*]

Ti-catunnaṃ saṅkhyānaṃ itthi-puma-napuṃsake vattamānānaṃ savibhattānaṃ tisso catasso tayo cattāro tīṇi cattāri icc' ete ādesā honti yathasaṅkyaṃ **yo** icc' etesu.

§T2. *If the case-ending "yo" follows, the numerals "ti" and "catu" together with the case-ending become "tisso," "catasso" in the feminine; "tayo," "cattāro" in the masculine; and "tīṇi," "cattāri" in the neuter.*

In feminine, masculine, and neuter genders, the numerals 'ti' and 'catu' together with the inflections 'yo' are changed to 'tisso', 'catasso', [fem.] 'tayo', 'cattāro', [masc.] 'tīṇi', 'cattāri', [nt.] respectively.

Examples: -**Tisso** vedanā (D. iii, 181); **catasso** disā; **tayo** janā (Khu. v, 196), jane; **cattāro** purisā, purise; **tīṇi** āyatanāni; **cattāri** ariyasaccāni (Khu. i, 3).

- **Tisso** vedanā [stem: ti; sense: three feelings]
= ti + yo
= tisso (by 133)
- **Tayo** janā [stem: ti; sense: three men]
= ti + yo
= tayo (by 133)
- **Tīṇi** āyatanāni [stem: ti; sense: three bases]

= ti + yo
= tīṇī (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 kimattham? **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*]

Pañcādīnam⁴⁶ saṅkhyānam itthi-puma-napumsake vattamānānam 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; aṭṭha, aṭṭha; nava, nava; dasa, dasa.

Pañca [*stem: pañca; sense: five*]

= pañca + yo
= panca (by 134)

* **Pañcadīnam** iti kimattham? 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 rañño rājino se (314).** [*'rāja' sutta*][*rāja+sa>rañño*]

Sabbass' eva rājasaddassa savibhattissa rañño rājino icc' ete ādesā honti se vibhattimhi.

§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).

⁴⁶ (Tiwari, 1962) KaVa: pañcādīnam aṭṭharasantānam saṅkhyānam itthipumanapumsake vattamānānam savibhattinam antasarassa akāro hoti yosu vibhattisu...

⁴⁷ This sutta is meant to prevent the operation of the sutta Kac. 107.

Raṅṅo [stem: rāja; sense: for/to/of king; king's]

= rāja + sa

= raṅṅo (by 135)

* **Se** ti kimattham? **Raṅṅā**.

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

136. 119. **Raṅṅam namimhi vā (315)**. [‘rāja’ sutta]

Sabbass' eva rājasaddassa savibhattissa raṅṅamādeso hoti vā namimhi vibhattimhi.

§T1. Optionally, when the inflection "nam" follows, the entire stem "rāja" together with the inflection is changed to "raṅṅam."

The entire word "rāja" together with the case-ending 'nam' optionally becomes "raṅṅam."

Example: - **Raṅṅam**, rājūnam (Khu. i, 88) idam raṅṅam.

Raṅṅam [stem: rāja; sense: for/to/of kings; kings']

= rāja + nam

= raṅṅam (by 136)

137. 116. **Nāmi raṅṅā vā (316)**. [‘rāja’ sutta]

Sabbass' eva rājasaddassa savibhattissa raṅṅādeso hoti vā nāmi vibhattimhi.

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

Example: - Tena **raṅṅā** kataṃ, rājena vā kataṃ.

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

= rāja + nā

= raṅṅā (by 137)

* **Nāmi** ti kimattham? Raṅṅo santakam.

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 "raṅṅo santakam."

138. 121. **Smimimhi raṅṅe rājini (317)**. [‘rāja’ sutta][rāja+smim>raṅṅe, rājini]

Sabbass' eva rājasaddassa savibhattissa raṅṅe-rājini icc' ete ādesā honti smimimhi vibhattimhi.

§T1. When the inflection "smim" follows, the entire stem "rāja" together with the inflection is changed to "raṅṅe" and "rājini."

The entire word 'rāja' together with the case-ending 'smim' is changed into "raṅṅe" and "rājini."

Example:- **Raṅṅe, rājini** sīlam tiṭṭhati.

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

= rāja + smim

= raṅṅe (by 138)

139. 245. *Tumh'-āmhākam*⁴⁸ *tayi mayi* (318). [*'pronoun' sutta*] [*tumha-amha*]

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ tayi mayi icc' ete ādesā honti yathāsaṅkhyāṃ smiṃmhi vibhattimhi.

§T1. When the inflection "smiṃ" 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 'smiṃ' are changed into "tayi" and "mayi" respectively.

Example: - **Tayi, mayi.**

Tayi [stem: tumha; sense: on/upon you]

= tumha + smiṃ

= tayi (by 139)

* **Smimhī** ti kimattham? **Tvaṃ** bhavasi. **Ahaṃ** bhavāmi..

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

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

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ tvaṃ-ahaṃ icc' ete ādesā honti yathāsaṅkhyāṃ simhi vibhattimhi.

§T1. When the inflection "si" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tvaṃ" and "ahaṃ" respectively.

The words "tumha" and "amha" together with the case-ending "si" also become "tvaṃ" and "ahaṃ" respectively.

Example:-**Tvaṃ**, ahaṃ.

Tvaṃ [stem: tumha; sense: you]

= tumha + si

= tvaṃ (by 140)

- **Simhi** ti kimattham? 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."

* **Caggahaṇena tvaṃ** ca hoti. **Tuvaṃ** satthā (M. ii, 354).

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

141. 241. *Tava-mama se* [*'pronoun' sutta*] [*tumha-amha*]

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ tava mama icc' ete ādesā honti yathāsaṅkhyāṃ 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.

⁴⁸ Tumhamhānaṃ (Sī).

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. *Tuyham mayhañ ca (321). [‘pronoun’ sutta] [tumha-amha]*

Sabbesaṃ **tumha-amhasaddānaṃ savibhattānaṃ tuyham mayham** icc' ete ādesā honti yathāsaṅkhyāṃ **se vibhattimhi.**

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

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

Example: - Tuyham, mayham dhanam dīyate.

Tuyham [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. *Tam-mam ammhi (322). [‘pronoun’ sutta] [tumha-amha]*

Sabbesaṃ **tumha-amhasaddānaṃ savibhattānaṃ tam mam** icc' ete ādesā honti yathāsaṅkhyāṃ **ammhi vibhattimhi.**

§T1. When the inflection "am" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tam" and "mam" respectively.

§T2. If the case-ending “am” follows, the words “tumha” and “amha” with the case-endings are respectively changed into “tam” and “mam.”

Example: - Tam, mam.

Tam [stem: tumha; sense: you (object)]

= tumha + am

= tam (by 143)

* **Ammhi** ti kimattham? **Tayā, mayā.**

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

144. 234. Tavaṃ mamañ ca navā (322). [*'pronoun' sutta*] [*tumha-amha*]

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ tavaṃ-mamañ icc' ete ādesā honti navā yathāsaṅkhyāṃ aṃmhi vibhattimhi.

§T1. *Optionally, when the inflection "am̐" follows, the entire stems "tumha" and "amha" together with the inflections are changed to "tavaṃ" and "mamañ" respectively.*

§T2. *If the case-ending "am̐" follows, the words "tumha" and "amha" with the case-endings may or may not be changed into "tavaṃ" and "mamañ."*

Example:- Tavaṃ, mamañ passati.

Tavaṃ [*stem: tumha; sense: to you*]

= tumha + am̐

= tavaṃ (by 144)

* **Navā** ti kimatthaṃ? **Taṃ, mañ** passati.

Why is it said "optionally"? It is to allow exception to this rule such as in "taṃ, mañ passati."

* **Caggahaṇam** anukaḍḍhanatthaṃ.

The word "also" ("ca") is meant to drag "am̐" from the previous rule to the present.

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

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ tayā mayā icc' ete ādesā honti yathāsaṅkhyāṃ nāṃhi vibhattimhi.

§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 kataṃ.

Tayā [*stem: tumha; sense: with/by/from you*]

= tumha + nā

= tayā (by 146)

* **Nāṃhī** ti kimatthaṃ? **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 tuvaṃ-tvaṃ 'mhi (324). [*'pronoun' sutta*] [*tumha-amha*]

Sabbassa tumhasaddassa savibhattissa tuvaṃ tvaṃ icc'ete ādesā honti aṃmhi vibhattimhi.

§T1. When the inflection "am̐" follows, the entire stem "tumha" together with the inflection is changed to "tuvam̐" and "tvam̐."

§T2. If the case ending "am̐" follows, the word "tumha" with the case-ending becomes "tuvam̐" and "tvam̐."

Example: - Kaliṅgarassa⁴⁹ **tuvaṃ** maññe, kaṭṭhassa **tvam̐** maññe.

- **Tuvaṃ** [stem: tumha; sense: you (object)]
= tumha + am̐
= tuvaṃ (by 146)
- **Tvam̐** [stem: tumha; sense: you (object)]
= tumha + am̐
= tvam̐ (by 146)

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

Sabbesaṃ tumha-amhasaddānaṃ savibhattānaṃ yadā padasmā paresaṃ vo-no ādesā honti navā yathāsankyaṃ dutiyā catutthī catṭhī 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 gamissāmi (Khu. iv, 265); mā **no** ajja vikantiṃsu (Khu. vi, 93) rañño sudhā mahānase. Evaṃ **dutiyatthe**.

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

Dhammaṃ **vo** bhikkhave desessāmi (M. iii, 86); saṃvibhajetha **no** rajjena (D. ii, 188). Evaṃ **catutthyatthe**.

Tuṭṭho 'smi **vo** bhikkhave pakatiyā (Khu. vi, 89); satthā **no** Bhagavā anuppatto (M. i, 266). Evaṃ **catṭhyatthe**.

Examples:

- **Vo** [stem: tumha; sense: to/for/of you]
= tumha + nam̐
= vo (by 147)
- **No** [stem: amha; sense: to/for/of us]
= amha + nam̐
= no (by 147)

* **Navā** ti kimatthaṃ? Eso **amhākaṃ** satthā.

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

⁴⁹ Kaliṅgara, kaḷaṅgara (k).

* **Tumha-mhākam** iti kimatthaṃ? **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 kimatthaṃ? **Tumhākaraṃ** 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 'tumhākaraṃ'. Here, not coming after 'pada', 'tumha' is not changed into 'vo'.

Eteṅgā ti kimatthaṃ? **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]*

Sabbesaṃ tumha-amhasaddānaṃ savibhattānaṃ yadā padasmā paresaṃ te me ādesā honti yathāsaṅkhyāṃ catutthī catthī 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 gāmarāni pañca (Khu. v, 229); dadāhi me gāmarāni (Khu, v, 227); idaṃ te raṭṭhaṃ (Khu. vi, 66, 131); ayaṃ 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 kimatthaṃ? **Tava nāti, mama nāti.**

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 nāti" and "mama nāti."

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

149. 248. *Na aṅgāhi (327). ['tumha-amha', prohibiting sutta]*

Sabbesaṃ tumha-amhasaddānaṃ savibhattānaṃ yadā padasmā paresaṃ te-me ādesā na honti aṅgāhi vibhattimhi.

§T1. *When the inflection "aṅgā" 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 “am̐” follows, the words “tumha” and “amha” (with the case-endings), used after “padas” (complete words), are not changed into “te” and “me.”

Example: - Passeyya **taṃ** vassasatam̐ arogam̐⁵⁰ (Khu. vi, 14); so mam̐ bravīti⁵¹.

Tam̐ [stem: tumha; sense: you (object)]

= tumha + am̐

= tam̐ (by 143)

150. 249. *Vā tatiye ca (328).* [‘tumha-amha’ sutta][te, me]

Sabbesam̐ tumha-amhasaddānam̐ savibhattīnam̐ yadā padasmā paresam̐ te-meādesā honti vā yathāsaṅkhyam̐ tatiy’-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: Katam̐ **te** pāpam̐, katam̐ **me** pāpam̐, katam̐ **tayā** pāpam̐, katam̐ **mayā** pāpam̐.

- **Te** [stem: tumha; sense: by you]

= tumha + nā

= te (by 150)

- **Me** [stem: amha; sense: by me]

= amha + nā

= me (by 150)

* **Padato** ti kimattham̐? Tayā katam̐, mayā katam̐.

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 katam̐" and "mayā katam̐."

* **Caggahaṇam̐** anukaddhanattham̐.

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]

Sabbesam̐ tumha-amhasaddānam̐ savibhattīnam̐ yadā padasmā paresam̐ vo-noādesā honti yathāsaṅkhyam̐ 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: - Katam̐ **vo** kammam̐, katam̐ **no** kammam̐.

⁵⁰ Ārogyam̐ (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 kimattham? **Tumhehi** kataṃ, **amhehi** kataṃ.

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 kataṃ" and "amhehi kataṃ."

* **Bahuvacanaggahaṇena** yomhi paṭhame **vo-no**ādesā honti. Gāmaṃ **vo** gaccheyyātha. Gāmaṃ 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]

Sabbesaṃ tumha-amhasaddānaṃ savibhattānaṃ yadā padasmā paresaṃ vo-noādesā honti yathāsaṅkyam 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: Kataṃ vo kammaṃ, kataṃ **no** kammaṃ.

- **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 kimattham? **Tumhehi** kataṃ, **amhehi** kataṃ.

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 kataṃ" and "amhehi kataṃ."

* **Bahuvacanaggahaṇena** yomhi paṭhame **vo-no**ādesā honti. Gāmaṃ vo gaccheyyātha. Gāmaṃ 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' ā simhi (331-2). [‘puma’ sutta] [puma+si>pumā]

Puma icc' evam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi.

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

§T2. If the case-ending "si" follows, the final vowel of "puma" with the case-ending is changed into "ā."

Example: **Pumā** tiṭṭhati.

Pumā [stem: puma; sense: man]
 = puma + si [pathama vibhatti]
 = pum + ā (by 152)
 = pumā

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 "pumāno tiṭṭhanti," etc. For example, pumāno = puma + yo [pathama bahūvacana vibhatti] ("a" of "puma" together with "yo" becomes "āno" by Kac. 155).

* Antaggahaṇena **maghava yuva** icc' evamādīnam antassa⁵² savibhattissa ā-ādeso hoti. Maghavā, yuvā.

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

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

153. 138. Am ālapanekevavacane (333). [‘puma’ sutta]

Puma icc' evam antassa savibhattissa am-ādeso hoti ālapan'-ekavacane pare.

§T1. When the vocative singular (inflection) follows, the ending (vowel) of "puma" together with the inflection becomes "am."

§T2. If the singular ending of the vocative case follows, the final vowel of the word "puma" with the case-ending is changed into "am."

⁵² Maghavayuva icc' evamādīnam antass (Nyā). "Pumantassā simhi" ti ettha antaggahaṇena savibhattissa āttaṃ, atīto addhā, addhāno (Rūṭī, 197-suttaṃ). Maghavayuva icc' evam antassa (K).

Example: - He **pumaṃ**. *Oh man!*

Pumaṃ [*stem: puma; sense: man*]

= puma + si [ālapana ekavacana]

= pum + aṃ (*by 153*)

= pumaṃ

* **Ālapane** ti kimattham? **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 kimattham? 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 icc' evam antassa samāse ca **aṃādeso** hoti vibhāsā samāse kate.

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

§T2. *In "samāsa" (compound) the final vowel of the word "puma" too is optionally changed into "aṃ."*

Example: Itthī ca pumā ca napuṃsakam ca **itthipumannapuṃsakāni**.
Itthipumannapuṃsakānaṃ samūho itthipumannapuṃsakasamūho.

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

= itthipumaṃ + napuṃsakāni (*by 154*)

= Itthipumannapuṃsakāni (*by 31*)

* **Vibhasā** ti kimattham? Itthipumanapuṃsakāni.

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

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

Puma icc' evam antassa savibhattissa **āno**-ādeso hoti **yosu** vibhattīsu.

§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 **pumāno** [*stem: puma; sense: O men!*]
= puma + yo [ālapana bahūvacana vibhatti]
= pum + āno (by 155)
= pumāno

* **Yosvī** ti kimattham? **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 smim̐mhi vā.** [*'puma' sutta*][*a>āne*]

Puma icc' evam antassa savibhattissa **āne**-ādeso hoti vā **smim̐mhi** vibhattim̐hi.

§T1. *Optionally, when the inflection "smim̐" follows, the ending (vowel) of "puma" together with the inflection becomes "āne."*

§T2. *If the case-ending "smim̐" 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 + smim̐ [sattamī eka.]
= pum + āne (by 156)
= pumāne
- **Pume** [*stem: puma; sense: in/on/at man*]
= puma + smim̐ [sattamī eka.]
= pum + e (by 192)
= pume (by 83)

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

Puma icc' evam antassa **hi** vibhattim̐hi ca **āne**-ādeso hoti.

§T1. *When the inflection "hi" follows, the ending (vowel) of "puma" becomes "āne."*

§T2. *If the case-ending "hi" 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

* Puna **vibhattiggahaṇam** kimattham? **Savibhattiggahaṇa**-nivattanattham. **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.

Examples: - Caggahaṇena **maghava yuva** icc' evamādinam antassa⁵³ **āna**-ādeso hoti **si yo aṃ yo** icc' etesu⁵⁴ vibhattīsu. **Puma-kamma-thāma**ntassa c' ukāro hoti **sa-smā**su vibhattīsu. Maghavāno. Maghavānā, maghavānaṃ, maghavāne. Yuvāno, yuvānā, yuvānaṃ, yuvāne; pumuno, pumunā. Kammuno, kammunā. Thāmuno, thāmunā.

By taking "ca," when inflections "si," "yo," "aṃ," 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*)
- **Maghavānaṃ** [*stem: maghava; sense: to the king of Deva*]
= maghava + aṃ [du. vibh.]
= maghav + āna + aṃ (*by "ca" of this sutta*)
= maghavānaṃ (*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>ā*]

Puma icc' evam antassa **su** icc' etasmim vibhattimhi **ā**-ādeso hoti **vā**.

⁵³ Maghavayuva icc' evam antassa (K).

⁵⁴ Sabbāsu vibhattīsu (Rū).

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

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

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 ā-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, pumena vā.

- **Pumānā** [*stem: puma; sense: with/by man*]
= puma + nā [tatiya eka. vibh.]
= pum + ā + nā (by 159)
= pumānā
- **Pumena** [*stem: puma; sense: with/by man*]
= puma + nā [ta.]
= pum - a + ena (by 103)
= pum + ena (by 83)
= pumena

* **Caggahaṇam** anukaddhanattham.

"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 [tatiyā 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 [tatiyā eka.]
= kamm - a + ena (*by 103*)
= kammena (*by 83*)

* **Caggahaṇena maghava yuva** icc' evam antassa ā-ādeso hoti kvaci **nā su** icc' etesu vibhattīsu. **Maghavānā**, **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:

- **Maghavānā** [*stem: maghava; sense: with/by the king of Deva*]
= maghava + nā
= maghav - ā + nā (*by "ca" of 160*)
= maghavānā
- **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.

Tatiya-Kaṇḍa

161. 244. *Tumh'-amhehi nam ākaṁ (344). [‘tumha-amha’ sutta]*

Tehi **tumha-amhehi nam**vacanassa **ākaṁ** hoti.

§T1. After (the stems) "tumha" and "amha," the inflection "nam" becomes "ākaṁ."

§T2. Case-ending "nam" that comes after "tumha" and "amha" is changed to "ākaṁ."

Example: Tumbhākaṁ, amhākaṁ.

- **Tumbhākaṁ** [stem: tumha; sense: of/for you (plural)]
 = tumha + nam [catutthī/chaṭṭhī bahu]
 = tumha + ākaṁ (by 161)
 = tumbhākaṁ (by 83)

Note: There is elision of the final vowel when the inflection "am," 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.)⁵⁶

- **Amhākaṁ** [stem: amha; sense: for/of us]
 = amha + nam [catut./ catthi. bahu]
 = amha + ākaṁ (by 161)
 = amhākaṁ (by 83)

* **Nam** iti kimattham? Tumhehi, amhehi.

Why is it said "of 'nam'"? It is to prevent the operation of this rule when there is no "nam" 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: Tumbhākaṁ passāmi, tumhe passāmi vā. Amhākaṁ passasi, amhe passasi vā.

- **Tumbhākaṁ** [stem: tumha; sense: you (acc., pl.)]
 = tumha + yo [dutiya]
 = tumha + ākaṁ (by 162)
 = tumbhākaṁ (by 83)
- **Tumhe** [stem: tumha; sense: you (acc., pl.)]
 = tumha + yo [du. bahū.]
 = tumha + e (by 164)

⁵⁶ By Ven Nandisena

= tumhe

* **Yo** ti kimatthaṃ? 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.

* **Appaṭhamo** ti kimatthaṃ? Gacchatha tumhe, gacchāma mayaṃ.

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 "gacchāma mayaṃ."

* **Vā** ti vikappanatthena yonaṃ **aṃ ānaṃ** honti. Tumhaṃ, tumhānaṃ. Amhaṃ, amhānaṃ.

By the word "vā" is meant to show the alternative meaning, viz. "yo" is changed to "aṃ" or "ānaṃ."

Examples:

- **Tumhaṃ** [stem: tumha; sense: of/for you]

= tumha + yo

= tumha + aṃ (by "vā" of 162)

= tumhaṃ (by 83)

- **Tumhānaṃ** [stem: tumha, sense: of/for you]

= tumha + yo

= tumha + ānaṃ (by "vā" of 162)

= tumhānaṃ (by 83)

163. 240. Sassa' aṃ (346).

Tehi tumha-amhehi sassa vibhattissa aṃādeso hoti vā. [‘tumha-amha’ sutta]

§T1. Optionally, after (stems) "tumha" and "amha," the inflection "sa" becomes "aṃ."

§T2. After "tumha" and "amha," the case-ending "sa" is optionally changed into "aṃ."

Example: -**Tumhaṃ** dīyate, tava dīyate. Tumhaṃ pariggaho, tava pariggaho. **Amhaṃ** dīyate, mama dīyate. Amhaṃ pariggaho, mama pariggaho.

Tumhaṃ [stem: tumha; sense: of/for you; your]

= tumha + sa [catutthi eka.]

= tumha + aṃ (by 163)

= tumhaṃ (by 83)

* **Sasse** ti kimatthaṃ? 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 paṭhamo (347).[‘pronoun’ sutta]

Sabbesaṃ sabbanāmaṇaṃ akārato⁵⁷ yo pathamo ettam āpajjate.

⁵⁷ Akārato maro (Sī).

§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 kimattham? 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 kimattham? Amū purisā 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 purisā tiṭṭhanti."

* **Yo** ti kimattham? Sabbo, yo, so, ko, ayam.

Why is it said "yo"? It is to prevent the operation of this rule when there is no "yo" such as in "sabbo," etc.

* **Paṭhamaggahaṇam** uttarasuttattham.

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]

Tasmā sabbanām'-akārato dvandaṭṭhā 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 kimattham? Devāsuraṅgagandhabbamanussā.

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-gandhabba-manussā."

⁵⁸ Sabbanāmānam īti (K).

⁵⁹ Sabbanāmānam īti (K).

* **Dvandaṭṭhā** ti kimattham? **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. Nāññam sabbanāmikam (349).

Sabbanāmikānam dvandatthe nāññam kāriyam hoti.

§T1. *In a "dvanda" compound of pronouns, except the substitution of "e" for the first inflection "yo," the other substitutions (such as "sam," "sānam," 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: Pubbāparānam, pubbuttarānam, adharuttarānam.

- **Pubbāparānam** [*stem: pubbāpara; sense: of/for east and west*]
= pubbāpara + nam [catutthi]
= pubbāparānam (by 89)
- **Pubbuttarānam** [*stem: pubbutara; sense: for/of east and north*]
= pubbutara + nam
= pubbuttarānam (by 89)

167. 210. Bahubbīhimhi ca (351-2). [‘pronoun’ sutta]

Bahubbīhimhi ca samāse sabbanāmavidhānañ ca nāññam kāriyam hoti.

§T1. *Likewise, in the Relative or Attributive Compound ("bahubbīhi 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 ("bahubbīhi samāsa") too, the pronominal rules do not hold good.*

Example: - Piyapubbāya, piyapubbānam, piyapubbe, piyapubbassa.

- Piyapubbāya** [*stem: piyapubba; sense: of/for woman who formerly has husband*]
= piyapubbā + sa
= piyapubb - ā ("gha"-name) + sa (by 60)
= piyapubb - ā + āya (by 111)
= piyapubbāya (by 83)

* **Ce** ti kimattham? Sabbanāmavidhā⁶⁰ hoti. Dakkhiṇapubbassam, dakkhiṇapubbassā, uttarapubbassam, uttarapubbassā.

Why does it say "ca⁶¹"? It is to indicate that there is substitution in regard to pronouns.

Example: Dakkhiṇapubbassam [*stem: dakkhiṇapubbā; sense: of/for (the corner of) east and south*]

= dakkhiṇapubbā + smim

⁶⁰ Sabbanāmikavidhavanañ ca (Sī), Sabbanāmikavidhānam ca (Rū).

⁶¹ Here "ca" means optionally.

= dakkhiṇapubb - ā (“gha”-name) + smiṃ (by 60)

= dakkhiṇapubb - ā + saṃ (by 179)

= dakkhiṇapubbāssaṃ (by 62)

= dakkhiṇapubbassaṃ (by 66)

168. 203. Sabbato naṃ saṃ-sānaṃ (353, 368). [‘pronoun’ sutta]

Sabbato sabbanāmato naṃvacanassa saṃ sānaṃ icc’ ete ādesā honti.

§T1. After all pronouns, the inflection “naṃ” becomes “saṃ” and “sānaṃ.”

§T2. The case-ending “naṃ” is changed into “saṃ” and “sānaṃ” after all pronouns: “sabbesaṃ,” “sabbesānaṃ,” etc.

- Sabbesaṃ, sabbesānaṃ, sabbāsaṃ, sabbāsānaṃ. Yesaṃ, yesānaṃ, yāsaṃ, yāsānaṃ. Tesāṃ, tesānaṃ, tāsāṃ, tāsānaṃ. Kesaṃ, kesānaṃ, kāsaṃ, kāsānaṃ. Imesaṃ, imesānaṃ, imāsaṃ, imāsānaṃ. Amūsaṃ, amūsānaṃ.

Example: Sabbesaṃ [stem: sabba; sense: of/for all, every; the entire, the whole (masculine and neuter genders)]

= sabba + naṃ

= sabba + saṃ (by 168)

= sabbe + saṃ (by 102)

= sabbesaṃ

* **Nam** iti kimatthaṃ? Sabbassa, yassa, tassa, kassa. Evaṃ sabbattha.

Why is it said “naṃ”? It is to prevent the operation of this rule when there is no “naṃ” such as in “sabbassa,” etc. It is like this everywhere.

169. 117. Rājassa rāju su-naṃ-hisu ca (354). [‘rāja’ sutta]

Sabbassa’ eva rājasaddassa rāju-ādeso hoti su naṃ hi icc’ etesu.

§T1. When (the inflections) “su,” “naṃ,” and “hi” follow, the entire stem “rāja” becomes “rāju.”

§T2. The word “rāja” is optionally changed into “rāju” before the case-endings “su,” “naṃ,” and “hi.”

Example:- Rājūsu, rājūnaṃ, rājūhi, rājūbhi.

Rājūsu [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.

* **Su-naṃ-hi-sū** ti kimatthaṃ? Rājā.

Why is it said “when (inflections) ‘su,’ ‘naṃ,’ and ‘hi’ follow”? It is to prevent the operation of this rule when “su,” “naṃ,” and “hi” do not follow such as in “rājā.”

* **Caggahaṇam** avadhāraṇatthaṃ. Rājesu, rājānaṃ, 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 kimattham? **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 amataṃ padaṃ.

- **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 kimattham? Imesu, imesam, 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. *Anapuṁsakass' āyaṁ simhi (306-7, 358). [‘pronoun’ sutta][ima>ayaṁ]*

Imasaddassa sabbass' eva anapuṁsakassa **ayaṁ**-ādeso hoti **simhi** vibhattimhi.

§T1. *When the inflection "si" follows, the entire stem "ima" that is not of neuter gender becomes "ayaṁ."*

§T2. *The word "ima" in the non-neuter gender is changed into "ayaṁ" before the case-ending "si."*

*Example: - **Ayaṁ** puriso, ayaṁ itthī.*

Ayaṁ [stem: ima; sense: this (nom.)]

= ima + si [pathamā eka.]

= ayaṁ + si (by 172)

= ayaṁ ("si" is elided by Kac. 220)

* **Anapuṁsakasse** ti kimattham? *Idam 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 "idam cittaṁ tiṭṭhati."

* **Simhī** ti kimattham? *Imaṁ purisaṁ passasi tvaṁ.*

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 tvaṁ."

173. 223. *Amussa mo saṁ (359). [‘pronoun’ sutta][m>s][amu]*

Amusaddassa anapuṁsakassa **makāro sakāram** āpajjate vā **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: **Asu** (M. ii, 175) rājā; asu itthī; amuko rājā; amukā itthī.*

Asu [stem: amu; sense: that]

= amu + si

= asu + si (by 173)

= asu (by 220)

* **Anapuṁsakasse** ti kimattham? *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 kimattham? *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."

* **Simhī** ti kimattham? *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-tesam̐ to (360)*. [*'pronoun' sutta*]/[*ta*]/[*eta*]

Eta ta icc' etesam̐ anapumsakānam̐ takāro sakāram̐ 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-tesam̐** iti kimattham̐? 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.

* **Anapumsakānam̐** iti kimattham̐? Etam̐ cittam̐, etam̐ rūpam̐; tam̐ cittam̐, tam̐ rūpam̐.

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 "etam̐ cittam̐," etc.

175. 212. *Tassa vā nattam̐ sabbattha (361)*. [*'pronoun' sutta*]/[*ta*]

Tassa⁶³ sabbanāmassa takārassa nattam̐ 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, tāya; **nam̐** (Khu. i, 308), **tam̐**; ne (DhA. i, 6), te; nesu, tesu; namhhi, tamhi; nāhi, tāhi; nābhi, tābhi.

- **Nāya** [*stem: tā; sense: from this (feminine)*]
 = tā + nā [tatiyā ekavacana]
 = nā + nā (by 175)
 = nā + āya (by 111)
 = nāya (by 83)
- **Nam̐** [*stem: ta; sense: this (acc.)*]
 = ta + am̐ [dutiya ekavacana]
 = na + am̐ (by 175)

⁶³ **Ta** icc' etassa (Rū).

= naṃ (by 83)

- **Ne** [stem: ta; sense: these (nom.)]
 = ta + yo [pathama bahū. "e" vibhatti]
 = na + yo (by 175)
 = na + e
 = ne

176. 213. *Sa-smā-smim-sam-sāsv attam (362, 368). [‘pronoun’ sutta][ta]*

Tassa sabbanāmassa takārassa sabbass' eva attam hoti vā sa smā smim sam sā icc' etesu sabbattha liṅgesu.

§T1. *Optionally, in all genders, when (inflections) "sa," "smā," "smim," "sam," 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," "smim," "sam," and "sā" in all genders.*

Example: Assa, tassa; asmā, tasmā; smim, tasmim; sam, tassam; assā, tassā.

Assa [stem: ta; sense: of/to/for this]

- = ta + sa
- = a + sa (by 176)
- = assa (by 63)

* **Takārassa** ti kimattham? Amussam, amussā.

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 "amussam" and "amussā."

* **Etesvī** ti kimattham? Nesu, tesu.

Why is it said "when the inflections 'sa,' 'smā,' 'smim,' 'sam,' 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 attam hoti vā sa smā smim sam sā icc' etesu sabbattha liṅgesu.

§T1. *Optionally, in all genders, when (inflections) "sa," "smā," "smim," "sam," 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," "smim," "sam," and "sā" in all genders.*

Example: - Assa, imassa; asmā, imasmā; smim, imasmim; sam, imissam; assā, imissā.

Assa [stem: ima; sense: of/for/to this]

- = ima + sa [catutthi eka.]
- = a + sa (by 177)
- = assa (by 63)

* **Imasaddasse** ti kimattham? Etissam, etissā.

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 "etissam" 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: sabba; sense: all, every; entire, whole*]

= sabba + 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 kimattham? **Sabbo, yo, so, ko**.

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

* **Sabbanāmato** ti kimattham? **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 **sabbatoggahaṇena aññasmā** 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 smim̐-sānam̐ sam̐-sā (365)**. [*'pronoun' sutta*]

Sabbato sabbanāmato **gha-pasaññato smim̐ sa icc' etesam̐ sam̐-sā-ādesā** honti vā **yathāsaṅkhyam̐**.

§T1. *Optionally, after all pronouns known as "gha" and "pa," "smim̐" and "sa" are changed to "sam̐" and "sā" respectively.*

§T2. *The case-endings "smim̐" and "sa" are respectively optionally changed into "sam̐" and "sā" after pronoun-endings technically called "gha" and "pa."*

Examples: **Sabbassam̐** (f), **sabbassā** (f); **sabbāyam̐, sabbāya**. **Imissam̐, imissā** (Abhi. ii, 254); **imāyam̐, imāya**. **Amussam̐, amussā** (M. iii, 10); **amuyam̐, amuyā**.

- **Sabbassam̐** [*stem: sabbā; sense: in/on/at all, every, entire, whole*]

- = sabbā + smim̃
- = sabb - ā (“gha”-name) + smim̃
- = sabbā + sam̃
- = sabbāssam̃ (by 63)
- = sabbassam̃ (by 66)

- **Sabbassā** [stem: sabbā; sense: of/to/for all, every, entire, whole]
 - = sabbā + sa [catutthi/chaṭṭhī eka.]
 - = sabb - ā (“gha”-name) + sa (by 60)
 - = sabbāssā (by 62)
 - = sabbassā (by 66)

* **Sabbanāmato** ti kimattham̃? Itthiyam̃, 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 “itthiyam̃,” etc.

* **Smim̃-sānam** iti kimattham̃? Amuyo.

Why is it said “of ‘smim̃’ and ‘sa’”? It is to prevent the operation of this rule when there is no “smim̃” and “sa” such as in “amuyo” [pathamā bahūvacana yo vibhatti].

180. 207. *N' etāhi*⁶⁴ *smim̃ āya-yā (369-70). [‘pronoun’ sutta]*

Etehi sabbanāmehi gha-pasaññehi smim̃vacanassa n' eva āya-yādesā honti.

§T1. *The inflection “smim̃” that follows the pronouns, which are technically known as “gha” and “pa,” is not changed to “āya” or “yā.”*

§T2. *The case-ending “smim̃” does not become “āya” and “yā” after pronouns ending in what are technically called “gha” and “pa.”*

Examples: Etissam̃, etāyam̃; imissam̃, imāyam̃; amussam̃, amuyam̃.

- **Etissam̃** [stem: etā; sense: in/on/at that (woman)]
 - = etā + smim̃
 - = et - ā (“gha”-name) + smim̃ (by 60)
 - = et - ā (“gha”-name) + sam̃ (by 179)
 - = eti + sam̃ (by 63)
 - = etissam̃ (by 62)

- **Etāyam̃** [stem: etā; sense: in/on/at that (woman)]
 - = etā + smim̃
 - = etāyam̃ (by 216)

* **Sminti** kimattham̃? Tāya itthiyā mukham̃.

Why is it said “smim̃”? It is to prevent the operation of this rule when there is no “smim̃” such as in “tāya itthiyā mukham̃.”

* **Etahī** ti kimattham̃? Kaññāya, viṇāya, gaṅgāya, kapālikāya.

⁶⁴ na + etāhi

Why is it said “that follows the pronouns”? It is to prevent the operation of this rule when “smim̐” does not follow the pronouns such as in “kaññāya,” etc.

181. 95. Manogaṇādito smim̐-nānam i ā (373).[‘mana’ sutta]

Tasmā manogaṇādito smim̐ nā icc’ etesaṃ ikāra-ākārādesā honti vā yathāsaṅkyaṃ.

§T1. Optionally, after “mano”-group, “smim̐” and “nā” are changed to “i” and “ā” respectively.

§T2. The case-endings “smim̐” and “nā” optionally becomes “i” and “ā” respectively after words of the “mano”-group.

Examples: **Manasi** (D. i, 12), manasmim̐; **sirasi**, sirasmim̐ (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 + smim̐
 = mana + i (by 181)
 = mana - s + i (by 184)
 = manasi

- **Manasā** [stem: mana; sense: by/with/through the mind]

= mana + nā
 = mana + ā (by 181)
 = mana - s + ā (by 184)
 = manasā

* **Smim̐-nānam** iti kimatthaṃ? Mano, siro, tamo, tapo, tejo.

Why is it said “of ‘smim̐’ and ‘nā’”? It is to prevent the operation of this rule when there is no “smim̐” and “nā” such as in “mano,” etc.

* **Ādiggaṇeṇa aññāsmā pi smim̐-nānam ikāra-ākārādesā honti.** Bilasi, bilasā; padasi, padasā.

By taking “ādi,” in other places, “smim̐” and “nā” are changed to “i” and “ā” such as in “bilasi,” etc.

Examples:

- **Bilasi** [stem: bila; sense: in the hole]

= bila + smim̐
 = 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 manoganādīnam 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.”

- **Manomayaṃ** (D. i, 73), **ayomayaṃ** (Khu. i, 383), **tejosamena**, **tapoguṇena**, **siroruhena**.
The examples will be given in “Taddhita” (secondary derivation).

- **Manomayaṃ** [stem: mana + maya; sense: made of mind; mind-made]

= mana + nā/to + mayaṃ

= mano + nā + mayaṃ (by 183)

= manomayaṃ (by 404)

- **Ayomayaṃ** [stem: aya + maya; sense: made of iron]

= aya + nā + mayaṃ

= ayo + nā + mayaṃ (by 183)

= ayomayaṃ (by 404)

- **Tejosamena** [stem: teja + sama; sense: with the fire-like]

= teja + nā + samena

= tejo + nā + samena (by 183)

= tejosamena (by 404)

* **Ādiggaḥaṇaṃ kimatthaṃ?** 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 kimattham? Padasā, tapasā (Khu. ii, 121), yasasā (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evam aññe 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]*

Eteh' eva manoganādihi vibhattādesa sare pare sakārāgamo hoti 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 + smim [sattamī]

= mana + i (by 181)

= mana - s + i (by 184)

= manasi

* **Vā** ti kimattham? **Manena, tejena, yasena.**

Why is it said “optionally”? It is to allow exception to this rule such as in “manena,” etc.

* **Sare** ti kimattham? Mano, tejo, yaso.

Why is it said “the vowel”?⁶⁵ 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.

Puna **ādi**ggahaṇena aññasmim pi paccaye pare sakārāgamo hoti. Mānasikaṃ, vācasikaṃ (Abhi. ii, 255).

Also, by taking “ādi” again, when other suffixes follow, there is insertion of “s” such as in “mānasikaṃ,” etc.

185. 112. *Santasaddassa so bhe bo c' ante (378). [santa+hi>sabbhi]*

Sabbassa santasaddassa sakārādeso hoti bhakāre pare, ante ca bakārāgamo hoti.

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.

Examples: **Sabbhir** eva samāsetha. Sabbhi kubbetha santhavaṃ. Sataṃ saddhammam aññāya, seyyo hoti na pāpiyo (S. i, 16). Jīranti ve rājaratha sucittā. Atho sarīram pi rajaṃ upeti. Sataṃ ca dhammo na rajaṃ upeti, santo have sabbhi pavedayanti (Khu. i, 36). Sabbhūto, sabbhāvo.

- **Sabbhi** [*stem: santa; sense: with the virtuous*]

= santa + hi [tatiyā bahūvacana]

= san + bhi (by 99)

= sa + bhi (by 185)

= sa - b + bhi (by 185)

= sabbhi

- **Sabbhūto** [*stem: santa bhūta*]

= santa + bhūta + si [pa. eka.]

= santa + bhūta + o (by 104)

= sabbhūta + o (by 185)

= sabbhūto (by 83)

* **Bhe** ti kimatthaṃ? 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.

* **Caggahaṇaṃ** kvaci sakārass' eva pasiddhatthaṃ. Sakkāro, sakkato.

Taking “ca,” sometimes, is to allow the substitution of “sa”⁶⁶ 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 gacchantādīnaṃ ntaṃ** (382-4). [*gacchanta+si>gacchaṃ*]

Simhi gacchantādīnaṃ ntaṃ āpajjate vā.

§T1. Optionally, when (the inflection) “si” follows, the word “nta” of “gacchanta,” etc. becomes “aṃ.”

§T2. If the case-ending “si” follows, “nta” of “gacchanta,” etc. is optionally changed into “aṃ.”

Examples: **Gacchaṃ, gacchanta**; mahaṃ, mahanta; caraṃ, caranta; khādaṃ, khādanta.

- **Gacchaṃ** [*stem: gacchanta; sense: one who is going*]

= gacchanta + si

= gaccha + aṃ + si (by 186)

= gaccha + aṃ (by 220)

= gacchaṃ (by 83)

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*)

* **Gacchantādīnam** iti kimattham? 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).*

Gacchantādīnam 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*)

* **Sesēsū** ti kimattham? Gaccham, maham, caram, khadam.

Why is it said “when the remaining (inflections) follow”? It is to prevent the operation of this rule when “si” follows such as in “gaccham,” etc.

188. 115. *Brahm'-atta-sakha-rājādito am ānam (393).[brahma+am;am>ānam]*

Brahma atta sakha rāja icc' evamādito amvacanassa ānam hoti vā.

§T2 *The case-ending “am” used after “brahma,” “atta,” “sakha,” “rāja,” etc. is optionally changed into “ānam.”*

Examples: Brahmānam, brahmanam; attānam, attam; sakhānam, sakham; rājānam, rājam.

- **Brahmānam** [*stem: Brahma; sense: the Brahma (acc.)*]
 = brahma + am [dutiya]
 = brahma + ānam (*by 188*)
 = brahmānam (*by 83*)
- **Brahmanam** [*stem: Brahma; sense: the Brahma (acc.)*]
 = brahma + am [dutiya]
 = brahmanam (*by 83*)

* **Am** iti kimattham? Rājā.

Why is it said “am”? It is to prevent the operation of this rule when “am” does not follow such as in “rājā.”

189. 113. *Sy ā ca (390-1).*

Brahma atta sakha rāja icc' evamādīto sivacanassa 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: - **Brahmā**, attā, sakhā, **rājā**, 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' evamādīto 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: **Brahmāno**, attāno, sakhāno, **rājāno**, ātumāno.

- **Brahmāno** [*stem: brahma; sense: the brahmas*]

= brahma + yo [pa./du. bahūvacana]

= brahma + āno (by 190)

= brahmāno (by 83)

- **Ātumāno** [*stem: ātuma; sense: bodies*]

= ātuma + yo

= ātuma + āno (by 190) = ātumāno

191. 130. *Sakhato⁶⁷ c' āyo no (394).[sakha+yo; yo>āya, no]*

Tasmā sakhato ca yonam āyo-no-ādesā honti.

§T1. After “sakha,” (the inflection) “yo” becomes “āyo” 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)

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 smimvacanassa ekāro hoti.

§T1. After “sakhā,” the inflection “smim” becomes “e.”

§T2. The case-ending “smim” used after “sakhā” 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 brahmato gassa ca ekāro 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 sakhantassa ikāro hoti no nā nam sa icc' 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, sakhīnam, sakhissa.

Sakhino [stem: sakha; sense: of a friend]

= sakha + yo

= sakha + no (by 191)

= sakhino (by 194)

* **Etesvī** 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 sakhantassa 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.”*

Example: Sakhārehi

Sakhārehi [stem: sakha; sense: with friends]

= sakha + hi

= sakhāra + hi (by 195)

= sakhārehi (by 101)

196. 133. *Su-nam-aṃsu vā (409).*

Tassa sakhantassa āro hoti vā su nam aṃ icc' etesu.

§T1. *Optionally, when “su,” “nam,” and “aṃ” follow, the ending (vowel) of “sakha” is changed to “āra.”*

When case-endings “su,” “nam,” and “aṃ” follow, the final vowel of “sakha” is optionally changed into “āra.”

Examples: Sakhāresu, sakhesu; sakhārānam, sakhīnam; sakhāram, sakham.

- **Sakhāresu** [stem: sakha; sense: at/on the friend]

= sakha + su

= sakhāra + su (by 196)

= sakhāresu (by 101)

- **Sakhārānam** [stem: sakha; sense: of/for friends]

= sakha + nam

= sakhāra + nam (by 196)

= sakhārānam (by 89)

197. 125. *Brahmato tu smim ni (405).*[smim>ni]

Tasmā brahmato smimvacanassa ni-ādeso hoti.

§T1. *After “brahma,” the inflection “smim” becomes “ni.”*

§T2. *The case-ending “smim” is changed into “ni” after “brahma.”*

Example: - Brahmani.

Brahmani [stem: brahma; sense: at/on the brahma]

= brahma + smim

= brahmani (by 197)

* **Tuggahaṇena abrahmato pi smimvacanassa ni hoti.** Kammani, cammani, muddhani.

By taking “tu,” after words other than “brahma,” the inflection “smim” also becomes “ni” such as in “kammani,” etc. For example, kammani = kamma + smim (“smim” is changed to “ni”).

198. 123. *Uttam 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: - **Brahmuno**, brahmunā.

Brahmuno [*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 kimattham? Brahmā⁶⁸.

199. 158. *Satthu-pitādīnam ā sismim silopo ca (411).* [*‘satthu’ sutta*][*u>ā*]

Satthu-pitūādīnam anto āttam āpajjate sismim, 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)

* **Sismim** iti kimattham? 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 ārattam (412).* [*‘satthu’ sutta*][*satthu>satthāra; u>āra*]

Satthu-pitūādīnam 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: **Satthāram**, pitāram, mātāram, bhātāram, kattāram, satthārehi, pitārehi, mātārehi, bhātārehi, kattārehi.

- **Satthāram** [*stem: satthu; sense: to the teacher*]

= satthu + am

= satthāra + am (by 200)

= satthāram (by 83)

⁶⁸ Ito Param "uttam iti bhāvaniddeso katthaci abhāvam dasseti, brahmassa" ti pāṭho sīhaḷapotthake dissati.

- **Pitarām** [*stem: pitu; sense: to the father*]
 = pitu + aṁ
 = pitāra + aṁ (by 200)
 = pitāraṁ (by 83)
 = pitarām (by 209)

* **Aññesvī** ti kimattham? Satthā, pitā, mātā, bhātā, kattā⁶⁹.

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 namhi (416)**. [*‘satthu’ sutta*][*satthu>satthāra; u>āra*]

Satthu-pituādīnam anto ārattam āpajjate vā nammi vibhattimhi.

When the case-ending “nam” follows, the ending vowel of the words “satthu,” “pitu,” etc. is optionally changed to “āra.”

Example: Satthārānam, pitarānam, mātārānam, bhātārānam.

Satthārānam [*stem: satthu; sense: of/for/to teachers*]

- = satthu + nam
- = satthāra + nam (by 201)
- = satthārānam (by 89)

* **Vā** ti kimattham? Satthānam, pitūnam, mātūnam, bhātūnam.

Why is it said “optionally”? It is to allow exception to this rule such as in “satthānam,” etc.

202. 164. **Satthun attañ ca (417)**. [*‘satthu’ sutta*][*satthu>sattha; u>a*]

Tassa satthusaddassa anto attam āpajjate vā nammi vibhattimhi.

When the case-ending “nam” follows, the ending vowel of the word “satthu” is optionally changed into “a.”

- Satthānam, pitānam, mātānam, bhātānam, kattānam.

Example: Satthānam [*stem: satthu; sense: of/for/to teachers*]

- = satthu + nam
- = satthanam (by 202)
- = satthānam (by 89)

* **Vā** ti kimattham? Satthārānam, pitarānam, mātārānam, bhātārānam, dhītārānam.

Why is it said “optionally”? It is to allow exception to this rule such as in “satthārānam,” etc.

- **Caggahaṇam aññesam pi saṅgahaṇattham.**

⁶⁹ Ito param "ārattaggahaṇena katthaci aniyamaṁ dasseti, satthussa, vitussa, mātussa, bhātussa" ti pāṭho sīhaṭṭhapotthake dissati.

“Ca” is meant to include others, too.

203. 162. *U sasmim̄ salopo ca (418). [‘satthu’ sutta]*

Satthu pitu icc' evamādīnam antassa uttam̄ hoti vā **sasmim̄ salopo 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.*

Examples: Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

- **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
= satthu + sa (by 203)
= satthuno (by 117)

* **Caggahaṇam̄ dutiyasampiṇḍanattham̄.**

“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. *Sakkamandhātādīnañ ca (419).[elision of ‘sa’]*

Sakkamandhātu icc' evamādīnam anto uttam̄ āpajjate **sasmim̄, 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. Evam̄ kattu, gantu, dātu icc' evamādī.

Sakkamandhātu [*stem: sakkamandhātu; sense: of the King Sakka-mandhātu*]

- = sakkamandhātu + sa
- = sakkamandhātu (by 204)

* **Pun' ārambhaggahaṇam̄ kimattham̄? Niccadīpanattham̄. Sakkamandhātu.**

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

* **Caggahaṇam̄ dutiyasampiṇḍanattham̄.**

“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 sabbesam yonam 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, mātarō, 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)

* **Tuggahaṇena aññasmā pi yonam 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 ikārādeso 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 **tatogahaṇena aññasmā pi smimvacanassa ikāro 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 ā-ādeso hoti.

If it comes after ‘āra’, the case-ending ‘na’ is changed into ‘ā’.

Examples: Satthārā, pitarā, mātarā, 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 ikāre (424)**. [*‘satthu’ sutta*]/[*āra>ara*]

Ārādeso rassam āpajjate ikāre 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 + smiñ
 = satthāra + smiñ (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, mātārā, bhātārā, dhītārā, pitaro, mātaro, bhātaro, dhītarō.

- **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)

* **Asimhiggahaṇam tomhi pare ikārādesañāpanattham. 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-tayīnam takāro tvattam vā (435).*[pronoun][ta>tva]

Tayā tayi icc' etesam takāro tvattam āpajjate vā.

§T1. The “ta” of “tayā” and “tayi” is optionally changed into “tva.”

Examples: Tvayā, tayā; tvayi, tayi.

- **Tvayā** [stem: tumha; sense: with/by you]

= tumha + nā [tatiyā 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 kimattham? Tuvam, tavam.

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 “tuvam,” etc.

Iti nāma-kappe tatiyo kaṇḍo
End of the third Sub-division on Noun.

Catuttha-Kaṇḍa

211. 126. *Attanto hismim anattam̐ (439).*[atta>attana; a>ana]

Tassa attano anto anattam̐ āpajjate himhi vibhattimhi.

When the case ending is ‘hi’, the end (vowel) of ‘atta’ becomes ‘ana’.

Example:- tanehi, attanebhi.

Attanehi [stem: atta; sense: with/by ourselves]

= atta + hi [tatiyā bahūvacana]

= attana + hi (by 211)

= attanehi (by 101)

* **Attanto** ti kimattham̐? 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 kimattham̐? Attano⁷³.

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 **attasaddassa sakā**deso⁷⁴ hoti sabbāsu vibhattīsu. **Sako**, sakā, sakam̐, 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 “anattam̐tibhāvaniddesa” of 211)

= saka + o (by 104)

= sako

212. 129. *Tato smim̐ ni (405).*[atta+smim̐=attani][smim̐>ni]

Tato attato smim̐vacanassa ni hoti.

When used after “atta,” the case-ending “smim̐” is changed into “ni.”

Example - Attani.

Attani [stem: atta; sense: in/on/at oneself]

= atta + smim̐

= 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]

Tato attato sasssa vibhattissa no hoti.

When used after “atta” the case-ending “sa” is changed into “no.”

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 smāvacaṇassa 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 tatogahaṇena tassa attano takārass' eva rakāro hoti sabbesu vacanesu. Atrajo, atrajaṃ.

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 “atrajaṃ.”

Examples:

- **Atrajo** [*stem: atta; sense: born from oneself (nom.)*]

= atta + ja + si

= atra + ja + si

= atraja + o (*by 104*)

= atrajo (*by 83*)

- **Atrajaṃ** [*stem: atta; sense: born of oneself (acc.)*]

= atta + ja + aṃ [du. eka.]

= atra + ja + aṃ (*by 104*)

= atrajaṃ (*by 83*)

215. 141. Jha-lato ca⁷⁵ (442).[*aggi+smā>agginā*][*smā>nā*]

Jha la icc' etehi smāvacaṇassa 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, daṇḍinā, bhikkhunā, sayambhunā.

- **Agginā** [*stem: aggi; sense: from fire (abl.)*]

= aggi + smā [pañcamī eka.]

= aggi (“jha”-name) + smā (*by 58*)

= agginā (*by 215*)

- **Daṇḍinā** [*stem: daṇḍī; sense: from stick (abl.)*]

= daṇḍī + smā

= daṇḍī (“jha”-name) + smā (*by 58*)

= daṇḍi + smā (*by 84*)

⁷⁵ Caggahaṇaṃ kvaci nivattanatthaṃ (Rū), caggahaṇaṃ tadanukaḍḍhantthaṃ (Nyā).

= daṇḍinā (by 215)

- **Bhikkhunā** [stem: bhikkhu; sense: from monk (abl.)]
= bhikkhu + smā
= bhikkhu (“lā”-name) + smā (by 58)
= bhikkhunā (by 215)

* **Smā** ti kimattham? **Aggayo, munayo, isayo.**

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 smim̐ yam̐ vā (443).*[kaññā+smim̐>kaññāyam̐][smim̐>am̐]

Tasmā **gha-pato smim̐**vacanassa **yam̐** hoti vā.

§T1. Optionally, after “gha” and “pa”, the inflection “smim̐” becomes “yam̐”.

When used after ‘gha’ and ‘pa’, the case-ending ‘smim̐’ is optionally changed into ‘yam̐’.

Examples:- **Kaññāyam̐, kaññāya; rattiyam̐, rattiyā; itthiyam̐, itthiyā; yāguyam̐, yāguyā; vadhuyam̐, vadhuyā.**

- **Kaññāyam̐** [stem: kaññā; sense: in/at/on the girl]
= kaññā + smim̐ [sattamī]
= kaññā (“gha”-name) + smim̐ (by 60)
= kaññāyam̐ (by 216)
- **Rattiyam̐** [stem: ratti; sense: at night]
= ratti + smim̐
= ratti (“jha”-name) + smim̐ (by 59)
= rattiyam̐ (by 216)
- **Vadhuyam̐** [stem: vadhū; sense: in/at/on the daughter-in-law]
= vadhū + smim̐
= vadhū (“pa”-name) + smim̐ (by 59)
= vadhu + smim̐ (by 84)
= vadhuyam̐ (by 216)

217. 199. *Yonam̐ ni napuṃsakehi (444).*[aṭṭhi+yo>aṭṭhīni][yo>ni]

Sabbesam̐ **yonam̐ ni** hoti vā napuṃsakehi liṅgehi.

§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)

= aṭṭīni (by 88)

- **Aṭṭhī** [stem: aṭṭhi; sense: bones]
 - = aṭṭhi + yo
 - = aṭṭhi (“jha”-name) + yo (by 58)
 - = aṭṭhi (by 118)
 - = aṭṭhī (by 88)
- **Āyūni** [stem: āyu; sense: lives]
 - = āyu + yo
 - = āyu (“pa”-name) + yo (by 58)
 - = āyuni (by 217)
 - = āyūni (by 88)

Note: If ‘yo’ is not changed to ‘ini’, it is elided and the final vowel is lengthened (Rūpasiddhi).

* **Napuṃsakehī** ti kimattham? 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 niccam̃ (445).[ya+yo>yāni][yo>ni]*

Akārantehi napuṃsakaliṅgehi yonam̃ ni hoti niccam̃.

After the neuter stems that end in “a”, “yo” always becomes “ni”.

- Yāni, yāni; tāni, tāni; kāni, kāni; bhayāni, bhayāni; rūpāni, rūpāni.

Example: Yāni [stem: ya; sense: who, what, which (nt., pl.)]

- = ya + yo
- = ya + ni (by 218)
- = yāni (by 88)

219. 195. *Si ‘m̃ (446).[si>am̃][sabba+si>sabbam̃]*

Akārantehi napuṃsakaliṅgehi sivacanassa am̃ hoti niccam̃.

After neuter stems that end in ‘a’, the inflection ‘si’ always becomes ‘am̃’.

Examples: **Sabbam̃, yam̃, tam̃, kam̃, rūpam̃.**

Example: **Sabbam̃** [stem: sabba; sense: all, every; entire, whole]

- = sabba + si
- = sabba + am̃ (by 219)
- = sabbam̃ (by 83)

220. 74. *Sesato lopam̃ ga si pi (447).[elision of ‘si’]*

Tato nidditthehi liṅgehi sesato ga si icc’ ete lopam̃ 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 “sim̃ so syāca” are called “sesa” here.

Examples: Bhoti **itthi**, sā itthī. Bho **daṇḍi**, bho daṇḍī. Bho **sattha**, bho satthā. Bho **rāja**, bho rājā.

Itthi [*stem: iṭṭhī; sense: O woman!*]

- = itthī + si
- = iṭṭhī + si (“ga”-name) (by 57)
- = iṭṭhī (“pa”-name) + si
- = iṭṭhi + si (by 245)
- = iṭṭhi (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 + i + si (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 kimattham? 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.”

* **Ga-sī** ti kimattham? Itthiyā; satthussa.

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 “itthiyā,” etc.

221. 282. **Sabbāsam āvuso-’pasagga-nipātādīhi ca (448).**

Sabbāsam vibhattīnam ekavacanabahuvacanānam paṭhamā-dutiyā-tatīyā-catutthī-pañcamī-chatthī-sattamīnam lopo hoti āvuso upasagga nipāta 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: Tvaṃ paṇ' āvuso (Vin. ii, 1); tumhe paṇ' āvuso (Vin. ii, 161); padaso dhammaṃ vāceyya (Vin. ii, 25); vihāraṃ 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, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa. Pahāro, parābhavo, nihāro, nīhāro, uhāro, duhāro, saṃhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro, apihāro, apahāro, upahāro. Evaṃ vīsati upasaggehi ca, yathā, tathā, evaṃ, khalu, kho, tatra, atho, atha, hi, tu, ca, vā, vo, haṃ, ahaṃ, alaṃ, eva, ho, aho, he, ahe, re, are. Evamādihi nipātehi ca yojetabbāni.

* Caggahaṇam avadhāraṇatthaṃ.

“Ca” is meant for emphasis.

222. 342. Pumassa liṅgādīsu samāsesu (449).

Puma icc' etassa anto lopam āpajjate **liṅgādīsu** parapadesu⁷⁷ samāsesu.

§T1. In compounds, when (the word) “liṅga,” etc., become the last member, the ending (vowel) of “puma” [which is the first member] is elided.

If the word “puma” combines with the word “liṅga,” etc. to form a compound (“samāsa”), the final vowel of “puma” is elided.

Examples: **Pulliṅgaṃ**, **pumbhāvo**, **puṅkokilo**.

- **Pulliṅgaṃ** [stem: puma; sense: masculine gender]

= puma + liṅgaṃ

= pum + liṅgaṃ (by 222)

= puṃ + liṅgaṃ (by 82)

= pulliṅgaṃ (by the force “vā” of 31)

- **Pumbhāvo** [stem: puma; sense: the state of man]

= puma + bhāvo

= pum + bhāvo (by 222)

= puṃ + bhāvo (by 82)

= pumbhāvo (by 31)

- **Puṅkokilo** [stem: puma + kokila; sense: male cuckoo]

= puma + kokilo

= pum + kokilo (by 222)

= puṃ + kokilo (by 82)

= puṅkokilo (by 31)

* **Pumasse** ti kimatthaṃ? Itthiliṅgaṃ, napuṃsakaliṅgaṃ.

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 “itthiliṅgaṃ,” etc.

* **Liṅgādisū** ti kimatthaṃ? Pumitthī.

Why is it said “when ‘liṅga,’ etc. (become the last member)”? It is to prevent the operation of this rule when “liṅga,” etc. are not the last member such as in “pumitthī.”

* **Samāsesu** ti kimatthaṃ? Pumassa liṅgaṃ.

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 liṅgaṃ.”

223. 188. *Am̐ yam̐ īto pasaṅṅato (450). [itthī+am̐][am̐>yam̐]*

Am̐vacanassa yam̐ hoti vā **īto pasaṅṅato**.

§T1. *Optionally, after “ī” that is named “pa,” “am̐” becomes “yam̐.”*

§T2. *The case-ending “am̐” optionally becomes “yam̐” after words ending in “ī” which is technically called “pa.”*

- Itthiyam̐, itthim̐.

Example: Itthiyam̐ [stem: itthī; sense: in/at/on the woman]

= itthī + am̐

= itthī (“pa”-name) + am̐

= itthī + yam̐ (by 223)

= itthiyam̐ (by 84)

* **Pasaṅṅato** ti kimatthaṃ? Daṅḍinaṃ, bhoginaṃ.

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 “daṅḍinaṃ,” etc.

* **Am̐** iti kimatthaṃ? Itthīhi.

Why is it said “am̐”? It is to prevent the operation of this rule when there is not “am̐” such as in “itthīhi.”

224. 153. *Naṃ jhato katarassā (451). [daṅḍī+am̐>daṅḍinaṃ][am̐>naṃ]*

Tasmā jhato katarassā am̐vacanassa naṃ hoti.

§T1. *After “jha” that has been shortened, the inflection “am̐” becomes “naṃ.”*

§T2. *The case-ending “am̐” is changed into “naṃ” after “jha” that has been shortened.*

Examples: Daṅḍinaṃ, bhoginaṃ.

Daṅḍinaṃ (acc., sg.) [stem: daṅḍī; sense: one who has a stick]

= daṅḍī + am̐

= daṅḍī (“jha”-name) + am̐

= daṅḍi + am̐ (by 84)

= daṅḍinaṃ (by 224)

* **Jhato** ti kimatthaṃ? Vessabhum̐.

Why is it said “after ‘jha’”? It is to prevent the operation of this rule when there is not “jha” such as in “vessabhum̐.”

* **Katarassā** ti kimattham? Kucchim.

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 “kucchim.”

225. 151. *Yonam no (452).* [daṇḍī+yo>daṇḍino][yo>no]

Sabessam yonam 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: daṇḍī; sense: those who have a stick]

= daṇḍī + yo

= daṇḍī (“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 kimattham? 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 kimattham? 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 kimattham? 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. *Smim ni (406).* [daṇḍī+smim>daṇḍini] [smim>ni]

Tasmā jhato katarassā smimvacanassa ni-ādeso hoti.

§T1. After “jha” that has been shortened, the inflection “smim” becomes “ni.”

§T2. The case-ending “smim” is changed into “ni” after “jha” that has been shortened.

Examples: **Daṇḍini, bhogini**.

Daṇḍini [stem: daṇḍī; sense: in/on/at one who has a stick]

= daṇḍī + smim [sat.]

= daṇḍī (“jha”-name) + smim

= daṇḍi + smim (by 84)

= daṇḍini (by 226)

* **Katarassā** ti kimattham? 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).[kiṃ>ka]*

Kim icc' etassa **ko** ca hoti **vapaccaye** pare.

§T1. When the suffix “va” follows, “kiṃ” too becomes “ka.”

§T2. “Kiṃ” too is changed into “ka” if the suffix “va” follows.

Examples: **Kva** gato 'si tvaṃ Devānaṃpiyatissa.

Kva [stem: kiṃ; sense: where]

= kiṃ + va (by 251)

= ka + va (by 227)

= kva (by 404)

* **Caggahaṇena** avapaccaye pare pi **ko** ca hoti. Ko taṃ ninditum arahati (Khu. i, 47);
kathaṃ bodhayitum⁷⁸ dhammaṃ.

By taking “ca,” when suffixes other than “va” follow, there is also “ka.”

Examples:

- **Ko** [stem: kiṃ; sense: who]

= kiṃ + si

= ka + si (by the word “ca” of this sutta)

= ka + o (by 104)

= ko (by 83)

- **Kathaṃ** [stem: kiṃ; sense: how]

= kiṃ + thaṃ (by 339)

= kathaṃ (by the word “ca” of this sutta)

* **Ve** ti kimattham? Kuto āgato 'si tvaṃ.

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: kiṃ; sense: where from]

= kiṃ + to (by 248)

= ku + to (by 230)

= kuto

228. 272. *Ku hiṃ-haṃsu ca (460).[kiṃ>ku]*

Kim icc' etassa **ku** hoti **hiṃ haṃ** icc' etesu ca.

§T1. Also, when “hiṃ” and “haṃ” follow, “kiṃ” becomes “ku.”

§T2. Also, when “hiṃ” and “haṃ” follow, “kim” is changed into “ku.”

Examples: **Kuhiṃ** gacchasi, **kuhaṃ** gacchasi.

⁷⁸ Bodhesi tvaṃ (Sī).

Kuḥim̐ [*stem: kim̐; sense: when*]

= kim̐ + him̐ (by 252)

= ku + him̐ (by 228)

= kuḥim̐

* Caggahaṇena **hiñcanam̐-dācanam̐**paccayesu paresu aññatthāpi **ku** hoti. Kuhiñcanam̐, kudācanam̐.

By taking “ca,” in other places too, when “hiñcanam̐” and “dācanam̐” follow, there is substitution of “ku.”

Examples:

- **Kuhiñcanam̐** [*stem: kim̐; sense: anywhere*]

= kim̐ + hiñcanam̐ (by 252)

= kuhiñcanam̐ (by 228)

- **Kudācanam̐** [*stem: kim̐; sense: at any time, sometimes, ever*]

= kim̐ + dācanam̐ (by 257)

= ku + dācanam̐ (by 228)

229. 226. Seseṣu ca (457)[kim̐>ka]

Kim̐ icc' etassa ko hoti seseṣu vibhattipaccayesu paresu.

§T1. When the remaining inflections and suffixes follow, “kim̐” becomes “ka.”

§T2. When other case-endings and suffixes follow, “kim̐” too is changed into “ka.”

Examples: Ko pakāro, katham̐, kam̐ pakāram̐, katham̐.

- **Ko** [*stem: kim̐; sense: who*]

= kim̐ + si

= ka + si (by 229)

= ka + o (by 104)

= ko

- **Katham̐** [*stem: kim̐; sense: how*]

= kim̐ + tham̐ (by 399)

= katham̐ (by 229)

- **Kam̐** (*acc. sg.*) [*stem: kim̐; sense: who*]

= kim̐ + am̐

= ka + am̐ (by 229)

= kam̐ (by 83)

* Caggahaṇam̐ anukaddhanattham̐.

“Ca” is meant for dragging “kissa” and “ku.”

230. 262. Tra-to-thesu ca (460).[kim̐>ku]

Kim̐ icc' etassa ku hoti tra to tha icc' etesu ca.

§T1. When “tra,” “to,” and “tha” follow, “kim̐” becomes “ku.”

§T2. When suffixes “tra,” “to,” and “tha” follow, “kim̐” is also changed into “ku.”

Examples: Kutra, kuto, kuttha.

Examples:

- **Kutra** [*stem: kim̐; sense: where*]

= kiṃ + tra (by 249)
 = ku + tra (by 230)
 = kutra

- **Kuto** [*stem: kiṃ; sense: where from*]
 = kiṃ + to (by 248)
 = ku + to (by 230)
 = kuto
- **Kuttha** [*stem: kiṃ; sense: where*]
 = kiṃ + tha (by 249)
 = kiṃ + ttha (by 29)
 = ku + ttha (by 230)
 = kuttha

* **Caggahaṇam anukaḍḍhanattham.**

“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** icc' 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 niccaṃ (462).[eta>a][eta+tra>atra]*

Sabbassa **etasaddassa akāro** hoti niccaṃ **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 thaṃ-dāni-ha-to-dhesu ca (463).[ima>i]*

Imasaddassa sabbass' eva ikāro hoti **thaṃ dāni ha tho dha** icc' etesu.

§T1. When “thaṃ,” “dāni,” “ha,” “tho,” and “dha” follow, the entire word “ima” becomes ‘i.’

§T2. The word “ima” is changed into “i” if suffixes “thaṃ,” “dāni,” “ha,” “to,” and “dha” too follow.

Examples: **Itthaṃ, idāni, iha, ito, idha**⁸⁰.

- **Itthaṃ** [stem: ima; sense: thus, in this way]

= ima + thaṃ (by 234)

= i + thaṃ (by 234)

⁷⁹ Etothesu vā (Sī).

⁸⁰ Ito paraṃ "cassaddaggahaṇaṃ avadhāraṇattha" nti pāṭo sīhaḷapotthake dissati. Padarūpasiddhiṭikāyaṃ pana "caggahaṇaṃ sabbaggahaṇ' ānukaḍḍhanattha" nti vuttaṃ.

- = i + ttham̐ (by 28)
= ittham̐
- **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 avadhāraṇattham̐.**

“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: Sabbā, yā, sā, kā, katarā.

- **Sabbā** (*fem.*) [*stem: sabba; sense: all, every; entire, whole*]
 - = sabba + si
 - = sabba + ā + si (*by 237*)
 - = sabba + ā (*by 220*)
 - = sabbā (*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
 - = katara + ā + si (*by 237*)
 - = katara + ā (*by 220*)
 - = katarā (*by 83*)

238. 187. *Nadādito vā ī (467).*[ī is feminine suffix]

Nadādito vā anadādito vā itthiyam vattamānāya ī-paccayo 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: Nadī, mahī, kumārī, taruṇī, sakhī, itthī⁸².

- **Nadī** [*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 param "hatthī" ti udāharaṇam katthaci dissati, tam na yuttam itthiyam "hatthinī" ti padass' eva diṭṭhattā.

= nada + si
 = nada + ī + si (by 238)
 = nada + ī (by 220)
 = nadī (by 83)

- **Mahī** [stem: maha; sense: earth]
 = maha + si
 = maha + ī + si (by 238)
 = maha + ī (by 220)
 = mahī (by 83)

239. 190. *Ṇava-ṇika-ṇeyya-ṇa-ntūhi (468).* [ī is feminine suffix]

Ṇava ṇika ṇeyya ṇa ntu icc' etehi⁸³ itthiyam vattamānehi ī-paccayo 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**, **sāmāvatī**.

Māṇavī [stem: māṇava; sense: a youth woman]

= māṇava + si
 = māṇava + ī + si (by 239)
 = māṇava + ī (by 220)
 = māṇavī (by 83)

240. 193. *Pati-bhikkhu-rājīkārantehi inī (469-70).* [inī is feminine suffix]

Pati-bhikkhu-rājī-ikārantehi itthiyam vattamānehi inī-paccayo hoti.

§T1. In the feminine, there is the suffix “inī” after “pati,” “bhikkhu,” “rāja,” and (words ending in) “ī.”

§T2. The suffix “inī” is used in the feminine gender after words ending in “pati,” “bhikkhu,” “rāja,” 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 + nī + si (by 13)
 = gahapatānī + si (by 16)
 = gahapatānī (by 83)

241. 191. *Ntussa tam ikāre (471).* [ntu>ta][gunavantu>gunavata]

Sabbass' eva ntupaccayassa takāro⁸⁴ hoti vā ikāre pare.

⁸³ Ṇavaṇikaṇeyyaṇantupaccayantehi (Rū).

⁸⁴ To ādeso (K).

§T1. *Optionally, when “ī” follows, the entire suffix “ntu” becomes “ta.”*

§T2. *When “ī” follows, the suffix “ntu” is optionally changed into “ta.”*

Examples: Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamatī, gottamantī.

Guṇavatī [*stem: guṇavantu; sense: the lady who has virtue; virtuous lady*]

- = guṇavantu + si
- = guṇavantu + ī + si (by 239)
- = guṇavata + ī + si
- = guṇavata + ī (by 220)
- = guṇavatī (by 83)

242. 192. *Bhavato bhoto (472).[bhavanta>bhota]*

Sabbass' eva bhavantasaddassa bhotādeso hoti ikāre itthigate⁸⁵ pare.

§T1. *In the feminine, when “ī” 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 + ī + si (by 239)
- = bhota + ī + si (by 242)
- = bhota + ī (by 220)
- = bhotī (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 daṇḍi, 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 kimattham? Bhavatā,⁸⁶ bhavam.

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.

* **Tuggahaṇena aññasmim pi vacane sabbassa bhavantasaddassa bhonta bhante bhonto bhadde bhotā bhoto** icc' ete ādesā 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 “bhoto.”

⁸⁵ Itthiyam kate (Sī).

⁸⁶ Bhavato (Sī).

244. 72. Akārapitādyantānam ā (475).[a>ā]

Akāro ca pitādinam 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 rassam (477).[shortening of vowel]

Jha la pa icc' ete rassam āpajjante ge pare.

§T1. When “ga” follows, “jha,” “la,” and “pa” become short.

Examples: Bho daṇḍi, bho sayambhu, bhoti itthi, bhoti vadhu.

Example: Daṇḍi [stem: daṇḍi; sense: O one who has a stick!]

= daṇḍi + si (“ga”-name) (by 57)

= daṇḍi (“jha”-name) + si (by 58)

= daṇḍi + si (by 245)

= daṇḍi (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 sattha, 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.

247. 261. *Tvādayo vibhattisaññāyo (492).*

To ādi yesam paccayānam, te honti tvādayo. Te paccayā tvādayo vibhattisaññā va datthabbā.

§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*]

* **Kvacī** ti kimattham? Sabbasmā, imasmā.

Why is it said “optionally”? It is to allow exception to this rule such as in “sabbasmā,” etc.

249. 266. *Tra-tha sattamiyā sabbanāmehi (494). [‘tra’ and ‘tha’ are locative cases]*

Tra tha icc' ete paccayā honti sattamyatthe sabbanāmehi.

§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: Sabbatra, sabbattha; yatra, yattha; tatra, tattha.

Sabbatra [*stem: sabba; sense: at all place; at every place*]

= sabba + tra (by 249)

= sabbatra [*the seventh inflection-name*] (by 247)

250. 268. *Sabbato dhi (502). [‘sabba’ sutta][‘dhi’ is locative case]*

Sabba icc' etasmā dhi-paccayo hoti kvaci sattamyatthe.

§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, sabbasmīṇ.

Sabbadhi [*stem: sabba; sense: at all place; at every place*]

= sabba + dhi (by 250)

= sabbadhi [*the seventh inflection*] (by 247)

251. 269. *Kimsmā vo (499).* [*'va' is locative*]

Kim icc' etasmā **va-paccayo** hoti sattamyatthe.

§T1. After "kim" there is the suffix "va" in the meaning of the seventh (inflection).

§T2. The suffix "va" is used after the word "kim" in the sense of locative case.

Example:- Kva gato 'si tvaṃ devānaṃ piyatissa.

Kva [*stem: kim; sense: where*]

= kim + va (by 251)

= kim + va [*the seventh inflection-name*] (by 247)

= ka + va (by 227)

= kva (by 83)

252. 271. *Him-haṃ-hiñcanaṃ (500)*⁸⁷. [*'him', 'haṃ', 'hiñca' are also locative case*]

Kim icc' etasmā **him haṃ hiñcanaṃ** icc' ete paccayā honti sattamyatthe.

§T1. After "kim" there are suffixes "him," "haṃ," and "hiñcanaṃ" in the meaning of the seventh (inflection).

§T2. The suffixes "him," "haṃ," and "hiñcanaṃ" are used after the word "kim" in the sense of locative case.

Example:- Kūhim, kūhaṃ, kūhiñcanaṃ.

Kūhim [*stem: kim; sense: where; in which place*]

= kim + him (by 252)

= kim + him [*the seventh inflection*] (by 247)

= kūhim (by 228)

253. 273. *Tamhā ca (501).*

Tamhā ca him haṃ icc' ete paccayā honti sattamyatthe.

§T1. After "ta" there are suffixes "him" and "haṃ" in the meaning of the seventh inflection.

§T2. The suffixes "him" and "haṃ" are used after the word "ta" too in the sense of locative case.

Example: Tahim, tahaṃ.

Tahim [*stem: ta; sense: there*]

= ta + him (by 253)

= tahim [*the seventh inflection-name*] (by 247)

* **Caggahaṇaṃ hiñcanaaggahaṇa-nivattanatthaṃ.**

“Ca” is meant to prevent “hiñcana” to be dragged here.

254. 274. *Imasmā ha-dhā ca (503).*[‘ha’ and ‘dha’ are also locative case]

Imasmā ha dha 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 avadhāraṇattham.

“Ca” is meant to prevent words other than “ima.”

255. 275. *Yato hiṃ (504).*[‘hiṃ’ is locative case]

Tasmā yato hiṃ-paccayo hoti sattamyatthe.

§T1. After “ya” there is the suffix “hiṃ” in the meaning of the seventh inflection.

§T2. The suffix “hiṃ” is used after the word “ya” in sense of locative case.

- Yahim.

Example: Yahim [stem: ya; sense: in this place]

= ya + hiṃ (by 255)

= yahim [the seventh inflection-name] (by 247)

256. 0. *Kāle.*

“Kāle” icc' etaṃ adhikārattham veditabban.

§T1. (The word) “kāle” is for dragging.

§T2. Suffixes mentioned hereafter are to be understood as being used to signify time.

257. 276. *Kim-sabb'-aññ'-eka-ya-kuhi dā-dācanam (503).*[‘time’ sutta][‘dā’ and ‘dācanam’ are locative]

Kim sabba añña eka ya ku icc' etehi **dā dācanam** icc' ete paccayā honti kāle sattamyatthe.

§T1. In time, in the meaning of the seventh (inflection), after “kim”, “sabba”, “añña”, “eka”, “ya”, and “ku” there are the suffixes “dā” and “dācanam”.

§T2. The suffixes “dā” and “dācanam” are used after the words “kim,” “sabba,” “añña,” “eka,” “ya,” and “ku” in the sense of locative case signifying time.

Example: **Kadā, sabbadā, aññadā, ekadā, yadā, kudācanam.**

Kadā [stem: kim; sense: when]

= kim + dā (by 257)

= kim + 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 sattamyatthe.

§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 anukaḍḍhanattham.**

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 sattamyatthe.

§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 anukaḍḍhanattham.**

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 sakārādeso 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. *Avanño ye lopañ ca (509).*

Avanno 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.

- Bāhussaccaṃ (Khu. i, 4); pañdiccaṃ (Abhi. iii, 128); vepullaṃ (Abhi. iii, 128); kāruññaṃ; kosallaṃ (Abhi. iii, 128); sāmaññaṃ (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 “ṇya.”

262. 391. *Vuddhassa jo iy'-iṭṭhesu (513).[vuddha>ja]*

Sabbass' eva vuddhasaddassa jo-ādeso hoti iya iṭṭha icc' etesu paccayesu.

§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “vuddha” becomes “ja.”

§T2. When suffixes “iya” and “iṭṭha” follow, the word “vuddha” is changed into “ja.”

- Jeyyo, jeṭṭho (D. ii, 13).

“Jeyyo” and “jeṭṭho” are examples formed from “taddhita” suffixes “iya” and “iṭṭha” respectively.

263. 392. *Pasatthassa so ca (512).[passattha>sa]*

Sabbass' eva pasatthasaddassa so-ādeso hoti, jādeso ca iya iṭṭha icc' etesu paccayesu.

§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “pasattha” becomes “sa.”

§T2. When suffixes “iya” and “iṭṭha” follow, the word “pasattha” is changed into “sa” as well as “ja.”

- Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jeṭṭho (D. ii, 13).

These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

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>neda]*

Sabbassa antikasaddassa nedādeso hoti iya iṭṭha icc' etesu paccayesu.

§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “antika” becomes “neda.”

§T2. When suffixes “iya” and “iṭṭha” follow, the word “antika” is changed into “neda.”

- Nediyo, nediṭṭho.

These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

265. 394. *Bālhassa sādho (515).[bālha>sādha]*

Sabbassa bālhasaddassa sādḥādeso hoti iya iṭṭha icc' etesu paccayesu.

§T1. When suffixes “iya” and “iṭṭha” follow, the entire word “bālha” becomes “sādha.”

§T2. When suffixes “iya” and “iṭṭha” follow, the word “bālha” is changed into “sādha.”

- Sādhiyo, sādhiṭṭho.

These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

266. 395. Appassa kaṇ (516).[appa>kaṇ]

Sabbassa appasaddassa 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.”*

- Kaṇiyo, kaṇiṭṭho.

These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

267. 396. Yuvānañ ca (517).[yuva>kaṇ]

Sabbassa yuvasaddassa 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.”

* Caggahaṇam anukaḍḍhanattham.

“Ca” is meant for dragging the word “kaṇ.”

268. 397. Vantu-mantu vīnañ ca lopo (518).

Vantu mantu vī icc' etesam paccayānam lopo hoti iya iṭṭha icc' etesu paccayesu.

§T1. *When suffixes “iya” and “iṭṭha” follow, the suffixes “vantu,” “mantu,” and “vī” are elided.*

- Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

These examples are formed from “taddhita” suffixes “iya” and “iṭṭha.”

269. 401. Yavataṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ṇa-ja-kā-rattam (104, 106, 119, 121-5).

Yakāravantānaṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ṇa-ja-kārattam āpajjante yathāsaṅkhyam.

§T1. *When the letters “t,” “l,” “ṇ,” and “d,” are having “y,” they become “c,” “l,” “ṇ,” and “j” respectively.*

Example:- Bāhussaccam (Khu, i, 4); paṇḍiccam (Abhi. iii, 128); vepullam (Abhi. iii, 128); kāruṇṇam (Khu. vi, 177); kosallam (Abhi. iii, 128); nepuṇṇam (Abhi. iii, 128); sāmaṇṇam (S. iii, 20); sohajjam.

Bāhussaccam [stem: bāhussuta; sense: the state of having much knowledge]

= bāhussuta + ya

= bāhussut + ya (by 261)

- = bāhussuca (by 269)
- = bāhussucca (by 28)
- = bāhussaccam (by 404)

* **Yavatam** ti kimattham? *Tiṇadalam.*

Why is it said “having ‘ya’”? It is to prevent the operation of this rule when there is no “ya” such as in “tiṇadalam.”

* **Ta-la-ṇa-da-kārānam** iti kimattham? *Ālasyam* (Abhi. iii, 364); *ārogyam* (Khu. i, 395).

Why is it said “the letters ‘t,’ ‘l,’ ‘ṇ,’ and ‘d’”? It is to prevent the operation of this rule when these letters are absent such as in “ālasyam,” etc.

* **Byañjanāni** iti kimattham? *Maccunā.*

Why is it said “letters⁸⁸”? It is to prevent the operation of this rule when there is no letter such as in “maccunā.”

* **Kāraggaḥaṇam** kimattham? *Yakārassa makārādesañāpanattham.* *Opammaṃ* (M. ii, 42).

Why is “kāra” being taken? It is to make known of the substitution of the letter “ma” by the letter “ya” such as in “opammaṃ.”

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 pitu icc' evamādīhi smāvacaṇam nā 'va datthabbaṃ.

§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, raññā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

Mayā [*stem: amha; sense: from me (acc.)*]

= amha + smā [*“smā” is recognized as “nā”*] (by 270)

= mayā (by 145)

* **Etehi** ti kimattham? *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 pañcama kaṇḍo

The fifth Sub-division on declension is finished.

Nāmakappo Niṭṭhi

⁸⁸ There are two explanations here, one by Nyāsa and the other by Rūpasiddhi. Nyāsa says after “musa-panacāge”, “tyu” suffix, by Kac. 638 the end of the dhātu “sa” and “u” of “mu” are elided (By Nandisena)

NĀMA - VIBHATTI

Kac. 55 Kac.297 Kac.280	Am̐ yo iti dutiya. (Acc.) Kammatthe dutiya eg: gāvaṃ hanati, satthaṃ karoti, vācaṃ bhāsati. <i>The ending of the second case are used in denoting the object.</i> Yaṃ karoti, taṃ kammaṃ. <i>That which one does, see or hears is called kammaṃ -an object.</i>
Kac. 55 Kac.286 Kac.279	Nā, hi iti tatiyā. (Ins.) Karaṇe tatiyā. eg: agginā, manasā, kāyena kammaṃ karoti. <i>The ending of the third case are used in denoting instrumentality.</i> Yena vā kayirane, taṃ karanāṃ. (karana) <i>That by means of which an act of doing, seeing or hearing is accomplished is called karaṇa — an instrument.</i>
Kac. 55 Kac.293 Kac.276	Sa, naṃ iti catutthī. (Dat.) Sampadāne catutthī. eg: Buddhassa vā Dhammassa vā Saṅhassa vā <i>The ending of the fourth case are used after a word denoting the recipient.</i> Yassa dātukāmo rocate dhārayate vā taṃ sampādānaṃ <i>One to whom something is desired to be given, or one who entertains a liking for something or one from whom something is taken as a debt, is put in the dative case.</i>
Kac. 55 Kac.295 Kac.271	Smā, hi iti pañcamī. (Abl.) Apādāne pañcamī eg: Pāpā, abbhā, bhayā muccati so naro. <i>The ending of the fifth case are used in denoting the ablative.</i> Yasmāpadeti bhayamādatte vā, tadapādānaṃ. <i>The ablative case (apādāna kāraka) signifies that from which one goes out, fear arises or some thing is received.</i>
Kac. 55 Kac. 301 Kac.283	Sa, naṃ iti chatthī. (Gen.) Sāmisim̐ chatthī. eg: tassa bhikkhuno paṭivīso <i>The ending of the sixth case are used for denoting ownership.</i> Yassa vā pariggaho, taṃ sāmī. <i>One to whom some property belongs is called sāmī - an owner.</i>
Kac. 55 Kac.302 Kac.278	Smiṃ, su iti sattamī. (Loc.) Okāse sattamī. eg: Gambhīre odakantike <i>The endings of the seventh case are used in denoting location.</i> Yodhāro, tamokāsaṃ <i>The site of an action is called okāsa and is put in the locative case.</i>

KACCĀYANA- NĀMA

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

“Yaṃ karoti taṃ kammaṃ.”

That which one does, see or hears is called kammaṃ (an object)

Eg: purisaṃ, purise

3. Kāraṇa kāraka = instrumental case

According to Kaccāyana 279 I can understand for Kāraṇa kāraka that

“Yena vā kayirate, taṃ karaṇaṃ.” (karana)

That by means of which an act of doing, seeing or hearing is accomplished is called karaṇa (an instrument.)

Eg: purisena = with/by the man, purisehi.

4. Sampadāna kāraka = dative case

According to Kaccāyana 276 I can understand for Sampadāna kāraka that

“Yassa dātukāmo rocate dhārayate vā taṃ sampādānaṃ.”

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, purisānaṃ

5. Apādana kāraka = ablative case

According to Kaccāyana 271 I can understand for Apādana kāraka that

“Yasmāpadeti bhayamādatte vā, tadapādānaṃ.”

The ablative case (apādāna 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, taṃ sāmi.”

One to whom some property belongs is called sāmi - kāraka (an owner).

Eg: purisassa = of the man, purisānaṃ

7. Okāsa kāraka = locative case

According to Kaccāyana 278 I can understand for Okāsa kāraka that

“Yodhāro, tamokāsaṃ”

The site of an action is called okāsa and is put in the locative case

Eg: Purise, purisasmiṃ = 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: “Dhammaṃ deseti”, “dhammaṃ” is a noun and “deseti” is a verb. In the word “dhammaṃ”(dhamma + aṃ), “aṃ” is the case ending, verbal ending “ti” and in the verb “deseti”, is suffixed to the root “disa” to form the verb “deseti”. Disa + ñe + ti = Deseti

According to Kaccāyana sutta No. 55 The case endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī, Sattamī and Aṭṭhamī. Aṭṭhamī 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 “Siyoiṭi 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 = Buddhō; Buddha + yo = Buddhā.

Kañña + si = Kañña. Citta + si = Cittaṃ

2. “Aṃ, yo” iti dutiyā (The endings of the second case)

According to Kaccāyana 297, I can understand for “Aṃ, yo iti dutiyā that”
 “Kammatthe dutiya” The ending of the second case are used in denoting the object (Kamma).

Eg: Buddha + aṃ = Buddhamaṃ; Buddha + yo = Buddhē

3. “Nā, hi” iti tatiyā (The endings of the third case)

According to Kaccāyana 286, I can understand for “Nā, hi iti tatiyā” that
 “Karaṇe tatiyā.” The ending of the third case are used in denoting instrumentality (Karaṇa).

Eg: Buddha + nā = Buddhena; Buddha + hi = Buddhēhi

4. “Sa, naṃ” iti catutthī (The endings of the fourth case)

According to Kaccāyana 293, I can understand for “Sa, naṃ iti catutthī.” that
 “Sampadāne catutthī.” The ending of the fourth case are used after a word denoting the recipient.

Eg: Buddha + sa = Buddhassa; Buddha + naṃ = Buddhānaṃ

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, naṃ” iti chaṭṭhī (The endings of the sixth case)

According to Kaccāyana Sutta No. 301, I can understand for “Sa, naṃ iti chaṭṭhī.” that
 “Sāmiṃ chatthī.” The ending of the sixth case are used for denoting ownership.

Eg: Buddha + sa = Buddhassa; Buddha + naṃ = Buddhānaṃ

7. “Smiṃ, su” iti sattamī (The endings of the seventh case)

According to Kaccāyana 302, I can understand for “Smiṃ, su iti sattamī.” that
 “Okāse sattamī.” The endings of the seventh case are used in denoting location.

Eg: Buddha + smiṃ = Buddhasmim; Buddha + su = Buddhesu

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 kaññe = 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. Pathamakāṇḍa, 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; am, yo; nā, hi; sa, nam; smā, hi; sa, nam; smim, 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. **Dutiyakaṇḍa**, consisting of 41 suttas from 120 to 160

According to Kaccāyana 120, I can understand Dutiyakaṇḍa that: Being suffixed by “sa” case-ending (dative and genitive), “amha” and “sa” together are changed into “mamam”

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’.”

3. **Tatīyakaṇḍa**, consisting of 50 suttas from 161 to 210.

According to Kaccāyana 161, I can understand Tatīyakaṇḍa that: After “amha” and “tumha”; “nam” case ending is changed into “ākam”. Eg: amhākam, tumhākam.

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”, ect., “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 “bhotī”

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 (*saṅskṛit*) (root bhū → bho → bhava)
- bhava + anta = bhavanta

(238. *Nadādito vā ī .* In the feminine, after the word “nadā” and the like or after words that are not belonged to the “nadā” 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 “nadā” group.)

- Separation: Bhot - a + ī (10. *Pubbam adhoṭhitam 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 “am,” a substitute, a suffix, etc. follow; and when there is elision of the vowel, the vowel (of the inflection “am,” etc.) does not change. In other words, the final vowel is elided before “am,” suffixes, or case-endings).

- Bhotī (noun) (601. *Words ending in “taddhita,” “samāsa,” 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 adhoṭhitam assaram sarena viyojaye.*)

- Bhot - ī + ga = Bhot - ī (“pa”) + ga (59. *Te itthikhyā po.* In the feminine gender, “ī,” “ī,” “u,” and “ū” are technically named “pa.”)

- “ī” (technically called “jha”) changes into “ī”;

⁸⁹ “Nadādi” are words ending in “a” 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 rassam̄. Jha la pa icc' ete rassam āpajante ge pare.** When “ga” follows, “jha,” “la,” and “pa” become short.)

- Bhot - ī (“pa”) + si (“ga”)

= bhot - i + si (“ga”) [*“ī” is shortened*]

- Bhoti + si (“ga”) = Bhoti (“si” is named “ga”; “ga” is elided)

(220. **Sesato lopam̄ ga si pi.** After the remaining stems that are shown [by the sutta “*sim̄ 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 assaram̄ 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.*)

⁹⁰ Those that are shown by the sutta “*sim̄ so syāca*” are called “sesa” here.

Explanation on “Bhante”

* Bhante + yo (pl.) = Bhante

- Bhanta + 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 lopam gasipi) |

These words are used in the masculine gender (“pulliṅga”) only; for example, “bho sattha,” “bho rāja,” etc.

February 1, 05

I.T.B.M.U

Lecture by Ven. Adiccabhivaṁsa

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from the translations by Ven. Nandisena & Satis Chandra Acharyya

NĀMA PADAMĀLĀ - DECLENSION OF NOUN

KARAKA <i>CASE</i>	Karaka	VIBHATTI <i>PREPOSITION</i>	PULLĪNGA <i>MASCULINE</i>	NAPUṂSAKA <i>NEUTER</i>	ITTHI <i>FEMININE</i>	RULE
1. KATTU <i>nominative</i> 8. ĀLAPANA <i>vocative</i>	Pathama Kattu (sub.)	si yo si yo	o ā ā ā	am̄ ā/āni ā āni	ā ā/yo e ā/yo	K.55. Siyoiti pathamā. K.284. liṅgatthe pathamā. K. 281. yokaroti sakattā.
2. KAMMA <i>accusative</i>	Dutiya kamma (object)	am̄ yo	am̄ e	am̄ āni	am̄ āyo	K.55. am̄ yo iti pathamā. K.297. Kammatthe dutiya K. 280. Yam̄ karoti, tam̄ kammaṁ.
3. KARAKA <i>instrumental</i>	Tatiya	nā hi <i>by, with, through</i>	ena chi/ebhi	ena/ā chi/ebhi asmā amhā	yā hi	K.55. Nā, hi iti tatiyā. K.286. Karaṇe tatiyā. K.279. Yena vā kayirane, tam̄ karanam̄. (karana)
4. SAMPADĀNA <i>dative</i>	Catutthī	sa nam̄ <i>To, for</i>	ssa ānam̄	assa ānam̄	yā nam̄	K.55. Sa, nam̄ iti catutthī. K.293. Sampadāne catutthī. K.276. Yassa dātukāmo rocate dhārayate vā tam̄ sampādānam̄.
5. APĀDANA <i>ablative</i>	Pañcamī	sma hi <i>From</i>	=	smā/ā chi/ebhi mhā	yā hi	K.55. Smā, hi iti pañcamī. K.295. Apādāne pañcamī. K.271. Yasmāpadeti bhayamādatte vā, tadapānam̄.
6. SĀMI <i>possessive</i>	Chatthī	Sa nam̄ <i>Of</i>	=	ssa (ā)nam̄	yā nam̄	K.55. Sa, nam̄ iti chatthī. K.301. Sāmismim̄ chatthī. K. 283. Yassa vā pariggaho, tam̄ sāmī.
7. OKĀSA <i>locative</i>	Attamī	smim̄ su <i>in, on at</i>	=	e/ mhi esu	ya/yam̄ su	K.55. Smim̄, su iti sattamī. K.302. Okāse sattamī. K.278. Yodhāro, tamokāsam̄