

Kaccāyana's
Pāli Grammar
[KACCĀYANA-BYĀKARAṆA]



International Theravāda Buddhist
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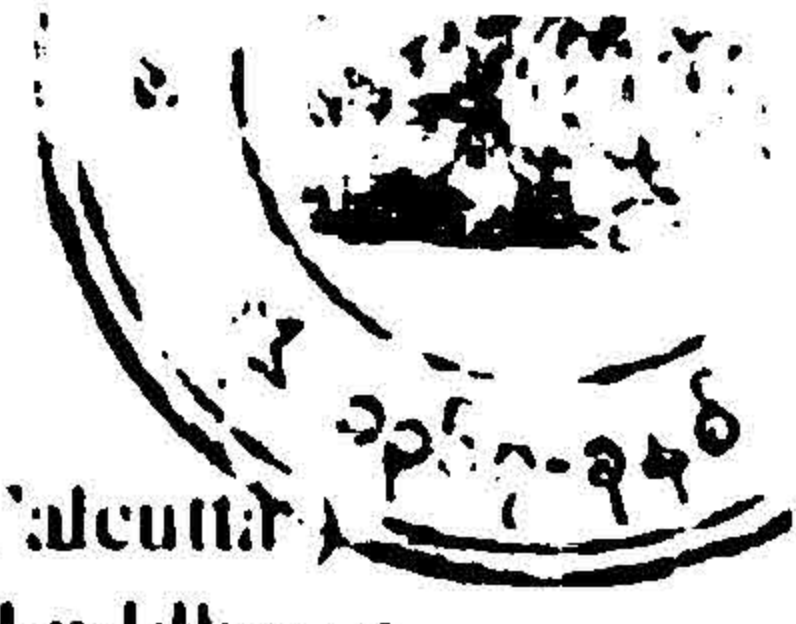
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Pāli Grammar

| KACCĀYANA-BYĀKARAṆA |

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Kaccayana's Pāli Grammar
Translated into English
by
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Namo tassa bhagavato arahato sammāsambuddhassa



SANDHI

1. Attho akkharasamūhato
The meaning (is derived) through the knowledge of letter.
2. Akkharāpadayo ekacattālīsam
The letters are forty one beginning with a.
3. Tattthodantā sarā attha
There the vowels are eight ending with O.
4. Lahumattā tayo rassā
The three of soft measure are short vowels.
5. Aññe dīghā
The other are long vowels. Of the vowels, which are eight in number three are short and the remaining ones long.
6. Sesā byañjanā
The remaining are consonants-byañjana.
7. Vagga pañcapañcaso mantā
The vaggas or divisions are considered each to consist of five (consonants).
8. Amīti niggahitam
The m is niggahita (an arrested letter).

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9. **Parasamaññā payoge**

The technical terms used elsewhere may be adopted.

10. **Pubbamadhoṭhitamassaraṃ sarena viyojaye.**

Separate the vowel (initial) from the preceding final consonants.

11. **Naye paraṃ yutte**

In junction (the preceding final consonant) takes (i.e., is joined with) the next letter (i.e., the initial letter of the next syllable).

End of The First Sub-division of Sandhi

12. **Sarā sare lopaṃ**

A vowel followed by a vowel is elided.

13. **Vā paro asarūpā**

A vowel after a dissimilar vowel is optionally elided.

14. **Kvacāsavaṇṇaṃ lutte**

If the preceding vowel is elided, the succeeding vowel is sometimes changed into a dissimilar vowel.

15. **Dighaṃ**

If the preceding vowel is elided, the succeeding vowel is sometimes lengthened.

16. **Pubbo ca**

If the succeeding vowel is elided the preceding vowel is also sometimes lengthened.

17. **Yamedantassādeso**

The final e followed by another vowel is sometimes changed into y.

18. **Vamodudantaṃ**

The final o and u are sometimes changed into v̄ if another vowel follows.

19. Sabbo caṃ ti

All ti is sometimes changed into ca, if a vowel follows.

20. Do dhassa ca

If a vowel follows, dh too is sometimes changed into d. By the addition of the word too, dha sometimes changed into h.

21. Ivaṇṇo yaṇṇi naṇṇa

If a vowel follows, the preceding i and t may or may not be changed into y.

22. Evāḍissa ri pubbo ca rasso

If eva follows a vowel, then the e of eva may be changed into ri and the preceding vowel shortened.

End of Second Sub division of Sandhi

23. Sara pakati byañjane

A vowel followed by a consonant remains unchanged.

24. Sare kvaci

A vowel, followed by a vowel may sometimes, remain unchanged

25. Dighaṇṇi

A vowel, followed by a consonant, is sometimes lengthened.

26. Rassaṇṇi

A vowel, followed by a consonant, is sometimes shortened.

27. Lopaṇṇa tatrakaro

A vowel, followed by a consonant, is sometimes elided, and a is augmented in the place of elision.

28. Para dvebhāvo thāne

A consonant after a vowel is in some instances doubled.

29. Vagge ghosā ghoṣāṇaṃ tatiyapaṭhamā

The sonant and surd consonants of a vagga after a vowel, are in some instances doubled by taking before them respectively the 3rd and 1st letter of the vagga.

End of Third Sub-division of Sandhi

30. Aṃ byañjane niggahitaṃ

The niggahita followed by a consonant becomes ṃ.

31. Vaggantaṃ vā vagge

The niggahita followed by a consonant of a vagga is optionally changed into the final letter of the vagga ñ, ñ̄, ṇ, ṇ̄, m.

32. Ehe ñaṃ

The niggahita followed by e or h is optionally changed into ñ̄.

33. Saye ca

The niggahita followed by y may together with the latter be optionally changed into ñ̄.

34. Ma dā sare

The niggahita followed by a vowel, is optionally changed into m or d.

35. Yavamadanataralācāgamā

When a vowel follows ya, va, ma, da, na, ta, ra, la may also be optionally augmented. (inserted between two vowels to avoid a hiatus)

36. Kvaci () byañjane

() is sometimes augmented when a consonant follows.

37. Niggahitaṃca

The niggahita is also sometimes augmented when a vowel or a consonant follows.

38. **Kvacī lopai**

The niggahita may sometimes be elided before a vowel.

39. **Byañjane ca**

The niggahita is sometimes elided before a consonant.

40. **Paro vā saro**

The vowel after niggahita is optionally elided.

41. **Byañjano ca visañnogo**

The vowel after a niggahita having been elided, if there be a double consonant it also becomes single.

End of Fourth Sub-division of Sandhi

42. **Go sare puthassā gamokvacī**

Ga is sometimes augmented (or added) to putha when a vowel follows.

43. **Pāssa canto rasso**

A vowel having followed, ga is sometimes augmented to pa and the final vowel pā is shortened.

44. **Abbho abhi**

Abhi followed by a vowel is changed into abbha.

45. **Ajjho adhi**

A vowel having followed, addhi is changed into ajjha.

46. **Te na vā ivanṇe**

When i-vaṇṇa (i or ī) follows, the abhi and adhi may not optionally be changed in abha and ajjha.

47. **Atissa cantassa**

The i-vaṇṇa having followed, ti the final of ati is not, in contrariety to Sutta No.19 changed into ca. (This Sutta rejects Sutta No. 19 sabbo cam ti)

48. **Kvaci paṭi patissa**

A vowel or a consonant having followed paṭi is sometimes changed into paṭi.

49. **Puthassu byañjane**

A consonant having followed, the final vowel of putha is changed into u.

50. **O avassa**

A consonant having followed, ava is sometimes changed into o.

51. **Anupaditthānaṃ vuttayogato**

The afore-mentioned rules of vowel junction and consonant junction are to be applied in a suitable manner to the prefixes and indeclinables not enjoined in the above.

End of Fifth Sub-division of Sandhi

Sandhi-Sutta is finished.

NĀMA

52. **Jinavacanayuttarāṃ hi**

The rules of Pali grammar are applicable to the discourses of Buddha.

53. **Liṅgaṅca nippjjate**

The crude forms (or) stems - liṅga of words are determined here just as they are found in the discourse of Buddha.

54. **Tato ca vibhattiyo**

Case-ending (vibhatti) are added to the stem words.

55. **Siyo aṃyo nāhi saṃaṃ smāhi saṃaṃ smiṃ su**

The case-endings are si yo aṃ yo nā hi sa ṃaṃ smā hi sa ṃaṃ smiṃ su.

56. **Tadanuparodhena**

These are employed here in conformity to the usage made in the discourses of Buddha.

57. Ālapane si gasaṅṅo

In the vocative case the si is technically denominated as ga.

58. Ivaṅṅuvaṅṅa jhalā

These two, viz., ivaṅṅa and uvaṅṅa (i,ī and u,ū) are respectively technically called jha and la.

59. Te itthikhyā po

Those two, viz...ivanna and uvaṅṅa when used as finals in the feminine gender are termed pa.

60. Ā gho

The final ā in the feminine gender is technically termed gha.

61. Sāgamo se

S is augmented when the case ending sa follows.

62. Saṁsāsvekaṅṅaṅṅa ca

S is augmented when the singular case-ending substitutes saṁ and sa follows.

63. Etimasamī

The final vowel of etā and imā is changed into i, if the singular case ending substitutes saṁ and sā follows.

64. Tassā va

The singular case-ending substitutes sam and sa having followed, a of the pronoun tā in the feminine gender is optionally changed into i

65. Tato sassa ssāya

The case ending sa used after the pronoun ta, eta and ima is optionally changed into ssāya, and the final vowel of the pronouns become i.

66. Gho rassamī

When the singular case ending substitutes sam and sa follow the final feminine ā is shortened.

67. No ca dvādito nanimhi

When the case-ending nan̄ follows, n is augmented to n̄n̄erals beginning with dvi.

68. Amā pato smīnsmān̄ vā

The ending smīn̄ and smā used after pa are respectively optionally changed into ān̄ and ā.

69. Ādito O ca.

The case ending smīn̄ after ādi is also optionally changed into n̄ or o.

70. Jhalana miyuvā sare vā

A vowel having followed jha and la are optionally changed into iya and uva respectively.

71. Yavakārā ca

A vowel having followed jha and la are also optionally changed into ya and va.

72. Pasaññassa ca.

A vowel of case-ending substitutes having followed, that which is technically termed pa is also changed into ya.

73. Gāva se

The case-ending sa having followed, o of go is changed into ava.

74. Yosū ca

The case-ending yo (nominative and accusative plural) having followed, o of go is also changed into āva.

75. Avaīn̄mhi ca

The case-ending ān̄ having followed, o of go is also changed into āva and ava.

76. Āvassu vā

The case-ending *am* having followed, the final vowel of *āva* which takes the place of the *o* of *go* is optionally changed into *u*.

77. Tato namaṁ patimhālutte ca samāse

The case-ending *nam* after the word *go* is also changed into *am*, and *o* of *go* is changed into *ava*, if the word *pati* follows and if *sa* (sign of composition) is not elided.

78. O sare ca

The *o* of *go* is also changed into *ava* when a vowel is a *samasa* follows.

79. Tabbiparitipapade byañjaṇe ca

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

80. Gona naimhi vā

The case-ending *nam* having followed, the word *go* is in all cases optionally changed into *goṇa*.

81. Suhināsu ca

The case-ending *su hi* and *nā* having followed, the word *go* in all cases is optionally changed into *goṇa*.

82. Animoniggahitaṁ jhalapehi

The case ending *am* and *ma* after that which is technically called *jha*. *la* or *pa* is changed into a *niggahita*.

83. Saralopo mādesapaccayādimhi saralopetu pakati

The final vowel is elided before *am*, case ending substitutes and suffixes; and the types of the word becomes what remain after the elision of the vowel.

84. Agho rassa mekavacana yosvapi ca

In the singular number and also when yo follows, the final vowel ā, ī and ū is shortened.

85. Na sisni manapumsakāni

The case ending si having followed, the final vowel of masculine and feminine does not become short.

86. Ubhadito na ninnam

The case ending nam used after ubha etc, is changed into innam.

87. Innaminnannam tih saikhyali

The case-ending nam is changed into innam and innannam after numeral ti.

88. Yosu katanikāralopesu dīgham

The case ending yo (nominative and accusative plural) having been elided or ni having been substituted for it, all final vowels are lengthened.

89. Sunamhisu ca

The case-endings su, nam and hi having followed, the final vowel is lengthened.

90. Pancaduanamattam

The case endings su, nam and hi having followed, the final of numerals, beginning with panca to attharasa remain as a.

91. Patissinimhi

If the suffix im follows, the final vowel of pati becomes a.

92. Ntussanto yosu ca

The case endings yo, su, nam and hi having followed, the final of the suffix ntu is changed into a.

93. Sabbassa vā ar̥sesu

The case-endings ar̥ and sa, having followed, the entire utu suffix is sometime changed into a.

94. Simhi v̥

If the case-ending si follows, the final of the suffix ntu is optionally changed into a.

95. Aggissini

If the case-ending si follows, the final of agg| is optionally changed into ini.

96. Yosvakatarasso jho

The case-ending yo having followed, jha (i, i) which has not been shortened is changed into a.

97. Vevosu lo ca

Ve or vo having followed, la (u, ū) which has not been shortened is also changed into a.

98. Matulādīna mānatta mikāre

The suffix i having followed, the final of mātula etc. is changed into ana.

99. Smahisnim̥nam̥ niha bhi mhi vā

In all instances smā, hi and smim̥ are respectively optionally changed into niha, bhi and mhi.

100. Na timēhi katakarehi

The case-endings smā and smim̥ after a, the substituted form of ta and ima cannot be changed into niha and mhi.

101. Suhisvakāro e

The final a becomes e before su and hi.

102. **Sabbanamanaiṁ naiṁhi ca**

The final a of all pronouns (sabbanama) become e, before the case ending naiṁ

103. **Attena**

The case ending nā becomes ena after stems ending in a

104. **So**

The case ending si become o after stems ending in a.

105. **So va**

The case ending na optionally becomes so after stems ending in a.

106. **Dighorchi**

The case-ending sma optionally becomes so after digha and ora.

107. **Sabbayonna mae**

The case ending yo or its substituted ni in the nominative and accusative case after the word of which ending is a, sometimes changed into a and e.

108. **Smasmīṁmāṁ va**

The case endings sma and smīṁ in all instances optionally become a and e respectively, after stems ending in a.

109. **Āya catuthekavacanassa tu**

The singular case ending sa (dative case) too optionally become aya after stems ending in a.

110. **Tayo nevaca sabbanamehi**

The three singular case-endings smā, smīṁ and sa too do not become a, e and aya respectively after pronouns ending in a.

111. **Ghato nadmain**

The singular case endings nā etc. (nā, sa, sma, sa and smīṁ) become aya after gha (feminine stems ending in a).

112. Pato yā

The singular case endings beginning with nā (nā, sa, sma, sa and smim) become yā after pa (feminine stems ending in i, ī, u, ū).

113. Sakhato gasse va

The ga (vocative case ending si) after sakha is optionally changed into a, ā, ī, ī and e.

114. Ghate ca

The ga (vocative singular case ending si) is changed into e, after gha (feminine stems ending in a).

115. Na annadito

The ga (vocative singular case ending si) is not changed into e after anna, etc.

116. Akatarassa lato yvalapanassa ve vo

The vocative case ending yo becomes ve and vo, after la (u, ū) which has not been shortened.

117. Jhalato sassa no va

The case ending sa after jha and la optionally becomes no.

118. Ghapato ca yonam lopo

The case ending yo after gha, pa, jha and la is optionally elided.

119. Lato vokāro ca

The case ending yo after la (u, ū) optionally becomes vo.

End of First Sub-division of Nāma

120. Anhassa mamam savibhattissa se

If the case-ending sa (dative or genitive singular) follows, the entire anha together with the case ending is changed into mamam

121. **Mayam yomhi pathame**

If the first case-ending yo follows, the entire amha together with the case ending is changed into mayam.

122. **Ntussa nto**

If the first case-ending yo having follows, the entire ntu suffix with the case ending is changed into nto.

123. **Ntassa se vā**

If the case-ending sa follows, the entire ntu suffix with the case ending optionally changed into ntassa.

124. **Ā simhi**

If the case-ending si follows, the entire ntu suffix with the case-ending is changed into ā.

125. **Ain napumsake**

If the case-ending si follows, the entire ntu suffix with the case-ending is changed into ain in the neuter gender.

126. **Avauṇā ca ge**

If the case-ending ga (vocative si) follows, the entire ntu with the case ending is also changed into a, ā and ain.

127. **Totitā sasmimnasu**

If the case-endings sa, smim and nā follows, the entire ntu suffix with the case endings optionally becomes to, ti and tā respectively.

128. **Naimhi tam vā**

If the case ending nam follows, the entire ntu suffix with the case ending is optionally changed into tam.

129. **Imassidamansisu napumsake**

If the case-endings ain and si follows, the entire word ima in the neuter gender together with the case endings optionally becomes idam.

130. Amussadam

If the case endings am and si follows, the entire word amu in the neuter gender with the case endings is changed into adam.

131. Itthipumanapuṃsakasaṅkhyam

The suttas coming hereafter are to be applied in the feminine, masculine and neuter genders.

132. Yosu dvinnam dve ca

If the case-ending yo follows, the numeral dvi with the case ending becomes dve in the feminine, masculine and neuter genders.

133. Ti catunnam tissocatasso tayocattaro tpicattari.

If the case-ending yo follows, the numerals ti and catu with the case ending become tisso, catasso, tayo, cattāro, tini and cattari respectively, in the feminine, masculine and neuter genders.

134. Pañcādina makāro

If the case-ending yo follows, the final vowel of the numerals beginning with pañca with the case ending is changed into a in the feminine, masculine and neuter genders.

135. Rājassa raṇnorājino se

If the case-ending si follows, the entire word raja with the case ending becomes raṇṇo and rājino.

136. Raṇṇam namhi vā

If the case-ending nam follows, the entire word raja with the case ending optionally changed into raṇṇam.

137. Nāmi raṇṇā va

If the case-ending nā follows, the entire word raja with the case ending optionally changed into raṇṇā.

138. **Smimimhi rane rajini**

If the case ending **smim** follows, the entire word **raja** with the case ending is changed into **rane** and **rājini**.

139. **Tumhanhakaiṅ tayimayi**

If the case-ending **smim** follows, the words **tumha** and **amha** with the case ending are changed into **tayi** and **mayi** respectively.

140. **Tvamahaṁ'simhi ca**

If the case-ending **si** follows, the words **tumha** and **amha** with the case ending are changed into **tvam** and **aham** respectively.

141. **Tavamaṁ sa**

If the case-ending **sa** follows, the words **tumha** and **amha** with the case ending are changed into **tava** and **mama** respectively.

142. **Tuyhaṁ mayhaṅca**

If the case-ending **sa** follows, the words **tumha** and **amha** with the case ending are respectively changed into **tuyhaṁ** and **mayhaṁ**.

143. **Tam mamamimhi**

If the case-ending **am** follows, the words **tumha** and **amha** with the case-ending are respectively changed into **tam** and **mam**.

144. **Tavamamaṅca navā**

If the case-ending **am** follows, the words **tumha** and **amha** with the case-ending may or may not be changed into **tavam** and **mamam**.

145. **Namhi tayamayā**

If the case-ending **nā** follows, the words **tumha** and **amha** with the case ending are respectively changed into **tayā** and **mayā**.

146. **Tumhassa tuvaṁ tvamamhi**

If the case-ending **am** follows, the word **tumha** with the case-ending changed into **tuvaṁ** and **tvam**.

147. Padato dutiyacatutthi chaṭṭhisu vono

The word tumha and amha (with case ending) used after padas (complete words) may or may not become vo and no in the 2nd, 4th and 6th cases (in the plural number).

148. Te mekavacanesu ca

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

149. Na añimhi

If the case ending añ follows, the words tumha and amha (with the case-ending) used after padas (complete words) are not changed into te and me.

150. Va tatiyeca

If the ending of the 3rd case singular follows, the words tumha and amha (with the case-ending) used after padas (complete words) are optionally changed into te and me respectively.

151. Bahuvacanesu vono

If the plural ending of the 3rd case follows, the words tumhe and amha (with the case-ending) used after padas (complete words) are respectively changed into vo and no.

152. Pumantassāsīnhi

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

153. Amālapanekavacane

If the singular ending of the vocative case follows, the final of the word puma with the case ending is changed into añ

154. Samāse ca vibhāsā

In samāsa (compound composition) the final of the word puma too is optionally changed into añ.

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155. Yosvāno

If the case ending yo follows, the final of the word puma with the case ending is changed into āno.

156. Āne smim̄hi vā

If the case-ending smim̄ follows, the final of the word puma with the case-ending is optionally changed into āne.

157. Hivibhattim̄hi ca

If the case-ending hi follows, the final of the word puma is changed into āne.

158. Susmimā vā

If the case-ending follows, the final of the word puma is optionally changed into ā.

159. U nām̄hi ca

If the case-ending nām̄ follows, the final of the word puma is optionally changed into ā and u.

160. A kam̄nantassa ca

If the case-ending nām̄ follows, the final of the word kamma is optionally changed into a and u.

End of Second Sub-division of Nāna

161. Tum̄ham̄hehi nam̄ākam̄

The case ending nam̄ used after tum̄ha and am̄ha is changed into ākam̄.

162. Vā yvappathamo

The ending yo of the 2nd case used after tum̄ha and am̄ha is optionally changed into ākam̄.

163. Sassam

The case-ending sa is optionally changed into am after tumhe and ariha.

164. Sabbanamakarate pathamo

The ending yo of the 1st case used after a of pronouns is changed into e.

165. Dvandaṭṭha va

The ending yo of the 1st case is optionally changed into e, after a of pronouns in copulative compounds (dvanda).

166. Nāṇṇam sabbanamikam

The case-ending nam is changed into sam and samam after all pronouns.

167. Bahubbihimhica

In bahubbihi compound word, the special rules for sabbanama are sometimes rejected.

168. Sabbato nam samsanam

The case-ending nam is changed into sam and samam after all pronouns.

169. Rājassa rāju sunamhisu ca

The case-ending su, nam and hi having followed, the word rāja is changed into rāju.

170. Sabbassimasse vā

The word ima is optionally changed into e, before the case endings su, nam and hi.

171. Animi nāmi ca

The word ima is changed into ana and imi too, before the case ending nā.

172. Anapuñsakassayañi siñhi

The word *ima* in the non neuter gender is changed into *ayañi*, before the case-ending *si*.

173. Anussa mo sañi

The *ma* of the word *am* in the non-neuter gender is optionally changed into *sa*, before the case-ending *si*.

174. Etatesañi to

The *ta* of *eta* and *ta* in the non-neuter gender is changed into *sa*, before the case-ending *si*.

175. Tassa va nattañi sabbattha

The *t* of the pronoun *ta* is optionally changed into *n* in all genders.

176. Sasmāsmiñsañsāvattañi

The *t* of the pronoun *ta* is optionally changed into *a*, before the case endings (or case ending substitutes) *sa*, *smā*, *smiñ*, *sañ* and *sā* in all genders.

177. Imasaddassa ca

The word *ima* too is optionally changed into *a*, before the case endings (or case-ending substitute) *sa*, *smā*, *smiñ*, *sañ* and *sā* in all genders.

178. Sabbato ko

Ka is optionally augmented to pronouns in all instances.

179. Ghapato smiñsāñi sañsā

The case ending *smiñ* and *sa* are optionally changed into *sañ* and *sā* respectively, after pronouns ending in *gha* and *pa* (feminine).

180. Netahi smi mayaya

The case ending *smiñ* does not become *aya* and *yā*, after pronouns ending in *gha* and *pa*.

181. **Manogaṇadito smim̄ nana miā**
The case-endings smim̄ and nā become i and ā respectively, after the words of the mano group etc.,
182. **Sassa co**
The case-ending sa is also changed into o after word of the mano group.
183. **Etesamo lope**
If the case-ending is elided, the final of words of the mano group is changed into o.
184. **Sa sare vāgamo**
Sa is optionally augmented to words of the mano group, etc, if a vowel of a case-ending substitute follows.
185. **Santasaddassa so bhe, bocante**
If bha follows, the word santa is changed into sa and ba is also augmented at the end of it
186. **Simhi gacchantādīnam̄ ntaśaddo am̄**
If the case-ending si follows, anta of gacchanta etc., is optionally changed into am̄.
187. **Sesesu ntuva**
The case-endings and suffixes except si having followed, the anta of gacchanta, etc. if to be treated as words ending in the suffix ntu.
188. **Brahmattasakharājādito amānam̄**
The case-ending am̄ used after brahna, atta, sakha, raja, etc. is optionally changed into ānam̄.
189. **Syā ca**
The case-ending si used after brahma, atta, sakha, raja, etc. is changed into ā.

သုတေသနဘာကြည့်တိုက်
 ဘာသာတော်ထွန်းကားပြန်ပွားရေးဦးစီးဌာန
 ကမ္ဘာ့ဓာတ်၊ ရန်ကင်း
 ၂၇၄၃၅

190. Yona māno

The case-ending yo used after brahna, atta, sakha, rāja etc., is changed into āno.

191. Sakhato cāyono

The case-ending yo used after sakha too is changed into āyo and no.

192. Smime

The case-ending smim used after sakha is changed into e.

193. Brahmato gassa ca

The ga (vocative case-ending si) used after brahma is changed into e.

194. Sakhantassi nonānamsesu

The case-endings (or case-ending substitutes) no, nā, nam and sa having followed, the final of sakha is changed into i.

195. Āro himhi vā

The case-ending hi having followed, the final of sakha is optionally changed into āra.

196. Sunamamsu vā

The case-endings su, nam and am having followed, the final of sakha is optionally changed into āra.

197. Brahmato tu smim ni

The case ending smim is changed into ni, after brahma.

198. Uttam sanāsu

The case ending sa and nā having followed, the final of the word brahma is changed into u.

199. Satthupitadinama sismim, si lopoca

The case ending si having followed, the final of the word satthu, pitu, etc., is changed into ā and also the case ending si is elided

200. Aññesvarattam

The case ending other than si having followed, the final of the words satthu, pitu etc., is changed into ara.

201. Va nammihi

The case ending nam having followed, the final of satthu, pitu, etc. is optionally changed into āra.

202. Satthunattañca

The case-ending nam having followed, the final of the word satthu is optionally changed into ā.

203. U sasmiñ, salopo ca

The case-ending sa having followed, the final of satthu, pitu etc, is optionally changed into u and the case-ending sa is elided.

204. Sakkamandhātādinañca

The case ending sa having followed. the final of the sakamandhātu, etc. is remained as u and the case ending sa is elided.

205. Tato yonamo tu

The case ending yo is changed into o after the final substitutes āra.

206. Tato smimi

The case ending smim is changed into i, after that final substitutes āra.

207. Nā ā

The case-ending nā is changed into ā, after the final substitutes ara.

208. Āro rassamikāre

The final-substitutes āra becomes shortened (ara) if i follows.

209. Pitādina masimhi

The case-ending substitutes āra of pitu etc, becomes short even before case-endings other than si.

210. Tayātayinam takāro tvattam vā

The ta of tayā and tayi is optionally changed into tva.

End of Third Sub-division of Nāma

211. Attanto hismimanattam

The final of the word atta is changed into ana before the case-ending hi.

212. Tato smim ni

The case ending smim used after the word atta is changed into ni.

213. Sassa no

The case ending sa after the word atta is changed into no.

214. Smā nā

The case ending sma used after the word atta is changed into nā

215. Jhalato ca

The case ending sma used after jha and la is changed into na.

216. Ghapato smim yam va

The case ending smim used after gha and pa is optionally changed into yam.

217. Yonam ni napumsakchi

In the neuter gender the case ending yo is optionally changed into ni.

218. Ato niccain.

The case ending yo is in all instances changed into ni after neuter words ending in a.

219. Sim

The case-ending si is in all instances changed into ain after neuter word ending in a.

220. Sesato lopain gasipi

The nominative and vocative case ending si is elided in all instances not affected by other rules si-so and syaca (rule 168,53 & 138).

221. Sabbāsamavusopasagganipatadhi ca

All endings (of 1st, 2nd, 3rd, 4th, 5th, 6th and 7th cases, and of the singular and plural number) used after avuso, upasara and nipata, etc. too are elided.

222. Pūmassa līngadisū samāsesu

If the word pūma combined with the words līnga etc. forms a compound composition (samasa), the final of pūma is elided.

223. Am̐ yamito pasāññato

The case ending am̐ after feminine ī (pa) sometimes changed into yam̐.

224. Nam̐ jhato katarassa

The case ending am̐ is changed into nam̐ after jha which has been shortened.

225. Yonam̐ no

The case ending yo is changed into no after jha which has been shortened.

226. Smim̐ ni

The case-ending smim̐ is changed into ni after jha which has been shortened.

227. Kissa ka ve ca

If the suffix **va** follows, **kiṃ** is changed into **ka**.

228. Ku himham̐su ca

Hiṃ and **ham̐** having followed, **kiṃ** is changed into **ku**.

229. Ssesu ca

Other case-endings and suffixes too (except **va**) having followed, **kiṃ** is optionally changed into **ka**.

230. Tratothesu ca

The suffixes **tra**, **to** and **tha** having followed, **kiṃ** is changed into **ku**.

231. Sabbassetassākarō vā

The word **eta** is optionally changed into **a**, if the suffixes **to** and **tha** follow.

232. Tre niccam̐

The word **eta** is changed into **a**, if the suffix **tra** follows.

233. E tothesu ca

The word **eta** is optionally changed into **a**, if the suffixs **to** and **tha** follow.

234. Inassi thāṃdānihatodhesu ca

The word **ima** is changed into **i**, if the suffixes **ttham**, **dani**, **ha**, **to** and **dha** follow.

235. A dhunāṃhi ca

The word **ima** is changed into **a**, if the suffix **dhuna** follows.

236. Eta rahimhi

The word **ima** is changed into **eta**, if the suffix **rahi** follow.

237. Itthiyamato āpaccayo

The suffix ā is used in the feminine gender after words ending in a

238. Nadādito vā ī

The suffix ī is used in the feminine gender after words ending in a of the nada. etc.

239. Ṇava ṇika ṇeyya ṇaṇtuhi

The suffix ī is used in the feminine gender after words ending in the suffixes ṇava, ṇika, ṇeyya, ṇa and ṇtu.

240. Patibhikhurājikārantehi inī

The suffix inī is used in the feminine gender after words ending in pati, bhikkhu, rāja and ī.

241. Ntussa tamikāre

The suffix ī having followed, the suffix ṇtu is optionally changed into ta.

242. Bhavato bhoto

If the feminine suffix ī follows, the word bhavanta is changed into bhota.

243. Bhoge tu

The ga (vocative case ending si) having followed, the word bhanta is changed into bho.

244. Akarapitādyantānamā

The ga (vocative case-ending si) having followed, the ending a and u of pitu, etc, are changed into ā.

245. Jhalapā rassam

The vocative case-ending si having followed, those which are technically called jha, la and pa become short.

246. Ākāro vā

The ga (vocative case-ending si) having followed, ā is optionally shortened.

End of Fourth Sub-division of Nāma

247. Tvādayo vibhattisaññā yo

The suffixes to etc., are reckoned as if they were case-endings.

248. Kvaci to pañcamyatthe

The suffix to is used in the sense of 5th case (ablative)

249. Tratha sattamiyā sabbanānehi

The suffixes tra and tha are used after pronouns in the sense of locative case.

250. Sabbato dhi

The suffix dhi is sometimes used after the word sabba in the sense of the locative case.

251. Kiṃsmā vo

The suffix va is used after the word kiṃ in the sense of the locative case.

252. Hiṃhaṃ hiñcanaṃ

The suffixes hiṃ, haṃ and hiñcanaṃ are used after the word kiṃ in the sense of the locative case.

253. Tamhā ca

The suffixes hiṃ and haṃ are used after the word ta in the sense of the locative case.

254. Imasmā hadhā ca

The suffixes ha and dha are used after ima the sense of the locative case.

255. Yato him

The suffix him is used after the word ya in the sense of the locative case.

256. Kale

The suffixes herein after mentioned are to be understood as being used to signify time.

257. Kiṃsabbaññekayakuhi dā dācanam

The suffixes da and dācanam are used after the words kiṃ, sabba, añña, eka, ya and ku, in the sense of the locative case and in order to denote time.

258. Tamha dani ca

The suffixes dani and dā are used after the word ta, in the sense of the locative case and in order to signify time.

259. Imasmā rahi dhunā dani ca

The suffixes rahi, dhunā and dāni are used after the word ima, in the locative case and in order to signify time.

260. Sabbassa so dānhi vā

The suffix dā having followed, the word sabba is optionally changed into sa.

261. Avaṇṇo ye lopaṇca

The suffix ya having followed, the final a vaṇṇa (a,a) is elided.

262. Vuḍḍhassa jo iyitthesu

The suffixes iya and ittha having followed, the word vuḍḍha is changed into ja.

263. Pasatthassa so ca

The suffixes iya and iṭṭha² having followed, the word pasattha is changed into sa as well as ja.

264. Antikassa nedo

The suffixes iya and iṭṭha having followed, the word antika is changed into neda.

265. Bāḷhassa sādho

The suffixes iya and iṭṭha having followed, the word bāḷha is changed into sadha.

266. Appassa kaṇ

The suffixes iya and iṭṭha have followed, the word appa is changed into kaṇ.

267. Yuvānaṅca

The suffixes iya and iṭṭha having followed, the word yuva is changed into kaṇ.

268. Vantu mantu vīnaṅca lopo

The suffixes iya and iṭṭha having followed, the suffixes vantu, mantu and vī are elided.

269. Yavataṃ talaṇḍakāraṇaṃ byañjanāni calañjakarattaṃ

The consonant parts of ta, la, na and da themselves of the words to which the suffix ya is added, are respectively changed into the c, l, ṅ and j.

270. Amha tunha ntu rāja brahmatta sakha satthu pitādihi sma nāva

The suffix sma is to be known as na, after the words amha, tunha, ntu, raja, brahma, atta, sakha, satthu, pitu, etc. ८.

End of Fifth Sub division of Nama
Nama Sutta is finished

KARAKA

271. Yasmadapeti bhayamadatte vā, tadapādānaṃ

The ablative case (apādāna karaka) signifies that from which one goes out, fear arises or some thing is received.

272. Dhatunāmāna mupāsaggayogādisvapi ca

The ablative case is also used in connection with particular roots (verbs), nouns and propositions etc.

273. Rakkhaṇatthānamicchitaṃ

In connection with the verbs denoting protection, the object desired is put in the ablative case.

274. Yena vā' dassanaṃ

That from which disappearance is desired is optionally put in the ablative case.

275. Dūrantikaddhakāla nimmāna tvālopa disāyoga vibhattārappayoga suddha ppamocana hetu vivitta ppamāna pubbayoga bandhana guṇavacana pañhakathana thokākattūsu ca

The ablative case is used in connection with words of the following character : _

(1) **dūra** - denoting distance

(2) **antika** - denoting vicinity

(3) **addhakālanīmāna** - denoting space or time

(4) **tvālopa** - the word containing the suffix tvā having elided, the accusative or locative case undergoes the ending of the ablative case.

(5) **disāyoga** - denoting directions

(6) **vibhanta** - denoting comparison, the ending of the 6th case are also

- (7) **ārappayoga** - denoting cessation
- (8) **Suddha** - denoting purification
- (9) **pamocana** - denoting the act of liberation or setting free
- (10) **hetu** - denoting reason (or cause)
- (11) **vivitta** - denoting separation
- (12) **pamāna** - denoting measure (or authority)
- (13) **pubbayoga** - using the word pubba (before)
- (14) **bandhana** - denoting the act of binding or tying
- (15) **gunavacana** - denoting attributes or qualities
- (16) **pañhakathana** - in denoting interrogation. (and the suffix tvā having
- (17) **thoka** - denoting littleness (or slowness)
- (18) **akattusu** - not signifying agent

276. Yassa dātukāmo rocate dhārayate vā tam sampadānam

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 put in the datives case.

277. Silāgha hanu thā sapa dhāra piha kudha duhisso sūya rādhikkha paccāsuna anupatigina pubbakattā rocanattha tadattha tumatthalamattha maññānādarappāṇini gabhyatthakammani asīsatthasanunūti bhiyya sattamiyathesu ca

The dative case (sampadāna) is also used under the following circumstances :

- (1) in connection with the roots (verbs)
 - (a) **silāgha** to flatter or boast of
 - (b) **hanu** to hide from
 - (c) **thū** to worship or wait on
 - (d) **sapa** to blame, to curse
 - (e) **dhāra** to owe to any person
 - (f) **piha** to long for

(g) **kudha** - to be angry with

(h) **daha** - to meditate mischief

(i) **issa** - to envy

(j) **usūya** - to grumble at

(k) in connection with the roots **rādha** and **ikkha**, that of whom some queries are made with a view celebrate his actions, is put in the dative or accusative case.

(2) In connection with the root **suṇa** (with the prefix **pati** or **a**), that which was previously in the nominative case is put in the dative case.

in connection with the root **giṇa** (with the prefix **anu** or **pati**), that which was previously in the nominative case is put in the dative case.

(3) in connection with words signifying announcement

(4) in denoting a particular object or aim

(5) in signifying the meaning of the suffix **tuṃ** (infinitive)

(6) in signifying the sense of **alaṃ** ; the word **alaṃ** is used to denote 'sufficient for' or 'to turn away.'

(7) if the object of **mañña** be not an animate being and denotes disrespect, it is put in the dative case.

(8) the object of verbs denoting to go, is put in the dative case.

(9) in connection with the word **sainnuti** and

in connection with the word **bhiyya**

278. **Yodhāro, tamokāsaṃ**

The site of an action is called **okāsa** (location) and is put in the locative case.

279. **Yena vā kayirate, taṃ karaṇaṃ**

That by means of which an act of doing, seeing or hearing is accomplished is called **karaṇa** - an instrument, (and is put in the instrumental case).

280. **Yaṃ karoti, taṃ kammaṃ**

That which one does, sees or hears, is called kammaṃ - an object (and is put in the accusative case).

281. **Yokaroti, sa kattā**

One who does an action is called katta - an agent (and is put in the nominative case)

282. **Yo kāreti, sa hetu**

One who makes the agent do an action is called hetukatta - a cause as well as agent.

283. **Yassa vā pariggaho, taṃ sāmī**

One to whom some property belongs is called sāmī - an owner (and is put in the possessive or genitive case)

284. **Liṅgatthe paṭhamā**

The endings of the first case are used, when only the sense of the crude form-(stem or liṅga or nominal base) is spoken of.

285. **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.

286. **Karaṇe tatiyā**

The endings of the 3rd case are used in denoting instrumentality.

287. **Sahādiyoge ca**

The endings of the 3rd case are also used in connection with the words saha, saddhiṃ, samaṃ, nānā, vinā, alaṃ, kiṃ. etc.

288. Kattari ca

The endings of the 3rd case are used in denoting the agent (passive)

289. Hetvatthe ca

In denoting cause, the endings of the 3rd case are used

290. Sattamyatthe ca

The endings of the 3rd case are used in the sense of the locative case.

291. Yenaṅgavikaro

The ending of the 3rd case are used after a word denoting that member of the body by the disease of which changed of bodily appearance takes place. (Through the lost of limb one is marked, the limb is used in the 3rd case).

292. Visesane ca

The endings of the 3rd case are also used in denoting a distinguishing attribute. -

293. Sampadāne catutthī

The endings of the 4th case are used after a word denoting the recipient (ie, one to whom something is given).

294. Namoyogādisvapi ca

The endings of the 4th case are also used in connection with namo, sothi etc. (the forms of reverential address).

295. Apādane pañcamī

The endings of the 5th case are used in denoting the ablative.

296. Kāraṇatthe ca

The endings of the 5th case are also used in denoting cause.

297. Kamunatthe dutiyā

The endings of the 2nd case are used in denoting the object, (accusative case).

298. Kāladdhāna maccantasamyoge

The endings of the 2nd case are used after words denoting immediate proximity (continuity) of time or space.

299. Kammappavacaniyayutte

The endings of the 2nd case are used in connection with words employed for the definition of an action (that is, in connection with certain prepositions, particles or adverbs).

300. Gatibuddhubhujapaṭhaharakarasayaduanāṃ kārīte vā

In the sense of causation, the endings of the 2nd case are optionally used in connection with the roots denoting gati (motion) or buddhi (knowing) and with the roots bhujā, paṭha, hara, kara, saya, etc.

301. Sānismiṇi chaṭṭhi

The endings of the 6th case are used for denoting possessive/Genitive.

302. Okāse sattamī

The endings of the 7th case are used in denoting location (in the locative case).

303. Samissarādhīpati dāyūda sakkhi patibhū pasuta kusalehi ca

The endings of the 6th case as well as those of the 7th are used in

connection with the words *samū*, *iṣṣu*, *adhipati*, *dāyāda*, *sakkhī*, *patibhū*, *pasūta*, *kusala*, etc.

304. Niddharane ca

The endings of the 6th case as well as those of the 7th are also used in denoting specification (particularization).

305. Anādare ca

The endings of the 6th case as well as those of the 7th are also used in denoting contempt (disregard).

306. Kvaci dutiyā chaṭṭhīnamatthe

The endings of the 2nd case are sometimes used in denoting the sense of those of the 6th case.

307. Tatiyāsattamaṇca

The endings of the 2nd case are also sometimes used in denoting the sense of those of the 3rd and 7th cases.

308. Chaṭṭhi ca

The endings of the 6th case are also sometimes used in denoting the sense of those of the 3rd and 7th cases.

309. Dutiyāpaṇcaminaṇca

The endings of the 6th case are also sometimes used in denoting the sense of those of the 2nd and 5th cases.

310. Kammakaraṇaninittatthesu sattamī

The endings of the 7th case are used in denoting the sense of those of the accusative and instrumental cases as well as in signifying a motive.

311. Sampadāne ca

The endings of the 7th case are also used in denoting the recipient (i.e. in denoting the sense of the dative case)

312. Pañcamyatthe ca

The endings of the 7th case are also used in the sense of those of the 5th case.

313. Kalabhāvesu ca

The endings of the 7th case are also used instead of those of the nominative case, if the verb connected the agent is to express a certain point of time.

314. Upadhyādhikissara vacane

The endings of the 7th case are used in connection with adhi and upa to denote superiority or inferiority.

315. Maṇḍitussukkesu tatiyā ca

The endings of the 3rd case as well as those of the 7th are used in connection with the words maṇḍita and utussukka.

Kāraṅka Sutta is finished.

SAMASA

(Compound Nouns)

316. Nāmanam samaso yuttattho

A samāsa (compound) is the aggregation of the meanings of words used to denote names.

317. Tesam vibhattiyo lopa ca

The case-endings used after those words which are united in a compound are also elided.

318. Pakati cassa sarantassa

The case-endings having elided, the words (stems) ending in vowels assume the primitive forms.

319. Upasagganipatapubbako abyayibhavo

The combination of words with upasagga (prepositions) or nipāta (adverbs, conjunctions or interjections) is called abyayibhava (indeclinable compound).

320. So napumsakaliṅgo

The indeclinable (abyayibhava) compound is to be regarded as neuter.

321. Digussekatam

The numeral compound (digusamasa) is known as singular and neuter.

322. Tathā dvande paṇituriyayoggasenaṅgakuddajantukavividhviruddha visabhaḡatthādīnaṅca

Like samaharadigu, in the case of dvanda (aggregative) compound consisting of words of the following description etc., is also put in the singular number and neuter gender :

- (a) signifying members of living beings
- (b) signifying members of players (singers or dancer)
- (c) signifying objects belonging to a yoke
- (d) signifying compound parts of an army
- (e) signifying little creatures (worms, insects, etc.)
- (f) denoting objects which are mutually disagreeing
- (g) denoting contrary qualities.

323. Vibhāsā rukkhataṇṇapasudhanadhaññajanapadādīnañca

An aggregative compound of words of the following character etc. is also optionally put in the singular number and neuter gender :

- (a) denoting trees
- (b) denoting grass
- (c) denoting animals (cattle)
- (d) signifying valuable things (wealth)
- (e) denoting grains
- (f) denoting a people (the inhabitants of a country-region)

324. Dvipade tulyādhikarāṇe kammadhārayo

When two words possessing similar case-endings are combined together, the combination is called kammadhāraya (descriptive compound).

325. Saṅkhyāpubbo digu

A descriptive compound (kammadhāraya) the first member of which is a numeral, is called digu (a numeral compound).

326. Ubhe tappurisā

Numeral compounds (kammadhāraya) and descriptive compound (digu) are both called tappurisa (determinative compound).

327. Amādayo parapadebhi

When the case ending am etc., are combined with the succeeding words, the combination is called tappurisa (a determinative compound).

328. Aññapadatthesu bahubbīhi

When words signifying the names of objects are combined together to signify the name of a different object, the compound is called bahubbīhi (attributive compound).

329. Namanāṅ samuccayo dvando

When several words (denoting names) in the same case are joined together, the samasa is called dvanda (aggregative compound).

330. Mahatāṅ maha tulyadhikarāṅ pade

The words mahantas are changed into maha when a word in the same case follows.

331. Itthiyaṅ bhasitapūmitthi pumāva ce

In speaking of what is masculine, the feminine word becomes like the masculine, when a feminine word in the same case follows.

332. Kamadhārayasaññe ca

In the kamadhāraya (descriptive compound), in speaking of what is masculine, the feminine word becomes like masculine when a feminine word in the same case follows.

333. Attaṅ nassa tappurise

In the tappurisa (determinative compound) the word na is changed into a if another word follows.

334. Sare an

In the determinative (tappurisa) compound the entire word na is changed into an, if a vowel follows.

335. Kad kussa

In the determinative (tappurisa) compound the word ku is changed into kad, if a vowel follows.

336. Kappatthesu ca

In the determinative (tappurisa) compound the word ku is changed into ka in signifying the meanings little, etc.

337. Kvacī samāśantagatāna makāranto

The final of the last member of a compound word is sometimes changed into a itself.

338. Nadinhā ca

The suffix ka is added as the final in a compound word the last member of which is technically called nadi. (nadi signifies feminine stems ending in ī or ū)

339. Jāyāya tu daṇḍjāni patimhi

If pati follows, jāyā is changed into daṇḍ and jāni.

340. Dhanumhā ca

The suffix ā is added as the final of a compound word the last member of which is dhanu.

341. Anvibhattīna makāranta abyayībhāvā

The case-endings are sometimes changed into aṃ after abyayībhāva (indeclinable compound)

342. Saro rasso napuṃsake

The final vowel of an indeclinable compound in the neuter gender is shortened.

343. Aññasmā lopo ca

The case-endings of other indeclinable compounds not ending in a are also elided.

Samasa Sutta is finished

TADDHITA

344. Vā ṇā pacce

The suffix ṇa is added to some nouns to denote offspring.

345. Ṇayanāṇāna vacchādito

The suffixes ṇayana and ṇāna are optionally added to vaccha, kacca, etc. to denote the descendants.

346. Ṇeyyo kattikādihi

The suffix ṇeyya is optionally used after kattikā, vinata and some other feminine nouns to denote offspring.

347. Ato ṇi vā

The suffix ṇi is used after words ending in a, in order to signify offspring.

348. Ṇavo pakvādīhi

The suffix ṇava is optionally used after upagu, etc. to denote offspring.

349. Ṇera vidhavādito

The suffix is optionally used after vidhavā, etc. to denote offspring.

350. Yena vā samsaṭṭham tarati carati vahati ṇiko

The suffix ṇika is optionally used in the sense of that with which something is mixed, that by which one passes over, that with which one acts, and that by which one carries something.

351. **Tamadhīte tenakatādi sannidhānaniyogasippa bhaṇḍajīvikatthesu ca**
 The suffix **nika** is also optionally used to signify the following etc :

- (a) studying that
- (b) done by that
- (c) near to (connected with) that
- (d) employed in that
- (e) that which is one's art (**profession**)
- (f) that which is one's utensil
- (g) that which is one's livelihood

352. **Ṇa rāgā tasse damanṇatthesu ca**

The suffix **na** is optionally used in the following senses as well as in others too :

- (a) dyed with
- (b) the flesh of that
- (c) near to
- (d) born in
- (e) fastened to (associated with)

353. **Jātādinamimiyā ca**

The suffixes **ima** and **iya** are used in the sense of born in (**jata**), etc.

354. **Sannihatthe kaṇṇa**

The suffixes **kaṇ** and **ṇa** are used in the sense of collection.

355. **Gāmajanabandhusahāyadīhi ta**

The suffix **ta** is used in the sense of collection after the word **gama**, **jana**, **bandhu**, **sahāya**, etc.

356. Tadassa thanamiyo ca

The suffix *iya* too is used in the sense of cause.

357. Upamatthayitattam

The suffix *ayitatta* is used in denoting resemblance.

358. Tannissitatthe lo

The suffix *la* is used in signifying 'dependent on that' and 'causes of'.

359. Alu tabbahule

The suffix *alu* is used to signify 'full of that'

360. Nyattata bhava tu

The suffixes *nya*, *ta* and *tu* are used to signify the nature (of an object).

361. Na visamadhi

The suffix *na* is used after the words *visama*, etc. to signify 'the nature.'

362. Ramaniyadito kan

The suffix *kan* is used after the words *ramaniya*, etc. to signify 'the nature thereof.'

363. Visese taratanisikiyittha

The suffixes *tara*, *tama*, *isika*, *iya* and *ittha* are used to denote specially (distinguishing quality).

364. Tadassatthi vi ca

The suffix *vi* is used in the sense of possession

365. Tapādito sī

The suffix si is used after tapa, etc. to signify possession.

366. Daṇḍadito ikāi

The suffixes ika and ī are used after daṇḍa, etc. to signify possession.

367. Madhvādito ro

The suffix is used after madhu, etc. in the sense of possession.

368. Guṇādito vantū

The suffix vantū is used after guṇa, etc. in the sense of possession.

369. Satyādīhi mantū

The suffix mantū is used after satī, etc. in the sense of possession.

370. Saddhādito ṇa

The suffix ṇa is used after saddhā, etc. in the sense of possession.

371. Āyussukārāsa manturñhi

The suffix mentū having followed, the u of the word āyu is changed into asa.

372. Tappakatīvacane mayo

The suffix maya is used to signify 'of the nature of' (make of).

373. Saṅkhyāpūraṇe mo

The suffix ma is used to signify the completion of a number (pūraṇa).

374. Sa chassa vā

The word cha used to signify the completion of a number is optionally changed into sa.

375. Ekādito dasassī

In the feminine gender and in order to signify the completion of a number, the suffix ī is used after words signifying the number eleven and upwards.

376. Daso so niccañca

The numeral cha followed by dasa is also invariably changed into so.

377. Ante niggahitañca

The niggahita is augmented at the end of the numerals, sometimes not.

378. Ti ca

Ti is augmented at the end of the numerals.

379. La darānam

The da and ra of numerals are changed into la.

380. Vīsatidasesu bā dvissa tu

The numeral dvi is changed into bā when joined to visati and dasa

381. Ekādito dasa ra sañkhyāne

The da to dasa used after eka, etc. is optionally changed into ra to signify number.

382. Aṭṭhādito ca

The da of dasa used after aṭṭha etc. is optionally changed into ra to signify number.

383. Dvekaṭṭhāna mākāro va

To signify number only, the final of dvī, eka and aṭṭha is optionally changed into ā.

384. Catuccheli thaṭhā

For the completion of the number (i.e., for the formation of the ordinal form), the suffixes tha and ṭhā are used after catu and cha respectively.

385. Dvitihi tiyo

For the formation of the ordinal form, the suffix tiya is used after dvi and ti.

386. Tiye dutāpi ca

The suffix tiya having followed, the dvi and ti are also respectively changed into du and ta.

387. Tesa maḍḍhūpapadena aḍḍhuḍḍhadivaddhadhiyaddhadḍhatiyā

The words catuttha, dutiya and tatiya together with the preceding word aḍḍha changes into aḍḍhuḍḍha, divaddha, diyaddha and addḍhatiya respectively.

388. Sarūpanamekasesvasakim

Of many words identical in form, one only is retained.

389. **Ginane dasassa dviticatupanecha satta attha navakanam vi ti cattara panna cha sattasa navāyosū yonanti samasam thī ri titi**

In enumeration and signifying a number repeated several times, when there is only one retained of the words alwasys similar in form, the suffix yo having followed, the word dasa multiplied by 2, 3, 4, 5, 6, 7, 8 and 9 is respectively changed into vi, ti, cattāra, paññā, cha, satta, asa, nava and the suffix yo is changed into sam, thī, ri, ti, iti, uti respectively.

390. **Catupapadassa lopo tuttarapadādi cassa cucopi nava**

If catu forms the preceding member of a compound word, the tu of the catu is elided, and ca is (or is not) optionally changed into cu or co.

391. **Yadanupapannā nipātanā sijjhanti**

Words of indeterminate character are formed anomalously ; they may be indeterminate in respect of : _

- (a) letters, and nominal and verbal suffixes
- (b) masculine, feminine or neuter gender
- (c) substantive, preposition or indeclinables
- (d) abyayibhāva compound, samāsa, taddhita or akhyata
- (e) number, tense and case
- (f) junction, stem, lengthening, elision, augment, modification, inversion or substitutes.

392. **Dvādito ko' nekātthe ca**

The suffix ka is added after dvi etc. to signify so many (its own meaning and measurement).

393. **Dasadasakam satam dasakānam satam sahasanca yomhi**

In enumeration if the suffix yo follows ten times ten becomes satam and also a hundred times ten becomes sahasam.

394. **Yāva taduttari dasaguṇitaṅca**

Numbers are to be multiplied by ten in order to arrive at higher number (koṭi).

395. **Sakanāmehi**

Those term of numbers which are not describe here must be completed by their own term.

396. **Tesaṃ ṇo lopaṃ**

The ṇa of the suffixes is elided.

397. **Vibhāge dhā ca**

The suffix dhā is used to signify division (distribution).

398. **Sabbanāmehi pakaravacane tu thā**

The suffix thā is used after pronouns to signify manner.

399. **Kimimehi thaṃ**

The suffix thaṃ is used after kiṃ and ima in order to signify manner.

400. **Vuddhādisarassa vā 'sanyogantassa saṇe ca**

Also a suffix ṇa having followed, the beginning vowel or vowel of the beginning consonant not succeeded by a double consonant is lengthened (become vuddhi).

401. **Māyuna māgamo thāne**

When there is ṇa, i and u after which there is no double consonant do not become vuddhi, but instead of them there comes vuddhi e and o.

402. Attañca

The *i* and *u* are in some instances also changed into *a* and *ri* is augmented.

103. Kvacādi majjhuttaranāṇi digharassa paccayesu ca

Whether a suffix follows or not, the initial, middle and final vowel of a word are in some instances lengthened or shortened.

- (a) lengthening of the initial (adidigha)
- (b) lengthening of the middle (majjhedigha)
- (c) lengthening of the final (uttaradigha)
- (d) shortening of the initial (adirassa)
- (e) shortening of the middle (majjherassa)
- (f) shortening of the final (uttararassa)

404. Tesu vuddhi lopāgamavikaraviparītesā ca

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

- (a) lengthening of vowel at the beginning of a word.
- (b) lengthening of vowel at the middle of a word.
- (c) lengthening of vowel at the end of a word.
- (d) elision of syllable at the beginning of a word.
- (e) elision of syllable at the middle of a word.
- (f) elision of syllable at the end of a word.
- (g) augmented at the beginning of a word.
- (h) augmented at the middle of a word.
- (i) augmented at the end of a word.
- (j) changed at the beginning of a word.
- (k) changed at the middle of a word.
- (l) changed at the end a word.
- (m) inversion of the vowel at the beginning of a word
- (n) inversion of the vowel at the middle of a word
- (o) inversion of the vowel at the end of a word

(p) substitution at the beginning of a word

(q) substitution at the middle of a word

(r) substitution at the end of a word

Other examples may in the same way be cited in consonance with the words of Buddha.

405. Āyuvannañānācāyo vuddhi

A kara (that is a) , i vanna (that is i, ī) and u-vanna (that is u, ū) becomes lengthened, when they are respectively turned into a, e and o : and they become avuddhi (shortened) when they are respectively turned into a, i and u :

Taddhita Sutta is finished.

ĀKHYĀTA

406. Atha pubbāni vibhattināni cha parassapadāni

After that, The first six of the verbal terminations are called active terminations (parassapada):-

407. Parānyattanopadāni

The last six of the verbal terminations are called passive terminations (attanopada).

408. Dvedve paṭhama majjhimuttamapurisā

Among the verbal terminations (active or passive), there are groups of two used respectively in the 3rd (paṭhama), 2nd (majjhimā) 1st (uttama) persons.

409. Sabbesamekābhidhane paro puriso

In speaking of the 3rd, 2nd and 1st person in one expression, the last person is used.

410. **Nānamhi payujjanāpi tulyadhikarāṇe pathaṇo**
If a verb agrees with a general name expressed or understood, it is put in the 3rd person.
411. **Tumhe majjhimo**
If a verb agrees with tumhe expressed or understood, it is put in the 2nd person.
412. **Amhe uttamo**
If a verb agrees with amha expressed or understood, it is put in the 1st person.
413. **Kāle**
All rules to be laid down heretofore will refer to time.
414. **Vattamaṇā paccuppane**
The present termination (vattamaṇa) is used to signify the present time.
415. **Āṇatyāsītṭhe nuttakāle paṇcamaṇi**
The imperative (paṇcamaṇi) is used in signifying commands and benediction, irrespective of time.
416. **Anumatiparikappatthesu sattaṇi**
The optative (sattaṇi) is used to signify permission and decision (desirability).
417. **Apaccakkhe paṇokkhātīte**
The past perfect (paṇokkhā) is used to signify past events unperceived by the narrator.
418. **Hiyyopabhūti paccakkhe hiyyattaṇi**
The past imperfect (hiyyattaṇi) is used to express a past action which happened since yesterday, perceived or unperceived by the narrator.

419. Samipejjatanī

The aorist-past indicative (*ajjatanī*) is used to express past events which happened before today, perceived or unperceived by the narrator.

420. Māyoge sabbakāle ca

The past-imperfect (*hiyyattanī*) and the aorist (*ajjatanī*) terminations united with *mā* are also used for all times.

421. Anāgate bhavissanti

The future (*bhavissanti*) expresses time which has not yet come.

422. Kriyātipanne tīte kālātipatti

The conditional termination (*kālātipatti*) is used to signify the noncompletion of an action that occurred in the past.

423. Vattamāna ti anti si tha mi ma.te ante se vhe e mhe

The present terminations (*vattamānā*) are :- *ti, anti, si, tha, mi, ma, te, ante, se, vhe, e* and *mhe*.

424. Pañcamī tu antu hi tha mi ma.tam antam ssu vho e āmase

The imperative terminations (*pañcamī*) are :- *tu, sntu, hi, tha, mi, ma, tam, antam, ssu, vho, e* and *āmase*.

425. Sattamī eyya eyyam eyyāsi eyyatha eyyamī eyyāma, etha eram etho eyyavho eyyam eyyāmhē

The optative terminations (*sattamī*) are :- *eyya, eyyam, eyyāsi, eyyātha, eyyāmi, eyyāma, etha, eram, etho, eyyāvho, eyyam* and *eyyāmhē*.

426. Parokkhā a u e ttha am mha, ttha re ttho vho im mhe

The past perfect terminations (*parokkhā*) are :- *a, u, e, ttha, am, mha, ttha, re, ttho, vho, im* and *mhe*.

427. Hiyyattanī a u o ttha ariṃ mḥā, ttha tthum se vhaṃ iṃ mḥase
The past imperfect terminations (hiyyattani) are :- ā, u, o, ttha, ariṃ, mḥā, ttha, tthum, se, vhaṃ, iṃ and mḥase.
428. Ajjatani ī uṃ o ttha iṃ mḥa, a u se vhaṃ ariṃ mḥe
The aorist terminations (ajjatani) are : i, uṃ, o, ttha, iṃ, mḥā, a, u, se, vhaṃ, ariṃ and mḥe.
429. Bhavissati ssati ssanti ssasi ssatha ssāmi ssāma, ssate ssante ssase ssavhe ssam ssamhe
The future terminations (bhavissati) are : ssati, ssanti, ssasi, ssatha, ssāmi, ssāma, ssate, ssante, ssase, ssavhe, ssam and ssamhe.
430. Kālātipatti ssā ssamsu sse ssatha ssam ssamha, ssatha ssiṃsu ssase ssavhe ssiṃ ssamhase
The conditional terminations (kālāpatti) are : - ssā, ssamsu, sse, ssatha, ssam, ssamhā, ssatha, ssiṃsu, ssase, ssavhe, ssiṃ and ssamhase.
431. Hiyyattanīsattaniṃ pañcamī vattamānā sabbadhātukāni
The past-imperfect (hiyyattani), optative (sattani), imperative (pañcamī) and present terminations (vattamānā), these four are called sabbadhātuka. (̃ applicable to the whole of a radical term).
End of First Sub-division of Ākhyāta
432. Dhātuliṅgehi parā paccayā
The suffixes (vibhatti) are used after roots and substantive stems.
433. Tija gupa kita mānchi khachasā vā
The suffixes kha, cha and sa are optionally used after tija, gupa, kita māna respectively.
434. Bhuja ghasa hara su pādīhi nimicchathesu
The suffixes kha, cha and sa are optionally used after the roots bhuja, ghasa, hara, su, pā, etc. in the sense of wishing for the acts implied.

135. **Āya nāmato kattūpamānādācāre**

The suffix **āya** is used after a noun denoting the agent of comparison, in the sense of treatment.

136. **Īyūpamānā ca**

The suffix **īya** too is used after a noun denoting comparison, in the sense of treatment.

437. **Nāmanhā ttiçchatthe**

The suffix **īya** is used after noun to signify one's own wish.

438. **Dhatuhi ñe ñaya ñāpe ñāpayā kārītāni hetvatthe**

The suffixes **ñe**, **ñaya**, **ñāpe** and **ñāpayā** are used after all roots to signify the sense of cause and are called **kārīta** (causative).

439. **Dhaturūpe nāmasmā ñayo ca**

The suffix **ñaya** is added to substantive stems, and the resultant words are termed **causative (kārīta)** and are treated as verbs.

440. **Bhāvakammesu yo**

The suffix **ya** is used after all roots in the reflexive and passive voices.

441. **Tassa cavaggayakāravakārattāni sadhātvantassa**

The suffix **ya** in connection with the last part of the root is, as far as possible, turned into **ca-vagga** (a consonant of the group beginning with **ca**). **ya** and **va(ba)**.

442. **Ivaññāgamo vā**

The suffix **ya** having followed, **i vañña (i,ī)** is optionally augmented after all roots.

443. **Pubbarūpañca**

The suffix **ya** used after roots optionally assumes the form of the last consonant of the root.

444. Tathā kattari ca

The suffix **ya** is to be used in the active voice too, in the same way as in the reflexive and passive voices.

445. Bhuvadito a

The suffix **a** is used in the active voice after the group of verbs beginning with **bhū** (**Bhūvadi** group).

446. Rudhādito nigghitapubbañca

The suffix **a** is added in the active voice to verbs of the group beginning with **rudha**, and the **nigghahita** too is augmented before it. (**Rudhādi** group)

447. Divādito yo

The suffix **ya** is added in the active voice to verbs of the group beginning with **diva**. (**Divādi** group)

448. Svādito ṇu ṇā uṇa ca

The suffixes **ṇu**, **ṇā** and **uṇā** too are added in the active voice to verbs of the group beginning with **su**. (**Svādi** group)

449. Kiyadito nā

The suffix **nā** is added in the active voice to verbs of the group beginning with **kī**. (**Kiyādi** group)

450. Gahādito ppaṇhā

The suffixes **ppa** and **ṇhā** are added in the active voice to verbs of the group beginning with **gaha**. (**Gahādi** group)

451. Tanādito oyirā

The suffixes **o** and **yira** are added in the active voice to verbs of the group beginning with **tanu**. (**Tanādi** group)

452. Curādito ṇe uayā

The suffixes **ṇe** and **uaya** used in the active voice after verbs of the group beginning with **cura**. (**Curādi** group)

453. Attanopadāni bhāve ca kammani

The attanopadā terminations (suffixes of words for one's self) are used in the reflexive as well as in the passive voices.

454. Kattari ca

The attanopada terminations are used in the active voice too.

455. Dhātuppaccayehi vibhattiyo

The (verbal) terminations are used after the suffixes (beginning with kha and ending in karita)** added to roots.

** viz., kha, cha, sa, āya, iya, ūaya, ŋe, ṇāpe, ṇāpaya, ala, āra and ālapā.

456. Kattari parassapadaṃ

The parassa pada terminations (terminations of the words for another) are used in the active case.

457. Bhūvādayo dhātavo

The groups of words beginning with bhū are termed roots (dhātu).

End of Second Sub-division of Ākhyāta

458. Kvacādivaṇṇanaṃkassarānaṃ dvebhāvo

In some instances the 1st syllable of words is reduplicated.

459. Pubbo bbhāso

When a root is reduplicated the 1st part is called Abbhāsa (duplicated).

460. Rasso

The vowel of the reduplicated is shortened.

461. Dutiyacatutthānaṃ pathamaṃ matatiyā

The 2nd and 4th consonants of a vagga in the reduplicated are respectively changed into the 1st and 3rd consonants of the same vagga.

462. Kavaggassa cavaggo
The ka vagga of the reduplicated is changed into ca-vagga.
463. Mānakitānain vatattainvā
The roots ma and ka of māna and kita the reduplicated sometimes changed into v and t respectively.
464. Hassa jo
The ha of the reduplicated is changed into ja.
465. Antassivaṇṇakāro vā
The final vowel of the reduplicated sometimes changed into (i vaṇṇa) i, u and a.
466. Niggahitaica
The niggahita too may be augmented at the end of the reduplicated.
467. Tato pāmanānain vā manṁ sesu
The suffix sa having followed, after the reduplicated the roots pa and mana changed into vā and manṁ respectively.
468. Thā Tittḥo
tittḥa may optionally be substituted for the root tha.
469. Papivo
Piva may optionally be substituted for the root pā.
470. Nassa jajainna
Ja, jan and na may optionally be substituted for the root na.
471. Disassa passadissadakkhā va
Passa, dissa and dakkha may optionally be substituted for disa.
472. Byanjanantassa co chappaccayesu ca
The suffix cha having followed, the last syllable of a root ending in a consonant is changed into ca.

473. Ko khe ca

The suffix kha having followed, the last syllable of a root ending in a consonant is changed into ka.

474. Harassa gi se

The suffix sa having followed, gi is substituted for the root hara.

475. Brūbhūnamābhuvā parokkhayañi

The past perfect terminations having followed, āha and bhūva are respectively substituted for the roots brū and bhū.

476. Gamissanto ccho vā sabbāsu

The final ma of the root gamu is optionally changed into ccha, if any suffix or verbal termination follows.

477. Vacassajjatanunhi makāro o

The a of the root vaca is changed into o in the aorist tense.

478. Akāro dighañi himimesu

The terminations hi.mi and ma having followed, a is lengthened.

479. Hilopañi vā

The termination hi after letter a is sometimes elided.

480. Hotissare hohe bhavissantimhi sassa ca

The future terminations having followed, the vowel of the root hū becomes eha, oha and e, and the ssa of the terminations is optionally elided.

481. karassa sappaccayassa kāho

The future terminations having follows, the root kara is optionally changed into kāha with paccaya and ssa of the terminations is invariably elided.

End of Third Sub division of Ākhyāta

482. Dadantassaṃ mimesu

If *mi* and *ma* follows, the final of the root *dā* is changed into *ai*.

483. Asaṇyogantassa vuddhi karite

The vowel of roots not followed by a double consonant is lengthened (become *vuddhi*), if causative (*kārita*) suffixes follow.

484. Ghaṭādinam vā

The causative (*kārita*) suffixes having followed, vowel of the roots beginning with *ghaṭa* not followed by a double consonant is optionally lengthened.

485. Aññesu ca

Other suffixes having followed, the vowel of all roots not followed by a double consonant is lengthened.

486. Guhadusanam digham

The causative (*kārita*) suffixes having followed, the vowel of the roots *guha* and *dusa* are lengthened.

487. Vaca vasa vahadnamukaro vassa ye

The suffix *ya* having followed, the *va* or *a* of the roots *vaca*, *vasa*, *vaha* etc, become *u*.

488. Ha vipariyayo lo vā

The suffix *ya* having followed, the *ha* of the roots changes place with the *ya* and *y* may optionally become *l*.

489. Gahassa ghe ppe

The suffix *ppa* having followed, *gaha* is changed into *ghe*.

490. Halopo ṇhāmbhi

The *ha* of the root *gaha* is elided before the suffix *ṇha*

491. Karassa kasattamajjatanimhi

In the aorist tense (ajjatāni) kara is optionally changed into kāsa.

492. Asasmā mimānam mhimhāntalopo ca

The terminations mi and ma used after the root asa are optionally changed into mhi and mha respectively and the final part of the root (sa) is also elided.

493. Thassa tthattam

The terminations tha used after the root asa becomes ttha, and the final part of the root (sa) is also elided.

494. Tissa tthittam

The termination ti used after the root asa becomes tthi and the final part of the root is also elided.

495. Tussa tthuttam

The termination tu used after the root asa becomes tthu and the final part of the root is also elided.

496. Simhi ca

The termination si having followed, the final part of the root asa is elided.

497. Labhasmā ī innam ttha ttham

The terminations i and in used after the root labha are changed into ttha and ttham and the final part of the root is elided.

498. Kusasmā di cchi

The termination ī used after the root kusa becomes cchi and the final part of the root is elided.

499. Dādhātussa dajjam

The root da is optionally changed into dajja.

500. **Vadassa vajjan**
The root **vada** is optionally changed into **vajja**.
501. **Gamissa ghamman**
The root **gamu** is optionally changed into **ghamma**.
502. **Yamhi dā dhā mā thā ha pa maha mathadinam**
The suffix **ya** having followed, the final part of the roots **da dha ma tha ha pa maha** and **matha** are changed into **i**.
503. **Yajassadissi**
The suffix **ya** having followed, the 1st part of the root **yaja** is changed into **i**.
504. **Sabbato min imsu**
The termination **min** used after all roots is changed into **imsu**.
505. **Jaramaranan jirajiyammyā vā**
The root **jara** and **mara** are optionally substituted by **jira**, **jiyya** and **myya**.
506. **Sabbatthasasadilopo ca**
The 1st part of the root **asa** is optionally elided before all suffixes and verbal terminations.
507. **Asabbadhātuke bhū**
The root **asa** optionally changed into **bhū** before **asabbadhatuka**, **parokkhā**, **ajjatani**, **bhavissanti** and **kālātipatti** terminations
508. **Eyyassa nāto iyānā**
The termination **eyya** used after the root **nā** is optionally changed into **iya** and **nā**.

509. Nassa lopo yakāraṭṭam

The suffix na used after the root ñā is optionally elided and ya is augmented.

510. Lopancettamakaro

The suffix a is optionally elided or sometimes changed into e.

511. Uttamokaro

The suffix o sometimes changed into u.

512. Karassakaro ca

The a of the root kara sometimes changed into u.

513. O ava sare

If a vowel follows, the final o of a root is optionally changed into ava.

514. E aya

If a vowel follows, the final e of a root sometimes changed into aya.

515. Te avaya karite

The causative suffixes having followed, āva and aya are substituted for o and e.

516. Ikarāgamo asabbadhātukamhi

I is augmented before all asabba-dhātuka* terminations. (*see rule, 26 or 507.)

517. Kvaci dhatuvibhattippaccayanam dighaviparita desalopāgama ca

In this book on verbs with regards to the instances not explained here, the operations of lengthening, inversion, substitution, elision, augment, etc. are to be made in consonance with the words of Buddha.

518. **Attanopadani parassapadatthain.**

The Attanopada (passive) words sometimes become parassapada (Active).

519. **Akaragamo hiyyattani ajjatanikalatipattisu**

If the past-imperfect (hiyyattani), aorist (ajjatani), and conditional (kalatipatti) terminations follow, the vowel a is augmented before the root.

520. **Brito i timhi**

If the termination ti follows, i is augmented after the root bri.

521. **Dhatussanto lopo nekassarassa**

The last part of a root of more than one syllable is in some instances elided.

522. **Isuyamāna manto ccho vā**

The final part of the roots isu and yamu optionally becomes ccha.

523. **Kāritāṇaṃ ṇo lopaṃ**

The ṇa (anubandha) of the causative (kārita) suffix is elided.

End of Fourth Sub division of Akhyata

Akyata Sutta is finished

KI'AKA [KIBBIDDIĀNA]

524. **Dhatuya karunadiṃhi ṇo**

The suffix ṇa is used after roots (dhātu), if nouns in the accusative case precede them.

525. **Saināya manu**

In signifying a name the suffix a is used after roots (preceded by nouns in the accusative case) and nu is also augmented to the preceding nouns.

526. Pura dada ca iṃ

The suffix a is used after the root dada if the word pura preceded it, and the a of pura is changed into iṃ.

527. Sabbato ṇvutvāvi vā

The suffixes a, ṇvu, tu and avi are optionally used after all roots preceded or not preceded by nouns in the accusative case.

528. Visaruṇapadadito ṇa

The suffix ṇa is used after the root visa, ruṇa, pada, etc.

529. Bhāve ca

The suffix ṇa is used after all root in the sense of bhava (gerund).

530. Kvica

The suffix kvi is used after all root.

531. Dharadhi rammo

The suffix ramma is used after the roots dhara, etc.

532. Fassilādīsu ṇitvāvi ca

The suffixes ṇi tu and āvi are used after all roots to signify the habit, custom and well-done of the agent.

533. Saddakudhacalamaṇḍattharuṇadīhi yu

The suffix yu (used to signify habit etc.) is added to root ruca, etc. (in the sense of sound, anger, shaking, adornment, etc.)

534. Paradigamimhā rū

In signifying the sense of habit, etc. the suffix ru is used after the root gamu preceded by the word para.

535. Bhikkhādito ca

The suffix rū is used after the roots bhikkhu, etc. to signify the sense of habit, etc.

536. Hanatyādinaṃ nuke

The suffix nuka is used after the roots hana, etc. to signify the sense of habit. etc.

537. Nu nigghitaṃ padante

The augment nu added to a word is changed into nigghita.

538. Saṃhanaññaya vā ro gho

The suffix ra is optionally used after the root hana (preceded by the prefix sam) or other roots, and hana is changed into gha.

539. Raṃhi ranto radi no

The suffix ra having followed, the final syllable of all roots and ra etc. are elided.

540. Bhāvakammesu tabbāniyā

The suffix tabba and aniya are used after all roots in the sense of the reflexive or passive voice.

541. Nyoca

The suffix nya is used after all roots kara in the reflexive and passive voice.

542. Karamhā ricca

The suffix ricca is used after all root kara in the reflexive and passive voices.

543. Bhūtobba

The suffix nya (used after the root blu) together with the u of the root is changed into abba.

544. Vadamadagamuyujagarahakāradihi jjamaggayheyyā garo va

The suffix nya used after the roots vada, mada, gamu, yuja, garaha and roots ending in ā is respectively changed into jja, mma, gga, yha and eyya in the reflexive and passive voices ; and gara also changed into gara.

545. Te kiccā

The suffixes tabba, anīya, 'ṇya, teyya and ricca are to be known under the name kicca.

546. Aññe kit

The other suffixes are known under the name kita.

547. Nandādīhi yu

The suffix yu is used after the roots nanda etc., in the reflective and passive voices.

548. Kattukaraṇapadesesu ca

The suffix yu is also used in denoting the sense of the agent (kattu), instrument (karaṇa) or locality (okāsa).

549. Rahādito ṇa

The ṇa of the suffix substitute ana is changed into na after roots ending in ra, ha etc.

End of First Sub-division of Kitaka

550. Nādayo tekālikā

The suffixes ṇa, a, ṇvu, tu, āvī, kvi, ramna, ṇī, yuca, rū, ṇuka, ra, tabba, ntya, ṇya, teyya and ricca are used to denote all the three times-past, present and future.

551. Sannayam dādhato i

The suffix i is used after the roots da and dhā if name is signified.

552. Tikiteāsitthe

In forming a name and denoting the sense of benediction, the suffix ti and kit are used after roots.

553. Itthiya matiyavo vā

The suffixes a, ti and yu are optionally used after all roots in signifying the feminine gender.

554. Karato ririya

The suffix ririya is used after the root kara in denoting the feminine or neuter genders.

555. Atīte ta tavantu tāvi

The suffixes ta, tavantu and tāvi are used after all roots in the past tense.

556. Bhavakammesu ta

The suffix ta is used after all roots in the past tense in the reflexive and passive voices.

557. Budhagamāditthe kattari

The suffix ta is used in the active voice in all tenses after roots involving the meaning of budha (knowing), gama (going) etc.

558. Jito ina sabbattha

The suffix ina is used after the root ji in the active and in all tenses.

559. Supato ca

The suffix ina is used after the root supa in the active and in reflexive.

560. Īsamousūhi kha

The suffix kha is used after roots preceded by the particle īsam. du and su in the reflexive and passive voices.

561. Icchatthesu samānakattukesu tave tum vā

The suffixes tave and tum are optionally used after all roots in the active voice and in all tenses to signify desire, and the verb so formed bears the relation of co-ordination with another verb which agrees with the same agent (nominative).

562. Arahassakkādisu ca

The suffix tum is used after all roots in the tense of deserving (araha) and being able (sakkā).

563. Pattavacane alamatthesu ca

When there is alam in the sense of worth, the suffix tum is used after all roots.

564. Pūbbakālekakattukānam tunatvānatvā va

When two roots (verbs) agree with the same agent (nominative), the suffixes tuna, tvāna and tvā are optionally used after those roots which signify anterior time.

565. Vattamāne manantā

The suffixes māna and anta are used after all roots in the present tense.

566. Sāsādihi ratthu

The suffix ratthu is used after the roots sāsa, etc.

567. Pātito ritu

The suffix ritu is used after the group of roots beginning with pā.

568. Mānādihi rātu

The suffix rātu as well as ritu are used after roots such as māna, etc.

569. Āgamā tuko

The suffix tuka is used after gamu preceded by the prefix ā.

570. Bhabbe ika

The suffix ika is used after the root gamu in the sense of becoming (being about to be).

End of Second Sub division of Kitaka

571. Paccayādanitṭhā nipātanā sijjhanti

The words (with suffixes added to them) which are of uncertain derivation (or the derivation of which has not been given in this book) are to be examined and anomalously derived respectively by the rules of saṅkyā, nāma, samāsa, taddhita, ākhyāta and kita.

572. Sāsadisato tassa ritṭho ca

In some instances the suffix ta used after the roots sasa and disa is changed into ritṭha.

573. Sādi santapucchabhanjahansādihī tṭho

The suffix ta (used after roots ending in sa and roots puccha, bhanja, hanja, etc.) is (with the preceding consonant or consonants) in some instances changed into tṭha.

574. Vasato utṭha

The suffix ta used after the root vasa is with the preceding consonant is changed into utṭha.

575. Vassa vā vū

The suffix ta having followed, the va of the root vasa is optionally changed into u.

576. Dhadhabhahehi dhadhā ca

The suffix ta used after roots ending in dha, ḍha, bha and ha is respectively changed into dha and ḍha.

577. Bhanjato ggo ca

The suffix ta used after the root bhanja is with the preceding consonant changed into gga.

578. Bhujādina manto no, dvi ca

The final part of the roots bhujā, etc. is elided and the suffix ta is doubled.

579. Vaca vā vu

The va of the root vaca is optionally changed into u. and the final ca is elided, and the suffix ta is doubled.

580. Gupādinañca

The final consonant of the roots gupa etc., is elided, and the suffix ta is doubled.

581. Tarādīhi iṇṇo

The suffix ta used after the roots tara etc. is changed into iṇṇa and the final part of the root is elided.

582. Bhidādito inna anna iṇā vā

The suffix ta used after the roots bhidi.etc, is changed into inna, anna and iṇā, and the final part of the root is elided.

583. Susapacasakato kkha kkā ca

The suffix ta used after the roots susa. paca and saka is changed into kkha and kka, and the final consonant is elided.

584. Pakkamādīhi nto ca

The suffix ta used after the roots kantu (with prefix pa) etc. is changed into nta, and the final part of the roots is elided.

585. Janādīnamā timbi ca

The suffix ta and ti having followed, the final consonant of the roots jana etc, is changed into ā.

586. Gamakhanahanaramādīna manto

The suffix **ta** and **ti** having followed, the final consonant of the roots **gamu**, **khanu**, **ramu** etc., is elided.

587. Rakāroca

The suffix **ta** and **ti** having followed, **ra** the final part of the root is elided.

588. Ṭhāpānanu ī ca

The suffix **ta** and **ti** having followed, **ā** the final part of roots **ṭhā** and **pā** is changed into **i** and **ī** respectively.

589. Hantehi ho, hassa ḷo vā adahanahānam

The suffix **ta** used after roots ending in **ha** is changed into **ha**, and **ha** the final part of the roots become **ḷa** (except in the case of roots **daha** and **naha**).

End of Third Sub-division of Kitaka

590. Ṇamhi ranjassa jō bhāvakarāṇesu

The suffix **ṇa** having followed, **nja** the final part of the root **ranja** is changed into **ja** in signifying condition or instrument (**bhāva** and **karāṇa**).

591. Hanassa ghāto

The suffix **ṇa** having followed, **hana** is changed into **ghata**.

592. Vadho vā sabbattha

In all places the whole of the root **hana** may be changed into **vadha**.

593. Ākārantāna māyo

The suffix णा having followed, the final ā of roots (ending in a) is changed into āya.

594. Purasanupaparīhi karotissa kha khara vā tappaccayesu ca

The suffix ta or णा having followed, kha or khara may be substituted for the root kara used after the prefixes and indeclinables such as pura, sam, nupa and pari.

595. Tavetunādisu ka

The suffixes tave, tūna, etc. having followed, kā is optionally substituted for the root kara.

596. Gamakhanahanadinanṇ tūntabbadisu na

The suffix tūṇ tabba, etc. having followed, the final part of the root gamu, khamu, hanu, etc. sometimes changed into na.

597. Sabbehi tunādīnanṇ yo

Ya is optionally substituted for the suffixes tūna, etc. used after all roots.

598. Canantehi raccaṇ

Racca is optionally substituted for the suffixes tūna, etc. used after roots ending in ca or na.

599. Disā svānasvantaloṇo ca

The suffixes tūna, etc. used after the root disa are changed into svāna and svā. and the final part of the root is elided.

600. Mahadabhehi mmayhajjabhadhā ca

The suffixes tūna, etc. used after roots ending in ma, ha, da, or bha are optionally changed into nma, yha, jja, bbha and ddha respectively, the final part of the root is elided.

601. **Taddhitasamasakitakā nāman va tavetunā disu ca**
 Word ending in taddhita, samasa and kita (except those ending in the suffixes tave, tuna, tvana, tva, etc.) are to be regarded as nouns (word).
602. **Dumhi gam**
 The vowel preceding two consonants is to be regarded as long (gam).
603. **Digho ca**
 The long vowel is to be considered as gam.
604. **Akkharchi kara**
 The suffix kara is used after alphabets. (If that particular letter, or its signification or the object signified by it is to be expressed)
605. **Yathagamamikāro**
 Suffixes having followed, i is augmented to all roots in accordance with usages.
606. **Dadhantato yo kvaci**
 The suffixes tuna, etc. having followed, ya is added according to usages, to roots ending in da or dha.

End of Fourth Sub division of Kitaka

607. Niggahīta saṃyogadi no

The na forming the first part of a conjunct consonant is changed into niggahīta.

608. Sabbattha ge gī

In all instances gi is substituted for the root ge.

609. Sadassa sīdattaṃ

In all instances sīda is substituted for the root sada.

610. Yajassa sarassi t̥the

The vowel a of yaja is changed into i if t̥tha follows.

611. Ha catutthāna mantānaṃ do dhe

Ha and the 4th letter of vaggas forming the final part of roots are changed into da, if dha follows.

612. Dodhakāre

Ha and 4th letter of vaggas forming the final part of roots are changed into da if dha follows.

613. Gahassa ghara ṇe vā

Ghara is optionally substituted for gaha if the suffix ṇa follows.

614. Dahassa do ḷaṃ

The da of the root daha is optionally changed into ḷa, if the suffix ṇa follows.

615. Dhātvantassa lopo kvimhi

The consonant forming the final part of a root is elided if the suffix kvi follows.

616. Vidante ñ

O is augmented at the end of the root vida, if the suffix kvi follows.

617. Namakarāna mantanañ niyuttatamhi

If the suffix ta preceded by i follows, then na, na, ka or ra forming the final part of roots is not elided.

618. Na kagattañ cajā ñvunhi

The suffix ñvu having followed, ca and ja are not changed into ka and ga.

619. Karassa ca tattañ tismim

The suffix tu having followed, ra the final part of the root kara is changed into ta.

620. Tunṭunatabbesu vā

The suffixes tunṭ, tuna and tabba having followed, ra the final part of the root kara is optionally changed into ta.

621. Karitañ viya ñamubandho

The suffixes having the indicatory letter ña may be regarded as causative (karita).

622. Anaka yuvunam

Ana and aka are substituted for the suffixes yu and ñvu respectively

623. Kaga cajanam

If any suffix having the indicatory letter ña follows, ca and ja forming the final part of the roots are respectively changed into ka and ga.

End of Fifth Sub division of Kitaka

Kitaka Sutta is finished

UṆADI

624. Kattari kit

The **kita** suffixes are used in the active voice.

625. Bhavakammesu kiccaktakkhatthā

The suffixes called **kicca**, **kta** and **kha** (or the suffixes bearing the meanings of them) are used in the reflective and passive voices.

626. Kanunani dutiyaya kto

The suffix **kto** is used in the active voice in connection with an object having the endings of the second case.

627. Khyā dilu man, ma ca to va

The suffix **man** is used after the roots **kha**, **bhī**, **su**, **ru**, **lu**, **va**, **dhū**, **hi**, **lū**, **pi**, **ada**, etc. and **ma** of the suffix **man** may be changed into **ta**.

628. Samādilu thana

The suffixes **tha** and **ma** are used after the roots **sama**, **dama**, **dara**, **raha**, **du**, **hi**, **si**, **bhi**, **da**, **sū**, **yā**, **ṭha**, **bhase**, etc.

629. Gahassupadhase va

The penultimate vowel of the root **gaha** is optionally changed into **e**.

630. Masussa sussa ccharacchera

cchara and **cchera** are substituted for **su** of the crude word **masu**.

631. Āpubba carassa ca

cchara and **cchera** are substituted for the root **cara** preceded by **ā**, and the preceding **a** is also shortened.

6.32. Alakalasalehi la yā

The suffixes **la** and **pa** are used after the roots **ala**, **kala**, **sala**, etc.

6.33. Yaṇa laṇa

The **yaṇa** and **laṇa** are used after the roots **kala** and **sula**.

6.34. Mathissa thassa lo ca

La too is substituted for the root **mathi** (or **matha**)

6.35. Pesatisaggapattakalesu kicca

The **kicca** suffixes are used in the sense of order, permission or opportunity.

6.36. Avassakādhamiṇesu ṇī ca

The suffix **ṇī** as well as the **kicca** suffixes are used to signify necessity or debt.

6.37. Arahasakkādhi tuṇ

The suffix **tuṇ** is used after all roots in connection with the words **araha** (worthy), **sakka** (capable), **bhabba** (fit), etc.,

6.38. Vijadhi pabbajjādayo nipaḷante

The words **pabbajja** etc., are anomalously derived from the roots **vaja** etc. joined with prefixes and suffixes.

6.39. Kvilopo ca

The suffix **kvi** used after the roots **bhu**, **dhu**, **bhu**, **gamu**, **khamu**, **yamu**, **manu**, **tamu**, etc. is elided, and words are anomalously formed with the suffix.

6.40. Sacajanaṇ kaga ṇambandhe

If a suffix having the indicatory letter **ṇa** follows, **ca** or **ja** forming the final part of roots is respectively changed into **ka** or **ga**

641. Nudādihi yuvvūna manananā kananakā sakaritchi ca

In signifying the agent, condition or instrument, ana or āna and aka or ānaka are respectively substituted for the suffixes yu and uvu used after the roots nuda, sūda, sū, lū, lu, pu, bhū, ūā, asa, samu, etc. and also used after the roots phanda, cita, āna, etc. in their causative forms.

642. I ya ta ma kiṃ esāna mantassaro dighaṃ kvaci dusassa gunam do raṃ sa kkhi ca

The final vowel of the pronouns i, ya, ta, ma, ki and esa is lengthened : in some instances u of the root dusa is gunated ; and da is changed into ra, and the final part of the root too is changed into sa, **kkha** and i, these words (given in the vutti) are anomalously derived from their crude forms in consonance with the word of Buddha.

64. Bhyādihi matibudhipūjādihi ca kto

The suffix kta is used after the roots bhi, supa, mīda, etc. in the sense of knowing, understanding and revering.

644. Vepu si dava vamu ku dā bhū hvadihi thu itimaṃimā nibbatte

In order to signify consequence (effect) the suffixes thu, ithima and aima are used after the roots vepu, si, dava, vamu, ku, dā, bhū, hū, etc.

645. Akkese namha ṇi

In order to signify censure the suffix ani is used after all roots preceded by the negative particle na.

646. Ekādito sakissa kkhattum

The word sakim (meaning one time) used after eka, dvi, ti, catu, pañca, cha, satta, aṭṭha, nava, dasa and other numerals is changed into kkhattum.

647. Sunassunassona vanuvannunakhumana

Una of the crude word suna is changed into oṇa, vana, uvana, unakha, unna, a and ana.

648. Tannassa susu ca

Susu is substituted for the crude word tanna.

649. Yuvassuvassivu vanunna

Uva of the crude word yuva is changed into uva, uvana, unna and unna.

650. Kale vattamanāṭite ṇvadayo

The suffixes ṇu is used in the present and past tenses.

651. Bhavissati gamadhī ṇghīṇ

The suffixes ṇi and ghīṇ are used after the roots gama, bhaja, su, tha, etc. in the future tense.

652. Kriyayaṇ ṇvutavo

In the future tense the suffixes ṇvu and tu are used in signifying the sense of the verb.

653. Bhavavacimhi catutthi

The ending of the 4th case is used in the future time in order to signify purpose.

654. Kanmani ṇo

In the future tense the suffix ṇa is used after roots preceded by a noun in the objective case.

655. Sese ssamintu m̄nānā

In the future tense the suffixes ssa, antu, m̄na and āna are used after roots (preceded by a noun in the objective case) in order to signify completion of the action.

656. Chadādīhi tatraṅ

The suffixes ta and traṅ are as far as possible used after the roots chada, cita, sū, ni, vida, pada, tantu, yata, ada, madā, yuja, vatu, mida, ma, pu, kala, vara, vepu, gupa, da, etc.

657. Vadādīhi ṅitto gaṅe

In order to signify multitude the suffix ṅitta is used after the roots vada, cara, vara, etc.

658. Midādīhi ttitiyo

The suffixes tti and ti are used after the roots mida, pada, ranja, tantu, dhā, etc.

659. Usuranja ḍhaṅṅhananṅ, danṅsassa dadḍho dha ṅhā ca

The suffixes ḍha and ṅha are used after the roots usu, ranja and danṅsa, and dadḍha is substituted for danṅsa.

660. Suvusāna muvusana matotho ca

The suffix tha is after the roots su, vu and asa, and ata is substituted for ṅ, n and asa of the roots.

661. Ranjudādīhi dha didda kira kvacet jadalopo ca

The suffixes dha, da, idda, ka and ira are used after the roots ranja, udi, idi, cada, madi, khudi, chidi, rudi, dala, susa, vaca, vaja, etc. and in some instances ja and da of the roots are elided.

662. Paṭito hissa heraphiraṇ

Heran and hīran are substituted for the root hi preceded by paṭi.

663. Kadhy adhi ko

The suffix ka is used after the roots kadi, etc., and the words kanda etc. are anomalously formed from those roots.

664. Khadamagananaṇ khandhandhagandha

The suffix ka is used after the roots khada, ama and gamu, and khandha, andha and gandha are respectively substituted for the roots.

665. Paṭ adih ya' laṇ

The suffix alaṇ is used after the roots or crude words pata, kala kusa, kada, bhaganda, mekha, vakka, takka, palla, sadda, mula, bila, vida, caṇḍi, paṇca, vā, vasa, paca, maca, musa, gotthu, putthu, bahu, magi, bahu, kabi, sabi, agga etc. and the words paṭala etc. are thus anomalously formed.

666. Puthassa puthu pathā mo vā

The crude word putthu is changed into putha and patha, and in some instances the suffix ama is used.

667. Sasvādihū tudavo

The suffixes tu and du are used after the roots sasu, dada, mada, etc.

668. Jhādihi ivaro

The suffix ivara is used after the roots ci, pa, dha, etc.

669. Munādīhi ci

The suffix i is used after the roots or crude words muna, yata, agga, pada, kava, suca, ruca, mahāla, bhaddala, maṇa, etc.

670. Vidādīhyuro

The suffix ura is used after the roots or crude words vida, valla, masa, sida, du, ku, kapu, maya, khajja, udi, kura, etc.

671. Hanādīhi nuṇutavo

The suffix ṇu, nu and tu are used after the roots hana, jana, bhāri, khaṇu, ama, vi, dhe, dha, si, ki bi, etc.

672. Kuṭādīhi ṭho

The suffix ṭha is used after the roots or the crude words kuṭa, kuṣa, kaṭa, etc.

673. Manupurasuṇādīhi ussanusisā

The suffixes ussa, ṇusa and isa are used after the roots or crude words manu, pūra, suṇa, ku, ila, ala, mahi, etc.

Unadi Sutta is finished

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ပ.မ.သ.စ.၅/၂၁.၅.၂၀၀၇(၅၀၀)လက်အိ. (၆၆၀)။

