

Masc. nouns ending in -a.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	o	ā
Dutiya, Object Accusative	aṇ	e
Tatiyā, Instrumental, by, with, through	ena	e{b}hi
Catutthī, to or for Dative	assa āya	ānaṇ
Pañcamī, from Ablative	amhā asmā ā	e{b}hi
Caṭṭhī, of Genitive	assa	ānaṇ
Sattamī, in, at, on Locative	amhi asmiṇ e	esu
Ālapana, Oh...! Vocative,	a ā	ā

Masc. nouns ending in -ī.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ī	ī ino
Dutiya, Object Accusative	iṇ inaṇ	ī ino
Tatiyā, Instrumental, by, with, through	inā	ī{b}hi
Catutthī, to or for Dative	issa ino	īnaṇ
Pañcamī, from Ablative	imhā ismā inā	ī{b}hi
Caṭṭhī, of Genitive	issa ino	īnaṇ
Sattamī, in, at, on Locative	imhi ismiṇ ini	īsu
Ālapana, Oh...! Vocative,	ī	ī ino

Masc. nouns ending in -ī.

sāmī = lord mantī = minister seṭṭhī = rich man millionaire balī = powerful (person) gaṇī = one who has a following, a leader dīghajīvī = possessor of a long live, long- liver bhāgī = sharer sukhī = receiver of comfort, happy one chattī = umbrella holder	mālī = one who has a garland, the garlanded (person) sārathī = charioteer, chauffeur kuṭṭhī = leper pāpakārī = evil- doer, sinner pakkhī = bird hatthī = elephant dāṭhī = tusker bhogī = snake karī = elephant sikhī = peacock sasī = moon
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Masc. nouns ending in -a.

buddha = Awake One dhamma = Doctrine saṅgha = Community nara = man purisa = man manussa = human being dāsa = slave bhūpāla = king kassaka = farmer lekhaka = clerk kumāra = boy vāṇija = merchant cora = thief putta = son mitta = friend deva = god; deity kāya = body hattha = hand pāda = leg; foot vānara = monkey siha = lion miga = deer; beast assa = horse goṇa = ox	sunakha = dog varāha = pig sakuṇa = bird aja = goat kāka = crow mayūra = peacock rukkha = tree ākāsa = sky suriya = sun loka = world canda = moon dīpa = island; lamp gāma = village vihāra = monastery magga = path āhāra = food odana = (cooked) rice āloka = light mañca = bed kodha = anger pāsāṇa = rock; stone gulapāsāṇa = pebble (ball rock) geha = house [also N]
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Masc. nouns ending in -i.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	i	ī ayo
Dutiya, Object Accusative	iṇ	ī ayo
Tatiyā, Instrumental, by, with, through	inā	ī{b}hi
Catutthī, to or for Dative	issa ino	īnaṇ
Pañcamī, from Ablative	imhā ismā inā	ī{b}hi
Caṭṭhī, of Genitive	issa ino	īnaṇ
Sattamī, in, at, on Locative	imhi ismiṇ	īsu
Ālapana, Oh...! Vocative,	i	ī ayo

Masc. nouns ending in -u.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	u	ū avo
Dutiya, Object Accusative	uṇ	ū avo
Tatiyā, Instrumental, by, with, through	unā	ū{b}hi
Catutthī, to or for Dative	ussa uno	ūnaṇ
Pañcamī, from Ablative	umhā usmā unā	ū{b}hi
Caṭṭhī, of Genitive	ussa uno	ūnaṇ
Sattamī, in, at, on Locative	umhi usmiṇ	ūsū
Ālapana, Oh...! Vocative,	u	ū avo

Masc. nouns ending in -u.

garu = teacher bhikkhu = monk bandhu = relation susu = young one sattu = enemy bāhu = arm pasu = beast ākhu = rat	taru = tree ucchu = sugar- cane veḷu = bamboo sindhu = sea kaṭacchu = spoon setu = bridge ketu = banner pharasu = axe
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Masc. nouns ending in -i.

muni = monk kavi = poet isi = sage; hermit pati = husband; master bhūpati = king adhipati = lord; leader gahapati = householder atithi = guest ari = enemy pāṇi = hand kucchi = belly [also F] muṭṭhi = fist, hammer	kapi = monkey ahi = snake dīpi = leopard bodhi = Bo-tree, Enlightenment vihi = paddy udadhi = ocean ravi = sun giri = mountain nidhi = hidden treasure maṇi = gem asi = sword yaṭṭhi = stick vyādhi = sickness aggi = fire rāsī = heap
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*Masc. nouns: bhātu (brother)

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ā	aro
Dutiyā, Object Accusative	araṇ	are aro
Tatiyā, Instrumental, by, with, through	arā	ū{b}hi are{b}hi
Catutthī, to or for Dative	ussa u(no)	ūnaṇ (ar)ānaṇ
Pañcamī, from Ablative	arā	ū{b}hi are{b}hi
Caṭṭhī, of Genitive	ussa u(no)	ūnaṇ (ar)ānaṇ
Sattamī, in, at, on Locative	ari	ūsu aresu
Ālapana, Oh...! Vocative,	a ā	aro

*Masc. nouns/adj ending in -u.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	(-ant) vā	vantā vanto
Dutiyā, Object Accusative	vantaṇ	vante
Tatiyā, Instrumental, by, with, through	vantena (-n) vatā	vante{b}hi
Catutthī, to or for Dative	vantassa (-n) vato	vantānaṇ (-n) vataṇ
Pañcamī, from Ablative	vantamhā vantasmā (-n) vatā	vante{b}hi
Caṭṭhī, of Genitive	vantassa (-n) vato	vantānaṇ (-n) vataṇ
Sattamī, in, at, on Locative	vantamhi vantasmij vante (-n) vati	vantesu
Ālapana, Oh...! Vocative,	(-ant) va (-ant) vā (-ant) vaṇ	vantā vanto

*Masc. nouns ending in -u.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ā	āro
Dutiyā, Object Accusative	āraṇ	āre āro
Tatiyā, Instrumental, by, with, through	ārā	āre{b}hi
Catutthī, to or for Dative	ussa u(no)	(ār)ānaṇ
Pañcamī, from Ablative	ārā	āre{b}hi
Caṭṭhī, of Genitive	ussa u(no)	(ār)ānaṇ
Sattamī, in, at, on Locative	ari	āresu
Ālapana, Oh...! Vocative,	a ā	āro

*Masc. nouns ending in -ū.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ū	ū uno
Dutiyā, Object Accusative	uṇ	ū uno
Tatiyā, Instrumental, by, with, through	unā	ū{b}hi
Catutthī, to or for Dative	ussa uno	ūnaṇ
Pañcamī, from Ablative	umhā usmā unā	ū{b}hi
Caṭṭhī, of Genitive	ussa uno	ūnaṇ
Sattamī, in, at, on Locative	umhi usmij	ūsu
Ālapana, Oh...! Vocative,	ū	ū uno

Masc. nouns ending in -a +vantu and -u or -i +mantu.

bhagavantu = the Exalted One, fortunate	himavantu = the Himalaya, possessor of ice
paññavantu = wise	sīlavantu = virtuous, observant of precepts
guṇavantu = virtuous	
dhanavantu = rich	cakkhumantu = possessor of eyes
balavantu = powerful	bhānumantu = sun
yasavantu = famous, celebrity	bandhumantu = with many relations
puññavantu = fortunate	buddhimantu = intelligent
kulavantu = of high caste	satimantu = mindful
phalavantu = fruitful	

Masc. nouns ending in -u. Only these three words follow this pattern:

pitu = father	jāmātu = son-in-law
bhātu = brother	

Suffix "to" is sometimes added to the nominal bases to denote the Ablative of separation. There is no distinction between the sing. and plural in that form. These are included in the indeclinables:

rukkhatto = from the tree or trees
 gāmato = from the village or villages
 purisato = from the man or men
 tato = from there, (therefore)
 kuto = from where?
 sabbato = from everywhere

Masc. nouns ending in -ū.

vidū = wise man, knower	vadaññū = charitable person
viññū = wise man	mattaññū = temperate, one who knows the measure
sabbaññū = the omniscient one	
atthaññū = knower of the meaning	
pabhū = over-lord	

Masc. nouns ending in -u. Many of the words declined like this are made from the verb root plus -tu.

sattu = adviser, teacher	netu = leader
viññātu = knower	jetu = victor, winner
vinetu = instructor	vattu = sayer
nattu = grandson	sotu = hearer
bhattu = husband	dātu = giver
	kattu = doer, maker
	gantu = goer

Fem. nouns ending in -ā.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ā	ā āyo
Dutiyā, Object Accusative	aṅ	ā āyo
Tatiyā, Instrumental, by, with, through	āya	ā{b}hi
Catutthī, to or for Dative	āya	ānaṅ
Pañcamī, from Ablative	āya	ā{b}hi
Caṭṭhī, of Genitive	āya	ānaṅ
Sattamī, in, at, on Locative	āya āyaṅ	āsu
Ālapana, Oh...! Vocative,	a	ā āyo

Fem. nouns ending in -ī.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ī	ī īyo
Dutiyā, Object Accusative	iṅ	ī īyo
Tatiyā, Instrumental, by, with, through	iyā	ī{b}hi
Catutthī, to or for Dative	iyā	īnaṅ
Pañcamī, from Ablative	iyā	ī{b}hi
Caṭṭhī, of Genitive	iyā	īnaṅ
Sattamī, in, at, on Locative	iyā iyaṅ	īsu
Ālapana, Oh...! Vocative,	ī	ī īyo

Fem. nouns ending in -ī.

devī = queen, goddess	sīhī = lioness
rājīnī = queen	migī = doe (female deer)
itthī = woman	sakuṇī = bird (female)
nārī = woman	kākī = she-crow
sakhī = woman-friend	gāvī = cow
brāhmaṇī = brahman woman	kukkuṭī = hen
taruṇī = young woman	hatthinī = she-elephant
kumārī = girl, damsel	nadī = river
bhaginī = sister	vāpī = tank
mātulānī = aunt	pokkharaṇī = pond
dāsī = slave woman	kadalī = plantain
	mahī = earth, the river of that name

Fem. nouns ending in -ā.

devatā = deity	sālā = hall
ammā = mother	guhā = cave
bhāriyā = wife	vasudhā = earth
vanitā = woman	mañjūsā = box
kaññā = girl	dolā = palanquin
dārikā = girl	pabhā = radiance, light
sabhā = society	chāyā = shadow, shade
parisā = following, retinue	disā = direction
senā = army, multitude	paññā = wisdom
gīvā = neck	niddā = sleep
jivhā = tongue	surā = liquor
nāsā = nose	intoxicant
jaṅghā = calf of the leg shank	khudā = hunger
laṅkā = Sri Lanka	pipāsā = thirst
vaḷavā = mare	vācā = word
godhā = iguana	kathā = speech
soṇḍā = elephant's trunk	visikhā = street, road
daṭṭhā = tusk	vālūkā = sand
latā = creeper	silā = stone
sākhā = branch	sakkharā = gravel, pebbles, sugar
gaṅgā = river	tulā = scale, balance
nāvā = ship	mālā = garland
	pūjā = offering

Fem. nouns ending in -i.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	i	i īyo
Dutiyā, Object Accusative	iṅ	i īyo
Tatiyā, Instrumental, by, with, through	iyā yā	ī{b}hi
Catutthī, to or for Dative	iyā	īnaṅ
Pañcamī, from Ablative	iyā yā	ī{b}hi
Caṭṭhī, of Genitive	iyā	īnaṅ
Sattamī, in, at, on Locative	iyā iyaṅ	īsu
Ālapana, Oh...! Vocative,	i	i īyo

Fem. nouns ending in -u.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	u	ū ūyo
Dutiyā, Object Accusative	uṅ	ū ūyo
Tatiyā, Instrumental, by, with, through	uyā	ū{b}hi
Catutthī, to or for Dative	uyā	ūnaṅ
Pañcamī, from Ablative	uyā	ū{b}hi
Caṭṭhī, of Genitive	uyā	ūnaṅ
Sattamī, in, at, on Locative	uyā uyaṅ	ūsū
Ālapana, Oh...! Vocative,	u	ū ūyo

Fem. nouns ending in -u.

sassu = mother-in-law	daddu = eczema
dhenu = cow (of any kind)	kacchu = itch
kaṇeru = she-elephant	dhātu = element
yāgu = rice gruel	kāsu = pit
	vijju = lightning
	rajju = rope

Fem. nouns ending in -i.

mati = wisdom	yaṭṭhi = (walking) stick
yuvati = maiden	nālī = corn-measure
patti = infantry	dundubhi = drum
sati = memory	bhūmi = earth, ground or floor
aṅguli = finger	asani = thunder-clap, lightning-bolt
khanti = patience	vuṭṭhi = rain
kitti = fame	dhūli = dust
aṭavi = forest	
doṇi = boat	
vuddhi = increase, progress, prosperity	
ratti = night	

*Fem. nouns: mātu.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ā	aro
Dutiyā, Object Accusative	araṇ	are aro
Tatiyā, Instrumental, by, with, through	uyā arā	ū{b}hi are{b}hi
Catutthī, to or for Dative	uyā	ūnaṇ (ar)ānaṇ
Pañcamī, from Ablative	uyā arā	ū{b}hi are{b}hi
Caṭṭhī, of Genitive	uyā	ūnaṇ (ar)ānaṇ
Sattamī, in, at, on Locative	ari	ūsu aresu
Ālapana, Oh...! Vocative,	a ā e	aro

Neut. nouns ending in -i.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	i	ī īni
Dutiyā, Object Accusative	iṇ	ī īni
Tatiyā, Instrumental, by, with, through	inā	ī{b}hi
Catutthī, to or for Dative	issa ino	īnaṇ
Pañcamī, from Ablative	imhā ismā inā	ī{b}hi
Caṭṭhī, of Genitive	issa ino	īnaṇ
Sattamī, in, at, on Locative	imhi ismiṇ ini	īsu isu
Ālapana, Oh...! Vocative,	i	ī īni

Neut. nouns ending in -i.

akkhi = eye	vāri = water
aṭṭhi = bone, seed	sappi = ghee
satthi = thigh	dadhi = curd
	acci = flame

Fem. nouns ending in -u.

Only three words follow this pattern:

mātu = mother	dhītu or duhitu = daughter
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Neut. nouns ending in -a.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	aṇ	āni ā
Dutiyā, Object Accusative	aṇ	ā āni
Tatiyā, Instrumental, by, with, through	ena	e{b}hi
Catutthī, to or for Dative	assa āya	ānaṇ
Pañcamī, from Ablative	amhā asmā ā	e{b}hi
Caṭṭhī, of Genitive	assa	ānaṇ
Sattamī, in, at, on Locative	amhi asmiṇ e	esu
Ālapana, Oh...! Vocative,	a ā	āni

Neut. nouns ending in -u.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	u	ū ūni
Dutiyā, Object Accusative	uṇ	ū ūni
Tatiyā, Instrumental, by, with, through	unā	ū{b}hi
Catutthī, to or for Dative	ussa uno	ūnaṇ
Pañcamī, from Ablative	umhā usmā unā	ū{b}hi
Caṭṭhī, of Genitive	ussa uno	ūnaṇ
Sattamī, in, at, on Locative	umhi usmiṇ	ūsu
Ālapana, Oh...! Vocative,	u	ū ūni

Neut. nouns ending in -u.

cakkhu = eye	tipu = lead, tin
vapu = body	vatthu = ground, base
assu = tear	dhanu = bow
jānu, jaṇṇu = knee	dāru = firewood
madhu = honey	jatu = sealing wax
ambu = water	
āyu = age	
vasu = wealth	

Neut. nouns ending in -a.

citta = mind	paduma = lotus
hadaya = heart	paṇṇa = leaf
nayana = eye	tiṇa = grass
locana = eye	pulina = sand
sota = ear	kula = family, caste
ghāna = nose	kūla = bank (of a river, etc.)
vadana = face, mouth	nagara = city
udaka = water	sopāṇa = stair
jala = water	chatta = umbrella
aṇḍa = egg	vattha = cloth
khira = milk	piṭha = chair
sila = virtue	cetiya = shrine
amata = ambrosia	susāna = cemetery
kāraṇa = reason	āyudha = weapon
ñāṇa = wisdom	sukha = comfort
dhana = wealth	dukkha = trouble, pain
dāna = charity, alms	mūla = root, money
puñña = merit, good action	suvanṇa = gold
pāpa = sin, bad action	bala = power, strength
maraṇa = death	alāta = firebrand
arañña = jungle	rūpa = form, image
vana = forest	geha = house [also M]
puppha = flower	
phala = fruit	

Fem. nouns ending in -ū.

Case	Sing.	Plural
Paṭhamā, Nominative, Subject	ū	ū uyo
Dutiyā, Accusative, Object	uṇ	ū uyo
Tatīyā, Instrumental, by, with, through	uyā	ū{b}hi
Catutthī, Dative, to or for	uyā	ūnaṇ
Pañcamī, Ablative, from	uyā	ū{b}hi
Caṭṭhī, Genitive, of	uyā	ūnaṇ
Sattamī, Locative, in, at, on	uyā uyāṇ	ūsū
Ālapana, Vocative, Oh...!	ū	ū uyo

Declension of relative pronoun ya (which, who) and eka (1). Masc.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	y-o	y-e
Dutiyā, Object Accusative	y-aṇ	y-e
Tatīyā, Instrumental, by, with, through	y-ena	y-e{b}hi
Catutthī, to or for Dative	y-assa	y-es(ān)aṇ
Pañcamī, from Ablative	y-amhā y-asmā	y-e{b}hi
Caṭṭhī, of Genitive	y-assa	y-es(ān)aṇ
Sattamī, in, at, on Locative	y-amhi y-asmiṇ	y-esu

Declension of relative pronoun yaṇ (which, who) and ekaṇ (1). Neut.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	y-aṇ	y-āni y-e
Dutiyā, Object Accusative	y-aṇ	y-e y-āni
Tatīyā, Instrumental, by, with, through	y-ena	y-e{b}hi
Catutthī, to or for Dative	y-assa	y-es(ān)aṇ
Pañcamī, from Ablative	y-amhā y-asmā	y-e{b}hi
Caṭṭhī, of Genitive	y-assa	y-es(ān)aṇ
Sattamī, in, at, on Locative	y-amhi y-asmiṇ	y-esu

Declension of demonstrative pronoun ta (that). Masc.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	so	te
Dutiyā, Object Accusative	taṇ naṇ	te ne
Tatīyā, Instrumental, by, with, through	tena	te{b}hi
Catutthī, to or for Dative	tassa	tes(ān)aṇ
Pañcamī, from Ablative	tamhā tasmā	te{b}hi
Caṭṭhī, of Genitive	tassa	tes(ān)aṇ
Sattamī, in, at, on Locative	tamhi tasmiṇ	tesu

Fem. nouns ending in -ū.
Only one noun like this:
vadhū = daughter-in-law

Declension of relative pronoun yā (which, who) and ekā (1). Fem.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	y-ā	y-ā(yo)
Dutiyā, Object Accusative	y-aṇ	y-ā(yo)
Tatīyā, Instrumental, by, with, through	y-āya	y-ā{b}hi
Catutthī, to or for Dative	y-assā y-āya	y-ās(ān)aṇ
Pañcamī, from Ablative	y-āya	y-ā{b}hi
Caṭṭhī, of Genitive	y-assā y-āya	y-ās(ān)aṇ
Sattamī, in, at, on Locative	y-assaṇ y-āyaṇ	y-āsu

Declension of relative pronoun ya (which, who), similarly declined:

sabba = all
ubhaya = both
pubba = former, eastern
apara = other, western
itara = the other
para = other, the latter
añña = other, another
aññatara = certain
katara = which (of the two)
katama = which (of the many)
ka (kiṇ) = who, which

Declension of demonstrative pronoun tā (that). Fem.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	sā	tā(yo)
Dutiyā, Object Accusative	taṇ naṇ	tā(yo)
Tatīyā, Instrumental, by, with, through	tāya	tā{b}hi
Catutthī, to or for Dative	tassā tāyo	tās(ān)aṇ
Pañcamī, from Ablative	tāya	tā{b}hi
Caṭṭhī, of Genitive	tassā tāyo	tās(ān)aṇ
Sattamī, in, at, on Locative	tassaṇ tāyaṇ	tāsu

Dem. pronoun taṅ (that). Neut.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	taṅ	tāni te
Dutiya, Object Accusative	taṅ	te tāni
Tatiyā, Instrumental, by, with, through	tena	te{b}hi
Catutthī, to or for Dative	tassa	tes(ān)aṅ
Pañcamī, from Ablative	tamhā tasmā	te{b}hi
Caṭṭhī, of Genitive	tassa	tes(ān)aṅ
Sattamī, in, at, on Locative	tamhi tasmiṅ	tesu

Dem. pronoun ima (this). Masc.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	ayaṅ	ime
Dutiya, Object Accusative	imaṅ	ime
Tatiyā, Instrumental, by, with, through	iminā anena	ime{b}hi e{b}hi
Catutthī, to or for Dative	imassa assa	imes(ān)aṅ es(ān)aṅ
Pañcamī, from Ablative	imamhā imasmā asmā	ime{b}hi e{b}hi
Caṭṭhī, of Genitive	imassa assa	imes(ān)aṅ es(ān)aṅ
Sattamī, in, at, on Locative	imamhi imasmīṅ asmīṅ	imesu esu

Declension of the Active Present Participle/verbal adj.

A. Masc.: Case	Sing.	Plural
Paṭhamā, Subject Nominative	anto aṅ	antā anto
Dutiya, Object Acc.	antaṅ	ante
Tatiyā, Instrmntl, by, with, through	antena atā	ante{b}hi
Catutthī, to or for Dative	antassa ato	at(ān)aṅ
Pañcamī, from Ablative	antamhā antasmā atā	ante{b}hi
Caṭṭhī, of Genitive	antassa ato	at(ān)aṅ
Sattamī, in, at, on Locative	antamhi antasmīṅ ante ati	antesu
Ālapana, Vocative, Oh...!	a ā aṅ	antā anto

Active Present Participle/verbal adj.

C. Neut.: Case	Sing.	Plural
Paṭhamā, Subject, Nom	aṅ	antāni antā
Dutiya, Object. Acc	antaṅ	ante antāni
Tatiyā, Ins., by, with, thr	antena atā	ante{b}hi
Catutthī, to or for Dative	antassa ato	at(ān)aṅ
Pañcamī, from Ablative	antamhā antasmā atā	ante{b}hi
Caṭṭhī, of Genitive	antassa ato	at(ān)aṅ
Sattamī, in, at, on Locative	antamhi antasmīṅ ante ati	antesu
Ālapana, Oh...! Vocative	a ā aṅ	antā anto

Dem. pronoun ida (this). Neut.

Case	Sing.	Plural
Paṭhamā, Subject Nominative	idaṅ imaṅ	imāni ime
Dutiya, Object Accusative	idaṅ imaṅ	ime imāni
Tatiyā, Instrumental, by, with, through	iminā anena	ime{b}hi e{b}hi
Catutthī, to or for Dative	imassa assa	imes(ān)aṅ es(ān)aṅ
Pañcamī, from Ablative	imamhā imasmā asmā	ime{b}hi e{b}hi
Caṭṭhī, of Genitive	imassa assa	imes(ān)aṅ es(ān)aṅ
Sattamī, in, at, on Locative	imamhi imasmīṅ asmīṅ	imesu esu

Dem. pronoun imā (this). Fem.

Paṭhamā, Subject Nominative	ayaṅ	imā(yo)
Dutiya, Object Accusative	imaṅ	imā(yo)
Tatiyā, Instrumental, by, with, through	imāya	imā{b}hi
Catutthī, to or for Dative	imissā(ya) imāya assā(ya)	imās(ān)aṅ
Pañcamī, from Ablative	imāya	imā{b}hi
Caṭṭhī, of Genitive	imissā(ya) imāya assā(ya)	imās(ān)aṅ
Sattamī, in, at, on Locative	imissaṅ imāyaṅ assaṅ	imāsu

Active Present Participle/verbal adj.

B. Fem.: Case	Sing.	Plural
Paṭhamā, Subject Nominative	antī	antī antiyo
Dutiya, Object. Accusative	antiṅ	antī antiyo
Tatiyā, by, with, thr	antiyā	anti{b}hi
Catutthī, to or for	iyā	īnaṅ
Pañcamī, from Abl	antiyā	anti{b}hi
Caṭṭhī, of, Gen	iyā	īnaṅ
Sattamī, in, at, on Locative	iyaṅ iyā	īsu
Ālapana, Vocative, Oh...!	antī	antī antiyo

Active Present Participle/verbal adj.

gacchanta = going	dadanta = giving
karonta = doing	ādadanta = taking
nisīdanta = sitting	haranta = taking,
tiṭṭhanta = standing	carrying away
caranta = walking	āharanta = carrying
dhāvanta = running	to, bringing
sayanta = sleeping	kiṇanta = buying
nahāyanta = bathing	vikkiṇanta = selling
pacanta = cooking	viharanta = living,
bhuñjanta = eating (soft food)	residing
	rodanta = crying
	hasanta = laughing
	passanta = seeing

-a-māna declines like nara, vanitā and nayana.

Ordinary adjectives:

- Must agree with their noun substantives in gender, no. and case.
- a are declined like: nara (m) and nayana (n). In Fem the -a is lengthened and they are declined like vanitā.
- u are declined like: garu (m), dhenu (f) and cakkhu (n). The Fem sometimes add -kā and are declined like vanitā.
- Words like māli (m. one who has a garland), take -inī instead of -ī in forming Fem. stems, e.g. (f) mālinī and are declined like kumārī.

Declension of Dvi (= two)

Case	Plural (all gen.)
Paṭhamā, Nom. Subject	dve, duve
Dutiyā, Acc. Object	
Tatīyā, Ins. by, with, thr	dvī{b}hi
Catutthī, Dat. to or for	dvinnarṇ, duvinnarṇ
Pañcamī, Abl. from	dvī{b}hi
Caṭṭhī, Gen. of	dvinnarṇ, duvinnarṇ
Sattamī, Loc. in, at, on	dvīsu

Declension of Catu (= four)

Case	Plural		
	Masc.	Fem.	Neut.
Paṭhamā	cattāro, caturō	catasso	cattāri
Dutiyā, Acc.			
Tatīyā, Ins.	catū{b}hi	catū{b}hi	catū{b}hi
Catutthī, Dat. to or for	catu- nnaṇ	catassa- nnaṇ	catu- nnaṇ
Pañcamī	catū{b}hi	catū{b}hi	catū{b}hi
Caṭṭhī, Gen. of	catu- nnaṇ	catassa- nnaṇ	catu- nnaṇ
Sattamī, Loc.	catusu	catusu	catusu

Declension of Numeral-Adjectives

- The plural forms of 1 are used to express the meaning "some", e.g. eke manussā = some people.
- From 19 onwards are sing., but they take the plural form when it is required to show separate quantities, e.g. cattāri satāni = four (quantities) of hundred.
- The stems 1, 3 and 4 are of all genders and declined differently in each gender.
- The stem 2 and those from 5-18 do not show gender.
- The stems from 2-18 have only the plural forms.

khuddaka = small	seta = white
mahanta = big, huge	nila = blue
dīgha = long	ratta = red
rassa = short, dwarf	kāḷa = black
ucca = high, tall	pīta = yellow
nīca = low, vulgar	bāla = foolish, young
majjhima = mid. size, medium	paṇḍita = wise
āma = unripe	khara = rough, coarse
pakka = ripe	mudu, mudukā = soft
dahara = young	bahu, bahukā = many, much
mahallaka = elderly, old	appaka = few, a little
vitthata = wide, broad	dubbala = feeble
uttāna = shallow	surūpa, dassaniya = beautiful, handsome
gambhīra = deep	

Declension of Ti (= three)

Case	Plural		
	Masc.	Fem.	Neut.
Paṭhamā, Nom. Subject	tayo	tisso	tini
Dutiyā, Acc. Object			
Tatīyā, Ins. by, with, through	tī{b}hi	tī{b}hi	tī{b}hi
Catutthī, Dat. to, or for	tinna- {nna}ṇ	tissa- nnaṇ	tinna- {nna}ṇ
Pañcamī, Abl. from	tī{b}hi	tī{b}hi	tī{b}hi
Caṭṭhī, Gen. of	tinn- {ann}arṇ	tiss- annaṇ	tinn- {ann}arṇ
Sattamī, Loc. in, at, on	tīsu	tīsu	tīsu

Declension of Pañca = 5 (to 18)

Case	Plural (all gen.)
Paṭhamā, Nom. Subject	pañca
Dutiyā, Accusative, Object, movement to	
Tatīyā, Instrumental, by, with, through	pañca{b}hi
Catutthī, Dat. to or for	pañcannaṇ
Pañcamī, Abl. From	pañca{b}hi
Caṭṭhī, Genitive, of	pañcannaṇ
Sattamī, Loc. in, at, on	pañcasu

- From 19-98 the numbers are Fem. So is koṭi+ - 10,000,000+. Decl. like bhūmi.
- Stems 100, 1000 and the compounds ending with them are Neut. Like nayana.

- 1 = Eka (= ekaṇ): sing., of all genders, like "ya"
- 2 = Dvi (= dve): plu., no gender
- 3 = Ti (= tayo): plu., of all genders individually declined
- 4 = Catu (= cattāro): plu., of all genders individually declined
- 5 = Pañca: plu., no gender
- 6 = Cha: plu., no gender
- 7 = Satta: plu., no gender
- 8 = Aṭṭha: plu., no gender
- 9 = Nava: plu., no gender
- 10 = Dasa: plu., no gender
- 11 = Ekādasa: plu., no gender
- 12 = Dvādasa; bārasa: plu., no gender
- 13 = Teḷasa; terasa: plu., no gender
- 14 = Cuddasa; catuddasa: plu., no gender

15 = Pañjarasa; pañcadasa: plu., no gender
 16 = Soḷasa: plu., no gender
 17 = Sattarasa; sattadasa: plu., no gender
 18 = Aṭṭhārasa; aṭṭhādasā: plu., no gender
 19 = Ekūnavīsati: sing., fem. like bhūmi
 20 = Vīsati; visā: sing., fem. like bhūmi; vanitā
 21 = Ekavīsati: sing., fem. like bhūmi
 22 = Dvāvīsati; bāvīsati: sing., fem. like bhūmi
 23 = Tevīsati: sing., fem. like bhūmi
 24 = Catuvīsati: sing., fem. like bhūmi
 25 = Pañcavīsati: sing., fem. like bhūmi
 26 = Chabbīsati: sing., fem. like bhūmi
 27 = Sattavīsati: sing., fem. like bhūmi
 28 = Aṭṭhavīsati: sing., fem. like bhūmi

62 = Dvesaṭṭhi; dvāsaṭṭhi; dvisaṭṭhi: sing., fem. like bhūmi
 69 = Ekūnasattati: sing., fem. like bhūmi
 70 = Sattati: sing., fem. like bhūmi
 79 = Ekūnāsīti: sing., fem. like bhūmi
 80 = Asīti: sing., fem. like bhūmi
 82 = Dveasīti; dvāsīti; dviyāsīti: sing., fem. like bhūmi
 83 = Teasīti; tiyāsīti: sing., fem. like bhūmi
 84 = Caturāsīti: sing., fem. like bhūmi
 89 = Ekūnanavuti: sing., fem. like bhūmi
 90 = Navuti: sing., fem. like bhūmi
 92 = Dvenavuti; dvānavuti; dvinavuti: sing., fem. like bhūmi

Ordinal numbers are treated as adjectives:
 2 & 3 end in -tiya
 4 ends in -ttha
 6 ends in -ṭṭha
 The rest end in -ma.
 In the masculine they are like nara.
 In the feminine their last vowel is changed into ā or ī and are declined like vanitā and kumārī respectively.
 In the neuter they are like nayana.
 "The first among/in/of the eight men" and such other phrases should be translated with the Locative or Genitive forms, as:
 (1) Aṭṭhasu purisesu paṭhamo, or
 (2) Aṭṭhannaṇ purisānaṇ paṭhamo.

29 = Ekūnatiṅṣati: sing., fem. like bhūmi
 30 = Tiṅṣati; tiṅṣā: sing., fem. like bhūmi; vanitā
 31 = Ekātiṅṣati: sing., fem. like bhūmi
 32 = Dvattiṅṣati; battiṅṣati: sing., fem. like bhūmi
 33 = Tettiṅṣati: sing., fem. like bhūmi
 39 = Ekūnacattāḷisā: sing., fem. like vanitā
 40 = Cattāḷisati; cattāḷisā: sing., fem. like bhūmi; vanitā
 49 = Ekūnapaññāsā: sing., fem. like vanitā
 50 = Paññāsā; paññāsā; paññāsati; paññāsati : sing., fem. like bhūmi; vanitā
 59 = Ekūnasatṭhi: sing., fem. like bhūmi
 60 = Saṭṭhi: sing., fem. like bhūmi

99 = Ekūnasataṇ: sing., neut. like nayana
 100 = Sataṇ: sing., neut. like nayana
 1000 = Sahassaṇ: sing., neut. like nayana
 10,000 = Dassahassaṇ: sing., neut. like nayana
 100,000 = Satasahassaṇ; lakkhaṇ: sing., neut. like nayana
 1,000,000 = Dasalakkhaṇ: sing., neut. like nayana
 10,000,000 = Koṭi: sing., fem. like bhūmi.
 100,000,000 = Dasakoṭi: sing., fem. like bhūmi.
 1,000,000,000 = Satakoṭi: sing., fem. like bhūmi.

Paṭhama = first	Cuddasama =
Dutiya = second	fourteenth
Tatiya = third	Vīsatima =
Catuttha =	twenieth
fourth	Tiṅṣatima =
Pañcama = fifth	thirtieth
Chaṭṭha = sixth	Cattāḷisatima =
Sattama =	fortieth
seventh	Paññāsatima =
Aṭṭhama =	fiftieth
eight	Saṭṭhima =
Navama = ninth	sixtieth
Dasama = tenth	Sattatima =
Ekādasama =	seventieth
Eleventh	Asītima =
Dvādasama =	eightieth
twelfth	Navutima =
Terasama =	ninetieth
thirteenth	Satama =
	hundredth