

In Sanskrit we have seen *sa*, a nominative singular masculine demonstrative pronoun, may fail to agree with any part of the sentence. Sometime it places just in front of relative pronouns which cite the second position of the sentence. Translates often have dealt with this pronoun as if it were sentence connecting particles like *atha* 'now' or *tad* 'now, then'.

Ever since Böhling & Roth's dictionary (1855-1875), *sa*-figé, named by Minard in 1936, which behaves oddly in the initial place of a sentence has been discussed in both the age of Vedic and classic Sanskrit. Hock (1997) put order these past researches and examined the historical development of *sa*-figé. But little study has been done to investigate observations of native grammarians and commentators. Even though Sanskrit grammarians did not spend their energies to this problem, Aggavaṃsa, a monk of Theravāda and grammarian of Pāli treated the subject. There are many *sa*-figé also in Pāli canonical texts and their commentaries of Buddhaghosa (5c.). Aggavaṃsa gave attention this phenomena in one part of his work *Saddanīti* composed in 12c. at Arimaddana, capture of Pagan dynasty.

Vyākaraṇa of Pāli, beginning with Kaccayāna's Grammar (6c. ~ 7c.), developed under strong influence of Sanskrit Vyākaraṇa. As a result, many parts of Pāli Vyākaraṇas are no more than translations of Sanskrit one such as Pāṇini, Kātantra, Candragomim and so on. However *Saddanīti*, unlike the other Pāli grammarians, shows different types of original analysis. When he discussed the matter, he introduced newly the concept of *addhāhāra* (in Skt. corresponds to *adhyāhāra* < *adhī ā-√ hr*) that means "supplement" mainly used in Mīmāṃsā School, one of the six orthodox philosophical groups of Brahmanism.

In Aggavaṃsa's point of view, *sa*-figé, seemingly third person, is in apposition to first or second person's object by the effect of *addhāhāra*, and *sa*-figé should be understood as indicator of first or second person's object. In conclusion, as far as he concern, he did not interpret *sa*-figé as 'now' nor 'then'.