

shall mean "the thing with a dewlap, &c.," and the word "bring" shall mean "fetching."

b. And [this—§ 10. a.—is not the only process by which the conventional meaning of a word may come to be known—for] sometimes [the meaning of a word may be gathered] from the utterance of familiarly known words along with it—as in this example—viz., "In the bosom of the expanded lotus the honey-maker drinks honey"—[where the hearer, knowing that *bees* drink the *juices* of the lotus, infers that it is the bee that is here called the honey-maker, and that the juice of the lotus, extracted by the bee, is called honey].

c. Sometimes [the conventional meaning of a word is learned] from the instruction of one worthy [of confidence]—as [when such a one declares] "This" [—pointing—suppose—to the animal—] "is what is denoted by the word *horse*."

d. And it is that power of a word which conveys to the understanding the conventional meaning without the *intermediacy* of any other power of the word that is called here [—in the text § 11—] *Denotation*.

TEXT.

12. A convention [whereby the express meaning of a word is settled] is accepted [by men among themselves] in regard to Kinds, Qualities, Things, and

COMMENTARY.

Four-fold Division of words in respect of what they denote.
Actions.*

Kinds. a. [By] a "Kind" [—or genus—is meant] the nature of a cow and the like [which resides] in the [particular] body [called] cow and the like—[and in virtue of which the thing is a cow or the like].

Qualities. b. [By] "Quality" [is meant] a settled habit of a thing which is a cause of making a distinction [between one thing and other things of the same genus] :—for [the qualities] *white*, and the like, difference such a thing as a cow from its congeners—such as a *black* cow.

Things. c. Names of "Things" are those that denote a single individual—as Hari [—the name of the god

* These four are the Categories of the Hindu grammarian.