

[notoriously] to other unctuous fluids also, such as that expressed from mustard seed, [which fluids are *like* it. It may be remarked that the Indication in this example is termed Superimponent because of the presence of the pronoun “these :”—see § 17. *b.*]

*d.* [This form of Indication—the Superimponent Inclusive Qualificatory—] when [the source of the power is] a Motive [is exemplified in such sentences] as “These—the princes—go”—[employed,—as such a sentence often is,] when persons *not* princes, but *like* thereto, are going.

*e.* Introsusceptive Inclusive Indication Qualificatory, when [the source of the power is] Notoriety, [may be exemplified by the example under § 18. *c.*, omitting the pronoun—] thus—“Oils—pleasant in the cold season” : and when [the source of the power is] a Motive, [by the example under § 18. *d.*, with the like omission]—thus—“The princes go.”

*f.* [Then again we have] Superimponent *Indicative* Indication Qualificatory, when [the source of the power is] Notoriety :—as “The king—the lord of Gauḍa—clears away the paltry foes” [—where the lord of Gauḍa, though harassing his foes, yet retains the name of *king*, which in Sanscrit is held—*rājan* from the causal form of the verb *ranj*—to signify “an engager of men’s affections”—because the lord of Gauḍa is still, in other respects, *like* those to whom the name is applicable in the full extent of its connotation] :—and when [the source of the power is] a Motive—[in such an example] as “That *cow*—the man of the Panjáb.”

*g.* [Further, we have] Introsusceptive Indicative Indication Qualificatory—when [the source of the power is] Notoriety :—as “The king clears away the paltry foes ;”—and when [the source of the power is] a Motive :—as “That *cow* talks”—[these two examples differing from those under § 18. *f.* in the suppression, or introsusception, of a term].

Misconceptions disposed of. *h.* In this case [—that of “That *cow*—the man of the Panjáb”—§ 18. *f.*—instead of admitting, as they ought, that the *man* is *indicated* by the word “*cow*”—] some say “The *qualities* which belong to a cow, such as senselessness and sluggishness, are *indicated* ; and these serve as causes why the word ‘cow’ denotes the thing [properly called] ‘man of the Panjáb.’ ”