

thing that *agree* in case]. Hence here the word “cow” having no logical connection in its *primary* character [i. e., as a denotative term—see § 11—] with the word “man of the Panjáb,” *indicates* the thing [properly called] “man of the Panjáb” through the relation [see § 13. c.] of community of properties [between the cow and the man]—such as ignorance. The Motive [§ 13., in which the power of Indication here takes its rise] is the causing one to think of the *excess* of ignorance and the like in the man of the Panjáb.

Why the terms Pure and Qualificatory are made use of.

i. And this [kind of Indication—§ 18. c. d. e. f. g.—] is called Qualificatory because of the association of a quality [—the thing indicated being understood, in this case, to have the *qualities* of that by the name of which it is metaphorically indicated]; but the former [kind of Indication—§ 18. b.—] is pure from admixture of *metaphor*. For Metaphor consists in the simply covering up the apprehension of the difference between two things absolutely distinct, by means of [a reference to] the greatness of the amount of their likeness :—as that of “fire,” and “a boy” [so hot-tempered that we call him a perfect *fire*]. But in “white” and “cloth,” there is no apprehension of difference at all [—that which is really “cloth” being that which at the same time is really “white” and is not merely metaphorically called “white”—whilst that which is really a “boy” is not really “fire,” but only *like* it, and hence metaphorically called it.] Hence in such cases [as that where “cloth” is called “white”] the Indication is quite pure [—§ 18].

#### TEXT.

Further sub-division of one eightfold branch of Indication according to the Abstruseness or the Obviousness of what is suggested.

19. Let Indications *for a purpose* be twofold, in respect of the Abstruseness or the Obviousness of *what is suggested*.

#### COMMENTARY.

a. Where [the source of the power of Indication—§ 13 b. is] a Motive, Indication of eight sorts has been exhibited [—§ 18]. These, having become severally twofold in respect of the Abstruseness and the Obviousness of what, in the shape of the Motive, is *suggested*, are sixteen. Of these [—the abstruse and the obvious—] the “Abstruse” is