

from the 'time,' that] the word *chitrabhānu* here means a "fire" [and not the "sun"]. In the example "The wheel glows," [we know that] the word *rathanga* means a "wheel" [and not a "ruddy goose"] from its having the termination of the neuter 'gender.' As 'accent' modifies the sense in the *Vedas* only, and not in Poetry, no example of its occurrence is here given.

The rejection of Accent from among the restricters of Denotation justified against objectors.

b. And some, not able to endure this assertion,—in § 25. a.—that Accent operates for the removal of ambiguities not in poetry, but only in the Veda—which assertion was made before me by the author of the *Kāvya Prakāś'a*,—say "Accent also, in the shape of change of voice and the like, is really, in Poetry, the cause of the understanding in a particular sense [something that would otherwise be ambiguous]—: and again, according to the showing in the lectures of the holy sage [*Bharata*], 'It, [—viz., accent—], in the shape of the acute, &c., is really the cause of one's understanding [to be intended] some one particular Flavour—as, for example, the Erotic [—when, in the absence of accent, the Flavour intended might have been doubtful]'—hence, in the case of *this* also [—i. e., in the case of *Accent*, as well as the other defining agencies exemplified under § 25. a.—] some exemplification is proper :"—[but, to these objections, I reply] this is not [right]. The accentuations, whether as changes of voice, &c., or as [the three varieties of accent called] the Acute, &c., cause one to understand one particular sense consisting in that only which is *suggested*; and not, assuredly, [does accentuation acquaint us with] any distinction in the shape of *the restricting to a single sense some word with more senses than one*—which [—see § 25. a.—and not anything respecting the matter *suggested*,] is the present subject of discussion.

Accent to be avoided in the case of "double entendre."

c. Moreover—if there were to be directed the restricting, on every occasion, to a single sense, by the force of an appropriate accentuation, even of *two* meanings of ambiguous words left undetermined [further than this] through the absence of fixation by the circumstances of the case or the like [—see § 25. a.—] then, in such a case, we should not find recognised [that Ornament, among those treated of in Ch. 10th—called] *paronomasia* :—but it is not so, [—for we *do* find this ornament recognised, by all the authorities, in cases where there would be no