

exemplify the defining power of each of these causes in their order—] in the example “Hari with his conch-shell and discus,” the word *Hari* denotes *Vishṇu* alone [—and not a “lion” or a “monkey” or any other of the meanings of the Sanscrit word *hari*]—because of the ‘*conjunction*’ of the conch-shell and the discus; and in the example “Hari without his conch-shell and discus” [it denotes] him alone too [—seeing that the ‘*Disjunction*’ would be unmeaningly declared in respect of what—e. g., a lion—had never been conjoined with a characteristic conch-shell or the like]. In the example “Bhíma and Arjuna,” the Arjuna is the son of Prithá [—he, and not the thousand-armed demon of the same name slain by Parasuráma—as told in the *Mahábhárata*—being the ‘*comrade*’ of Bhíma]. In the example “Karna and Arjuna” the Karna is the son of the Sun-god [—famed for his ‘*hostility*’ to Arjuna—and not any one else of the persons named Karna]. In the example “I salute Sthánu” the word *sthánu* means the god Siva [—and not a “post”—as there is no ‘*motive*’ for saluting a post]. In the example “My lord knows all,” the word “lord” means “you, Sir,” [—and not the Deity—the ‘*circumstances of the case*’ being understood to be these, that the words are addressed to a king or some other great man]. In the example “the angry one on whose banner is the alligator,” the God of Love is meant [—and not the Ocean, which also has an alligator for a heraldic device, but of which anger is held to be no ‘*characteristic*’]. In the example “The God, the foe of Pura,” Siva is meant [—as we gather from the ‘*juxtaposition*’ of the word “God”—for, otherwise, the term *purári* might have stood as well for the “foe of the city” as for the “foe of the demon Pura”]. In the example “The cuckoo intoxicated with the Spring,” the word *madhu* [it is obvious] means the “Spring” [—the Spring-time being the only thing, among those denoted by the word, that has ‘*power*’ to intoxicate the cuckoo—and not “nectar” or “distilled spirits” which it does not meddle with.] In the example “May the meeting with your beloved preserve you,” the word *mukha* means “encountering” or “coming face to face” [—because there is no ‘*congruity*’ between the desired result and “a face” or any other sense of the word *mukha*]. In the example “The moon shines in the sky,” [we are certified, by the ‘*place*’ that] the word *chandra* means the “moon,” and not “gold” or “camphor,” &c.]. In the example “The fire at night,” [we know,