

f. By "letters" [in § 8] it is not intended to speak of a *plurality*, [—for a word *may* consist of a single letter].

g. In that [—i. e., in a "Word"—what *meaning* may reside, is next to be considered].

TEXT.

9. The meaning [that may belong to a word] is held to be three-fold—viz., Express, Indicated, and Suggested.

COMMENTARY.

a. The nature of these [three Meanings] he next states :—

The three powers of a word—Denotation, Indication and Suggestion.

TEXT.

10. The Express meaning (*vāchya*) is that conveyed to the understanding by the [word's] Denotation (*abhidhā*);—the [Meaning] Indicated (*lakshya*) is held [to be conveyed] by the [word's] Indication (*lakshanā*); the [meaning Suggested] (*vyangya*) is held to be conveyed] by the [word's] Suggestion (*vyanjanā*). Let these be the three *powers* of a word.

COMMENTARY.

a. "These" [—i. e., the three powers] Denotation and the others.

TEXT.

Denotation the leading power of a word.

11. Among these [three powers of a word] the primary one is Denotation, for it is this that conveys to the understanding the meaning which belongs to the word by convention [which primarily made it a word at all].

COMMENTARY.

How the conventional force of words is learned.

a. [How one learns the conventional meaning of words may be illustrated thus :—] On the old man's saying—when giving directions to the middle-aged man—"bring the cow,"—the child, having observed him [the man to whom the order was given by his senior] employing himself in bringing the cow, determines, first that "the meaning of this sentence was the fetching of a body possessing a dewlap, &c." and afterwards, through the insertion and omission [of the portions of the sentence "bring the cow" which he as yet understands only in the lump] in such [other sentences heard by the child] as "fasten the cow"—"bring the horse"—he ascertains the convention that the word "cow"