

the power] by which, in such [an expression] as “A herd-station on the Ganges,” a word, such as “the Ganges,” incompatible with the matter in question [—here, viz., the actual site of the station of herdsmen—] inasmuch as the thing that it denotes is in the shape, for instance, of a mass of water [on the surface of which the herdsmen could not have built the huts of which the herd-station consists], causes one to think of something connected with itself by the relation of proximity or the like—such as the river’s bank,—*this* power of a word—*communicated* to it [§ 13]—other than the power which [—to use the language of some—] belongs to it naturally, or which is not [—to use the language of others—] that given to it by God—[this second power it is that] is called *Indication*.

Two sources of the power of Indication—Notoriety, and a Motive.

*b.* In the former [of the two examples under § 13. *a.*] the reason [why the word denoting the region of Kalinga has the power of indicating the inhabitants of that region] is “Notoriety” [see § 13.],—the fact, simply, of its being familiarly known [that the name of the region is employed to signify its inhabitants]. In the latter of the examples, the “Motive” [—see § 13.—for using the word “Ganges” when we really mean “bank of the Ganges”] consists in this, that it causes one to think of the extreme of coolness and purity [pertaining to the Ganges itself] which would not have been thought of from the exposition of [the same matter in the shape of the expression] “A herd-station on the bank of the Ganges.”

Why the sources of the power of Indication require to be specified.

*c.* If a word were, without a reason, to indicate whatsoever has any relation [to that which the word denotes], then there would be an excessive influx [of all sorts of associated ideas—everything in the world being related in some way or other to everything else—], hence [in the text—§ 13—] it is stated that this [power of Indication] arises “either through Notoriety or through a Motive” [—the ordinary relations furnishing which latter are specified under § 17. *e.*].

Alleged instances of Indication rejected.

*d.* But some [—among whom is the author of the *Kārya Prakāś'a*—] instance the expression “Expert in business” as an example of [the power of Indication, arising—see § 13—from] “Notoriety.” What they mean to say is this—that the primary meaning [of the word *kuśala* “expert”]—that,