

(iii) When the uniting cause is patent (قريب), e.g., the employment of the word "lion" for a brave man.

(iv) When the uniting cause is latent (بعيد), e.g., the employment of such words as "universal slayer" for the mistress.

5. Lastly, to combine these last two lists, the kinds of trope with regard to the مستعار منہ, مستعار لہ and the وجہہ جامع are six, as follows :

(i) When all three are sensible (حسی), e.g., "moon" used instead of "face" where the uniting cause is "light."

(ii) When the مستعار منہ and مستعار لہ are sensible, but the وجہہ جامع is intellectual (عقلی), e.g., "lion" used for a brave man where the uniting cause is "bravery."

(iii) When the مستعار منہ is sensible and the remaining two intellectual, as expressing a person's knowledge (intellectual) by the word "lantern" (sensible) the uniting cause being guidance (intellectual).

(iv) When the مستعار لہ is sensible and the remaining two intellectual, as calling one mistress (sensible), the Day of Judgment (intellectual), where the uniting cause is dismay (intellectual).

(v) When all three are intellectual, as expressing death (intellectual) by sleep (intellectual), where the uniting cause is peace and repose (intellectual).

(vi) When the مستعار منہ and مستعار لہ are sensible and the وجہہ جامع partakes of both qualities, as describing a learned man (sensible) as the Sun (sensible) where the uniting cause is light (sensible) and power and size (intellectual).

CHAPTER 6.

THE METAPHOR OF SUBSTITUTION. (مجاز مرسل)

1. The مجاز مرسل or metaphor of substitution denotes an expression or word used in other than its true meaning but which bears to the true meaning a relationship other than that of a comparison. The Rhetoricians divide this into twelve kinds, viz. :

(i) The substitution of the container for the contained, e.g., نہر جاری ہے = نہر کا پانی جاری ہے, cf., English "I was so thirsty I drank two tumblers."

(ii) The substitution of the contained for the container e.g., گلاب طاق پر رکھو = گلاب کی شیشی طاق پر رکھو, cf., English "pass the wine round" = "pass the decanter."

(iii) The substitution of a sign or symbol, e.g., "O King!" = "تخت سلامت"

(iv) The substitution of the cause for the effect, e.g., آگ جل رہی ہے = لکڑی جل رہی ہے

(v) The substitution of the effect for the cause, e.g., اناج برس رہا ہے = مینہ (جس سے اناج پیدا ہوتا ہے) برس رہا ہے

(vi) The substitution of the "nomen instrumenti" for the result, e.g., زبان اچھی ہے = بولی اچھی ہے

(vii) The substitution of the part for the whole, e.g., ہاتھ سے پکڑو (in which the arms, etc., are included)

(viii) The substitution of the whole for the part, e.g., میرا گھر = my wife.

(ix) The substitution of a future condition for the present, e.g., شراب نچورنا = انگر نچورنا

(x) The substitution of a past state for the present, *e.g.*,
 "hand over the orphan's estate to the orphan" = "یتیم کا مال",
 "یتیم کے حوالہ کرو".

Now the estate would not be handed over till the orphan came of age. On coming of age he ceases to be an orphan. Here, the name by which he has been known in the past is still used in place of the one by which he ought to be known at the present time.

(xi) The substitution of a general for a special term, *e.g.*,
 "An egg" though in reality a general term, is always used in place of "a hen's egg," the special term.

(xii) The substitution of a special term for a general term, *e.g.*, کالا, really a cobra, is used as "a snake" generally.

CHAPTER 7.

METONYMY. (کنایہ.)

1. The literal meaning of the word کنایہ is "expressing oneself in an obscure manner;" but as a technical term of rhetoric it implies metonymy, or attaching to the subject (لازم) the sense contained in the attribute (ملزوم), in which the کنایہ differs from the مجاز, which concerns itself only with the attribute.

This is of three main kinds, as follows :

(i) when it is desired to make known the quality of the qualified subject (موصوف).

This is subdivided into two : بعید and قریب.

(a) قریب. When the one quality mentioned is one that is found in a marked degree in the qualified subject موصوف, *e.g.*, کالا, lit: black is commonly used in the meaning of a black snake or cobra. In this case blackness (صفت) is a marked peculiarity of the snake موصوف.

(b) بعید. When many attributes are mentioned from which, by taking selected meanings of those attributes, one qualified subject is indicated, *e.g.*,

"ساقی وہ دے ہمیں کہ ہوں جس کے سبب بہم
 محفل میں آب و آتش و خورشید ایک جا"

"O, cup bearer give me to drink of that by which
 In our company in one place water and fire and the sun
 may exist together."

By taking selected meanings of those three attributes,