

(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,

i.e., clearness, redness and warmth, there is indicated one qualified subject (*موصوف*), *i.e.*, wine.

(ii) the second kind of *كناية* is where the essence of quality (*نفس صفت*) alone is indicated, and not the essence of the subject (*نفس موصوف*). This is also subdivided into *بعيد* and *قريب*.

(a) *قريب*. When there is no intermediary step in reasoning out the metonymy, *e.g.*, "a grey beard" used to signify "an old man."

(b) *بعيد*, when there are several intermediary steps between the *صفت* and *موصوف*, *e.g.*, "a man of many ashes," is an idiom to express an hospitable fellow. In this metonymy the intermediary steps are these:—many ashes; much fire; a busy kitchen; great parade of victuals; constant entertaining; a lavish host.

(iii) The third kind of metonymy is where the object of such metonymy is to establish (*اثبات*) or deny (*نفي*) a quality (*صفت*) in the subject (*موصوف*), *e.g.*, "in that house it's Mrs. Smith that wears the trousers," by which in Mrs. Smith the quality of authority is established.

As an example of disproving or denying (*نفي*), we might say in regard to the above example, "yes, Mr. Smith is an 'also ran'," *i.e.*, denying to Mr. Smith the possession of authority.

2. Metonymy is also classified in relation to the kinds of indication it effects, as follows:

(i) *تعريف*, when the subject (*موصوف*) is not mentioned and the result is achieved by a round-about method such as the following: A man might behave with great cruelty to an animal and an onlooker might say, "a good man is kind

to his beast," whereby he means, "you are a bad man and unkind to your beast."

(ii) *تلويح*, when several intermediary steps exist in the reasoning, by force of which the " *صفت* " is made the " *موصوف* "; as in (ii) (b) above, in which the phrase " *بهت راکهه والا* " (or in Arabic " *كثير الرماد* ") was found to mean "a generous host."

(iii) *رمز*, the allusion where the connection between the " *صفت* " and the " *موصوف* " has few intermediary steps and no obscurity, *e.g.*, *طويل النجاد* lit: long of sword belt = a tall man.

(iv) *اشارة* or *ايما* where there are no intermediary steps nor yet any obscurity, *e.g.*, as in (ii) (a) above, where "a grey-beard" was used to indicate "an old man."