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

(iv) When the uniting cause is latent (جعُود), 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 م大事ع منه مستعع مرضع و وجهه جامع are six, as follows:

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

(ii) When the م大事ع منه مستعع مرضع and م大事ع منه are sensible, but the استعع جامع intellectual (مجسق), e.g., “lion” used for a brave man where the uniting cause is “bravery.”

(iii) When the استعع جامع is sensible and the remaining two intellectual, as expressing a person’s knowledge (intellectual) by the word “lantern” (سِنِّي) the uniting cause being guidance (intellectual).

(iv) When the استعع مرضع 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 استعع مرضع and م大事ع منه are sensible and the وجه م大事ع 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. (مغَرر مرسَل)

1. The مغَرر مرسَل 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., نهر جاری = نهر کا پانی جاری, cf., English “I was so thirsty I drank two tumblers.”

(ii) The substitution of the contained for the container e.g., غلب طاق بر زکوبر = غلب کی شیشی طاق بر زکوبر. cf., English “pass the wine round” = “pass the decanter.”

(iii) The substitution of a sign or symbol, e.g., “O King!” = “نحفظ سلامت”

(iv) The substitution of the cause for the effect, e.g., آک چل رمي = آک چل رمي.

(v) The substitution of the effect for the cause, e.g., انتاج بوس را = میده ن، انواج بیدا هوا = برسر را.

(vi) The substitution of the “nomen instrumenti” for the result, e.g., زبان لونی = زبان لونی.

(vii) The substitution of the part for the whole, e.g., لفظا و لفظی (in which the arms, etc., are included)

(viii) The substitution of the whole for the part, e.g., میرا کمرب = شرب نچوریا = اکور نچوریا.
(x) The substitution of a past state for the present, e.g., "hand over the orphan's estate to the orphan".

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., a snake, really a cobra, is used as "a snake" generally.

CHAPTER 7.

METONYMY. (کتابیه)

1. The literal meaning of the word کتابیه is "expressing oneself in an obscure manner;" but as a technical term of rhetoric it implies metonymy, or attaching to the subject (ظرفیت) the sense contained in the attribute (ظرفیت), in which the کتابیه differs from the مبناز, 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 (ملاحظ).

This is subdivided into two: بیان and بیان.

(1) قرب. When the one quality mentioned is one that is found in a marked degree in the qualified subject (ملاحظ), lit: black is commonly used in the meaning of a black snake or cobra. In this case blackness (صف) is a marked peculiarity of the snake (ملاحظ).

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

"لطفاً دنیا همیشه که هر چسپ سبب نم" (محفظ میان آب ر آتش ر خورشید ایک چا"

"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,