

Metonymy in English and Arabic

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Abstract

The aim of the present paper is to explore metonymy as one of the major figures of speech in English as well as Arabic. It has been divided into three chapters. The first deals with the concept of metonymy in English through some definitions by Western linguists and rhetoricians. Types of metonymy are provided in the second section whereas the third section is reserved for the functions of metonymy. The second chapter is concerned with metonymy in Arabic. The same approach adopted in the first chapter is followed here. Definitions of metonymy by Arab linguists and rhetoricians are surveyed followed by a section on types of metonymy and a section on the functions of metonymy in Arabic. In the third chapter, similarities and differences in terms of definitions, types and functions between English and Arabic are indicated. The conclusions are summed up at the end of the paper.

1. Definitions of Metonymy

Various definitions have been provided to characterize the concept of metonymy each with a certain focus on a particular aspect of it. In his discussion of the concept of relatedness of meaning between words, Yule (2006:108) refers to metonymy as one type of relationship based on a close connection" in daily experience. Three kinds he mentions of this connection:

1. A container-contents: bottle-water
2. A whole-part: house-roof
3. A representative-symbol/relationship: the President-White House

Metonymy is then one of the sense relations such as polysymy, antonymy or synonymy in which one word is used to refer to another. The understanding of a metonymy such as the one in (1) requires an amount of familiarity with the sense relations:

1. She drank the whole bottle.

In this sentence, the noun phrase "the bottle" indicates container-contents relationship. The utterer of the sentence prefers to use the container to refer to its contents, so the sentence reads: she drank the liquid in the bottle. Similarly, the White House does not normally mean the building itself but the government as represented by the American President.

Another definition focuses on the concept of substitution. A metonymy is meant usually to substitute or replace. Crystal (2004:291) defines it as a figure of speech employed to substitute an entity itself for the name of its attribute. The process of substitution involved in any instance of metonymy is based necessarily on the association between the object or entity and the name of the attribute or concept it stands for. (Fromkin, Rodaman and Hyams, 2003:184).

The concept of "standing for" something is an inherent property of metonymy. A word or phrase is used to represent something closely associated with it (Barent and Cain, 2000:404). This is carried out through a process of substitution. The association can be in

terms of place, time or background. (URL:<http://www.ego4u.com/en/cram-up/writing/style/metonymy,2005:1>).

An interesting definition is that which concentrates on the notion of "domain". Casnig (2006:1) defines metonymy as "an introspective equation" where an item which exists in one domain is replaced with another in the same domain. The substitution of one term for another takes place within the same domain on the basis of "material, causal or conceptual relationship between terms (Pankhurst, 1994:99)

Warren (1995:17) sees metonymy as a case of non-literal use of a word or phrase for the sake of creating a clear link between the referent of the mentioned word and the intended referent in an appropriate context. This leads to a semantic transfer of one concept to another which may help in disambiguating what is otherwise ambiguous (Leech, 1974:216-219):

2. The floor was more humane than the platform.

The two noun phrases 'the floor' and 'the platform' are the product of semantic transfer. Both are associated with people who walk or stand on them and belong to the same domain.

Not far from this concept of semantic transfer is that of "broadening" or extension of a meaning of a word to refer to a characteristic or concept related with a "semantic domain" to represent the whole domain (Shukla and Conner-Linton, 2006:284). The word 'silver', for example, has been extended to refer not only to the metal itself but to all items made of or coated with it. The extension goes further to include any dining utensils made from any metal.

This is similar to the view of metonymy as a sort of semantic change (Hartman and Stork, 1972:141). The meaning of a word or phrase undergoes a change that results in that meaning being used for another with which it is associated. Löbner (2002: 48-9) uses the term "shift" for the same process stating that metonymy is a semantic shift. For example:

3. a-**The University** lies in the eastern part of the town.

b-**The University** has closed down the faculty of agriculture.

c-**The University** starts again on 15 April.

In (3a), the University refers to the building itself. In (3b) it stands for the institutional body, while in (3c), the courses at the University. The meaning of university has been shifted to mean things that are closely associated with the original meaning.

These definitions, however diverse they may look, all center around the idea of substitution of associated entities whether it be extension or broadening, shift or transfer. In the next section, we discuss types of metonymy in English.

1.1 Types of Metonymy

One of the classifications put forward for types of metonymy in English is that of Lakoff and Johnson (1980:38-39):

1. The part-for-the-whole: a metonymy in which the reference to a characteristic or important part is used to stand for the corresponding whole, for example:

4. We don't hire longhairs.

5. She's just a pretty face.

6. The Giants need a stronger arm in right field.

In these sentences, 'longhairs', 'face' and 'arm' refer to people with particular characteristics from the point of view of the speaker.

2. The producer-for-the product: the reference here is to the maker of an object which stands for the object itself as in:

7. He bought a Ford.

8. I like to read Shakespeare.

9. He's got a Picasso in his room.

'Ford' is a car manufacturing company.' Shakespeare' refers to his literary works, while 'Picasso' stands for a painting by Picasso.

3. The object-used-for-the user: as in

10. The gun he hired wanted fifty grand.

11. The buses are on strike.

The two noun phrases 'the gun' and 'the buses' stand for the ones who use them, in particular, the shooter and the bus driver.

4. **The controller-for-controlled:** a metonymy in which reference to the controller of an entity such as an organization or a tool is used to stand for the controlled entity. This type bears some resemblance to the previous one. Examples on this metonymy include:

12. Napoleon lost at Waterloo.

13. A Mercedes rear-ended me.

In (12), the proper noun 'Napoleon' stands for the French army, whereas the objective pronoun 'me' refers to the car the speaker was driving.

5. **The institution-for-the people responsible:** the people who run or operate an institution can be referred to by means of the name of the institution itself such as:

14. You'll never get the University to agree to that.

15. The Army wants to reinstitute the draft.

6. **The place-for-institution:** the place where an institution is located can be used metonymically to stand for the institution itself as in:

16. Wall Street is in panic.

17. Paris is introducing longer skirts this season.

18. Hollywood isn't what it used to be.

'Wall Street' represents the area where stock exchanges, shares and businesses are. 'Paris' stands for fashion houses Paris is known for. The name 'Hollywood' is the cinema-making institution in the American city of Hollywood.

7. **The place-for-event: this type** makes use of the reference to where an event or usually an important happening took place to stand for the event or happening itself:

19. Remember the Alamo.

20. Pearl Harbor still has an effect on our foreign policy.

21. Watergate changed our politics.

'The Alamo' and 'Pearl Harbor' stand for two fierce battles in the history of the United States. Watergate, on the other hand, refers to the known economic scandal that some American politicians were involved in.

8. **Seeing-for-making sure:** this is a kind of metonymy where reference to the action of seeing something done is used to stand for making sure that it is done (Lakoff, 1987:437):
22. See that he gets all his money.

9. **A thing-perceived-for-perception:** reference to the thing perceived is employed to stand for the perceptions it gives rise to, as in:

23. There goes my knee.

Here, the speaker uses 'my knee' for the pain he feels in it.

10. **More-form-for-more-content:** an increase in the amount of form in an utterance achieved by such ways as vowel lengthening, repetition or reduplication can be used to make reference to some augmentation of the meaning of the utterance:

24. He ran and ran.

The repeated verb 'ran' creates a metonymy which aims at making reference to an increase in the time or distance the person ran.

1.2 Functions of Metonymy

In this section, the functions for which metonymy is employed are discussed. It is undeniable that metonymy, as a major figure of speech, can be used to express various rhetorical purposes. Rubba (2006:1) recognizes the following functions:

1. Clarification of Identity of Referent

Metonymy is frequently used to single out a certain referent from among a set of referents. Hence it helps as a strategy for eliminating confusion, for example:

25. The saxophone has the flu.

In this utterance, the speaker prefers to use the musical instrument to make reference to the person who plays it. Apparently he chooses to do so in order to pick the referent and distinguish him from a group of musicians.

2. Abbreviation

In some cases, metonymy is a device of saying something in short. In this sense, it is a means of achieving economy of expression. The motivation usually springs up from a need to lessen the amount of boredom by presenting a compact message:

26. I love Melville.

The name 'Melville' is a condensed form 'Melville's literary works'. Instead of saying: I love Melville's literary works, the speaker resorts to using the author's name only as a substitute for his works. He is justified for doing that if the situation he is in requires him to be brief due to lack of time and need to be precise.

3. Focus

Metonymy can function as a useful device of giving prominence to a referent. According to Lakoff and Johnson (1980:37), metonymy permits its user to focus more specifically on certain aspects of the referent. In (27), 'wheels' stands for the car:

27. I've bought new wheels today.

The function of the car, that is, conveying people or things from one place to another, is highlighted by the speaker. He uses a part for whole metonymy to achieve his goal.

4. Attribution or mitigation of credit or blame

When wishing to praise or blame someone for something he has done metonymy functions as a strategy of holding the referent fully or partly responsible for the thing done. In the example (28), 'the Congress' has a metonymic sense in that the political institution is used to stand for the people who operate it:

28. The Congress passed the law.

The body of legislators, who are the members of 'the Congress', have the exclusive authority to pass or block any law. In another example, blame is leveled at only one person whose name has been used to refer a whole government institution:

29. Hitler killed millions of people.

All the blame is put on Hitler though he was not the only one who committed those heinous crimes. In fact, the proper name stands for the German army as a whole with Hitler on top of it. The speaker holds Hitler completely accountable for the atrocities committed during his rule.

5. Metonymy as a Lexical Operation of Zero Derivation

Metonymy involves the shifting of the original meaning of a word into another. This can result into a shift or conversion of the class of the word, that is, from a verb into a noun or vice versa. Then the shifted word undergoes a process of familiarization and conventionalization becoming part of the speakers' dictionary. The noun 'butter' seems to have undergone such as process:

30. Bill has buttered his toast.

The original nominal meaning of 'butter' has been converted into verbal to stand for the action of spreading butter on a surface. The action performed with a certain material refers to the material itself.

6. Metonymy as a means for Expressing Personal Attitudes

In some situations, Gasser (2003:4) states, metonymy is preferred over the literal meaning where a particular semantic effect is desired. The motivation to use metonymy ranges from the desire to impose informality upon the situation to expressing one's personal attitude towards the addressee, as in:

31. Here comes our brains.

'Our brains' stands for an intelligent person. In other words, the speaker expresses his relief at seeing the intelligent person showing up. If the speaker is in trouble, 'our brain' signals the arrival of a qualified helper, otherwise he is merely implying his admiration or he is using it in the opposite direction to show mockery at the referent. Similarly, Lakoff and Johnson (1980:39) argue that (32) has what they term "a dehumanizing effect":

32. The ham sandwich is getting restless.

As it uttered in a restaurant, the waitress is not interested in the person who orders the ham sandwich as a person but only as a customer. In other words, the waitress is distancing herself from the customers.

7. Metonymy used for Dubbing

Papafragou (2007:5) claims that among the "creative" uses of metonymy is when the metonymic meaning functions as nickname for the referent, that is, a sort of substitute for the real name tinged with some social or personal emotions and facts. Here is an illustrating example:

33. I saw the muscles from Brussels in a movie yesterday.

The speaker uses the metonymy 'the muscles from Brussels' to refer to the action movie star Jean Claude Van Damme. Two aspects of Van Damme are included in this instance of metonymy: his muscular physique and his birthplace which is Brussels. This metonymy has become highly conventionalized and individualized that it is now exclusively reserved for Van Damme.

2. Definitions of Metonymy

Arab linguists as well as rhetoricians have suggested a multiplicity of definitions for the concept of metonymy in Arabic. Each definition focuses on a certain aspect. Following is a survey of some definitions.

The first definitions that ever emerged to characterize this major figure of speech in Arabic were of linguistic nature. Abu Ubeidiah (1955, 1: 73) defines it as any word or words that veil one meaning and manifest another. Al-Jahiz's (1948, 1: 332) considers metonymy as a way of concealing the original meaning when it is not wanted. The two definitions here have something in common. They both refer to the covering or concealing impact of metonymy. This is exactly what the word "كناية" in Arabic denotes.

For Al-Askari (1971:353), metonymy is the process of creating a metonymy for an object or entity avoiding explicit reference to it. Ibn Ja'far (n.d.:155) links between metonymy and synonymy. In his view, conveying a meaning by not using the word or expression originally existent in the language for it but resorting to another related one related to it makes an instance of synonymy and metonymy.

The movement towards an appropriate definition persisted with the work done by Al-Jurjani (n.d.:45) who formulated that metonymy is leaving the actual expression put for a meaning in the language but rather by using another expression that bears a semantic similarity. As for Al-Sakkaki (1937:189), metonymy is abandoning the explicit reference to an object by referring to another associated with it.

Ibn Al-Atheer (1939, 2:197) defines metonymy as any expression which can be interpreted figuratively or non-figuratively since it conveys both. In his definition, Al-Alawi (1980, 1: 313) restricts metonymy to expressions implying figurative and non-figurative meanings but without any vehicle or explicitness. The reason behind such restriction, as he puts it, is to prevent mixing metonymy with other figures of speech.

Another definition to be mentioned is that provided by Al-Quzweeni (n.d., 2:456). For him metonymy represents an expression which indicates a meaning associated with it. However, the literal and non-literal sense of the expression may be both intended. Fayood (2004:199) holds the view that metonymy is a strategy used by the speaker in which he conveys a meaning not through the lexical item usually used to express it but another item that indicates a meaning related to the speaker's intended meaning. For example, if someone says:

34. قابلتُ الرجلَ فلوى عنقه وواجهتهُ بلحقٍ فاحمر وجهه.

(I met the man but he twisted his neck and I confronted him with the truth and his face blushed.)

Fayood (Ibid. 200) states that "فلوى عنقه" (twisted his neck) and "فاحمر وجهه" (his face blushed) cannot be understood unless through invoking metonymy. So the twisting of the neck refers to averting or turning aside probably because the man does not want to communicate with the speaker. While the blushing stands for feeling ashamed. Using an expression for other than its original meaning is achievable only when there is an association or relatedness between the original meaning and the intended or metonymic meaning. These examples of metonymy demonstrate that association of the two meanings originates from conventionalization. (Ibid. 201).

2. Types of Metonymy

According to Matlub and Al-Baseer (1999: 371), Arab rhetoricians, classify metonymy into two categories:

1. Metonymies based on the nature of المكنى عنه (the metonymic meaning as intended by the speaker). They include :
 - a. كناية عن صفة (metonymy for an attribute)
 - b. كناية عن موصوف (metonymy for an attributed)
 - c. كناية عن نسبة (metonymy for proportion or relationship)
2. Metonymies based on the context and medium or vehicle leading to the metonymic meaning. These include:
 - a. التعريض (insinuation or innuendo)
 - b. التلويح (waving)
 - c. الرمز (symbol)
 - d. الأيماء or الإشارة (gesture)

Another classification is concerned with the closeness of the metonymic meaning to the non-metonymic meaning (Fayood, 2004:207-208). This includes two categories:

- a. الكناية البعيدة (distant or far metonymy)
- b. الكناية القريبة (close or near metonymy)

Following is a discussion of each type:

- a. كناية عن صفة (metonymy for an attribute)

In this type, an attribute (or attributes) associated semantically with another attribute is mentioned. The metonymic meaning is reached by means of this association (Fayood, 2004:203), as in the following example:

35. هو طاهرٌ الذيل و نقيُّ الثوب.

(He is clean and pure.)

Here, physical cleanness and purity are used to stand for virtuousness and righteousness. Similar to this is found in:

36. ضربَ سعدٌ كفاً بكف.

(Saad struck one palm of the hand against another.)

Striking one hand against another is often done to show regret at something. An excellent example of this types the Prophet Muhammad's (peace and blessings of Allah be upon him and his Progeny) description of young people:

37. أناسٌ حديثٌ اسنانهم.

(Young-toothed people.)

The youthfulness is referred to indirectly through freshness of teeth.

b. كناية عن موصوف (metonymy for an attributed)

An attribute may be used, which is strongly associated with a certain referent (person or object), to stand for the referent as Al-Hashimi (2006: ٢٠6). For example:

38. زرتُ مدينةَ النورِ العامِ الماضي.

(I visited the City of Lights last year.)

39. هو حارسٌ على ماله.

(He is a guardian over his money.)

40. تستغني مصرٌ عن مصبِ النيلِ و لا تستغني عن منبعه.

(Egypt can do without the Nile's mouth but cannot do without its source.)

In (38), "مدينة النور" stands for Paris which is known for its many lights. The metonymy in (39), which is "حارسٌ على ماله" meaning literally "A guardian over his wealth", refers to the referent's miserliness. "منبع النيل", "the source of the Nile", is a metonymy for Sudan where the Nile starts flowing.

There is a restriction on this type of metonymy put by Arab rhetoricians. The transference or shift to the metonymic meaning cannot be achieved unless the attribute is referent-specific. (Al-Hashimi, Ibid.)

c. كناية عن نسبة (metonymy for proportion)

Some characteristic can be ascribed to or ruled out from the referent when both the attribute and the attributed referent are mentioned. (Al-Husseini 1992: 737). The following Quranic verse illustrates this type:

41. أولئك شرٌّ مكاناً المائدة.

"These are worse in place" (Shakir, 2002: 104)

Evil is attributed to the place where the referents of أولئك are present. Wherever they go, they fill the place with wickedness. (Ibid.)

a. الكناية القريبة (close or near metonymy)

It is a metonymy in which a shift to the metonymic meaning is accomplished without any medium or vehicle. (Al-Hashimi, 2006:207), as in the following poetic line:

42. رفيعُ العِمادِ طويلُ النِجادِ سادِ عشيرتُهُ امردا.

The poetess intends to depict her dead brother as a tall and courageous. Instead of saying this directly, she refers to objects close to these personal characteristics. She says that his sword's belt, "النجاد", was long which means he was tall. Al-Husseini (1992: 730) states that if transference between the original meaning and the intended meaning is easy and uncomplicated, it is called "كناية واضحة" clear metonymy, the opposite of which is "كناية مخفية" hidden metonymy, as in:

43. ركب جناحي نعامة.

(He rode on an ostrich's wings.)

The speed at which the referent was running is related to that of an ostrich. In order to get to the intended meaning, one has to establish a link between the referent's speed and that of the ostrich. He has also to recall his background knowledge of the world.

b. الكناية البعيدة (distant or far metonymy)

Transference to the metonymic meaning may require a medium or vehicle. (Al-Hashimi, 2006: 207). The more vehicles needed the less clear the metonymy becomes:

44. عدي كثير الرماد.

(Adie is with plenty of ashes.)

This is a metonymy for a hospitable person. To understand this, one should set up a connection between ashes being the product of fire. So, a great amount of ashes entails a frequent lighting of fire. In turn, the latter means too much cooking for many visitors. The difficulty of grasping such a metonymy lies in the various "mental shifts" it involves. (Ibid.)

Now we turn the attention to the second group of types of metonymy:

a. التعريض (insinuation or innuendo)

Arab rhetoricians differentiate between metonymy and innuendo, though they agree that both are used to indicate a meaning to be inferred from the discourse. (Matlub and Baseer, 1999: 373). But with innuendo, the association between the original meaning and the intended meaning depends on the context while in metonymy it has to do with the conventions, habits and the nature of things. (Fayood, 2004: 213):

45. المسلم من سلم المسلمون من يده ولسانه.

The (true) Muslim is he from whose hand and tongue (other) Muslims are safe.

This is one of Prophet Muhammad's (peace and blessings of Allah be on him and his Progeny) traditions in which he uses innuendo to establish the identity of a true Muslim. The Prophet deems anyone who does harm to fellow Muslims with his hand or tongue as a non-Muslim.

b. التلويح (waving)

This type of metonymy that requires for its understanding a number of mental shifts. (Al-Hashimi, 2006: 208). It is like waving to someone from a distance:

46. أولئك قوم يوقدون نارهم في الوادي.

(Those people light their fire in the valley.)

Lighting a fire in a valley is a metonymy for miserliness. The speaker hints at the people's unwillingness to receive any wayfarers which explains their lighting of the fire in a hidden place.

c. الرمز (symbol)

This is the opposite of التلويح where a few shifts are to be made in order to get to the metonymic meaning. (Al-Husseini, 1992: 789). The following example illustrates this type:

47. هذا الرجل غليظ الكبد.

(This man is thick-livered.)

The description "غليظ القلب" given to the man is a metonymy that stands for hardheartedness. So thickness of the liver is used as a symbol for harshness and cruelty.

d. الأيماء or الإشارة (sign or gesture)

It is kind of metonymy with a few shifts to be made and with which the metonymic meaning is easy to get to. (Al-Quzweeni, n.d.: 326) as in the Quranic verse below:

48. وليجدوا فيكم غلظة. (التوبة: ١٤٣)

"Let them find in you hardness" (Shakir, 2000:186)

There is a command to the believers to show the utmost strictness towards the unbelievers. Hardness in behavior works as a sign for firm position in faith.

2.2 Functions of Metonymy

In Arabic, metonymy is used to serve a variety of purposes. The following functions are mentioned by Fayood (2004: 217-221) and Al-Husseini (1992: 743-757):

1. Emphasis

Resorting to the use of metonymy is one of the ways to gain emphasis. The association accompanying the metonymy works as a corroborating evidence and support the metonymic meaning, as in the poetic verse:

49. و تضحى فتيت المسك فوق فراشها نئوم الضحى لم تنتطق عن تفضل.

The two lines here describe a woman who sleeps until the late hours of the morning. "نئوم الضحى" is a metonymy for luxury and comfort. The metonymic meaning is strengthened by the association of sleeping until in the morning with easy and comfortable life.

2. Materialization

Metonymy can function as a means of giving abstract meanings a perceptible form full of liveliness and vivacity:

50. (و يومَ يعضُ الظالمُ على يديه) الفرقان: ٢٧.

"And the day when the unjust one shall bite his hands." (Shakir,2000: 347)

In this verse, repentance and regret, which are abstract, are made concrete through the metonymy of biting the hands an action always associated with such feelings in human beings.

3. Euphemism

An unpleasant expression can be avoided through metonymy. The speaker or writer is able to tone down what might sound abrupt and gruff. The indirectness typical of metonymy will soften it making more acceptable to the listener or reader:

51. أو لامَسْتُم النساءَ: ٤٣

"or you have touched the women" (Shakir, 2000: 70)

The touching of women is a metonymy for sexual intercourse. It is more pleasant to the ears than the direct reference. The metonymy here uses one prominent aspect of intercourse to refer to the whole process. In this sense, metonymy is a useful way of bypassing direct mention of a taboo meaning.

4. Concealment and Disguise

A speaker may wish to keep hidden the identity of the referent out of fear for his reputation or out of respect for him. The following poetic line illustrates this function:

52. تقولُ التي من بيتها خفَّ محملي عزيزٌ علينا ان نراك تسيرُ.

The poet makes implied reference to his wife "التي من بيتها خفَّ محملي" which means literally "the one from whose abode my caravan is departing". He avoids mentioning her name because he doesn't want it to be on everybody's tongue.

5. Magnifying

Metonymy may be employed to amplify a certain meaning so as to influence the speaker or reader:

53. فأذا جاءت الطامة الكبرى (النازعات: ٣٤)

"But when the great predominant calamity comes" (Shakir, 2000: 602)

The Day of Resurrection is a real calamity for all creatures and it is magnified in this verse so that men may be heedful of it and be ready to experience such a horrible time.

6. Brevity

A shortcut can be generated through use of metonymy which results in a whole range of meanings:

54. أحثوا الترابَ في وجوه المَداحين.

(Fling dust in (insincere) flatterers' faces.)

In this example, Prophet Muhammad warns Muslims not to believe whatever is said to them in praise for sometimes it is untrue so they must not listen to it or put a stop to it. The act of stopping untrue flatter is expressed by the metonymy of throwing dust in his face that does it. It is more effective and more concise.

Analysis of Metonymy

In this section, an attempt is made to trace the similarities and differences of metonymy in English and Arabic. This will be done in terms of the definitions characterizing metonymy, its types and functions.

1. **Defining metonymy:** Despite the various definitions given for metonymy, the concept is the same in both languages. Metonymy is basically a process of **substituting** or **replacing** one meaning for another. The key here is the **association** between the original meaning and the metonymic meaning. Understanding a metonymy whether in English or Arabic is conditional on the presence of this association. In both languages, metonymy works as a sort of deviation from the literal meaning to the non-literal meaning with the aim of achieving a certain linguistic and rhetorical purpose. There is agreement among linguists and rhetoricians, Arab and Westerns, that the comprehension of a metonymy partly depends on how much familiar and conventional the association between the two meanings is to the users of the language, and partly depends on the important role played by context. The former is related to culture while the latter has to do with the speaker's/ reader's intentions. In English and Arabic, the literal and non-literal meaning, or alternatively figurative and non-figurative meaning, can be both present in one instance of metonymy. Here comes in the role of context and conventionalization. The concept of metonymy as **broadening** or **extending** of a word's meaning as found in English has not been focused on by Arab rhetoricians and linguists, but which is implicitly inferred.

The term **domain** has a major effect on metonymy in English. The shift from the original meaning to the metonymic cannot be done without the two entities or meanings being of the same domain. Arab rhetoricians and linguists do not explicitly refer to the concept of domain but the examples they provide for metonymy show that speakers of Arabic are well aware of this.

2. **Types of metonymy:** The study of the types of metonymy in English and Arabic has shown a difference in manner of classification. Types of metonymy in English are set in **pattern form** in which one entity stands for another. Any instance of metonymy is to be matched to any one of these patterns. In Arabic, the classification is more restricted. Each type of metonymy in Arabic is set according to a certain aspect of metonymy. The types recognized are in terms of the metonymic meaning, the context and the kind of shift, and the distance between the original meaning and the metonymic meaning. In English, one type of metonymy is expressed

in a one-way fashion. Types of metonymy in Arabic enjoy more freedom of membership. In this sense, one instance of metonymy can be at the same time an attribute metonymy and a distant metonymy. Arab rhetoricians and linguists have tried to put types of metonymy in terms of three categories which show a great amount of overlapping whereas in English, the classification has been left open-ended with potentially new types to be added.

3. **Functions of metonymy:** The functions surveyed previously show that generally speaking, English and Arabic have similar functions. Some of the functions are found in English but not mentioned by Arab rhetoricians and linguists and vice versa. But this does not mean total absence of the function in English or Arabic. In some contexts, other functions are able to be inferred from them which are not stated by scholars. Both languages employ metonymy to give focus or emphasis to a certain meaning. Choosing the metonymic meaning over the non-metonymic meaning is a process of rendering part of the message as marked or foregrounded information. Economy of expression is a requirement imposed by context. Both English and Arabic use metonymy to achieve precision and conciseness. The use of metonymy in this way can be very helpful in imparting various implications negative and positive. Western rhetoricians and linguists did not refer to the use of metonymy for materializing abstract notions although this is implicit in some contexts in

which metonymy are used. This is also true of the employment of metonymy in Arabic for concealment. However, the mitigation function of metonymy in English can be manipulated to do such a function. The magnifying function of metonymy in Arabic has no clear equivalent in English though it can be detected when metonymy is used to give focus which works as an amplifier. The morphological function of metonymy in English has zero equivalent in Arabic as Arab rhetoricians and linguists have not studied metonymy from this angle. Western linguists and rhetoricians specify the expressing of personal attitudes as a function of metonymy. In Arabic, personal attitudes are inherent in any example of

metonymy. A speaker of Arabic would incorporate his personal attitude of the person he refers to through a metonymy. Using metonymy as a dubbing strategy has not been mentioned by Arab rhetoricians but, as we see it, metonymy can be made use of to convey this. Finally, the euphemistic function of metonymy in Arabic has its traces in the use of metonymy in English for mitigation of blame. Softening a strong message is very often dictated by context both in English and Arabic.

Conclusion

It has been found that the principle governing metonymy in English and Arabic is basically the same. The definitions surveyed reflect that linguists and rhetoricians, Arab and Western, share the view that metonymy is the substitution of one thing for another. They also agree that this substitution cannot take place without there being an association between the two entities or meanings undergoing metonymization. It is maintained that the comprehension of any metonymy depends on two important factors: the familiarity of the association and context. Metonymy in both languages shows itself to be tremendously dependent on culture, i.e., it is culture-specific. Having knowledge of the culture helps facilitate the understanding of a metonymy. Arab linguists and rhetoricians adopt a different approach from their Western counterparts in the classification of types of metonymy as well as the recognition of the functions metonymy is used for. Arab scholars gave metonymy a lot of attention and studied it extensively due to their interest in rhetoric. The classification of types of metonymy in Arabic confirms this.

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الخلاصة

يهدف هذا البحث الى دراسة الكناية كونها احدى الصيغ المجازية الاساسية في اللغة الانجليزية و اللغة العربية. قُسم البحث الى ثلاث فصول . تناول الفصل الاول مفهوم الكناية في اللغة الانجليزية من خلال عرض بعض التعريفات التي طرحها علماء اللغة و الخطابة الغربيون و انواعها و وظائفها. اما الفصل الثاني فقد عني بمفهوم الكناية في اللغة العربية. وقد اتبعنا المنهج ذاته في دراسة الكناية من حيث التعريفات التي قدمها علماء اللغة و البيان العرب و انواع الكناية و اغراضها البلاغية. في الفصل الثالث تناولنا اوجه الشبه و الاختلاف بين الكناية في اللغتين اللانجليزية و العربية من حيث مفهومها و انواعها و اغراضها.