



Array of Allusion and its Position in the Persian Speech

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ABSTRACT

Allusion is the fourth literary figure of speech in rhetoric. The literal definition of the word (allusion) is a hidden conversation and in rhetorical terms it consists of: a word which is said with the purpose of an unreal meaning (denotation), or it can refer to the connotation of the word. Although allusion is less poetic or artistic, in contrast to the other aesthetic elements; it can be viewed in the language field. In literary texts allusion is one of the devices used by the writers and preachers, and is effective in adding beauty and elegance to the literary work. In this essay the place of this poetic element and the way it affects and relates to other literary elements, and its importance in developing the process of the speech will be discussed.

Keywords: Rhetoric, Aesthetics, Poetry, Allusion, Imagination.

INTRODUCTION

Meaning, Expression and Oratory, form the rhetoric science or imagery. More that Arab, Greeks and Romans have been handled with rhetoric. Giant scholars such as Socrates, Plato and Aristotle have constructed this Science and have provided its perfection, so that they can be the leaders of this science. Poetry and oration, in the days of ignorance in the midst of the Arab were at the peak of Rhetoric, but after the advent of Islam, especially in Abbasid era, according to Quran and translations of Syriac and Greek literature, rhetoric science flourished. The ultimate goal of rhetoric science at first, was to describe literary facetiae of Holy Quran and Abu Obeydeh Moamer Ebne Masnna (d. 211 AH), has wrote the first book in the rhetoric science called "Majazol Quran". After him, Abu HakimSistani (third century AH), wrote the book "Alfsahhe"[1].

In the third century AH, Jahaz E Basari (d. 255 AH), wrote "AlBayan va AlTabyyin". In the fifth century AH, Abdolqaher E Jorjany (d. 474 AH) with two Lasting works, "Asrar Al Balaagheh" and "Dalaayel Al Eajaaz», In the sixth century AH, Abu Yaqube Sakaaky (d. 626 AH), by the famous book of "Meftaah Al Oloom", In the eighth century Sad addin Taftaazany (d. 792 AH) by the book "Motaval" which is a description of the Meftaah. Apparently it is the first book that has detailed and independent discussion on Expression. In current century, as well as books such as "Hanjar E Gofar", "Dorar Al Aladb", "Malem Al Balaageh", "Sovar E Khiyal Dar Shear E Farsi" and "Musiqi E Shear" is written in the theory of rhetoric science and also during current two decades, many works on this issue has been compiled for academic training in the field of literature. Although the majority of subjects are derived from classical rhetoric texts, but some signs of evolution and new perspectives can be seen in them. Of these kinds, we can refer to the books of Dr.Shamisa and Dr.Kazazi. In the field of allusion, specialized works such as "Farhang E Kenayat" from Mansour Mirzaniya, "Farhang Name Kenayat" from Mansou Servat and "Farhang E Kenayat E Sokhan" from team of authors led by Dr Hassan Anvari, have been appeared.

Allusion

Kenayeh (allusion) in Arabic language is made of a single triad infinitive (Kanu - Yaknu) and (Kany - Yakny) [2], also in English, Kenayeh is the emblematic of the «Kenning», which is originated from the verb «Keen» means knowing and understanding, which is taken from the Latin expression «kennaeittvij» by the meaning of describing the meaning of something with something else [3].

from the definition of allusion which were presented by Mohammad Radvany in the book Tarjeman Al Balaghehthe in fifth century, the books of rhetoric, has provided many definitions for this Literary array so far, which are often close together. although it is hard to get a complete definition for the allusion, it can be defined as: "The allusion is, a word, or phrase that in addition to the clear meaning of the words, it conveys a hidden

meaning, and although the speaker's aim is the hidden meaning, the apparent meaning of words can also be acceptable." as in the phrase "she is white forehead", although one may appear white forehead, but it's hidden meaning which is "to have good fortune", is desired [4].

1. Allusion and its effect on the audience:

Traditionally, people have used allusion, perhaps because of the sense of pleasure that is gained by its application. As Shafi'i has referred in the book "Sovar E khial Dar Shear E Farsi": "Some Western writers as Malarmeh believe that if we name something by its real name, three of four parts of its beauty and charm would be put through, because the attempt of the mind to establish communication links between semantics and imaginary components would be destroyed"[5]. Additionally the eloquent by presenting an allusion, with apparent meaning, is a providing a reason to get the audience ready to accept the hidden meaning. Vahidian Kamiar says: "Among the various forms of fantasy, just allegory is the best one that reflects the concepts as a painting. By the trick of allusion, the worn-out statement achieves the novelty. Allusion is a hermetic that makes copper of informative statement into gold" [6] and in addition to mentioned reasons in the word, ironic has some other reasons of use, such as: fear, observing the Politeness, briefness, exaggeration, informing the fate of somebody and etc. as well.

The character of the audience has a great impact on how the use of allusion, if the audience is respected and esteemed the allusion that is used for him, should be with respect and polite, and if for some reasons the speaker has to blame him, he should do this with respectful allusion and sometimes widening. Conversely, if from the speaker point of view the respondent is worthless or inferior, tone of the allusion would be degrading, for example: O Lord! Place these newly-enriched ones, upon their own asses.

Because on account of a Turk slave and a mule, all this arrogance, they make.

In this distich, the phrase "to set with the mule» has the allusion of degrading some body [7].

2. Necessary and Required:

The structure of the allusion is based on Necessary (= Makny Beh) and required (= Makny Anh. In the ironic words "To have hands in the pockets» Necessary or Mkny Beh is «putting the hand in the pocket" and Makny Anh is being generous and bountiful.

3. Different types of allusion:

In view of referring apparent meaning (Makny Beh) to hidden meaning (Makny Anh), allusion is divided into three types:

-Allusion of a metonymy (noun): The allusion of a metonymy is to use an adjective, or adjectival or additional or spurious compound in speech and consider the metonymy or the noun as Makny Anh. Like "The plain of transition spears riders", which is always an epic allegory of Arab lands in Shaahname.

-Allusion of Adjective: The allusion of adjective is that an adjective be mentioned in the speech and refer to another adjective, such as "tight eyes person" as the allusion of "mean person", and "dragging neck person" as the allusion of disobedient person.

-Allusion of the verb or infinitive (proportion): Most of the ironies which are formed of this kind are a verb or infinitive or verb phrase or sentence that is used as a verb or an infinitive that is used as a required. And because in the most cases it is for proof or denial of an adjective for someone or something, it is called allusion of relation, such as "digging in a rod in the eye", is the allusion of "to blind somebody".

4. Species of allusion to convey intended meaning:

- Nigh allusion (nearly): To attain from apparent meaning (Makny Beh) of the allusion (Makny Anh) to the hidden meaning of the allusion (Makny Anh), is easy and without mediation (maximum, one mediator). Like "to have eyes on something" is an allusion of "having hope".

- Remote allusion (distant): in this kind of allusion, attaining to the ironic meaning, is not possible without deep mining, attention and immediacy; and between the apparent meaning and the allusion sense, multiple mediations are available. "White was hinting", is the allusion of "indecenty" [8].

5. Division of allusion from another perspective:

- Hint (pointing): hint means pointing [near] and show something by finger. In this kind of allusion, a few mediations are available and it is possible to realize immediately the Necessary through Requirement. It is a kind of near allusion, like a vast allegory is like "throwing shield" is the allusion of "surrendering", and, "long ears" is the allusion of a "donkey". Hint is the most common type of allusion.

- Connoting: by the word, means pointing out something, and refer to a kind of allusion which has so many mediations and due to the distance of Necessary from Requirement, the perception of ironic meaning(hidden) is involved with difficulty and more attention. In view of performance, it is as remote allusion, and the examples are the same.

The term "to have teeth in abdomen", which is ironic undercurrent of Secret grudge: "greed that has teeth in abdomen" [8].

- Cryptogram: cryptogram is to point with the lips or eye brow or eyes. In which the mediators are little but hidden, in a way required is not easily understood, so hidden meaning (= ironic) is difficult and sometimes impossible to be realized. For example, intermediators of the term "wide nape" with the meaning fool and stupid, are not visible and it is cannot be understood why anyone with wide and flat nape, is called foolish. Other examples: "to peel ones skin" (reprove and blame) and "round teeth" (= greedy).

- Widening (gibe): widening is originated from "width", means "side"; it means to point to one side but refer to another side [9] and sometimes "sarcasm and humor and humiliation" are signs of respect that are told to someone a "gibe". For someone who doesn't care about others, this example of poem in mentioned: A friend is one who assists his friend. While he is distressed and helpless (Saadi, 197). It will be like losing a friend in the distressed and helpless (Saadi, 197).

6. Allusion, truth or metonymy:

On the issue that whether the allusion is truth or metonymy or an independent concept, or both of them, the experts don't have the same opinion. This perspective can be divided to three groups:

1. Some consider the allusion to be a truth, because its apparent meaning is considered.

2. Others, consider the allusion as a part of metonymy, with the logic relation of generality and privacy, they consider any ironies as metonymy, but not any metonymy as allusion. For example in the book "verse without lie, verse without mask" the allusion is expressed as an equivocal metonymy [10].

3. Another group, consider the allusion Independent of metonymy; they believe that the allusion is neither truth nor metonymy. It is not truth, because the apparent meaning is not the speaker's main demands, and is not metonymy because the apparent meaning can be acceptable, while in metonymy it is not in this way [11].

The major difference between allusion and metonymy can be expressed as:

"In allusion speech is based on the transfer of the Necessary to Requirements and in metonymy the speech is based on the transfer of required to Necessary [5]. In the book " Farhang E Kenayat" is also states: "There is little difference between the allusion and metonymy; in metonymy the symmetry presence, make the mind give up the original meaning, and makes the listener to pay attention to secondary meaning and the truth be maintained in the veil of anonymity; but in the allusion this symmetry doesn't exist [12].

7. The relation of allusion with simile:

Although seemingly allusion has no relation with simile and in any phrase it is possible to have simile or allusion, however, some sentences in spite of having simile and its elements has ironic concept.

The phrase "His face turn white like chalk", simile elements are: face / like / chalk / white.

In this statement which has ironic concept and its Requirement (=hidden meaning) is being afraid, the simile is used as well. These kinds of simile can be called "simulator ironies". For example, in the phrase "his winning news burst like a bomb" in addition of existing simulation infrastructure, there is also an allusion sense.

8. The relation between allusion and metaphor and their differences:

Sometimes the allusion sense is mixed with a metaphor (as simile), for example, "he put stick amidst the wheels", and means that his action is like «putting a stick amidst the wheels» and because the term «his action» is not mentioned in the statement, it is a metaphor stipulated metaphor. But this metaphorical statement has allusion sense as well; and its hidden meaning is "hinder or obstruct an action which was in progress" [7]. Such metaphors that have allusion sense are called "metaphorical ironies"; however, metaphor and allusion are different in nature. Phrases like "to sieve water", "to hold teeth on liver", "to have heavy shadow", "to keep wind in a cage", "to be dark sighted", "to keep wind in hand", "to rely on wind", "to measure the Moonlight", which meanings are hidden, and according to the definition of allusion, their apparent meaning are not acceptable and has no verity and cannot be applied in common life of people. Hence applying the term "allusion" for such statements is incorrect; and because the speaker minds its hidden meaning, it is better to refer to it as complex or allegorical metaphor [13].

9. Allusion, a singular word or phrase

Allusion can be mentioned as singular or phrase, of course all researchers don't have the same idea about that; for example, Shamisa writes that allusion is always in a combined form (phrase and sentences), and never has singular form" [13]. he does not specify, why "the singular word" cannot have the allusion sense? Maybe this opinion is not that exact from this point of view. In Most expressive books, "The singular allusion" is accepted. "Allusion is sometimes a word" [14]. "In Arabic and Persian, there are ironies with a singular word or two words or more. For example the words "afoot" in the sense of "incapable and powerless", "present" in the sense of "world" and "tomorrow" in the sense of "hereafter" are ironic [11].

In the book "Bayan", Kazazy accepted the word "noble" in the sense of "Iranian" as an allusion [15].

10. The concept of allusion:

The meaning of allusion depends on the phrase in which it is applied. And because the allusion is used in different times and different sentences and their Requirements are not the fixed and one-dimensional and their

meaning may change over time or in different words, get different meanings and Requirements. and also the "to have the head forward," which usually as an allusion means "to be ashamed" in Marzban Nameh it is used in the sense of hesitancy and uncertainty "he put the head forward and stayed in his place astonished for an hour" [8].

Sometimes the opposite happens, instead of a metaphor be used in multiple concepts, an idea, or required is used in multiple formats of Necessaries. For example, various ironies are created for the Required: "killing", including, "pouring ones blood", "to cut one's head", "to cool ones breath", "to fill ones skin by chaff", "to block ones breath", "to cut ones breath", "to take ones head under water", "to blast ones marrow", "to send somebody to the hell", "to dig ones grave", "peeling somebody", "to hang somebody out", "to lay-out somebody", "to roll ones scroll", "rub ones snout to the ground".

11. The origin of the allusion:

If is not impossible to determine who has created an allusion for the first time, it would be so difficult. Seemingly, the allusion as one of the natural achievements and abilities of language, were along with the emergence of language from the beginning. From this perspective, allusion can be divided into two categories of folk allusion and literary allusion. (However, this demarcation is not very accurate today). The creators of ironies were mostly ordinary people and dialects, which have created ironies, based on their beliefs and customs of their culture and social and geographical features and have used them in their language; the poets and the writers, have derived these folk ironies from language of the people and apply them in their works.

Some of the poets and writers create some ironies for a literary and artistic creation, which are called "literary ironies". Perhaps the term "the Plain of Spear Riders" is an allusion for "Saudi Arabia", in "Shaahname", can be considered as a literary allusion. Literary ironies may enter the language of people and be applied widely and become colloquial and vulgar. Hence today, it certainly cannot be said that what allusion is folk and what allusion is literary. According to what was said, to identify whether an allusion is the innovation or imitation, is almost impossible. Some of the ironies which are used in the literature of one period, can be found in classic literary works of its previous period, and consider it in present period as an imitation, but it is impossible to identify all ironies, since it requires having complete control over all ironic literary works and knowing the ironies which people have used before that period and at the same time. it is possible to see an allusion in present works, which cannot be seen in literature of its previous period, but a poet or writer derive it from the slang and oral literature of his contemporary people. Perhaps identifying the innovations among contemporary works, is somewhat easier for the technician and the experts of literature (although certainly cannot be sure), because the critic is familiar to the slangs and his previous works, and can express better comments. Shamisa has exemplified one ironic innovation in the poems of Forough Farrokhzad:

The world is full of people's footsteps
Who likewise kissing you
Are weaving your corded in their mind

Kissing someone and while weaving his corded in their mind (imagine), is a new allusion of a latent enmity while pretending friendship [16].

12. The origin of ironies:

It can be said that some ironies have been originated from beliefs of people, for instance, the people believed that by not recalling and naming Fairies, they would get rid of them and would remain safe from their evil powers, And instead of their name, people called them "smart set". Some other ironies rooted in "historical events", it is said that Alexander, constructed a prison in Yazd and poets used the term "Alexander prison" as a mysteriousness allusion for "Yazd City» [11] as Hafiz composed:

"I'm getting upset of the horror of Alexander prison
Let's depart to the palace of Soleiman"

To have recognition on audience and the historical events of the time of each compilation, would be a great help to perceive the ironies of a text.

Some ironies rooted in religion and religious beliefs of people, such as "eating somebody's meat" is the allusion of "backbiting", "Kalim Allah" is the allusion of "Moses", "Adam" is the allusion of "man" etc. ... they are rooted in Quran or religion. There are some ironies which are rooted in myth and mythical stories, such as: "the Achill's heel" or "Esfandiyar's eyes" which are the ironies of "a vulnerable part of body" and also "to pass the water" is an allusion of "redemption and triumph". Some ironies are rooted in social customs, such as in Iran where women and girls are always wearing their hair, in some books like Kashf al-Asrar and Marzban Nameh, the phrase "head covered", is used to be the as an allusion. Sense of "a virtuous woman".

13. The application of allusion in the story, drama and movies:

In the majority of stories, even the simplest stories, there are characters that create events with their speeches and acts. Since the speeches stated, are in the form of human language, whether characters are human or not, allusion may accede to that inevitably, because the writer doesn't intend to express every speeches and concepts apparently and implicitly and put the story's grace at risk.

On the other hand, the stories with the theme of tips and advice, the author try to mix that theme with an indirect and allusion sense, in order to achieve his desire to have counsel, and also to have an effective story.

Application of allusion is not restricted to the story or its contents, but also it can be seen either in speech or behavior, in plays and movies.

DISCUSSION

Allusion covers a wide field of Language and Literature. In addition to allusions that have been used in various books, there are too many allusions in common language that have been never used in any writing. The poets and writers as well as showing creativity and innovation in their proficiency, show innovations and creativity in allusion and the way to use it, which should not be hidden from the view of the critics. On the other hand, what has been stated in the books of rhetoric about allusion, are not immune from mistakes and requires screening and new evaluation. This array in relation to other techniques of rhetoric plays an important role in elevating the abilities of language and literature and promoting literary techniques and styles. Hence the allusion should be investigated from other aspects, in order to reveal its significance and impact on other aspects of language and its role in the expansion and development of language.

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