

***Pragmatic Analysis of Synecdoche
in Some Selected Biblical Texts***

دراسة تداولية للمجاز لبعض النصوص المختارة من الكتاب المقدس

Instructor. Alaa khaled Nsaif

University of Al-Mustansiriyah/College of Arts/

Department of French language

Alaakhaled@gmail.com

م. الاء خالد نصيف

الجامعة المستنصرية/كلية الاداب/قسم اللغة الفرنسية



Abstract

The aims of the research are: (1) Identifying different types of synecdoche in the Holy Bible. (2) Explaining the function of every type, and (3) Counting the frequency of each type. In order to cover all parts of the analysis, two theories were used in this research: Searle et al.'s (1980) literalism, which deals with the semantic influence of the synecdoche, and Plett's (2001, referenced in May, 2009) taxonomy, which illustrates the synecdoche's fundamental kinds and subtypes. The data revealed that the predominant kind was the generalizing synecdoche. Since the analytical part of the study shows that the total number of synecdoche found in the Holy Bible is (521), divided into (269) in generalizing synecdoche and (252) particularizing synecdoche. The most prominent type is "Genus for species" 202 (38.7%), followed by "Species for genus" 159 (30.5%). Then, Part for Whole 85 (16.3%), "Whole for part" 53 (10%). The Synecdoche types with the lowest frequency are "Plural for singular" 14 (2.68%) and "Singular for Plural" 8 (1.52%). Thus, the current study's findings will enlighten English students interested in linguistics about how to read and analyze biblical texts. Furthermore, the study may be valuable for people interested in analyzing pragmatically religious texts, as it explored how synecdoche is used in these texts.

Keywords: The Holy Bible; Synecdoche; generalizing; particularizing.

1. Introduction

This research tackles synecdoche pragmatically in the Holy Bible. In this regard, it is important to relate synecdoche to pragmatics in order to understand why this branch of linguistics is really necessary, rather than explaining the literal meaning alone. In general, pragmatics is considered as the study of the speaker's intended meaning; this indicates that it has to do with how a writer or speaker communicates their message and how the reader or listener interprets it. Which is a very important subject because the utterance may express meaning more than the meaning of the utterances themselves (the literal meaning).

According to Bullinger (1991:613), synecdoche is described as "a word which acquires additional meaning from another that is inherently connected to it by the association of two ideas." Examples of regular English terms that have this kind of meaning include "suits," which refer to businessmen, and "boots," which refer to warriors; they have an intended meaning rather than their literal connotation. Understanding the implication presented in these instances helps to make it clear that synecdoche is the trope being employed. In this way, readers who are not familiar with the pragmatics of figurative language may find it difficult to deduce the purpose of the writer since they may take the literal meaning and ignore the intended meaning.

Thus, the discipline of pragmatics ensures that the listener will be able to understand the hidden meaning. For the reason that, hearers must comprehend the inference, which goes beyond these specific instances. According to Yule (2014: 292), an inference is "additional information utilized by a listener or reader to make a relationship between what is said and what is meant." To put it another way, inference is important for

understanding as it shows us which figure of speech is being used. Moreover, it is essential to utilize inferential comprehension, in order to identify information that is not explicitly stated in a passage, employing the reader's perspective and intuition. That is, certain statements are outside the bounds of semantics and require the reader's prior knowledge to comprehend. As a result, the reader can't understand everything by using semantics alone.

Nonetheless, synecdoche is used in literature for rhetorical, condensational, and creative purposes. According to Richards and Schmidt (2010:220), "utilizing a part of something to stand for the thing itself, e.g., saying I got some new wheels to refer to buying a vehicle." Many academics engaged in pragmatics are attracted to linguistic devices or figures of speech, such as metonymy, synecdoche, and metaphor because they support the idea that these utterances can communicate much more than what is linguistically produced. Such concepts were handled from various perspectives in a number of disciplines for their rich content. Therefore, the pragmatic examination of synecdoche in the Holy Bible is the focus of this work. This is because pragmatics makes an effort to highlight how ambiguous this figure of speech is if it is neglected or misinterpreted.

2. What is Synecdoche

The term 'synecdoche' is derived from the Greek term *synekdoche*, meaning "comprehending one thing through another." (Mey, 2009: 888; Baldick, 2001: 254). Moreover synecdoche occurs when a more extensive phrase is utilized for a less complete one, or the other way around. Harvey (1967: 795–796). Furthermore, according to Waicukauski et al. (2001:136), synecdoche is a "hidden method" of verbal and written communication.

Generally, Synecdoche is the use of a part to represent the whole, or, less frequently, the whole to represent a part (Abrams, 1999:99). *Pars pro toto* suggests forms of synecdoche in which something represents a whole, while *totem pro parte* is an example of synecdoche in which the entire set refers to its component, according to Keraf (2009: 142) who defines synecdoche as the replacement of two types: the overall for the portion and the general for the particular.

In the same line, Leech (1969:150) states that "the part to the whole" might be defined as "two heads are better than one." The term "heads" does not refer to the actual head. It has been suggested that when two heads symbolize several inputs or considerations from multiple people, it could lead to better decision-making in such a situation, like a group conversation. The head represents a certain body part. It indicates that a portion is utilized to represent people's deliberations. Another instance is the win by Indonesia in the Malaysian international football competition. Although it may be argued that Indonesia is a national symbol, the football players themselves became victorious in the competition. As a result, it fits the definition of synecdoche *pars pro toto*, which holds that a whole symbolizes a part. Thus, the essential idea of synecdoche is comprehending something in relation to something else, and the reader or listener can only grasp 'the something else' by deducing from the context (Kallendorf, 1999:

21). Thus, without context, it is unclear what the author or writer is attempting to convey (McGuigan, 2007:175).

3. Types of Synecdoche

The synecdochical term has both literal and metaphorical meanings. The literal meaning is clear; the metaphorical connotation is implied and intended. A connection between both of them is called synecdoche (Cockroft and Cockroft, 2014: 221; Montgomery et al., 2007: 120). An instance of this is the word "hand." The hand's literal definition is "a portion of the human body." In a figurative sense, it may be a sculptor, for instance. One aspect of the whole to which the word "hand" belongs is the link between its literal and metaphorical meanings.

Types of synecdoche will be covered in this section. Every kind demonstrates a connection between the term's literal and figurative (or synecdochical) meanings. There are two categories of synecdoche: particularizing and generalizing.

3.1 Generalizing Synecdoche

Generalizing synecdoche is recognized as the most basic form. That appears at a more specific concept is replaced with a more general one (Whitsaitt, 2013:64). This type is formed by a relationship where a phrase with more semantic depth stands in for a term with less semantic depth ((Bussmann, 1996: 1163; Mey, 2009 :888)). Generally, there are three subtypes of it:

3.1.1 The Whole Stands for the Part

It is generalizing synecdoche in which the whole represents the part. According to Auger (2010: 303) and Clifton (1983:173), this kind takes place when the entirety is used to indicate a component (Abrams, 2005 :120).

- The hospital tried to revive him. (Eidenmuller 2001:1)

The entire hospital indicates one of its pieces, such as the physician, health care personnel, medical equipment, and so on (ibid.). According to Eble (1996:50), part-by-whole synecdoche is commonly used when discussing team sports by broadcaster.

3.1.2 The Plural Stands for the Singular

Certain English words act as singulars even when their form is plural. Synecdoche is one type of figure of speech that adopts this form. In this regard, Arthur (1994:84) states that synecdoche could be a plural form of a singular word. The Holy Bible uses plural nouns to refer to God, but this does not mean that there are several gods.

"Then God said, 'Let Us make mankind in Our image, in Our likeness.'" (Genesis 1:26), in this line, God refers to Himself using the plural pronouns "us" and "our." As a result, they do not imply plurality. They are referring to the one God. In a similar way Queen Victoria is reported as declaring, "We are not amused," after

watching one of her family members imitates her. She clearly meant "I am not amused. (George, 1993:4661).

3.1.3 The Genus Stands for the Species

This sort of generalizing synecdoche uses the class to signify the member contained inside it (Chandler, 2007:133). Sloane (2001: 763) uses synecdoche to refer to the genus "waters" as the species "ocean": He got lost on the waters [ocean]. Similarly, "vehicle" can refer to "car" and "machine" can refer to "computer". - The children were scared by the zoo's cats. ("cats" refer to tigers, leopards, and lions.) (Huang 2005:179)

3.2 Particularizing Synecdoche

May (2009:888) states that the second essential sort of synecdoche considered as a representational relationship comprising of a semantically larger concept stands for a semantically narrower concept. According to Whitsitt (2013), this type of substitution happens when a specific concept or term is used in place of a more general concept or word. Mey (2009) identifies three primary subgroups of this kind of synecdoche:

3.2.1 The Part Stands for the Whole

This subtype occurs when a portion of anything is used to represent the entirety of that object (May, 2009). A particularizing synecdoche of this kind happens when someone speaks of a portion of something while implying the entirety of it. For instance, spies serve as a nation's "eyes and ears," while a house is a "roof over one's head" (Dedari and Mnsouri, 2006 :290).

Synecdoche employs just the most significant portion to represent the entire. For example, "galloping hooves" relate to "galloping horses. Hooves are the most significant feature of horses, particularly when they are utilized for racing (Curzan and Emmons, 2004:118; Deedari and Mansouri, 2003:501). Furthermore, the component representing the entire should be intimately related to the issue under debate. According to Cruzan and Emmons (2004:118), troops on the march are referred to as "feet" rather than "hands".

3.2.2 The Singular Stands for the Plural

The second particularizing synecdoche subtype is "the singular stands for the plural." According to Mey (2009:888) in this form "The singular stands for the plural forms a 'collective singular'" . Thus, using a singular phrase rather than a plural one to refer to numerous individuals is an example of particularizing synecdoche (Fahnestock, 2011:101).

Thus, this form of particularizing synecdoche happens when someone mentions a portion of something yet meaning the entire thing. For example, a country's "eyes and ears" are its spies, while a "roof over one's head" is a home. According to Woods

(2013:587), this form of particularizing synecdoche is a subtractive process. This property is shown in this example:

- All hands on deck! (ibid.)

In that case, for the reason that the component (hands) replaces the entire (sailors), some of humanity is lost. The sailors lose their identity also reduced their capacity of hard work (ibid.). Doran (2013:62) argues that part-whole particularizing synecdoche captures the core of things, as seen in the this example: "He is all heart." Doran (ibid.) suggests that the phrase "he is all heart" simplifies a person's personality to its core elements, which can explain much of their acts and behaviors.

3.2.3 The Species Stands for the Genus

This type uses a class member which called species, to indicate the class that includes it (genus) (Chandler, 2007). This kind of particularizing synecdoche uses a class member to represent the class that it is a part of (Chandler, 2007:133). For instance, Brown (2007:133) states that the word "bread," which is the species, is used to refer to any type of food, which is meant to represent the genus. This can be seen in the sentence, "He gets his bread by his labor." Another illustration is the proverb that appears in Cushman et al. (2012: 1400), where the species "sword" denotes any type of weaponry:

- Live by the sword and die by it.

In a similar vein, "money" refers to any form of wealth (Brown, 2007: 462).

4. Some related concepts

The English term "synecdoche" is originally a compound Greek term. It indicates receiving in collaboration or in conjunction with (from sun, acquiring from, and ekdoche, receiving together with). It serves a variety of creative, condensational, and rhetorical functions. That is, one word or idea receives something from and is traded for another related word or idea. The domain of pragmatic generally depends on figures of speech, often known as tropes. They rely only and mostly on the idea that words have the capacity to express far more than they truly do. Many academics have focused on master tropes like metonymy, irony, metaphor, hyperbole, and so forth. They have been treated in a variety of genres and from different points of views.

As a figure of speech, synecdoche has been mistaken for other figures like metaphor and metonymy. Synecdoche can be distinguished from metaphor by the type of relation between them that is, synecdoche requires an indication to omit the original meaning, whereas metaphor depends mostly on the similarity between the two elements. For example, "Ann is a rose" implies that Ann is attractive based on the similarities between the rose's and Ann's attractiveness. This is an example of a metaphor. Using the word "hand" to suggest "blessing," "grace," or "beneficiary" is an example of synecdoche.

Metonymy is the usage of one word (or words) for another because of a sequential, geographical, temporal, or attributive connection between the two, according to DuBois (1999:2). It is not the replacement of one synonym with another because of their semantic similarity throughout a wide variety of contexts. Instead, it is

essentially the replacement of one lexical item with another as if they were synonyms, even if each word keeps its unique meaning and sets of collocations.

Moreover, Synecdoche is a literary device in which there is a relationship between the literal and metaphorical meanings other than likeness. They could be connected to numerous mentally recognized logical relations. That is, synecdoche is a term used to describe statements and structures that convey meaning by changing from a literal to a metaphorical interpretation. It describes the usage of terms and structures that are acceptable for linguistic extension in rhetoric. It is a phenomenon of language and rhetoric that has to do with stylistics, rhetoric, and semantics. It is employed for certain artistic, emotive, and literary goals that seek to elicit a particular response from the reader.

Bullinger (1968: 613) describes this figure as a way in which a hidden association between two concepts causes a single word to get something via another. According to Sterret (1974: 97), "Synecdoche is a figure of speech by which a more inclusive term is used for a less inclusive term or vice versa" within a categorical representation. Generally speaking, synecdoche is viewed as a figure of speech where a part is identified but the entire is comprehended, or vice versa. Furthermore, Synecdoche appears to create the most challenging relationship between meaning and literal truth. As Smirlock (1976: 313) accurately notes, synecdoche is more purely representational than metaphor, which depends on analogy and metonymy on association. A synecdochic term not only emphasizes specific aspects of the whole, like a vehicle does its tenor, but also replaces the whole with a single attribute.

Finally, Synecdoche is explained by Al-Qazweeni (1983) as a term or phrase that conveys a meaning that differs from its actual meaning. By offering proof and accurately portraying the figurative meaning, synecdoche manages to emphasize the intended metaphorical meaning while maintaining succinctness of phrase. Arab semantics have developed a few justifications for the usage of synecdoche, which they have separated into internal and external categories. External factors are divided to - language based and social-based which encompass creativity, metaphorical transfer, and language transfer. While internal factors includes semantic expanding or semantic restriction. According to Palmer (1981: 191), "the set of entities which the expression denotes is the extension of an expression."

5. Methodology

The methodology of the present research includes the theories used for analysis, which is Searle et al's (1980) literalism, that deals with the semantic influence of the synecdoche, and Plett's (2001, referenced in Mey, 2009) taxonomy, data collecting, theoretical framework, and a sample of data analysis.

The study is qualitative, since it employs the descriptive qualitative technique. Fraenkel et al. (2012:380) described it as "a study of research that analyzes the quality of interactions, events or relationships." actually, qualitative research is thought to be "expletory research" since it is a sort of empirical study that aims to answer questions concerning a set of processes associated to a research study's

problem statement .The data chosen for the analysis in this study contains a text with synecdoche expressions taken from Holy Bible the old and new testament. Regarding the current investigation, the total number of the synecdoche's collected was five hundred twenty five. This is done in order to get accurate and reliable data that enable the researcher to generalize the results.

5.1 Theories adopted for the analysis

This part concerns with basic theories of analysis the first one is Searle (1980) literalism and the second one is Platt's (2001) taxonomy. The first theory derives the semantic meaning from the pragmatic meaning of the synecdochical utterances because it depends on the idea that figurative meaning based on literal meaning thus comprehending the literal meaning is the only way to understand the synecdochical one. Regarding this, Searle et al. (1980) affirm three sets of sentences, each containing the word "cut." Despite the fact that the verb in every statement is the same, each group interprets it differently. The researcher selects an instance from each category

- 1- "Bill cut the grass." **Literal group.**(Searle et al., 1980, p. 221).
- 2- "Sam cut two classes last week." **Figurative group.** (Searle et al., 1980, p. 221).
- 3- "Cut it out!" **Part of larger idioms group.** (Searle et al., 1980, p. 221).

In the first category, Searle et al. (1980) claim that the term "cut" has a literal meaning. It makes perfect sense. Conversely, for the second group, a "literal interpretation" may not be helpful in grasping the true meaning; yet, if one is aware of the literal meaning, it can significantly help in understanding the meaning. He viewed the meaning in the second group as "figurative extension of the literal meaning (ibid:222). This view holds that the literal and metaphorical meanings have a hierarchical relationship.

According to Searle et al. (1980), the literal meaning is the source, whereas figurative language demands the "defective" use of language. As a result, it could seem simple to comprehend the literal meaning correctly, but more difficult to understand the figurative meaning because it could suggest several meanings.

Plett's (2001) taxonomy of synecdoche is the second theory. This theory was deliberately chosen because it encompasses a wider range of synecdoche than Seto's (1999) taxonomy, which only categorized the synecdoche into two types; Plett (2001, quoted in Mey, 2009) grouped the synecdoche into two primary types, each of which contains three subtypes. It must be noted that Seto's (1999) taxonomy is covered by two of Plett (2001)'s subtypes, so this taxonomy includes Seto's taxonomy. Furthermore, Plett's (2001) taxonomy was precise since it was based on the concept of "whole-part relation," which is the most important factor in identifying the synecdoche. Actually, Plett (2001) organized the taxonomy based on the idea of the whole represent the part, and vice versa.

Plett (2001) titled the whole to one representation as generalizing synecdoche, which has three subtypes: the whole represents the part, the plural represents the singular, and the genus represents the species. The phrase "particularizing synecdoche" refers to the representation of a component or parts to their total. It may be divided into three categories: the part represents the whole, the singular represents the plural, and Seto's (1999) species represents the genus. As a result, Plett (2001) offered a range of synecdoche categories, which broadens the framework's applicability and makes it more comprehensive.

5.2. Results and Discussion

To address the aim of the research, examples containing synecdoche were selected from the Holy Bible to be analyzed pragmatically. In this respect, the Bible consists of the Old and New Testaments which contains a huge number of figures of speech. The language of the Holy Bible uses synecdoche in its verses frequently. The frequent use of synecdoche shows how important the use of such a trope is. For this purpose, the following table shows the overall frequencies and the percentage of synecdoche used in the Holy Bible:

Table (1) Frequency and percentage of synecdoche in the Holy Bible

Synecdoche's in the Holy Bible	Frequency	Percent (%)
Generalizing synecdoche		
1. Whole for part	53	10%
2. Plural for singular	14	2.68%
3. Genus for species	202	38.7%
	269	
Particularizing Synecdoche		
1. Part for Whole	85	16.3%
2. Singular for Plural	8	1.52%
3. Species for genus	159	30.5%
	252	
Total	521	

This table shows that the total number of synecdoche's found in the Holy Bible is (521) divided into (269) in Generalizing synecdoche and (252) Particularizing Synecdoche. The most prominent type is "Genus for species" 202 (38.7%) followed by

“Species for genus”159(30.5%).Then, Part for Whole 85(16.3%), “Whole for part” 53(10%). The Synecdoche types with the lowest frequency are”Plural for singular”14 (2.68%) and”Singular for Plural”8(1.52%).

5. 2.1 Generalizing Synecdoche

a. The following table contains examples of **the whole stands for the part** synecdoche

	Example	Number	Synecdoche	meaning
1	“ Then went out to him Jerusalem, and <u>all</u> Judæa, and <u>all</u> the region round about Jordan:”	Matt. 3:5	All	The whole that includes every part.
2	“Ye take too much upon you, seeing <u>all</u> the congregation are holy, every one of them, and the Lord is among them”	Num. 16:3	All	the whole congregation wasn't separated
3	“In whom <u>all</u> the building, fitly framed together, groweth unto an holy temple in the Lord”:	Eph. 2:21	All	The whole building represents every part of it.
4.	“ <u>All</u> Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,”	2 Tim. 3:16	All	The whole Scripture; is every part of Scripture.
5.	“Of whom <u>the whole</u> family in heaven and earth is named.”	Eph. 3:15	The whole	the whole family are from one creator

The analysis:

In example (1) John the Baptist arrived to Judea desert, and began preaching, telling the people to repent, for the kingdom of heaven. Then, people from Jerusalem and all of Judea as well as the entire Jordanian region came to him. Finally, they drown in the Jordan River after they admitted their sins.

The Synecdoche in this example is utilizing the terms Jerusalem, Judaea, and area to refer to the people living there. The literal meaning of the term "all" is the whole, which includes each part. Thus, "all Judaea" refers to individuals from all across Judaea. In example (2) the words "all" and "whole" are used to represent every part of the thing. That is, Korah the son of Izhar take a group of men about , two hundred and fifty leaders of the congregation against Moses and Aaron they told them "why do you position yourself above the LORD's assembly?" They mean every member of the congregation is sacred and god supports them all.

In example (3), Paul emphasizes that believers are a part of the church, which functions as the Lord's holy house. This metaphorical temple that is used to worships God includes Jesus as its cornerstone, the apostles and prophets as its foundations, and other believers as its further components, the synecdoche here is that the whole building (temple) represents every element (the apostles - prophets - other believers) put for every part of it.

In example (4) God-breathed here means God's word, that is, Paul makes a comparison between the false teachers and himself, as well as Timothy's obedient behavior. The written word of God is the most potent tool available to any Christian leader, and Paul uses it as his cornerstone caution against rebellion and false teaching. He states that all Scripture can be used to instruct, chastise, correct, and train in morality. Thus "all" means the whole Scripture; not "every Scripture," which stands for every part of Scripture.

In example(5),the meaning of this verse is that ,every family in the earth and heaven comes from the god and since God created everything, He is the ideal father figure for both believers and non-believers. Thus, Here, the word "every" refers to "the whole," which includes Israel and the Church on earth as well as all principalities, powers, angels, and archangels"

b. The following table contains examples of the Plural Stands for the Singular which means,what is said of the whole, collectively, is sometimes said (by *Synecdoché*) only of a part; and not of all the parts, precisely and singularly.

	Example	Number	Synecdoche	meaning

1	“For as in Adam <u>all</u> die, even so in Christ shall <u>all</u> be made alive.”	Cor. 15:22	All	It means that, as, in Adam, all who are with him die, so in Christ also, all who are with him will be a alive.
2	“ These <u>all</u> died in faith.”	Heb. 11:13	All	It means all who died
3	“ <u>Ye</u> which have followed me . . . when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”	Matt. 19:28	ye	It means that the man , who judge the twelve tribes of Israel represent the man who will sit on the throne.
4	“ These are the sons of Jacob, which were born to him in Padan-Aram.”	Gen. 35:26	All	Here “all” means that all of Jacob's sons are grouped by their birth mother.
5	“All flesh.”	Gen. 6:12	All	Here all flesh means all people are responsible of the corruption in the earth

The analysis

In example (1) there is a comparison with Adam, that is Adam's sin brings death to this world so his death became the normal thing for all people after him so the first “all” is Synecdoche because the death of all people who follow Adam represent Adams’s death, Similarly, for everyone who gets forgiven of their sins by faith in Christ, His resurrection from the dead became an inevitable pattern. Due to the fact that He rose from the dead in his physical form. Thus the Synecdoche relation here is that all the people who will rose from death represent Christ resurrection. In example (2), we find that the great figures such as Abraham, Moses, and David represent all people who lived by faith but did not receive their promised life yet. Some, like Abraham and Sarah, did not even live to witness the fulfillment of the promises. Nevertheless, their viewpoint was eternal.

In example (3), this verse tells the story of Jesus' discussion with a rich young man who wants to know how to live forever. Jesus suggests following all of the rules as a starting point for building a standard of goodness. Jesus advises the man to give up his money in order to follow him when he claims to have accomplished this. The man's disappointed response indicates that he is unwilling to give God the true priority in his life. Jesus uses this to illustrate his warning that having money can make it harder for someone to recognize forgiveness. The synecdoche relation here is that Jesus' gives an example to the rich man, who judges the twelve tribes of Israel and represents the man who will sit on the throne.

The context of example (4) explains Jacob's terrible losses after receiving God's great blessing in Bethel. After giving birth to Benjamin, his thirteenth son, his beloved wife Rachel passes away. That is, "all" means that all of Jacob's sons represent their birth mother. In example (5), this verse describes the degree of sin's corruption on earth as: It was seen everywhere. All parties were involved. It was self-inflicted as well. "All flesh" or "all people" had tainted their actions. Further, everyone was guilty of taking something wonderful that God had created and using it for bad and selfish purposes instead of God's intended use. Thus, here, all flesh means all people are responsible for the corruption on earth; in other words, the synecdoche relation here is that "all flesh" represents "the corruption."

c. The following table contains examples of the Genus Stands for the Species

	Example	Number	Synecdoche	meaning
1	"And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshold: only Dagon was left to him"	1 Sam. 5:4	the head of Dagon, and both the palms of his hands	The stump of Dagon was left which means only the body was left.
2	"And it came to pass in the six hundredth and first year, in the first <i>month</i> , the first <i>day</i> of the month, the waters were dried up from off the earth: And Noah removed the covering	Gen. 8:13	the covering of the ark	Which means not the whole roof, but the covering of the aperture which was made in it as a part of it

	of the ark,”			
3	“If it be torn in pieces, then let him bring it”	Ex. 22:13	pieces	Which means one of the pieces for witness.
4	“My bones cleave to my flesh,”	Psa. 102:5	flesh	Which means my skin
5	“And continued fasting.”	Acts 27:33	fasting	Which means Fasting from real nourishment, or regular meals.

The analysis

In example (1), the context of this verse is that god's captive ark is housed in Dagon's temple. The Dagon statue is discovered face down on the ground in front of the ark on successive nights. Both its hands and head were taken off on the second night. Which means the whole body of Dagon is put in his head. In the second example, it is the first day of the first month in 601 BC that Noah personally witnessed the ground becoming completely dry. Initially, Noah took off the ark's covering. Which might mean Noah recognized he no longer needed a covering because the rains were actually over. Either way, taking off the covering allowed him to see the surrounding area of the ark clearly. He noticed the earth was dry and suitable to sustain all types of animals as well as him and his family. Thus, here he uses the covering of the ark to represent the cover of the room. Furthermore, example (3) illustrates that if you borrow an animal and it is torn to pieces by a wild animal, the neighbor shall bring in the remains as evidence and shall not be required to pay for the torn animal. Which means that part of the animal represents the whole animal.

Example (4) expresses that the psalm depicts a destroyed Jerusalem, or Zion. Here Jeremiah is the upset prayer who cries out to the Lord and complains and says, ‘That because of the pain that makes me groan. My flesh physically breaks down into my bones as a result of fasting.’ Here we find that parts like “bones” represent the whole body. Furthermore, in example (5), “And continued fasting,” Fasting, the whole, is put for the part, i.e., from real nourishment or regular meals.

5. 2.2 Particularizing Synecdoche

a. The following table contains an examples of the part stands for the whole synecdoche

	Example	Number	Synecdoche	meaning
1	“And the king of Sodom said unto Abram, Give me the souls and take the goods to thyself.”	Gen. 14:21	the souls	The soul is put for the whole person.
2	“So is the tongue among our members, that it defileth the whole body”:	Jas. 3:6	body	The body is put for the whole being.
3	“My flesh also shall rest in hope”	Psa. 16:9	flesh	The flesh is put for the body which will rest in hope.
4	“They gather themselves together against the soul of the righteous (i.e., against the righteous man), and condemn the innocent blood”	Psa. 94:21	blood	The blood is put for the innocent man.
5	“Flesh and blood cannot inherit the kingdom of God”: again,” and “born of the Spirit,” and raised from the dead, or “changed ”	1 Cor. 15:50	Flesh and blood	Flesh and blood is put for human being i.e., no mortal human being can enter

	before he can find entrance into that kingdom.			there. Man must be "born"
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The analysis

Example (1) describes a meeting between two kings and Abram. After defeating the eastern kingdoms and taking back all of their goods, Abram returns happy and gets welcomed by the ruler of Sodom, Melchizedek, who then gives Abram bread, wine, and a divine blessing. This priest receives ten percent of all the loot from Abram. The king of Sodom agrees to let Abram maintain the wealth but wants his people to return in **"Give me the souls represent people"** Here the word soul represents persons. This is a clear synecdoche relation *when* the part is put for the whole.

In Example (2), the synecdoche relation is shown in the expression "the whole body" which represents the whole human being. That is, James has been talking about the incredible power of words. He also describes the power of using tongues and draws comparisons between tongues and other things. Which is not a very pretty comparison. He compares the tongue to a fire, implying that anything we touch with our words negatively will burn. And we should be very careful when we speak in any situation. Thus, we have two related things in this example: the tongue represents the speaker, and the person who someone talks negatively about represents the whole human being.

In Example (3), the synecdoche relation is shown in the expression "my flesh," which is part of the body, and here it represents the whole body. It's worth mentioning that this example represents the last part of David's praise because he is happy to think that nothing, not even death, can keep him from being in the Lord's presence. He believes that this may be accomplished through death, and he will experience a real delight in the presence of the Lord. These passages apply to David, but they also have a futuristic meaning; they predict the resurrection of Jesus.

Example 4: The word "blood" is used for "innocent man," as we say "*poor blood*" for "*poor fellow*." This example means that, in the midst of the wicked's injustice and persecution, the psalmist begs God for justice in (Psalm 94), a melancholy plea. He begs God to judge the oppressors and repay them according to their deeds, wondering why God does not appear to support them even though they follow his rules and band together in Malevolent. When the devil, his angels, and his children destroyed the Lord's works as their goal, however, this was especially true of the Jews who lived among the Babylonians; they were the targets of their constant anger, and they constantly worked to destroy them. Thus, the word blood, which is one of the main parts of any body, represents the whole body as an "innocent man, as mentioned earlier, the poor Jews living among the Babylonians. In example (5), "flesh and blood" represent the person, as this person will not be allowed to enter "the kingdom of god (heaven) if he doesn't change into a good person. This verse was meant to refute certain Corinthian beliefs about the bodily resurrection of Christians. Some

members of that religion argued it would never occur. They held two different beliefs: either life terminated at death, or only the spirit lived on into the afterlife, no longer requiring a body. Here, Paul makes it quite clear that "flesh and blood" are not eligible to inherit God's kingdom.

b. the following table contain an examples of the Singular Stands for the Plural synecdoche

	Example	Number	Synecdoche	meaning
1	"Thy servants take pleasure in her stones."	Psa. 102:14	stones	is put for <i>the restored buildings</i> .
2	"Thy seed shall possess the gate (i.e., the cities) of his enemies."	Gen. 22:17	gate	is put for <i>the whole city</i>
3	"And they smote the whole field (i.e., country) of the Amalakites."	Gen. 14:7	field	is put for <i>a country or region</i> .
4	"A day of trump and alarm against the fenced cities, and against the high corners."	Zeph. 1:16	Corner.	is put for <i>tower</i> , . which was usually placed at the corner.
5	"Beginning from the baptism (i.e., the ministry) of John, unto that same day that he (Christ) was taken up from us."	Acts 1:22	The Baptism of John .	is put for <i>his ministry</i> .

The analysis

This table shows an example of a part of a thing that is put for *the whole* of the thing. In Example (1), the synecdoche relation is shown in the word "stone" which is part of *the restored buildings*. That is, people have a strong desire for the holy city to be rebuilt because they love its trash and dust more than all of the modern castles. In example (2), the word "gate" is put for the whole city,

that is, "gate" for "gates," which are the security of cities and set aside for them, which also encompass the entire country surrounding them; thus, this phrase expresses an entire jurisdiction and authority over them, which was actually accomplished in the times of Joshua, David, and Solomon, when Christ removed Satan and his principalities and freed his people from the grasp of all their enemies. In example (3), the word "field" is used to refer to a country or region. This verse explains how, in response to a rebellion against their rule, four eastern rulers, led by Chedorlaomer, king of Elam, went to war against the city-states in Canaan. That is, they went back and arrived in En-mishpat, or Kadesh, which refers to the "field" so they destroyed the Amorites who lived in Hazezontamar as well as the entire Amalekites' region.

In example (4), "A day of trump and alarm against the fenced cities and against the high corners," the word "Corner" is used to represent the tower, which was often located in the corner. Furthermore, in example (5) the expression "The Baptism of John" is utilized to represent "his *ministry*".

C. the following table contains an examples of the Species Stands for the Genus synecdoche

	Example	Number	Synecdoche	meaning
1	"It shall be that, on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die."	1 Kings 2:37	day	Is put for an <i>indefinite time</i> .
2	"In the end of the Sabbaths"	Matt. 28:1	The Sabbath	Is sometimes put for <i>the full week</i> .
3	"What is man . . . that thou shouldest visit him every morning?"	Job 7:17, 18	The morning	Is put for a <i>more lengthened period or continuous time</i> .
4	"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."	John 4:23	hour	Is put for a <i>special time or season</i> .
5	"Seven years"	1 Kings 2:11	Chronology "Seven years"	Is put for seven years and a half.

The analysis

This table shows an example of a part of time that is put in for the whole time. In the first example, the context of this example is that the king sent Shimei, who was most likely living in Bahurim, his hometown. However, Solomon found him to be a dubious character and sentenced him to reside in Jerusalem under the death penalty for entering the city outside the gates. He suffered this captivity for three years before breaking his oath, and he was executed by Solomon for perjury, a crime made worse by his prior high treason against David. That is, one can find that the king uses the word "day" in his threat to Shimei to represent the whole, not just one day; he also orders him to stay in this city, and he will be punished if he leaves. The second example explains how two of the female followers of Jesus find out about his resurrection. On Sunday morning, an angel from heaven descends and rolls back the big stone before they reach the tomb. There's also an earthquake with this. The use of the word "The Sabbath" is put for the full week and not exactly one specific day. The same is true in example (3) "The morning" represent a longer period or continuous time. Moreover, in example (4) Jesus speaks to a Samaritan woman. In addition to addressing her about her guilt, Jesus reassures her by sharing the gospel's reality, he clarifies that, despite being aware of her transgressions but he continues to pursue her and those who resemble her. After her return to the town, Jesus is finally seen (for specific time) by a large number of people. That is, the word "hour" in this example is used for a special time or season; it doesn't refer to a specific hour. Finally, in example(5) "Seven years" is put for seven years and a half. That is, according to 2 Samuel 5:5 the time was seven years and six months. The Old Testament writers often omit pieces of a year and speak only of the full years.

Conclusion

Synecdoche is a type of language extension in which statements change from their original meanings to new metaphorical ones. It is investigated in semantic, rhetoric, stylistics, and pragmatics. In cases where there is a twist or ambiguity in determining the linguistic meaning of a statement, speakers often use their pragmatic repertoire to accurately interpret the message, avoiding misunderstandings, otherwise, ambiguities will occur. This is frequently the case when synecdoche is utilized, as the intended meaning instead of the actual meaning which is usually recognized. Thus, Pragmatics helps interlocutors to understand inferred reference. Synecdoche includes several logical connections and serves various internal and external functions. External aims can be either social or linguistic, such as verbal transfer, metaphorical transmission, or creativity. Internal goals include semantic expansion, semantic constraint, simplicity, and emphasis. Synecdoche is hard to comprehend than metaphor or metonymy because the connection it forms between actual fact and meaning is the most problematic. Typically, connection is not just linguistic, but also psychological. That is, to understand the intended meaning, listeners need to use mental processing to exclude literal interpretations and rely on fuzzy representational qualities of the whole/part connection, among other factors. This led to a very important points which states that, Synecdoche is a powerful cliché that allows speakers of the same linguistic group to use shared knowledge to understand figurative language. This explains why

synecdoche is frequently used in popular, literary, and religious texts since it conveys ideas quickly and effectively.

The analytical part of the study shows that the total number of synecdoche found **in the Holy Bible is (521) divided into (269) in Generalizing synecdoche and (252) Particularizing Synecdoche.** The most prominent type is “Genus for species” 202 (38.7%) followed by “Species for genus” 159 (30.5%). Then, “Part for Whole” 85 (16.3%), “Whole for part” 53 (10%). The **Synecdoche** types with the lowest frequency are “Plural for singular” 14 (2.68%) and “Singular for Plural” 8 (1.52%).

Regarding the question tackled in the current study, it concentrated on the pragmatic analysis of synecdoche **in the Holy Bible**, Synecdoche is classified into two types: generalizing and particularizing, each with its own set of subtypes. Anyway, the data indicated that generalizing synecdoches were the most common form. Actually, because of the usage of its subtype 'Genus for species' generalizing synecdoches became popular and favored. Furthermore, the opposing subtype “species for Genus”, which is a subdivision of the particularizing synecdoche, was also appears frequently throughout the Holy Bible. This demonstrates that “Genus for species” synecdochical relationship is considered a common feature in the Bible.

Finally, this study analyzed data using two theories: Searle et al.'s (1980) literalism and Plett's (2001 referenced in Mey, 2009) taxonomy. So, this study considered a theoretical contribution. Furthermore, the study contributed pedagogically to the repertoire of academic work on literary pragmatics by providing accurate understanding of synecdoche and pragmatics. Finally, the findings of this study may serve as a lens through which the reader can comprehend and interpret the nature and intended meaning of synecdoche.

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الخلاصة

يهدف هذا البحث الى: (1) التعرف على الانواع المختلفة من المجاز في الكتاب المقدس. (2) شرح وظيفة كل نوع من انواعه ، و(3) حساب تكرار كل نوع تم استخدامه في البيانات . من أجل تغطية جميع أجزاء التحليل، تم استخدام نظريتين في هذه الدراسة: نظرية سيرل وآخرون (1980) ، والتي تتناول التأثير ادلالي لمجاز المرسل ، وتصنيف بليت (2001)، المشار إليها في ماي، (2009) ، الذي يوضح الأنواع الأساسية والأنواع الفرعية للمجاز المرسل. وكشفت البيانات أن النوع السائد كان المجاز المرسل العام. حيث أن الجزء التحليلي من الدراسة يوضح أن إجمالي عدد انواع المجاز المرسل الموجودة في الكتاب المقدس هو (521) مقسمة إلى (269) للمجاز المرسل العام و(252) للمجاز المرسل الخاص. وأبرز الأنواع هو "الجنس للأنواع" 202 (38.7%)، يليه "الأنواع للجنس" 159 (30.5%)، و "الجزء للكل" 85 (16.3%)، و "الكل للجزء" 53 (10%). ام أنواع المجاز المرسل الأقل ظهورا هي "الجمع للمفرد" 14 (2.68%) و "المفرد للجمع" 8 (1.52%). ويجدر بالاشارة ، بان نتائج الدراسة الحالية ممكن ان تكون مفيدة لطلاب اللغة الإنجليزية المهتمين باللغويات حول كيفية قراءة وتحليل النصوص الكتابية، مما يمهد الطريق للبراغماتية الأدبية. علاوة على ذلك، قد تكون الدراسة ذات قيمة للأشخاص المهتمين بتحليل النصوص الدينية بشكل عملي، لأنها تستكشف كيفية استخدام المجاز في هذه الكتابات.

الكلمات المفتاحية: الكتاب المقدس؛ المجاز المرسل؛ تعميم؛ تخصيص