Synecdoche' in English and Arabic: A Comparative Study

Shaimaa' Emad Muhammed
University of Al-Qadisiyah/College of Education
Shaimaa.Mohammed@qu.edu.iq
qad.edu.iq.net/webmail

Abstract

The aim of the present paper is to explore the essential nature of synecdoche as one of the figures of speech in English and Arabic. In synecdoche, a word denotes a meaning different from its literal one. The study deals with the problem of how to understand this different meaning and how to discover the relation between it and the literal meaning of the word being used. In this study, it can be hypothesized that there are similarities and differences of synecdoche between English and Arabic. The present paper has shown some conclusions, the most important of which is that the concept of synecdoche is the same in English as well as Arabic. Synecdoche means understanding something from something else through a relation between them. Moreover, with regard to relations, types and functions of synecdoche, there are similarities and differences of synecdoche between English and Arabic. These conclusions validate the hypothesis above.

This study is divided into three main sections. The first main section which deals with 'synecdoche' in English is further divided into three subsections. The first subsection deals with the concept of 'synecdoche'. The second subsection introduces the types of 'synecdoche'. The third subsection is devoted to the rhetorical functions of 'synecdoche'. The second main section which is concerned with 'synecdoche' in Arabic has also three subsections. The first subsection is concerned with the concept of 'synecdoche'. It is followed by a subsection on the types of 'synecdoche' and another on the rhetorical functions of 'synecdoche'. In the third main section, the similarities and dissimilarities of 'synecdoche' in both languages are illustrated. At last, the findings of the study are summed up in the conclusions.

Keywords: Synecdoche, comparative study.

الخلاصة

هدف هذا البحث إلى دراسة المجاز المرسل بوصفه أحد الصور البلاغية في اللغتين الإنجليزية والعربية. في المجاز المرسل، تدل الكلمة على معنى مختلف عن معناها الحرفى. تتناول الدراسة مشكلة كيفية فهم هذا المعنى المختلف وكيفية اكتشاف العلاقة بينه وبين المعنى الحرفى للكلمة المستخدمة. يمكن أن يفترض في هذه الدراسة أن هناك أوجه شبه واختلاف بين المجاز المرسل في اللغتين الإنجليزية والعربية. أظهر البحث بعض الاستنتاجات، وأهمها أن المجاز المرسل يحمل المعنى نفسه في اللغتين الإنجليزية والعربية، فهو يعني فهم شيء من شيء آخر من خلال وجود علاقة بينهما. وعندما على ذلك أوجه شبه واختلاف بين المجاز المرسل في اللغتين الإنجليزية والعربية من حيث علاقاته وألوانه وأغراضه. وهذا ما يثبت فرضية الدراسة أعلاه.

تتألف هذه الدراسة من ثلاثة أقسام رئيسية. تتألف القسم الرئيسي الأول الذي كرس للمجاز المرسل في اللغة الإنجليزية من ثلاثة أقسام فرعية. يتناول القسم الفرعى الأول معنى المجاز المرسل. يقدم القسم الفرعى الثاني أنواع المجاز المرسل فيما بين القسم الفرعى الثالث الوظائف البلاغية للمجاز المرسل. أما القسم الرئيسي الثاني الذي يختص بالمجاز المرسل في اللغة العربية فتألف أيضاً من ثلاثة أقسام فرعية. بين

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1. 'Synecdoche' in English
This section is an attempt to describe English 'synecdoche'.

1.1 The Notion of 'Synecdoche'
In terms of etymology, the term 'synecdoche' has been taken from the Greek synekdoche which means "understanding one thing with another" (Baldick, 2001: 264; Mey, 2003: 888). Synecdoche is an "oblique manner" of speaking and writing (Waicukauski et al., 2001: 133). Synecdoche is a "figure of speech by which a more comprehensive term is used for a less comprehensive one or vice versa." (Harvey, 1977: 395-396). Similarly, Bussmann (1992: 112) defines synecdoche as "a rhetorical trope that refers to something with a semantically narrower term or a broader term". For example, Shelly uses this figure of speech in his poem "Ozymandias":

(1) Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them. ("Synecdoche", 2011: 2)

In the above lines, the word "hand" means the sculptor who made a magnificent statue out of "lifeless things" (ibid.). The sculptor is referred to by "a semantically narrower term", i.e. hand.

(2) America succeeded in the Olympic games. (Sloane, 2001: 763)
In this sentence, America is employed to stand for whichever team from (or as a part of) America happens to be playing (ibid.). Obviously, the American team is referred to with a "semantically broader term", i.e., America.

The following are other examples. The first one is a newspaper headline:

(3) New Blood in Congress Inspires Hope. (Enos, 2013: 712)
(4) The Americans have landed on the moon. (Sloane, 2001: 763)

In example (3), "New Blood" signifies new people (Enos, 2013: 711). People are referred to by "a semantically narrower term" which is simply part of them, i.e. blood. In example (4), the word "Americans" stands for the astronauts involved in the act of landing on the moon (Sloane, 2001: 763). The American astronauts are referred to with a "semantically broader term", i.e., all the Americans.

The previous examples demonstrate that synecdoche involves what is called "transference of meaning" which happens when words are employed to refer to something different from their actual meaning (Hebron, 2004: 148). Thus, synecdoche is described as "a semantic change shifting the meaning of a word (Curzan and Emmons, 2004: 117). A further example is when the word "sail" denotes something different from its literal sense where it refers to "a sheet of strong fabric which the wind blows against to make a boat or ship travel through the water" (Holcomb and Klillingsworth, 2010: 54; Hornby, 2000: 1149). In its synecdochical usage, "sail" represents "boats" (which is the word being substituted) (Holcomb and Klillingsworth, 2010: 54). Synecdoche is not based on similarity but on the association of ideas. A "sail" may stand for a ship not because it is similar to a ship but because it is part of a ship (Lodge, 2010: 43). Accordingly, when a person on the shore says "There are ten complete sails coming this way", he means there are ten...
complete boats, not sails (Holcomb and Klillingsworth, 1902: 35). Thus, the words "hand", "America", "blood", "Americans" in examples (1), (4), (7) and (8) might be described in the following way:

<table>
<thead>
<tr>
<th>Word</th>
<th>Actual Meaning</th>
<th>Synecdochical Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hand</td>
<td>The part of the body at the end of the arm</td>
<td>The whole person, i.e., the sculptor</td>
</tr>
<tr>
<td>America</td>
<td>The United States of America</td>
<td>The American team</td>
</tr>
<tr>
<td>Blood</td>
<td>The red liquid flowing in the bodies of humans</td>
<td>people</td>
</tr>
<tr>
<td>Americans</td>
<td>citizens of the United States of America</td>
<td>The American astronauts</td>
</tr>
</tbody>
</table>

Accordingly, synecdoche is a figure of substitution. It uses one term (word or phrase) for another. Moreover, it denotes "the exchange of one idea for another associated idea" (Bullinger, n.d.: 1). For instance, in the lines "Cuckoo, cuckoo!" O word of fear, Unpleasing to a married ear", Shakespeare employs the word "ear" as a synecdoche to refer to the entire person or listener (not just his ear). The expression of a "married ear" means a "married man" (Perrine, n.d.: 116). Similarly, "a newly arrived person" is referred to as "a new face" (Ousby, 1999: 283). This refers to the exchange of the idea of ear or face for the idea of the whole person.

Thus, the central thought in synecdoche is understanding something in connection with something else, and the reader or listener can only comprehend 'the something else' by deduction from the context (Kallendorf, 1999: 91). Thus, without any context, there will be confusion about what the speaker or writer is trying to say (McGuigan, 1993: 17). For instance:

(6) Terrance's parents bought him new wheels.

Without any context, one does not know whether the word "wheels" is a synecdoche referring to "a new car", or is not a synecdoche because it may merely refer to wheels of a bicycle, artificial legs, or potter's tools (ibid.). In the example below which is taken from Garrity (1994: 53), the word "wheels" is used with a context:

(7) My brother drove his new set of wheels for the first time last time.

Obviously, the word "wheels" is a synecdoche meaning "a new car" since it is used with the verb "drove". It is impossible that the speaker drives only those circular objects under a car that turns when it moves, i.e., wheels.

Like other figures of speech, synecdoche "goes beyond the literal meaning of words to provide fresh insights, colour, and life in everyday language" (Garrity, 1994: 53). Gibbs (1997: 64) and Cuddon (1998: 49) state that synecdoche is familiar in everyday speech, such as when "skirt" is employed to mean a woman and "suit" is used to refer to a man, as in:

(1) John is talking to the skirt over at the bar. (Gibbs, 1997: 64)

(4) The blue suit bowed and left the room. (Yefimov and Yasinetkaya, 2011: 50) Another example is taken from (Garrity, 1994: 53):

(5) Our class brain always has the correct answers.

In this example, the smartest student in the class is recognized by using the word "brain" (ibid.).

Many synecdochical expressions have become so much a part of the language that they no longer seem figurative. Examples are "redskin" for "Indian" or "paleface" for "white man" (Perrine, n.d., 116).
Types of Synecdoche

In addition to its literal sense, the synecdochical word has another figurative sense. The literal meaning is explicit; the figurative meaning is implicit. Synecdoche entails a relation between them (Cockroft and Cockroft, 1972; Montgomery et al., 1977). An example is the word "hand" in example (1). The literal meaning of the hand is that it is part of the human body. Figuratively speaking, it signifies a sculptor. The relation between the literal and figurative senses of the word "hand" in example (1) is of a part to the whole to which it belongs. The hand is part of the sculptor (which is the whole).

In this section, the types of synecdoche will be figured out. Each type represents a relation between the literal meaning and figurative, or synecdochical, meaning of the word employed. Generally, synecdoche has two principal types: generalizing synecdoche and particularizing synecdoche.

Generalizing Synecdoche

Generalizing synecdoche occurs when one substitutes a general idea or word for a more particular idea or word (Whitsitt, 1913). Generalizing synecdoche is constituted by a relation in which a semantically broader term stands for a semantically narrower one (Bussmann, 1999; Mey, 2009). It has the following types:

1. Generalizing synecdoche in which the whole stands for the part

Auger (1971) and Clifton (1972) state that this type is rare. It occurs when one employs a whole or totality to designate a part (Abrams, 1982).

(1) A hospital tried to revive him. (Eidenmuller, 1981)

The whole hospital suggests one of its parts, i.e., the physician, health care workers, the medical equipment, etc. (ibid.). Eble (1999) says that part-by-whole synecdoche is frequent when talking about team sports, as a commentator might say:

(11) Australia won a gold medal. (Examples of Synecdoche, 1971)

When the speaker says 'Australia', he means whichever team from (or as a part of) Australia happens to be playing (ibid.).

2. Generalizing synecdoche in which the genus stands for the species

This type of generalizing synecdoche employs the class to denote the member which is included in it (Chandler, 1977). An example is taken from Sloane (1972) in which synecdoche puts the genus "waters" for the species "ocean":

(12) He was lost on the waters [ocean].

Similarly, "vehicle" can be used to signify "car" and "machine" can be employed to refer to "computer" (Chandler, 1977).

(13) The children were frightened by the cats in the zoo. ("cats" for tigers, leopards, and lions) (Huang, 1979)

(14) There sits my animal guarding the door to the henhouse. ("animal" for dog) (ibid.)

(15) He hurled the barbed weapon at the whale. ("barbed weapon" for harpoon) (ibid.:198)

3. Generalizing synecdoche in which a plural stands for a singular

Arthur (1974) states that a synecdoche can also be a plural for a singular. In the Bible, God refers to Himself using the plural forms, which is not a sign that there is more than one god ("What is the majestic plural, and how is it used in the Bible?" 1974).

(16) "Then God said, 'Let Us make mankind in Our image, in Our likeness.'" (Genesis 1:26)
In the above verse, God speaks of Himself employing the plural pronouns "us" and "our". Hence, they do not indicate plural. They refer to the One God.

Below are other examples. The first example appears in Mey (٢٠٠٤:٤٩٩٩). The second one is found in Singla (n.d.: ٤٩٩٩):

(١٧) We hereby enact a general amnesty.
(١٨) We decree the following declaration.

In its grammatical and literal meaning, "we" represents more than one. However, in the above examples, it does not mean a multiplicity of persons. It represents a single person in a position of authority like a monarch or a state's president (Mey, ٢٠٠٤:٤٩٩٩; Singla, n.d.: ٤٩٩٩). Similarly, Queen Victoria is quoted as saying "We are not amused." , after seeing one of her family mimicking her. She undoubtedly meant "I am not amused" (George,١٦٤٤:٤٨٧٠).

This synecdochical use of the plural for the singular is called the "royal plural" or "majestic plural"( Muflahi,٢٠٠٤:٥٠٣٠). The "royal plural" is rare, very formal and conventional ( Muflahi,٢٠٠٤:٥٠٣٠; George,١٦٤٤:٤٨٧٠).

4. Generalizing synecdoche in which the material stands for the object

Sometimes synecdoche replaces the actual object by the stuff of which that object is made. The matter that was used in the past is employed to represent the whole object. When a "sword" is referred to as "steel", for example, this is a synecdoche. Further examples are "silver", "plastic" and "lead" which can be substituted for "money", "credit cards" and "bullets" respectively (Hebron, ٢٠٠٤:٤٩٩٩; Examples of Synecdoche, ٢٠٠٤:٤٩٩٩; Cushman et al., ٢٠٠٤:٤٩٩٩). The following sentence has this type of synecdoche:

(١٨) She wore gold around her neck. (The word "gold" might refer to a chain composed of gold) ("Stylistic Devices – Synecdoche", ٢٠٠٤:٤٨٧٠)

١،٤،٤ Particularizing Synecdoche

Particularizing synecdoche occurs when one substitutes a particular idea or word for a more general idea or word (Whitsitt, ٢٠٠٤:٤٩٩٩). Particularizing synecdoche is established by a relation in which a semantically narrower term stands for a semantically broader one (Bussmann, ٢٠٠٤:٤٩٩٩; Mey, ٢٠٠٤:٤٩٩٩). It has the following types:

١. Particularizing synecdoche in which the part stands for the whole

This type of particularizing synecdoche occurs when one speaks of a part of something but means the whole thing. For example, a country's "eyes and ears" are its spies or a "roof over one's head" is a home (Deedari and Mansouri, ٢٠٠٤:٤٩٩٩). Other examples are taken from Milton's "Lycidas" and Coleridge's "The Rime of the Ancient Mariner". Milton, in the line "Blind mouths! that scarce themselves know how to hold", describes the rapacious and dishonest clergy as "blind mouths" (Abrams, ٢٠٠٤:٤٩٩٩). Obviously, the clergy are referred to by one of the parts of their body, i.e., mouths. Coleridge uses the phrase "western wave" figuratively in the following lines:

(٤٩) The western wave was all a-flame.
Almost upon the western wave
Rested the broad bright Sun.

The "western wave" is a synecdoche of the part since it stands for the sea by the name of one of its parts, i.e. wave ("Synecdoche", ٢٠٠٤:٤٩٩٩)

Woods (٢٠٠٤:٤٩٩٩) states that this type of particularizing synecdoche subtracts. This characteristic is obvious in the following example:

(٤٩١) All hands on deck! (ibid.)

١٩٨٤
In this example, because the part (hands) substitutes for the whole (sailors), some humanity is subtracted. The sailors cease to be individuals and are reduced to their ability to work (ibid.). Similarly, Doran (ibid.) states that part – whole particularizing synecdoche "gives the essence of things", as in the following example:

(۷٦) He is all heart.

Doran (ibid.) comments on this example saying:

The synecdoche "he is all heart" reduces the immense complexity of someone's personality to the part of it that is essential to it in terms of which we may explain a good deal of that person's actions and behavior.

When synecdoche uses a part to indicate the whole, only the most important and part is employed. For example, "galloping hooves" refer to "galloping horses". Horses are represented by hooves which are the most important part in horses, especially, when they are used for racing (Curzan and Emmons, ۸٠٠٢:۱١۸; Deedari and Mansouri, ۹٠٠٢:۹٠١). Moreover, the part signifying the whole ought to be directly connected with the subject under discussion. Thus, one speaks of infantry on the march as "feet" rather than as "hands" just as one employs the word "hands" rather than "feet" to refer to people who work at manual labour (Curzan and Emmons, ۸٠٠٢:۱١۸).

۷. Particularizing synecdoche in which the species stands for the genus

This type of particularizing synecdoche employs the member of a class to denote the class which includes it (Chandler, ۷٠٠٢:۱۳۳). For example, the word "bread" (which is the species) is used to denote any kind of food (which is supposed to be the genus) (Brown, ۷٠٠٢:۴۸١), as in:

(۷٧) He gets his bread by his labour.

A further example is the saying found in Cushman et al. (۷٠٠٢:۱۴٠٠) in which the species "sword" signifies any kind of weapons:

(۷٨) Live by the sword, die by the sword.

Similarly, the word "money" is put for any kind of wealth (Brown, ۷٠٠٢:۴٨٢) and the word "Hoover" for a vacuum cleaner (Chandler, ۷٠٠٢:۱۳۳). In the following example, the word "money" is the genus which is substituted by the species "dimes":

(۷٩) He had spent his last few dimes [money]. (Sloane, ۷٠٠٢:۱۳۳)

Another example is the following:

(۸٠) Alas, that spring should vanish with the rose. ("rose" for flowers)

(Huang, ۷٠٠٢:۱۵٩)

۸. Particularizing synecdoche in which the singular stands for the plural

Another type of particularizing synecdoche is the practice of referring to many individuals by a singular term instead of a plural one (Fahnestock, ۹٠٠١:۱١۱). The following is an example in which a historian describes the outcome of a fight:

(۸١) The Roman won the day.

This example is used instead of

(۸٢) The Romans won the day. (ibid.)

Normally, there were many Roman soldiers in the battle. Actually, this use of the singular can be a way of spreading praise for the individual soldier, who yet could be any one of many, so both the individual soldier and the whole army are praised by the historian (ibid.).

Another example is taken from Sloane (۹٠٠١:۱۳۳):

(۸٣) Columbus set sail for America.

This example is substituted for
Columbus and his crew set sail for America. (ibid.)

Condensing a multiplicity of persons into a singular occurs commonly in social science writing. For example, children of parents who are divorced are referred to as the child of divorce. Similarly, in medicine, patients with AIDS are called the AIDS patient. These synecdochical expressions convey the idea of the typical member of a class because it is easier to picture one individual undergoing treatment or behaving in a particular way (Fahnestock, ٤١٠٢:١١١١). Functions of Synecdoche

Synecdoche is not simply "ornamental" (Richardson,٤١٠٢:٧٨٩). One can use it in speech or writing to achieve certain functions. By using synecdoche, one can please or surprise his/her readers by making them see an idea which is commonly or generally known in a new and attractive way (McGuigan, ٧٠٠٢:١٧٧١).

I once sang in a ٧٠٠٢-voice chorus. In this example, the writer invites the reader to consider the familiar idea of people, or more specifically singers, from a new angle, i.e. "voice".

Synecdoche is a device by which one can accomplish brevity or verbal economy (Enos, ٨٣١:١٧٠٩). Here, the writer or speaker employs one or two words to convey more than one thought (Garces, ٧٠٠٢:٩٩). Enos (٧٠٠٢:١٧٦١) adds that this function makes newscasters and headline writers eagerly employ synecdoche, as in:

America's collapsing and buckling.

In this headline, America (the whole) is substituted for its damaged parts which are collapsing bridges and buckling high-ways (ibid.). Similarly, in the sentence below, synecdoche functions to compress:

Parliament voted to set up an independent inquiry into the matter. (Jarvie, ٧٠٠٢:١٨٢١)

This sentence is more succinct than the sentence:

A vast majority of the members of parliament voted to set up an independent inquiry into the matter. (Jarvie, ٧٠٠٢:١٧٦١)

Like (٧٠٠٢), the type of synecdoche in (٧٠٠٢) is whole for part. Similarly, synecdoche's part for the whole is employed by medical practitioners to achieve brevity (Enos, ٧٠٠٢:٩١١).

There is a heart attack in Room ٩.

This sentence can be imagined to be spoken by a nurse to a physician. The substitution of a patient's malady for the patient himself offers an economical way for the nurse to communicate the most significant information to the doctor on duty (Holcomb and Killingsworth ٩٦١:٧٠٠٢:٨٤).

Obviously, this sentence is briefer than the sentence:

There is a person having a heart attack in Room ٩.

Another example about synecdoche achieving verbal shorthand is the following sentence in which synecdoche uses the material to represent the thing made of that material ("Synecdoche", ٧٠٠٢:٩٢).

Soldiers were equipped with steel.

This sentence is more succinct than the sentence:

The soldiers were equipped with swords, knives, daggers, arrows, etc. (ibid.)

Synecdoche can achieve symbolism because it "resists literality and embraces symbolism" which is the use of symbols. A symbol is "an object that carries meaning on the literal level and also stands for something else on a figurative level." (Juschka, ٧٠٠٢:٨٤ and Kelly, ٧٠٠٢:٩٧٧١). For example:

Give me a hand (with this heavy box).
The object "hand" symbolizes another object, i.e. the whole person from whom the speaker is requesting help. The expression "hand" also symbolizes "help in performing work" (Eble, 1996:47).

(45) So Absalom stole the hearts of the men of Israel. (Samuel 15:6)
In this Biblical verse, the word "hearts" is a synecdoche of the part. It has a symbolic value. It symbolizes affection: Absalom gained the men of Israel through getting their affection (Bullinger, n.d.: 16).

Another function of synecdoche is emphasis. It especially occurs in synecdoche of the part. One can emphasize the function of the part mentioned. Robert Browning uses synecdoche in his poem "My Last Duchess" in which a speaker discusses a picture of his late wife. In the lines "Fra Pandolf's hands / Worked busily a day, and there she stands", Browning emphasizes the view of Fra Pandolf as a worker, whose importance exits in what he did with his hands, not in him as a person (Metz, 2014:1). Another example is the following Biblical verse:

(46) Then the LORD God said, "Behold, the man has become like one of Us in knowing good and evil. (Genesis 3:22)
The One God refers to Himself by using the plural pronoun "us". God emphasizes His "divine greatness" and "transcendence" through the use of generalizing synecdoche which uses a plural to stand for a singular ("What is the majestic plural, and how is it used in the Bible?", 2016: 1). This type of synecdoche in the context of God and other cases does not mean plurality, but rather majesty of office (McQuick, 2005: 50).

Synecdoche is also a device by which one can achieve vivid presentation. Synecdoche can add greatly to the vividness of one's argument. If what one wants to say is that a building was empty, for example, naming only part of the building can create a more powerful and vivid image (Waicukauski et al., 2001: 136; Joseph, 2000:36). For example:

(47) The corridors were dark and silent. (Waicukauski et al., 2001: 136)

2. 'Synecdoche' in Arabic
An investigation of 'synecdoche' in Arabic is shown in this section:

2.1 The Notion of 'Synecdoche'
In Arabic, synecdoche is a figure of speech defined as a word or phrase intentionally employed to refer to a meaning other than its original (or literal) meaning because of a relation other than similarity, with a clue indicating that the original meaning is not intended (El-Hashimi, 1996: 252; Qasim and Deeb, 2003: 215; El-Jarim and Amin, n.d.:110). For instance, the original meaning of the word عين "eye" is that it is part of the human being (Qebshawi, 2010: 39). However, in the following example where it has the plural form العيون "the eyes", synecdoche makes it have another meaning which is the meaning of a 'spy' (Nassif et al., 2004:133):

أرسلت العيون لتطلع على أحواض العدو (43)
I sent the eyes to check on the status of the enemy.

In this example, there is a relation between the literal meaning of the "eye" and its new meaning of a spy. The relation is that the "eye" is part of a spy. The "eye" has been used to refer to the whole spy. Accordingly, synecdoche uses the part to refer to the whole (El-Jarim and Amin, n.d.:110). Moreover, it is obvious that the relation between the two meanings of the word "eye" is not that of similarity. The "eye" is not

1- All the Arabic examples except the Quranic ayaas are translated by the researcher.
similar to a spy. If the relation is one of similarity, the result will be another figure of speech termed as "metaphere" (Qasim and Deeb, ٢٠٠٣:۲١۵).

The following are further examples. Example (٤٤) appears in El-Jarim and Amin (n.d.:١٣۳). Example (٤٥) is a poetic line said by the poet Ibn Lenkek. It is found in Qasim and Deeb (٢٠٠٣:۲٢٦).

"Therefore whoever of you is present in the month, he shall fast therein"

(Shakir, ٢٠٠٢:۲٥)

In the Quranic ayaa, synecdoche is reflected through the use of the word "the month". It stands for "the halal" which appears in the first night of every month. The relation between them is that the halal is the cause of the existence of the month (El-Jarim and Amin, n.d.:٦٧).

In the poetic line, synecdoche is achieved through the use of the word "Baghdad". It refers to the people who reside at this city. The relation between them is that Baghdad which is a location is employed to refer to the people who are the inhabitants of it (Qasim and Deeb, ٢٠٠٣:۲٢٦).

The previous examples show that synecdoche involves the substitution of one word (or phrase) for another (Allen, ٢٠٠٠:۲٢٧). Moreover, they indicate that synecdoche involves transference of meaning. In synecdoche, expressions shift from one meaning into another. They shift from their original or actual meanings into figurative, or more accurately synecdochical, meanings (Qebshawi, ٢٠٠٠: ۳٣; Qasim and Deeb, ٢٠٠٣:۲١۶). A further example is when the word "the rain" signifies something different from its actual meaning where it refers to water drops falling from the clouds (El-Hashimi, ١٩٩٩:۲٥٢; Hornby, ٢٠٠٠: ١٣٤), as in the following example taken from El-Hashimi (١٩٩٩:۲٥٢):

"The livestock grazed the rain."

The word "the rain" refers to something eaten by the livestock. This word means the grass growing because of the rain (ibid.). According to what has been said, the words "the eyes", "the half-month", "the month" and "Baghdad" in examples (٤٣), (٤٤) and (٤٥) might be described in the following way:

<table>
<thead>
<tr>
<th>Synecdochical Usage</th>
<th>Actual Meaning</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;spies&quot;</td>
<td>Part of the human being</td>
<td>العيون</td>
</tr>
<tr>
<td>&quot;the halal&quot;</td>
<td>Any of the twelve periods in which the year is divided</td>
<td>الشهر</td>
</tr>
<tr>
<td>&quot;the citizens of Baghdad&quot;</td>
<td>The capital city of Iraq</td>
<td>بغداد</td>
</tr>
</tbody>
</table>

In synecdoche, what indicates that the speaker does not intend the literal meaning of the expression is the clue "القرينة" (El-Hashimi, ١٩٩٩:۲٥٢). The clues in the previous examples contradict the literal reading of these examples. They will be described as follows:

٧-The poetic verses are not translated since translation cannot keep the meaning of the Arabic verse. The English version of the Arabic verse would be poor.
Example (٤٣): The clue is that the eye itself cannot be sent. What is sent to check the status of the enemy is the person (or spy) himself (Nassif et al., ٢٠٠٤:١٣٣).

Example (٤٤) : The clue is that the month cannot be seen. What is seen is the half-moon appearing in the first night of every month (Ateeq, ١٩٨٥:١٥٨; El-Jarim and Amin, n.d.:١٧٧).

Example (٤٥) : The clue exists in the word "their soles". This word refers to the soles of the people who live in Baghdad. By this clue, it has been obvious that the word "Baghdad" has a synecdochical usage (Qasim and Deeb, ٢٠٠٣:٢٧١).

Example (٤٦): The verb راعت "grazed" is the clue. The rain is not grazed. What is grazed is the grass whose growing is because of the rain (El-Hashimi, ١٩٩٩:٢٥٢; Ateeq, ١٩٨٥:١٥٨).

4. Types of Synecdoche

In this section, the types of synecdoche will be figured out. Each type represents a relation between the original meaning and figurative, or synecdochical, meaning of the expression used.

4.1 Synecdoche in which the Part Stands for the Whole

In this type of synecdoche, what is mentioned is within something else (El–Hashimi, ١٩٩٩:٢٥٣). Here, a part stands for the whole (Matlub and El-Bassir, n.d.:٣٢٣).

وَمَنْ قَتَلَ مُؤْمِنًا حَتَّى ُتِخْرِيجُ رَقَبَة مُؤْمِنَةٍ (النساء/٩٧) (٤٧)

"and whoever kills a believer by mistake, he should free a believing slave"

(Shakir, ٢٠٠٢:٨٣)

In the Quranic ayaa, synecdoche exits in the word رقبة "neck". Allah employs it to refer to the whole slave. Setting the neck free suggests setting the person (or slave) free, not only his neck (Matlub and El-Bassir, n.d.:٣٢٣).

Part-whole synecdoche usually uses the most important or prominent part to stand for the whole. For instance, according to El-Harbi (٢٠٠١:٢٦٥) "neck" in example (٤٧) is chosen to refer to the whole person since it is the most prominent part which carries the head and face in which the human characteristics exit. Moreover, رقبة "neck" is chosen to refer to the slave because it is usually the place where the shackles are put (Ateeq, ١٩٨٥:١٥٩).

Another example appears in El–Sobki (٢٠٠٣:١٣٤):

لا تَنْصُرُ يَتَعُمْ فِيهِ أَيْدًا (التوبة/١٨٨) (٤٨)

"Never stand in it." (Shakir, ٢٠٠٢:٨٣)

لا تَنْصُرُ " Do not stand " means لَا تَنْصُرُ " Do not pray " .Because it is the most prominent part of the prayer, standing is used to refer to the whole prayer (El–Sobki, ٢٠٠٣:١٣٤; El-Segheer, ١٩٩٩:٧٧).

The following are other examples representing part-whole synecdoche:

(ألفى الخطيب كلمة كان لها كبر الأثر (٤٩)

El-Jarim and Amin, n.d.:١١١)

The orator gave a word having a significant impact.

ولم يطلني دار ولا رسوم منزل ولم يتطني بدان مخصوب (٥٠)

El-Kumait cited in Qasim and Deeb, ٢٠٠٣:٢٧٤)

اشترى رأساً من الغنم (٥١)

El-Jarim and Amin, n.d.:٧٠)

I bought a head of cattle.

وكتم علمتنه تعلم الوقاية فلما قال قافزة مجاني (٥٢)

(El-Wafir cited in Qasim and Deeb, ٢٠٠٣:٢٧٥)
Synecdoche in which the Whole Stands for the Part

This type of synecdoche is established when the whole is used to refer to the part (El-Harbi, 2011:64). In the Quranic ayaa below, the word "فواهم" which represents the whole means "their tongues" which stands for the part. Normally, the tongue is part of the mouth. The human does not speak with his mouth. He speaks with his tongue (Qasim and Deeb, 2003:244; Ateeq, 1985:160).

"They say with their mouths what is not in their hearts." (Shakir, 2000:64)

The following are other examples representing whole – part synecdoche:

- رأيت الشمس (65)
  - El-Harbi, 2011:64)
  - I saw the sun.
- شربت ماء النيل (55)
  - El-Hashimi, 1999:253)
  - I drank the Nile water.
- قطعت السارق (56)
  - El-Qazweeni, 2003:207)
  - I cut the robber.
- سكن ابن خلدون مصر (57)
  - El-Jarim and Amin, n.d.:112)
  - Ibn Khaldun lived in Egypt.

In (54), synecdoche is the word "the sun". It represents the whole. However, it is used to mean the part: The speaker saw part of the sun, i.e., some of its light. Similarly, in (55), synecdoche lies in the phrase "ماء النيل" "the Nile water". The speaker drank some amount (or part) of the Nile water (e.g., a glass) rather than the whole river. It is impossible to drink all the water of this river (El-Hashimi, 1999:253). In (56), the word "السارق" which represents the whole, is the synecdoche. The speaker does not cut the whole robber, but only part of him, i.e., his hand (El-Qazweeni, 2003:207; El-Sobki, 2003:134). In (57), synecdoche is the word "Egypt". Ibn Khaldun lived in a part of Egypt, i.e., some cities in it. So, he did not live in the whole country (El-Jarim and Amin, n.d.:112). The same synecdochical use of the word " مصر " "Egypt" exits in the following poetic line said by El-Mutanebi (Qasim and Deeb, 2003:244):

- أقت بأرض مصر فلا وداني تخبب في الركاب ولا أمامي (58)
  - El-Yemeni, 1995:326)
  - El-Yemeni (1995:326) mentions another example about whole-part synecdoche which is when the word "أسود" "Black" is used for a Negro. Accordingly, even the whiteness of the Negro's eyes and teeth which represents part of the Negro is included in the word "أسود" which represents the whole of the Negro (ibid.).

Synecdoche in which the Cause Stands for the Effect

This type of synecdoche is established when the expression referring to the cause is employed to mean the effect of that cause (Qasim and Deeb, 2003:218). The following is an example taken from Matlub and El-Bassir (n.d.:777):

199.

In (51), the synecdochical reference is in the use of " كلمة " word " which is employed to refer to the whole speech. It is part of the whole speech delivered by the orator (El-Jarim and Amin, n.d.:111). In (52), the poet uses " بنان " finger " to stand for his beloved. He intends the whole girl, not only her finger (Qasim and Deeb, 2003:244). In (53), the part "رأس" head " denotes the whole animal (El-Jarim and Amin, n.d.:740). In (54), synecdoche is reflected through the use of the word "قافية" rhyme " since the poet has used it to stand for the whole poem, not only its rhyme (Matlub and El-Bassir, n.d.:777).
In this Quranic ayaa, synecdoche lies in the word "hearing" which is the cause. It means acceptance of and following the Holy Quran. Acceptance of and following the Holy Quran happens as a result of hearing the Holy Quran.

Below are other examples:

In the first example, synecdoche exits in the expression "word". The phrase "the word of the folk" is employed to signify the folk's opinions because what is dispersed is the opinions. The word is the cause of the appearance of the opinions. Hence, it is used to refer to the opinions (El-Jarim and Amin, n.d.:49). In the second example, the poet mentions "poverty" but he means the disease which is caused by the poverty (Matlub and El-Bassir, n.d.: 323). In the third example, "our souls" is the synecdoche. According to the poet, souls mean drops of blood because what is streaming down the swords is blood, not souls. The existence of the soul in the body is the cause of the existence of the blood. Thus, the poet employs the expression of the soul, which is the cause, to refer to blood, which is the effect (Ateeq, 1985: 158).

Other examples are the following Quranic ayas taken from El-Qazweeni (2003: 28)

"And they planned and Allah (also) planned." (Shakir, 2000: 50)

"And the recompense of evil is punishment like it." (Shakir, 2000: 482)

In the first ayaa, the verb مَكَرَ "planned " which refers to the cause is the synecdoche. In its synecdochical use, this verb refers to punishment which is the result. The sentence مَكَرَ اللَّه "and Allah planned" means that Allah planned to punish the Jewish people because of their cunning (Qasim and Deeb, 2003: 218; Shabur, 1999: 157). Punishment happens as a result of planning slyly (El-Qazweeni, 2003: 208). In the second ayaa, synecdoche lies in the word سيّئة "evil " in the phrase سيّئة مثلها . This word, which refers to the cause, stands for its effect, i.e. punishment. Expressing punishment by using the word "evil" does not mean that punishment is an ill- deed but it happens as a result of the sentence (El-Qazweeni, 2003: 208; El-Segheer, 1999: 158).

Synecdoche in which the Effect Stands for the Cause

In this type of synecdoche, the effect is used to denote the cause. The following is an example taken from Matlab and El-Bassir (n.d.: 323):

"and sends down for you sustenance from heaven" (Shakir, 2000: 462)

In this ayaa, the synecdochical reference زَمَرًا "sustenance" is the effect. It means rain. What is sent down from the sky is not the sustenance but the rain which causes the sustenance including plants which provide people and animals with food (Matlab and El-Bassir, n.d.: 323; Ateeq, 1985: 159).

Other examples are taken from (El-Sobki, 2003: 137):

"...if all the Qur'aan is recited by a man with the voice of the Angel Gabriel, (the angel)" (nahl / 68) (92):

1991
"So when you recite the Quran, seek refuge with Allah from the accursed Shaitan" (Shakir, 2000:456).

And how many a town that We destroyed, so Our punishment came to." (Shakir, 2000: 456)

In the first ayaa, "when you recite the Quran" means "if you read the meaning of the Quran when you want to recite the Quran". Synecdoche exists in the verb "you recited". The will to recite the Quran causes reciting the Quran (El-Qazweeni, 2003: 137). Similarly, in the second ayaa, synecdoche lies in the phrase "We destroyed it". It means "We wanted to destroy it". Destroying the town is the effect used instead of the cause which is the will to destroy the town (El-Qazweeni, 2003: 211).

The following example is taken from Qasim and Deeb (2003: 327):

( إن ﴿{ ﴾ْأَهْلَكْنَاهَا} ﴿{ ﴾ْوَٰرَانَا}٣٠٠٢) ﴿{ ﴾١٧١ atau ﴿{ ﴾٧٦}{ ﴿{ ﴾٠٧}{ ﴿{ ﴾١٠}}٣٠٠٢. 

(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies" (Shakir, 2000: 70)

The synecdochical reference is in the word "fire" which is mentioned in this ayaa because it is the punishment for stealing the belongings of the orphans. The ayaa mentions the fire which is the effect but it implies the stolen belongings of the orphans which is the cause (Qasim and Deeb, 2003: 210).

Below is an example taken from Al-Jarim and Amin (n.d.: 113):

( ﴿{ ﴾ْوَٰرَانَا}٩٩٢) ﴿{ ﴾٨٦}{ ﴿{ ﴾٠٧}{ ﴿{ ﴾١٠}}٣٠٠٢. 

Don't sit with the foolish to fool.

Synecdoche is found in the word "foolishness" which is the effect. It means "wine" which is the cause: Wine causes foolishness (ibid.: 358).

Synecdoche in which an Entity Is Referred to by Its Past Status

In this type of synecdoche an expression is used to describe something by considering its past feature (El-Hashimi, 1999: 554; El-Sobki, 2003: 138), as in the following Quranic ayaa:

( ﴿{ ﴾ْوَٰرَانَا}٣٠٠٢. 

And give the orphans their property" (Shakir, 2000: 329)

Here, synecdoche is achieved through the use of the word "orphans". It describes adults by considering their past feature. This word refers to those adults who were orphans. The orphan is a child who has lost his father through death. The ayaa does not mean giving the young orphans their fathers' property because this is illogical. The ayaa orders Muslims to give the property to those adults who themselves were orphans (Ateeq, 1985: 131). Being adults, they are no longer orphans (Qasim and Deeb, 2003: 228).

The following example appears in El-Qazweeni (2003: 229):

( ﴿{ ﴾ْوَٰرَانَا}٣٠٠٢. 

"Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live." (Shakir, 2000: 249)

This Quranic ayaa talks about the future events of The Day of Judgement. Synecdoche exits in the word "guilty". It refers to the past status of the guilty in the Worldly life (Qasim and Deeb, 2003: 229).

Other examples are the following:

( ﴿{ ﴾ْوَٰرَانَا}٣٠٠٢. 

Some people eat wheat and other people eat breadstuff and barley. (ibid.: 114)
I drank coffee.

The Quranic ayaa uses the word "coffee". The sentence "I drank coffee" refers to the sentence "I am clay". It refers to the past status of the human, more particularly to his origin: The human was created from clay (Qasim and Deeb, 2003: 229). In the fourth sentence, the word "coffee" refers to the past status or origin of the Quranic ayaas below:

شَرِيبَ الفَوَهَةِ (El-Jarim and Amin, n.d. : 111)

Egyptians wear the cotton produced by their country. In the first sentence, the words "wheat" and "barley" are synecdoches which mean bread. The past status or origin of bread is wheat, breadstuff or barley (ibid. : 67). In the second sentence, the synecdoche is the word "coffee". The sentence "I drank coffee" refers to the sentence "I am clay". It refers to the past status of the clothes, more particularly to their origin (El-Jarim and Amin, n.d. : 111).

Syneodoche in which an Entity Is Referred to by Its Future Status

Here, synecdoche is an expression which suggests the act of anticipating the state of affairs of something in the future (Qasim and Deeb, 2003: 229). The following are two examples. The first one is taken from El-Jarim and Amin (n.d. : 111). The second one is a Quranic ayaa found in El-Segheer (1999: 28):

Sawad Nara (36)

I shall kindle a fire.

أَرَاﻧِﻲ أَﻋْﺼِﺮُ ﺧَﻤْﺮًا (J. Shakir, 2000 : 218)

"I saw myself pressing wine" (Shakir, 2000 : 218)

In the first example, synecdoche is achieved through the use of the word "fire". It means firewood which will be fire. It stands for the future status of the firewood (El-Jarim and Amin, n.d. : 111). In the second example, the synecdochical reference exists in the word "wine". The sentence "I am pressing wine" means "I am pressing grape" (El-Jurjaani, 2007: 358). Naturally, wine is not squeezed because it is a liquid. What is squeezed is the grape which will be wine by pressing (and some fermentation processes) (Ateeq, 1985: 161). The Quranic ayaa uses the word "wine" which is the future status of the grape.

Other examples are the Quranic ayaas below. The first ayaa is taken from El-Jarim and Amin (n.d. : 108). The second ayaa appears in Ateeq (1985: 162).

أَيَّاءٌ ﺑِهَا ﺍﻵذَاهُ ﺗَأْذَأَ ﺑِهَا ﺗَأْذَأَ فَآذَازُ ﺑِهَا ﺗَأْذَأَ ﻋِنْ ﺍﻷُذَأَازُ ﺑِهَا ﺑِهَا ﺗَأْذَأَ ﻋِنْ ﺍﻵذَآازُ ﺑِهَا ﻋِنْ 

"For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)" (Shakir, 2000 : 583)

يَا أَيَّاءٌ ﺑِهَا ﺗَأْذَأَ ﻋِنْ ﺍﻵذَآازُ 

"O you who believe! retaliation is prescribed for you in the matter of the slain" (ibid.: 24)

The first ayaa has two synecdoches. They are the words "licentious" and "infidel". These synecdoches refer to the future status of the children of the unbelievers. They will be immoral and ungrateful like their fathers and grandfathers. When a child is born, he is not supposed to be wicked or ungrateful. He might be
The poet employs the eyes (٣٨٤). In example (٣٨٤), synecdoche exits in the word "his eyes". It means his tears. The poet employs the eyes, which are the place out of which the tears come to refer.
to the tears themselves (El-Jarim and Amin, n.d.: 66). In example (88), the poet makes the word "sea" synecdochical. This word means ships that sail across the sea (Ateeq, 1985: 122). The word "cemeteries", in example (88), refers to the places used for burying the dead. In its synecdochical use, this word refers to the dead themselves (Tebana, 1988: 9). Synecdoche, in example (47), is the word "house". According to the speaker, this word does not mean a building or a place. It means a wife who lives in the house. The question "Do you have a house?" means "do you have a wife?" (El-Jarim and Amin, n.d.: 68).

٣٤٨ Synecdoche in which an Entity or Status Refers to a Location

In this type of synecdoche, an entity or a state of affairs is employed to refer to the place where that entity or state of affairs is found (Matlub and El-Bassir, n.d.: 244).

"And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide." (Shakir, 2000: 277).

"Most surely the righteous shall be in bliss." (ibid.: 610).

In the first ayaa, synecdoche exits in the word "mercy". In the second ayaa, synecdoche is the word "bliss". Both of them refer to the Heaven which is the place in which mercy and bliss (which are the states of the Heaven) are found (Matlub and El-Bassir, n.d.: 244; Ateeq, 1985: 122).

Other examples are the following poetic lines:

(89)

"Alma uma wande 'l NSCodera, sultak umunada musuwa 'la musuwa."


(90)

"Aini 'nizelt 'bkadabin, 'asifimun 'an alqappi 'wa 'an alnurhalin "madhodi."


(91)

"Walakum 'Ammum - 'asib 'Ahom - 'ra 'algar, 'ahtizara 'ala lilladin "daum.""


In the first poetic line, synecdoche is the proper noun "Maen". This proper noun (which is the entity) refers to the grave (which is the place) in which the dead is buried (Qasim and Deeb, 2000: 277). In the second poetic line, the poet mentions the word "Liars" which is the synecdoche to refer to the place in which these Liars reside (El-Harbi, 2011: 165). The poet, in the third poetic line, makes the word "milk" synecdochical. He makes it refer to the she-camel which is the animal (or location) from which the milk is taken (El-Jurjaani, 2002: 187).

٣٤٩ Synecdoche in which an Instrument Refers to Its Trace

In this type of synecdoche, an instrument is employed to indicate its act or what it is used for (El-Sobki, 2003: 136; El-Qazweeni, 2003: 210). The following examples are taken from El-Soyooti (2000: 364): (42)

"And We did not send any messenger but with the language of his people." (Shakir, 2000: 233)

(92)

"Wa 'ajil kuma 'li 'l-Qasim 'sabiq fil-nafsin."

(El-Shuja'i, 1983: 8/4)

"And ordain for me a goodly mention among posterity." (ibid.: 356)

In the two ayas, the word "language", which refers to the instrument (or organ) of speech, has two different synecdochical uses. In the first ayaa, it indicates what the tongue is used for, mainly the language spoken by that tongue. The phrase "بِلغة قومه "with the language of his folk" (Qasim and Deeb, 2000: 277; El-Soyooti, 2000: 364). In the second ayaa which is the prayer of the Prophet Ibrahim, the word "language" is employed to refer to praise. The Prophet Ibrahim prays to Allah
We have asked our minister of Foreign Affairs to convey to you our view on
this matter.

We have a good reputation among later generations (El-Qazweeni, ٢٠٠٣:٢١٠; El-
Soyooti, ٢٠٠٧; س٣٤; Shabur, ١٩٩٩:٣٧٧-٣٧١).

Another instrument is in the following ayaa:

"Then bring him before the eyes of the people." (Shakir, ٢٠٠٢:٣٠٠)

In this ayaa, synecdoche is achieved through the use of the word "أعين" which is
supposed to be the instrument of vision. It is employed to refer to the act of vision
itself (Ateeq, ١٩٨٥:٢٧٤).

Another instrument is in the following sentence appearing in Qasim and Deeb (٢٠٠٣:
٢٢١):

I hit him by stick.

In this example, synecdoche is the word "stick" which is supposed to be the
instrument of beating. However, it is used to denote the act of beating itself.

Accordingly, the sentence "I hit him by stick" means "I hit him by the stick" (ibid.).

Synecechde in which One Construction Is Substituted for Another

According to El-Soyooti (٢٠٠٧:٣٦٥), this is the type of synecdoche in which
one construction is used instead of another. For example, a singular stands for a
plural.

إن الإنسان في خصره (العصر/٣٣) (١٩٩)

"Most surely man is in loss" (Shakir, ٢٠٠٢:٣٦٠)

(El-Hajaaj cited in El-Zerkeshi, ٢٠٠٦:١٤٨)

O man! And all of you are that man.

In both examples, synecdoche which is the singular form "man" signifies
a plural meaning. In the first example, it refers to human beings. In the second one, it
refers to the people listening to an oration made by a person called El-Hajaaj (ibid.).

On the other hand, in this type of synecdoche, a plural stands for a singular (El-
Soyooti, ٢٠٠٧:٣٦٥). For instance, sometimes, Allah جل جلاله in the Holy Quran
represents Himself by employing the plural. This does not mean that Allah جل
جلاله is plural or more than one. Allah is One (As-Saleh, n.d.:٦٣; Miller, ٢٠٠٢:١٦;١٥). This
is shown in the following two examples. The first example is a Quranic ayaa found in
El-Esfahani, (١٩٧٢:٣٠٥). The second one is a Quranic ayaa taken from El-
Zerkeshi (٢٠٠٦:١٤٨):

نحن نقص عليك أحسن القصص (يوسف/٣٣) (١٩٩)

"We narrate to you the best of narratives." (Shakir, ٢٠٠٢:٢١٤)

(إذ أرسلنا إليهم الذين فكذبهم) (يس/١٤) (١٠٠)

"When we sent to them two, they rejected both of them." (ibid.:٤٣)

In both ayaas, Allah, who is One, speaks in the plural. In the first ayaa, He uses the
plural forms which are the pronoun "نحن" and the verb "نقص". In the second one, He
employs the verb "أرسلنا". What is connected to the end of this verb is the Arabic word نا which is a plural pronoun meaning we.

Persons of a high office, e.g., kings, heads of countries, etc., also employ the
plural style to issue orders or statements (Singla, n.d.:٥٠; As-Saleh, n.d.:٦٥). This
is obvious in the following example:

طلبنا من وزير خارجتنا أن يظل اليمك رانيا في ذلك الأمر (١٠١)

(Abboud and McCarus, ١٩٨٣:٧٠)

We have asked our minister of Foreign Affairs to convey to you our view on
that matter.
The above example is a sentence from an imaginary letter from the president of one country to another. The plural constructions طلبتنا "our foreign affairs" and رأينا "our view" are said by a single president. Similarly, the plural form "to you" is employed to speak to one president (ibid.).

### Functions of Synecdoche

One of the functions of synecdoche in Arabic is brevity (El–Harbi, 2001:165). This is obvious in the following sentence:

"سماعيل بنى زيد بن المذار بمصر (102)"

(El-Hashimi, 1999: 255)

Ismail built a lot of schools in Egypt.

In the above example, the synecdochical reference is in the use of the proper noun إسماعيل "Ismail". This synecdoche uses the part to stand for the whole. Builders, engineers and the like who really built a lot of schools in Egypt are referred to by إسماعيل who was their leader and part of them. The above sentence is more concise than another one mentioning the builders, engineers and their leader إسماعيل.

Another function of synecdoche is exaggeration (Qasim and Deeb, 2003: 231; El–Harbi, 2001:65). This function happens when synecdoche uses the whole to signify the part (Qasim and Deeb, 2003: 231). The following Quranic ayaa taken from El-Jurjaani (2002:133) is an illustrative example:

﴿ ﻣَﻌِﯿﺸَﺘَﮭُﻢْ ﻓِﻲ اﻟْﺤَﯿَﺎةِ اﻟﺪﱡﻧْﯿَﺎ ﻧﺤْﻨَﺎ ﻗَﺴَﻤْﻨَﺎ ﺑَﯿْﻨَﮭُﻢْ ﻣَﻊِﯿﺸَﺘَﮭُﻢْ ﻓِﻲ ﺳَﺆْلَاتِ اﻟْمَدَارِسِ ﻟِﯿِّﻟِﻋْﺮَبِيَّةِ ﻟِﻠَّذِينَ ﻋَلَﯿْهِمْ ﻋِدَادٌ ﻣِنَ اﻟْمُؤْمِﻧِّينَ ( ﺳَﺆْلَةٌ ﻟِإِﻟْﯾَرَاءَ) ﴾ ( ﺑَيْرُةٌ / ١٩ ) (١٠٣) ﴾

"They put their fingers into their ears because of the thunder peal, for fear of death." (Shakir, 2002: 2)

In this ayaa, synecdoche is achieved through the use of the word "أصابعهم" their fingers "أصابع" "fingers" which represent the whole are used to stand for part of them, i.e. the tips. Accordingly, the whole finger is employed but the intended meaning is the tip of the finger. The exaggeration exists in what is done by the unbelievers. They thrust their fingers in their ears. It is impossible to put the whole finger into one's ear. This suggests that the unbelievers were in terror of death (Nassif et al., 2004: 134; El–Sobki, 2003: 134; El-Segheer, 1999: 68).

Other functions exist in the synecdoche using the plural to stand for the singular. Sometimes, the plural forms in Arabic are not employed to indicate plural but to glorify and convey majesty. For example, Allah جَلّ جَلاَلَهُ who is One, reveals Himself جَلّ جَلاَلَهُ. This only points out Allah's greatness. This conveys Allah's glorification of Himself (Lynch, 2004: 23; El-Zerkeshi, 2006: 148). In the following Quranic ayaa taken from El-Zerkeshi (ibid.), Allah جَلّ جَلاَلَهُ uses the plural words نحن "We" and its associated verb suffix قسمنا نا "We distributed".

﴿ نَﺤَنَّ ﻗَﺴَﻤﻨَﺎ ﺑِنَتَهُمْ ﻣَﻌِيشَتَهُمْ ﻓِي اﻟْﺤَﯿَﺎةِ اﻟﺪﱡﻧْﯿَﺎ ﴾ (الزوأ / ٣٢ ) (١٠٤) ﴾

"We distribute among them their livelihood in the life of this world." (Shakir, 2002: 487)

Another function of synecdoche employing the plural to refer to the singular is to show respect. For example, if an English person were to go to an Arabic country and to read an official letter sent to a person holding a high office, e.g., a king, a president, etc., he / she will find that single king or president is addressed as "they" or "them", as in "They have arrived" instead of "He has arrived." Thus, employing a plural word in this way is a sign of respect (El-Kadhi, 1995: 284; Abboud and McCarus, 1983: 76).

There are other general functions of synecdoche mentioned by Qasim and Deeb (2003: 230). For example, synecdoche results in contemplation, which makes the expression get rid of boring directness. It makes the reader or listener use his / her mind and imagination and think deeply about the synecdochical expression. After this
thinking, the reader or listener will feel the thrill of discovering the relation between the actual meaning and figurative, or synecdochical, meaning (ibid.), as in discovering the relation between the actual meaning and figurative meaning of the word "ear" which is part-whole relation, as in:

أرسلت أذاني إلى بيته ليلاً (١٠٥)

(Nassif et al., ٢٠٠٤:١٣٤)

I sent my ears to his house at night.

The figurative and new meaning of the ear is a spy. The ear is part of a human being who is a spy according to the above example.

٧. 'Synecdoche' in English and Arabic: A Comparison

This section involves the analysis of synecdoche which will be done by tracing the similarities and differences of synecdoche in English and Arabic.

٨. Although there are different descriptions of synecdoche in English and Arabic, the concept is the same in both languages. Synecdoche is basically a figure formed by a process of substitution of one word for another or, more accurately, one meaning for another. In English and Arabic, synecdoche achieves a semantic change in which expressions shift from one meaning into another. They shift from their original or literal meanings into figurative, or more accurately synecdochical, meanings. Whether in English or Arabic, understanding synecdoche is based on the presence of a relation between the literal and synecdochical meaning.

٩. Synecdoche in English as well as Arabic employs a word or meaning in place of another. The key here is the nature of the relation between the literal meaning and figurative meaning of the expression used. Synecdoche in English comprises the following relations: a. quantitative relations found in whole-part, part-whole, plural-singular and singular-plural synecdoches. b. class relations which exist in genus-species and species-genus synecdoches. c. material relations found in material-object synecdoche. Synecdoche in Arabic includes the following relations: a. quantitative relations which are similar to those relations found in English synecdoche. b. relations expressing causality found in cause-for-effect, effect-for-cause synecdoches and synecdoche in which an instrument stands for its trace. c. temporal relations found in synecdoche in which an entity is referred to by its past or future status. d. spatial relations found in synecdoche in which a location stands for the entity found in it or vice versa.

١٠. In English, synecdoche takes place through relations of connection through which two objects or ideas which are referred to by the literal and non-literal meanings constitute an ensemble or make a physical whole. This is why synecdoche in English is divided according to the variety of relationships which are, for example, part to whole, species to genus or material to thing. An example is the hand being used in place of an entire person. Both objects (the person and his hand) form an ensemble or physical totality. In Arabic, synecdoche constructs relations of connection and relations of correlation and correspondence. As for relations of correlation and correspondence, they are the relationships that bring together two objects or ideas, each of which form an absolutely separate whole. This is why synecdoche in Arabic is divided according to the variety of relationships, which are, for instance, effect for cause, entity or status to its location, instrument to its trace. An example is when a dead person stands for the grave in which he is buried. Each of these objects (the dead person who is an entity and the grave which is a location) form an absolutely separate whole. When synecdoche in Arabic occurs through relations of connection, it becomes similar to synecdoche in English. This is why synecdoche in Arabic can be divided according to the variety of relationships, which
are, for instance, part to whole, whole to part, singular to plural and plural to singular.

4. Synecdoche in English lacks some types found in Arabic. These are cause-effect synecdoche, effect-for-cause synecdoche, synecdoche in which an entity is referred to by its future status or its location, synecdoche in which an entity or status refers to a location and synecdoche in which an instrument refers to its trace. They are not mentioned by Western linguists and rhetoricians. Synecdoche in Arabic lacks two types of synecdoche found in English. These are genus—by—species and species—by—genus synecdoches. They are not stated by Arab linguists and rhetoricians.

5. English and Arabic share some types of synecdoche. They are whole—by—part, part—by—whole, plural—by—singular, singular—by—plural synecdoches.

6. In both English and Arabic, synecdoche, in reducing the whole to a part, contracts meaning. In English and Arabic, synecdoche in which the totality is taken by a part should be based on an important part of that totality. Moreover, the part signifying the whole should be directly related to the subject under discussion. For instance, the spy employs his eyes to watch on the actions or words of others. Thus, the eyes are the most important part of the spy. Therefore, they can be employed to refer to the whole spy.

7. In English, synecdoche occurs when there is a material relation between the literal and figurative meanings of the expression employed. It occurs when the material stands for the object composed of it. This type of synecdoche in English exits in Arabic but in an extended way. It is not restricted to the material standing for the object made of it. It occurs when anything is referred to by its past status which is not necessarily a material. In this type of synecdoche, the relation between the literal and non-literal meanings is temporal.

8. In English, the types of synecdoche are distinguished according to their functions of generalization in which a general term is substituted for a more particular one and particularization in which a particular term is substituted for a more general one. The first type involves substitutions (1) of the whole for a part (2) of a genus for species (3) of plural for singular and (4) of material for the object composed of that material. The second type includes substitutions (1) of a part for the whole (2) of species for genus and (3) of singular for plural. In Arabic, the concepts of synecdoche as generalizing or particularizing, as found in English, are implicitly inferred from some types which are, for instance, part—by—whole and singular—by—plural synecdoches which suggest the concept of synecdoche as generalizing. Other types are, for instance, whole—by—part and plural—by—singular synecdoches which suggest the concept of synecdoche as particularizing.

9. English and Arabic have certain similar functions of synecdoche. For instance, in both languages, synecdoche acts as a kind of verbal shorthand. It expresses an idea in as few words as possible. In both languages, the plural forms are not employed to signify plurality but to display greatness and majesty.

10. Some functions are found in English but not stated by Arab rhetoricians and linguists and vice versa. But this does not suggest the entire lack of the functions in English or Arabic. Other functions can be suggested from some contexts which are not stated by scholars. For instance, the functions in which synecdoche achieves symbolism, emphasis and vivid presentation are not mentioned by Arab rhetoricians and linguists. However, the functions in which Arabic synecdoche shows exaggeration and respect are not mentioned by Western rhetoricians and linguists.

11. Rhetoricians of both languages have focused on different aspects of synecdoche. For instance, unlike Arab rhetoricians, Western rhetoricians gave the functions
achieved by synecdoche a lot of attention. Unlike Western rhetoricians, Arab rhetoricians have focused on the relations between the literal and non-literal meanings of the expression used. Some of Arab rhetoricians have even called the types of synecdoche as "relations of synecdoche".

**Conclusions**

It has been concluded that the notion of synecdoche in English and Arabic is essentially the same. According to Western and Arab linguists and rhetoricians, synecdoche covers a substitution of one thing for another. One word or meaning disappears and another replaces it. Linguists and rhetoricians, Arab and Western, agree that this substitution cannot occur without there being a relation or connection between the two words or meanings replacing each other. In English, the relations between the two words or meanings undergoing the process of substitution in synecdoche show real connection. In Arabic, they display real connection and correspondence or correlation. Synecdoche in English occurs through quantitative, class and material relations. In Arabic, synecdoche is established through quantitative, temporal, spatial and causality relations. Thus, synecdoche in both languages involves various types representing these relations.

Synecdoche in English and Arabic is employed for its striking effects. By using synecdoche, the speaker or writer will not confine himself to literal descriptions. Synecdoche beautifies the language. It brings the language to life by creating word pictures, which helps readers and hearers stay interested in what is said or written. Moreover, synecdoche in English and Arabic is employed to fulfill specific functions. In both languages, synecdoche is a means of achieving economy of expression and showing greatness and majesty. However, unlike Arabic, synecdoche in English is employed to achieve further functions namely symbolism, emphasis and vivid presentation which are not stated by Arab linguists and rhetoricians.

**English Resources**


Examples of Synecdoche


Oxford : Oxford University Press.

New York : Research and Education Association.


New York: Colombia University Press.


Metonymy


"Synecdoche". URL: http://literarydevices.net/synecdoche/


"What is the majestic plural, and how is it used in the Bible?" URL: http://www.gotquestions.org/majestic-plural.html


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