

'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/webmeil

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

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

تتألف هذه الدراسة من ثلاثة أقسام رئيسية. يتألف القسم الرئيسي الأول الذي كُرس للمجاز المرسل في اللغة الانكليزية من ثلاثة أقسام فرعية. يتناول القسم الفرعي الأول مفهوم المجاز المرسل. يقدم القسم الفرعي الثاني أنواع المجاز المرسل. فيما يبين القسم الفرعي الثالث الوظائف البلاغية للمجاز المرسل. أما القسم الرئيسي الثاني الذي يختص بالمجاز المرسل في اللغة العربية فيتألف أيضا من ثلاثة أقسام فرعية. يبين

القسم الفرعي الأول منها مفهوم المجاز المرسل . ويكون متبوعا بقسم فرعي يتناول أنواع المجاز المرسل وآخر يبين وظائفه البلاغية. أما القسم الرئيسي الثالث فقد كرس لعرض أوجه الشبه والاختلاف فيما يخص هذه الصورة البلاغية في كلتا اللغتين. وأخيرا، تعرض الدراسة النتائج التي توصلت إليها. الكلمات المفتاحية: المجاز، دراسة مقارنة .

١. 'Synecdoche' in English

This section is an attempt to describe English 'synecdoche' .

١.١ 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, ٢٠٠١: ٢٥٤; Mey, ٢٠٠٩: ٨٨٨). Synecdoche is an "oblique manner" of speaking and writing (Waicukauski et al. , ٢٠٠١: ١٣٦) . Synecdoche is "a figure of speech by which a more comprehensive term is used for a less comprehensive one or vice versa." (Harvey, ١٩٦٧: ٧٩٥-٧٩٦). Similarly, Bussmann (١٩٩٦: ١١٦٣) 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" :

(١) Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them. ("Synecdoche", ٢٠١٦: ٢)

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.

(٢) America succeeded in the Olympic games. (Sloane, ٢٠٠١: ٧٦٣)

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 :

(٣) New Blood in Congress Inspires Hope. (Enos , ٢٠١٣: ٧١٢)

(٤) The Americans have landed on the moon.(Sloane, ٢٠٠١: ٧٦٣)

In example (٣) , "New Blood" signifies new people (Enos , ٢٠١٣: ٧١٢). People are referred to by "a semantically narrower term" which is simply part of them, i.e. blood. In example (٤) , the word "Americans" stands for the astronauts involved in the act of landing on the moon (Sloane, ٢٠٠١: ٧٦٣). 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 , ٢٠٠٤: ١٤٨). Thus, synecdoche is described as " a semantic change shifting the meaning of a word (Curzan and Emmons, ٢٠٠٤: ١١٧). 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, ٢٠١٠ : ٩٤; Hornby, ٢٠٠٠ : ١١٢٩). In its synecdochical usage, "sail " represents "boats" (which is the word being substituted) (Holcomb and Klillingsworth, ٢٠١٠ : ٩٤) .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, ٢٠١٥: ٤٣) . Accordingly, when a person on the shore says" There are ten complete sails coming this way", he means there are ten

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complete boats , not sails (Holcomb and Klillingsworth, ٢٠١٠ :٩٤). Thus , the words "hand" , " America " , "blood " , "Americans" in examples (١) , (٢) , (٣) and (٤) might be described in the following way:

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

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.: ١). 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. :٦١٥). Similarly, "a newly arrived person " is referred to as "a new face"(Ousby , ١٩٩٦:٣٨٢). 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 , ١٩٩٩: ٢١). Thus, without any context, there will be confusion about what the speaker or writer is trying to say (McGuigan, ٢٠٠٧:١٧٥). For instance:

(٥) 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 (٢٠٠٠: ٩٠), the word "wheels" is used with a context:

(٦) 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, ٢٠٠٠:٩٠). Gibbs (١٩٩٤:٣٢٤) and Cuddon (١٩٩٨:٨٩٠) 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 :

(٧) John is talking to the skirt over at the bar. (Gibbs , ١٩٩٤:٣٢٤)

(٨) The blue suit bowed and left the room.(Yefimov and Yasinetskaya, ٢٠١١: ٥٠)

Another example is taken from (Garrity , ٢٠٠٠: ٩٠) :

(٩) 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., ٦١٥) .

١,٢ 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, ٢٠١٤: ٢٢١; Montgomery et al., ٢٠٠٧: ١٢٠). An example is the word "hand" in example (١). 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 (١) 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.

١,٢,١ Generalizing Synecdoche

Generalizing synecdoche occurs when one substitutes a general idea or word for a more particular idea or word (Whitsitt, ٢٠١٣: ٦٤). Generalizing synecdoche is constituted by a relation in which a semantically broader term stands for a semantically narrower one (Bussmann, ١٩٩٦: ١١٦٣; Mey, ٢٠٠٩: ٨٨٨). It has the following types:

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

Auger (٢٠١٠: ٣٠٣) and Clifton (١٩٨٣: ١٧٣) state that this type is rare. It occurs when one employs a whole or totality to designate a part (Abrams, ٢٠٠٥: ١٢٠).

(١٠) A hospital tried to revive him. (Eidenmuller, ٢٠٠١: ١)

The whole hospital suggests one of its parts, i.e., the physician, health care workers, the medical equipment, etc. (ibid.). Eble (١٩٩٦: ٥٠) says that part-by-whole synecdoche is frequent when talking about team sports, as a commentator might say:

(١١) Australia won a gold medal. ("Examples of Synecdoche", ٢٠١٦: ١)

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

٢. 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, ٢٠٠٧: ١٣٣). An example is taken from Sloane (٢٠٠١: ٧٦٣) in which synecdoche puts the genus "waters" for the species "ocean":

(١٢) 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, ٢٠٠٧: ١٣٣).

(١٣) The children were frightened by the cats in the zoo. ("cats" for tigers, leopards and lions) (Huang, ٢٠٠٥: ١٧٩)

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

(١٥) He hurled the barbed weapon at the whale. ("barbed weapon" for harpoon) (ibid.: ١٨٠)

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

Arthur (١٩٩٤: ٨٤) 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?" ٢٠١٦: ١).

(١٦) "Then God said, 'Let Us make mankind in Our image, in Our likeness.'" (Genesis ١: ٢٦)

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 (٢٠٠٩:٨٨٨).The second one is found in Singla (n.d.: ٥٠) :

(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, ٢٠٠٩:٨٨٨; Singla, n.d.: ٥٠).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, ١٩٩٣: ٤٦١).

This synecdochical use of the plural for the singular is called the "royal plural" or " majestic plural"(Muflahi, ٢٠١٤:٦٠٣).The "royal plural" is rare , very formal and conventional (Muflahi, ٢٠١٤:٦٠٣;George, ١٩٩٣: ٤٦١).

٤. 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: ١٤٩ ; " Examples of Synecdoche , ٢٠١٦ : ٣ ; Cushman et al. , ٢٠١٢:١٤٠٠).The following sentence has this type of synecdoche:

(١٩) She wore gold around her neck. (The word "gold" might refer to a chain composed of gold) ("Stylistic Devices – Synecdoche" , ٢٠١٦:٢)

١.٢.٢ Particularizing Synecdoche

Particularizing synecdoche occurs when one substitutes a particular idea or word for a more general idea or word (Whitsitt, ٢٠١٣:٦٤). Particularizing synecdoche is established by a relation in which a semantically narrower term stands for a semantically broader one (Bussmann , ١٩٩٦: ١١٦٣; Mey, ٢٠٠٩:٨٨٨).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, ٢٠٠٦:٢٩٠).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, ٢٠٠٥:١٢٠). 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 :

(٢٠) The western wave was all a-flame.

The day was well was nigh done!

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", ٢٠١٦:١)

Woods(٢٠١٣:٥٨) states that this type of particularizing synecdoche subtracts. This characteristic is obvious in the following example :

(٢١) All hands on deck! (ibid.)

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 (٢٠١٣:٦٣) states that part – whole particularizing synecdoche "gives the essence of things", as in the following example:

(٢٢) 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, ٢٠٠٤:١١٨; Deedari and Mansouri , ٢٠٠٣:٥٠١). 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, ٢٠٠٤:١١٨).

٢. 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, ٢٠٠٧:١٣٣). 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, ٢٠٠٧: ٤٦٢), as in :

(٢٣) He gets his bread by his labour.

A further example is the saying found in Cushman et al. (٢٠١٢: ١٤٠٠) in which the species "sword" signifies any kind of weapons :

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

Similarly, the word "money" is put for any kind of wealth (Brown, ٢٠٠٧: ٤٦٢) and the word "Hoover" for a vacuum cleaner (Chandler, ٢٠٠٧ :١٣٣). In the following example , the word "money" is the genus which is substituted by the species "dimes":

(٢٥) He had spent his last few dimes [money]. (Sloane, ٢٠٠١: ٧٦٣)

Another example is the following :

(٢٦) Alas, that spring should vanish with the rose. ("rose" for flowers)
(Huang, ٢٠٠٥:١٧٩)

٣. 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, ٢٠١١:١٠١). The following is an example in which a historian describes the outcome of a fight :

(٢٧) The Roman won the day.

This example is used instead of

(٢٨) 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 (٢٠٠١: ٧٦٣):

(٢٩) Columbus set sail for America.

This example is substituted for

(٣٠) 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, ٢٠١١:١٠٢).

١,٤ Functions of Synecdoche

Synecdoche is not simply "ornamental" (Richardson, ١٩٩٠: ٧٠). One can use it in speech or witting 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, ٢٠٠٧: ١٧٦) .

(٣١) I once sang in a ٢٠٠- 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, ٢٠١٣:٧١٢). Here, the writer or speaker employs one or two words to convey more than one thought (Garces , ١٩٩٦ :٩). Enos (٢٠١٣:٧١٢) adds that this function makes newscasters and headline writers eagerly employ synecdoche , as in:

(٣٢) 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:

(٣٣) Parliament voted to set up an independent inquiry into the matter. (Jarvie, ٢٠٠٧:١٦٩)

This sentence is more succinct than the sentence

(٣٤) A vast majority of the members of parliament voted to set up an independent inquiry into the matter. (Jarvie, ٢٠٠٧:١٦٩)

Like (٣٢) the type of synecdoche in (٣٣) is whole for part.

Similarly, synecdoche's part for the whole is employed by medical practitioners to achieve brevity (Enos, ٢٠١٣: ٧١٢).

(٣٥) There is a heart attack in Room ٤.

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 ٢٠١٠: ٩٤).

Obviously, this sentence is briefer than the sentence

(٣٦) There is a person having a heart attack in Room ٤.

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", ٢٠١٦:٢).

(٣٧) Soldiers were equipped with steel.

This sentence is more succinct than the sentence

(٣٨) 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, ٢٠١٤:٣٠ and Kelly, ٢٠٠٥ :١٢٢٢) . For example :

(٣٩) 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, ١٩٩٦:٤٧).

(٤٠) So Absalom stole the hearts of the men of Israel . (Samuel ١٥:٦)

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.: ١٥).

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, ٢٠١٤:١).Another example is the following Biblical verse:

(٤١) Then the LORD God said, "Behold, the man has become like one of Us in knowing good and evil. (Genesis ٣:٢٢)

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?" , ٢٠١٦: ١).This type of synecdoche in the context of God and other cases does not mean plurality , but rather majesty of office (McQuick, ٢٠٠٥: ٥٠).

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. , ٢٠٠١: ١٣٦ ; Joseph, ٢٠٠٥:٣٢) . For example :

(٤٢) The corridors were dark and silent. (Waicukauski et al. , ٢٠٠١: ١٣٦)

٢. 'Synecdoche' in Arabic

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

٢,١ 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 , ١٩٩٩: ٢٥٢; Qasim and Deeb , ٢٠٠٣: ٢١٥; El-Jarim and Amin , n.d.:١١٠).For instance, the original meaning of the word عين "eye" is that it is part of the human being (Qebshawi,٢٠١٠: ٣٩) .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., ٢٠٠٤:١٣٣):

(٤٣) أرسلت العيون لتطلع على أحوال العدو^١

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.:١٠٩) .Moreover, it is obvious that the relation between the two meanings of the word "eye" is not that of similarity. The "eye" is not

^١ -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 "الاستعارة" "metaphore" (Qasim and Deeb , ٢٠٠٣: ٢١٥).

The following are further examples. Example (٤٤) appears in El-Jarim and Amin (n.d.:١١٣). Example (٤٥) is a poetic line said by the poet Ibn Lenkek .It is found in Qasim and Deeb (٢٠٠٣: ٢٢٦) .

(٤٤) (البقرة / ١٨٥) (فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ)

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

(Shakir, ٢٠٠٢: ٢٥)

(٤٥) لكن بغداد -جاء الغيث ساكنها- نعالهم في قفا السقا تزدحم^{٢٢}

In the Quranic ayaa, synecdoche is reflected through the use of the word "الشهر" "the month". It stands for "الهلال" "the half-moon" which appears in the first night of every month .The relation between them is that the half-moon 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 "بغداد" "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: ٢٢٦) .

The previous examples show that synecdoche involves the substitution of one word (or phrase) for another (Allen , ٢٠٠٠:٢٢٦). 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(Qebshawwi, ٢٠١٠: ٣٩; Qasim and Deeb ,٢٠٠٣: ٢١٦). A further example is when the word "الغيث" "the rain" signifies something different from its actual meaning where it refers to water drops falling from the clouds (El-Hashimi , ١٩٩٩: ٢٥٢ ; Hornby, ٢٠٠٠: ١٠٤٤), as in the following example taken from El-Hashimi (١٩٩٩: ٢٥٢):

(٤٦) رعت الماشية الغيث

The livestock grazed the rain.

The word "الغيث" "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 "العيون" "the eyes" , "الشهر" "the month" and "بغداد" "Baghdad" in examples (٤٣), (٤٤) and (٤٥) might be described in the following way :

Synecdochical Usage	Actual Meaning	Word
"spies" الجواسيس	Part of the human being	العيون
"the half-moon" الهلال	Any of the twelve periods in which the year is divided	الشهر
"the citizens of Baghdad" أهل بغداد	The capital city of Iraq	بغداد

In synecdoche ,what indicates that the speaker does not intend the literal meaning of the expression is the clue "القرينة" (El-Hashimi , ١٩٩٩: ٢٥٢).The clues in the previous examples contradict the literal reading of these examples .They will be described as follows :

^{٢٢} -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.:٦٧).

Example (٤٥) : The clue exists in the word " نعالهم " 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 " بغداد " Baghdad" has a synecdochical usage (Qasim and Deeb ,٢٠٠٣: ٢٢٦) .

Example (٤٦) : The verb " رعت " 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).

٢.٢ 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.

٢.٢.١ 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).

(٤٧) (النساء / ٩٢) (وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ)

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

(Shakir, ٢٠٠٢: ٨٣)

In the Quranic ayaa, synecdoche exists in the word "رقبة" "neck". Allah جل جلاله 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 (٢٠١١:٦٥) , " 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, " 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) :

(٤٨) (التوبة / ١٠٨) (لَّا تَقُمْ فِيهِ أَبَدًا)

" Never stand in it. " (Shakir, ٢٠٠٢: ١٨٣)

" Do not stand " means " لا تصل " 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, ١٩٩٩:٦٧).

The following are other examples representing part-whole synecdoche:

(٤٩) ألقى الخطيب كلمة كان لها كبير الأثر

(El-Jarim and Amin , n.d.:١١١)

The orator gave a word having a significant impact.

(٥٠) ولم يلهني دار ولا رسم منزل ولم يطرمني بنان مخضب

(El-Kumait cited in Qasim and Deeb , ٢٠٠٣: ٢٢٤)

(٥١) اشتريت رأساً من الغنم

(El-Jarim and Amin , n.d.:٧٠)

I bought a head of cattle.

(٥٢) وكم علمته نظم القوافي فلما قال قافية هجاني

(El -Wafir cited in Qasim and Deeb , ٢٠٠٣: ٢٢٥)

In (٤٩), 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.:١١١).In (٥٠), the poet uses بنان " finger " to stand for his beloved. He intends the whole girl , not only her finger (Qasim and Deeb , ٢٠٠٣: ٢٢٤).In (٥١) , the part رأس "head" denotes the whole animal (El-Jarim and Amin , n.d.:٧٠).In (٥٢) , 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. : ٣٢٣).

٢.٢.٢ 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,٢٠١١:٦٤). In the Quranic ayaa below , the word أفواههم " their mouths " which represents the whole means ألسنتهم "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 , ٢٠٠٣: ٢٢٤; Ateeq, ١٩٨٥: ١٦٠).

(٥٣) (آل عمران / ١٦٧) (يقولون بأفواههم ما ليس في قلوبهم)

"They say with their mouths what is not in their hearts."(Shakir, ٢٠٠٠: ٦٤)

The following are other examples representing whole – part synecdoche:

(٥٤) رأيت الشمس

(El-Harbi,٢٠١١:٦٤)

I saw the sun .

(٥٥) شربت ماء النيل

(El-Hashimi , ١٩٩٩: ٢٥٣)

I drank the Nile water.

(٥٦) قطعت السارق

(El-Qazweeni ,٢٠٠٣: ٢٠٧)

I cut the robber.

(٥٧) سكن ابن خلدون مصر

(El-Jarim and Amin , n.d.:١١٢)

Ibn Khaldun lived in Egypt.

In (٥٤) , synecdoche is the word الشمس " 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 (٥٥) , 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, ١٩٩٩: ٢٥٣). In (٥٦), the word "السارق", which represents the whole, is the synecdoche .The speaker dose not cut the whole robber, but only part of him , i.e., his hand(El-Qazweeni ,٢٠٠٣: ٢٠٧; El – Sobki , ٢٠٠٣: ١٣٤).In (٥٧), synecdoche is the word مصر " 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.:١١٢) .The same synecdochical use of the word مصر "Egypt " exits in the following poetic line said by El –Mutanebi (Qasim and Deeb , ٢٠٠٣: ٢٢٤):

(٥٨) أقمت بأرض مصر فلا ورائي تخب بي الركاب ولا أمامي

El-Yemeni (١٩٩٥: ٣٦) 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.).

٢.٢.٣ 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 , ٢٠٠٣: ٢١٨).The following is an example taken from Matlub and El-Bassir (n.d. : ٣٢٣):

مجلة جامعة بابل / العلوم الانسانية / المجلد ٢٤ / العدد ٤ : ٢٠١٦

(مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ) (هود / ٢٠) (٥٩)

"They could not bear to hear." (Shakir, ٢٠٠٠: ٢٠٢)

In this Quranic ayaa, synecdoche lies in the word السَّمْعَ "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:

(٦٠) تفرقت كلمة القوم

The word of the folk dispersed.

(٦١) تسيل على حد السيوف نفوسنا وليست على غير السيوف تسيل

(El- Taweel cited in Ateeq, ١٩٨٥: ١٥٨)

(٦٢) لقيتها لبيتي ماكنت ألقاها تمشي وقد أثقل الإملاق ممشاها

(El- Risafi cited in Matlub and Al-Bassir , n.d. : ٣٢٣)

In the first example, synecdoche exits in the expression " كلمة " 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.:٦٩) . In the second example, the poet mentions " الإملاق " poverty" but he means the disease which is caused by the poverty (Matlub and El-Bassir , n.d. : ٣٢٣). In the third example, " نفوسنا " 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, ١٩٨٥: ١٥٨).

Other examples are the following Quranic ayaaas taken from El-Qazweeni (٢٠٠٣: ٢٠٨)

(وَمَكَرُوا وَمَكَرَ اللَّهُ) (آل عمران / ٥٤) (٦٣)

"And they planned and Allah (also) planned." (Shakir, ٢٠٠٠: ٥٠)

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا) (الشورى / ٤٠) (٦٤)

"And the recompense of evil is punishment like it." (Shakir, ٢٠٠٠: ٤٨٢)

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 " وَمَكَرَ اللَّهُ " and Allah planned" means that Allah جل جلاله punished the Jewish because of their cunning (Qasim and Deeb , ٢٠٠٣: ٢١٨ ; Shabur, ١٩٩٩:٥٧). Punishment happens as a result of planning slyly (El-Qazweeni , ٢٠٠٣: ٢٠٨).In the second ayaa, synecdoche lies in the word "سَيِّئَةٌ" evil " in the phrase سَيِّئَةٌ مِثْلُهَا .This word ,which refers to the cause, stands for its effect , i.e. punishment. Expressing punishment by using the word "سَيِّئَةٌ" evil " does not mean that punishment is an ill-deed but it happens as a result of السيئة (El-Qazweeni , ٢٠٠٣: ٢٠٨ ; El-Segheer, ١٩٩٩:٦٨).

٢,٢,٤ 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 Matlub and El-Bassir (n.d. :٣٢٣):

(وَيُنزِّلْ لَكُمْ مِنَ السَّمَاءِ رِزْقًا) (غافر / ١٣) (٦٥)

"and sends down for you sustenance from heaven" (Shakir, ٢٠٠٠: ٤٦٢)

In this ayaa , the synecdochical reference " رِزْقًا " 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 (Matlub and El-Bassir , n.d. :٣٢٣; Ateeq, ١٩٨٥: ١٥٩).

Other examples are taken from (El – Sobki , ٢٠٠٣: ١٣٧):

(فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (النحل / ٩٨) (٦٦)

"So when you recite the Quran, seek refuge with Allah from the accursed Shaitan"(Shakir, ٢٠٠٠:٢٥٦)

(وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا) (الأعراف / ٤) (٦٧)

" And how many a town that We destroyed, so Our punishment came to." (Shakir, ٢٠٠٠: ١٣٦)

In the first ayaa , إذا أردت قراءة " when you recite the Quran" means " قرأت القرآن " when you want to recite the Quran". Synecdoche exits in the verb " قرأت " you recited " . The will to recite the Quran causes reciting the Quran (El-Qazweeni, ٢٠٠٣: ٢٠٩; El – Sobki ٢٠٠٣:١٣٧). Similarly, in the second ayaa, synecdoche lies in the phrase " أهْلَكْنَاهَا " We destroyed it " . It means " أردنا إهلاكها " We wanted to destroy it" . Destroying the town which is the effect is used instead of the cause which is the will to destroy the town (El-Qazweeni , ٢٠٠٣: ٢٠٩).

The following example is taken from Qasim and Deeb (٢٠٠٣: ٢٢٠):

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا) (النساء / ١٠) (٦٨)

"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies"(Shakir, ٢٠٠٠: ٧٠)

The synecdochical reference is in the word نارا "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 , ٢٠٠٣: ٢٢٠).

Below is an example taken from Al-Jarim and Amin (n.d.: ١١٣):

(لَا تَجَالِسُوا السُّفَهَاءَ عَلَى الْحَمَقِ) (٦٩)

Don't sit with the foolish to fool.

Synecdoche is found in the word الحماق "foolishness" which is the effect .It means " wine" which is the cause : Wine causes foolishness (ibid.:٦٨).

٢.٢.٥ 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, ١٩٩٩:٢٥٤ ; El – Sobki , ٢٠٠٣: ١٣٨) , as in the following Quranic ayaa:

(وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ) (النساء / ٢) (٧٠)

"And give the orphans their property" (Shakir, ٢٠٠٠:٦٩)

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, ١٩٨٥: ١٦١). Being adults, they are no longer orphans (Qasim and Deeb , ٢٠٠٣: ٢٢٨).

The following example appears in El-Qazweeni (٢٠٠٣: ٢٠٩) :

(إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ) (طه / ٧٤) (٧١)

"Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live." (Shakir, ٢٠٠٠ : ٢٩٩)

This Quranic ayaa talks about the future events of The Day of Judgement. Synecdoche exits in the word " مُجْرِمًا " guilty " .It refers to the past status of the guilty in the Worldly life (Qasim and Deeb , ٢٠٠٣: ٢٢٩).

Other examples are the following :

(مَنْ النَّاسِ مِنْ يَأْكُلُ الْقَمْحَ وَمِنْهُمْ مَنْ يَأْكُلُ الْحِنْطَةَ وَالشَّعِيرَ) (٧٢)

(El-Jarim and Amin , n.d.: ١١٢)

Some people eat wheat and other people eat breadstuff and barley .

(شَرِبَتِ الْبِنُّ) (ibid.: ١١٤) (٧٣)

I drank coffee.

- (٧٤) لا اركب البحر اني أخاف منه المعاطب
طين أنا وهو ماء والطين في الماء ذائب
(Ibn-Hamdees cited in Qasim and Deeb (٢٠٠٣: ٢٢٩)
(٧٥) يلبس المصريون القطن الذي تنتجه بلادهم
(El-Jarim and Amin , n.d.: ١١١)

Egyptians wear the cotton produced by their country.

In the first sentence, the words "wheat" قمح , "breadstuff" حنطة and "barley" شعير are synecdoches which mean bread .The past status or origin of bread is wheat , breadstuff or barley (ibid. .: ٦٧) . In the second sentence, the synecdoche is the word "coffee" بن شربت القهوة .The sentence "I drank coffee" refers to the sentence "I drank coffee". The word "coffee" بن refers to the past status or origin of "coffee" (El-Jarim and Amin , n.d.: ٦٩) . In the third sentence, synecdoche is reflected through the use of the word "clay" طين in "I am clay" طين أنا . It refers to the past status of the human , more particularly to his origin: The human was created from clay (Qasim and Deeb , ٢٠٠٣: ٢٢٩) .In the fourth sentence , the word " القطن " is a synecdoche which means the clothes which were made from that stuff. It refers to the past status of the clothes , more particularly to their origin(El-Jarim and Amin , n.d.: ١١١).

٢,٢,٦ Synecdoche 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 , ٢٠٠٣: ٢٢٩).The following are two examples. The first one is taken from El-Jarim and Amin (n.d.: ١١١) .The second one is a Quranic ayaa found in El- Segheer (١٩٩٩: ٦٩):
سأوقد نارا (٧٦)

I shall kindle a fire.

- (٧٧) (إني أراني أعصرُ خَمْرًا) (يوسف / ٣٦)
"I saw myself pressing wine" (Shakir, ٢٠٠٠: ٢١٨)

In the first example, synecdoche is achieved through the use of the word " fire" نارا . It means firewood which will be fire. It stands for the future status of the firewood (El-Jarim and Amin ,n.d.: ١١١) .In the second example, the synecdochical reference exists in the word "wine" خَمْرًا . The sentence "I am pressing wine " أعصرُ خَمْرًا means "I am pressing grape" (El-Jurjaani, ٢٠٠٧:٣٥٨). 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, ١٩٨٥: ١٦١). 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.:١٠٨).The second ayaa appears in Ateeq (١٩٨٥: ١٦٢).

- (٧٨) (إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا) (نوح / ٢٧)
"For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)" (Shakir, ٢٠٠٠: ٥٨٣)
(٧٩) (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى) (البقرة / ١٧٨)
"O you who believe! retaliation is prescribed for you in the matter of the slain"(ibid.:٢٤)

The first ayaa has two synecdoches .They are the words " فَاجِرًا " licentious " and " كَفَّارًا " 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

wicked or ungrateful after the period of childhood (Al-Jarim and Amin ,n.d.: ١٠٩-١١٠ ; El-Soyooti, ٢٠٠٧:٣٦٤) .

The second ayaa talks about punishment including the law of equality. This kind of punishment was imposed in cases of murder. Synecdoche lies in the word "القتلى" the murdered". It does not refer to those murdered in the past . It refers to those who will be killed in the future, more accurately, those who will be killed after the descent of the Quranic ayaa (Ateeq, ١٩٨٥: ١٦٢).

The following examples are taken from Al-Jarim and Amin (n.d.: ٧٠) :

رجال مصر يتعلمون اليوم في مدارسها الابتدائية (٨٠)

Today men of Egypt are learning in primary schools .

أعرفك بصديقك المخلص (٨١)

Let me introduce your sincere friend to you .

In the first example , the word "رجال" men " is a synecdochical reference. Those who learn in primary schools are supposed to be children , not adults (or men according to the example) .So, the word "رجال مصر" men of Egypt " means children of Egypt. It refers to the future status of the children of Egypt who are being taught in the primary schools of Egypt (ibid.).

In the second example , synecdoche exits in the phrase "صديقك المخلص" your sincere friend". This phrase denotes the future state of the person being introduced to the hearer. The speaker hopes that the person being introduced will be the hearer's sincere friend in the future (Al-Jarim and Amin ,n.d.: ٧٠) .

٢,٢,٧ Synecdoche in which a Location Refers to an Entity

In this type of synecdoche a place is employed to refer to the entity or thing found in it (Matlub and El-Bassir , n.d. : ٣٢٤; Qasim and Deeb , ٢٠٠٣: ٢٢٦).

(وأرسلنا السماء عليهم مدراراً) (الإنعام ٦/) (٨٢)

"And We sent the clouds pouring rain on them in abundance."(Shakir, ٢٠٠٠: ١١٤)

In this ayaa, the word "السماء" sky " is a synecdoche which refers to rain .Hence, the ayaa mentions the sky which is the place from which the rain comes to refer to the rain itself (Qasim and Deeb , ٢٠٠٣: ٢٢٦).

The following example is from El – Sobki (٢٠٠٣: ١٣٨):

(وأسأل القرية التي كنا فيها) (يوسف ٨٢/) (٨٣)

" And inquire in the town in which we were ." (Shakir, ٢٠٠٠: ٢٢٣)

This ayaa employs the word "القرية" town " which is the place to refer to the people who live in it (El – Sobki , ٢٠٠٣: ١٣٨ ; El-Katib , ٢٠٠٣:١١٣ ; El – Khefaji , n.d. :١٠٠).

The following are other examples :

ألا من رأى الطفل المفارق أمه بعيد الكرى عيناه تنسكبان (٨٤)

(Ibn Al-Zayyat cited in El-Jarim and Amin ,n.d.: ١١١)

لا اركب البحر إني أخاف منه المعاطب (٨٥)

(Ibn Hamdees cited in Ateeq , ١٩٨٥: ١٦٢)

قصائد تستحلي الرواة تشيدها ويلهو بها من لاعب الحي سامر
يعض عليها الشيخ إبهام كفه وتخزي بها إحياءكم والمقابر

(Hameed Bin Thawr cited in Tebana ١٩٨٨:٣٠)

هل لك بيت؟ (٨٧)

(El-Jarim and Amin ,n.d.: ١١٣)

Do you have a house?

In example (٨٤) , synecdoche exits in the word "عيناه" 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.: ٦٦). In example (٨٥) , the poet makes the word البحر "sea" synecdochical . This word means ships that sail across the sea (Ateeq, ١٩٨٥: ١٦٣). The word المقابر "cemeteries" , in example (٨٦), refers to the places used for burying the dead. In its synecdochical use, this word refers to the dead themselves (Tebana , ١٩٨٨: ٣٠). Synecdoche , in example (٨٧) is the word بيت " 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 "هل لك بيت؟" "Do you have a house?" means "do you have a wife?" (El-Jarim and Amin ,n.d.: ٦٨).

٢.٢.٨ 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. :٣٢٤) .

(وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ) (آل عمران / ١٠٧) (٨٨)
 "And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide."(Shakir, ٢٠٠٠: ٥٧)

(إِنَّ النَّبْرَارَ لَفِي نَعِيمٍ) (المطففين / ٢٢) (٨٩)

"Most surely the righteous shall be in bliss." (ibid.: ٦١٠)

In the first ayaa, synecdoche exits in the word رحمة " mercy" . In the second ayaa , synecdoche is the word نعيم "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. :٣٢٤ ; Ateeq, ١٩٨٥: ١٦٣).

Other examples are the following poetic lines :

ألما على معن وقولا لقبره سفتك الغوادي مربعا ثم مربعا (٩٠)
 (El- Taweel cited in Qasim and Deeb ,٢٠٠٣: ٢٢٧).

إني نزلت بكذابين ، ضيفهم عن القرى وعن الترحال محدود (٩١)
 (El- Mutenebi cited in El-Harbi ,٢٠١١: ٦٥).

ولكن أبي قوم - أصيب أخوهم - رضا العار، واختاروا على اللبن ألدما (٩٢)
 (El- Taweel cited in El-Jurjaani, ٢٠٠٢: ١٨٧).

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 معن is buried (Qasim and Deeb ,٢٠٠٣: ٢٢٧).In the second poetic line , the poet mentions the word الكذابين " liars " which is the synecdoche to refer to the place in which these liars reside (El-Harbi , ٢٠١١: ٦٥).The poet , in the third poetic line, makes the word اللبن " milk" synecdochical. He makes it refer to the she-camel which is the animal (or location) from which the milk is taken (El-Jurjaani, ٢٠٠٢: ١٨٧).

٢.٢.٩ 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 ,٢٠٠٣: ١٣٩ ; El-Qazweeni , ٢٠٠٣: ٢١٠). The following examples are taken from El - Soyooti (٢٠٠٧: ٣٦٤):

(وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ) (إبراهيم / ٤) (٩٣)

"And We did not send any messenger but with the language of his people."

(Shakir, ٢٠٠٠: ٢٣٣)

(وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ) (الشعراء / ٨٤) (٩٤)

"And ordain for me a goodly mention among posterity." (ibid.:٣٥٦)

In the two ayaas , the word لسان " tongue" , 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 بلسان قومه means " بلغة قومه " with the language of his folk" (Qasim and Deeb ,٢٠٠٣: ٢٢١; El – Soyooti, ٢٠٠٧: ٣٦٤). In the second ayaa which is the prayer of the Prophet Ibrahim , لسان "tongue" is employed to refer to praise . The Prophet Ibrahim prays to Allah جل

جلاله for a good reputation among later generations (El-Qazweeni , ٢٠٠٣: ٢١٠ ; El - Soyooti , ٢٠٠٧: ٣٦٤ ; Shabur, ١٩٩٩: ٣٧٠-٣٧١).

Another instrument is in the following ayaa:

(فأتوا به على أعين الناس) (الأنبياء / ٦١) (٩٥)

"Then bring him before the eyes of the people." (Shakir, ٢٠٠٠: ٣١٠)

In this ayaa, synecdoche is achieved through the use of the word "أعين" "eyes" which is supposed to be the instrument of vision. It is employed to refer to the act of vision itself (Ateeq, ١٩٨٥: ١٦٤).

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

(ضربته عصا) (٩٦)

I hit him by stick.

In this example , synecdoche is the word "عصا" "stick" which is supposed to be the instrument of beating. However, it is used to denote the act of beating itself . Accordingly, the sentence "ضربته بالعصا" means "I hit him by stick" (ibid.).

٢,٢,١٠ Synecdoche 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.

(إنَّ الْإِنْسَانَ لِفِي خُسْرٍ) (العصر / ٢) (٩٧)

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

((يأيها الإنسان، وكلكم ذلك الإنسان)) (٩٨)

(El-Hajaaj cited in El-Zerkeshi , ٢٠٠٦ : ١٤٦)

O man ! And all of you are that man.

In both examples , synecdoche which is the singular form "الإنسان" "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 , ٢٠١٦: ١٦). This is shown in the following two examples. The first example is a Quranic ayaa found in El-Esfahani, (١٩٧٢:٥٠٦). The second one is a Quranic ayaa taken from El- Zerkeshi (٢٠٠٦:١٤٨) :

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ) (يوسف / ٣) (٩٩)

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

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا) (يس / ١٤) (١٠٠)

" When we sent to them two , they rejected both of them ." (ibid.: ٤٣٠)

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" "we" and the verb "نقص" "We narrate" .In the second one, He employs the verb "أرسلنا" "We sent" .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. : ٦٣). This is obvious in the following example:

(طلبنا من وزير خارجيتنا أن ينقل إليكم رأينا 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 " طلبنا " We have asked " our foreign affairs" and " رأينا " our view " are said by a single president .Similarly, the plural form " إليكم " to you " is employed to speak to one president (ibid.).

٢.٣ Functions of Synecdoche

One of the functions of synecdoche in Arabic is brevity (El – Harbi, ٢٠١١٦٥).This is obvious in the following sentence :

بنى إسماعيل كثيرا من المدارس بمصر (١٠٢)

(El-Hashimi, ١٩٩٩: ٢٥٥)

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 , ٢٠٠٣: ٢٣١; El – Harbi, ٢٠١١٦٥) .This function happens when synecdoche uses the whole to signify the part (Qasim and Deeb , ٢٠٠٣: ٢٣١).The following Quranic ayaa taken from El-Jurjaani (٢٠٠٢: ١٨٣) is an illustrative example :

(يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ) (البقرة / ١٩) (١٠٣)

"They put their fingers into their ears because of the thunder peal, for fear of death." (Shakir, ٢٠٠٢: ٣)

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., ٢٠٠٤: ١٣٤; El – Sobki , ٢٠٠٣: ١٣٤; El-Segheer , ١٩٩٩: ٦٨).

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 جل جلاله , who is One, reveals Himself , using the plural . This only points out Allah's greatness. This conveys Allah's glorification of Himself (Lynch , ٢٠٠٤: ٦٣; El-Zerkeshi, ٢٠٠٦ : ١٤٨).In the following Quranic ayaa taken from El-Zerkeshi (ibid.) , Allah جل جلاله uses the plural words " نحن " We" and its associated verb suffix " نا in the verb " قسمنا " We distributed" .

(" نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا) (الزخرف / ٣٢) (١٠٤)

"(Shakir, ٢٠٠٢: ٤٨٧)

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, ١٩٩٥: ٢٦٤; Abboud and McCarus, ١٩٨٣: ٧٠).

There are other general functions of synecdoche mentioned by Qasim and Deeb (٢٠٠٣: ٢٣٠).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 "أذن" ear " which is part-whole relation , as in :

أرسلت أذاني إلى بيته ليلا (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.

٣. '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.

١. 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.

٢. 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.

٣. 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 .

٤. Synecdoche in English lacks some types found in Arabic. These are cause -for-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 .

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

٦. 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.

٧. 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 exists 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.

٨. 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 (١) of the whole for a part (٢) of a genus for species (٣) of plural for singular and (٤) of material for the object composed of that material .The second type includes substitutions (١) of a part for the whole (٢) of species for genus and (٣) 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.

٩. 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 .

١٠. 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.

١١. 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.

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