Parataxis in the Bible

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Abstract

This study is concerned with Parataxis which is both literary and rhetorical device in writing and speaking. It refers to the simple coordination of words, clauses, sentences, or paragraphs with connectives. Parataxis deserves more consideration in evaluating biblical understanding and argumentation. The paratactic construction of the English sentence is a crucial aspect of English language discourse. It is one of the main constructive elements for compound English sentences.It is an important technique for the reader/hearer's perception of the paratactical structures of a given text spoken or written. Many of the variations that are used for special effects occur through the connection with coordinate structure of parallel units. This may result in a deviation in the use of the coordinating links. Bible abounds with a variety of figures of speech. This reality emphasizes the value of divine communication through the Scriptures as a religious text and enhances the power and the beauty of "God's" words. The study studies parataxis as a figure of speech, according to this fact it tries to find out how it is used in the Bible. It analyses rhetorically the two types of parataxis namely asyndetic and polysyndetic and investigates the rhetorical meaning and effects through their use in the Bible. The data under analysis are randomly selected from verses chosen from some books of the Bible. The study concluded that, as a narrative text ,the Bible is full of paratactic style ,because it gives more freedom in view point for reader or listener in connecting thoughts and sentences ,and both asyndeton and polysendeton are characteristics of rhetorical style of the Bible.

Key words: parataxis, conjunctions, asyndeton, polysyndeton, Bible

Introduction

Parataxis literally means arranging side by side (Collins, 1991). In grammar, parataxis refers to the coordination of grammatically equal clauses and sentences that are arranged independently, in a coordinate construction (Lanham, 1992; Collins, 2017). Therefore, Parataxis is the hallmark of coordination.

In traditional grammar and rhetoric, the term 'coordination' broadly overlaps with the concept of 'parataxis' (Hansen& Wiebk, 2008; Wales, 2011). Parataxis, as Lehmann (1988, p.182) explains, refers to "the coordination of clause… where no further restrictions are imposed on the kind or the structural means of coordination". Harris (2005,p.49) further explains this as follows "paratactic structure is based on arranging successive sentence elements such as words, independent clauses with coordinating conjunctions or no conjunctions". According to this coordination is performed either by means of conjunctions (e.g. and, but, or, etc.) or by means of punctuation marks (e.g. a comma, semi-colon, and a colon or even a full stop) (Fabricius-Hansen & Ramm, 2008; Agazzoni, 2017). Parataxis as a stylistic term depends on the perception of

May Tahseen Hameed[2]   **Hind Tahseen Hameed**[1],

implicit relations between clauses. It does not necessarily mean that two clauses are grammatically equivalent though it may mean that. According to this explanation, parataxis is a stylistic feature in a sequence of clauses which lack explicit grammatical relations yet among which an implicit relation is usually perceived.

Parataxis is also literary and rhetorical figure of speech that is used to put elements such as "words, phrases, clauses, or sentences" side by side and each one of them is of the same importance. In paratactical prose, for example, clauses are loosely connected; creating a lopping discourse of many things one after another .Thus, paratactic prose typically coordinates its sentences. In this way, parataxis enables sentences in sequence lop along in equal importance (Fahnestock, 2011, p.382).

Another important point about parataxis is that, when ideas are not subordinated but instead they are stringed along one after another, is a hallmark of oral composition. This does not mean that this device is used only in speech but that it is used more than in writing. In addition, when a work of written literature is seen as it has more paratactic constructions that is a sign of its oral sensibilities even though it was received as a work in written form.

Significance of Parataxis

This figure can be understood as having a rhetorical and stylistic significance in addition to its grammatical practical function. This device serves as a perspective for writing or speaking and the creation of texts. Parataxis has different rhetorical and literary functions that can be summarized as follows:

1. Parataxis allow both the reader and the listener to imagine the series of thoughts that lead from one idea to the next.

2. Parataxis, also, used to create a broken up, staccato rhythm. It often involves short and simple clauses and sentences, and for that reason, it breaks texts into choppy, rhythmic parts.

3. Parataxis can add excitement and make a text or speech moves faster. This is because parataxis is used in avoiding wordy or redundant descriptions and exposition.

4. Parataxis puts readers face to face into an experience. This will force them to try to arrange the rapid and continuous delivery of descriptions given to them, like they are actually go through an experience of a chaotic or overwhelming situation in real life and sorting what they were seeing or feeling.

5. Paratxis makes the reader/listener more active. When parataxis does not provide clear relationships between elements. This is done by asking the reader or listener to explain why the relationship between elements were related in the way that they were.

6. It helps the reader/hearer focus on a particular idea, thought, setting, or emotion. For instance, paratactical sequence of clauses allow both the reader and listener multiple foci of information and multiple themes, as in juxtaposed or coordinated clause (Kies, 1990, p.239).

7. Parataxis helps both the reader and the listener to focus on each of the details or elements of a larger process or list. Particularly with the conjunctions 'and' and 'or', parataxis can make a pause before each item of the list, and this will oblige them to slowdown.

Types of Parataxis

Parataxis is divided according to its occurrence with or without coordinating conjunction into three types. These are syndetic, polysyndetic, and asyndetic parataxis (Quirk et al., 1985; Halliday, 2004; Fabricius-Hansen & Ramm, 2008; Fahnestock, 2011; Collins, 2016). Only two of these types are considered figures of speech, those are polysyndeton and asyndeton. Syndetic parataxis follows the laws of grammar, i.e., it follows the grammatical practice which decide how to use conjunctions like "and" or "or". According to this grammatical practice of usage, the conjunction is placed immediately before the last item in an enumerating list of items. Here "the insertion of coordinator between the two conjoins signals that the last conjoin is about to be added" (Quirk et al, 1985, p.927). According to this law no special emphasis is added. The normal syndetic coordination is thus contrasts with both polysyndetic coordination and asyndeta coordination. This law does not add any special emphasis or effect to what is said. However, there may be a violation of the legitimates of the law into two different styles for the sake of emphasis (ibid). This will help to get the reader's/ listener's attention to what is said. Therefore, only two types namely polyseyndeton and asyndeton, will be studied and analyzed in this paper.

1-Polysyndetic Parataxis:

This type of parataxis involves the use of a number of conjunctions in adjacent sequence, particularly where some of these conjunctions might be taken off. Polysyndeton is defined as many conjunctions which are bound together. In grammar, it is a recurrence of the same word at the beginning of sequential sentences, or between each item in an enumeration, words, and clauses: but this is always one special word "and" (Sigurd & Warter, 1990; Lanham, 1992; Fahnestock, 2011; Bell, 2012) although other coordinating conjunctions are also used (e.g. nor, or, but). In ordinary writing, it is usually considered improper to have more than one conjunction in a sentence.

Polysyndeton is also a figure of speech, which 'tends to be preserved for stylistically marked effects'' (Quirk et al., 1985, p.927). Here many conjunctions such as and, or, and nor are used to join series or list of words, phrases, or clauses. Therefore it is also called "many ands" when it involves using "many ands" where emphasis is placed on each item listed in any series connected by the conjunction 'and'. This literary device designed to slow the readers down in their reading and to direct the thoughts more carefully to what is being said. In ordinary writing, it is usually considered improper grammatically to have more than one conjunction in a sentence. Consider the following example:

"For I have neither wit, nor words, nor worth, /Action, nor utterance, nor the power of Speech/To stir men's blood." (William Shakespeare, Julius Caesar)
Shakespeare here has Antony manipulate the crowd after Caesar's assassination. Antony denies his oratory skills ironically through this list of what he "cannot" do. Each extra nor forces attention on his oratory skills.

As a stylistic scheme, polysyndeton is used and employed to achieve a variety of artistic and rhetorical effects in literature, poetry, and discourse. Rhetorical theorists mention out that beside the sense of breathlessness, polysyndton may add emphasis to each individual item in an

May Tahseen Hameed[2]   **Hind Tahseen Hameed**[1],

enumeration or may denote "the flow and continuity of experience'' (Greene & Cushman, 2016, p. 184). The tempo and continuity created by the use of polysyndeton gives a very dramatic impact (Quirk et al, 1985, p.972, Kollen, 1998, p.184; Fahnestock, 2011, p.247). Polysyndeton can be used by authors to emphasize words or phrases and draw reader /hearer's attention to each word or phrase thus joined together. The use of repeating conjunctions slows the pace of the prose and slows the readers or listener down. In a sentence, mostly the phrase after "and" is given more importance. Still, the use of polysyndeton guarantees equal importance to all the components. In addition, polysyndeton may add dignity to prose or produce an incantatory effect (Greene & Cushman, 2016, p276). It conveys greater gravity (Mille, 1978, and Bell, 2012). For example:

"The wind roared, and the lightning flashed, and the sky was suddenly as dark as night."
Here, polysyndeton is used to highlight a very dramatic order of events (Quirk et al., 1985, p. 927).

Polysyndeton, can slow down the tempo or rhythm of prose especially in long series.In speech the rising falling intonation of these items also creates a sing-song rhythm within the series that invites repetition (Kollen, 1998, p.247; Fahnestock, 2011, p.184).

2. Asyndetic Parataxis

Asyndeton parataxis implicates the deletion of conjunctions where they would normally be used. Asyndeton (from Greek meaning unconnected) means that no connective is used to link consecutive sentences, words etc. in a discourse. The asyndeton coordination is a form of coordination in which no coordinating conjunction is existing between the conjuncts. Instead, all the coordinating conjuncts are replaced with punctuation marks (mostly the comma, but also the semicolon or even the full stop is also used) (Sigurd& Warter, 1990, Lanham, 1992, Bell, 2012; Greene & Cushman, 2016).In speech the conjoins are generally separated by a tone-unit boundary in the spoken form, these conjoins are typically marked by a parallelism in the tone of the nucleus; as in Quirk et al's (1985, p.918) example
SLȮWLY, STÈATHILY, he crept he crept to his victim. or
SLȮWLY, STÈATHILY, he crept to his victim.
Heinrich (as mentioned in Greene & Cushman, 2016, p.19) divides forms of asyndeton according to two principles of division: "according to parts of speech (nominal and verbal asyndeton) and according to the length of elements in an enumeration." Therefore, asyndeton occurs between either single words, phrases or clauses within a sentence, or between sentences.

Kolln (1998) and Bell (2012) define asyndeton as a rhetoric figure of speech where there is deliberate omission of conjunctions from a series of related words, phrases or clauses. Asyndetic parataxis is typically stylistically marked and it is used for dramatic intensification as in (1) or to suggest an open-ended list as in (2) (Quirk et al ,1985,p.918):
(1)Slowly, stealthily, he crept to his victim.
(2) Mrs. Jak bought sweets, chocolate , toffee-apples.
As a stylistic scheme, asyndetic parataxis does not belong to a particular stylistic tradition, so it can be used in everyday conversation as well as in higher literature.
e.g.: "I came, I saw, I conquered"

In his famous saying, Julius Caesar omitting the word "and" between "I came. I saw. I conquered." to affirm the strength of his victory.

Asyndeton is used to achieve a variety of effects. By breaking up a series of elements through the omission of conjunctions; asyndeton produces a hurried effect without distracting the reader or the listener. Therefore, it is used to have an effect of fastening the tempo of an utterance (Mille, 1978, Bell, 2012; Greene & Cushman, 2016). This function results in increasing the tempo and the emotion of the language used as it will be explained later in the analysis section.

In addition, the omission of conjunctions   gives emphasis to the different topics which are enumerated i.e., the emphasis here is on the list as a whole. And this will give authors / speakers more powerful tone, so they are able to evoke emotions of their audience and persuade them to follow their cause. At the same time, through the use of asyndeton the reader/listener observes how much energy and animation is produced (De Mille, 1978).

Asyndeton builds a climax up to the end of a statement. When asyndeton is used, there are no detainment or distraction over the separate statements. But there are the need to consider each in detail and to move fast over the various stuffs that are stated as though they were of no regard in comparison to the important and prominent climax to which they result in.

Like other kinds of omission, asyndeton subjects itself to brevity and economic style, "breaking the flow of thought and rhythm into a series of lapidary moments and makes a single idea more memorable" (Hebron, 2003; Bell, 2012).

Since asyndeton suggests that words, phrases are incomplete, it helps in attracting the readers/ listeners to collaborate with the writer or speaker. Thus, the readers/hearers would have to do some work to deduce the meaning. This creates immediate impact, and they are tune to what the author is trying to convey.

The literary Style of the Bible

Bible is a religious text book, and as any religious texts, is based on religious traditions. These traditions are essential to people's practice and believes. Religious texts provide meaning and purpose, provoke deeper connection with God, deliver religious truths, reinforce religious experience, and guide individual and communal religious practice.

The Bible expresses its remarkable message in rich variety of literary forms from a divine perspective the literature of the Bible is an interpretation of human experience. It is considered as a set of guiding principles that determine physical, mental, spiritual, or historical elements.

Bible is interpreted according to its literary style. Several primary literary forms are founded in the pages of the scripture, including figurative language, law, narrative, history, poetry, wisdom literature, prophetic literature, gospel, or oratory, and epistle.

The Bible uses figurative expressions abundantly .It is full with images derived from rich human experience and life. Understanding the use of figure of speech enables people to more fully comprehend and appreciate the God's message to them through scripture. One of the many

May Tahseen Hameed[2]   **Hind Tahseen Hameed[1],**

figures of speech which is used frequently in the Bible is parataxis. The focus on the paratactic meaning of the verses produce insights into believes and practices of religion.

Methodology
Data collection and Analysis

The present study followed a qualitative method, it tries to examine why and how parataxis is used in the Bible .The study is concerned with parataxis as a rhetorical device. The data analysed in this research is selection of verses from the books of the Bible. This study aims at investigating rhetorically how parataxis and its types as a rhetoric device is used and employed in the Bible. Thirteen books from the Bible have been selected to emphasize that parataxis is not applicable to specific books. The Bible's version which is used is The King James Version. For the limitation of the space; some of the books and verses have been chosen randomly and interpreted. The analysis of study will focus only on the meaning and the rhetorical interpretations of these selected verses under study.

Discussion
Romans 1:29-31, 32:

(29) "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
(30) backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
(31) without understanding, covenant-breakers, without natural affection, implacable, unmerciful:"

Here we have asyndetic parataxis .God gives us a long list is given of the characteristics of the "reprobate mind," and we are taken through the dreadful catalogue, and moved fast to the climax in **verse 32***: "who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."*, that the righteous sentence of God has been passed, and only judgment now awaits them that ***"not only do the same, but have pleasure"*** in them that do them.

Romans 8:35

(35) "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Polysyndeton is used to emphasize the blessed fact that our eternal security depends not on human perseverance, but on Divine preservation. This is followed up by the astounding answer to the question in verses 38 and 39:

(38) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
(39) nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Here in Romans 8:1, Paul has just finished his hymn of assurance (8: 35-39), letting genuine believers know their salvation is secure because God is always keeps his word. But a distressing question would have stuck in the head of these believers: how one can be certain that "God" will

keep his word to them that nothing will ever separate them from love of Christ if he did not keep his word to Israel? polysyndeton, here, thus has a powerful rhetorical, though subtle effect. Keeping his assurance to each individual believer is crucial if one is to grasp the full importance of Romans passage, especially verse 38.

2 Timothy 4: 16, 17:
(16) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
(17) that the man of God may be perfect thoroughly furnished unto all good works."

Asyndetic parataxis is used, so we are hastened on, and not asked to stop and take into account each of the four things for which all Scripture is advantageous: but we are asked especially to think at length about the object of it thoroughly to furnish: the man of God for all the circumstances in which he may be placed. That the man of God may be fitted out unto all good works." Hence, he who studies God's word will be a "man of God," fitted out and provided for all the circumstances and emergencies of life. However, "he who neglects studying God's words, and studies only man's books, he will become at best a man; he will be only what man's wisdom can make him, but this will make him a prey for every enemy, and he will be exposed to every danger" (Zuck, 1991).

2Timothy 4:2, 3.
(2) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
(3)"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears ; For the time will come when they will not endure sound doctrine."

This important conclusion is imposed upon us and therefore emphasized in order to show us that, when men will not endure rigorous doctrine, 'we are not to search for something to preach that they will endure, but all the more earnestly and persistently we are to preach the word!" Nothing else is given us to preach, whether men will hear or whether they will forbear. For the purpose of convenience asyndeton between individual words or ideas is completely a natural occurrence in lengthy enumerations, but here there is an inclination at any rate to connect the words in pairs to avoid ambiguity until at the last item, as in 1Timothy 1: 9, 10; still, if the ideas are not strictly added up, but merely enumerated, the use of asyndeton may be an actual necessity.

Exodus1:9-10:
(9)"The enemy said,
I will pursue, I will overtake, I will divide the spoil;
my lust shall be satisfied upon them ;

May Tahseen Hameed[2]   **Hind Tahseen Hameed[1],**

**I will draw my sword, my hand shall destroy them.
(10)Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty
waters."**

Here we are speeded over what "the enemy said," because it was not of the least importance
what he said or what he did. The outstanding fact is recorded in the climax: on which all the
emphasis is to be placed in thought. When the items in a list are arranged in climactic order,
asyndeton can be particularly effective and more emphatic than if a conjunction were used
between the last two items (Harris, 2018, p.17).

Exodus 20:3-5:
**(3) "Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven image, or any likeness of anything that is in
heaven above, or that is in the earth beneath, or that is in the water under the earth:
(4) thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a
jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth
generation of them that hate me;
(5) and showing mercy unto thousands of them that love me, and keep my commandments"**
Through his commands, God emphasizes monotheism, which means the faith in one God,
and He prohibits idolatry, the worship of fake gods. His commands also reject polytheism, the
belief in many gods. God issued his own set of laws. This with the ninth left commandments
(Exodus 20: 2-17) are for protection .One obey them and everlasting happiness is his. Disobey
them and he suffers the consequences. Therefore, polysyndetic parataxis here is used to create a
heavier and more emphatic delivery that can sound breathless or grand.

Mark 7:21-23:
(21) **"For from within, out of the heart of men, proceed evil thoughts, adulteries,
fornications, murders,
(22) thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride,
foolishness:
(23) all these evil things come from within, and defile the man."**

This weighty truth, thus emphasized, writes folly on all modern attempts to improve human
nature: because they all proceed on the false assumption that it is what goes into the man that
defiles him, and ignore the sober fact that in the natural heart there is "no good thing." To be
proper grammar, there should be an "and" between "pride" and "foolishness" in verse 22. In
order to deemphasize the individual sins and emphasize the conclusion: that such things defile
the person, the "and" is omitted. In this particular list, there are many things that defile a person
that Jesus did not mention.

Mark 16:17- 18:

(17) "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

(18) they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Most of the main clauses are not connected with any conjunction. As an option asyndeton is chosen when there is no particular relationship that the writer wants to explicitly signal. It is the choice used when the writer judges that the implied relation between the clauses is satisfactorily clear. Because each clause describes an action, the default presumption is that one action followed the other. The writer did not feel the need to specify any kind of relationship between the clauses so he used asyndeton. The relationship could be 'causative', it could be 'contrary to expectation', and it could merely be 'continuity'. Runge (2010: p.13) points that "asyndeton means that the writer did not feel compelled to specify a relation". Here the use helps in attracting the readers/ listeners to collaborate with the writer/speaker. Thus, the reader/listener would have to do some work to deduce the meaning.

Hosea 3:4:

(4)" For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

In the verse above, it uses a repetition of the word without to provide emphasis on the given information. He could have simply use syndetic parataxis,' yet it uses polysyndetic parataxis to deliver a better impression in order to equate the information's importance and to emphasis the existing "desolation of Israel".

Luke 14:13, 14:

(13) "But when thou makest a feast, call the poor, the maimed, the lame, and the blind: (14)and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Both asyndeton and polysyndeton are used in one chapter (Luke 14.), and, surprisingly, in association with exactly the same four words. Asyndeton ,i.e. ,no-ands, in verse 13, also we have the use of Polysyndeton ,i.e., many-ands in verse 21.With no-ands , we are not requested to consider the various kinds of persons mentioned, but we are hurried on to the significant and heavy conclusion in verses 13 and 14. "thou shalt be blessed."

God here teaches people that, though they are not compelled to make a feast at all, yet, even if they do, they can summon whom they want but, if they call such persons as are here described, there is a solemn blessing ascribed: therefore, we are hastened over the enumeration of these kinds to be told of this blessing. And, even then, it really does not matter much whether they are actually blind or lame, etc. The point is they must not be able to return it. However, the Master's servant is ordered to "bring in" these persons to the Lord's feast, as a matter of simple obedience: and when he has done this, he has done no more than his duty, and is at the best, but an "unprofitable servant." Hence, by the use of this figure of Polysyndeton in verse 21"So that servant came, and showed his lord these things. Then the master of the house

May Tahseen Hameed[2]   **Hind Tahseen Hameed**[1],

being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." we are not hurried onto any climax at the end, but we are detained at each step, and are thus asked to consider carefully what is taught us by the mention of each of these various classes (Verses 18-20). Here, by this figure, instead of being hurried forward to a weighty conclusion we are led gently backward by each " and " to think of these four classes, and to contrast them with those whom the "Lord" had just described in the preceding parable as making excuses.

Genesis 1:1-31:

We find in Isaac's story polysyndetic parataxis in the whole passage between words, clauses, and sentence, which is used in recounting the tale and   hint at it. Here the rhythm of the narrative is slow.It certainly suggests a steady progression of events, and emphasizes a very dramatic sequence of events.

The passage from Isaiah 25: 19-34, is about Isaac own individual experience. For the overall view, Isaac's story was divided as follows – (1) (Isaiah. 25:12-18),(2)(Isaiah 25:19-34),(3)(Isaiah 26:1-35),and (4)(Isaiah 27:1-46).There is no break in the narrative leading on from Ishmael's affairs to those of Isaac .The significant polysyndeton continues right on with its rhymic "and", "and", "and" Before we know it , we have passed out of one life into another .Yet although there is no break in the rhythm of the story ,although the same steady , unhurried pace continue without a pause .Here we can have a good look at Isaac as a man who offer himself as a living sacrifice to "God."

Deuteronomy 9.21:

(21)"And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust : and I cast the dust thereof into the brook that descended out of the mount."

We have a paratactic sentences joined by polysyndetic parataxis. The strings of these sentences and the consonant repetition of the word "and" have a dramatic effect, and this is achieved through the repetition which carries a variety of tone.

Samuel 17:34-36

(34) "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
(35) and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.
(36) Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

David heightens the significance of what he tells King Saul, through the use of the many-and, by bringing out graphically each detail that makes him a type of "the Good Shepherd". David goes over each detail to King Saul so that he show him that he is obedient and good person and that he could show King Saul his deeds. He even mentions his attitude towards the Philistine who apparently has defied the armies of the living "God".

1Samuel 15: 6:

(6)"And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them."

We have here the use of asyndeton in listing commands.

Ephesians 5:22-23:

(22) "submitting yourselves one to another in the fear of God."

Ephesians 1:3

(3) "Wives, submit yourselves unto your own husbands, as unto the Lord."

Significantly, for rhetorical purposes asyndeton is often used for, asks the readers to consider the argument and they make their own connection. The only main paragraph since 1:3 in Ephesians and Ephesians 5:22 begin without a conjunction. This means that while verse 22 begins a new paragraph, it is still linked with the preceding conceptually which discussing submission, and almost lexically by the verb that must be provided.

Judges 5:27:

(27)"At her feet he bowed, he fell, he lay down:

at her feet he bowed, he fell :

where he bowed, there he fell down dead."

Asyndetic parataxis is used to connect these clauses to indicate the speed with which an event occurs. The asyndeton implies that it is not to be connected exclusively to what happens before or after. Therefore, it produces a vivid and impassioned effect.

Further example Judges 1:27, we have here polysyndeton with "nor":

(27)"Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns : but the Canaanites would dwell in that land."

Galatians 5:22 -23:

(22) "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

(23) gentleness, self-control; against such things there is no law."

"Christians" put great emphasis on each individual fruit since it is very hard to walk in the richness of the fruit of the spirit. However, we should observe that from God's viewpoint, they are each part of a list that leads to the conclusion, i.e., asyndetic parataxis, "against such things there is no law." They are alerted by the "such things" refers to the fact that there are other marvelous fruit of the spirit that are not mentioned here, such as perhaps sanctity or generosity. When they got born again, they receive a new spiritual nature that leads them to religiousness in all aspects of life. To live a godly lifestyle there should be no law of God, and no law of man.

Mathew 24:1-51

The verses of this chapter is full with polysyndeton ,that is ,we find the use of many "ands " between clauses , sentences and even at the beginning of each new verse.Not only the passage is

Parataxis in the Bible

May Tahseen Hameed[2]   **Hind Tahseen Hameed**[1],

full with "ands" but also "but" and "for" to join and emphasize each thought and detail . Here polysendton is dominated to achieve rhetorical effect to emphasize the marvellous events of the day of the Lord, and the order of those events in which they occur. This important passage describes the events which shall followed "immediately after" the great misfortune in "the Old Testament Prophecy." Hence, there is no intermission for "a millennium of peace and blessedness before the coming of "the Lord".

Conclusion

It has been found that the rhetorical style of many instances of the Biblical narratives and texts are essentially paratactic, that is the style characterised by economy of detail, loose syntactic connections, purpose left unexpressed. Also parataxis leaves greater freedom, and does not appear to wish to impose a particular viewpoint on the reader or listener throughout the verses of the Bible.

Sometimes in Biblical narrative texts parataxis is used when the relation between clauses, sentences, or thoughts is not explicit so the reader or the listener makes connection between what follows and what precedes. In addition, it has been found that some of the Bible's chapters begin asyndetically, i.e., without a conjunction or other markers to connect them with the preceding, this is done for the sake of rhetorical effects. Both types of parataxis are used namely asyndeton and polysyndeton and they are characteristics of the biblical rhetorical style. These two figures of speech have a strong and various rhetorical effects. There are many instances of the use of asyndetic parataxis as a device for listing and enumerating people, things, commands, virtues, teachings, etc. in the Bible. In addition, when polysendeton is used in the bible, readers or listeners are asked to stop at each point, thought, or detail to weigh each matter that is presented to them by their God. Asyndeton and polysyndeton are totally different in use: for instance, when the connection is very strong that it would be unnecessary to add the conjunction so the writer or speaker will use asyndeton ,while if the purpose of the writer or speaker is to add emphasis on the relation between thoughts alerting the reader or the listener and directing their attention to these links ,he will repeat the use of many conjunctions ,i.e., polysyndeton. Parataxis with its linearity and simplicity is functional to convey the sentence immediacy and fast with asyndeton or slow with polysyndeton movement required by this style. It is clear that the rhetorical device of parataxis and its types contribute to the elucidation of the message and understanding of the Bible's text in particular and any text in general.

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