

A RELEVANCE - THEORETIC APPROACH TO INTERPRETIVE CONSTRUCTIONS IN ARABIC

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Abstract

In Relevance Theory (RT), relevance is defined as the property of inputs to cognitive processes; it is a positive function of cognitive (or contextual) effects and a negative function of the processing effort. The basic claim of RT is that human cognitive activity is driven by the goal of maximizing the range of contextual effects and minimizing the processing effort. In the light of RT, this paper describes the grammar and pragmatics of the interpretive constructions in Arabic. These constructions consist of subordinate clauses (**Q**) embedded in matrix clauses (**P**) which may be introduced by interpretive markers or null - interpretive markets.

When the interpretive marker is present, it becomes a visible index of the hearer's implicature - interpretation process. When it is absent, it is inferred on the basis of implicit question such as, "how" and "what". In this case, the null - interpretive marker is a cognitive artifact, which denotes that the relation between **P** and **Q** is ungrammaticalized. It has also been discovered that **Q** contains background assumptions or encyclopedic Knowledge for the interpretation of **P**. Thus the prototype function of **Q** is interpretation. It communicates: explanations, reformulations, exemplifications, accounts, clarifications and (re-) interpretations. The paper also demonstrates essential points about the meta - pragmatic feature of these constructions.

1. Introduction

1.1 An Overview

The aim of this paper is to provide an analysis of interpretive constructions in Glorious Quran in Terms of Relevance Theory. Interpretive constructions are those which interpret what precedes them. These constructions are usually initiated by, "an" or "ay".

بأعيننا (المؤمنون: ٢٧) الْفُلْكَ اصْنَعْ أَنْ إِلَيْهِ قَالَ تَعَالَى: (فَأَوْحَيْنَا



Q interprets P

قال الشاعر:

وترمينني بالطرف، أي أنت مذنب

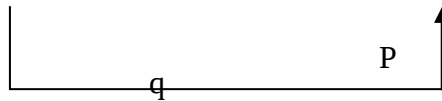
وتقلبنني، لكن إياك لا أقلي



Q interprets P

Sometimes, however, they are not initiated by a marker.

اللَّهُ (الصف: ١٠) سَبِيلٌ وَتَجَاهِدُونَ فِي وَرَسُولِهِ أَلَيْمٌ *تُؤْمِنُونَ بِاللَّهِ عَذَابٌ مَنْ تُنْجِيكُمْ تَجَارَةً أَدُلُّكُمْ عَلَى قَالَ تَعَالَى: (هَلْ



Q interprets P

The paper : Relevance Theory and the concept of parsing in Arabic linguistic literature. It has been discovered that the reader of Glorious Quran interprets P & Q in a context which yields an interpretation which is consistent with the Principle of Relevance. In other words, he will interpret P & Q in the context which yields an optimally relevant interpretation that the reader could have manifestly foreseen.

1.2. The Rationale Behind the Study.

The rationale behind approaching interpretive constructions in Glorious Quran is the fact that they are hitherto relatively unstudied territory. However, this lack of investigation of these constructions is only unique to pragmatics. In fact, these constructions are intensively dealt with in grammar. Arab Grammarians generally approach the topic from syntactical and semantical points of view. However, interpretive constructions constitute one of the most poorly investigated domains of pragmatic inquiry in Arabic.

Moreover, RT, although goes back as early as 1986, has not come into the focus of Arab researchers' attention. This does not mean, however, that scattered pieces of research are not carried out at all.

Lack of qualitative and quantitative research in this domain does not implicate their simplicity and straightforwardness. We believe that this approach can be useful because it deals with a little - studied yet fascinating realm of pragmatic investigation on one hand and makes use of one of the most important cognitive pragmatic models of mind and comprehension on the other.

1.3. Methodology

1.3.a. Research Questions

The present study addresses the following questions:

- i. What are the weak points of traditional grammarian's approaches to interpretive constructions?
- ii. How can we re-define the interpretive constructions in Glorious Quran in terms of recent pragmatic models of analysis?
- iii. How can we make use of Relevance Theory to account for interpretive constructions?
- iv. What are the cognitive functions of these constructions?

1.3.b. The Corpus

Our data consists of verses (ayat) from Glorious Quran and some other examples collected from books of Arabic grammar. The verses from Glorious Quran are cross-checked against books of grammar in order to reach a common consensus that the selected verses are examples of interpretive constructions.

1.3.c. The Hypothesis

The main hypothesis in this paper is that the interpretive constructions are optimally relevant. On the production end, Almighty Allah expends cognitive effort in producing glorious verses in such a way as to impart meaning to all sorts of readers. Therefore, there is the intention of achieving the optimal relevance of both p and q. On the recovery end, the reader of Glorious Quran is willing to expend processing effort to achieve maximum positive cognitive effects.

1.4. Prior Analyses

All research concerning interpretive constructions in general are syntactic in nature. The only semantic approach is Antaki (1964). However, Antaki (ibid.) does not develop his approach to account fully for the phenomenon in semantic or pragmatic terms.

The present study is intended to draw the contemporary researchers' attention to the fact that the interpretive constructions can only be fully accounted for in terms of pragmatic principles.

2. Relevance Theory (RT)

2.1. The Pragmatic Underpinning of RT:

Sperber and Wilson (1986) (and hence S&W) have located the pragmatic theory in a general theory of cognition (Levinson 1989: 455). Hence, RT is a cognitive theory which relies on some general assumptions about the mind (in the Chomskyan and Fodorean senses). The mind processes information in the form of representations by performing some sorts of computations on those representations. The architecture of RT is to some extent modular. ⁽¹⁾It is almost certain that the language input system (or parser) which is a perceptual system in effect is modular. This system "maps an acoustic phonetic input onto whatever linguistic entities can have that particular phonetic form". This system is so rigid that it ignores all extra-linguistic considerations. It "quickly delivers material in a format that the system(s) responsible for utterance interpretation can use in arriving at a hypothesis about the intended meaning". (Carston 2000: 5)⁽²⁾.

2.2. Utterance Interpretation in RT:

The cognitive account of utterance interpretation in RT makes an-essential distinction between the following two sorts of processes⁽³⁾:

i. A modular decoding phase:

This phase is concerned with the decoding processes of the language system. And it provides input to the second phase.

ii. A central inferential phase:

In this phase, a linguistically encoded logical form is contextually enriched and utilized to construct a hypothesis about the speaker's informative intention⁽⁴⁾. It is noteworthy that "Relevance" is mainly concerned with the second phase (W&S 1993: 1)⁽⁵⁾.

2.3 Levels of Intentions:

S&W (1986, 1995) distinguish two levels of speaker intention. The speaker's informative intention is to make certain assumptions manifest to the hearer. The speaker's communicative intention is concerned with making his informative intention recognized. In recognizing the speaker's informative intention, the hearer recovers the speaker's intended meaning. This process of recovery is guided by the presumption of optimal relevance (see 2-5). The communicative intention, (i.e. the recognition of the speaker's informative intention) may be fulfilled without the fulfillment of the informative intention (i.e. the assumptions the speaker intended to manifest, are not made manifest to the hearer).

The informative intention is only fulfilled once these intended assumptions are made manifest to the hearer. This two-level framework of intention in RT clearly demonstrates how the higher-level intention can be fulfilled without the achievement of the lower-level intention. And because understanding the speaker's meaning and accepting his beliefs and attitudes are distinct processes, understanding and believing are distinguishable in RT.

2.4. Types of Communicated Information in RT:

The following table gives a comprehensive picture of the types of information conveyed by an utterance:

Types of Information	Not Ostensively Communicated.				
	Ostensively Communicated	Not Linguistically Communicated			
		Linguistically Communicated	Not Linguistically Encoded		
			Procedurally Encoded	Constraints on Implicatures	
				Constraints on Explicature	Constraints on Higher-level Explicature
					Constraints on proposition Expressed
			Conceptually Encoded	Contributes to Implicatures	
				Contributes to Explicature	Contributes to Higher-level Explicature
					Contributes to Proposition Expressed

Table (1): Types of communicated Information (adapted from W & S 1993:3)

a. Ostensive and Non-ostensive Communication:

These forms of communication are summarized into the following table:

Ostensive Communication	It takes place when both informative and communicative intentions are present.	
Non-ostensive Communication	Accidental information transmission: When there is neither informative nor communicative intention.	
	Covert Communication	When the informative intention is fulfilled without being recognized
		When the informative intention is recognized but not mutually manifest

Table (2): Ostensive and Non-ostensive Communication

S&W (1993: 4) also point out that the ostensive communication create a presumption of Relevance and therefore come into the scope of the principle of Relevance (see 2.5).

b. Linguistic and Non-linguistic Communication:

In linguistic communication, the linguistic properties of the utterance must help with the recovery of its assumptions. Sometimes hearer's knowledge of language does not help him to recognize speaker's informative intentions but the hearer recovers the intended assumption by the assistance of some non-linguistic clues. This is a form of non-linguistic communication (W&S 1993: 5).

c. Linguistically Encoded and Not Linguistically Encoded Information:

According to W&S (1993: 6-10), not necessarily everything that is linguistically communicated is necessarily linguistically encoded. However, an interpretation is encoded when it is stipulated in grammar. And although the logical form of an utterance is recovered by decoding, its fully prepositional form is obtained by inferential enrichment of the linguistically encoded logical form, constrained by the criterion of consistency with the principle of relevance. The prepositional form of an utterance and not its logical form determines the proposition expressed by an utterance.

d. Conceptual and Non-conceptual Encoding:

This distinction has been explored by Diane Blakemore in his work in 1987, 1988, 1992. The basic idea behind this distinction is that the inferential comprehension involves the construction and manipulation of conceptual representations. The linguistic decoding supports the inferential comprehension by feeding it. Therefore, the linguistic constructions may possibly encode two essential sorts of information: concepts and procedures⁷. Blakemore (1993, 1994, and 1995) points out that some discourse connectives in English, such as "so" and "after all" do not encode concepts and do not contribute to the truth conditions of utterances. Instead they constrain the inferential phase of comprehension by indicating the type of inference process that the hearer is supposed to go through. Consequently, these expressions contribute to relevance by guiding the hearer towards the intended contextual effects and thus minimizing the overall processing effort.

e. Implicature and Explicature:

S&W (1986) have proposed an account of the non-demonstrative inference processes which are involved in the derivation of implicatures. There are two kinds of implicature involved in the derivation: implicated premises and implicated conclusions. Once the implicated premise is recovered, the implicated conclusion follows by a straightforward deductive inference rule. The input to this process are the implicated premise and the explicature of the utterance. The real work in deriving implicatures is in accounting for the recovery of the implicated premise in terms of a non-deductive process of hypothesis formation and confirmation. Therefore, if we want to derive the implicatures in the following example:

(i) A: Have you read Susan's book?

B: I don't read autobiographies.

(adopted from Carston 1998: 438)

we first recover the implicated premise in terms of a non-deductive process of hypothesis formation and confirmation:

Implicated Premise: Susan's book is an autobiography.

Second we use a deductive inference rule to derive the implicated conclusion.

Implicated Conclusion: B hasn't read Susan's book.

On the analogy of "implicature", W & S (1986) call an explicitly communicated assumption an explicature⁽⁸⁾. The explicature of the following sentence and the process of its derivation are summarized into the following table.

(ii) Ali told Fatima that he was angry:

Explicature	Conceptual Representation	Logical Form	The logical form is recovered by decoding X told Y at T1 that Z was angry at T2 .
		Propositional Form	The logical form is completed into fully propositional form by an inferential process of reference assignment in this example. The propositional form is recovered by a combination of decoding and inference. • Ali Hussein told Fatima Mustafa at 1.00 p.m. on April 17, 2001 that Ali Hussein was angry at 1.00p.m. on April 17, 2001
	Higher-Level Explicatures	The higher-level explicature is derived by embedding the propositional form under various propositional attitude or speech act descriptions: • He says • He believes • He regrets	

Table (3): The Recovery of Explicature

f. Constraints:

Conceptual & Truth-conditional Expressions	They encode concepts which are constituents of the proposition expressed by the utterance, and hence contribute to the utterance's truth conditions.	e.g. most regular content words, including the manner adverbials, such as, "seriously", "frankly", etc.
Conceptual & Non-truth-conditional Expressions	They encode concepts which are constituents not of the proposition expressed but of higher-level explicatures.	e.g. various types of sentence adverbials, including the illocutionary adverbials such as "seriously", "frankly", etc.
Procedural and	They encode procedural constraints on	e.g. discourse connectives such

Non-truth-conditional Expressions	implicatures: They guide the search for intended contexts and contextual effects.	as "so" and "after all".
Procedural and Truth-conditional Expressions	They encode procedural constraints on truth-conditional content, e.g. they impose constraints on explicatures: they guide the search for the intended referent, which is part of the proposition expressed.	e.g. personal pronouns such as "I" and "you".

Table (4): Constraints and Contributions

2.5 Representations in RT:

In RT, The module of mind that specializes in processing language data is essentially a coding device whose input are linguistic formulas. On the basis of the linguistic properties of linguistic formulas, the module assigns to them mental formulas which "mean" or "represent" something, i.e. "semantic representation". Semantic representations are not normally complete and fully truth-conditional propositions. Therefore, they need to be developed and enriched in a number of different ways (disambiguation, reference assignment and other saturation processes, free enrichment, etc.) so as to have prepositional forms (fully truth - conditional). These are called "mental representations" (cf. Blakemore 1987: 15; Carston 2000: 16-39)⁽⁹⁾

According to Sperber (1994), there is another distinct cognitive system (known as "theory of mind" or mind-reading) responsible for the strong human tendency to interpret each other's behaviour in terms of the beliefs, desires and intentions which underlie it⁽¹⁰⁾. This form of representation is called "meta-representation" because it represents the content of another representation which is attributed to someone. This may be iterated to several levels of embedding. The following example is a third order meta-representation. "I may attribute to you the intention to get Mary to believe that Bob wants to meet her" (Carston 2000: 7)⁽¹¹⁾.

Carston (2000: 7) argues that understanding utterances and other ostensive acts demand the construction of a higher order meta-representation of a representation attributed to the speaker. In turn, the speaker's representation is itself a meta-representational intention.

Besides, Sperber (2000) argues that since the comprehension process requires a special pattern of inference which distinguishes it from the inferential processes involved in interpreting non-ostensive acts, the comprehension of utterances and other ostensive stimuli is modular. It is a meta-representational module and it is considered a sub-module of the theory of mind system.

S&W (1986: 125) introduce the notion of Relevance so as to show how the processing effort and contextual effects interact in terms of the following conditions:

Extent condition 1: an assumption is relevant in a context to the extent that its contextual effects in this context are large.

Extent condition 2: an assumption is relevant in a context to the extent that The effort required to process it in this context is small (S& W1986: 125).

According to S & W (1986: 158) point out that human communication principally creates an expectation of optimal relevance, i.e. an expectation on the part of the hearer that his attempt at interpretation will yield adequate contextual effects at minimal processing effort. This is the gist of RT and is expressed as the Principles of Relevance The principle state that:"Every act of ostensive communication communicates the presumption of its own optimal relevance" (S&W 1986: 158).

In an attempt at comprehending a particular utterance, a hearer ought to find an interpretation which is consistent with the Principle of Relevance. This interpretation is the one which "a rational communicator might have expected to be optimally relevant to the addressee"(ibid.166).

The first interpretation which the hearer finds to be consistent with the principle of relevance is regarded as the one intended by the speaker and there is never more than one interpretation that fulfils this condition (Carston 1998: 451).

2.6 Context in RT:

Context in RT is the basic factor in the movement from semantic representations to prepositional forms. The context of an utterance is "the set of premises used in interpreting [it] (S&W 1986: 15). Hence it refers to language users' "assumptions about the world" or Cognitive Environment (CE) (ibid.39). The CE of an individual includes the following types of information:

- a. Information that can be perceived in the physical environment.
- b. Information that can be retrieved from memory. This type itself includes:

- i. Information that can be derived from preceding utterances.
- ii. Cultural and other knowledge stored in memory.

c. conformation that can be inferred from the previous two sources. Any of this information can be serve as potential context of an utterance. Hence, they are called contextual assumptions. The different degrees of accessibility of contextual assumptions are determined by the amount of effort spent for the retrieval of an utterance. And communication is determined by the desire for the optimization of resources. One face of this optimization is to reduce the processing effort to the minimum, and to increase the amount of the improvement of the contextual assumptions to the maximum. This improvement involves the modification of these assumptions. Context modification is usually referred to as contextual effects. There are three types of contextual effects: first, they consist in the derivation of contextual implications, second, the consist in

strengthening or confirming assumptions already held, and third, they consist in the elimination or erasure of assumption due to a contradiction (S&W 1986: 100-114).

3. Literature Survey Relevant to Arabic Grammar

3.1 Parsing:

Arab grammarians deal with sentences in terms to position or slots, (such as subject, verb, object, etc.). Each positions or slot has a case called a parsing case (the nominative case, the accusative case, the genitive case and the jussive case).

These cases are absolutely formally determined by parsing signs at the last letter(s) of each word (dam, fateh, kaser and nunation⁽¹²⁾). The parsing signs which squarely match the parsing cases determine the functions of items in slots or positions. Parsing in Arabic is devised so as to perform the following functions:

- a. To specify the positions or functions of sentences within the whole text, i.e. to specify the relations of each sentence to the preceding and the following ones.
- b. To specify whether the sentence is nominal, verbal or conditional, and
- c. To specify whether the sentence is embedded or embedding.

Although parsing is globally concerned with these functions, it is realized in terms of linguistic items. It is originally restricted to singular nouns and (singular) present verbs because the latter are able to demonstrate explicitly the parsing signs at their ends.

Therefore, words are usually parsed and not whole sentences because we do not have signs for sentences. However, there are some sentences that can be considered singular items. Accordingly, they can demonstrate or carry the parsing signs. Sentences in this respect are divided into two major types:

- a. Sentences which can be replaced by singular items have parsing positions. The ends of these sentences are sensitive to the changes of meanings and their relations with other sentences. Therefore, they have different forms or shapes. These sentences are similar to nouns and declinable verbs because they can have the syntactic and semantic positions of these items.
- b. Sentences which can not be replaced by singular items do not usually have parsing positions. These sentences do not carry parsing signs. They resemble in this feature the particles, past verbs, indeclinable present verbs and command verbs. There are seven types of these sentences⁽¹³⁾. What concerns us most in this paper is just one type called, "the interpretive constructions".

3.2. Sentence, Verses and Constructions:

Sentences in Arabic are regulative in the sense that they are complete in meaning. In addition, they consist of subject, verb and complement.

Verses are irregular language stretches from Glorious Quran. They can be long or short. Thus, a verse can be a part of a sentence. It may be just one noun, e.g. (الرَّحْمَنُ: ٦٤) (مُذْهَمَّانٍ) or it may be two words; (الرَّحْمَنُ: ٤٨) (ذَوَاتَا) قال تعالى. It may also be a complete as in sentence [as in most Makki verses].

Moreover, the verbs may consist of several sentences linked with each other. Identifying and delimiting glorious verses is basically relevant to the intervals of stop in reading. This paper is concerned with linguistic constructions which coincide with verses or parts of verses.

3.3. Interpretive Constructions:

Interpretive constructions are clauses or parts of clauses (Q) which interpret preceding clauses or phrases (P):

قال تعالى: (فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ) (القلم: ٢٣-٢٤)

Interpretive constructions usually follow overt or deleted singular nouns or verbs. They are considered answers to implicit questions, such as: "What's it?", "What's its content?" and "How is that?".

قال تعالى: (ونادينه أن يا ابراهيم) (الصافات: ١٠٤)
قال تعالى: (وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصِرُونَ) (الأنبياء: ٣)

(فَيَكُونُ) (آل عمران: ٥٩) كُنْ قَالَ لَهُ ثُمَّ ثَرَابٍ مِنْ خَلْقِهِ أَدَمَ كَمَثَلِ اللَّهِ عِنْدَ عِيسَى قَالَ تَعَالَى: (إِنَّ مَثَلِ

Most often, interpretive constructions (Q) are initiated by interpretive markers "an" (that) or "ay" (that is). "An" is the best-known and wide-spread interpretive marker. It is the only marker used in Glorious Quran.

The conditions of use of this marker can be summarized in the following points:

i. "An" introduces constructions which are preceded by sentences with full semantic content.

ii. The interpretive construction should have a verb containing the sense of saying, e.g.

قال تعالى: (مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ) (المائدة: ١١٧)

iii. "An" should not be preceded by the conjunctive "waw" (and).

iv. "An" should be followed by a complete sentence and not by a singular noun.

The major difference between "ay" and "an" is that "ay" is usually used by Arabs in their speech and Glorious Quran does not use this marker. "An" is the only marker used in the Quran.

قال الشاعر:

As a matter of fact, "an" is necessarily followed by a construction that is considered interpretive. "An" can be followed by a singular noun.

In this case, it is appositive and not interpretive, e.g.

جاء علي أي: أبو عبدالله

"An" can also be followed by a singular verb. Here, it is parsed as

explicative or explanatory apposition, e.g.

هريق دمه أي: مات

Moreover, "ay" can be followed by a sentence. In this case, it is parsed as an interpretive marker and "Q" as an interpretive construction.

What is remarkable in Arabic is that the markers can be absent. They are usually inferred by the aid of the contextual cues, e.g.

قال تعالى: (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ) (المائدة: ٩)

٤. Analysis:

In this section, we would try to analyze our constructions in terms of the basic concepts of RT presented in the previous section. Let's start with the following table as a preview of the basic types and structures of interpretive constructions (Table 5).

Explicit	Implicit
	P ϕ IM Q

Table (5): The Basic Types and Structures of Interpretive Constructions

In order to elaborate on the types of interpretive constructions, we present the following two diagrams. Diagrams (1) presents the principal types of interpretive constructions which are introduced by markers. Diagram (2) presents, on the contrary, the two types of interpretive constructions which are not introduced by any marker.

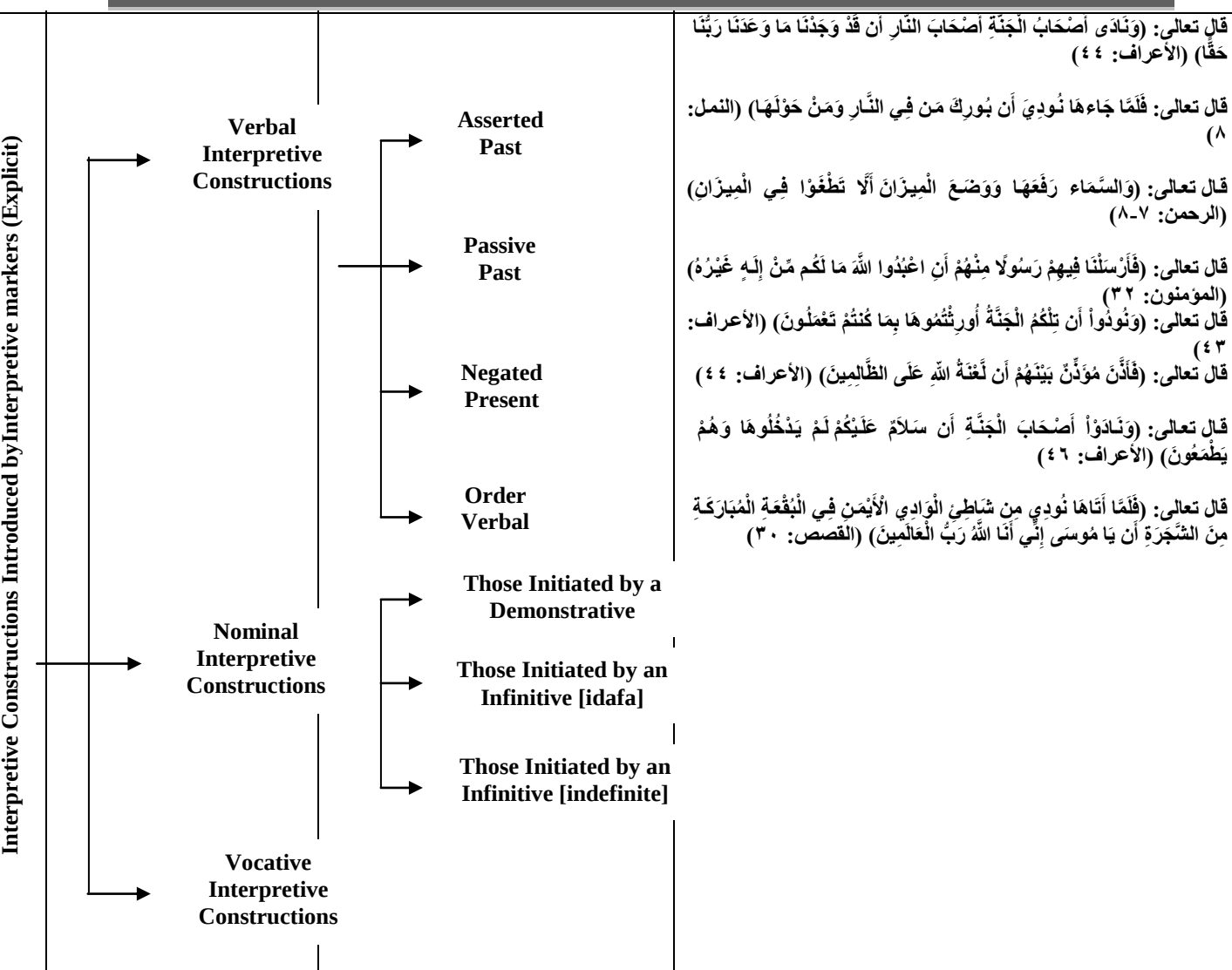


Diagram (1): The Types of Constructions Introduced by markers

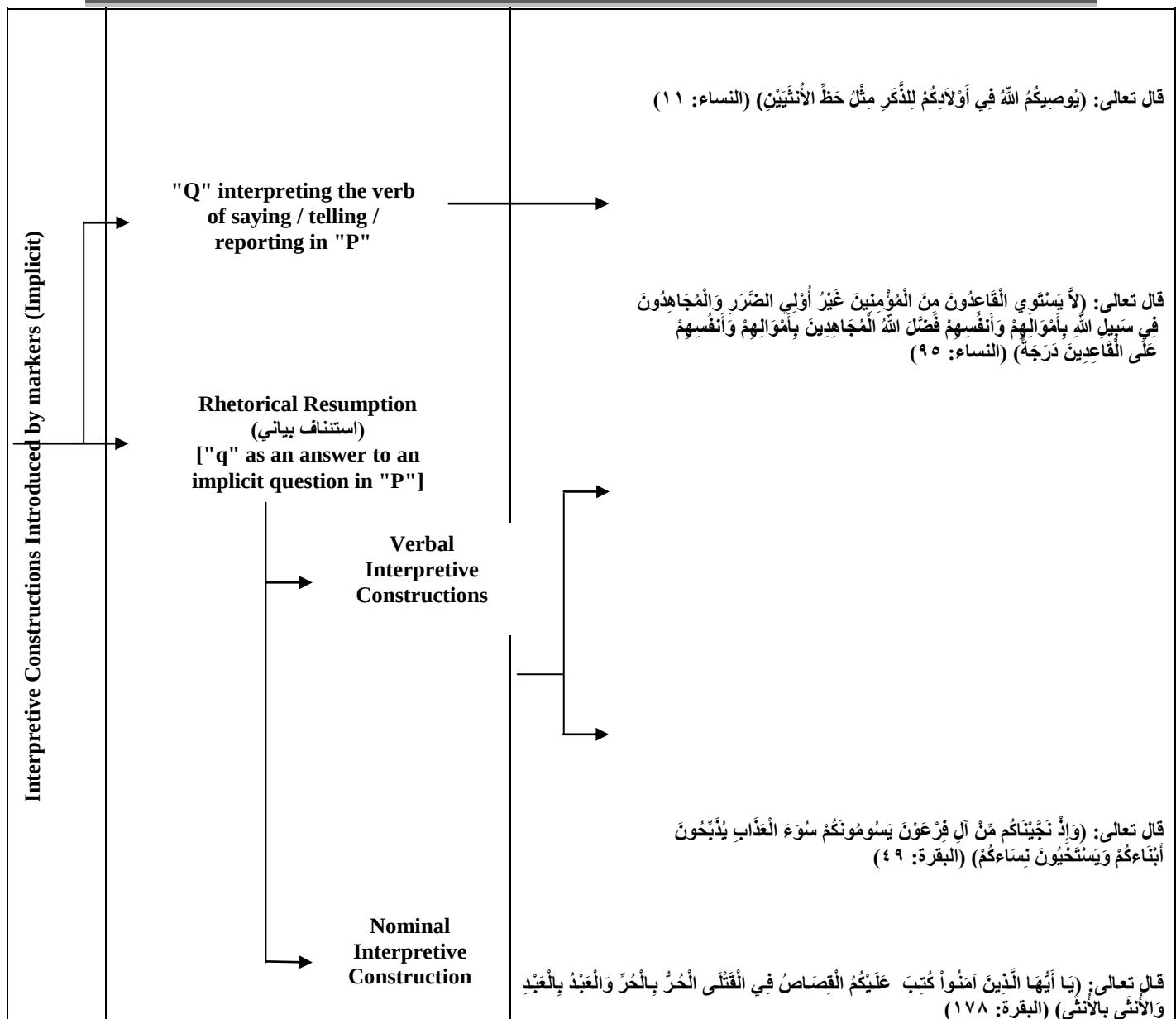
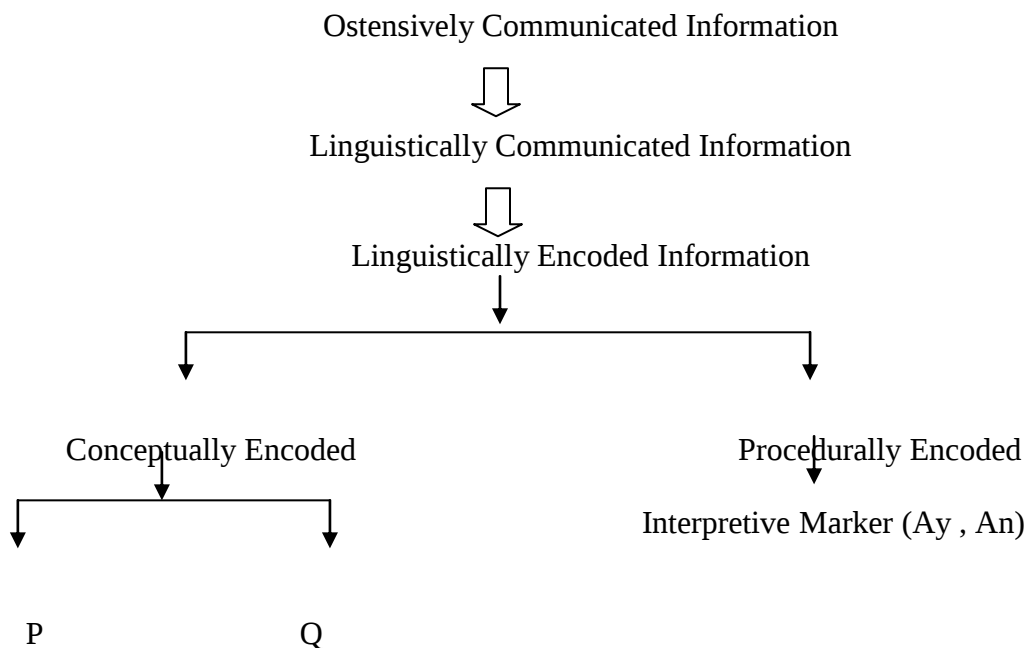


Diagram (2): The Types of Constructions Not Introduced by Markers

"Ay" and "An" in Arabic in general can be seen to function as grammatical devices for subordinating clauses. As a matrix, Q is an expletive structure which mainly serves to indicate that Q provides extra contextual effect through the use of the interpretive markers "ay" and "an".

"Ay" and "An" in Arabic in general can be seen to function as grammatical devices for subordinating causes. As a matrix, Q is an expletive structure which mainly serves to indicate that Q provides extra contextual effect through the use of the interpretive marker "Ay" and "an". It is worthy to point out that the readers of Glorious Quran recognize both informative (understanding) and communicative (attitudes and beliefs) intentions. Therefore , we have instances of ostensive communication .

The sub-types of communicated information by interpretive constructions can be summarized into the following scheme :



"Ay" and "an" do not contribute to the prepositional content of p and q, but rather the encoded a procedure for manipulating a proposition in inferential computations.

In other words, such expressions encode procedural meaning rather than conceptual meaning. They introduce q as a species of what S & W (1986) have called representation by resemblance. "Ay" and "an" grammatically encode procedural, non-truth conditional and non-conceptual constraints on relevance. These expressions seem to have quite determinate interpretations. "Ay" indicates that the expression it introduces is relevant as an explication. "An" indicates that the expression it introduces is relevant as a specification. In general, Almighty Allah constrains the assumption of Glorious Quran's reader by the addition of Q. This according to Blakemore (1987) imposes semantic constraints on relevance.

P and Q themselves are conceptually encoded explicatures obtained by fleshing out or developing are conceptually encoded explicatures obtained by fleshing out or developing the semantic representations of p and q. These enrichment processes involve using contextual assumptions in accordance with the assumption that both utterances are consistent with the principle of relevance, to obtain not just the propositions expressed but also higher-level explicatures obtained by embedding the propositions expressed under higher-level illocutionary or attitudinal predicates.

As for implicature in relevance theory, interpreting an utterance in a particular context needs a deductive process. S & W (1987 : 702) state that "The spontaneous and essentially unconscious formation of assumptions by deduction is a key process in non-demonstrative inference. More generally, the ability to

perform deductions provides the mind with a uniquely adapted means of extracting more information from information it already possesses, of deriving the maximum cognitive benefit from new information, and of checking the mutual consistency of its assumptions".

There are three elements in the interpretive process:

* The utterance to be processed:

i. Implicated premises

ii. Implicated conclusions

(S&W1986: 193-202)

Implicatures or contextual implications are those inferences which follow from the inferential combination of two sets of propositions. Let's take the following verse from the Glorious Quran:

فَيَكُونُ (آل عمران: ٥٩) كُنْ قَالَ لَهُ ثُمَّ تَرَابٍ مِنْ خَلْقِهِ آدَمَ كَمَثَلِ اللَّهِ عِنْدَ عِيسَى قَالَ تَعَالَى: (إِنْ مَثَلٌ
part 2 part 1

The two parts of the glorious verse are crystal clear in their prepositional content . However, there is something missing in the verse : the knowledge of how Almighty Allah created Adam If we have the following contextual assumptions :

- a. Adam is extraordinarily created : he is not, like all other human beings, generated from two parents.
- b. Adam is created from earth. Almighty Allah said to him "Be" and "he has been".

If we combine these assumptions with the fact that both Adam and Christ are created in the same manner , the following implication will be yielded: Christ is created from earth and Almighty Allah said to him "Be" and "he has been". Because Q can guide the reader towards a particular interpretation of P , Q can itself be considered a constraint on P. However , this does not mean an interpretation of an utterance, whether it occurs in discourse sequence or not, is not constrained by the Principle of Relevance.

The most important and remarkable note about the contextual effects of P and Q is that one hundred per cent of our samples are examples of strengthening. The consequence of this note is that Q is an interpretation of P basically in the form of specification or explanation. However, other functions, such as elaboration, summary, re-statement, are also identified.

Interpretive construction (Qs) are meta - pragmatic devices utilized for instructing the reader of Glorious Quran to adopt particular interpretations of Ps. Besides, the interpretive markers are meta-linguistic devices utilized to inform the reader what contextual effects of Q should be adopted.

The interpretive constructions in some examples are found to be cases of summary. In S & W's (1986) framework, however, a summary is considered an example of an utterance that is the relevant as an interpretation of another utterance . Thus Almighty Allah produced interpretive construction (Qs) which are relevant not as descriptions of states of affairs but as representations of other utterances (ps) which they resemble. This is may be clear in the following glorious verse:

فَيَكُونُ (آل عمران: ٥٩) كُنْ قَالَ لَهُ ثُمَّ تَرَابٍ مِنْ خَلْقِهِ آدَمَ كَمَثَلِ اللَّهِ عِنْدَ عِيسَى قَالَ تَعَالَى: (إِنَّ مَثَلَ

5. Conclusion:

This paper roughly introduces interpretive constructions in Glorious Quran and argues that it is an important topic for linguistic pragmatic research. It is a starting point which may trigger more research in the field. More sophisticated research should make a typology for the wealth of examples of interpretive constructions in Glorious Quran and more sophisticated and rigorous conclusions should be drawn concerning their relevance.

Notes

1. Modularity, in this context, is defined as a system which consists of domain-specific sub-systems which are autonomous from other mental systems (Carston 2000: 5). For more about modularity see, Carston (1997).
2. Recent research in evolutionary psychology makes it plausible that many central conceptual systems of the mind are also modular. For more, see (Cosmides & Tooby 1987, 1994).
3. In Carston's view, this processing distinction seems to be closely allied to the way in which the distinction between semantics and pragmatics is understood in RT (Carston 2000: 5).
4. The mechanisms of these two phases seem to work on-line, millisecond by millisecond. Thus, pragmatics very often makes a hypothesis about an intended word sense, or a lexical referent, or an implicature, before the entire acoustic stimulus has been processed by the linguistic system (Carston 2000: 6).
5. For more about this, see Sperber (2000).
6. This table is constructed on the basis of the examples given by S & W (1993:4).
7. A concept or conceptual representation is different from a phonetic, phonological or syntactic representation in two ways:
 - i. Concepts have logical properties: they enter into entailment or contradiction relations, and they can be the input to the logical inference rules.
 - ii. They have truth conditional properties; they describe or characterize a particular state of affairs (W & S 1993: 10).
8. In R.T, S & W (1986) put forward a definition of explicitness and degree of explicitness; "An assumption communicated by an utterance U is explicit if and only if it is a development of a logical form encoded by U" (W & S 1993: 14, Carston 1998: 448).
9. Verbal communication involves two types of mental representations;
 - a. semantic representations which are the output of Language module of the mind, and
 - b. Thought with propositional forms which are derived from the semantic propositions (Blakemore 1987: 25).
10. This cognitive system has many features of an evolved cognitive module. It is domain-specific, fixed and automatic. It also follows a fixed, idiosyncratic and universal pattern of development and it undergoes specific breakdown (Baron-Cohn 1995, Scholl & Leslie 1999, Carston2000:6)
11. From an evolutionary point of view, meta-representation has the following advantages:

- a. It enables man to predict the behaviour of others and consequently engineer one's own behaviour, whether the point is self- protection, competition, explication or cooperation.
- b. It enables ostensive communication, which is socially important (Carston2000:7).
12. The prototypical parsing signals in Arabic are:
 - a. Dama which is shown by the /u/ sound.
 - b. Fateha which is shown by the /a/ sound.
 - c. Kasra which is shown by the *lil* sound.
 - d. Nunation of dam (shown by /un/), of fateh (shown by /an/) and of kaser (shown by /in/).
13. For different views about their numbers, the reader can see Ibn Hisham (1964: 427) and Abu Hayan (1328 Higri: 17-18, Volume

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الوثامة – المنهجية النظرية إلى التراكيب التأويلية في اللغة العربية

ملخص

في نظرية الوثامة والصلة بالموضوع تعرف الوثامة والصلة بالموضوع على أنها السمة المتعلقة في المدخلات للعمليات المعرفية الإدراكية، فهي الوظيفة الايجابية للآثار المعرفية والوظيفية السلبية لجهد العمليات. والادعاء الأساسي هو: دفع الإدراك البشري نشاطاً أو هدفاً وزيادة توسيع مدى النتائج والآثار السياقية وتقليل جهد العمليات. وفي ضوء هذه النظرية أي وثامة الصلة بالموضوع تصف هذه الدراسة القواعد والبرجماتية للتراكيب التأويلية في اللغة العربية. وتتكون هذه التراكيب من جمل تابعة (Q) منبعثة أو صادرة من جمل المنشأ (P) والتي ربما تسوقها جمل أو إشارات تأويلية أو لا شيء.

وحيثما تكن الإشارات التأويلية موجودة لتصبح دليلاً مادياً محسوساً لعمليات التأويل وحيثما تكن غير موجودة، يتم استنباطها أو استنتاجها من سؤال ضمني مثل كيف؟ أو ماذا؟ ففي مثل هذه الحالة، يعد المؤشر التأويلي عملاً معرفياً وإدراكياً والتي يشير إلى العلاقة ما بين (P) و (Q) على أنها ليست قواعدية. ولقد تبين أن (Q) يتضمن افتراضاً مسبقاً أو معرفة معلومات لتأويل وتفسير (P)، وبالتالي فإن وظيفة النموذج الأصلي (Q) هي تفسيري، فيما تتواصل وتنقل الإيضاحات وإعادة الصيغة والأمثلة والتوضيح أو التأويل والتفسير.

ويناقش هذا البحث نقاطاً جوهرية حول السمة ما بعد البرجماتية لهذه التراكيب.