A Cognitive Approach to Interdiscursivity: A Case of a Literary Discourse

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Abstract
The research aims at investigating the mechanisms which lie behind interdiscursivity, the force that prompts language users to choose it in communication and the effects it can achieve on the basis of Sperber & Wilson’s Relevance Theory.
This is an attempt to show the situational, social, and mental dimensions of the role of interdiscursivity using a number of Relevance Theory concepts, including ostensive behaviour, cognitive environments and implicatures treating interdiscursivity as an ostensive or marked form of communication.

Keywords: interdiscursivity, Relevance theory, ostensive behavior, Implicature, cognitive environments
1. Introduction

Interdiscursivity refers to the mixing of diverse genres, discourses, or styles associated with institutional and social meanings in a single text. The major concerns of this approach are how literary texts are formed through interdiscursivity and what aesthetic as well as social significances are achieved through this text-forming scheme. This is a very important notion in that it allows us to understand more specifically the textuality of hegemony, or in other words, the discursive processes by means of which subjects are produced and the common sense maintained.

2. Review of the Related Literature

The concept of interdiscursivity can be traced back to Bhakti's dialogized “heteroglossia” (Bakhtin, 1981, 1986). For Bakhtin, utterances in language are always dialogized and changing which results in what he calls “hybridization”—the mixture of different utterances within a single piece of language. Bakhtin describes this complex mixture of utterances as heteroglossia. What Bakhtin holds in terms of the concept of dialogized heteroglossia indicates the issue of interdiscursivity. He is more concerned with the language in specific social situations. Kristeva (1986) introduces Bakhtin’s theory into France and coined the phrase “Constitutive intertextuality”. For him (1986), 'Constitutive intertextuality' implies “the insertion of history (society) into a text and of this text into history” (p. 39). Fairclough (1992) defines 'Constitutive intertextuality' basically as the mixing configuration of discourse conventions such as genres, activity types, and styles associated with different types of discourse (p. 84). As a special kind of intertextuality, interdiscursivity is related to the whole language system involved in a text. In order to emphasize that the focus is on discourse conventions rather than other texts as constitutive, Fairclough (1992, 2003, 2010) uses the new term 'interdiscursivity' to replace “constitutive intertextuality”. He (2010) thinks that 'interdiscursivity' is more than a stylistic phenomenon; rather, it has important implications for social practice. Thus, 'interdiscursivity' is central to an understanding of the process of social change. As Allen (2000) suggests that 'interdiscursivity' is a term by no means exclusively related to the study of literary works or to written communication in general.

The major concerns of the stylistic approach are how literary texts are formed through interdiscursivity and what aesthetic as well as social significances are achieved through this text-forming scheme. Bakhtin (1981, 1986) explores the reasons for genre mixing by examining the artistic and ideological resonances of literary and non-literary styles in a text. For him, poetry is formal and stylistic difference from the context-influenced style of non-poetic language indicates a thinking and behavioral pattern that is free from the dangerous contamination of ordinary life. He further emphasizes that novel is a pluralistic discourse. It intentionally mixes many different genres which are widely separated in time and social space. This conscious genre hybridization is a major device for creating artistic language-images in the novel (Bakhtin, 1981, pp. 358-366). However, to Bakhtin, this genre hybridization is not an easy process; it implies friction and struggle. Toward the end of the 20th century, there have appeared quite a few broad studies on interdiscursivity in photographs and films. For example, Collins (1989) and Hutcheon (1989) have explored the
political dimensions of postmodern texts by focusing specifically on the ideological significance of genre combination in films. Knee (1994), however, takes genre compounding or hybridizing in films as a means of weaving together the plots. But the most detailed exploration of interdiscursivity is found in Bradford (1997), where he applies his theory of 'double pattern' to the analysis of genre mixing and/or genre switching in poetry, novel, and drama. For him, the interdiscursive feature of poetry is the main factor that gives rise to the tension between the two poles of the “double pattern”. He (1997) ascribes this kind of interdiscursivity to the political and social disorders at that time. This mode of interdiscursivity, however, is more clearly shown in Shakespeare’s dramas. He (1997) even thinks that this genre mixing in Shakespeare’s dramas maps the distinction between the European civilization and the savages of the new world. For him (1997), the novel is an all-inclusive framework of genres and linguistic styles.

3. The objective of the Study

The research aims at studying the mechanisms which lie behind interdiscursivity, the force that prompts language users to choose it in communication and the effects it can achieve on the basis of Sperber & Wilson’s Relevance Theory.

4. The Statement of the Problem

The existing researches still have a lot of limitations, and more efforts are needed to further explore the complexities of interdiscursivity. In the first place, neither of the above-mentioned approaches is comprehensive enough since they never touch upon the cognitive factors lying behind the functioning of interdiscursivity. This undesirable situation shows that in interdiscursivity studies what actually lacks is an applicable theoretical framework which is based upon the cognitive, social, and cultural dimensions of language use. Consequently, the future study should attempt to generate an encompassing theoretical framework, and investigate interdiscursivity in more details. Such analyses from the stylistic approach focus on the surface level and fail to reveal in depth the operating process of interdiscursivity, for they do not take the dynamics of communication and the cognitive elements into consideration. Furthermore, no satisfactory theoretical model for the understanding of interdiscursivity has been offered in the stylistic approach.

5. The Significance of the Study

The functioning of interdiscursivity as a special kind of linguistic phenomenon is closely related to the cognitive, social, and cultural factors of language use. An interdiscursive text, with its elements rooted in particular institutions, is not individual and idiosyncratic; but part of a shared cultural world. However, as mentioned above, the previous studies of interdiscursivity are rather incomplete, the have left the cognitive facet intact and they have never fully unveiled the specific motivations lying behind the choices of interdiscursivity. In view of this limitation, the pragmatic perspective is conducted in this study in order to reveal the underlying force that drives language users to choose interdiscursivity and provide a systematic and coherent analysis for this linguistic phenomenon in a literary discourse.

6. The Model of the Study
Relevance Theory (hereafter RT) is a means of describing interactions by adopting the asocial notion of relevance as the driving force in communication. In doing so, RT acts as a potentially neutral starting point for discussions on social verbal behaviour. Relevance and its notion of ostensive behaviour will be used to posit markedness, a marked ostensive form.

6.1 Relevance Theory

RT is a theory of communication which was originally proposed by Sperber and Wilson (1986-1995) (hereafter S&W). According to S&W, communication occurs within the interactants' mutual cognitive environment. In RT, cognitive environments are considered the most accessible context, and are taken to mean the psychological constructs containing actors' assumptions about the world in (S&W, 1986, 15). However, S&W (1982) do not equate mutual cognitive environments with the more traditional concept of the mutual knowledge. They reiterate the dilemma of how to compute an infinite set of propositions (S knows that P, A knows that P, S knows that A knows that P an infinitum) in a finite length of time (p. 63). Mutual cognitive environments are posited as a solution to this problem with an individual choosing from contexts, pertinent to the interaction, and bringing these to the communicative space (S&W, 1986, 39). The mutual cognitive environment is then the most immediately accessible context at the time of the utterance. It is not pre-existing or given, but chosen and shaped as an interaction begins (S&W, 1982, 7); (Pilkington, 1991, 54). This environment is "guide" (Nicolle, 1999, 677), "guide" (Yus Ramos, 1998, 317), or methods of "special help" (Wilson then developed more fully throughout the interaction. The initial context is constructed from the immediately preceding utterances (S&W, 1982, 76), and is then expanded by information from, not only previous utterances, but also the interactants' encyclopaedic memory and the present physical environment (S&W, 1982, 703). Thus context, in S&W 's terms, is quite dynamic and changing rather than a "monolithic entity" that every person adopts with the initiation of an interaction (Yus Ramos, 1998, 307). Interactants do not begin with a stable notion of each other, but use language to construct and reconstruct the mutual cognitive environment. According to S&W 's model communication is said to occur when information becomes relevant to the mutual cognitive environment of the interactants. Information relevance is achieved through ostension, which is the act of highlighting information to create a perceptible effect on this context (S&W, 1986, 49). Ostensive behaviour contains the presumption of relevance, a perceptible effect in an addressee's cognitive environment. Firstly, it attracts an addressee's attention, flagging the relevance of an utterance: and secondly, it makes an addressee aware that a speaker intended an addressee to notice (S&W, 1986, 15). Ostensive behaviour uses stimulus to direct the relevance of an event. This stimulus may be nonverbal such as movement and gesture, or linguistically realized in the form of an utterance. Both are forms of marked behavior which direct an addressee to notice a piece of information by flagging its relevance. Ostensive stimuli are agents which highlight the importance of certain information for a particular situation - in RT terms the relevance of input for the addressee's cognitive environment.

Ostensive Behaviour
makes manifest an intention to make something manifest
carries the presumption of relevance
Most of S&W's examples of ostension come from the nonverbal rather than the linguistic branch. For instance, they describe two characters, Mary and Peter, who are sitting on a park bench. Peter leans back, changing Mary's view to reveal two people walking towards them - one is unknown, but the other is William, a dreadful bore. The latter of these two people has more impact on Mary's cognitive environment because he is known to her. She thus presumes that Peter's act of leaning back is ostensive, as it intends to attract her attention, making relevant William's approach. This action makes manifest Peter's intention to make manifest William's presence (S&W, 1986, 48). Although leaning back may be considered uninformative behaviour in some circumstances, such as merely becoming comfortable, Peter's action is regarded as ostensive due to its signpost guiding function in highlighting the importance of relevant information. S&W (1995) provide many nonverbal examples of this sort, which are relatively unproblematic, but interestingly say little about linguistic ostension. For S&W (1995) ostensive linguistic stimuli exist merely on the utterance level.

An ostensive stimulus makes information relevant to the interactants. This relevance is achieved through contextual effects on the interactants' mutual cognitive environment. Contextual effects must either reinforce an old assumption, derive a new one or eliminate an old assumption (S&W, 1986, 121; Wilson & Sperber, 1986, 381), and communication cannot occur without these effects.

The combination of this linguistic and contextual information allows the retrieval of explicatures to occur through a process of disambiguation (matching linguistic forms to semantic representations), referent assignment (matching nouns to entities) and meaning enrichment (semantic representations needing more information). Explicature retrieval is then followed by are solution of the propositional attitude, the basic Speech Act mode of saying, telling or asking. Finally communication is achieved through the last step - a process of inference, involving the construction of implicatures purely from the contextual information needed to properly understand an utterance (S&W, 1986, 182-202). At every stage the principle of relevance is at play, as it requires that "the hearer should choose the solution [explicature/ implicature] involving the least effort, and should abandon this solution only if it fails to yield an interpretation consistent with the principle of relevance" (S&W, 1986, 185).

1. Explicature Process (Linguistic decoding and contextual input)
   - Disambiguation
     - Reference Assignment
     - Enrichment
   2. Recovering of a Propositional Attitude (Basic Speech Acts - asking, saying, telling)
   3. Implicature Process (Contextual input)
     - Previous Utterances
Physical Environment

Encyclopaedic Memory

This process can be exemplified in the following example:

Biologist, Penelope rushes from her bedroom into the lounge room of their share house where her fellow biologist and flatmate Tim is sitting. She utters:

The jar is empty. Do you know where my flower is?

The first step in making sense of Penelope's utterance is to construct an explicature by retrieving semantic forms for the words. The word "flower" in the spoken form is ambiguous meaning either ground up wheat used for cooking (flour) or the seed bearing part of a plant (flower). The context of the previous utterance, "The jar is empty", does not help disambiguate this sentence, as both "flour" and a "flower" may be kept in a jar. However the fact that Penelope has come from her room and not the kitchen, which would be expected if she were looking for "flour", allows Tim to assign the latter meaning to this word. More work is needed on the phrase "my flower". The genitive in this case is not clear. "My flower" can mean a flower owned by Penelope or a new type of flower propagated by Penelope. Tim must enrich this form with contextual cues. For instance, he knows that Penelope is a biologist, so it is likely that the flower that she is referring to is one she has bred herself. If the previous utterance had been "The vase is empty", the 'owned' meaning might have been more relevant. Tim also needs to perform reference assignment with the word "you", giving it the real world referent of himself. In this process of disambiguation and enrichment the rest of these forms also receive semantic representation, such as "empty" meaning a container lacking filling.

The basic Speech Act form of "asking" is then retrieved to yield the propositional form: I am asking whether you know where my flower is. However this is not the whole meaning of the utterance. It continues to direct relevance to implied meanings or the retrieval of implicatures. Implicatures may be determined by asking why an utterance has been made. In this case Tim may recover similar scenarios from his encyclopaedic memory, regarding other instances where he has borrowed her species of flower to show to his biology class without consulting her first.

Ostension is described as the way information is communicated. It is the act of highlighting information to make it relevant, and to attract an addressee’s attention to the information. Thus, ostensive behaviour may be considered as marked behaviour. However in terms of verbal ostension, S&W (1997) consider the utterance to be the only verbal entity which carries relevance. Wilson (1998) suggests that "every ostensive stimulus creates a presumption of optimal relevance, and it would take at least some argument to show that every bit of An utterance: creates its own individual presumption of relevance, rather than contributing to satisfying the presumption of relevance carried by the whole utterance" (p.60). We propose that this ordering is pragmatically interpreted in terms of relevance: the higher ordered entailments are assumed to be the most relevant, to contain the point of the utterance." (S&W, 1995). S&W (1995) seem to be proposing that elements below the utterance level can act as a signpost or guide, highlighting the relevant aspects of an utterance: in the form of ordered entailments. In a sense S&W (1995) do discuss linguistic features in terms of their contribution to ostension.

The relevance theoretic approach to implicature was developed by S&W (1995) as part of a
broader attempt to shift pragmatics into a cognitive framework. The relevance theorists define implicature: "...propositions which are not developments of the logical form, but rather are constructed according to a combination of contextual information and the proposition expressed by the utterance. They are totally context-dependent and not straightforwardly deducible from the utterance..." (p. 494). They have thus done much to show that a variety of different pragmatic processes are involved in developing what is encoded by an utterance: into the propositions that are actually communicated. An implicature, on the other hand, is defined as "any other propositional form communicated by an utterance:; its content consists of wholly pragmatically inferred matter" (Carston 2000: 10). They do note, however, that the conceptual content of implicatures must be wholly inferred (Carston 2000, 2001; S&W 2002), and to be inferred they must be intended by a speaker, and be understood by a hearer as intended (S&W 2002).

7. The Research Questions
This study addresses the following research questions:

1. What roles does culture play upon the 'identity' of a writer as an evidence in his/her linguistic choices in his/her literary discourse?
2. What are the strategies used by an Arab writer employing his linguistic repertoire to highlight interdiscursivity of his utterances in a literary discourse?
3. What roles do the categories of the linguistic features; such as lexical items, syntactic structures and speech acts play in highlighting interdiscursivity in a literary discourse?

8. The Research Hypotheses
This study is based on the following research hypotheses:

1. Culture plays an effective role upon the 'identity' of a writer as an evidence in his/her linguistic choices in his/her literary discourse.
2. A variety of strategies are used by an Arab writer employing his linguistic repertoire to highlight interdiscursivity in a literary discourse.
3. The categories of the linguistic features; such as lexical items, syntactic structures and speech acts play an essential role in highlighting interdiscursivity in a literary discourse.

9. Methodology
9.1 Data Collection
The data of this study is selected texts taken from the novel of Abdurrahman AL-Muneif, an Arab novelist, *Muden AL-melh*. It is a political fiction in which Munif takes the readers to the heart of desert in order to make them know more about the Arab culture. The valley, Wadi al-Uyoun, in which the main events have take place, is destroyed by bulldozers and heavy machinery as American engineers transform the oasis into an oil field. Munif entertains the readers and at the same time tells them a great deal about how painful the oil era has been to Arab societies. Oil money has produced two cities side by side, one for the American expatriates and their elite Arab counterparts, the other for the poor, displaced Arab laborers. Munif writes convincingly about the two cultures that clash there. He captures the confusion and, in the end, the sadness wrought by the sudden change. The Bedouin laborers, earning more money than they ever dreamed possible, are told to sell their camels, which they do reluctantly. The last link to the freedom they knew as desert wanderers is gone. "Cities of Salt," is a timely and intelligent novel. It is an epic contemporary Arabic novel. It reminds the
readers how rich the Arab world is in literature and how little of it they know.

9.2 Data Analysis

The data of the study is analyzed, as shown in Table 1, according to S&W's Relevance Theory (RT) for the sake of studying the linguistic phenomenon, *interdiscursivity*.

Table 1. Data Analysis

<table>
<thead>
<tr>
<th>No.</th>
<th>Ostensive Stimulus</th>
<th>Ostensive contributors</th>
<th>Ostensive Behaviour</th>
<th>Pragmatic meaning/Implicature</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>كان (متعذب الهذال) مصمماً على أن يخرج العصملية وأن يطلق رصاصات نه</td>
<td>متيب العناني</td>
<td>A lexicon: &quot;the gun&quot;</td>
<td>interdiscursivity: Reference to culture</td>
</tr>
<tr>
<td></td>
<td>مصمماً على أن يخرج العصملية وأن يطلق رصاصات نه</td>
<td>An utterance: يفعل ذلك بعد مجيء كل ولد</td>
<td>• Use of a standard variety</td>
<td>The novelist intends to draw the attention of the reader to one of the common habits of Arabs which is using a gun and shooting whenever they have a new born boy.</td>
</tr>
<tr>
<td></td>
<td>Miteb al-Hathali is determined to get out the gun and shot because he used to do so after the delivery of every child.</td>
<td>He uses a gun and shoots whenever he has a new born boy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>بدأ ابن راشد محرجاً، إذ لا يستطيع أن يدافع عنهم كما فعل في البداية كما لا يستطيع أن يشكرهم كما فعل في البداية</td>
<td>ابن راشد was embarrassed because he cannot defend the foreigners as he did in the beginning, and simultaneously he could not ignore the values of hospitality.</td>
<td>A phrase: القيم الضيافة the values of hospitality.</td>
<td>interdiscursivity: Reference to culture</td>
</tr>
<tr>
<td></td>
<td>ابن راشد was embarrassed because he cannot defend the foreigners as he did in the beginning, and simultaneously he could not ignore the values of hospitality.</td>
<td>Ibn Rashid was embarrassed because he cannot defend the foreigners as he did in the beginning, and simultaneously he could not ignore the values of hospitality.</td>
<td>• Use of a standard variety</td>
<td>Drawing the attention of the reader to the hospitality of the Bedouins which is one of their common customs.</td>
</tr>
<tr>
<td>3</td>
<td>اذا كان不到و، ولا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>An utterance: لا يعرفون البكاء ولا يحبونه ويستغربون كيف يكون الناس</td>
<td>interdiscursivity: Reference to culture</td>
<td></td>
</tr>
<tr>
<td></td>
<td>اذا كان不到و، ولا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>An utterance: لا يعرفون البكاء ولا يحبونه ويستغربون كيف يكون الناس</td>
<td>• Use of a standard variety</td>
<td>Spotting light on the identity of the Bedouins that they are emotionless and</td>
</tr>
<tr>
<td></td>
<td>اذا كان不到و، ولا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>An utterance: لا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>• Use of a standard variety</td>
<td></td>
</tr>
<tr>
<td></td>
<td>اذا كان不到و، ولا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>An utterance: لا يعرفون البكاء ولا يحبونه ويستغربون كيف</td>
<td>• Use of a standard variety</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** The table content is marked up to improve readability and structure.
<table>
<thead>
<tr>
<th>Page</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>كيف يكون الناس أو لماذا</td>
<td>If the Bedouins, and the people of the Valley, Wadi al-Uyoun, in particular, do not know and do not like crying and they wonder how people cry or why.</td>
</tr>
<tr>
<td>4</td>
<td>اليوم هو يوم القيامة. يقولون: إذا مشى الحديد على الحديد ؟ اليوم رأيت الحديد مشى على الحديد. Today is the Judgment Day. They say: &quot;If metal walks over the metal? Today I saw the metal walking over the metal.</td>
<td>An utterance: The Judgment Day. They say: &quot;If metal walks over the metal? Today I saw the metal walking over the metal.</td>
</tr>
<tr>
<td>5</td>
<td>هذه العفاريت ... مثل رحى الطاحون تظل تدور و تدور دون أن تتعب و دون أن يديرها احد. These goblins .... like a millstone going around without being tired and run by itself.</td>
<td>An utterance: These goblins .... like a millstone going around without being tired and run by itself.</td>
</tr>
<tr>
<td>6</td>
<td>اهل الوادي لا يتركون الإنسان يحارب وحده، انهم يحاربون معه حتى النهاية ،و بعد ان ينتهي الحرب يسألون لـما حاربوا. The valley, Wadi</td>
<td>An utterance: They fight with him until the end, and</td>
</tr>
</tbody>
</table>

- **interdiscursivity**: Reference to culture
- **Reference to culture**: interdiscursivity:
- **Use of a standard variety**: Use of a standard variety

Referring to the identity of the Bedouins that they believe in the existence of the day of judgment and its indications.

- **interdiscursivity**: Reference to culture
- **Reference to culture**: interdiscursivity:
- **Use of a standard variety**: Use of a standard variety

Attracting the attention to the identity of the Bedouins that they are very cooperative, they tend to help people whether they
al-Uyoun, people do not leave a man fighting alone, they fight with him until the end, and when the war ends they ask why they have fought.

when the war ends they ask why they have fought.

know them or not.

7 It was the habit of the Prince that he goes to the desert at this time of the year.

An utterance: It was the habit of the Prince that he goes to the desert at this time of the year.

interdiscursivity:
- Reference to culture
- Use of a standard variety

Drawing the attention to the Bedouins’s custom.

8 “by our swords we occupied this land span by span.”

"by our swords we occupied this land span by span."

An utterance: "by our swords we occupied this land span by span."

interdiscursivity:
- Reference to culture
- Use of a dialect variety

Attracting the attention to the identity of the Bedouins that they are very brave.

9 For anyone, who makes problems, we have only one medicine: this sword.

Any one who makes problems, we have only one medicine: this sword.

An utterance: Any one who makes problems, we have only one medicine: this sword.

interdiscursivity:
- Reference to culture
- Use of a dialect variety

Drawing the attention to the Bedouins’s culture.

10 Akwab drinks "the urine of the devil," which means that he drinks alcohol.

Akwab drinks "the urine of the devil," which means that he drinks alcohol.

An utterance: Akwab drinks "the urine of the devil," which means that he drinks alcohol.

interdiscursivity:
- Reference to culture
- Use of a dialect variety

Attracting the attention to Bedouins’s culture.

11 The valley, Wadi

A phrase:
- Casting of a stick

interdiscursivity:
- Reference to culture/ cliche

Directing the attention to the Bedouins’s culture.
<table>
<thead>
<tr>
<th>Page</th>
<th>Arabic Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>أعطت المريضة اعشاب المرة... حضرتها نفسها. She just gave the patient commiphora molmol, which she has prepared herself.</td>
<td>An utterance: The commiphora molmol which she has prepared herself.</td>
<td>• Use of a dialect variety • Interdiscursivity: Reference to culture</td>
</tr>
<tr>
<td>13</td>
<td>تعم لماذا صوته منخفض هكذا و يشبه صوت النساء؟ why is Na'aim's voice is as low as women's?</td>
<td>An utterance: Daham why is Na'aim's voice as low is as women's?</td>
<td>• Use of a standard variety</td>
</tr>
<tr>
<td>14</td>
<td>في السنة عيدين و اليوم هو الثالث. there are two festivals in a year and today is the third.</td>
<td>An utterance: There are two festivals in a year.</td>
<td>• Use of a dialect variety • Interdiscursivity: Drawing the attention to the Bedouins's culture</td>
</tr>
<tr>
<td>15</td>
<td>لماذا تخاصم ابوك مع ابن راشد، و ين هو الحين! why your father had quarreled with Iben arachnid, and where he is now.</td>
<td>An utterance: Why your father had quarreled with Iban arachnid, and where he is now.</td>
<td>• Use of a standard variety • Interdiscursivity: Attracting the attention to the Bedouins's culture</td>
</tr>
<tr>
<td>16</td>
<td>المبارك ما بقي له الا ال اكي. If ironing does not benefit, he must be under the effect of magic.</td>
<td>An utterance: If ironing does not benefit, he must be under the effect of magic.</td>
<td>• Use of a dialect variety • Interdiscursivity: Directing the attention of the reader to the Bedouins's culture</td>
</tr>
<tr>
<td>No.</td>
<td>Arabic Text</td>
<td>English Translation</td>
<td>Interdiscursivity</td>
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<tr>
<td>-----</td>
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</tr>
<tr>
<td>17</td>
<td>قال ما قاله، بصوت مناد. أقوى من صوت المؤذن. He said what he said with a caller voice, stronger than the voice of the prayer caller.</td>
<td>A phrase: The voice of the prayer caller.</td>
<td>Use of a standard variety</td>
</tr>
<tr>
<td>18</td>
<td>إذا كنت اهملت النذير. مثل بليس له عين واحدة، عين خضراء، و هذة هي التي نهى عنها الرسول. &quot;Beware of the woman whose appearance is beautiful but her ancestry is bad. She is like the devil that has one eye, green eye, and she is accepted by the Prophet.&quot;</td>
<td>An utterance: Beware of the woman whose appearance is beautiful but her ancestry is bad. She is like the devil that has one eye, green eye, and she is accepted by the Prophet.</td>
<td>Use of a standard variety</td>
</tr>
<tr>
<td>19</td>
<td>خبل.. لكن قلبه طيب. Dementia..but this heart is kind.</td>
<td>An utterance: Dementia..but this heart is kind.</td>
<td>Use of sarcasm. Use of a dialect variety</td>
</tr>
<tr>
<td>20</td>
<td>من هو الذي وراء الطوشة؟ والله لا فرق لحمه على تلال حران. I'll cut his flesh into pieces and distribute it to the hills of Harran.</td>
<td>An utterance: I’ll cut his flesh into pieces and distribute it to the hills of Harran.</td>
<td>Use of a dialect variety</td>
</tr>
<tr>
<td>21</td>
<td>الحق العيار لباب الدار. &quot;Follow the &quot;Follow the باب الدار. &quot;Follow the الدار. &quot;Follow the منه فائدة.</td>
<td>An utterance: Follow the</td>
<td>Use of a dialect variety</td>
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</tr>
<tr>
<td><strong>Follow the humorous man to the door of the house</strong>. The prince is close to us, but he is not beneficial.</td>
<td>humorous man to the door of the house.</td>
<td><strong>Use of a dialect variety</strong></td>
<td>tend to use proverbs in their communication.</td>
</tr>
<tr>
<td>22</td>
<td>اذا بغيت صاحبك يدوم فحسبيه كل يوم.</td>
<td>An utterance: اذا بغيت صاحبك يدوم فحسبيه كل يوم.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
</tr>
<tr>
<td></td>
<td>If you want your friend to continue working with you, pay him daily.</td>
<td>An utterance:</td>
<td>Drawing the attention to the Bedouins’s culture.</td>
</tr>
<tr>
<td></td>
<td>The one, who eats their dates, should obey their orders.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
<td></td>
</tr>
<tr>
<td></td>
<td>من اكل تمرهم يقوم بأمرهم.</td>
<td>An utterance:</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>من اكل تمرهم يقوم بأمرهم.</td>
<td>The one, who eats their dates, should obey their orders.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The one, who eats their dates, should obey their orders.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ان بغيت الفراق فاطلب بما لا يطاق.</td>
<td>An utterance:</td>
<td>Attracting the attention to the Bedouins’s culture.</td>
</tr>
<tr>
<td>24</td>
<td>ان بغيت الفراق فاطلب بما لا يطاق.</td>
<td>if you want to depart, you ask for what is unbearable.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>if you want to depart, you ask for what is unbearable.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>When a man gathers with worshipers, he prays, but when he gathers with singers, he sings.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
<td>Spotting light on the Bedouins’s culture.</td>
</tr>
<tr>
<td></td>
<td>When a man gathers with worshipers, he prays, but when he gathers with singers, he sings.</td>
<td><strong>Use of a dialect variety</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>من جامع المصلين صلى و من جامع المغنين غنى.</td>
<td></td>
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<tr>
<td></td>
<td>من جامع المصلين صلى و من جامع المغنين غنى.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a proverb</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Money is not everything in life.</td>
<td><strong>interdiscursivity:</strong> Reference to culture/a fact</td>
<td></td>
</tr>
<tr>
<td></td>
<td>قيل المال: العرض، الأخلاق، العادات التي تعوننا عليها.</td>
<td><strong>Use of a dialect variety</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>قبل المال: العرض، الأخلاق، العادات التي تعوننا عليها.</td>
<td></td>
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<tr>
<td>Page</td>
<td>Arabic Text</td>
<td>English Translation</td>
<td>Analysis</td>
</tr>
<tr>
<td>------</td>
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</tr>
</tbody>
</table>
| 27   | هذه علامة الساعة، والساعة ما هي بعيدة، ما دام عاليها انقلب سافلها، وانذالها تتحكم بأشرافها. | This is a sign of the judgment day, and this time is not far, since people who are in an upper place turned to be in a lower place, and those who are villain control the nobles. | **Interdiscursivity:** Reference to culture/a fact  
**Use of a dialect variety**  
Making the reader get to know the Bedouins' culture. |
| 28   | هل هم رجال حقيقيون أم عفاريت؟ | Are they men or goblins? | **Interdiscursivity:** Reference to culture  
**Use of a standard variety**  
**Use of a rhetorical question.**  
The novelist raises such a type of question to draw the attention of the reader to the Bedouins's culture that they believe in goblins. |
| 29   | كل بني ادم اخرته خرقة. | The end of all human beings is a rag. | **Interdiscursivity:** Reference culture/a fact  
**Use of a dialect variety**  
Spotting light on the Bedouins's culture. |
| 30   | قال الأمير - حنا احرص منكم على الأخلاق و الدين. | The prince said: We are more  
**Interdiscursivity:** Reference to religion  
**Use of a standard**  
Attracting the attention to the identity of the Bedouins that they
"We are more concerned with morality and religion than you."

| An utterance: عليه توكلت و اليه انيب. (We trust and rely on Him.) |
| An utterance: الدين معاملة.. لكن التجّار لا يعرفون إلا المال !هذا هو دينهم. (Religion is treatment, but traders know nothing except money!. This is their religion.) |
| An utterance: الناس مات بقلوبهم الله، الواحد منهم صار مثل الصل. (Religion does not exist in people’s hearts. They became like a) |

<p>| We are more concerned with morality and religion than you. | variety embedded by a dialect variety. | are more concerned with morality and religion. |
| interdiscursivity : Reference to religion |
| Use of a standard variety |
| Drawing the attention to the identity of the Bedouins that they are Muslim ,they believe, trust and rely on God. |
| Making the reader get to know the Bedouins ’s culture. |
| Attracting the attention to the Bedouins’s culture that although they are not educated they know their religion, Islam, well. |
| Spotting light on the Bedouins’s culture. |</p>
<table>
<thead>
<tr>
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<th>English Translation</th>
<th>Discursivity</th>
<th>Notes</th>
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<tbody>
<tr>
<td>36</td>
<td>الله سبحانه و تعالى ، علم الإنسان ما لم يعلم. God Almighty Makes a human realize what he does not know.</td>
<td>An utterance: Allah سبحانه و تعالى ، علم الإنسان ما لم يعلم. God Almighty Makes a human realize what he does not know.</td>
<td>interdiscursivity: Reference to religion • Use of a standard variety</td>
<td>Making the reader get to know the Bedouins’ culture that they are aware of their religion, Islam.</td>
</tr>
<tr>
<td>37</td>
<td>النفت؟ ما يأتينا يكفينا لنشتم هذه الفوانيس التي تخنق براحتها أكثر مما تقضي. Oil ? What we get is enough for us to light the lightings which damp because of their smell more than they illuminate.</td>
<td>An utterance: النفط؟ لنوقد هذه الفوانيس التي تخنق براحتها أكثر مما تقضي. What we get is enough enough for us to light the lightings which choke because of their smell more than they illuminate.</td>
<td>interdiscursivity: Reference to environment • Use of a standard variety embedded by a dialect variety</td>
<td>Spotting light on the Bedouins’ environment.</td>
</tr>
<tr>
<td>38</td>
<td>الحطب قليل ... الناس يقتصدون في استعماله ، تحسبا للأيام التالية ... الحطب قليل ... الناس يقتصدون في استعماله ، تحسبا للأيام التالية ... كمجيئ قابلة أو موت أحد. the firewood is few ... people economize in using it anticipating for the coming days ... the firewood is few ... people economize in using it anticipating for the coming days ... midwife ’s visit or the death of someone.</td>
<td>An utterance: الحطب قليل ... الناس يقتصدون في استعماله ، تحسبا للأيام التالية ... كمجيئ قابلة أو موت أحد. the firewood is few ... people economize in using it anticipating for the coming days ... midwife ’s visit or the death of someone.</td>
<td>interdiscursivity: Reference to environment • Use of a standard variety</td>
<td>Drawing the attention to the Bedouins ’s environment.</td>
</tr>
<tr>
<td>39</td>
<td>اصبح الوادي ... اقرب ما يكون الى عواء ذئاب ضالة. The valley ... close to the howling of lost wolves.</td>
<td>A phrase: عواء ذئاب ضالة howling of lost wolves.</td>
<td>interdiscursivity: Reference to environment • Use of a standard variety</td>
<td>Depicting the confusion in the Bedouins ’s life after the discovery of oil in the desert.</td>
</tr>
<tr>
<td>40</td>
<td>فتح فيها اللاما رفع</td>
<td>A phrase: فتح فيها اللامة رفع</td>
<td>interdiscursivity:</td>
<td>Attracting the</td>
</tr>
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<td>Page</td>
<td>Arabic Text</td>
<td>Reference to Environment</td>
<td>Use of a Standard Variety</td>
<td>Interdiscursivity</td>
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| 41   | كان يتعلق بذيل الناقة و هي مسرعة كالبرق.  
He was holding the tail of a camel while it was running as fast as the lightning. | Reference to desert environment  
Use of a standard variety | interdiscursivity: Reference to environment  
Use of a standard variety | Attracting the attention to the Bedouins' environment. |
| 42   | كل شيء فيهم مغلف، طبقات فوق طبقات، تماما مثل الصحراء التي يعيشون فوقها.  
Everything is covered, layers one over the other just like the desert in which they live. | Reference to environment  
Use of a standard variety | interdiscursivity: Reference to environment  
Use of a standard variety | Giving focus on the identity of the Bedouins. |
| 43   | إذا دخل الشتاء و ربعت نروح للحباري.  
When winter comes and the very coldest period starts, we go for hunting bustard. | Reference to environment  
Use of a standard variety | interdiscursivity: Reference to environment  
Use of a standard variety | Emphasizing the fact that the Bedouins are very much affected by the desert environment. |
| 44   | يذكرون... الناس جازي الهذال قبل أربعين أو خمسين سنة، و ما فعله ضد الاتراك.  
People ... remember what Gazzy al-Hathaland did to Turks forty or fifty years ago. | Reference to history  
Use of a standard variety | interdiscursivity: Reference to history  
Use of a standard variety | Attracting the attention to the Bedouins' history. |
| 45   | كانوا اشرس اهل.  
People ... | Reference to environment  
Use of a standard variety | interdiscursivity: Reference to environment  
Use of a standard variety | Drawing the |
<table>
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<th>Back</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
</table>
| 46   | 46   | ناكربات و نقدم للضيوف اولادنا لكن لا ترضي ان نهزم رؤوسنا مثل العبيد لكل كلمة يقولونها.  
We eat dust, and we offer our children to guests, but we do not accept to nod our heads like slaves for every word they say.  
An utterance:  
ناكربات و نقدم للضيوف اولادنا لكن لا ترضي ان نهزم رؤوسنا مثل العبيد لكل كلمة يقولونها.  
We eat dust, and we offer our children to guests, but we do not accept to nod our heads like slaves for every word they say.  
|  |  | • interdiscursivity:  
Reference to identity  
• Use of a standard variety  
|  |  | Spotting light on the Bedouins that they do not accept to be humiliated by anyone. |
| 47   | 47   | ما كاد يصيح (فواز) بأعلى صوته "يا بويه يا بويه" حتى امسك به (صويلح) عقله تماما كما تعقل الابل، حده كما تحدد الخيل.  
The moment he had shouted, "my dad my dad", he caught him controlling him as camels and directed him as horses.  
An utterance:  
ما كاد يصيح (فواز) بأعلى صوته "يا بويه يا بويه" حتى امسك به (صويلح) عقله تماما كما تعقل الابل، حده كما تحدد الخيل.  
The moment he had shouted, "my dad my dad", he caught him controlling him as camels and directed him as horses.  
|  |  | • interdiscursivity:  
Reference to identity  
• Use of a standard variety embedded by a dialect variety.  
|  |  | Directing the attention to the Bedouins’ culture. |
| 48   | 48   | اذا اردنا ان نهلك قريه امرنا مترفها ففسقوا فيها فحق علها القول فدمراها... و كم اهلكنا قليهم من القرى.  
When we decide to destroy a town, We send a definite order to those among them who are given the  
An utterance:  
 اذا اردنا ان نهلك قريه امرنا مترفها ففسقوا فيها فحق علها القول فدمراها... و كم اهلكنا قليهم من القرى.  
When we decide to destroy a town, We send a definite order to those among them who are given the  
|  |  | • interdiscursivity:  
Quotation from the Holy Quran  
• Reference to identity  
• Use of a standard variety  
<p>|  |  | Drawing the attention to the identity of the Bedouins that they consider the holy Quran the guidance of their life. |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
<th>Interdiscursivity</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>49</td>
<td>وَقَلُوا ُفَسَرْيُ: الله عَمَلَكُم وَرَسُولُهُ: &quot;Tell them to work and God and His Messenger will see your work.&quot;</td>
<td>Quotation from the Holy Quran</td>
<td>Interpreting an utterance from the Holy Quran.</td>
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<td></td>
<td>An utterance: وَقَلُوا ُفَسَرْيُ: الله عَمَلَكُم وَرَسُولُهُ: &quot;Tell them to work and God and His Messenger will see your work.&quot;</td>
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<td></td>
<td>interdiscursivity: Use of a speech</td>
<td></td>
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<tr>
<td>50</td>
<td>لا تبقى ولا تذر: It spares not (any sinner), nor does it leave (anything unburnt).</td>
<td>Quotation from the Holy Quran</td>
<td>Interpreting an utterance from the Holy Quran.</td>
</tr>
<tr>
<td></td>
<td>An utterance: لا تبقى ولا تذر: It spares not, nor does it leave.</td>
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<td></td>
<td>interdiscursivity: Use of a dialect variety</td>
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<tr>
<td>51</td>
<td>باسم حرام، باسم رجالها و نسائها، شيبها و شبابها، باسم الامير خالد الذي لا يهدا ليل نهار. &quot;On behalf of Harran, on behalf of its men and its women, its oldsters and youths, and on behalf of prince Khalid, who is restless night and day.&quot;</td>
<td>Use of a speech</td>
<td>Drawing the attention to the identity of the Bedouins.</td>
</tr>
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<td></td>
<td>An utterance: باسم حرام، باسم رجالها و نسائها، شيبها و شبابها، باسم الامير خالد الذي لا يهدا ليل نهار. &quot;On behalf of Harran, on behalf of its men and its women, its oldsters and youths, and on behalf of prince Khalid, who is restless night and day.&quot;</td>
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<td></td>
<td>interdiscursivity: Use of a speech</td>
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<tr>
<td>52</td>
<td>جوهر خبر دولتكم اللي</td>
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<td>53</td>
<td>Your blood, Mufdi, will not be lost. All the people of Harran are demanding and You, the father of the northern hill, hear and you must reply. Your blood, Mufdi, will not be lost. An utterance: Your blood, Mufdi, will not be lost. All the people of Harran are demanding and You, the father of the northern hill, hear and you must reply. Your blood, Mufdi, will not be lost.</td>
<td>interdiscursivity: Use of a poem Use of a dialect variety Attracingt the attention to the identity of the Bedouins that they like to write poetry and declaim it.</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>An utterance: Your blood, Mufdi, will not be lost. All the people of Harran are demanding and You, the father of the northern hill, hear and you must reply. Your blood, Mufdi, will not be lost.</td>
<td>interdiscursivity: Use of a poem Use of a dialect variety Attracingt the attention to the identity of the Bedouins that they like to write poetry and declaim it.</td>
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</tr>
</tbody>
</table>
يا ابو عثمان
الموت يموت و انت ما تموت.
Death dies and you do not die
Abu Othman
You’re an honour and you are above our heads
Abu Othman
Death dies and you do not die
Abu Othman

The company can provide the first aid in the place where the wounded are found... if the consent of Prince Khalid is given, and then the wounded can be transferred to the Ajrah or to any other place.

بعد التدقيق و التمحيص
لم تثبت التهمة على احد، و قد أمر صاحب السمو الامير بغلق القضية و اعتبار القاتل مجهولا.
An utterance:
The charge did not prove to anyone. The
charge did not prove to anyone. The

After the audit
An utterance:
The charge did not prove to anyone. The
<table>
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<tr>
<th>and scrutiny, the charge did not prove to anyone. The prince had ordered to close the case and considered killer unknown.</th>
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</thead>
<tbody>
<tr>
<td>prince had ordered to close the case and considered killer unknown.</td>
</tr>
<tr>
<td>An utterance: The company prior to this date does not confess any rights or compensations for anyone.</td>
</tr>
<tr>
<td>interdiscursivity: Use of a legal discourse Use of a standard variety.</td>
</tr>
<tr>
<td>Spotting light on a legal discourse.</td>
</tr>
<tr>
<td>An utterance: &quot;A symmetrical warfare is a peer war. Such wars are the only ones which are an honour to the combatants, even those who lose. On the other hand, in an asymmetrical war even the winner is defeated&quot;</td>
</tr>
<tr>
<td>interdiscursivity: Use of a political discourse Use of a standard variety.</td>
</tr>
<tr>
<td>Spotting light on the use of a political discourse.</td>
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</table>

57  ان مسئولية العمال انتقلت إليها بعد الوفاة. الشركة قبل هذا التاريخ لا تعرف لأحد بأي حقوق أو تعويضات. The responsibility of the workers to move to it after their death. The company prior to this date does not confess any rights or compensation for anyone. |

58  "الحرب المتكافئة، حرب الانتداد، لأن مثل هذه الحروب لا تعرف بأي حقوق أو تعويضات، حتى الذين خسروا، أما الحرب غير المتكافئة فإن المنصرون فيها مهزومون أيضاً. "A symmetrical warfare is a peer war. Such wars are the only ones which are an honour to the combatants, even those who lose. On the other hand, in an asymmetrical war even the winner is defeated" |

"الحرب المتكافئة، حرب الانداد، لأن مثل هذه الحروب و حدها التي تشرف المتحاربين، حتى الذين يخسرون، أما الحرب غير المتكافئة فإن المنصرون فيها مهزومون أيضاً."
even the winner is defeated”

An utterance:
Ghost by the name of the emirate issued the following short proclamation:

His Highness Prince Khalid has left Harran for medical treatment. Before that he had ordered that all workers can return to the company. Accordingly, the company have accomplished such a request. The prince had also ordered that a committee to investigate and determine the final responsibility of the last crimes had to be formed.

Spotting light on the use of a political discourse.
Use of a standard variety.

interdiscursivity:

Use of a political discourse
Use of a standard variety.
10. Conclusion

S&W’s notion of ostensive stimuli has the ability to provide a firmer theoretical basis for an RT form of social language analysis, with a particular reference to discourse analysis, giving a detailed description of the relevance notion of ostension as an act of intentionally highlighting or directing the addressee’s attention to certain information. Ostensive behavior made this information relevant to the interactants’ mutual cognitive environment in the form of explicatures or implicatures. This study has provided a means of considering some concepts in RT which may be utilized to bridge the gap between the theoretical underpinnings of this paradigm that describes interdiscursivity. The result, hopefully, provides some insights into the way in which RT may be employed with more theoretical strength to social aspects of communication. This study has attempted to apply RT by affirming the function of ostension contributors as signposts for relevance, and by re-identifying some of the units of analysis which bear this function.

11. The Results

1. The stylistic approach has successfully introduced the social and cultural factors into the analysis of the linguistic structures. This view helps in understanding the macro relationship between literature and social/historical context, as shown in 43-44 in Table 1. It is through this dynamic linguistic phenomenon, interdiscursivity, literature achieves its unique charm and aesthetic value.

2. It is shown through the analysis of the literary ostensive stimulus of the study data that culture plays an effective role upon the 'identity' of an Arab writer as an evidence in his theme choices by using interdiscursivity; such as the reference to the common habits and the customs of Arabs, as in 1 in Table 1, the identity of the Bedouins, as in 46 and 47 in Table 1, the Bedouins’ environment, as in 37-43 in Table 1, the Arab proverbs, as in 21-25 Table 1, poetry, as in 52-54 in Table 1 and the Holy Quran, as in 48-50 in Table 1.

3. A variety of ostensive behaviours are used by an Arab writer employing his linguistic repertoire to highlight the efficient role of interdiscursivity in a literary discourse; such as the use of a standard variety, as in 1 and 6 in Table 1; a dialect variety, as in 7-10 in Table 1; a standard variety embedded by a dialect variety, as in 14, 30, 37,43 and 47 in Table 1; the use of rhetorical questions, as in 26 in Table 1; sarcasms, as in 18 in Table 1; threats, as in 19 in Table 1; and the reference to culture, as in 1-29 in Table 1; environment, as in 37-43 in Table 1, Arabian proverbs, as in 21-25 in Table 1 factual, as in 29 in Table 1; political, as in 58-59 historical, as in 44-45 in Table 1 and legal discourses, as in 55-57 in Table 1.

4. Interdiscursivity, as a marked linguistic form or ostension contributor, supports efficiently to the contextual effect on the mutual cognitive environment of the interactants, as shown in all the examples in Table 1.

5. S & W’s notion of ostension is usefully discussed not only in the level of an utterance, but
below the utterance level to the linguistic structures as well, such as marked words, , as in 1 and 5 in Table 1, and phrases as in 2,11,17,39 and 40 in Table 1. This contributes to ostension and, therefore, to the analysis of interdiscursivity depending on the context in which they are used.

6. The pieces of Ostensive Stimulus allow an analyst to determine how the relevance of an utterance is realised, and particularly for this research, why interdiscursivity is used. These aspects of the linguistic ostension contributors are described as a means of adding to the highlighting, signaling, signposting or indicating the relevance of an utterance.

7. The ostension contributors, which carry with them the presumption of relevance, for example in 16 in Table 1, where the word "ironing" according to the reader's background knowledge indicates a means of medical treatment and "magic", a tool used to destroy man's life, and the intended messages of a writer. These ostension contributors are used to add to the utterance's ostensive behavior. They make manifest the intention to make something manifest - forms which help construct the relevance of an utterance for describing the occurrence of interdiscursivity.

8. It has been proven in this study that implicatures are interpreted according to the background knowledge of a reader and his inferences about a current situation as a whole rather than from inferences about the intentions of a writer, such as his knowledge about culture, as in 1-25 in Table 1, environment, as in 37-43 in Table 1, Arabian proverbs, as in 21-25 in Table 1 factual, as in 29 in Table 1; religious, as in 30-36 in Table 1; political, as in 58-59 in Table 1, historical, as in 44-45 in Table 1; and legal discourses, as in 55-57 in Table 1.

9. The arguments presented in this research demonstrate that there is nothing intrinsically asocial about RT. Any attempt to explain behavior by reference to the social environment implies certain information processing abilities. RT seeks to provide an explicit account of these abilities and is, therefore, of great potential value to an adequate understanding of humans as social beings, as shown all examples presented in Table 1.

References


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