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المخلص

ان الجهود لجعل الكلمات المنطوقة ذو معنى ضمن السياق الثقافي والموقفي للمحادثة هي جهود لإنشاء اتساق المعنى التداولي. لا يوجد اتساق المعنى في ملفوظات المتحدثين، وإنما ينشئ في عقول المتحدثين والمستمعين بالاستدلالات التي يقومون بها على اساس الكلمات المسموعة. لهذا على العكس من الترابط المنطقي الدلالي الذي يربط كلمة بأخرى، اتساق المعنى التداولي يربط متحدث بأخر ضمن سياق التواصل. بصورة عامة هناك نوعان من اتساق المعنى التداولي: محلي وعام. يشير الأول الى ترابط خطاب متجاور بينما التالي يختص بترابط جزئية خطاب كبيرة.

جعلت الدراسة الحالية النوع الأول ضالتها. تحديداً، أنها تتقصى خصائصه في واحدة من مجموعات محفوظ (روائي مصري ذائع الصيت) القصصية المشهورة، **الفجر الكاذب**. فهي تحاول الإجابة عن ما يلي: (1) كيف تم توظيف اتساق المعنى التداولي في السلسلة القصصية قيد الدراسة و(2) ماهي المجموعات المتنوعة من علاقات الإنشاء الكلامي والعلاقات المعرفية المستعملة في الخطاب الأدبي.

تم افتراض ما يأتي: (1) علاقات الإنشاء الكلامي والعلاقات المعرفية كلاهما يظهر في الخطاب الأدبي ولكن مع اختلاف في التكرار، (2) بعض من علاقات الإنشاء الكلامي تكون غائبة و(3) تم توظيف علاقات معرفية مختلفة في البيانات مع اختلاف بسيط في التوزيع. فيما يتعلق بالتحليل، انه انجز وفقاً للموديل الانتقائي الذي تم تطويره من الدراسة الحالية. اظهر تحليل البيانات إن علاقات الإنشاء الكلامي أكثر تكراراً من العلاقات المعرفية. فقد تم تمييز سبعة أنواع من علاقات الإنشاء الكلامي. هذه تتضمن الإضافة، التضارب، الإيضاح، الشرط، الاستنتاج، التفسير و التبرير. فيما يتعلق بالعلاقات المعرفية، قد اكتشفت أربعة أنواع في البيانات. هذه تشمل على الانفصال، الشرطي، التلاحق المؤقت والسببي.

Abstract

It is said that the efforts to make the words uttered meaningful within the situational and cultural context of the exchange are efforts to establish pragmatic coherence. Coherence is not found in speakers' utterances, it is created in the minds of speakers and hearers by the inferences they make grounded on the words they hear. Broadly speaking, pragmatic coherence are of two types: local and global. The former refers to the interrelatedness between adjacent discourse while the latter is concerned with the interrelatedness of larger span of discourse.

The present study makes the former type its concerns. Precisely, it investigates its aspects in one of Mahfouz's (a well-known Egyptian novelist) famous collection of short stories، **الفجر الكاذب** The False Dawn. It attempts to answer the following: (1) how is local pragmatic coherence

utilized in the series in question, and (2) what are the various categories of speech act and epistemic relations used within the fictional discourse.

It is hypothesized that: (1) speech acts and epistemic relations both occur in the fictional discourse but with a difference in frequency; (2) certain categories of speech act relations will be absent and (3) different kinds of epistemic relations are utilized in the data with a slight difference in distribution. As for the analysis, it is carried out according to an eclectic model developed by the study.

The analysis of the data shows that speech act relations are more frequent than epistemic relations. Seven types of speech act relations have been recognized. These are: addition, contradiction, explanation, condition, conclusion, justification and explication. As regards epistemic relations, four types have been detected in the data. They include disjunctions, conditionals, temporal sequences and causals.

1. Literature Review

1.1 Introduction

According to Yule (2008: 144), the key to the notion of coherence is not something that exists in words or structures, but something that exists in people. They endeavor to arrive at an interpretation that is in accord with their experience of the way the world is. Thus, it is evident that the "connectedness" people experience in their interpretation of normal texts is not simply grounded on connections between words.

However, it seems that coherence is concerned with various types of relations, Hence, it has been classified according to scope relations, Consequently, coherence, can be semantic, pragmatic, schematic and the like. As for this study, it is pragmatic coherence which is under scrutiny .

1.2 Pragmatic Coherence

Van Dijk (1980:52) states that pragmatic coherence can be classified into local and global. Local pragmatic coherence is defined in terms of the interrelatedness between adjacent discourse, whereas global pragmatic coherence is defined in terms of the interrelatedness of the discourse as a whole.

Similarly, Kramsch (1998: 28) defines pragmatic coherence as the efforts achieved via people to render the words uttered meaningful within the situational and cultural context of the conversation. That is, coherence is created in the mind of speakers and hearers by means of the inference they make on the basis of the words they hear.

According to Brown and Yule (1983: 231), there are several attempts to account for pragmatic coherence. One of such attempts is that of speech act theory.

1.3 Speech Act Theory

Austin (1962) cited in Levinson (1983:228) points out that some common language declarative sentences are not utilized for the purpose of making true or false statement. He concentrates on such unique and specific sentences which he labels *Performatives*. He discriminates such utterances from statements, assertions and utterances resembling them which he calls *Constatives*.

Van Dijk (1979: 447) suggests that speech acts do not appear alone. That is, they may come in ordered sequences of speech acts performed by one speaker or by successive speakers as in conversations.

According to Ferrara (1980: 234), speech acts do not usually occur in isolation in real life, rather they come in sequences and are performed by speakers who are engaged in rule-governed activities, such as debating, making conversation, proposing bills in parliament, testifying at trials, teaching in classrooms, preaching and praying in churches, and writing novels. Moreover,

speech acts in sequences are normally related to one another, while sharing a different status in the flow of the speaker's action.

There are thirty people in here. Could you open the window?

Ferrara (ibid: 235) suggests that such pair of utterances could be said in a crowded classroom, in the course of a seminar by someone close enough to someone else sitting by the window. Here, the speaker's primary goal is to get the window open, whereas the secondary goal is to supply a good justification for the request. He attempts to fulfill the former via addressing an indirect request to the hearer, and the latter by claiming a specific state of affairs to be a good reason for producing the request.

2. The Model

2.1 Introduction

As for coherence, Degand (1998: 29) mentions that two types of relations have been identified in discourse analysis: semantic and pragmatic relations. Many theorists have advocated a similar division but with some qualifications.

Redeker (1991: 1168), for instance, proposes a model of discourse coherence which discriminates between ideational, rhetorical, and sequential structures. Actually, ideational and rhetorical structures efficiently cover the same as those termed semantic and pragmatic relations. Hence, ideationally related units entail the speaker's commitment to the existence of the relation in the world. Moreover, two discourse units are taken to be rhetorically connected if the relation depends on the illocutionary intention they express.

Similarly, Knott (2001: 130) says that semantic relations exist between the propositional content of the two related utterances, while pragmatic relations hold between the utterances themselves, interpreted as speech acts. Such idea can be captured from the following lines:

Pragmatic connectives express relations between speech acts, whereas semantic connectives express relations between denoted facts.

(Van Dijk, 1979: 449)

2.2 Models of Local Pragmatic Coherence

Knott (2001: 129) suggests that the most influential models of local pragmatic coherence include Van Dijk (1977) and Sweetser (1990).

2.2.1 Van Dijk's Model of Local pragmatic Coherence

Van Dijk (1977a: 213) states that speech acts usually occur in sequences such as an assertion followed by an explanation or addition, an assertion followed by a correction or alternative, or an assertion followed by a denial or contradiction, as in *When are you leaving? Because I need a lift.*

According to Draper (1988: 24), the second speech act functions as an explanation for the first speech act, i. e., that of asking a question. Actually, without the explanation the hearer will not be able to recognize how to react to the question since most reactions rely on hearer's recognition of the speaker's intention.

2.2.1.1 Pragmatic Coherence Relations

Van Dijk (1977a: 213) suggests the following categories of pragmatic coherence relations:

2.2.1.1.1 Justification

According to Van Dijk (ibid: 215), for requests to be appropriate, they have to be sensible in the sense of being motivated. Hence, by specifying a justification for the request, the speaker renders it more acceptable, as in:

(1) I'm hungry. Do you have a sandwich for me?

According to Van Dijk (1977b: 102), here, the two subsequent speech acts accomplished are not independent. Via uttering this utterance, the speaker does not merely want to state that he is hungry, nor even that he is hungry and that he wants a sandwich. Instead, the statement

expresses a motivation or reason for making the request as a next speech act. In some contexts; when polite requests are being made, such a motivational speech act appears even required without which the hearer would have insufficient information to cope with the request.

2.2.1.1.2 Explanation

According to Van Dijk (1980a: 182), explanation is another relation that occurs between speech acts in speech act sequences.

(2) I have no watch. Can you please tell me the time? (Justification)

(3) Can you please tell me the time? I have no watch. (Explanation)

It can be assumed that the contextual conditions for the second sequence are identical with those of the first. The difference stems from the fact that the assertion is no longer establishes the correct context for the request but rather subsequently provides the grounds for the request. Therefore, it functions as an explanation of the request. Thus, assertions about conditions of any type that are placed after other speech acts typically have an explanatory function (ibid:183):

2.2.1.1.3 Addition

Van Dijk (1977c: 228) asserts that another kind of speech act relation is given when a subsequent speech act is intended as an addition with respect to a previous speech act.

(4) Yesterday we went to the movies and afterwards we went to the pub.

According to Van Dijk (1979: 450), *and* is utilized to signify that the speaker wants to indicate that he adds something to the previous speech act. That is, the connective is used to denote the fact that the speaker has another question. Hence, its function may be characterized in terms of concepts like addition or continuation. Such concepts are usually identified in terms of relations between speech acts.

2.2.1.1.4 Conclusion

Van Dijk (1980a: 183) mentions that a significant functional relation between speech acts is that of drawing a conclusion from previous speech acts, either for oneself or for the hearer.

(5) I am busy. So, shut up!

In the example above, the first speech act functions as a condition for the issuance of the second speech act. According to Van Dijk (1980b: 58), the pragmatic relation of drawing a conclusion may be indicated by the pragmatic connective *So*.

2.2.1.1.5 Correction

Correction is another possible pragmatic coherence relation.

(6) Do you want a sandwich? Or aren't you hungry anymore?

According to Van Dijk (1977b: 103), in the previous example, the *Or* expresses a kind of correction to an earlier speech act via investigating whether one of its condition (presupposition) is fulfilled.

Van Dijk (1979:452) states that pragmatic *Or* usually introduces questions. Hence, in an example such as *Don't you think Harry needs a vacation? Or, haven't you noticed how tired he looks these days?*, the function of the question is check, make sure, correct, etc., the conditions of a preceding speech act of the same speaker.

2.2.1.1.6 Contradiction

According Van Dijk (1980a: 183), contradiction or contrast is an important pragmatic relation.

(7) A: What time is it?

B: But, you have a watch yourself!

Van Dijk (1979: 451) suggests that the second speaker does not accept the request, but question a condition for appropriate requests. Therefore, one of the pragmatic functions of *but* in

dialogues is to signify that the speaker does not accept a previous speech act by questioning one of its conditions. Here, the contrastive meaning of *but* relates to action rather than denoted facts.

2.2.1.1.7 Condition

Van Dijk (ibid: 455) mentions that pragmatic *if* is a archetypal conditional for speech acts. That is, it postulates the conditions of a context unknown to the speaker under which a speech act should count. Hence, the following if-speech act signify the condition in which the first counts.

(8) You look fine. If I may say so.

According to Sweetser (1990: 118), conditional speech acts have been recognized to exist, as in:

(9) If I may say so, that's a crazy idea.

Here, the performance of the speech act embodied in the apodosis is conditional on the fulfillment of the state described in the protasis (ibid).

2.2.2 Sweetser's Model of Local Pragmatic Coherence Relations

It is stated that Sweetser (1990) suggests a taxonomy of the class of pragmatic relations into two categories: speech-act relations and epistemic relations. Additionally, her classification is tripartite in the sense that there is a third category of relations, i. e. *content* relations which correspond to those termed semantic in the bipartite taxonomy (Knott, 2001: 131).

As for the difference between content and epistemic relations, Verbrugge and Sevenants (2012: 256) say that whereas sentences with a content relation convey relations between events in reality, epistemic sentences express relations between states of thinking (premise-conclusion relations).

2.2.2.1 Speech act Vs. Epistemic relations

According to Driven and Verspoor (2004, 194), epistemic relations appear if one of the two clauses pertains to the speaker's judgment. That is, a first clause portrays a worldly event and in a second clause the speaker mentions the ground for his reasoning, as in:

(10) Maggie must be eager for the promotion. She's worked late three days in a row.

In rhetorical or speech act relations, on the other hand, and as in the example below, the first clause provides a reason why the speaker is articulating the second clause (ibid).

(11) Since, we're on the subject, when was George Washington born?

Broadly speaking, there are four types of speech act and epistemic relations: Disjunction, conditional, temporal and Causal.

2.2.2.1.1 Disjunctions

Sweetser (1990:94), cites the following examples of epistemic and speech act relations.

(12) John is home, or somebody is picking up his newspapers.

(13) Have an apple turnover, or would you like a strawberry tart?

Sweetser (ibid: 95) considers the first example as indicating that the only probable conclusions that one can reach are alternative propositions presented. However, she regards the second example as comprising a pair of speech acts. Both have been performed by the speaker but they are presented as alternatives to the hearer. The latter is either to take the speech act force as suggesting that he eats an apple turnover, or as suggesting that the he eats a strawberry tart.

2.2.2.1.2 Conditionals

Sweetser (1990: 116-118) mentions the following examples of epistemic and speech act conditional relations.

(14) If John went to the party, he was trying to infuriate Miriam.

(15) If it is not rude to ask, what made you decide to leave IBM?

Knott (2001:133) suggests that, in Sweetse's view, example (14) has to be understood as conveying an implication relation between the speaker's beliefs. That is, the speaker is telling the hearer that *if I believe that John went to the party, I believe that he was trying to infuriate*

Miriam. Nevertheless, example (15) is to be taken as the conditional presentation of a speech act, the speaker only wants to ask a question if it is not rude.

2.2.2.1.3 Temporal Sequences

Instances of epistemic and speech act temporal relations are listed below (Sweetser, 1990: 89-90):

(16) A: Why don't you want me to take basket weaving this summer?

B: Well, Mary took basket weaving, and she joined a religious cult.

(17) Go to bed now! And no more backtalk!

Knott (2001: 134) states that, according to Sweetser, in each of the examples above, *and* is to be interpreted sequentially. Nevertheless, whereas the temporal sequence in (17) pertains to the order in which speech acts are accomplished, the sequence in example (16) relates to the order of events in the epistemic world. The point is that the two propositions are both to be understood as premises in an argument that *A* should not take basket weaving, but their ordering is significant. Sweetser (1990: 89) says that in the epistemic domain, setting things together permits their order to be taken as iconic under certain conditions.

2.2.2.1.4 Causals

According to Sweetser (1990: 81), Causal conjunctions in the speech act domain convey causal explanation of the speech act being issued, whereas in the epistemic domain a causal conjunction indicates the cause of a belief or a conclusion.

Sweetser (*ibid*: 77) gives the following examples as illustrations of epistemic and speech act causals.

(18) He must have a headache. He has drunk too much.

(19) What are you doing tonight, because there's a good movie.

According to Renkeme (2004: 111), the first example indicates that the speaker's knowledge that *he has drunk a lot* results in the conclusion about the headache. However, in the speech act relation, exemplified in (19), the speaker is motivated by reference to a situation creating the reason for it.

The eclectic model of local pragmatic coherence designed in this section is illustrated in Figure (1). In formulating this model, the researcher takes into account Van Dijk's (1977) in which speech acts are regarded as the only possible pragmatic coherence relations. The second component of the eclectic model is provided by Sweetser's (1990) that classifies pragmatic relations into speech act and epistemic relations.

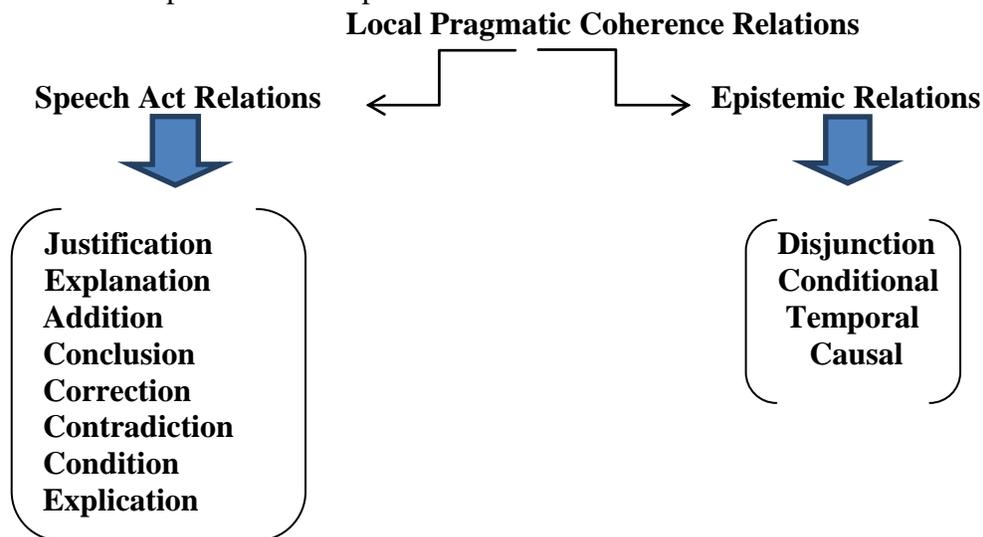


Figure (1): The eclectic model of local pragmatic coherence

3. Data and Analysis

3.1 Data

In this study, the data are provided by *The False Dawn*; a collection of short stories written by Naguib Mahfouz, the Egyptian novelist and Nobel Laureate. Mahfouz's book contains thirty stories with varying length, ranging from twenty nine to two pages. The longest of them is that entitled *The False Dawn* whereas the shortest is *In the City*. These stories are listed below in the chronological order in which they appear in the series. As for the translation, it is carried out by the researchers.

- The False Dawn: الفجر الكاذب
- Half a Day: نصف يوم
- He Desires to Sleep: يرغب في النوم
- Whispers: الهمس
- In the blink of an eye: في غمضة عين
- The Disease of Happiness: مرض السعادة
- From bottom to top: من تحت لفق
- Man: رجل
- A Long-Term Plan: خطة بعيدة المدى
- Rapture in November: النشوة في نوفمبر
- Farewell Day: يوم الوداع
- Conflicting Dreams: احلام متضاربة
- Beneath the Tree: تحت الشجرة
- A Woman's Memory: ذكرى امرأة
- Our Master: مولانا
- Dialogue: حوار
- A Lover's imagination: خيال العاشق
- The Sun sets Tomorrow: غدا تغرب الشمس
- In the Stars Light: على ضوء النجوم
- The Bell is Ringing: الجرس يرن
- A Taxi Driver's Recommendation: وصية سواق تاكسي
- The Square and the Café: الميدان والمقهى
- The Next Time: المرة القادمة
- The Case: القضية
- The Pasha's Chin: ذقن الباشا
- When the Nightingale Says no: عندما يقول الببيل لا
- The Old Man and the Land: العجوز والارض
- Above the Clouds: فوق السحاب
- The Haunted Forest: الغابة المسكونة
- In the City: في المدينة

3.2 Analysis

Actually, the analysis will be carried out according to the eclectic model of local pragmatic coherence developed by the current study.

3.3 Speech Act Relations

The analysis of the data extracted from the series in question indicates that speech act relations occur more than epistemic relations.

T₁:

لا ادافع عن نفسي ولكن لا يمكن ان اتهم بالإهمال.

(I do not defend myself, but it is not possible to accuse me of negligence)

In this situation, the relation is between two speech acts: the speech act of denial followed by that of complaint.

T₂:

البنيت مأكرة بقدر ماهي لطيفة، انا اعرفها كما اعرفك، اسمع كلامي انا

(The girl is nice and crafty as well, I know her as I know you. Listen to me)

In this instance, the relation exists between a pair of speech acts: The speech act of command preceded by that of claim.

T₃:

اني اتعب مثلك ولكنك اناني

(I am getting tired just like you, but you are selfish.)

In this example, the relation holds between two speech acts: the speech act of assertion followed by another act of accusation.

3.4 Epistemic Relations

As far as this study is concerned, epistemic pragmatic relations occur less than speech act relations.

T₄:

اذا تعكر قلبي فبهيات ان يصفو

(If my heart gets disturbed, how far! (for it) to recover.)

The situation above presents a conditional epistemic relation between the premise *اذا تعكر قلبي* and the conclusion *فبهيات ان يصفو*. Epistemic relation encountered if one of the two clauses pertains to the speaker's judgment, that is, the first clause depicts a worldly event and in the second clause the speaker mentions the base of his reasoning. The relation is epistemic since the speaker arrives at a conclusion relying on his own experience.

Table (1): The distribution of speech act and epistemic relations in Mahfouz's *The False Dawn*

Local Pragmatic Coherence Relations	Number	Percentage
Speech act relations	76	62.8%
Epistemic relations	45	37.1%

As shown, there is a significant difference in the distribution of speech act relations and their epistemic counterparts. While the former represent 62% of the local pragmatic coherence relations utilized in the series in question, the latter form 37%. Hence, the first hypothesis is validated (that is, *speech acts and epistemic relations both occur in the fictional discourse but with a difference in frequency*).

3.5 Categories of Speech act relations

As regards speech act relations, the analysis reveals the following categories:

3.5.1 Addition

T₅:

الله يسامحك، وماذا تفعل اذا انقطع عنك معاشي؟

(May Allah forgive you, what are you going to do if you stop getting my pension?)

In this instance, the relation holds between two speech acts produced by the same speaker. The speech act of complaint function as an addition to the speech act of forgiveness. Additionally, utterance initial *و* is used to indicate that the speaker wants to mark that she adds something to the first speech act.

3.5.2 Contradiction

T₆:

ازف الوقت، حسن ان اصادفك مستعدا، ولكن عليك ان تغير رباط الرقبة

(It is about time we leave, it is great to find you ready but you should change your tie)

In the situation above, the relation exemplified exists between speech acts produced by one speaker. Here, there are three speech act performed: an invitation, praise and a command. The third speech act functions as a contradiction to the second.

3.5.3 Explanation

T₇:

ابي يجهل اللغات الاجنبية، اقترح ان نستقيل من بطالتنا المقنعة وان نعمل في مكتبه

(My father is not acquainted with foreign languages. I suggest that we give up our masquerading unemployment and work for him.)

Here, the speech act of assertion functions as an explanation for the next speech act of suggestion.

3.5.4 Condition

T₈:

شرفني وقت ما تشاء اذا كان يهمك ان تعرف الحقيقة

(If you want to know the truth, come and see me whenever you want)

In this situation, the speech act of assertion can be seen as a condition for the speech act of invitation. The pragmatic if (إذا) specifies the conditions of a context under which the speech act should count.

3.5.5 Conclusion

T₉:

يا للخسارة...واذن حياتك لم تخل من منغصات!

(What a pity! So, your life was full of displeasures.)

It can be seen that the speech act of apology functions as a conclusion of the speech act of assertion. This relation indicates that a speech act such as an apology can be concluded from another speech act such as an assertion.

3.5.6 Explication

T₁₀:

انها تحتقرنا، وهي في نظري مسؤولة مسؤولية كاملة عما حصل لعمتك

(She scorns us. To me, she is totally responsible for what has happened to your aunt.)

The relation exemplified above is found between a pair of speech act. The first is the speech act of assertion while the second is that of accusation. The second speech act functions as an explication for the previous one.

3.5.7 Justification

T₁₁:

لا.. اسف.. ضاع وقت كثير

(No, I'm sorry. Much time has been wasted)

This relation holds between three speech acts. A speech act of assertion preceded by the speech act of refusal and that of apology respectively. It can be said that the speech act of assertion functions as a justification for the preceding speech acts of apology and refusal.

Table (2): Speech act relations in Mahfouz's *The False Dawn*

Speech act relations	Number	Percentage
Addition	21	27.6%
Contradiction	18	23.6%
Explanation	14	18.4%
Condition	10	13.1%
Conclusion	7	9.2%
Justification	4	5.2%
Explication	2	2.6%

The table above illustrates that most categories of speech act relations occur in the series in question. However, there is only one relation that has not been revealed by the analysis. This relation is that of correction. Therefore, the second hypothesis is partly verified (that is, *certain categories of speech act relations will be absent*).

3.6 Epistemic relations

As for epistemic relations, the four types outlined previously have been revealed in the analysis. They are listed below.

3.6.1 Disjunction

T₁₂:

احيانا اشرد عن الدرس لأفكر فيها، او اخلو اليها في غفلة ونأخذ باللعب

(Sometimes, in the lesson, I becomes absentminded in order to think of her, or withdraw with her and start playing.)

The relation exemplified above is a disjunctive epistemic one. This instance is understood as conveying that the alternative propositions presented as the only possible conclusions that one can arrive at. This relation is epistemic because the conclusion has to be inferred deductively.

3.6.2 Condition

T₁₃:

اذا سكتنا فسنجد الخزنة خاوية

(If we keep our mouths shut, we will find the strong box empty)

The relation here is an epistemic one. It is conditional between the premise *اناسكتنا* and the conclusion *الخزنة فسنجد خاوية* which is drawn according to the speaker's induction, and not on factual postulates.

3.6.3 Temporal Sequences

T₁₄:

لا جدوى من البكاء، ثم انني المس في اتصاله الجديد بنا توبيخا لا يخلو من العناية

(It is useless to cry. Besides, in his new contact, I feel that his rebuke is not without concern)

This is an epistemic temporal sequence. The conjunction *ثم* has to be interpreted sequentially. The proposition *العناية لا يخلو من توبيخا بنا الجديد اتصاله في المس انني* is to be taken as a premise in an argument that the listener should stop shedding tears because it makes no difference.

3.6.4 Cause

T₁₅:

انها ضحية مثلكم، الثروة التي نهبتها دفعت بها الى كارثة، وهاهي تتسول

(She resembles you in being a victim. The fortune she had robbed pushed her into a disaster, and now she is a beggar.)

Here, the relation illustrated is causal. It is pragmatic epistemic relation because the conclusion *تتسول النكارثة، وهاهي دفعتها لينهبتها الثروة* has to be inferred from the premise *انها ضحية مثلكم*

Table (3): Epistemic relations in Mahfouz's *The False Dawn*

Epistemic relations	Number	Percentage
Condition	17	37.7%
Cause	13	28.8%
Temporal sequence	8	17.7%
Disjunction	7	15.5%

It can be seen that four kinds of epistemic relations occur in the data with a slight difference in their occurrence. The most recurrent relation is that of condition whereas the least frequent one is that of disjunction. Thus, the third hypothesis is verified (that is, *different kinds of epistemic relations are utilized in the data with a slight difference indistribution*).

5. Conclusions

On the basis of the analysis conducted in the previous section, the following conclusions can be introduced:

1. As far as local pragmatic coherence relations are concerned, the analysis shows that speech act relations and epistemic relations are both utilized in the fictional discourse. Nevertheless, there is a substantial dissimilarity in their distribution. Whereas, the formers constitute 62.8% of the pragmatic relations employed in the data, the latter form 37.1%.
2. The conclusion above indicates that Mahfouz writes in a variety of language, Egyptian Arabic, that has certain pragmatic features. One of such features is the use of local pragmatic coherence through employing more speech act sequences than epistemic relations in the speech of the characters in the series in question. Besides, *The False Dawn* proved to be a rich source of instances illuminating local pragmatic coherence relations.
3. As regards speech act relations, seven types have been identified. These include: addition, contradiction, explanation, condition, conclusion, justification, and explication. The most recurrent of these relations is that of addition whereas the least frequent one is that of explication. The frequency of using the relation of addition amounts to 27.6% whereas the frequency of using explication is just 2.6%.
4. Correction which is a kind of speech act relations has never occurred in the data. This indicates that Mahfouz's pragmatic style is not characterized by the use of this speech act relation.
5. As for epistemic relations, four types have been found in the data. These are disjunctions, conditions, temporal sequences and causals. The most recurrent of them is that of condition. They slightly vary in their occurrence as they score 37.7% (conditions), 28.8% (causals), 17.7% (temporal sequences), and 15.5% (disjunctions).
6. The eclectic model of local pragmatic coherence developed by the study has proven to be successfully workable in analyzing the data of this work.

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