

Presupposition and the mechanisms of pragmatic analysis - the play A Thousand Hours for a Beggar by Mohamed Dib.

Souad Hemiti¹

¹Professor Lecturer A, Amir Abdelkader University of Islamic Sciences
Constantine (Algeria).

The E-mail Author: hsouad75@hotmail.fr

Received: 04/2024

Published: 10/2024

Abstract:

The pragmatic study studies languages in use or in communication, that is, the study of language from a general functional point of view, that is, the employment of linguistic meaning in actual use in addition to the behavior that generates meaning, and among the mechanisms used by pragmatics to study the actual use of language is the presupposition mechanism (Presupposition), which is one of the implications of saying (les implicites), as the presupposition is one of the pillars of deliberation concerned with explaining the process of communication and the extent to which speakers understand each other despite the ambiguity that appears on the sentence and the phrases uttered by the speaker, and it is a deliberative concept included in the phrase in The place in which the common and previously known relationship of the speaker and the interlocutor It appears, so it helps to achieve informative communication and defines the background that facilitates the process of achieving communication that is connected to the context of the situation and the relationship of the speaker to the interlocutor. How far does A Thousand Hurray for a Beggar contain presupposition? What is the luck of this play from the application of this deliberative mechanism? What is the impact of the presupposition in the analysis of theatrical text? How did the presupposition as a deliberative procedure contribute to achieving informative communication between the speaker and the addressee?

Keywords: pragmatics, analysis, procedural mechanism, presupposition, theatrical text, communication, communication.

Pragmatic analysis is based on many principles and concepts, including the theory of speech acts, the implications of the statement, dialogic obligation, declarations, and presupposition. The latter comes within the principle of the implications of the statement, which includes two basic branches: the presupposition and the implicit statement, which occupy an important space in the pragmatic lesson .

Pragmatics:

Pragmatics is one of the most important linguistic trends that have emerged recently in changing the course of linguistic studies as the science that is based on the study of language during use, or rather the study of the actual use of language in multiple contexts of communication. .

The nature of pragmatics:

Language: It was stated in the Dictionary of Standards of Language by Ibn Faris, 385 AH, that: “The dal, the waw, and the lam are two roots, one of which indicates the transformation of something from one place to another, and the other indicates weakness and relaxation. As for the first, the linguists said that the people are afflicted when they shift from one place to another.” From this point on, people circulate a thing between themselves: if it comes from one another to another, and the state and the state are two languages, and it is even said that the state is in money and the state is in war, but that is named from the analogy of the chapter, because the matter is circulated, so it turns from this to that. From that to this ¹,” in addition to what Al-Zamughshari said in 538 AH in his dictionary, *Asas al-*

¹ - Ibn Faris, *Language Standards*, edited by Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1979, Part 2, p. 314.

Bulgah, that “the article (state) indicated for him the state and the days indicated for him such-and-such, and God saved the children of so-and-so from their enemy, and made the battle for them over him. And on the authority of Al-Hajjaj: “The land will be indicated from us as we indicated from it.”¹ Through the previous two definitions, we find that the linguistic meanings of the article “state” mean that the meaning of pragmatics is transformation and transition from one state to another .

Technically: Technically, pragmatics is a new science that has emerged in modern Western thought, and it has many definitions, some of which we find among Westerners like George Yule, who defines it as: “the study of the meaning intended by the speaker,” that² is, the study of the meaning that the speaker intends and wants to convey to the recipient. For his part, we find Blanchet defining it as: “a group of logical-linguistic research, and it is also the study that is concerned with the use of language and is concerned with the issue of compatibility between symbolic expressions and modern and human contexts of reference and metaphor³

As for the Arabs, pragmatics has had multiple definitions, including what Ahmed Mahmoud Nahla came up with when he defined it, saying: “It is a branch of linguistics that investigates how the listener discovers the speaker’s intentions, or studies the speaker’s meaning, such as the saying of someone who says: ‘I am thirsty, for example’. It may mean bring me a cup of water, and it does not have to be a message that he is thirsty. The speaker often means more than what his words say, and if that is the case, how can people understand each

¹ - Al-Zamaghshari, The Foundation of Rhetoric, edited by Bassel Oyoun Al-Aswad, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1998, vol. 1, p. 303.

² - George Yule, Pragmatics, translated by Qusay al-Annabi, Arab House of Science Publishers, Dar Al-Aman, Rabat, Morocco, 1st edition, 2010, p. 20.

³ - Philippe Blanchet, Pragmatics from Austin to Goldman, translated by Saber Lahbasha, Dar Al-Hiwar for Publishing and Distribution, Lattakia, Syria, 1st edition, 2007, pp. 17-18.

other?¹Pragmatics has attracted the attention of many scholar , the researchers who sought to establish it and control its concepts, which differed between Western and Arab researchers, agreed in the end that pragmatics is the study of usage language or the actual use of language .

Implications of the statement

Speech carries more hidden meanings than explicit ones, as the listener or recipient understands the speech by recalling the mental background and common knowledge while linking them to the circumstances surrounding him .

Its concept

The implications of a statement are considered one of the procedural, deliberative concepts used in analyzing texts, as they represent: “a procedural, deliberative concept concerned with monitoring a number of implicit and hidden aspects of the laws of discourse. This is because the utterer of a speech sometimes resorts to not declaring his words as a result of certain circumstances to which he is subject, and thus he is forced to hint at things with his words.” It is not stated, but it is included in the statement ².”

The sender of the speech or the one who utters it while delivering his speech sometimes intends to declare it and other times to imply it. Implicit speech: “speech that does not appear on the surface of what is spoken.” ³It is implicit, undeclared, understood through the context, and this is what distinguishes the contents of the speech as a procedure or principle different from all other principles, as through it the recipient cannot understand the meaning and intent of the speech except through A reference of his own, which was confirmed and stated

¹ - Mahmoud Ahmed Nahla, *New Horizons in Contemporary Linguistic Research*, University Knowledge House, Alexandria, Egypt, 2002, pp. 13-14.

²- Badis Lahuimel, *Aspects of Pragmatics in Miftah al-Sakaki*, The Modern World of Books, Mohamed Kheidar University of Biskra, Algeria, 1st edition, 2014, p. 16 - 17.

³- Abdullah Bayoum, *pragmatics and poetry, a reading of praise poetry in the Abbasid era*, Dar Majdalawi, Amman, 1st edition, 2014, p. 15.

by Oswald Decroux, through his talk about the speaker and his responsibilities in producing implicit and explicit connotations: “The recipient carries common knowledge that enables him to communicate in a way that allows them to exchange meanings between statement and implication. The sender does not resort to implication unless he is reassured that the recipient is able to reach the meaning or have the inferential ability to reach the content of the discourse .¹The implications of the statement, as we said previously, include two branches: the implicit statement and the presupposition. Here we will focus on the presupposition as the focus of research and analysis.

Presupposition

Presupposition is one of the pillars and foundations of pragmatic analysis, as it is concerned with interpreting the process of communication between the speaker and the recipient and the extent to which understanding and comprehension are achieved between speakers of each other, as the study of presupposition: “has been of interest to researchers since the early seventies of the twentieth century...”², as this procedure is considered It is one of the pillars of pragmatic analysis, which explains the cognitive background of speech, and Strawson is considered one of the first interested in this principle, as: “The first investigations of its study go back to one of the Oxford philosophers, namely Strawson, who crystallized a concept popularized by the German mathematician Frege .”³

The principle of presupposition is based on the common relationship that is known in advance to both the speaker and the listener. It is part of pragmatics based on the contents related to the speech expressions that take place between

1

2

3

the speaker and the recipient. It is something assumed by the speaker before uttering it. In the two phrases¹

"close the window

Do not close the window

A presupposed background knowledge that the window is open.” Presuppositions are considered hidden information for both the speaker and the recipient, as: “Communication theorists start from the basic data that is transmitted from the speaker to the recipient and is supposed to be known, but it is not explicit to the speakers and constitutes what is called the communicative background.” And what is necessary for its success is a background included in the same saying², “they are knowledge agreed upon between the parties to the communication process (speaker and recipient), as pragmatics believe that presuppositions are of utmost importance in the process of communication and reporting: “In education, the role of presuppositions has been recognized for a long time, so it cannot Teaching a child new information only assumes that there is a basis from which to start and build upon.”³In other words, speakers will benefit from providing their verbal contributions during the conversation and many other materials provided to them by the structural and lexical resources present in their language. Presuppositions also include information about their background, the characteristics of the situation, and the course of the conversation, speech, or Dialogue: “Goleman believes that during communication or conversation, presuppositions help listeners to limit the possible meanings generated by already ambiguous sentences, and thus they come closer to the true meaning that the

¹

²- Dhahabi Hamou Al-Hajj, *Linguistics of Pronunciation and Pragmatics of Discourse*, Al-Amal, Tizi Ouzou, Algeria, 2nd edition, p. 135.

³- Masoud Sahrawi, *Pragmatics among Arab Scholars*, previous reference, p. 44.

speaker intends when he utters that sentence.” Thus, their ¹deductions - the listeners - of the presuppositions are from the initial beginning. From the conversation and from the characteristics of the situation .

The presupposition is “restricted to pragmatic inferences .” "pragmatics " ², specifically carried by certain linguistic expressions, as we find the use of this characteristic especially among prosecutors and lawyers when interrogating accused and witnesses, and in the dialogue that follows from the play A Thousand Marches for a Beggar by Muhammad Dib, we show the background of the information that Basil has (the presence of company and people with Salim and his group), but Salim mentions This is due to his extreme tension and fear:³

Basil: Are you sure that no one was with you? What did you do to the others ?

Selim: The others? I don't know anyone but myself, and if there are others, I haven't seen them .

Basil: Didn't you eat them by chance when you felt hungry ?

The common knowledge between Salim and Basil lies in the existence of a group Arfiyya, Nimish, Baba Nag...), so the speaker Basil wanted to express his intention as a sender and he is from the group, and the addressee (Salim) only has to answer Basil's inquiry based on His common acquaintances, since the attempt at pleasantries between them did not prevent the production or interpretation of some of the speeches exchanged between them, which made the common knowledge a basis for prior assumptions .

Presupposition between Arabs and Westerners :

¹- John E. Joseph, Nigel Leaf, Tullett G. Taylor, Figures of Western Traditional Linguistic Thought in the Twentieth Century, translated by Ahmad Sha'ir al-Kilabi, New Book House, 1st edition, 2006, pp. 240-241 .

²- Mahmoud Ahmed Nahla, New Horizons in Contemporary Linguistic Research, Dar Al-Ma'rifa University, Egypt, 2002, p. 26.

³- Muhammad Dib , A Thousand Marahiyas for a Beggar, translated by Jarwa Alawah Wahbi, presented by Izz al-Din al-Manasra, Dar Majdalawi for Publishing and Distribution, 1st edition, 2007, First Hymn, p. 15.

Arabs: There were many concepts of presupposition among Arab scholars, as its concept received concepts and terminology, most of which were in the science of rhetoric, as they defined it as a gesture, which is “a small utterance containing many meanings with a gesture or glance indicating it ¹,” and Ibn Rashiq al-Qayrawani defines it as “One of the oddities and salts of poetry, and a wondrous eloquence that indicates far-sightedness and extreme ability, and no one can come up with it except the distinguished and skillful poet. They also looked at the presupposition from the perspective of sufficiency, which is one of the names of the presupposition according to them, as “the situation requires mentioning two things that have a connection and connection between them, so one of them suffices over the other, but the recipient of it is only the reward of the first’s indication of it ². ³”

The modernists say that the presupposition is: “Every linguistic communication by partners starts from data and assumptions that are recognized and agreed upon between them. These assumptions constitute the communicative background necessary to achieve success in the communication process, and their content is within the general contexts and structural structures ⁴. ” .

Westerners :

As for Westerners, Jacques Muschler and Anne Ripoll define it by saying: “The method of interpreting statements is used, which is the rules of logical deduction that proceed from premises to reach conclusions. Given the non-demonstrative nature of the inferences that have been made, these inferences are hypothetical propositions rather than certainties or certain knowledge.” Jean

¹ - Qudamah bin Jaafar, Criticism of Poetry, edited by Muhammad Abdel Moneim Khafaji, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1302, p. 154.

² - Al-Madani, Anwar al-Rabi’ fi Nawa’ al-Badi’, edited by Shaker Hadi Shukr, Al-Nu’man Press, Najaf, Iraq, 1st edition, 1968, vol. 3, pp. 70-71.

³ - Ibn Rashiq Al-Qayrawani, Al-Umda fi Al-Mahas Al-Sha’ar, Its Etiquette, and Its Criticism, edited by Omar Mohi Al-Din Abdul Hamid, Dar Al- Jeel, Syria, 5th edition, 1981, vol. 1, pp. 302-303.

⁴ - Masoud Sahrawi, previous reference, pp. 30-31.

Cervone defines it by saying: “ One ¹of the means offered by language in order to respond to the hidden need that moderns feel in a large number of situations, and it is a means of saying and not saying ².” Oriyukiomi also defines it by saying: “All information is classified in the raw material of assumptions.” Which, even if they are not explicitly stated, that is, those that initially constitute the subject of the real verbal discourse that must be conveyed, nevertheless they result automatically from the wording of the statement, which is essentially regardless of the specificity of the pronunciation³

Deliberative presupposition

This kind of The assumption is not related to the extent of the truth or falsity of the statement, i.e. “it has nothing to do with truthfulness or falsity.” The basic issue can be denied without that affecting the prior or previous assumption. If you say: My car is new and then say my car is not new, despite the contradiction in the laws, The presupposition is that you have a car ⁴. The importance of intention and the shared knowledge between the two parties to the speech is the basis of the presupposition. Examples of this include ⁵

Salim: Now here I am at your command, Captain. I want to continue the resistance for the sake of the revolution. I want to put myself at the service of the revolution. A rifle, a rifle, this is what I need.

¹ - Anne Ripoll, Jacques Muschler, Trading Today is a New Science in Communication, translated by Saif al-Din Daghfous and others, reviewed by Latif Zitouni, Arab Organization for Translation, Beirut, Lebanon, 1st edition, 2003, p. 151.

² - Jean Cervone, Al-Malfiwiyya, translated by Qasim Miqdad, Arab Writers Union Publications, Damascus, Syria, 1998, p. 105.

³ - Owerkyoni, Al-Madhamar, translated by Rina Khater, reviewed by Joseph Shertam, Arab Organization for Translation, Beirut, 1st edition, 2008, p. 47.

⁴ - Khawla Talib Al-Ibrahimi, Principles in Linguistics, Dar Al-Kasbah, Hydra, Algeria, 2nd edition, 2000, p. 160.

⁵ - Muhammad Dib, A Thousand Hurries for a Beggar, First Hymn, pp. 16-17.

Basil: A gun, you idiot ! For you, and tomorrow you will return from where you came. We do not accept a cripple in the revolution. The decision to continue the resistance for the sake of the revolution was a speech addressed by Slim to Basil, based on the prior assumption that Slim had participated in resistance, but it failed, and this is explained by Basil's reaction (you idiot). They have a common knowledge (participation in the various resistances that existed before the revolution).

Among the dialogues that include the presupposition we also find ¹

Customary: Not to wake up

Baba Nag: It's hard for them to wake up.... Maybe they don't want to

Arfiya: They have to open their eyes

Babanag: They will open their eyes as much as you want , but inside they will continue to sleep .

The matter is assumed in advance to be the sleep of the group, which sees custom and insists on the necessity of them waking up from their deep sleep. The phrase that they must open their eyes indicates that the matter is assumed to be their deep sleep. The eyes are closed and will be opened, according to Babanagh's opinion, sufficiently to notice what surrounds them, but They quickly go back to sleep again. Arfieh's intention for this "You Must Wake Up" speech was for others to wake up from their slumber, to realize the meaning of sacrifices for the sake of the revolution. Arfieh wanted to convey our intention to whomever it may concern and the goals contained in this speech. One of the conditions for achieving the speech is its authenticity. Its completeness is the intention, as "the author of the singer argues that intention is a condition for the speech to reach its completion, relying on the observation that the speech in the witness is a sign of what the speaker wants, so that it is evidence of the speaker's intention and that the speaker

¹ - Muhammad Dib, A Thousand Joys for a Beggar, Second Hymn, p. 35.

wanted to achieve what he wanted with his intention ¹.” Examples of that are dialogue. The following ²

Waseem: Are you a strange man ? ?where do you come from

Babanagh: We are pilgrims

Waseem: This is not what you asked about. You say you do not know me

Babanagh: Excuse me, professor. He bows before him. Of course we know you... everyone knows you...

It is assumed in advance that the professor’s respected personality is known to everyone, and that Waseem’s intention is not to ask this question about the strange man or who he is, but rather for Babanagh’s sake, due to his previous knowledge of Waseem. The intention here is for Waseem to make sure that Babanagh and everyone know him .

Characteristics of presupposition :

The presupposition is considered the relationship concluded between both the speaker and the listener. The speaker creates a speech on the basis that the listener or listener is aware of it or has knowledge of some of its data in order to be sure of the success of the communication process, as the success of the relationship between the two parties to the speech is the success of the reporting communication process, so the assumed information is In advance, there are different levels in communicative dialogue. The cognitive background of each person or party in the discourse is or arises from the environment in which he grew up, as well as his scientific and cultural level. An example of this is the following dialogue between Arfieh and Babanagh ³.

¹- Abdul Salam Al-Masdi, Linguistic Thinking and Arab Civilization, Arab Book House, Tunisia, 1981, pp. 151-152 .

² - Muhammad Dib, A Thousand Joys for a Beggar, Fifth Hymn, pp. 68-69.

³ - Muhammad Dib, One Thousand Beggar Stages, Second Hymn, p. 28.

Customary: What? You don't know... and you speak and say anything that makes me very tired. She in turn points to the audience: There are people who flog your ears, intoxicate you with speeches, but what results from it? The same tone is the well-known tone. Sacrifices must be made. The people must make sacrifices ...

Babanag starts shaking her vigorously

Babanag: Shut up... shut up... you wretch

Arfiya: ...It is only suitable for dying in the mountains and tightening one's belt...but for enjoying life, for it is not suitable

Babanag: He tries to push it with his hands and head

Arafiyya: Life, do you realize... Simply do not be fooled by what is said. Life only exists there where man is, man and not an animal domesticated for slaughter. Through this dialogue, the cultural and scientific level of both Arfieh and Babanagh becomes clear, and knowing the cognitive background of each person becomes clear about the environment in which he grew up. Arfieh has a good cultural level, unlike Babanagh, who is not good at dialogue and communication. The information assumed in the speech is taken for granted so that it is the subject of a dispute or disagreement between the interlocutors, including the following dialogue ¹

Baba Nag: There is no doubt that there is something edible in it

Arafiyya: What is it ?

Babanag: what is eaten ?

Arafiyya: Maybe

Babanag: Doesn't this mean anything to you ?

Arafiyya: Do not turn her head away from him

Babanag: He beats his hands miserably. Nothing Nothing . She said nothing , oh my God

¹ - Muhammad Deeb , One Thousand Beggar Stages, Second Hymn, p. 32.

Customary: Save your song for a better occasion

The supposed information between Arfiyah and Babanagh is accepted, so it was the subject of dispute and disagreement between them

Presupposition is a deliberative procedure :

The presupposition is one of the pillars of pragmatics related to the implicit aspects of the laws of discourse that take place between the speaker and the recipient, as the speaker seeks to direct his words or speech to the recipient on the basis of what he presupposes to be known to him, in order to achieve social communicative communication. The speaker is the producer of the speech issued by him. "The central self in the production of speech because he is the one who utters it in order to express certain purposes." ¹The speaker must possess deliberative communicative competence that enables him to control the production of his speech and his linguistic system, taking into account the method of sending his information, and that is through choosing words appropriate to the meaning and Calmness and slowness. Examples of this are the personalities of both Arfiyya and Salim through their choice of words, expressions, and style, which contributes to achieving communication and understanding²

Arfiya: Don't think too much about it ?

Salim: I don't think much, I don't think much, you are good

He hits his forehead with his fist: He is here... here inside, this cursed mountain

Arfiya: What are you talking about? What do you mean ?

Salim: Are you listening? We'll never get rid of it I tell you

Arfiya: Do not say nonsense

Salim: There in their prison, every time they take someone out...

Arafiyya: What ? are you afraid ?

¹ - Abdul Hadi bin Dhafer Al- Shehri, Discourse Strategies, a Pragmatic Linguistic Approach, New Book House, United, 1st edition, 2014, pp. 44-45.

² - Muhammad Dib, A Thousand Hurries for a Beggar, Second Hymn, p. 31.

Selim: That's not what I meant...

As for the recipient or listener, he is the second element in the communication process, and he is what the speaker needs to achieve communication and perception, that is, achieving the linguistic communicative relationship and taking into account all the implicit and explicit backgrounds that are understood through the context, i.e. the context of the speech and the cognitive background, and thus the presupposition is based primarily on the recipient as the recipient of the speech. Therefore, the one who deciphers its symbols and purposes must prepare to receive the information addressed to him by the speaker, in addition to the shared knowledge between them as the cornerstone of their communication, and this is done by using mental backgrounds to determine the implicit meaning of the speech .

Confirmed presupposition :

These are all the linguistic forms that were discussed, which are based on a set of characteristics and principles, through which the presupposition is the result of the linguistic context in which it came, as there must be a linking relationship between the speaker and the addressee in order to allow him to put it to him. Such questions are what Dr. Masoud Sahraoui pointed out when he spoke about them or defined them as “being based on purely linguistic data...”¹, and among his examples we find the following dialogue²

Salim: Seriously, when will we arrive, Arfiyah ?

Arfiyah: Approach him for what? When will we arrive? What do you mean

Slim: What? You mean what you mean....arrival

Arfiyah: Is this the time to ask a question like this ?

¹ - See pragmatics, George Yule, translated by Qusay Al-Atabi, Dar Al-Aman, Rabat, 2010, p. 65.

² - Muhammad Dib, A Thousand Hurries for a Beggar, Third Hymn, p. 52.

Salim: But when is the time? Maybe then it's too late? We are alone with God, lost in this mountain .

Arfia: Exactly. We have to get out of this mountain. We have no choice. The night will not be late.

Salim: Who thinks about us, Arfieh ?

Arfiya: I don't know... Maybe no one... Or maybe there is someone

Uncertain presupposition :

It is all the previous hypothetical attempts that were not destined for success, and the previous assumption about the attempt made by one of the two parties to the dialogue, but in the end it is uncertain because it did not achieve success in the communication process, so the other party's response is ignorance, denial, or even sarcasm in some cases. Regarding the question issued from the speaker to the addressee, which stands as an obstacle to achieving the communicative process, and from it we find the following dialogue between Arfieh, Babanagh, and Wasim, and Babanagh's answer, which contains neglect and denial to the point of sarcasm ¹

Arafiyya: Your wisdom ! Do you want me to tell you what it is? ?

Waseem: With gratitude

Arafiyya: A person who claims to be a prophet

Babanagh enters and changes his appearance, pushing an unclear person in front of him

Arfiya: One of his echoes, a one-eyed man who came to ask him, shines a dim light on Babanagh and the Prophet, so the atmosphere seems unreal .

Babanagh: His right eye is hidden from the Prophet. What are the signs of your prophecy? What is your miracle? ?

¹ - Muhammad Dib, A Thousand Hurries for a Beggar, Fourth Hymn, p. 63.

Prophet: What is my miracle? You are blind and I will remove your other eye now. Then I hope the Lord will restore your sight... .

Babanagh: I believe you, you are a prophet. He runs away and the prophet flies with him. They go out and the lighting returns to normal. .

Realistic presupposition :

In it, “it is possible to treat the presuppositional information that follows an action, for example: he knows, as real, and it is called the realistic presupposition... An example of this is: I did not realize that he was sick, was he sick ?”¹ An example of this is the following dialogue²:

Basil: Are you sure that no one was with you? What did you do to others ?

Salim: The others? I don't know others...

Salim's answer represents a realistic presupposition of his lack of knowledge of the others, immediately after the others' words, directly after the others' words, and the following dialogue as well³

Basil: You have to believe

Selim: But I escaped on my own, and this is the truth, as the letter represents a real protective assumption that came from Selim .

Non-protective presupposition :

It is every presupposition that is presumed to be incorrect and accompanies the use of verbs such as dream, imagine, imagine, pretend . Presuppositions that the one who follows it are incorrect, for example, “I dreamed that I was rich, but I am not rich. You pretend that we are in a good mood, but we were not in a good mood.

¹ -George Yule, Pragmatics, pp. 54-55.

² - MuhammadDib, A Thousand Hurries for a Beggar, First Hymn, p. 15.

³ - Muhammad Dib, A Thousand Hurries for a Beggar, First Hymn, p. 16.

mood. He pretends to be sick, but he is not sick.”¹ An example of this is the following dialogue²

Basil: Okay, keep going

Salim: Now he represents someone who filled his stomach well, and coughs, and now oh oh, so the verb represents and shows that Salim did not eat or fill his stomach, and this is an unrealistic assumption .

Presuppositions are of utmost importance in achieving the process of communication and communication, while taking into account the intention: “There is no communication through signs without the presence of intention behind the act of communication, and without the presence of creativity, or at least without the presence of a synthesis of signs³.” The relationship does not consist of the signifier and the signified. Not only, but from the intention that determines what is intended, and the place of the discourse has become ambiguous and outside the meaning assigned to it, as “the supporters of the semiotics of communication, Poussini, Brito, Monand, Grice, Ottstein, Wittgenstein, and Martinet, hold that the relationship consists of a triple unity of the structure, the signifier, the signified, and the intention,⁴ so according to the intention The contexts are many, as taking into account the intention, the sender expresses what he wants, in a way that responds to the rules, and once the rules are violated, what is called dialogical obligation occurs, which is a principle or procedure of pragmatic analysis.

¹ - George Yule Pragmatics, pp. 56-57

² - Muhammad Dib, A Thousand Hurries for a Beggar, First Hymn, p. 16.

³ - Gerard Delaudal, The Symocratic Analysis of the Poetic Text, translated by Abdel Rahman Bouali, New Knowledge Press, 1991, 1st edition, p. 25.

⁴ - Abdullah Ibrahim and others, Knowing the Other, An Introduction to Modern Critical Methods, Arab Cultural Center, Casablanca, 2nd edition, 1996, p. 89.

The presupposition is based on the principle of cooperation between both the speaker and the hearer, and this is based on previous information between the two parties, and when he arrives, he decodes the text on the basis of presuppositions between him and the speaker. In terms of function, the presupposition governs the text and makes it an interconnected structure, as if a bridge exists between the addressee and the recipient. The communicative process is achieved. The speaker creates the speech on the basis that the listener has certain knowledge of some information specific to that speech. The assumption “is the thing that the speaker assumes before uttering the speech...” There are also those who give priority to the recipient in presupposition, such as Perelman, as a recipient of the speech. And its product at the same time .

Appendix:

A Thousand Hurries for a Beggar is the only theatrical text by Mohamed Dib. It is a theatrical adaptation of the novel: The King’s Dance, Paris, 1968. The theatrical text was published in 1980 .

As for the translator of Muhammad Dib’s play, he is a storyteller , translator , and journalist for Al-Nasr newspaper. He has published several books, and he is one of his friends, Jarwa Al-Wahbi .

Muhammad Dib was one of the international resistance writers and was nominated for the Nobel Prize more than once .

Play character:

Arfiya, 30 years old / Salim, 30 years old / Basil, 40 years old / Nemish, 40 years old. Babanag: Disfigured, age unknown / Wasim, 50 years old, tall as an extra.

¹ - Pragmatics, George Boole, translated by Qusay Al-Atabi, p. 51.