I. Administration

A. Reading for next week – Lepore & Stone

B. Questions?

II. Linguistic Variations

A. Pragmatic elements are part of language – they are not simply something that the speaker introduces and the listener recovers by appeal to idealized principles of collaborative rationality.

B. Horn

   1. Q and R principles
   2. Division of pragmatic labor
   3. Marked and unmarked expressions

C. Levinson

   1. Q, I, and M principles
   2. Use of pragmatic principles to guide disambiguation \( \rightarrow \) relationship between disambiguation and interpretation
   3. Pragmatic principles are necessary to understand names, indexicals, pronouns, relative to the importance of alternatives in interpretive space
   4. Online interpretation – embedded implicatures

III. Psychological Variations

A. These views make the introduction of pragmatic content a reflection of the operation of information-relative psychological principles over which we really have no control; once again, it is not a collaborative co-construction made possible by idealized principles of rationality
1. Sperber and Wilson focus on psychological mechanisms over which we have no control, removing the speaker from the production of pragmatic content. *The Gricean emphasis on rationality goes too far in in accounting for pragmatic content*

2. Pinker et al. focus on situations that don’t seem to fit within the standard Gricean paradigm, generating pragmatic content using machinery needed to account for the irrational way in which we actually make decisions. *The Gricean emphasis on rationality doesn’t go far enough in accounting for pragmatic content*

B. **Sperber and Wilson**

1. Relevance understood in terms of information, inference, and contextual effects (p. 63)

2. Optimal relevance (p. 67)

3. Also is useful for purposes of disambiguation

4. Explicature

C. **Pinker et al.**

1. They look at situations involving naïve speakers, situations in which feelings matter more than being right, and framing

2. The view they defend involves *homo economicus*, i.e., people understood as performing decisions often via the use of “irrational” patterns of reasoning

IV. **Being “Broadly Gricean”**

A. Grice is to theories about pragmatics and communicative content as Descartes is to theories of mind

B. How is the relationship between the speaker and listener modeled in these accounts?

1. Is it collaborative? Adversarial?

2. Think about the relationship between these views and the views of Zipf and Piantadosi et al.

C. Is there reason to believe that there should be “one theory to rule them all” in this space?