Objective: To Understand the Phenomenon of Deixis in Language

Key Words: Deixis, Anaphora, Context, Person deixis, Time deixis, Space deixis, Social deixis, Discourse deixis, Deictic centre

Contents

1.0 Introduction
2.0 Types of Deixis
3.0 Gestural and Symbolic Deixis
4.0 Deictic and non-deictic usages
5.0 Summary
6.0 Self Assessment
7.0 Weblinks
8.0 Glossary
9.0 References

1.0 Introduction

The words in a language carry some basic meaning which the users of that language understand. That is how a language becomes mutually intelligible to all its users, and they are able to arrive at meaning in language. However, the users' interpretation of some words depends both on their knowledge of the language and the context in which it is used. The context, in this case, involves their knowledge about the 'situational' and 'background knowledge' context (see Cutting 2008). The former refers to the

interlocutors' knowledge of who the speaker is, who the hearer is, the time of utterance and the place of utterance, whereas the latter refers to their knowledge about one another (interpersonal knowledge) and about the world (cultural knowledge) (ibid.). In this chapter, we will look at a class of lexical items whose meanings depend upon evidences from the context of utterance in which they are used. Take, for example, the following piece of conversation between two persons, say A and B

1) A: **I** suppose you learnt French some time back, didn't you?

2) B: Well, yes, but **I** couldn't continue it after a couple of weeks.

3) A: Actually, the user manual for my new printer is written in French. **I** was wondering if you could help me with that.

4) B: **I**'ll give it a try. **I** have only a smattering knowledge of French though.

The pronoun 'I' has been used a number of times in the above utterances. However, the meaning of 'I' changes every time there is a change in the speaker of the utterance, i.e. when person A uses 'I,' it refers to or points to A, and when person B uses 'I' it refers to or points to B. Therefore, the addressee or the hearer present during the time of conversation should know who utters 'I' in order to understand the meaning of 'I,' i.e. who the pronoun 'I' refers to. Similarly, there are other lexical items such as pronouns, 'you' and 'we,' adverbs of place, 'here' and 'there,' demonstratives, 'this' and 'that,' and adverbs of time, 'then' and 'now' that require us to know the person who utters these, the place where they are uttered and the time when they are uttered. Such lexical items which, in order to be understood, require information from the context are called 'deictics' and the phenomenon of their occurrence in language is called 'deixis' (pronounced 'day-ik-sis'). Derived from the Greek word for 'pointing,' 'deixis' causes the interlocutors to point towards entities in the immediate context of utterance for reference.

A point to ponder:

The interlocutors are able to talk about and locate a referent by paying 'mutual attention' to each other and by understanding the 'referential intentions' of the speaker (Levinson 2011: 170). This point will become clear as we explore in detail the phenomenon of deixis in the sections below.

There has been ample study on how we understand and refer to persons, objects and spaces around us (Fillmore 1982, 1997; Levinson 1983, 2011 and Lyons 1977, 1979). These explorations have developed the notion of 'pointing' through language and have brought to our notice the various types of deictics present in language, based on the contextual information they carry (e.g. information about person, place, time, etc). In this module, we will try to develop our understanding of deictic items through examples from day-to-day situations in life and see how the knowledge of context is

indispensable for complete understanding of the meaning of these items. Besides, we will also learn to differentiate between their deictic and non-deictic usages of these words.

2.0 Types of Deixis

The phenomenon of deixis is exhibited in language through five types of deictics viz. person, time, place, discourse, and social deixis (Fillmore 1997, Levinson 1983, Lyons 1977). However, before we begin to understand each of these in detail, let us first understand the concept of 'deictic centre,' which is pivotal to the understanding of deixis. The deictic system is organised around a central point and it is with reference to this point that the referent of a deictic is perceived. The deictic centre for person deixis consists of the speaker (I, me, we, etc), for time deixis it consists of the time at which the speaker makes an utterance (now, today, etc.), for place deixis it consists of the spatial position of the speaker at the time of utterance (here), for discourse deixis it is the point at which the speaker is in the production of his utterance, and for social deixis it is the social status of the speaker in relation to that of the addressee (Levinson 1983: 64). Given below is a diagrammatic representation of the person, place and time deixis.
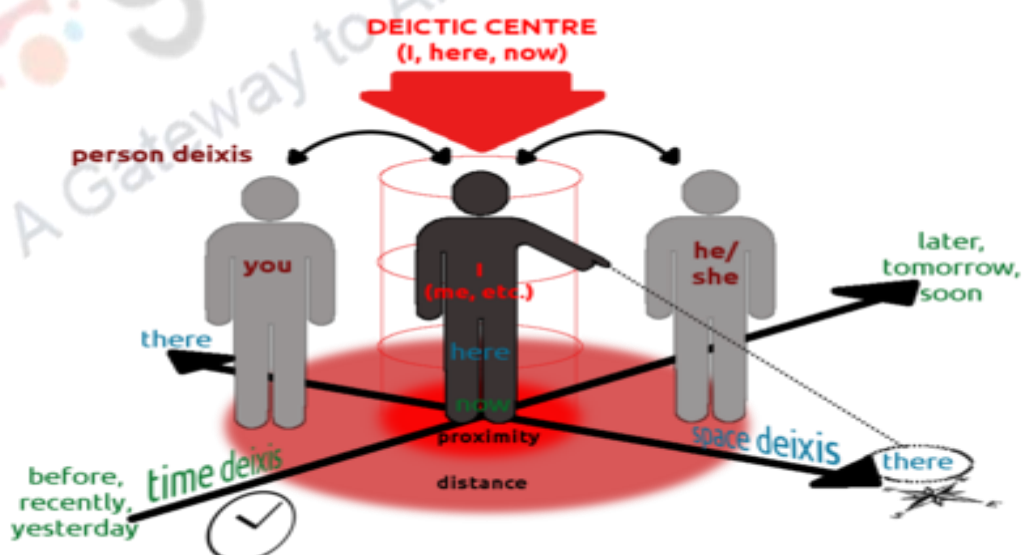
Source: (accessed on 9 Feb. 2014) http://en.wikipedia.org/wiki/Deixis

While speaking, the speakers position themselves at a deictic centre (comprising I, here, now) and make references to people, objects, places and time from this point. Let us now look at each of the above mentioned types of deixis one by one.

2.1 Person deixis

Person deixis encodes information about the participants in the conversation viz. the speaker(s) and the hearer(s). It involves references to the speaker and the addressee by various singular and plural forms of first person and second person subject, object and possessive pronouns as shown in the table below.

	Singular	**Plural**
First-person pronoun	I, me, my, and mine	we and us
Second-person pronoun	you, yours, and your	you

In a conversation, person deixis helps us to understand the constant shift in deictic centre from the speaker (first speaker) to the addressee (second speaker) and back to the speaker (first speaker). The sentences 1-4 above involve the use of the person deictic 'I' to point alternately to two different persons by shifting deictic centres caused by a change in the speaker. Therefore, 'I' refers to whoever the speaker is at a particular time and in a particular place and 'you' refers to the addressee which the speaker (I) talks to. 'You' becomes 'I' as the hearer changes his role and assumes the role of the speaker (see utterances 2 and 4).

It is noteworthy that English language does not have separate lexical items to refer to the singular and plural forms of 'you.' The hearer has to locate the referent(s) of 'you' by paying attention to the speaker's direction of gaze (see section 3 for 'gestural deixis'). For the first-person deixis, however, English has both singular and plural forms i.e., 'I' and 'we' respectively. It is interesting to note how the plural form 'we' in used at various instances in conversation to refer sometimes to the participants (such as utterances 5, 6, 8, 9), sometimes to the non-participants (such as utterance 7), and sometimes even to a single person (such as utterances 8 and 9):

(5) '**We** want justice,' where 'we' points to two (or more) speakers, present at the time of utterance excluding the addressee and asking him/her for justice;

(6) 'How should **we** solve this problem?' where 'we' points to the speaker as well as the addressee(s);

(7) '**We** had fish for dinner,' where a single speaker uses 'we' to point to all the members of a family even though they are not present at the time of utterance (O'Keefe, Clancy and Adolfs 2011: 47);

(8) 'So **we** haven't got a ticket,' where, in English, 'we' is sometimes used to point not to the speaker but to the hearer addressed in a sarcastic manner by the speaker (Grundy 2000: 27); and

(9) 'Should **we** take the medicine now?,' where the speaker, who uses 'we' to refer to only the hearer while administering medicine to him, does so in order to be polite by not impinging on his space (see Brown and Levinson 1987 for various politeness strategies).

The utterances (5) and (6) above are cases of 'exclusive' (exclusive of the hearer) and 'inclusive' (inclusive of the hearer) 'we' respectively. In some languages, such as Fijian, there are separate lexical items to denote 'exclusive' and 'inclusive' uses of 'we' (Yule 1996: 11). In English, however, the speaker has to discern the referent(s) of 'we,' in each of the above cases, from the situational context (persons present at the time of utterance), the cultural context (which makes utterances such as 8 and 9 intelligible among the English due to the interlocutors knowledge of the politeness conventions in their culture) and from interpersonal knowledge between the interlocutors about a certain state of affairs (such as in (6)).

The use of third-person pronouns such as he, she, it, him, her, they and them is usually anaphoric (non-deictic) rather than deictic (cf. section 4). This means that these words are used to make subsequent reference to those linguistic items which have previously been referred to by noun forms in the text. These words are not categorised as deictic because, unlike the referents of deictics, their referents are located within the text. Deictics do not point to referents of language items located within the text i.e., the items in the co-text (cf. section 2.5). For example, look at the two utterances:

(10) Reema is Rita's daughter. She won the Olympics gold medal for swimming.

(11) She won the Olympics gold medal for swimming.

'She' in (10) is anaphoric as it refers back to Reema (a referent within the text), but 'she' in (11) is deictic as the speaker has to point through gestures to help the hearer locate the referent present in the physical surroundings and not in the text. As a matter of fact, it is the first and second persons and not the third person who is the direct participant in conversation. Therefore, the third person is not a direct but distant participant in conversation due to the fact that the third person is only 'talked about'. So, interestingly, the third-person pronoun is deliberately used in place of the second-person pronoun for various purposes, such as, to communicate distance and non-familiarity (11), to communicate irony and humour (12), to make accusations less direct (13), or to state something as a general rule applicable to all persons when in fact it is directed to a single person (14) (see Yule 1996: 11 for utterances 12, 13 and 14).

(12) Would his highness like some coffee?

(13) Somebody didn't clean up after himself.

(14) Each person has to clean up after him or herself.

Interestingly, in Malagasy society, the speaker uses third person reference to refer to himself. Fasold (1990: 55) quotes an instance when a teenage boy said, "Bosy's mother is a little sick" to refer to his own mother instead of saying 'my mother'. In Malagasy culture, the speakers talk in an evasive

manner in order to divert the hearer's attention by referring to one's close relations through a third person form.

We can see that the referents of deictic expressions might seem vague, but the hearer locates them by paying attention to the entities in context and by trying to understand who the speaker intends to refer to.

2.2 Place deixis

Another way of pointing out entities is by reference to their location with respect to the deictic centre, i.e. the speaker's location at the time of utterance. Place deixis, also called spatial or locational deixis, occurs in language in forms of adverbs of place (here and there) and demonstratives (this, these, that and those). They encode spatial discrimination in terms of proximity (closeness) and distance from the speaker such that 'this,' 'these' and 'here' signify closeness and 'that,' 'those' and 'there' signify distance from the speaker. For example, if the speaker says 'this box,' he/she holds the box or it is placed close to him/her, and if he/she says 'that box,' the box is placed away from him/her. Some languages, such as Japanese, have two lexical equivalents for 'that,' the first, to signify place away from the speaker and 'near the addressee' and, the second, to signify place 'away from both the speaker and the addressee' (Yule 1996: 10).

> ### Did you know?
>
> - English once had other place deictics apart from 'here' and 'there: 'yonder' (more distant from the speaker), 'hither' (to this place) and 'thence' (from that place).
> - Latin has three deictics viz. *hic* (to refer to things nearest the speaker) *iste* (to refer to things nearest the hearer) *ille* (to refer to things farthest away).
> - Like Latin, Kwakiutl too has terms for these three deictics, but each deictic has a separate term for things 'in sight' and 'out of sight'.
> - Eskimo language has a large number of spatial deictics such as 'this one,' 'that one,' 'that one in the north,' 'that one in the south,' 'that one in the east,' 'that one down there,' 'that one down in the sea,' etc.
>
> (For more information, see Bloomfield, 1933 and Yule, 1996.)

Children start using place deictics such as 'this' at the initial stages of language acquisition only for ostensive definition, i.e. for directing the addressee's attention to persons and objects in the immediate context (Hatch 1992: 214). It is only later that they start using place deictics to signify distance (ibid.).

Yule notes that in the early stages of language acquisition, child uses 'this' and 'here' for objects that 'can be seen' in the immediate context and 'that' and 'there' for those that 'no longer can be seen' in the immediate context (Yule 1996: 12).

Sometimes, the choice of 'this' and 'that' signals the speaker's emotional proximity or distance to what he/she is saying. Lyons (1977) considers such use of the demonstratives, 'this' and 'that,' as encoding 'empathetic deixis'. For example, the following utterance suggests the speaker's dislike for the dress.

(15) Does she still wear that dress?

'That' refers to a place distant from the speaker's deictic centre and, therefore, metaphorically it signifies the speaker's emotional distance to the entity referred to.

There are lexical items such as 'here' and 'there' (adverbs of place) which point to places in the context (such as 'I live here' or 'I am going there'). Levinson (2011) points out that sometimes anaphora and deixis are so closely related that it is difficult to separate them. For example, in the utterance,

(16) I've been living in San Francisco for five years and I love it **here**,

'here' is both anaphoric and deictic (ibid.). Non-deictic use of adverbs of place is discussed in section 4.

Next, prepositions such as up, down, above, below, left, right, behind, in front can also function deictically as they can specify position of entities with reference to the speaker's position i.e., the deictic centre. Take, for example, the following utterance:

(17) Bob is the man to the left of Mark

This utterance is deictic if the statement is true from the speaker's point of view as it is the speaker who is at the deictic centre. This means that Bob is to the left of Mark from the speaker's point of view and not from Mark's point of view (Levinson 1983: 83).

Motion verbs such as come, go, bring, and take also have a deictic sense as they signify movement away from the speaker (go, take) or towards him/her (come, bring). Therefore, these verbs too are place deictics as their meaning is understood keeping in mind the position of the speaker in space. This means that if the speaker is away from the addressee, he/she can use the words 'come' and 'bring' in collocation with 'here' to signify the addressee's movement towards the speaker. However, if the speaker is close to the addressee, he/she can use the words 'go' and 'take' in collocation with 'there' to signify the addressee's movement away from the speaker.

2.3 Time deixis

Time deictics can be used to refer to current time, time before the moment of utterance, or time after the moment of utterance. Time deixis occurs in language in form of adverbs which signify time, such as now, then, today, tomorrow, yesterday, this month, next week, last year, etc. The knowledge of the time of utterance is important in the interpretation of each of these deictics. For example, if you find a notice reading 'I'll be back in an hour' on someone's office door, it is difficult to know when the writer would return unless you know when the person left or when the notice was pasted (Levinson 1983: 54). Similarly, you cannot know which day 'today,' 'tomorrow' or 'yesterday' stand for unless you know when they were uttered. Interestingly, Hindi has the same word *'kal'* to denote both 'today' and 'tomorrow,' and it is from verb tense used in the co-text that we understand its referent. The adverbials, 'today,' 'tomorrow' or 'yesterday,' divide the day into diurnal spans, and can refer to a specific time (18), a time period within a day (19), or to a day in general (20) (O'Keefe, Clancy and Adolfs 2011: 51):

    (18) Did you go for the movie **yesterday**?

    (19) We've done enough work **today**. We'll do the rest of it later.

    (20) How was the weather **yesterday**?

The non-deictics, 'week,' 'month,' and 'year,' which refer to constant time periods, become deictic when combined with words such as 'this' or 'last'. However, 'last week,' 'this month,' and 'last year' may refer to calendrical or non-calendrical week, month and year depending on the contextual knowledge of the interlocutors. The deictic 'this year' can be used to refer to different time periods depending on who uses it and for what purpose (ibid.: 52-53). Therefore, we can have the following three uses of 'this year' referring to three different time periods:

    (21) January was the coldest month of **this year** (period from January to December)

    (22) I will opt for Stylistics **this year** (used by a student to refer to the academic year which may extend from August to April)

    (23) The government has allotted a huge sum for national security in the budget **this year** (refers to the financial year which starts from April and ends in March)

Verbs signifying tense and time also have a deictic element as they can be used to refer to time in the past, present or future and require the knowledge of the utterance time for their interpretation. For example, if a sentence reads, 'I live in the US,' it refers to the present time. However, there would be problems if the reader does not know when the sentence was written.

A point to ponder:

The spatial deictic 'here' can function as a temporal deictic. 'Here' can sometimes be used as a time adverbial to mean 'now,' for example, in a teacher's utterance, 'I will stop here for today and we'll continue our discussion in the next class.' Just as we can think of movement on the spatial axis, we can also metaphorically think of movement on the time axis wherein the speaker conceives of his lecture as a journey, as in the above example, and therefore, uses the spatial deictic 'here' to refer to a point in time.

2.4 Social deixis

Social deixis encodes information about the relative social status of the speaker with respect to the addressee or the hearer. Based on various factors such as age, sex, social class, etc., social deixis is exhibited in choices between lexical items such as pronouns (tu/vous) and vocatives (summons, terms of address and kinship terms). Apart from these, social deixis is also manifested through particles (e.g. Tamil) and prosody (e.g. Tzeltal) (see Brown and Levinson 1987). According to Levinson (1983), there are two kinds of social deixis: 'relational' and 'absolute'. The relational deixis encodes the speaker's relationship with (1) the referent (manifested in referent honorifics), (2) the addressee (manifested in addressee honorifics), (3) the bystander (manifested in bystander honorifics) and (4) the setting (manifested in levels of formality) (ibid.: 90). Referent honorifics involve the expression of honour while referring to the addressee by making a choice between, for example, *tu* (used to refer to a person of same or lower social status) and singular *vous* (used to refer to a person of a higher social status by virtue of age, social class, etc.) pronouns. This T/V system of pronouns is present in some Indo-European languages such as French (*tu/vous*), German (*du/sie*), Spanish (*tu/usted*) and Hindi (*tum/aap*). In modern Spain, where age distinction is more powerful than economic status distinction, the younger person belonging to a higher economic status will be addressed by *tu* form by an older person belonging to a lower economic status (Yule 1996: 11). The choice between *tu* and *vous* is also governed by the 'setting' in which the interlocutors communicate. In a formal setting, the use of *vous* is appropriate and signifies interpersonal distance or non-familiarity between the speaker and

addressee. In an informal setting, however, *tu* is used to signify close relationship or solidarity between the speaker and the addressee. The choice between the 'first names' and 'Mr. /Ms. + surnames,' in informal and formal setting respectively, also signifies relational social deixis. Addressee honorifics involve the expression of honour or respect for the addressee by choosing appropriate language alternates without referring to the addressee. For example, using an alternate term for 'soup' when somebody wants to say 'the soup is hot,' would reflect respect for the addressee (Levinson 1983: 90). Bystander honorifics involve the use of alternate vocabularies in presence of taboo relatives in many cultures.

Relational deixis encodes information about the speaker's relationship with the addressee. Absolute social deixis, however, locates addressees in relation to their roles in society. It is manifested in the use of certain words reserved for 'authorised speakers' (for example, the use of polite particle 'khrab' by male speakers and 'kha' by female speakers in Thai) and 'authorised recipients' (terms of address such as 'your honour' and 'Mr. President') (Levinson 1983: 91).

2.5   Discourse deixis

Discourse deixis, also called text deixis, can be used in language to draw the reader's or the hearer's attention to specific portions of discourse. Lexical items such as 'this', 'that' and 'hereby' encode deixis and point to elements before or after discourse (Cruse 2004). Whereas anaphoric words point to words already used in the co-text, discourse deictics point to elements of discourse. 'This' points to future discourse elements (for example, 'listen to this,' said before beginning a story), 'that' points to past discourse elements (for example, 'that was right,' said in response to something), and 'hereby,' in a performative utterance, points at the speech act of the utterance (ibid.). Look at the following piece of conversation between A and B:

(24) A: Oh look at that the Bay View [hotel] over there. That's the hotel there Anna where Judy is having her reception.

(25) B: Oh right yeah.

(26) A: And if I don't lose enough weight I won't be there.

(27) B: That's a lie.

(O'Keefe, Clancy and Adolfs 2011: 55)

'That' in (27) points to A's intended message that she is fat. It does not point anaphorically to any noun form used in the text before.

Discourse deixis is also manifested in signposts such as first, second, next, finally are deictic markers used by lecturers in the classroom to point to the future discourse elements at each stage. Similarly, words such as 'above' and 'below' are used deictically in written discourse for pointing (Fillmore 1997). According to Levinson (1983), utterance-initial items such as 'but,' 'therefore,' 'in

conclusion,' 'to the contrary,' 'still,' 'well,' 'however,' 'besides,' 'anyway,' 'so' are also deictic in nature as they point to previous elements in discourse and require the reader's knowledge of those elements.

3.0 Gestural and symbolic deixis

Sometimes deictics require extra-linguistic information from the speaker in order to be understood in a context. For example, if the speaker says, 'he is standing right there,' the addressee will normally not be able to understand what 'there' refers to and may question back, 'where?' Undoubtedly, 'there' has the deictic feature of pointing to a place in the physical context. However, it will not be able to point out a referent unless it is also accompanied by extra-linguistic information in form of body gestures, hand movement, or eye movement by the speaker in the direction of the place he/she is referring to by the word 'there'. Thus, a deictic use can be classified as either gestural or symbolic (Fillmore 1997, Levinson 1983). As the term suggests, gestural usages of deictics are 'interpreted with reference to an audio-visual-tactile, and in general a physical monitoring of the speech event' (Levinson 1983: 65). Symbolic usages of deictics, however, 'require for their interpretation only knowledge of (in particular) the basic spatio-temporal parameters of the speech event (but also, on occasion, participant-role and discourse and social parameters)' (ibid.). Therefore, the following utterances can be interpreted if we know the general location of the participant (28), the potential addressee (29), and the time of utterance (30, 31):

(28) I like **this** city.

(29) **You** can wait for me.

(30) I will call the lawyer **tomorrow**.

(31) The doctor will **now** examine each of us.

However, the following utterances will require audio (32), visual (33, 34, and 35), and tactile (36) gestures:

(32) Don't do it **now**, but **NOW**! (Levinson 1983: 66)

(33) I like **that** dress (said while pointing to a dress in the market)

(34) **This** finger hurts (ibid.) (cannot be said without gesturing towards the finger which hurts)

(35) **You** and **you** may come with me (said while pointing out with finger or eye movement)

(36) What's the price of **this** pen? (said while pulling out a pen from the shelf and showing it to the shopkeeper)

Thus the different usages of deictic terms can be classified as deictic (gestural/symbolic) and non-deictic (non-anaphoric/anaphoric) (ibid.: 68). We will now look at the non-deictic usages of some of the above deictic terms and thereby learn to differentiate between their deictic and non-deictic usages in the following section.

4.0 Deictic and non-deictic use

Deictic words such as personal pronouns, demonstrative determiners, and adverbs of space and time can be used both deictically and non-deictically. Levinson : deictic / non deictic (anaphoric non-anaphoric). The following examples will illustrate this point.

4.1 Personal Pronouns

The pronoun 'you' can be used deictically and non-deictically in the following ways:

(37) Could **you** lend me a pen? (deictic)

(38) **You** learn a language better if **you** both watch movies and listen to songs in that language. (non-deictic)

In (37), 'you' points to a participant in conversation (the addressee) and is, therefore, deictic. However, in (38), it refers to people in general and can be rephrased as the indefinite pronoun 'one' and is, therefore, non-deictic.

4.2 Demonstratives

Demonstratives have multiple usages, both deictic and non-deictic. We have already discussed how they can be used as gestural, symbolic and discourse deictics. Let us look at some of their non-deictic usages in the following examples (see O'Keefe, Clancy and Adolfs 2011 for 39, 40 and 41; see Levinson 2011 for 42 and 44):

(39) Where are the keys **that** were kept on the table? (relative pronoun)

(40) She told me **that** the train leaves at seven in the morning (complementiser)

(41) It is not **that** bad (stance adverbial)

(42) Do you remember **that** month when it rained so heavily? (recognitional)

(43) He felt so weak **that** he couldn't walk even a few steps.

(44) The policeman entered the room. **This** man was really hard working and honest. (anaphoric)

4.3 Adverbs of time and space

We have already seen how adverbs are used deictically. In the following sentences, the adverbs 'now' and 'there' are used non-deictically.

(45) **Now**, if they get to know that they are being observed, they will become conscious of their behaviour.

(46) **There** was nobody there.

'Now' refers to the moment of utterance. However, in (45), it functions as a discourse marker used to introduce something in contrast with what has just been said before (see Schiffrin (1987) for more on *Discourse Markers*). Similarly, the word 'there' that begins the sentence is non-deictic as is devoid of the adverbial meaning and is used as an existential subject. The word 'there' that ends the utterance, however, carries the adverbial sense and is, therefore, deictic.

5.0 Summary

The study of the phenomenon of deixis is an indispensable part of language study as conversation would be impossible and unintelligible without the use of deictic items. Therefore, it is evident why deictics are among the first words acquired by children. In this module, we learnt about the how the phenomenon of deixis is exhibited in language and the various kinds of contextual information that deictic words in language point to. Deictics encode referential information about the persons involved in conversation, the social relations between them and the time and place of conversation. We also learnt about how the phenomenon of deixis is exhibited in discourse. Following that, we talked about the symbolic and gestural deictics and the non-deictic usage of deictic terms.

Look at the following conversation between a mother and a daughter and see how deixis works in day-to-day conversation. As you read, pay attention to the various types of deictics and its gestural, symbolic and non-deictic usages. The deictic words are already highlighted for you.

(Draw cartoon for this)

1. (Mother and daughter sitting in a room at a distance from each other)

Daughter: Who got **this** vase? (Looking at the vase kept next to her)

Mother: **I** got **that** from the market **yesterday**.

       (The door bell rings) There's someone at the door. Can **you go** and see?

2. (The daughter is at the door)

Daughter: **Here**'s the invitation card for the New Year party at Mrs. Brown's **tomorrow**.

Mother: (shouts from the room) **Bring** it **here**.

3. (In the room. Daughter is sitting next to the mother.)

Mother: **This** woman is adorable. **I** will surely try to **go there** and probably **I** will take **this** vase as the New Year's present for her.

Having learnt the various forms of deixis, we will now proceed to the next section which is self assessment to see how well we have mastered the concepts explained in this module.

6.0 Self Assessment

Directions for questions 1-5: Mark the correct option.

1. Which of the following underlined words encode deictic information?

   (a) Ryan won the match. <u>He</u> played very well.

   (b) The girl <u>that</u> you saw yesterday is my sister.

   (c) She has to come <u>here</u>.

   (d) They finished all the work within a <u>month</u>.

2. The use of the underlined word 'there' in the utterance, 'I went to the concert. <u>There</u> was a huge crowd there,' is

   (a) gestural deictic   (b) symbolic deictic   (c) anaphoric   (d) non-deictic

3. Which of the four sentences given below encode deictic information about 'that'?

   (a) The file is kept on <u>that</u> table.

   (b) I knew <u>that</u> if I go, I will meet her there.

   (c) He should not have gone <u>that</u> far.

   (d) I consider <u>that</u> a rude behaviour.

4. Which of the following is not an example of relational social deixis?

   (a) Mr. Mathew will look into the matters related to finance.

   (b) Mr. President wants to visit your village.

   (c) Madam, may I come in?

   (d) Vous etes le professeur? (addressed to a singular second person)

5. Which of the following is not an instance of discourse deixis?

   (a) Listen to this story (said in the beginning of a story).

   (b) This man is rather secretive about his life.

   (c) I hereby declare you man and wife.

   (d) That was a good argument.

Directions for questions 6-10: Fill in the blanks with the appropriate choice from the brackets.

6. The underlined word in the utterance, 'is <u>there</u> still some time left?,' is _____ (deictic/**non-deictic**).

7. The utterance, 'look, John is standing there,' is an example of _____ (**gestural deixis**/symbolic deixis).

8. The word 'now' in 'we will enter into the room now' is _____(**deictic**/non-deictic).

9. The utterance, 'Meera was standing on the road and John gave the letter to her,' is most clearly an instance of _____ (**person deixis and time deixis**/place deixis and time deixis).

10. The word 'you' in, 'you, you and you will come and meet me later,' is _____ (symbolic deictic/**gestural deictic**).

11. Based on what you learnt about place deixis, match the deictics given in the left column to those in the right column appropriately.

Column A	Column B
Bring	There
Take	That
Come	Here
Go	This

Answers

1. (c), 2. (d), 3. (a), 4. (b), 5. (b), 6. non-deictic, 7. gestural, 8. deictic, 9. person deixis and time deixis, 10. gestural deictic, 11. Bring-that, take-this, come-here, go-there

7.0 Weblinks

http://www-01.sil.org/linguistics/

http://en.wikipedia.org/wiki/Referring_expression

http://mapageweb.umontreal.ca/tuitekj/cours/2611pdf/Brown-Gilman-Pronouns.pdf

8.0 Glossary

Anaphora the use of an expression (such as pronoun or adverb) whose referent is same as that of a prior expression in discourse.

Co-text the text surrounding a sentence or paragraph i.e., the words or sentences used before and after it.

Deixis derived from the Greek word for 'pointing,' deixis is the characteristic of a class of lexical items to point to entities (person, place, time) in the context in which they are used in order to produce meaning. For example, *I*, *you*, *here*, *there*, *now*, *here*, etc.

Honorifics language forms used to refer to or address a person belonging to higher social status in order to give him respect.

Referent the referent of an expression in language is the person, object, time, place or discourse which the linguistic expression stands for or points at.

Sentence a group of words put together according to the rules of grammar and make complete sense.

Utterance language use by a particular speaker, at a particular point of time, and at a particular place.

9.0 References

Bloomfield, Leonard. *Language*. New York: Henry Holt and Company, 1933. Print.

Brown, Penelope, and Stephen C. Levinson. *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press, 1987. Print.

Cruse, D. Alan. *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press. Print.

Cutting, Joan. *Pragmatics and Discourse*. London: Routledge, 2008. Print.

Fasold, Ralph. *Sociolinguistics of Language*. Oxford: Basil Blackwell, 1990. Print.

Fillmore, C. *Lectures on Deixis*. Stanford: CSLI, 1997. Print.

Fillmore, C. "Towards a Descriptive Framework for Spatial Deixis." *Speech, Place and Action: Studies in Deixis and Related Topics*. Eds. Robert J. Jarvella and Wolfgang Klein. Chichester: John Wiley and Sons, 1982. 31-59. Print.

Grundy, Peter. *Doing Pragmatics*. 2nd ed. London: Arnold, 2000. Print.

Hatch, Evelyn. *Discourse and Language Education*. Cambridge: Cambridge University Press, 1992. Print.

Levinson, Stephen C. 'Deixis.' *The Pragmatics Reader*. Eds. Dawn Archer and Peter Grundy. London: Routledge, 2011. 167-185. Print.

Levinson, Stephen C. *Pragmatics*. Cambridge: Cambridge University Press, 1983. Print.

Lyons, J. "Deixis and Anaphora." *The Development of Conversation and Discourse*. Ed. Terry Myers. Edinburgh: Edinburgh University Press, 1979. 88-103. Print.

Lyons, J. *Semantics*. Vol. 2. Cambridge: Cambridge University Press, 1977. Print.

O'Keefe, Anne, Brian Clancy, and Svenja Adolfs. *Introducing Pragmatics in Use*. London: Routledge, 2011. Print.

Schiffrin, Deborah. *Discourse Markers*. Cambridge: Cambridge University Press, 1987. Print.

Yule, George. *Pragmatics*. Oxford: Oxford University Press, 1996. Print.

Website used:

(accessed on 9 Feb. 2014) http://en.wikipedia.org/wiki/Deixis