

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer presents both review of related theories and previous studies to back up her research. The theory used in this thesis is the theory about deixis taken from Semantics.

2.1 Deixis/deictic terms

Lyons (1977:636) states that the term deixis (which comes from a Greek word meaning "pointing" or "indicating") is now used in Linguistics to refer to the function of personal and demonstratives pronouns, of tense and of variety of other grammatical and lexical features, which relate utterances to the spatio temporal coordinates of the act of utterance. It is also stated again by Levinson (1983. 54) that the term deixis is also has prototypical or focal examples of the use of demonstratives, first and second pronouns, tense, specific time and place adverbs like *now* and *here*, and a variety of other grammatical features tied directly to the circumstances of utterance.

The idea of deixis is identification, or drawing attention to, by pointing. Lyons also states that the function of the demonstrative pronoun is to draw the attention

of the addressee to a referent that satisfies the description implied by the use of the pronoun in terms of gender, number, status, et cetera (1977: 648).

In deixis the location and identification of persons, objects, processes and activities that is being talked about, or referred to, in relation to the spatio temporal context is created and supported by the act of utterance and the participation in it, typically, it is spoken by a single speaker and at least one addressee (1977:637).

In Palmer's book of *Semantics* (1981: 60-61), there are three main types of deictic:

First, the speaker must be able to **identify** the participants in the discourse - himself and the person or persons to whom he is speaking. The forms are the first and second person pronouns: *I, we and you*.

Secondly, English has *here* and *there*, *this* and *that* to **distinguish** between the position of the speaker or closeness to it and other positions or greater distances. The exact spatial relationship indicated by such words will vary according to the language.

Thirdly, **time relations** are indicated in English not only by general adverbs such as *now* and *then* but also more specific ones such as *yesterday* and *tomorrow*.

Still related to the three categories of deixis, according to Dillon (1965: 102) the devices for locating things in space relative to the speaker and the hearer are more complicated than those for time, because while the speaker and the hearer are assumed to be at the same point in time, they are not at the same point in place.

The *here/there, this/that* oppositions appear to be like time at first glance if we think of the speaker (S) and the hearer (H) as together:

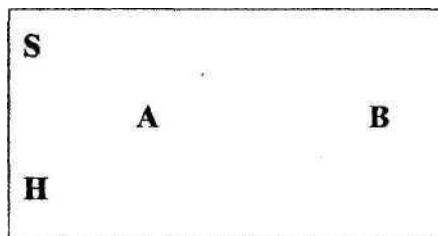


Figure 1: Speaker & Hearer stand vertically

Notes:

S: Speaker A: Object 1

H: Hearer B: Object 2

In Figure 1 the speaker and the hearer vertically stands in the same position (but is not the same in reality). Both the speaker and the hearer would refer to A as *this one (here)* and B as *that one (there)* since A is closer to the speaker and the hearer rather than B. The system gets more complicated, however, when A and B lie between the speaker and the hearer:

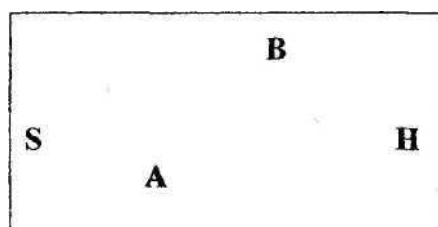


Figure 2: Speaker & Hearer stand horizontally

In Figure 2, the speaker and the hearer stand in different position although the speaker and the hearer stand horizontally. Then for the speaker, A is *here* and B is *there*, but vice versa for the hearer. For the hearer to understand which thing the

speaker is referring to by *this one*, the hearer must adopt the speaker's point of view, as it were, for the moment.

Further, it is true that deixis is organized in a egocentric way, in the sense that the speaker by virtue of being the speaker, casts himself in the role of ego and relates everything to his point of view. Because of that, philosophers such as Levinson, Fillmore, Lyons and many more constitute the deictic center which is typically assumed to be as follows: (i) the central person is the speaker, (ii) the central time is the time at which the speaker produces the utterance, (iii) the central place is the speaker's location at utterance time, (iv) the discourse center is the point which the speaker is currently at in the production of his utterance, and (v) the social center is the speaker's social status and rank, to which the status or rank of addressees or referents is relative (Levinson; 1983: 64).

2.2 Types of Deixis

There are three traditional categories of deixis: person, place and time.

2.2.1 Person Deixis

Person deixis concerns the encoding of the **role** of participants in the speech event in which the utterance in question is delivered. The category of **first person** is the grammaticalization of the speaker's reference to himself, **second person** the encoding of the speaker's reference to neither one or more addressees, and **third person** the encoding of reference to persons and entities that are neither speakers nor addressees of the utterance in question.

Person deixis also refer to grammatical markers of participant roles in a speech event. First person like *I*, *we* is the speaker's reference to self; Second

person *like you* is the speaker's reference to addressee(s), and third person like *he*, *she*, *it* is reference to others who are neither speaker nor addressee.

- First person reference to self, for example:

"I go to school".

- Second person reference to the addressee, for example:

"Why do you cry?"

Third person reference to others, neither speaker nor addressee, for example:

"She is smiling".

2.2.2 Place Deixis

The second category is Place deixis that concerns with the encoding of spatial locations *relative* to the location of the participants in a speech event. Probably most language grammaticalize at least a distinction between *proximal* (or close to speaker) and *distal* (or non-proximal, sometimes close to addressee), but many make much more elaborate distinction such as commonly encoded in demonstratives (as in English *this* versus *that*) and in deictic adverbs of place (like English *here* versus *there*). (Levinson: 1983)

Spatial or place deixis refers to how languages show the relationship between space and the location of the participants in a discourse. As the writer mentioned before, deixis in the point of view of Semantics, that most languages make a distinction between close to the speaker (*proximal*) and away from the speaker (*distal*). In English, the distinction between space and the location of the

participants in a discourse is shown in demonstratives pronouns like *this* versus *that*, or in adverbs like *here* versus *there*, or in phrases such as *in front*, *in back*, *at our place*, and *out back*.

Examples:

- A: Where is my book?

B: There (points to the book on the table, far from A)

- X: Look!

Y: What?

X: This (points to ant)

Y: It's an ant

2.2.3 Time Deixis or Temporal deixis

The third category is time deixis that concerns with the encoding of temporal points and spans *relative* to the time at which an utterance was spoken (or a written message inscribed). We shall call this time as a **coding time** or CT according to Fillmore (1971b), which may be distinct from **receiving time** or RT. Consider, for example, finding the following notice on someone's office door:

"I'll be back in an hour".

Since we do not know *when* it was written, we cannot know when the writer will return. Or, suppose we find a bottle in the sea, and inside it a message that reads:

"Meet me here a week from now with a stick about this big".

We do not know *who* to meet, *where* or *when* to meet him or her, or *how big* a stick to bring. Thus, we can see clearly that time deixis encodes times on co-ordinates anchored to the time of utterance (Levinson; 1983: 62).

Temporal or time deixis refers to time relative to the time of speaking. The deictic markers for time *are yesterday* (the day preceding the day of the utterance), *yM.9/* (a time shortly preceding the time of the utterance), *now*, *then*, *soon*, *tomorrow* and so on. There might be problem that happen in order to interpret the temporal deictic expression *now*.

A. You have become a beautiful young lady now.

B. Get out of this room now!

Utterance A appears to be located within temporal spans which relates to the hearer's advancing age (involving a spans of 10-15 years). Utterance B is different from A because the action specified is to follow the utterance immediately. The deictic centre is located within the context of utterance by the speaker, but the interpretation of *now* relies to the content of the utterance; whether it relates duratively or subsequently to the utterance or it involves time-span.

In place deixis there is discourse deixis which included in it. Discourse deixis is joined in place deixis because the term is the same: *this-that*, *here-there*. Yet, we need to know what discourse deixis is. Discourse deixis has to do with keeping track of reference in the unfolding discourse. We may use phrases such as *In the following chapter* or pointers such as *this/that* to refer to large chunks of the discourse that are located within the discourse itself, for example:

"That was awful; please try harder next time".

- *"This subject will be excited for you".*

Those examples can lead us to the confusion since we do not know *that* and *this* refer to what. Thus we should see the anaphora that concerns with the use of a pronoun to refer to the same referent as some prior terms, as in:

A: "I have got E for my psychology test".

B: *"That was awful; please try harder next time".*

By looking at the previous sentence (anaphora), we now can understand what *that* refers to. It refers to the bad experience of A (get an E for his/her psychology test).

Another category which is joined into person deixis is social deixis.

Social deixis is used to code a social relationship between the speaker and the addressee. There are two basic kinds of socially deictic information that seem to be encoded in languages around the world: relational and absolute. Social deixis is important because it concerns the coding of specific social relationship.

- a. Relational deictic is used to locate person in relation to the speaker rather than by their roles in the society as a whole. In English, relational deictics may be lexical items (e.g., *my husband*, *cousin*, *teacher*), pronouns (*you*, *her*) or particles.

"My husband is going home".

"I ask her to accompany me".

My husband could only refer to someone's husband who utters that sentence.

The referent for *my husband* will be different if spoken by different wives. It

also happens to the word *her*. *Her* can be my friend or may be someone's friends depending on who utters the sentence.

- b. Absolute deictic forms uniformly attached to a social role (e.g., *Your Honor*, *Your Majesty*, or *Mr. President*), for example:

Mr. President is going to lead the meeting.

The referent for *Mr. President* in this sentence is very absolute. It is Indonesian President.

2.3 Review of Previous Studies

The review of the previous studies is taken from the study of deixis in Indonesian Language by Bambang Kaswanti Purwo.

In Purwo's desertation which is published into book "Deiksis dalam Bahasa Indonesia" (1984), he wanted to say that deixis is also exist in Indonesian language. He thought that most of Indonesian people did not know in deep about their language and he wanted to escalate their interest in learning deixis. He wanted to satisfied his own unsatisfaction toward the examination of Indonesian language done by some language expert which have a little understand about the Indonesian language for they were not Indonesian people.

To get a clear picture about deixis and what makes deixis is so interesting, Purwo gave an example of a child who have a difficulty in expressing the use of deictic words (Jespersen; 1949: 123, and Jakobson; 1971: 132). The moving or changing of the referent of deictic words for a child is very confusing, as what Jakobson said.

... it is quite obvious that the child who has learned to identify himself with his proper name will not easily become accustomed to such alienable terms as the personal pronouns: he may be afraid of speaking of himself in the first person while being called you by his interlocutors.

Sometimes he attempts to redistribute these appellations. For instance, he tries to monopolize the first person pronoun: "Don't dare call yourself I. Only I am I, and you are only you."

That is why a child tends to use proper names (his/her own name, up to a certain age) as pronoun /, and his/her parents are also using their child's name as both greeting and pronoun *you* in order to avoid deictic complexity of / and *you*.

What Fillmore has stated is related so much with the use of *this* and *that*. Most of the book written by Purwo explains about the theory which the writer has mentioned before in the previous study about deixis. He gives a lot of examples in the Indonesian language that is related to deixis, for example: the person deixis *you* in Indonesia are *kamu, kau engkau, dikau, et cetera*; place deixis *this* and *that* in Indonesia are *disini, disana, keluar, kedalam, etcetera*.

There is a different between the previous study with this study because in this study, the writer search the types of deixis in English book, not in Indonesian language.