

DEIXIS FOR PEOPLE

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Abstract: There are communication almost fail because of misunderstanding of the reference. Thus, explaining reference for its importance in communication is needed. Reference means pointing that is as an act in which a speaker or writer uses linguistic forms to enable a listener or reader to identify something. Reference can be divided into two: exophora and endophora. Furthermore, there two kinds of exophora: homophora and deixis. Deixis is a form of referring that is tied to the speaker's context. In addition, deixis concerns the way in which languages encode or grammaticalize features of the context of utterance or speech event, and this also concerns ways in which in the interpretation of utterances depends on the analysis of that context of utterance.

Keywords: *Deixis*

People sometimes feel difficult in understanding reference. Reference means pointing that is as an act in which a speaker, or writer, uses linguistic forms to enable a listener, or reader, to identify something (Yule, 1996: 17). Later, scholars have mostly restricted the term deixis to cases where the referent is located using the current speech event or one or more of its participants are reference point (Cruse, 2000: 319). It is explained by Yule (1996: 9) that deixis is clearly a form of referring that is tied to the speaker's context. It means that, sometimes, people get difficulties in understanding and using the pointing. Since, pointing (deixis) leads us to the concept of deictic centre.

The deictic centre based on Yule (1996: 9) can be divided into certain 'sub-centres': (1) Central person (speaker): Personal pronouns, *I* (Speaker), *you* (Addressee); (2) central time (coding time): Adverbs of time, *now* and *then*; (3) central place (the location of the speaker): Adverbs of space, *here* and *there*; (4) discourse centre (the point of the speaker's discourse): Adverbs of time and place, conjunctions; (5) social centre (the speaker's social status relative to the addressee's).

Furthermore, the key diagnostic criterion for deictic expressions (indicating something in the immediate context) will be the sensitivity of their use in designating a given referent to certain speech-situational parameters, particularly location in space and time relative to the speaker, and participatory status (Cruse, 2000: 319). In modern era like today, it is not easy for some people, especially old people, to use reference. A case happens when an old man made a call phone to his daughter. He said: "*nduk, aku arep mrene*" (daughter, I

will come here). But, her daughter does not answer directly. Then, she made a clearance: “*maksudnya pak?*” (what do you mean, father?).

From this case, it can be concluded that the communication is almost fail because of the misunderstanding of the reference. Thus, the writer is eager in explaining the reference especially deixis for it is important in communication.

DEIXIS

Language is a tool which people use in order to communicate with one another (Buhler, cited in Renkema, 1993). When we use language, we must constantly refer to the environment and circumstances or context (Brown and Yule, 1983: 25). Context is the relationship between the speaker and the utterance on the particular occasion of use. They further state that context is knowing who the speaker and hearer are and also the time and the place of the production of the language. The meaning of a sentence is right when we know who the speaker is and who the hearer is, that is why we should know the context.

According to Yule (1996:9), deixis is clearly a form of referring that is tied to the speaker’s context. Essentially, deixis concerns the way in which languages encode or grammaticalized features of the context of utterance or speech event, and this also concerns ways in which in the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983: 54).

It can be said that deixis is pointing out, that is particular referents with indexical as Grundy (2000: 23) says that we call the words which are particular referents (*I, here, now*) with indexical and this function of language deictic. Thus, the property of language we are studying is called indexicality, and the lexical items which encode context in which way are called deictics. Any linguistic form used to accomplish the *pointing* is called a deictic expression.

A large number of deictic expression like *they, that, here, tomorrow, now* depend on their interpretation on the immediate physical context in which they were uttered and such expressions are very obvious examples of bits of language which we can only understand in terms of speaker’s intended meaning. A word like *here* is a deictic expression that is a means of *pointing* with language, which can only be interpreted in terms of the location that the speaker intends to indicate (Yule, 1985: 99). Furthermore, he explained that deictic words are words with a reference point which is speaker or writer dependent and is determined by the speaker’s or writer’s position in space and time.

Deixis is clearly tied to the speaker’s context as the most basic distinction between near speaker, called proximal, and away from the speaker, called distal (Yule, 1996: 9). He says that proximal deictic expressions include *this, here* and *now*, while, distal deictic expressions include *that, there* and *then*. Furthermore, he explained that proximal terms are typically interpreted in terms of the speaker’s location (deictic center), so that *now* is generally understood as referring to some point or period in time that has the time of the speaker’s utterance at its center; while, distal terms can simply indicate *away* from the speaker.

Proximal expressions are generally interpreted in relation to the speaker's location or deictic center. The term deictic center underlines that the deictic term has to relate to the situation exactly at the point where the utterance is made or the text is written. Deictic center is typically assumed to be as follows: (1) the central person (2) the central time at which the speaker produces the utterance (3) the central place is the speaker's location at utterance time or CT (4) the discourse center is the point which the speaker is currently at the production of his utterance (5) 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).

It can be distinguished between proximal terms like *here, now, this*-near to the speaker; and distal terms like *there, then, that*-away from the speaker. It is important to note that in context of deixis and grammar, when direct speech is shifted into indirect speech, the proximal forms also shifted into the corresponding distal forms.

There was an assumption that the use of words to refer to people and things which has a relatively straight forward matter. It is indeed fairly easy for people to do, but it is rather difficult to explain how they do it. That is why linguists suggest to do study about who does something, when and where people do something through deixis.

Root of Deixis

In a communication, there should be a text; and text is the verbal record of a communicative event (Brown and Yule, 1983: 190). Based on Halliday and Hasan (cited in Brown and Yule, 1983: 190), the primary determinant whether a set of sentences do or do not constitute a text depends on cohesive relationship between the sentences which create texture, that is what distinguishes it from something that is not a text. Furthermore, it is explained that the texture is provided by the cohesive relation. Cohesive relationships within a text are set up where the interpretation of some element in the discourse is dependent on that of another (Brown and Yule, 1983: 191). Furthermore, they also explained that the cohesive relationship discusses the headings: reference, substitution, ellipsis, and lexical relationships.

Reference, based on Yule (1996: 17), is an act in which a speaker or writer uses linguistic forms to enable a listener or reader to identify something. Reference in discourse analysis is treated as an action on the part of the speaker or writer (Brown and Yule, 1983: 28). In other words, reference is the symbolic relationship that a linguistic expression has with the concrete object or also the relationship of one linguistic expression to another in which one provides the information necessary to interpret the other. Where the interpretation lies outside the text (in the context of situation), it is called exophora; while, where the interpretation lies within the text, it is called endophora (Brown and Yule, 1983: 192). Furthermore, they also explained that there are two kinds of endophora, namely anaphora (those which look back in the text for the interpretation) and cataphora (those which look forward in the text for the interpretation).

In addition, deixis is one kind of exophora, that is reference of expression directly to an extra linguistic referent, and referent does not require another expression for its interpretation. There are two kinds of exophora, homophora and deixis. (<http://faculty.uca.edu/~lburley/deixis.htm>).

Kinds of Deixis

There are many kinds of deixis such as empathetic deixis, discourse deixis, person deixis, place deixis, social deixis, and time deixis. But, Bühler (in Grundy, 2000: 23) has distinguished deixis into person deixis, place deixis, and time deixis; although many linguists have different words to explain the same terms like Yule (1996: 17) uses the words spatial deixis for place deixis and temporal deixis for time deixis.

Person Deixis

An employer said: *aku jengkel sama sekretarisku. Tugasnya gak pernah bener. Gak kayak pak Slamet. Aku ngomong dikit saja sudah ngerti dia. Pengen aku pecat saja dia itu* (I am annoyed to my secretary. His duty has never done appropriately. He is not the same as pak Slamet. I only have to speak once, and he understands. I want to deprive him of my office).

The situation like this sometimes happens in our life when we are annoyed to something or someone. We do not care to the people we refer to. And, it will make confusion to the hearer. Thus, we need to talk about person deixis.

Person deixis is realized with personal pronouns (Renkema, 1993: 77). The speaker as the first person (*I*), directs the utterance to the listener as the second person (*you*), and could be talking about the third person (*she, he*). It is as Yule (1996: 10) stated that person deixis clearly operates on a basic three-part division, exemplified by the pronouns for the first person (*I*), the second person (*you*), and the third person (*she, he, it*).

The manner in which the second person is addressed also provide an insight into the relationship between the first person and the second person, Yule (1996: 10) states that in many languages the deictic categories of speaker, addressee, and other(s) are elaborated with markers of relative social status such as addressee with higher-status versus addressee with lower status, and the higher status is indicated to be *honorifics*. His further explanation mentioned that the discussion of the circumstances which lead to the choice of one of these forms that higher status and lower status to another is sometimes described as social deixis. In other word, the choice of a specific form of addressee is determined by the gender and social status of the addressee. Social deixis is reference to the social characteristics of the participants or referents in a speech event. Examples:

Hey you, you just scratched my car with your Frisbee
The truth is, Madam, nothing is as good nowadays

Deixis for the first person plural *we* that can mean the group as a whole, and also can be used to denote a segment of a group excluding the other members of a group and it is called as *the exclusive we*, which can also be used to denote precisely that excluded group or the addressee (Renkema, 1993: 78). He,

further, explains that the inclusive *we* means speaker and includes the hearer. The inclusive and exclusive distinction may be noted in the difference between saying *let's go* to some friends and *let us go* to someone who has captured the speaker and friends. It means that the action of going is inclusive for the first statement and exclusive to the second statement as the example below:

Exclusive *we*: *Do we have time for that?* (when you are asking someone else for advice)

Inclusive *we*: *Do we have time for that?* (when utterance is being directed at the group in general)

Place Deixis

There is a man made a call phone for his sister: *mbak aku arep mreng sesuk* (sister, I will come here tomorrow).

There are many people get confused in understanding the concept of time *here* and *there* especially on the phone. The situation often happens to old people who have their own concept of place. For them, the concept of *here* and *there* are based on the hearer context. Unfortunately, that is different with the concept of place deixis from linguists.

Place deixis is also common as spatial deixis, that is deictic reference to a location relative to the location of a participant in the speech event and typically the speaker. Examples of place deixis: *this* for way, *that* for direction, *here*, *there* as explained by Levinson (1983: 79) that place or space deixis concerns for the specification of locations to anchorage points in the speech event and typically the speaker, and there are two basic ways of referring objects by describing or naming them on the one hand and by locating them on the other. Alternatively, they can be deictically specified to the location of participants at the time of speaking. Based on him, there are some pure place-deictic words, the adverbs *here* and *there*, and the demonstrative pronouns *this* and *that*. Symbolic usage of *here* can be glossed as the pragmatically given unit of space that includes the location of the speaker at the time of speaking.

Contemporary English makes use of only two adverbs *here* and *there* for the basic distinction. However, in older texts and in some dialects, a much larger set of deictic expressions can be found (Yule, 1996: 12). Place deixis can be realized not only by the use of adverbs of place *here* and *there*, but, there are more subtle distinction (Renkema, 1993: 78). In place deixis, a speaker can refer to something that is in the activity or further away *this* and *these* as opposed to *that* and *those*.

In considering spatial deixis, it is important to remember that location from the speaker's perspective can be fixed mentally as well as physically. Speakers temporarily away from their home location will often continue use *here* to mean the physically distant of home location, as if they were still in that location. Speaker also seems to be able to project themselves into prior to actually being in those locations.

The use of proximal and distal expression in spatial deixis is confused by deictic projections. This is the speakers' ability to project himself or herself into a location at which he/she is not yet present. For speakers of English, there is a proximal demonstratives (*this*, *these*) and a distal demonstratives (*that*, *those*).

Each may be used either as a pronoun or in combination with a noun. Although demonstrative encoding two degrees of proximity to the speakers is the commonest pattern across languages, three degrees of proximity is by no means uncommon, with some languages distinguishing proximity to the speaker and to the addressee. Based on Grundy (2000: 28), place deixis include:

Here (Proximal), *There* (Distal), *Where* (and the archaic *hither*, *hence*, *thither*, *thence*, *wither*, *whence*) *Left*, *Right*, *Up*, *Down*, *Above*, *Below*, *In front*, *Behind*.
Come, *Go*, *Bring*, *Take*.

Yule (1996: 13) states that it may be that pragmatic basis of spatial deixis is actually psychological distance. In addition, he also states that physically, closed object will tend to be treated by the speaker as psychologically closed. Also, something that is physically distance will generally be treated as psychologically distant. However, a speaker may also wish to mark something that is physically closed as psychologically distant. In this analysis, a word like *that* does not have a fixed meaning; instead, it is invested with meaning in a context by a speaker.

Time Deixis

One day, a man said to his employee: *aku akan ke tempatmu nanti* (I will come to your place later). But, the man came the day after he said that statement. When his employee complained, he just said: *bukankan aku sudah bilang nanti, kenapa rewel?!* (Didn't I say later, why are you tedious?!)

Many people get difficulties in understanding that way as the example above if the people do not understand the time deixis.

Time deixis is also called as temporal deixis. The verbs sometimes also have another function besides referring to a specific time (Renkema, 1993: 79). It is noting that we also use the elaborated system of non-deictic temporal reference such as calendar time and clock time.

Grundy (2000: 31) has listed the deictic items use reference can only be determined in relation to the time of the utterance in which they occur. *This/last/next Monday/week/month/year, now, then, ago, later, soon, before, yesterday, today, tomorrow*.

Further aspects of the interaction of calendrical reckoning and time deixis arise when we consider complex time adverbials like *last Monday, next year* or *this afternoon* (Levinson, 1983: 75). These consist of a deictic modifier like *this, next, last, etc.* together with a non-deictic name or measure word. The interpretation of such adverbials based on him is systematically determined by: The calendrical versus non-calendrical and also specifically deictic modes or reckoning.

The distinction between common noun units like *weeks, months, years* and proper name unit like *Monday, December* and perhaps *afternoon* which cannot be used as measure.

Such units can either be used as measure, relative to some fixed points of interest including deictic center, or they can be used calendrically to locate events absolute time relative to some absolute origo or at least to some parts of each natural cycle designated as the beginning of that cycle (Levinson, 1983: 73).

CONCLUSION

Reference means pointing that is as an act in which a speaker, or writer, uses linguistic forms to enable a listener, or reader, to identify something. There are two kinds of reference: endophora and exophora. One kind of exophora (reference of expression directly to an extra linguistic referent, and referent does not require another expression for its interpretation) is deixis. There are many kinds of deixis. But, Bühler (in Grundy, 2000: 23) has distinguished deixis into person deixis, place deixis, and time deixis; although many linguists have different words to explain the same terms like Yule (1996: 17) uses the words spatial deixis for place deixis and temporal deixis for time deixis.

The most obvious way in the relationship between language and context is reflected in the structures of languages themselves through the phenomenon of deixis. Whereas, language is a tool which people use in order to communicate with one another (Bühler, cited in Renkema, 1993). When we use language, we must constantly refer to the environment, circumstances or context (Brown and Yule, 1983: 25). Context is the relationship between the speaker and the utterance on the particular occasion of use.

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