DEICTIC MARKERS IN MONOLOGUE AND DIALOGUE

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Introduction

Discourse traditionally is presented by two structural types: dialogue and monologue. The term 'dialogue' (an exchange) presupposes the spoken form of discourse and is used to speak of the type of communication when two participants are involved. On the other hand, the term "monologue", or a narrative, is a discourse produced by only one participant and associated with the activities of writing and reading. It could be said that in monologue the language is conceived as a self-contained presentation. While dealing with the terms *dialogue* and *monologue*, we should not restrict ourselves only to the presence or absence of an audience or interlocutors. It is very important to note that dialogue and monologue differ not only in the number of people involved in the activity but also in form. While producing monologue, a speaker or writer has to be very explicit in order to transfer the exact meaning of what he/she wants to say. Dialogue does not call for such explicitness because part of the meaning in dialogue can be disclosed through the immediate reference to the entities in question. Much of the meaning is understood by looking at and perceiving what is hidden behind the linguistic markers that have a 'pointing' function in a given discourse context (Hatch 1992, 209). The single most obvious way in which the relation between language and context is reflected in the structure of languages themselves is through the phenomenon of *deixis*. As Levinson (Levinson 1983) states, essentially deixis concerns the ways in which languages encode or grammaticalize features of the context of utterance or a speech event. Thus, it concerns the ways in which the interpretation of utterances depends on the analysis of the context of utterance. Without knowing who the addressee is, what time the note was written, or the location of the other office, it is hard to make a precise interpretation of the message (Hatch 1992, 209)

The many facets of deixis are so pervasive in natural languages, and so deeply grammaticalized, that they could be easily thought of as essential part of semantics. However, deixis is part of pragmatics because it directly concerns the relationship between the structure of a language and the context in which it is used.

The aims of the research are the following: 1) to find out deictic expressions typical of dialogue and monologue; 2) to make distinction between deictic expressions found only in dialogue or in monologue; 3) to explain the differences in usage of deictic markers in monologue and dialogue. The work consists of an introduction, two parts, and conclusions. The introduction defines the boundaries within which the study is carried out. The first part of the current article is an overview of the theoretical data concerning deixis in general and its types. The second part of the paper

presents research of deixis in dialogue and monologue. The research results are summarized in conclusions. The evidence was drawn from the novel 'The Picture of Dorian Gray' by Oscar Wilde (Wilde 1994). The following research methods were used: descriptive-inductive and statistical analysis.

The novelty of the research lies in the comparative approach to deixis: so far the study of deixis has been focused on dialogue and little has been said about deixis in monologue. The predicted importance of the study is in the research results which can be used in text analysis as well as in teaching to construct a coherent text.

Deixis and its functions in the text

Deixis is a particular kind of reference which depends upon the time and place of utterance and upon the speaker's and the addressee's roles in the utterance itself. Deictic markers (pronouns, time and place adverbs) are used to refer to ourselves, to others, and to entities in our environment. They are also used to locate actions in a time frame relative to the present and parts of a text in relation to other parts (Hatch 1992).

A deictic word is the one which takes some element of its meaning from the situation of the utterance in which it is used. The definition can be broadened by the explanation of Saeed (Saeed 1997) who says that elements of language that are contextually bound are called deictic. According to Burlakova (Burlakova 1984, 99), deictic elements always encompass in their meaning the presupposition of existence. Deixis has egocentric nature because the zero point or, in other words, the deictic centre is always 'I', i.e. 'the speaker'. When the speaker changes, the deictic centre of utterance changes as well.

There are distinguished several types of deixis according to their role in the discourse. We are going to concentrate on *person deixis, place deixis* and *time deixis*.

Person deixis concerns the encoding of the role of participants in the communicative event in which the utterance is delivered. The category of the first person is the grammaticalization of the speaker's reference to himself, the second person is the encoding of the speaker's reference to one or more addressees, and the third person is the encoding of reference to persons or entities which are neither speakers nor addressees of the utterance. As speakers switch, so the deictic centre, on which the rest of the deictic system hangs, is itself moved from participant to participant. The category of person includes three classes: personal pronouns, possessive determiners and possessive pronouns (Halliday & Hasan 1976, 43). The English person system recognizes only speaker *I* and addressee *you*, making no distinction according to the number of addressees or according to the social hierarchy or the social distance between the addressee and the speaker. However, it also comprises a third form, *we*, which is normally considered to represent the speaker together with some other person or persons, among whom the addressee(s) may or may not be included. Levinson also points out that it is important to see that the traditional category of plural is not symmetrically applied to first person in the way it is to third. According to him, *we* does not mean plural speakers in the same way that *they* means more than one third person entity (Levinson 1983). In addition, in many languages, there are two first person 'plural' pronouns, corresponding to 'we-inclusive-of-addressee' and 'we-exclusive-of-addressee'. This distinction is not manifested in English directly.

Place (or spatial) deixis manifests itself in the form of locative adverbs such as *here* and *there* and demonstratives, such as *this* and *that* (Cruse 2000, 320). At first sight it may seem that the demonstrative pronouns are clearly organized in a proximal-distal dimension, where *this* can mean

'the object in a given area close to the speaker's location at the time of utterance', and *that* 'the object beyond the given area close to the speaker's location at the time of utterance' (Levinson 1983, 70). However, these clear distinctions become complicated when we have the shift from *that* to *this* to show empathy, or from *this* to *that* to show emotional distance. What is more, deictic location always has to be specified with respect to the location of a participant at coding time, i.e. at the time of the production of utterance.

Cruse (Cruse 2000) claims that English has a relatively impoverished place deictic system, with only *proximal* and *distal* terms, whereas many languages have three or more terms to subdivide the distal category. At one time English also had such a system with three terms, namely *here*, *there* and *yonder*. In English, besides the above mentioned ways of expressing place deixis, Hatch mentions phrases such as *in front of*, *in back*, *at our place*, *out back* as also being deictic.

Time deixis is reference to time relative to a temporal reference point. Typically, this point is the moment of utterance. Yule (Yule 1996) sees time deixis as a time which the speaker has in mind. According to Lyons (Lyons 1996, 312), in English temporal deictic reference is both grammaticalized (as tense) and lexicalized (in a wide range of adverbs such as *now*, *today*, *tomorrow*, etc.). However, complexities arise with the use of tense, time adverbs and other time-deictic elements when coding time does not coincide with receiving time and when a decision should be made whether the deictic centre will remain on the speaker and coding time, or it will be projected on the addressee and receiving time (Levinson 1983, 73).

Time deixis depends heavily on calendaric notions (*today*, *yesterday* and *tomorrow*). For other periods we have to use the terms *this*, *last*, and *next*. Furthermore, it could be said that both time and place deixis are greatly complicated by the interaction of deictic co-ordinates with the non-deictic conceptualization of time and space.

On the whole, deixis deals with the words and expressions whose reference relies entirely on the circumstances of the utterance, and the role of deictic expressions is not only to locate the entity but also organize the message round the deictic centre, i.e. the speaker or some other entity. The narrative text is crafted by the writer in a fashion that invites the reader to witness the referential content through a moving window, called *deictic centre* (Duchan, Bruder & Hewitt 1996).

In conversational exchanges, the speaker does not use deictic expressions consciously, because the addressee usually understands the utterance immediately. Deixis makes discourse easier and more effective, giving people the means to render more information in less time. Texts deprived of deictic elements lack cohesion and, of course, coherence. Deictic expressions help us achieve a general unity of the text by relating the entities described to the deictic centre. In this respect they can be referred to as text-unifying devices: unity about the deictic centre – the time and the place of the speaker.

Deixis in dialogue

In dialogue, both participants share the same knowledge of the situation and the entities involved in it. Thus, the references and the deictic markers used by the speaker are easily interpreted by the addressee, even when they are not explicit but only inferred. The corpus findings have shown, as it was expected, that deictic expressions are extensively used in dialogue. Especially frequent was the use of pronouns.

We have given a closer look at the inclusive, exclusive and generalised meaning of *we*. Our illustrative material indicated that the generalized *we* was used most frequently. There were fewer

cases of inclusive *we*. The least number is of exclusive *we*. The prevalence of generalized *we* is evident due to the nature of the dialogues which are very philosophical and which abound in the text we have chosen for analysis. Let us consider:

(1) *'We in our madness have separated the two, and have invented a realism that is vulgar, an ideality that is void.'*

Here *we* refers to the society in general, not to the speaker and the addressee, or some other entity. Let us consider one more example which in its nature resembles the previous one:

(2) *'They live as we all should live – undisturbed, indifferent, and without disquiet.'*

At first, it may seem that *we* here is also generalised because the speaker uses the phrase *we all*. However, those who are covered by *we* are opposed to the ones referred to as *they*. Thus, we may consider *we* as inclusive deictic element because both the speaker and the addressee here belong to the same group of people. The speaker considers the addressee to be of the same social status and present in the same spatio-temporal dimension which is different from those who are referred to as *they*.

Let us consider one more example which might be considered both as generalised or inclusive deictic *we*:

(3) *'Women are wonderfully practical,' murmured Lord Henry, 'much more practical than we are. In situations of that kind we often forget to say anything about marriage, and they always remind us.'*

At first, one might consider the pronoun *we* in this situation as generalised deictic *we* because the speaker may have in mind all the men. On the other hand, we cannot judge about the nature of this pronoun without taking into consideration the gender of the addressee. As we see from the example, the speaker and the addressee are both men. The situation presented in the example opposes men and women. And as the participants in the exchange are both men, we cannot strictly state that here *we* is only generalised. According to us, it can be viewed as inclusive as well because the speaker refers to the class of men to which the addressee also belongs.

Exclusive *we* are usually used to refer to the speaker and some other entity which is not the addressee. For example:

(4) *A: 'I am due at the Athenaeum. It is the hour when we sleep there.*
  B: All of you, Mr. Erskine?
  A: Forty of us, in forty arm-chairs. We are practising for an English Academy of Letters.'

In dialogue it is very important to make the addressee understand whether the event or the entity which is referred to is connected to the present, past or future situation. The corpus analysis was carried out to study the frequency of lexicalized temporal deictic references, such as adverbs *now, then, last, this, next, yesterday, today* and *tomorrow*.

Usually, the adverb *now* is in some ways a kind of temporal *here*. *Then* points away from the present. However, the corpus findings have shown that the adverb *now* covers not only the immediate moment of the production of utterance but also extends to a more wide time limits. Consider:

(5) *The commonest thing is delightful if one only hides it. When I leave town now I never tell my people where I am going. If I did, I would lose all my pleasure."*

The speaker opposes his present situation, which is referred to as *now*, to some earlier experience. The usage of *now* in this sentence not only informs about the present habit of the speaker but also discloses the fact that some time before *now* the situation was quite the opposite.

Let us consider one more example:

(6) *'Good-bye. Don't forget that you will have only one child now to look after, and believe me that if this man wrongs my sister, I will find out who he is, track him down, and kill him like a dog.'*

In the situation presented here the speaker is leaving (*Good-bye*). For the addressee *now* will start only when the speaker is away. Thus, we might consider that *now* may also be extended to the immediate future.

The deictic *now* stands opposite to *then* on the time axis. However, *then* is not so often used in dialogue as *now* is. *Then* in our corpus is equally used to refer to the past as well as to the future situation.

Now and *then* can be considered as the most general and the least definite deictic elements of time. More specific indications of time deixis are such words as *today, tomorrow* and *yesterday*. The adverb *today* was the most frequent in the novel and it usually pointed to the same day when the utterance is made. However, the corpus analysis has shown an example when the adverb *today* points not to the 24-hour period, when the utterance is produced, but to the more general period of time, as in:

(7) *'I prefer the mistakes of to-day,' she answered.'*

Here *today* clearly points to the époque in which the speaker lives, not to the day when the utterance is made.

As far as the time adverb *yesterday* is concerned, there is no difficulty in understanding what day the speaker refers to by saying *yesterday* because at the moment of a non-verbal situation the addresser and the addressee are both present in the period of time referred to as *today*.

Tomorrow is the deictic time adverb used least frequently in the dialogues. Likewise *yesterday*, the interpretation of *tomorrow* also does not cause problems. To refer to other periods of time, the words *this, last,* and *next* are used together with the words *week, month, year*. An interesting fact is that *last* and *next* refer to longer periods of time, whereas almost ninety percent of the examples containing temporal *this* refer to the parts of the day - morning, evening or night.

The distribution of time deictic markers is presented in figure Nr.1.

Fig. 1. The distribution of time deictic markers in dialogue

- ■ now
- ▦ then
- ▦ last
- ■ next
- ■ today
- □ tomorrow
- ▨ yesterday
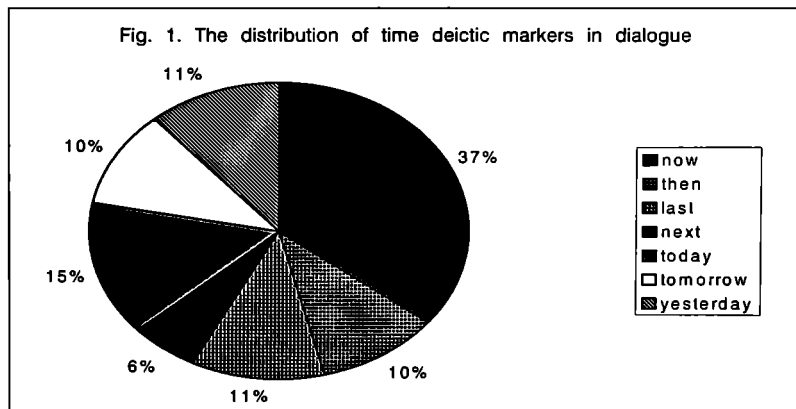
As far as place deictic markers are concerned, place deixis manifests itself in the form of locative adverbs such as *here* and *there* and demonstratives such as *this* and *that*. The proximal term *here* means something like region relatively close to the speaker, and distal term *there* means relatively distant from the speaker. *Here* may represent an area where the speaker is present, or it could be something much vaster, e.g. our galaxy cluster. On the whole, *here* is meaningless unless the hearer can locate the dividing line between *here* and *there* in terms of distance. Let us consider two examples:

(8) *'I must go out and sit in the garden. The air is stifling here.'*

(9) *'The aim of life is self-development. To realize one's nature perfectly - that is what each of us is here for.'*

In example (8) we get an opposition between *here* (the actual place at the moment of speaking) and *there* (*in the garden*), the place where the speaker would like to be. Thus, *here* is purely deictic because without any additional explanations it anchors the speaker to a certain place. In example (9) the meaning and the function of *here* is not clear. One might interpret *here* as some specific place at which the speaker is present at the moment of speaking. Others may think that *here* refers to some vaster space, for example world.

Except example (9), the corpus findings have shown that in the dialogues of the novel the characters tend to use the traditionally interpreted deictic *here*.

The analysis of the corpus revealed the fact that the second member of the opposition *here-there* does not occur so often in dialogue.

As far as the usage of such deictic markers as *this* and *that* is concerned, it is not always physical location of the entity but the speaker's attitude to it that causes the speaker to use *this* or *that*.

(10) *'A portrait like this would set you far above all the young men in England, and make the old men quite jealous, if old men are ever capable of any emotion.'*

In the example we might interpret *this* in two ways. First of all, the portrait is most probably quite close to the speaker. Secondly, having read the first chapters of the book, we become aware of how attached to the portrait the speaker was.

On the whole, the corpus study has shown that dialogues abound in different kind of deictic markers, which are presented in figure Nr.2.

Fig. 2. The distribution of deictic markers in dialogue

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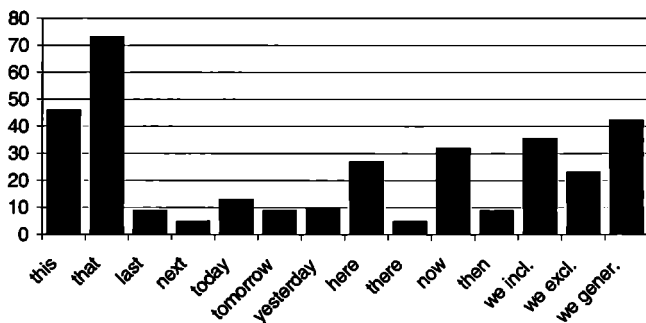
Deixis in monologue

The analysis of the corpus has shown that deictic markers are more common of dialogue than of monologue. Let us look at the deictic use of personal pronouns. If dialogue has shown the extensive use of the fist and second person pronouns, monologue abounds in emphatic second and third person pronouns. The study of the pronoun *we* in monologue revealed that monologue does not employ inclusive and exclusive *we*. Nevertheless, the generalised *we* is used half as frequent as it is in dialogue.

Interesting and unexpected data were discovered while analysing the corpus for the time deictic expressions. As the findings have shown, the monologues do not contain deictic markers *today, tomorrow, yesterday, this* and *last*. Only *next*, although rarely, is used in monologue.

In monologue the proximate form *here* is back-shifted and becomes *there*. Interestingly enough, *here* does not undergo a back-shifting when we have an instance of free indirect discourse.

(11) '*His unreal and selfish love would yield to some higher influence, would be transformed into some nobler passion, and the portrait that Basil Hallward had painted of him would be a guide to him through life, would be to him what holiness is to some, and conscience to others, and the fear of God to us all.*'

(12) '*There were opiates for remorse, drugs that could lull the moral sense to sleep. But here was a visible symbol of the degradation of sin. Here was an ever-present sign of the ruin men brought upon their souls.*'

The adverb *here* stands in the opposition to some other place which is referred to as *there*. As the participant in the situation views the portrait, he establishes a dividing line between the world which is referred to as *there*, and the image in the portrait, which he refers to as *here*. Again this dividing line is established not by the author but by the character himself through free indirect discourse. The adverb *here* is not so often used in monologue as *there* is. However, we cannot say that *there* is purely deictic. From the examples found in the corpus we see that *there* in most cases is used to refer to some place mentioned earlier in the context. For example:
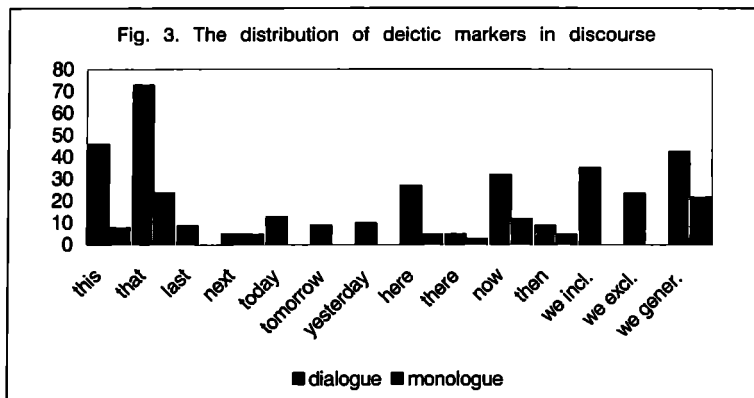
(13) '*Then, suddenly, some night he would creep out of the house, go down to dreadful places near Blue Gate Fields, and stay there, day after day, until he was driven away.*'

In the example like this we clearly see that *there* refers to the place called *Blue Gate Fields* and, thus, cannot be treated deictically, but should rather be regarded as used anaphorically.

Some confusion might be caused by the analysis of the pronouns *this* and *that* which can refer to a whole proposition or situation or something inferred from it. It is well known that this indicates proximity to the speaker and that indicates distance. However, these terms are often interpreted subjectively, and the distinction is blurred. An event distant in time may be referred to by this if it has just been mentioned in the context. Conversely, events near in time may be referred to by that when an effect of psychological distancing is required. In many cases, either of the pronouns is psychologically appropriate, and the choice depends on the attitude of the speaker (Downing & Locke 1992, 415).

The whole picture of distribution of deictic markers in dialogue and monologue is presented in figure Nr.3.

Fig. 3. The distribution of deictic markers in discourse

this that last next today tomorrow yesterday here there now then we incl. we excl. we gener.

■dialogue ■monologue

Conclusions

The corpus analysis revealed the following:

1. Deictic markers were found in both monologue and dialogue, but they were more frequent in dialogue because the addresser and the addressee shared the same context of the situation.

2. Singular and plural first and second person pronouns were more typical of dialogue. This was due to the nature of dialogue where both the speaker and the addressee shared the same context of situation, i.e. they were both in the same *here-and-now* situation.

3. The most general deictic markers such as *this, that, here* and *now* were found in both monologue and dialogue, but they were much more frequent in dialogue.

4. Deictic markers such as *last, this* (temporal), *today, tomorrow* and *yesterday*, which are strongly bound to the speaker's *here-and-now*, or in other words to the *deictic centre*, were found only in dialogue where the speaker and the addressee shared the same context of situation, and, thus, they did not require any additional explanation of what they referred to.

5. Most of the deictic markers which were usually found in dialogue (such as *next, here, now*) were also used in monologue where the author employed free indirect speech (or discourse).

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DEIKTINIAI ŽODŽIAI MONOLOGE IR DIALOGE

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S a n t r a u k a

Deiksis yra viena iš referencijos (nuorodos) formų, kai apibrėžiamas kalbinės situacijos laikas, vieta, kalbėtojo ir adresato vaidmuo pačiame pasakyme, dalinai nusakomas teksto epizodų išsidėstymas vienas kito atžvilgiu. Deiktiniai žodžiai konkrečią reikšmę įgyja tik situacijoje, kuriai keičiantis, keičiasi ir deiktinių žodžių reikšmė.

Šiame darbe plačiau nagrinėjami daugiskaitos pirmojo asmens, vietos bei laiko deiksio atvejai. Tyrimas parodė, kad ne visi deiktiniai žodžiai buvo vartojami vienodai lygiai dialoge ir monologe. Tokie deiktiniai elementai kaip *šiandien (today), rytoj (tomorrow), vakar (yesterday), praeitas (last)*, bei *šis (this* – laiko reikšme) buvo dažnesni dialoginėse situacijose. Kiti deiktiniai elementai, nurodantys į kalbėtojo esamą situaciją, t.y. tokie kaip *čia (here), dabar (now), kitas (next* – laiko prasme), buvo vartojami arba netiesioginėje kalboje, arba tais atvejais, kai į autoriaus žodžius įsiterpdavo veikėjo netiesioginė kalba (free indirect discourse). Dialoginėse situacijose referencija yra gausesnė, kadangi kalbėtojo ir referento kalbinė situacija identiška. Monologinėje situacijoje, kai adresatas neturi galimybės tiesiogiai matyti referento, deiktinių žodžių vartojimas yra ribotas.