

Deictic Expressions and the Types of Deixis in Turkish Narratives

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Abstract

In this paper, it is intended to explore how the analyses of deictic expressions in Turkish facilitate to develop textual and contextual understanding and to determine point of view in narrative texts.

In general terms, the way we interpret the speech presentation and text modes may vary from one situation to another. The words and structures used in the language event are the clues to comprehend discourse in context. Deictic forms are also the words which involve implicit references and need to be referred within the context. Therefore, the study deals with the deictic expressions in Turkish in order to explain the implicit references within the context of Turkish literary texts.

Introduction

In general terms, the way of interpreting the speech presentation and text modes may vary from one situation to another. The words and structures used in any language event are the clues to comprehend discourse in context. Deictic forms are also the words which involve implicit references and need to be referred within the context. Deixis is a term for a word or phrase which directly relates an utterance to a time, place or person (Richards, J. et al., 1985:75). The categories of deixis are personal, temporal, spatial, discourse and social deixis.

The realization of deictic forms in Turkish

Deixis concerns the ways in which languages encode features of the context of utterance or speech event and thus also concerns the ways in which the interpretation of utterances depends on the analysis of that context of utterances. The single most obvious way in which the relationship between language and context is reflected in the structures of languages themselves, is through the phenomenon of deixis (Levinson, 1997:54).

Natural languages have deixis, and through linguistic analysis, the contextual meanings of deixis can be captured. In Turkish, deictic words are grouped under some headings such as adverb, pronoun, and adjective; and some verbal groups are also deictic. These headings are explained separately with their deictic forms in "Deictic Forms in Turkish" section in Appendix.

In this section, the deictic forms of some sample statements are described and interpreted in order to indicate the realization of deixis in Turkish.

The case of *Bu* and *Şu*:

- (1) *Bu* mektubu anneme ver.
- (2) *Şu* çocuğu tanıyor musun?
- (3) *Şu* kitabı uzatır mısın?

Bu in sentence (1) refers to the letter as demonstrative and implies that the speaker is close to the letter or holding it. However the addressee may be close or not to the mentioned letter. But in sentence (2), *Şu* is also demonstrative and refers to the child who is remote from the speaker and ad-

dressee. In sentence (3) *Şu* is demonstrative for the book which is remote from the speaker but may be close to the addressee.

In some languages third person pronouns are distinguished with respect to sex of referent, human being, animal, and inanimate things. But in Turkish, *o* pronoun is used for all third person singular pronouns. The following examples deal with this ambiguous pronoun.

The case of O:

(4) *Seni o gün her yerde aradım.*

(5) *O gelecek hafta buraya gelecek*

(6) *Onu ben satın aldım.*

(7) *Kadına kim çarptıysa onu sorgulayarak başlayalım.*

The speaker is talking about a day in the past in (4), and *o* refers to the day so it is inanimate; on the other hand, *seni* implies that the addressee is the second singular pronoun. In (5), *o* is used for a person because *gelecek* as a verbal reference gives the clue for a person, but in this context the masculinity or femininity of the pronoun is not clear. In this sentence an important ambiguity also appears due the word *gelecek*; the former one is temporal deixis, the latter one is the verbal. On the other hand, *buraya* as a deictic expression implies the location of the speaker at the speaking time. In (6), *o* refers to anything (an animal or goods) due to the verbal reference *satın aldım*. In (7), the word 'kim' refers directly to a person unknown by the speaker and 'onu' refers to that unknown person.

The case of Bura, Ora, Aşağı, Yarın, Daha

(8) *Buradaki kitapları yarın sabahleyin aşağıya indir.*

(9) *Onlar daha buraya gelmediler mi?*

In (8), the speaker is announcing to the pronoun 'you' (*sen*)-second singular personal pronoun- without using 'you'-but *indir* as an imperative verb implies second singular personal pronoun- and is talking about the books in the place –*buradaki*- where the speaker and the addressee have been. *Aşağıya* refers to the place which is remote from both speaker and addressee. Some temporal deictic expressions may create ambiguity regarding the speaking or coding time of the utterance; *yarın sabahleyin* in (8) refers to future regarding the coding time.

In (9), the speaker is asking about the third person plural pronoun-*onlar*- known by both the speaker and the addressee, and 'onlar' are expected to go there. The verb *gelmek* indicates the direction towards the speaker; and *daha* refers to temporal deixis indicating the duration since the past to the present of the coding time.

The case of Sen and Siz

(10) *Neden kendin kahvaltı hazırlamıyorsun?*

(11) *Sizinle yarın oraya giderim ama benim arabam tamirde*

(12) *-Sayın X,*

Sizin bana önerdiğiniz şekilde yazımı şekillendirdim

(13) *Buraya gel.*

In (10) the speaker announces to the addressee with reflexive personal pronoun; the addressee is the second singular pronoun by the reference of *kendin*. But in (11), the speaker is talking to the pronoun 'siz'. 'Siz' is used in Turkish both for second plural pronoun and for second singular pronoun as 'siz' in formal speech. In this statement, 'sizinle' may be used either for second person singular pronoun or second person plural pronoun. The context should be known for describing the correct usage and defeating the ambiguity; in (11), *yarın* stands for temporal deixis and refers to future and is used instead of a proper name unit, for instance Monday,; *giderim* implies moving away from the speaker's location at the coding time; and *oraya* as a spatial deixis stands for a remote place from the speaker's location. In (12), *Sizin* refers to the second person singular pronoun in a formal situation and corresponds to social deixis, because *Sayın X* is an expression which is used in polite situations and reflects a polite

announcement to a person called X. In (13), the verb 'gel' is an announcement for the second person singular pronoun; 'buraya' indicates moving towards the location of the speaker.

The case of Biz

(14) Ali ile *geldik*.

(15) *Bize doğru gelen şu_ çocukları demin* salonda gördüm.

In (14), the suffix '-dik' implies that this statement includes the pronoun *biz- biz* can be used to refer to a group of senders; the verb 'geldik' refers to the direction of the subject pronoun towards the addressee. In (15), the word *bize doğru* refers to the direction of both the speaker and the addressee, but *bize* is a dative personal pronoun; *şu* as demonstrative refers to the children who are remote from both the speaker and the addressee; *demin* as a temporal deixis refers to a short time ago in coding time.

The case of Bu (as discourse deictic)

(16) *Bunu* al!

(17) Herşeyi detaylı bir biçimde anlattım ve *bunu* severek yaptım.

In (16), the speaker addresses to the second person singular pronoun and commends her or him to take something near the speaker; while *bunu* is demonstrative in (16), *bunu* in (17) is a discourse deixis and refers to the former utterance as a whole.

As we see in these sample statements, the interpretation of deictic expression is possible within the context of the statement. We can guess the meaning of the deictic forms semantically, but to analyze the features of the context of utterance in order to interpret the meaning they have is a must. Then, the problem that confronts us is whether deixis belongs to the domain of pragmatics or semantics.

Analyzing deictic forms semantically or pragmatically

If we focus on the terms context of utterances, we can direct ourselves towards both semantics and pragmatics in this sense. Semantics is generally defined as the study of meaning. There are many approaches to the way in which meaning in language is studied. The relation between linguistic expressions such as the words of a language have been investigated by the philosophers for many years, and linguists have also investigated the way in which meaning in a language is structured; they have distinguished between different types of meanings. In recent years, linguists have generally agreed that meaning plays a crucial part in grammatical analysis but there has been disagreement on how it should be incorporated in grammar (Richards, J. et al., 1985:254). On the other hand, pragmatics is generally defined as the study of the use of language in communication, particularly the relationships between sentences and the contexts and situations in which they are used. In this respect pragmatics includes the study of a)how the interpretation and the use of utterances depends on knowledge of the real world, b)how speakers use and understand speech acts, c)how the structure of sentences is influenced by the relationship between the speaker and the addressee (Richards, J. et al., 1985:225).

While interpreting the deictic forms in the sample statements above, it is stated that contextual analysis is a must. In this sense, deixis belongs to the domain of pragmatics, because it directly concerns the relationship between the structure of language and the context in which the structure is used; but what about semantics? Can we defeat semantics within this context?

In the second half of the twentieth century, the domain of pragmatic inquiry has emerged as a discipline in its own right, attending to such matters as the study of purposes for which sentences are used, of real world conditions under which a sentence may be appropriately used as an utterance. Furthermore, pragmatic factors always influence our preference of sounds, grammatical formations, and vocabulary from the sources of a language.

It is well known that the interpretation of utterances depends crucially on the position and the statue of the factors within the sequences. All utterances are seen in terms of the dual function of stating and doing things, of having a meaning and a force with the pragmatic analysis of speech act or context of utterances. In speech act analysis, the effect of utterances on the attitude of speaker and addressee is

studied- (here the force of a given utterance is assessed in terms of its contribution to the local sequence in which it is embedded). However, language users can evoke implied meanings by leaving certain things unsaid. Receivers may draw inferences from what the speaker has said concerning what has not been said; i.e. from implications or implicatures.

Grice (1975) attempted to account for where, how and why the smooth ongoingness of interaction on the basis of a number of Maxims to which language users conventionally adhere:

1. quantity (make your contribution as informative as is required)
2. quality (do not say that for you lack adequate evidence)
3. relevance (be relevant)
4. manner (be completely orderly)

The notions of implicatures arising from the Maxims have proven particularly helpful to both speakers and addressees of a language. Nevertheless, speakers may, of course, break the maxims; and obeying the Maxims may not always guarantee that implied meanings will be generated.

In addition, pragmatics is considered on the basis of competence and performance (in terms of Chomskyan model for competence and performance). Crystal (1989:120) declares that pragmatics as the study of principles and practice underlying all interactive linguistic performance includes all aspects of language usage, understanding and appropriateness. He sees it as a component of performance. On the contrary, Levinson (1983 qt. in Deccarico, 1992:139) discusses that pragmatics must be seen as a component in the overall theory as a part of competence, but one which interacts with lexicon, semantics and syntax; with respect to lexicon, he illustrates the existence of pragmatic dimensions of meaning in most deictic words.

Semantics is also a constituent of competence. But it is directly concerned with the study of external world or its conceptualization. The primary focus of semantics is on the way people relate words to each other within the framework their language on their sense rather than reference.

Kocaman (1996:26) refers to the distinctions between semantics and pragmatics: semantics concerns with meaning, competence, traditional view of meaning, rules, meaning subject to accuracy, restricted meaning, etc.; but pragmatics concerns with usage, performance, not with traditional view of meaning tendencies, principles, strategies and rules, meaning not subject to accuracy, extending meaning, etc.

As a result of the described distinctions, it is possible to assert that pragmatics is more expanded than semantics. If we think of deixis in respect to both semantics and pragmatics, semantics cannot be disregarded on the basis of sentence meaning although it deals with meaning without reference to the language users and communicative functions of sentences. The distinction between sentence and utterance is of fundamental importance to both semantics and pragmatics. A sentence is an abstract theoretical entity defined within a theory of grammar, while an utterance is the issuance of a sentence, a sentence-analogue, or sentence- fragment, in an actual context (Levinson, 1997:18).

The utterances in which deictic forms are used sometimes convey lack information because deixis is a group of words whose messages are flexible and interpretable in relation to the context and situation. The speaker selects the deictic forms for the utterances s/he will produce and the addressee interprets them according to the context of utterances. Even if the utterances embody accurate meaning in respect to semantics, they may not make sense to the addressee in respect to pragmatics. For instance, the statement "*You can go there with this information*" comprises meaning, but it reflects ambiguities; that is, it has no pragmatic function and cannot be interpreted unless we know the mentioned place and what information it is.

It is also fundamental to separate the concepts of statements which are utterance categories. These categories directly relate to semantics. Semantically, a declarative structure is used typically to express a statement. However, pragmatically, in inferring the speaker's meaning, the situational context is important as the relationship between speaker and addressee. In different situations, or at different moments in a conversation, any utterance may take on a different illocutionary force. Therefore, pragmatics examines not only what is said but also how and why it is said; the implicated meaning in the utterance is assessed with inferences. The interlocutors in a situation are forced to negotiate the outcome of any utterance with the clues in the context. For instance, in the utterance "They will read the documents and group them chronologically", *them* refers to *the documents* not to the personal pronoun *they*. The most important point in both phenomena of deixis and pragmatics is that they tend to be used mostly in speech acts or utterances: deixis are used with reference to the speaker's posi-

tion in space or time within the framework of any context. Since pragmatics is concerned with context and deals with meaning specifications by reference to contexts of usage, deictic expressions can be identified and interpreted pragmatically. But if semantics is taken to include all conventional aspects of meaning, then perhaps most deictic phenomena are properly considered semantic (Levinson, 1997: 55). In this sense to disregard either semantics or pragmatics while dealing with the issue of deixis may not be theoretically consistent with the philosophy of linguistic analysis.

It should be noted that deictic expressions may cause some troubles while interpreting the discourse especially narrative discourse. Hence, in this study some Turkish literary extracts will be analyzed in order to describe the realization of deictic expressions in Turkish narration. But the focus will be on point of view in narration because deictic expressions are the parts of linguistic indicators in narration and are good markers of viewpoint.

Deictic expressions as the markers of viewpoint in narration

Many literary theorists maintain the view that textual meaning is variable. Different readers response to the literary texts in different ways because of the different cultural, individual experiences. Moreover, narrative markers which stand for the clues for interpreting literary texts enhance readers to find a way while reading such texts. One of the important narrative markers is the usage of deictic expressions which cannot be referred as a standard discourse situation. Because deictic expressions in narrative discourse help readers to visualize or imagine the fictional circumstances reflected in it. Readers can capture the points which are who tells the story; where and when the story takes place; who sees the events; who talks and to whom is talked, and the like. In this context, spatial deictic expressions code whatever is referred to with respect to whether it is nearer to or further from the narrator. Temporal deictic expressions indicate close or remote relations in terms of time. The notion of personal deixis is the most important item in a narration to describe the narrator type and point of view of the narrator.

It is generally agreed that the notion of point of view in narrative discourse causes ambiguity in discourse level. In narrative discourse, the speaking person is the narrator of the story. Readers see the events from his or her point of views. A story may not be narrated in the same viewpoint all the time from the beginning to the end. A narration may include internal or external viewpoints, or both.

In the following Turkish literary extracts, deictic expressions are interpreted and the viewpoints of the narrators are described. The deictic expressions are marked in bold in the texts. The extracts are grouped under the headings of spatial, temporal, personal, social, and discourse deixis.

Spatial and Personal Deictic Markers

In this extract, reader takes place just near the narrator and stands in the middle of the darkness and watches the across shore.

Karanlıkta

1. "**Az ilerimde** başlıyor karanlık. 2. Bir adım **önümde**...3. **Karşı kıyıda**n yoğunlaşarak **geliyor**. 4. Geceyi yapan **biri** var sanki...5. **Gerimde bir yerde**, ağaçlıkların **arasında** belki, **orada** saklanıyor..

by Ferit Edgü (from Gece Günlüğü)

In the Darkness

"The darkness begins just near here. A pace ahead of me...It moves towards heavily across the shore. As though there were someone shaping the night...He is somewhere behind me, perhaps among the woods, hiding himself there..."

The story is narrated by first person narrator. The narrator is also the main character of the story. We cannot guess the sexuality of the narrator from this extract. But in the rest of the story the narrator appears as a man. "Az ilerimde" refers to the place nearer to the narrator and refers to the external point of view. In the second sentence, with the expression "önümde" how near the mentioned place is indicated in external point of view. "Karşı kıyıda" is the marker of a distant shore; "geliyor" shows the direction towards the main character. We as the readers share the spatial viewpoint of the narrator and

the narrator describes it in external point of view. In sentence 4, “biri” is used for an indefinite person. In sentence 5, “gerimde bir yerde” is the position of the place (the narrator uses first person singular pronoun in genitive form for *geri+m+de*) in external point of view; “arasında” is a preposition expresses the spatial deictic expression “orada” with external point of view. In this statement, the ambiguity appears due to pronoun “o” which is grasped in “saklanıyor” and refers to “biri” in the former sentence. But the gender of “o” cannot be easily noticed, because in Turkish, third person singular pronouns as personal deixis in terms gender create ambiguities.

Spatial and Temporal Deictic Markers

In the following extract, the third person narrator is making us see the things from the viewpoint of the person who is lying on the bed in a room. The scene is contextualized from inside the room.

Bekar

1.“... Odaya küçük bir kız **girip** sobasını yaktı.

2. –İşığı yakma kızım!- dedi.

3.Kız **çıkıp gitti**. 4. **Aşağıda** akrabaları, misafirler vardı. 5. Sesler **geliyordu**. 6. **Dışarıda** belediye fenerleri **yanmıştı**. 7. Büyük çınarlar hışıldıyor, kargalar işten dönen insanlar gibi küme küme gürültülü **geliyorlardı**...8. Boylu boyunca hareketsiz uzanmıştı. 9. Gözlerini kapadı. 10. **Biraz sonra** kalbi belki yine dakikada yüz atıyordu, ama o duymuyordu. 11. Hayat **yine o** bati ve aktığı belli olmayan halini almıştı...”

by Sait Faik Abasıyanık

Bachelor

“A little girl entered the room and lighted up the stove.

“Do not turn the light on, child!” he said.

The girl left the room. His relatives and the guests were downstairs. Voices could be heard. Outside, the municipal lanterns had been lighted on. The giant plane trees were rustling and the crows, like the people returning from work, were approaching noisily...He was lying down motionless on the bed. He closed his eyes. Maybe, a little later, his heart was beating a hundred times every minute, but he was not feeling it. Life had once again got its slow and ambiguous gliding state.

In sentence 1, “girip” is a verbal deictic expression which indicates the direction of the little girl towards the location of that person. The narrator and the reader who are inside the room are first aware of the girl coming in the room where the person is lying. In sentence 3, “çıkıp gitti” is another verbal expression that marks the direction of the girl who is now remote from the person. The girl left the room but the narrator and the reader are in the room observing the person. Sentence 4 and 5 describe a remote place “aşağıda” pointing to the spatial viewpoint; “geliyordu” is another verbal deixis indicating the spatial remoteness of the guests’ voices downstairs. The narrator tells what is heard. In sentence 6, frame modification is seen and outside is described; “yanmıştı” (-mıştı suffix for Past Prefect Tense) represents what must be past time for the character. In sentence 7, the verb “geliyorlardı” includes third person plural pronoun and signals the direction of the crows towards the room. In sentence 10, “biraz sonra” signals the close relation in terms time. In the next sentence, “yine” is adverbial of time indicating the repetition of an event; in the same sentence “o” refers to a position of life not for third person singular pronoun. The sentences from 1 to 9 are narrated in external point of view. But the sentences 10 and 11 are narrated with internal point of view. The narrator and the reader were in the person’s room at the time when the little girl entered and left the room. They are still in the room while the person is lying in the room. In this extract, the sex of the person lying is not determined due to the ambiguity of third person singular pronoun in Turkish.

Social, Spatial and Temporal Deictic Markers

In the following extract, third person narrator is observing a man and a woman in the story. The socially deictic expressions Hüsrev Bey and Rosemary can be adhered as to cover the social relations of the narrator with the characters. The naming system in a narration directs the readers for controlling

our attitudes to characters with remoteness or closeness in social terms. In this extract, the man is given with the title of respect as “Hüsrev Bey”; so we will tend to feel socially distant from him, on the other hand, Rosemary gets the first name only and we feel closer to her.

On Yedi

1. “...**Hüsrev Bey** konuşmasının denetimini kaybettiğini biliyordu, iyice kendini bıraktı:
2. – **Siz** her güldüğünüzde değişik gülüyorsunuz.
3. **Rosemary** ciddileşiverdi.
-
4. Hüsrev Bey dimdik kadının gözlerinin içine baktı.
5. – Galiba **bu akşam** yağmur yağacak...
6. Rosemary konunun birden değişmesine hiç tepki göstermedi.
7. – **Ben** yağmura alışkınım...**Bizim orada hep** yağar.
8. – **Burada** çok az yağıyor.
9. – Biliyorum...**Buranın** tek kusuru da bu bence...çok az yağmur...**Bizim oranın** tek kusuru da çok yağmur yağması.
- 10.- Yağmurda nehir kenarı çok güzel olur...isterseniz **sizi akşam oraya götürebilirim**.

By Ahmet Altan

Seventeen

Hüsrev was aware that he lost his control at his speech. He released himself:

“You laugh in different way each time” he said.

Rosemary became serious.

...

Hüsrev stared at the woman’s eyes.

“It will probably rain tonight” he said.

Rosemary did not react to the sudden change in the matter.

“I’m accustomed to rain. It always rains in my country”

“It seldom rains here”

“I know. I think this is the only defect here...seldom raining. And it always rains in our country, this is the only defect there.

-The river side is very nice when it rains. If you want, I can take you there.

In sentence 1, the narrator explores the consciousness of Hüsrev Bey and declares the situation by internal point of view. In sentence 2, “siz” refers to the second person singular pronoun. It is used instead of “sen”; that is, “siz” is the formal indication in Turkish. It is reflected in direct speech presentation; that means the narrator is coding what s/he hears. Hence, we guess the social relationship of Hüsrev Bey and Rosemary. In sentence 5, “bu akşam” is a deictic marker in terms of time and signals closeness in terms of time. In sentence 6, the narrator describes Rosemary’s situation by internal point of view. In sentence 7, “Ben” and “Bizim orada” are the statements of Rosemary. “Bizim” is possessive pronoun and “orada” is a spatial indicator which marks remoteness in terms of viewpoint. In sentence 8, “burada” is indicating closeness. These closeness and remoteness of “bizim orada” and “burada” expressions are used as binary oppositions in the same statement, in sentence 9. Another deictic marker in spatial viewpoint is “orada” indicating remoteness in sentence 10. Both characters have idea about the mentioned place, the river side. In the same statement “sizi” is again used as in

the formal expression. “Akşam” refers to that night at the coding time and signals closeness in terms of time; “götürebilirim” is the verbal deixis implying the direction to the remote place (river side).

This extract is a good example for describing spatial, temporal and social deixis in Turkish. Apart from the sentences 1,3, and 6 in which the narrator uses internal point of view for describing the situation and the sentence 4 which is narrated by external point of view, the narrator uses direct speech presentation.

Spatial, Temporal, Personal and Discourse Deictic Markers

The following extract is contextualized in a scene from the perspective of the protagonist who is the narrator of the story.

Elveda Çocukluğum

1. Yaş günümde babam alıp **getirmişti onu bana**. 2. Annemin yapacağı pastayı, üzerine dkeceği mumların sayısını **önceden** biliyorum. 3. Babamın **getirdiği** bisiklet sürpriz oluyor...

4. – Ne kadar para istiyorsun **buna** delikanlı?

.....

5. Satılan bisiklet değil **burada**, çocukluğum. 6. Yok yok pazarlığı olmaz **bunun**. 7. Böyle şeylerin fiyatı konmadı **daha**.

8. – Annem konuşsun, diyorum.

9. **Yana çekiliyorum**. 10. **Şimdi** büyük bir yükten kurtulmuş gibiyim. 11. Annem **yetiştiriyor**. 12. **Taa beşinci kattan inmiş...** 13. Eskiciye **yaklaşıyor...**”

by Mehmet Güler

Goodbye My Childhood

My father presented it to me on my birthday. I had an idea about the birthday cake, which my mother was going to make, and the number of the candles she was going to put on the cake. But the tricycle was a surprise for me.

“How much do you demand for this, young guy?”

The thing being sold is not tricycle but my childhood...No! No! There is no bargain on this. The price for these is not fixed yet.

“Let my mother talk” I say.

I move away. Now as if I shifted a big responsibility. My mother comes on time; she is coming down from the fifth floor. She comes near the dealer...”

The narrator is the first person narrator in this extract. In sentence 1, the past perfect form “alıp getirmişti” represents what is past time for the protagonist. “Onu” as third person singular pronoun is used for the tricycle in accusative form; and “bana” as the first person singular pronoun is used for the protagonist in accusative form. In sentence 2, “önceden” is a temporal deictic expression that represents the action in the past. In sentence 3, “getirdiği” signals the direction of the action in the past and refers to the spatial position of the main character. In sentences 1,2 and 3, the events are contextualized in the inner monologue of the narrator. In sentence 4, “buna” is the pronoun for the tricycle indicating again the spatial position of the dealer and the main character and the closeness of them. In sentence 5, “burada” also indicates the spatial location of the coding time. In sentence 6, “bunun” as a discourse deixis represents the reference told about selling the tricycle in sentence 5, but not the tricycle itself. In sentence 7, “daha” as an adverbial of time refers to a moveable time in the coding time and represents the duration since the past to present. In 5,6,and 7, the inner world of the narrator is reflected. In sentence 9, “yana çekiliyorum” represents the spatial viewpoint of the narrator as the protagonist and the moveable place within the story where the protagonist’s mother takes the turn of speech. In sentence 10, “şimdi” shows the close relation in terms of time and pragmatically includes the moveable time at the coding time. In the expression “Annem yetiştiriyor”-sentence 11-, the verb ‘yetiştiriyor’

shows the direction of the mother towards the protagonist. In sentence 12, “Taa” indicates the remoteness of the place from which his mother came down and “inmiş” again signals the direction of the mother towards the protagonist as in sentence 11, and the protagonist sees his mother after she comes down. In sentence 13, “yaklaşıyor” is the close direction of the mother towards the dealer, and the protagonist is remote from both the mother and the dealer. From 9 to 13, the events are narrated in external point of view.

Conclusion

What all this shows is that the way we interpret the textual meaning may vary and deictic expressions are the clues for describing and interpreting texts and refer to linguistic elements of a discourse which expand their meaning within the discourse situation. However, the reception and the interpretation of deictic forms in the context of utterances by the receivers may change depending on the receivers’ world knowledge, cultural background, life style, the community in which they live, the language level etc. In general terms, deictic forms which never function in a standard discourse situation may convey various implications on the receiver in accordance with the context or situation, and the clarification of these implicated meanings can be best illustrated within the field of pragmatics.

Appendix

Deictic forms in Turkish

The deictic forms in Turkish can be listed under the headings of adverbs, pronouns and adjectives as follows (Ergin, 1993; Hengirmen, 1995; Karahan, 1993):

ADVERBS

Adverbials of Place: Spatial -S

The adverbs **ileri** (git) , **geri** (dön), **aşağı** (in), **yukarı** (çık), **içeri** (gir), **dışarı** (çık), **beri** (gel) are the indicators of place. The inflected forms of those place adverbs occur by joining some suffixes as **-ya**, **-ye**, **da**, **den** etc.: **aşağı-ya** (in), **geri-ye** (dön), **beri-ye** (gel), **bura-ya** (gel), **içeri-ye** (gir), **geri-de** (dur), **aşağı-da** (bekle), **içeri-den** (seslen), etc.

Adverbials of Time: Temporal -T

The temporal words are used as adverbs in Turkish. The frequently used adverbials of time are: **dün**, **yarın**, **şimdi**, **şimdicek**, **gece**, **gündüz**, **yazın**, **demin demincek**, **er**, **geç**, **erken**, **daha**, **kışın**, **gene**, **yine**, **akşam**, **sabah**, **sabahleyin**, **geceleyin**, **şimdilik**, **artık**, **sonra**, **ilkin**, etc. **Daha** from these is a qualitative adverb but it is used in the similar meaning of **henüz** as adverb. Some adverbials of time which belong to Persian and Arabic originally are **evvela**, **daima**, **hep**, **henüz**, **hala**, **hemen**, **derhal**, **bazı**, **ara sıra**, **nihayet**, **ekseriya**, **mütemadiyen**, etc.

PRONOUNS

Personal Pronouns: Personal -P

Nominative personal pronouns fall into two types as singular pronouns and plural pronouns. Singular pronouns are **ben**, **sen**, **o**; plural pronouns are **biz**, **siz**, **onlar** (*nominative*). The inflected forms of these pronouns are **ben-im**, **sen-in**, **o-nun**, **biz-im**, **siz-in**, **onlar-in** (*genitive*); **ben-i**, **sen-i**, **o-nu**, **biz-i**, **siz-i**, **onlar-ı** (*accusative*); **ben-de**, **sen-de**, **o-nda**, **biz-de**, **sen-de**, **onlar-da** (*locative*); **ben-den**, **sen-den**, **o-ndan**, **biz-den**, **siz-den**, **onlar-dan** (*ablative*); **ben-ce**, **sen-ce**, **o-nca**, **biz-ce**, **siz-ce**, **onlar-ca** (*equality*); **bana**, **sana**, **ona**, **bize**, **sizce**, **onlara** (*dative*). The personal pronouns embedded with prepositions are **ben-im-ile** (**benimle**), **sen-in-ile** (**seninle**), **o-nun-ile** (**onunla**), **biz-im-ile** (**bizimle**), **onlar-ile** (**onlarla**). There are also some reflexive personal pronouns which are generated from the word **kendi**, such as **kendim**, **kendin**, **kendisi** etc.

Demonstrative Pronouns

The deictic forms grouped under this heading are **bu, şu, o, bunlar, şunlar, onlar** (*nominative*); **bu-nun, şu-nun, o-nun, bunlar-ın, şunlar-ın, onlar-ın** (*genitive*); **bu-nu, şu-nu, o-nu, bunlar-ı, şunlar-ı, onlar-ı** (*accusative*); **bu-n-da, şu-n-da, o-n-da, etc.** (*locative*); **bu-n-dan, şu-n-dan, o-n-dan, etc.** (*ablative*). Some demonstrative adverbs are used for places such as **bura, şura, ora** (those adverbs are the formation of the words **bu ara, şu ara, o ara**) The demonstrative pronouns embedded with prepositions are **bu-nun-la, şu-nun-la, o-nun-la, etc.** (the preposition used **ile**)

Indefinite Pronouns

The pronouns grouped under indefinite pronouns are **kimse, herkes, biri, bazısı, kimi, kimisi, hepimiz, bir çoğu, bir kaçı, her biri, hiç biri, bir çoğumuz, öteki, beriki, benimki, seninki etc.**

ADJECTIVES

Qualificative Adjectives: Temporal -T

These adjectives are: **geçen** (ay), **gelecek** (yıl), **şimdiki** (zaman), etc.

Demonstrative Adjectives: Spatial -S

bu (kitap), **şu** (çocuk), **o** (yer) etc. There are some demonstrative adjectives which are created by joining **-ki** suffix to some place adverbs such as **burada-ki** (su), **evde-ki** (çöküntü), **orada-ki** (olaylar) etc. Some interrogative adjectives can also be included to demonstrative adjectives because they are deictic determinatives which are **hangi** (oda), **neredeki** (ev),etc.

Indefinite Adjectives

bazı, çoğu, her, bütün, az, fazla, etc.

VERBAL GROUP AS DEIXIS

Some verbs are also used in deictic forms as spatial deixis such as **gel, git, getir, götür, al, ver, etc.** which refer to the direction of speaker and addressee.

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