

**AN ANALYSIS OF THE DEICTIC EXPRESSIONS *o/oi*  
AND *se/fei* IN BANGLA**

*Dissertation submitted in partial fulfilment of the  
requirements for the award of the degree of Master of  
Philosophy of Jadavpur University*

**By**

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**May, 2019**

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## Certificate

This is to certify that the dissertation entitled **AN ANALYSIS OF THE DEICTIC EXPRESSIONS o/oi AND Je/jei IN BANGLA** being submitted by **Sreemoyee Mukherjee** for Master of Philosophy degree in School of Languages and Linguistics, Jadavpur University has been written under my supervision during the session 2018-2019. This work has not been submitted elsewhere for degree.

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## ABSTRACT OF THE DISSERTATION

An Analysis of the Deictic Expressions *fe/fei* and *o/oi* in Bangla

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The dissertation focuses mainly on two major points. The first point sheds light on the identification of the motive of the tripartite division of the deictic forms *e/ei*, *o/oi* and *fe/fei* in Bangla. Though the first point is presented and made clear revealing relevant facts in the end. The second point expounds how the two distal deictic expressions *fe/fei* and *o/oi* are semantically and pragmatically different from each other. The study distinguishes the deictic forms in terms of the two semantic features and the four pragmatic uses and the pragmatic category of references. The classification is based on the regular usage of deictic expressions in natural language. The study also gives an explanation of the hypothesis we have proposed here about the semantic bleaching of the emphaser *-i* which states that the emphaser *-i* that is attached to the noun semantically reduces the emphatic force of the other emphaser occurring with the deictic expressions (*o* and *fe*) in the context. We turn to a brief study of the deictic expressions in Bangla in this investigation. As we are going to focus mainly on the deictic forms *fe/fei* and *o/oi* in this study so it seems important here to include Levinson's consideration about another deictic category on visibility (i.e. visible or invisible) because there are quite a number of languages that encode a basic distinction between objects and places which are visible and non-visible to participants and Bangla is one of those languages. The study uses examples from the works of the great Indian polymath Rabindranath Tagore (7th May 1861- 7th August 1941). Determining where semantics ends and pragmatics begins, if such a place exists, is of major concern in this study.

## Acknowledgments

Firstly, I would like to express my sincere gratitude to my supervisor Dr. Samir Karmakar for the continuous support of MPhil study and related research, for his patience, motivation and immense knowledge. His academic guidance has shaped my own vision of myself as an academic to a very great extent. His insight has amazed me time and again. I could not have imagined having a better supervisor and mentor for my MPhil study. Sir, I thank you for your generosity with time and effort and the concern and care which you show towards your students.

Besides my supervisor, I would like to thank Dr. Atonu Saha, among the faculty, for his insightful comments and encouragement to widen my research from various perspectives. Without his precious support it would not have been possible to conduct this research.

The ideas in this dissertation have been born out of countless discussions with Dr. Ishani Guha, Dr. Ambalika Guha, Arka Banerjee, Atreyee Mukherjee and Paromita Nandy. I thank them for all those enlightening innumerable discussions. Among friends, I thank Soumyadeep Mukherjee, Suyashi Das Rao, Trishita Nandi, Rebecca Ali and Swarnali Dawn for their moral support and motivation which drives me to give my best. Thank you for everything.

Outside of Linguistics, I have my deepest gratitude to my parents. I have to thank my parents for their love and support throughout my life. I thank both for giving me strength to reach for the stars and chase my dreams. This journey would not have been possible without the support of my family. I thank Timir Prokash Deb for his encouragement and interest in my work. I could not have asked for more than what I got from them.

Finally I thank my uncle (Chotkaku) for being the rock in my life. I have always found him by my side. His memories will be with me always.

## Abbreviations

ACC	accusative
CL	classifier
DISC PRT	discourse particle
DP	determiner phrase
DS	deep structure
EMPH	emphasizer
FP	focus phrase
FUT	future
GEN	genitive
HON	honorific
INF	infinitive
INDF	indefinite
IP	imperfective participle
LOC	locative
NOM	nominative
NEG	negative
PRT	particle
PRF	perfect tense
PST	past
PRST	present
PRST PROG	present progressive

PL	plural
PP	perfective participle
SG	singular
VN	verbal noun
1SG	first person singular
2SG	second person singular
3SG	third person singular
1PL	first person plural
2PL	second person plural
3PL	third person plural

An asterisk \* indicates that an example is ungrammatical

## **Dedication**

*To Ma, Baba and Chotkaku, my first teachers.*



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# Chapter 1

## Introduction

### 1.1 Hypotheses and goals:

The present study looks into the semantic and pragmatic difference of deictic expressions in Bangla. A feature of this study is the proposal to draw the line between semantics and pragmatics in the description of the two deictic expressions *je/jei* and *o/oi* and their use. The investigation allows us to obtain the details of the semantics and pragmatics of deictic expressions. If pragmatic deixis is acquired before semantic, children's purely semantic representations of deictic words should be understood better when they are accompanied by a pointing gesture, which pragmatically amplifies on the semantic content, than when they are uttered in isolation, which provides only verbal/semantic meaning.

Deixis is a technical term for one of the most basic things we do with utterances. It means 'pointing' via language. Any linguistic form used to accomplish this 'pointing' is called a deictic expression. Deictic expressions are also sometimes called indexicals. They are among the first forms to be spoken and can be used to indicate people via **Person Deixis** ('me', 'you'), or location and direction via **Spatial Deixis** ('here', 'there'), or time via **Temporal Deixis** ('now', 'often'). Levinson (1983) add to them **Discourse Deixis** that entails the possibility of anaphoric references, and **Social Deixis** which includes those aspects of language structure that are anchored to the social identities of participants in the speech event, or to relations between them, or to relations between them and other referents. All these expressions depend, for their interpretation, on the speaker and hearer sharing the same context.

Deixis has a special place in language. In many South Asian languages the pronominal system carries deictic features (in the third person) that are derived directly from demonstratives. These systems have a pair of third person pronouns that contain morphologically overt marker indicating closeness or distance to the speaker. Deixis is clearly tied to the speaker's context, the most basic distinction being between *near the speaker* (proximal) and *away from the speaker* (distal). In English, the proximal deictic expressions include 'this', 'here', 'now' and the distal deictic expressions include 'that',

‘there’, ‘then’. Following the same distinction, Hindi includes *je* ‘this’, *jaha* ‘here’, *ab* ‘now’ for proximal deictic expressions and *vo* ‘that’, *vaha* ‘there’, *tab* ‘then’ for distal deictic expressions. Among these languages, Bangla is exceptional: not only it has markers for proximal and distal features, but it also has a third marker. Bangla maintains this tripartite division of deictic forms in all the three types of deixis (e.g. Person, Spatial and Temporal) we have known. Here is an overview of the triadic division of deictic forms depending on the types of deixis found in Bangla:-

DEIXIS TYPE	[+PROXIMAL]	[+DISTAL]	[+DISTAL]
PERSON	<i>e/ei</i>	<i>o/oi</i>	<i>fe/fei</i>
SPATIAL (LOCATION)	<i>ek<sup>h</sup>ane/eik<sup>h</sup>ane</i>	<i>ok<sup>h</sup>ane/oik<sup>h</sup>ane</i>	<i>fek<sup>h</sup>ane/feik<sup>h</sup>ane</i>
SPATIAL (DIRECTION)	<i>edike/eidike</i>	<i>odike/oidike</i>	<i>fedike/feidike</i>
TEMPORAL	<i>æk<sup>h</sup>on</i>	<i>o fɔmɔy/oi fɔmɔy</i>	<i>tɔk<sup>h</sup>on</i>

We concentrate mostly on the division of deixis with distal feature [+distal] for the purpose of this study. Our main goal is to identify the motive of the division of the Bangla deictic forms *o/oi* and *fe/fei*. The research question that serves to narrow the purpose begins with the principal question,

- How the deictic expressions *fe/fei* and *o/oi* are different from each other in terms of their semantics and pragmatics?

As our main goal is to focus on the deictic forms *fe/fei* and *o/oi* in this study so it seems important here to include Levinson’s consideration about another deictic category on

visibility (i.e. visible or invisible). This distinction is often subsumed under place deixis as it tends to show up in demonstratives, but it is in fact an independent and parallel dimension of deictic organization that ought to be added to the major categories of deixis. The pragmatic character of indexicality is not the only central issue for a pragmatic theory of deictic expressions. For the organization of the semantic field of contrastive deictic expressions are often itself determined by pragmatic factors.

Essentially deixis concerns the ways in which languages encode or grammaticalize features of the *context of utterance* or speech event, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. Thus the pronoun 'this' in English does not name or refer to any particular entity on all occasions of use; rather it is a variable or place-holder for some particular entity given by the context (e.g. by a gesture). The facts of deixis should act as a constant reminder to theoretical linguists of the simple but immensely important fact that natural languages are primarily designed, so to speak, for use in face-to-face interaction, and thus there are limits to the extent to which they can be analysed without taking this into account (Lyons, 1977a: 589 ff).

The importance of deictic information for the interpretation of utterances is perhaps best illustrated by what happens when such information is lacking (Fillmore, 1975: 38-9). The many facets of deixis are so pervasive in natural languages, and so deeply grammaticalized, that it is hard to think of them as anything other than an essential part of semantics. If semantics is taken to include all conventional aspects of meaning, then perhaps most deictic phenomenon are properly considered semantic. Deixis belongs within the domain of pragmatics, because it directly concerns the relationship between the structure of languages and the contexts in which they are used. But all such categorizations are theory dependent, namely that pragmatics concerns those aspects of meaning and language-structure that cannot be captured in a truth-conditional semantics, the grammatical category of deixis will probably be found to straddle the semantics/ pragmatics border. The important point, wherever the pragmatics/semantics boundary is drawn, is that deixis concerns the encoding of many different aspects of the circumstances surrounding the utterance, within the utterance itself. Natural language utterances are thus, 'anchored' directly to aspects of the context.

Bates (1976) has described a pragmatic theory of deixis that encompasses both gestures and words as deictic devices. This is to be contrasted with a semantic theory, which considers only verbal deixis. Pragmatic theorists such as Bates and others, including Bruner (1975) and

van der Geest (1975), not only take gestural or pragmatic deixis into consideration; they assign it primary importance. Pragmatic deixis is assumed to be the very origin of communication, acquired prior to the verbal system of deictic reference. Such theories claim that a gestural pointing deixis is used by infants to introduce their referents, and the topic of their utterances frequently remains in the sensorimotor level when they become capable of speaking. Only later does communicative competence incorporate semantic deixis, such as is needed for comprehension of the pronominal shifts that accompany role shifting in discourse.

The term deixis refers to a class of linguistic expressions that are used to indicate elements of the situational and/or discourse context, including the speech participants and the time and location of the current speech event (cf. Bühler 1934; Frei 1944; Lyons 1977, 1979; Fillmore 1982, 1997; Levinson 1983, 2004). There is a long tradition in western philosophy to define human cognition by formal operations over abstract symbols (cf. Montague 1974). However, recent work in cognitive psychology, philosophy and linguistics has argued that this approach is not appropriate to characterize human cognition. Specifically, it has been claimed that cognitive processes are “embodied”, i.e. grounded in our bodily experience with the environment (Wilson 2002; Steels 1999; Clark 1997; Barsalou 1999). In this view the sensory and the motor activities of the body are important determinants of human cognition, which in turn influences the structure and use of language (Lakoff and Johnson 1980, 1999).

There is perhaps no other linguistic phenomenon that is so fundamentally rooted in our bodily experience than deixis. In fact, one of the reasons why indexicals have been discussed extensively in both linguistics and philosophy is that they pose a serious challenge to semantic theories in which linguistic meaning is decontextualized and disembodied. Philosophers such as Russell and Reichenbach tried to reduce all indexical expressions to a single deictic term that can be translated into some context-free expression in an artificial language; but this account does not provide an adequate description of the use and meaning of deictic expressions. In natural language, deixis is fundamentally grounded in our bodily experience and situated interactions between interlocutors. Thus, any account of natural deixis has to start from a pragmatic theory of language use and human cognition (cf. article 5 (Green) *Meaning in language use*).

A linguistic phenomenon that crucially relies on this ability is deixis. As Bühler (1934) and other theorists have pointed out, the use of deixis involves a particular viewpoint called the *deictic centre* or the *origo* (cf. Bühler 1934; Lyons 1977). The deictic is the centre of a

coordinate system that underlies the conceptualization of the speech situation. In the unmarked case, the deictic centre is defined by the speaker's location at the time of the utterance. Deictic expressions are used to indicate a location or point in time relative to the deictic centre.

The deictic centre constitutes the centre of a relative frame of reference, which must be distinguished from two other reference frames for spatial orientation: the intrinsic frame of reference and the absolute frame of reference (Levinson 1996, 2003; Miller and Johnson-Laird 1976; Pederson et al. 1998). Each frame evokes a coordinate system, but is differently anchored in the speech situation. The relative frame of reference presupposes a viewpoint provided by the speaker or some other person; the intrinsic frame of reference involves an object-centred coordinate system determined by the inherent orientation of an object or person; and the absolute frame of reference is anchored by landmarks in the environment for example, a mountain, a river or the sun. While the conceptualizations of the three reference frames are in principle independent of language, they can be triggered by particular types of expressions.

Utterances should be produced in a canonical situation-of-utterance in order to avoid the ambiguity and indeterminacy if spoken in a non-canonical one. For Lyons (1977: 638), the canonical situation of utterance is egocentric, i.e., the deictic centre, (which is also called *origo* by Bühler, 1934), in the sense that the speaker, casts himself in the role of ego and relates everything to his viewpoint. In other words, the typical situation of utterance is egocentric as the role of the speaker is transferred from one participant to another in conversation, so the 'centre' of the deictic system switches. Since the deictic centre is commonly defined by the speaker's location at the time of the utterance, deictic expressions are usually egocentric. However, the deictic centre can be transferred from the speaker to a person in an imaginary situation. This phenomenon, which Lyons (1977: 579) called "deictic projection" (cf. Jakobson 1957; Fillmore 1997), is characteristic of narratives and descriptions. In narratives the speaker creates a story world in which the protagonist provides the anchor for deictic expressions. This is particularly striking in the case of reported speech, in which deictic expressions are grounded by the person whose speech is reported; but the protagonists can also provide the anchor for deictic expressions in other contexts.

Talk, taken out of the context, has little meaning. For those who participate in it, talk reveals its full and specific meanings only against the "background" of the context in which it occurs



(Goodwin and Duranti 1992: 3): the said requires for its interpretation and its analysis, the frame of the unsaid (Goffman, 1974). This unsaid can take many different guises: what speakers said earlier (previous text), what they know of the world (world knowledge), of their culture (cultural knowledge), how they interact non-verbally (non-verbal behaviour), and what they intend to communicate (illocutionary act), to namely only a few. Another central component of the contextual frame is the spatio-temporal situation in which an utterance is made. While most other contextual components remain in the background (that is, in the unsaid), the situational context does come to the fore in the said. It becomes apparent in deixis. Deixis comprises “those features of language which refer directly to the personal, temporal or locational characteristics of a situation within which an utterance takes place” (Crystal, 2003:127). Deixis is linguistic evidence of how what is said is grounded in the context of the situation in which it is said. It provides an interface linking language and situational context (Hanks 1992:48; Lyons 1977:636; Hanks 2011:315).

## **1.2 Outline:**

Chapter 1 provides the definition of deixis, explanation of what is being questioned, and the origin of the questions. This chapter is divided into two sections, section 1.1 states the hypotheses and goals of this study and the other section (1.2) provides an overview of all the chapters distributed in this thesis.

Chapter 2 begins with an introductory paragraph outlining the scope of the literature review. It identifies and discusses each concept or issue relevant to the study. The chapter is divided into two parts. The first part is a detailed review of the literature in this research. It also explains about previous researches executed on deixis. The second part defines the role and function of deictic expressions and how it can be a powerful means to interpret the dynamics of a given interaction.

Chapter 3 is dedicated to the research methods for the analysis of deixis in Bangla. The chapter is divided into four sections. The first section is the introduction. The second section defines about the language investigated. The third section discusses in detail the theoretical framework followed and the final section discusses how the data is collected and presented in this study.

Chapter 4 discusses the data collected for the purpose of this study. This chapter starts with a detailed representation of the data following the method outlined in the previous chapter

(Chapter 3). The theoretical framework is employed in this chapter to analyse the data. The chapter is divided into two sections. The first section discusses the semantic difference of the two deictic expressions and the second section discusses the pragmatic differences in Bangla. This chapter ends with a summary of the major findings.

Chapter 5 is the conclusion of the study. It consolidates the discussions of the previous chapters, states the major findings. This chapter finally presents useful future directions for moving this area of study forward.

## Chapter 2

### Literature Review

#### 2.1 Deixis in Pragmatics:

Levinson (1983) defines deixis as ‘the single most obvious way in which the relationship between language and context is reflected in the structures of language themselves. He further expounds that essentially deixis concerns the ways in which languages encode or grammaticalize features of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. Levinson (1983) states that pragmatics is the scientific study of the relation between the structure of a semiotic system (notably, language) and its usage in context, and along with semantics, it forms part of the general theory of meaning. Inside the theory of meaning, pragmatics particularly deals with inherent meanings, presumptions and contextual interpretations: the method in which syntactical features of linguistic expressions operated on the background of presumption and inferences. Topics like deixis, presupposition, speech acts, implicature and conversational inference are central to pragmatics and the study by Muhammad Abdullah (2015) discusses deixis comparatively with reference to Levinson (1983) and Yule (1996) in terms of its clarifications of concepts, appropriate exemplification and coherent argumentation as propounded in their respective works on pragmatics.

Abdullah (2015) mentions that Yule (1996) has portrayed deixis as a technical term that refers to ‘pointing’ in the linguistic expressions of interlocutors in the process of communication. The corresponding philosophical term ‘indexical’ is also referred. The phenomenon however depicts that some linguistic expressions logically needs contextual interpretation in the process of communication. Levinson (1983) does not contradict with Yule’s (1996) concept of deixis and states that a linguistic expression can be very well tested as being deictic or not in terms of its truth or falsehood without taking the speaker, addressee, time or place of utterance into consideration. The author specifies that according to Yule (1996), deixis is one of the most fundamental elements in the perspective of contextual interpretation of an utterance. It also refers to pointation through language.

Language integrates deictic context-dependency in various places, in their syntax and lexicon: however, the author has brought up Yule’s (1996) three main types of deixis: (i)

Person Deixis (ii) Spatial Deixis, and (iii) Temporal Deixis, which is briefly summarized in the paper. Deictic expressions are those whose interpretations depend on the context, the speaker's intention and relative distance (Yule, 1996). Abdullah (2015) briefly discusses Levinson's (1983) standpoint on deixis under the two approaches;

- (i) Philosophical Approach
- (ii) Descriptive Approach
  - (a) Person Deixis
  - (b) Temporal Deixis
  - (c) Spatial Deixis
  - (d) Discourse Deixis
  - (e) Social Deixis

The author states that philosophers usually prefer deictic expressions and that deixis can be conveniently probed into by taking into consideration how certain usual linguistic expressions are dealt within truth-conditional semantics (Levinson, 1983). The author specifies under the rubric of descriptive approach that Levinson considered five main types of deixes as pointed earlier. Levinson starts with *Person Deixis* found in the form of personal pronouns in the linguistic expressions. A second significant parameter of linguistic utterances of deictical expressions was time or *Temporal Deixis*. Time is traced through tenses used in linguistic expressions relevant to the timings of a speech event. A third factor was *Spatial Deixis* as discussed by Levinson. It is manifested through demonstrative pronouns ('this' and 'that') and adverbial pronouns or adverb of place ('here' and 'there') which are used in deictical expressions to indicate the place of speech event. The fourth factor among the types of deixes propounded by Levinson (1983) was *Discourse Deixis*. It entails the possibility of anaphoric references: it provides a reference to an utterance backward or forward to other utterances. The last parameter discussed as a type of deixis is *Social Deixis*. The indoctrination or programming of the social relation between speaker (sender), and addressee (receiver) and third-party referents is often acknowledged as a different deictic measurement known as social deixis.

Abdullah (2015) concludes with the affirmation that Yule (1996) considers the phenomenon of deixis in a precise and comprehensive manner with appropriate exemplification whereas Levinson (1983) does the same in detail although supported by accurate examples but it becomes difficult for the reader to maintain sequential link or equal level of interest. The

author proclaims that both the authors, Levinson (1983) and Yule (1996) have gone through significant efforts for understanding the empirical implications of deixis to demonstrate how it works.

Fillmore (1971, 1975) claims that the interpretation of deixis makes reference to a canonical context, i.e. the speaker-centred context. He focuses on the study of space, time, social and discourse deixis and puts forward that deixis may have both deictic and non-deictic usages. According to Fillmore, deixis refers to those properties of utterances that can only be interpreted when one takes into account ‘certain aspects of the communication act’ (1975:39)—namely, the context in which these utterances occur. Every language has its own devices for conveying deictic aspects of communication. These devices can be either LINGUISTIC deictic term, which provide such information as the identity of participants in the discourse (provided by personal pronouns that specify speaker and addressee), their location in space (locatives like *here* and *there* in English), and the time of the utterance (temporal terms like *then*), or EXTRALINGUISTIC devices, such as gestures and facial expressions. Deixis for Huang (2007) can be described as a phenomenon whereby features of context of utterance or speech event are encoded by lexical and grammatical means in language (2007, p: 280). He asserts that language without deixis cannot serve the communicative needs of its users as effectively and efficiently as a language which does have them (p: 132). Huang (2007) presents a similar difference between gesture and symbolic use of deictic expressions adopted from Fillmore (1971, 1975). He (2007) declares that gestural use is the basic use and symbolic use is the extended use and in general, if a deictic expression can be used in a symbolic way, it can also be used in a gestural way, but not vice versa (2007, p:134).

Louwerse and Bangertter (2005) in their study, addresses the questions whether deictic gestures are substitutable for deictic expressions, and whether deictic gestures establish joint attention. The purpose of this study is two-fold. Firstly, it aims at answering the question whether pointing helps the hearer in the communicative process. The hypothesis investigated in this paper is that deictic gestures help hearers identify the target indirectly, by guiding their gaze to its region. By this hypothesis, pointing helps establish a joint focus of attention between the speaker and hearer. This, in turn, facilitates processing on the part of the hearer. Secondly, the study aims at determining whether deictic gestures are substitutable for language functions. The authors have suggested that the effect of pointing on the addressee is

similar to that of a verbal description of an approximate region of space, e.g., “the upper right corner”.

The study investigates the effects of referring expressions and pointing gestures on the addressee’s attention. Participants were 30 undergraduate students at a southern urban university. Participants were put on display to a video clip of a person describing and/or pointing to an array of objects on a computer monitor while their eye movements are recorded using a Model 501 Applied Science Laboratory eye tracker. Participants were shown 30 short movies (5 seconds each). Each movie consisted of 12 smiley faces differing in props (e.g., hat, moustache, glasses) and emotion (happy, sad) and dependent on the condition a human pointer, pointing out and/or describing the target. The position of the faces (three columns, four rows), the location of the pointer’s arm and hand and the movement of the pointing, the feature description of the smiley faces using two distinctive features at a time (emotion and additional feature), and the location description (left and right versus top and bottom dimension) all remained constant. Participants were asked to watch each clip with the 12 smiley faces and click the mouse button as soon as they had identified the target face.

The results of their experiment consist of two datasets, one containing the participants’ answers and the other one is the eye tracking data. The number of correct answers was higher when pointing or the location description is present. The selection of the correct target facilitates when the instructions help the hearer in identifying the target region, either by means of a location description or gesture. In this sense, it is vital to bring about the point that deictic hand gestures make particularly good candidates when it comes to studying the synchronisation between gesture and location description. On the one hand, their obligatory nature makes them strictly dependent on the message being expressed, while on the other, they have a temporally very marked “apex”, insofar as the hand comes to rest. The deictic terms which accompany them are also clearly marked, most stressed, and of short duration. The investigators suggest that pointing can substitute for the location description, providing support for *substitution hypothesis* which states that deictic gestures seem to replace particularly well for certain linguistic expressions, (especially spatial expressions). Visually directed pointing appears to be potentially one of the most informative. But, pointing gesture alone may lack on the accuracy and precision especially in the case of targets that vary in distance.

The *joint-attention hypothesis* (Tomasello et al., 2005) is a hypothesis about the shared focus of two individuals on an object. It is achieved when one individual alerts another to an object by means of eye-gazing, pointing or other verbal or non-verbal indications. The investigators test this hypothesis in their study by comparing the natural pointing condition with the asynchronous pointing conditions where pointing either precedes or succeeds the feature description with an inserted pause of two seconds. And the authors found no evidence for this hypothesis. The accuracy of answers is the same when pointing precedes the speech and when it follows speech. Gesture, when it stands on its own, substituting for speech, clearly serves as a communicative function. When called upon to carry the full burden of communication, gesture assumes a language-like form, with structure at word and sentence levels. However, when produced along with speech, gesture assumes a different form- it becomes imagistic and analogue. Despite its form, the pointing that accompanies speech also communicates.

The findings of this study support the view that deictic gestures can substitute for language functions. That is, when a feature description is accompanied by either a deictic gesture or a deictic expression, accuracy in target identification increases. However, when both the deictic gesture and the expression are present, no additional gains are found in accuracy. The results also provide evidence that gestures support communicative joint activities, as stated by the joint-attention hypothesis. Eye tracking data that they have observed shows that pointing helps in establishing a joint focus of attention between speaker and hearer.

This paper has further implications for a number of research areas where it proposes that (1) in building intelligent systems, gestures should not be ignored, since they support the joint visual attention with the user, (2) if the alignment of gesture to the speech is not in synchrony, this could have an important impact on the user, for instance in intelligent tutoring systems. Their experiment results support the notion that gesture and speech are co-expressive manifestations of one integrated system, and disintegrating the two, for instance by changing their order, results in confusion.

Biswas and Kaiser (2011) in their study, report a sentence completion experiment investigating the processing of anaphoric pronouns and demonstrative pronouns in Bangla. In this experiment, they test whether anaphoric pronouns are interpreted differently than demonstrative pronouns. The study focuses on the broad question, that how comprehenders interpret different kinds of referring expressions, and to what extent the constraints guiding

the interpretation process of particular forms are the same or different across languages. In this paper, the authors investigate reference resolution patterns in Bangla/Bengali, an Indo-Aryan language spoken in the state of West Bengal, Tripura in India and in Bangladesh. The typological properties of Bangla mean that it is well-suited for contributing to their understanding of reference resolution cross-linguistically. Bangla has flexible word order, and it allows them to investigate how grammatical role vs linear order influence reference resolution.

In this study, the investigators emphasize on the anaphoric personal pronoun *seta* ‘it’ and the distal demonstrative pronoun *ota* ‘that’ and describes them in more detail. The anaphoric paradigm of Bangla allows both the anaphoric pronoun *seta* and the demonstrative pronoun *ota* to refer to non-human and inanimate referents. Human counterparts have honorific forms. The precise linguistic categorization of *seta* and *ota* has been controversial, and so the authors’ main concern remains to the point that both forms can be used to refer to non-human animal antecedents as well as inanimate antecedents, and both forms can also be used discourse-deictically. The investigators additionally aim at gaining a better understanding of their referential biases [e.g. is one form used discourse deictically more often than the other?]. Furthermore, they want to investigate whether, when used anaphorically, these forms prefer the preceding subject or the preceding object, and whether they are sensitive to the linear order of the subject and the object.

The paper presents the psycholinguistic sentence-continuation experiment that the authors have conducted to investigate the interpretation of *ota* and *seta* in Bangla. The sentence-completion task is used to investigate how word order and grammatical roles influence the interpretation of *ota* and *seta*. To avoid having to deal with complications resulting from honorific marking on referential expressions, they have restricted their items to non-human animate nouns, i.e. animals. The study includes 24 target items and 14 filler items. The fillers contain a mix of human and animal entities, and also both SOV and OSV sentences, similar to the targets. Each mini-story starts with an introductory sentence that mentions a human referent e.g. Nira (in this study). The second sentence introduces the first animal referent, e.g. *ækta kukur* ‘a dog’. In most of the target items, this referent occurs in an embedded unergative clause which the discourse-introducing human referent ‘sees’ or ‘hears’. The discourse old referent always occurs in sentence initial position, and the discourse-new referent (e.g. ‘a cat’ in this study) occurs in the immediately preverbal position. In other words, SOV word order is used when the subject is discourse-old and the object is discourse-



new. OSV word order is used when the object is discourse-old and the subject is discourse-new. This design is important because it allows them to ensure that both SOV and OSV order are felicitous. Crucially, it is shown in this study that the propositional content of the critical SOV/OSV sentence remains consistent within an item (the dog chases the cat, not vice versa). This allows the authors to avoid confounds that could result from changing the meaning of the critical sentence between conditions.

[Critical sentence, here with SOV order]

➤ Kukur-ṭa      œkṭa      beral-ke      tara      korlo  
 dog-CL.NOM    one.CL    cat-ACC    chase    do.PST.3

‘The dog chased the cat.’

[Critical sentence, here with OSV order]

➤ beral-ṭa-ke      œkṭa      kukur      tara      korlo  
 cat-CL-ACC    one.CL    dog.NOM    chase    do.PST.3

‘The cat was chased by the dog.’

24 adult native speakers of Bangla volunteered for the participation in this experiment. The internet survey program Qualtrics is used for collecting data. Participants are instructed to read the mini-stories and to provide a natural-sounding continuation starting with the prompt word (*ṣeṭa/oṭa*). Participants are asked to type in their responses on the webpage. The investigators then analyses whether the participants have used the prompt words to refer to the preceding subject or object, or something else. In other words, whether the participants are able to interpret the prompt anaphor as referring to the preceding subject or object, or whether they use it discourse-deictically. The data is coded by two native speaker of Bangla.

The authors address two questions mainly in this study; firstly, do *ṣeṭa* and *oṭa* differ in how likely they are to be interpreted anaphorically vs discourse-deictically, and secondly, how does word order influence their interpretation. The results of this study show that the choice of the referent by the demonstrative pronoun *oṭa* is influenced by the syntactic role of the antecedent: *oṭa* prefers the object of the previous sentence regardless of word order: it exhibits a marginal preference for discourse-deictic usage only in the OSV word order, and in SOV word order it is split between the choice of the object and the discourse-deictic use. This

clearly reveals that these two referential expressions behave asymmetrically. The *form-specific multiple constraint approach* claims that multiple factors can influence how a particular anaphoric form ‘find’ its antecedent and that these factors can be weighted differently for different anaphoric forms. The predictions of this approach are supported by the data. Interestingly, the findings of this study for Bangla show a different pattern. The investigators again found asymmetries, but this time there is one form that is sensitive mostly to grammatical role (*ota*), and another form (*seta*), that is marginally sensitive to word order and in fact results mostly in discourse-deictic continuations. This pattern clearly highlights a key assumption of the *form-specific multiple constraint approach*, namely that different anaphoric forms will “care about” different types of information.

The authors pose important questions for future research with the limits of cross-linguistic variation and also concerning the deeper reasons underlying the referential biases of *ota* and *seta*. The results of this experiment also have possible implications for paradigm shift. In the majority of Indic languages, the anaphoric form is absent due to a merge of the distal demonstrative and the anaphoric pronoun. Thus, in these languages the distal demonstratives are used anaphorically. This pattern also exists in Bangla. Particularly with human referents, use of the distal demonstratives for anaphoric reference is common. The authors also identify that participants referred to the object by using the distal demonstrative *ota* more often than with *seta*. On the other hand, the use of the anaphoric pronoun *seta* is more biased to the discourse-deictic use, and in some conditions shows competition between the discourse-deictic use and the anaphoric use. This suggests that the participants are more certain about using *ota* for anaphoric use than *seta*. These findings fit with the idea that the distal demonstrative in Bangla is shifting towards a primarily anaphoric (pronominal) function.

Li (2008) in his work aims at pursuing the view that words are rich repositories of semantic information that people use to talk about the world in potentially infinite number of ways. This article proposes that the meanings of words a speaker intends in an utterance be pragmatically enriched by relevance-driven inferential mechanisms, which take what is linguistically encoded as a guide in inferring speaker’s meaning. In order to regulate the occurrence and the interpretation of the pragmatic meaning of words in utterances, based on Sperber and Wilson’s *Relevance Theory*(1986/1995), the author hypothesizes that both the idea that our minds are flexible enough to construct far many more concepts than our languages can linguistically encode and the idea that the relevance-driven inferential mechanisms are powerful enough to construct the concept intended on the basis of the

encoded concept and the context in which it is processed; he puts forward for consideration that we can often communicate this concept by modifying a certain word for which we have a stable conceptual representation in memory. The depth, to which the encoded concepts are processed, in arriving at the pragmatic meaning the speaker intends as a component of the explicature of her utterances, and the effort invested are constrained at every stage by the search for an optimally relevant interpretation of utterance in communication.

Li (2008) indicates that the search for relevance is a basic feature of human cognition, which is exploited, in ostensive-inferential communication. Speakers and hearers have powerful mind-reading abilities. In producing a certain utterance, the speaker tends to take for granted what background assumptions the hearer is likely to use, what inferences the hearer is likely to draw, etc. Since the speaker can predict to some extent the line of thought that the hearer is likely to take in processing her utterance and so what information is likely to be relevant to him at that moment, she will produce, according to her own abilities and preferences, an utterance which will enable the hearer to derive the intended effects for the investment of as little processing effort as is compatible with the speaker's abilities and preferences. On the assumption that the speaker is aiming at optimal relevance, and is competent to achieve it, the hearer is entitled to follow a path of least effort in deriving cognitive effects and to take the first interpretation that satisfies his expectations of (optimal) relevance to be the one the speaker intended. This is captured by the *relevance-theoretic comprehension procedure*, which together with the notion of optimal relevance and the communicative principle of relevance, comprise the key components of *Relevance Theory* (1986/1995). The author illustrates that Sperber & Wilson's pragmatic theory postulates a relevance-driven inferential mechanism dedicated to processing ostensive stimuli and thereby to recognizing the intentions underlying these stimuli. An utterance (as ostensive stimulus) triggers automatically in the mind of the hearer both a presumption of optimal relevance and the *relevance-theoretic comprehension procedure*, which guides the hearer to bridge the gap between what is linguistically encoded and what is communicated both, explicitly and implicitly.

According to the theoretical framework applied to the data examined in this article- Sperber & Wilson's Relevance Theory (RT) (1986, 1995) - pragmatic enrichment of encoded meaning takes place at all levels of utterance interpretation, and even includes ad hoc context-dependent conceptual enrichment of lexical meaning (Carston, 1996; Sperber & Wilson, 1998a); and in their papers on the mapping between the mental and the public

lexicon. Sperber & Wilson (1998b) argue, convincingly, that most concepts do not map onto words, only a fraction of a language user's conceptual repertoire is lexicalized, and the relevance-driven inferential mechanisms are powerful enough to construct the concept intended on the basis of the encoded concept and the context in which it is processed. The author affirms here, at this point, that, it is possible to communicate this concept by modifying a certain word for which we have a stable conceptual representation in memory. Li takes the Chinese word *xiaojie* 'an address of young ladies', as an example, and it refers to the daughter of a rich family in ancient times. The author then states that we can easily associate this Chinese word with the image of privileged, noble or respectable young ladies. In modern society, it is the address of all young females. He expresses that, nowadays various kinds of *xiaojie* ('address of all waitresses') are appearing, who provide services in massage parlour, beauty parlour and hotel, thus, and now the Chinese word *xiaojie* can easily arouse the association of eroticism. Whether the Chinese word *xiaojie* is a respectable address or an obscene address of a young female depends on context, above all, the speaker's intention. The depth, to which the encoded concepts are processed, in arriving at the pragmatic meaning the speaker intends as a component of the explicature of her utterance, and the effort invested are constrained at every stage by the search for an optimally relevant interpretation of utterance in communication.

Li (2008) depicts that it is widely agreed among pragmatists that utterance comprehension involves two distinct types of cognitive processes: a process of *linguistic decoding* and a process of *pragmatic inference*. In *Relevance Theory* (Sperber & Wilson, 1986/1995, 1998b; Wilson & Sperber, 2002a; b; Carston, 2002), the distinction corresponds to the distinction between (linguistic) *semantics* and *pragmatics*. Utterances are automatically decoded by the language module into a certain semantic representation or logical form, which serves as an automatic input to a process of pragmatic inference. Guided by the *relevance-theoretic comprehension procedure*, the aim of the hearer is to develop this logical form at the explicit level and complement it at the implicit level so as to arrive at a hypothesis about the set of communicated assumptions (explicatures and implicatures) that constitutes speaker's meaning. Pragmatic processes operate to disambiguate ambiguous terms (e.g. 'bank'), assign reference to indexicals (e.g. 'I', 'it'), and even enrich the proposition expressed by adding extra conceptual material (AND [THEN]). A crucial point about examples provided in this paper is that, the same process of conceptual adjustment is at work in understanding literal, hyperbolic, loose and metaphorical uses. Both literal and non-literal interpretations are

context-dependent and pragmatically constructed on-line via relevance-driven inferential mechanisms, which take what is linguistically encoded (the logical form and its constituent concepts) as merely a guide in inferring speaker meaning. This process of pragmatically fine-tuning the encoded concepts takes place as a natural by-product of the search for an optimally relevant interpretation, which can be attributed as a speaker's meaning. An important advantage of this model as illustrated by the author is that it accounts for how words are understood in both their original form and novel forms. Arriving at the intended interpretation of words in utterances, often involves considering initially just a few highly accessible assumptions from the concepts encoded by the utterance. Regarding this issue Moreno and Elena (2003) notes that:

*“The hearer’s expectations of relevance, and the resemblance in form (phonological, lexical, syntactic) between the original and the novel form, trigger the retrieval from memory of the concept underlying the original word at some point during processing of the utterance” (Vega-Moreno; Rosa Elena, 2003).*

At this point, the author progresses with the notion that the concepts encoded at both word and phrase levels are adjusted in accordance with hypotheses about speaker's meaning to the point where the hearer arrives at an explicit content that warrants the derivation of the expected implicatures. This adjustment then results in the derivation of one or two strong implicatures (e.g. his wife came back and left without notice in advance) and a wider range of weak implicatures (e.g. his wife's actions are always secret, and don't want to be known by others, etc.) in this study. It is the pragmatic meaning of MAO 'cat' constructed on-line as a by-product of arriving at an optimally relevant interpretation, not the set of encoded concepts or the concept encoded by MAO 'cat' in its original form, that is taken to be close enough to the concept the speaker intends as a constituent of the thought she is expressing. It is then this concept that is taken as a constituent of the proposition expressed by her utterance and the one that warrants the derivation of the intended implications mentioned. Li (2008) upholds the viewpoint that when interpreting a word in an utterance, the speakers encourage the hearer to narrow or broaden the original concept to the point where he can derive the set of implications the speakers intend to communicate.

Finally, Li (2008) concludes by saying that although concepts are linguistically decoded, the output of this decoding is not immediately accepted as the constituent of the thought intended by the speaker. Instead, the concept encoded by a word acts as a mere template or pointer to

infer the concept expressed by the use of that word and the meaning construction of utterances can be described by assuming an intensive interaction between the lexicon and the concept. Furthermore, it is validated that, because most words encode a rather unspecified concept, they often need to be pragmatically enriched in context.

Bagchi (1994) demonstrates what the Bangla correlative pronouns (or determiners) refer to. The author's discussion of reference issues is based largely on Evans (1980), Heim (1988), and (regarding issues of discourse-linking) Pesetsky (1987). She uses the term '*Correlative Pronoun*' as a cover term for a demonstrative head NP (pronominal or otherwise) in either kind of construction and also defines the term '*Correlative Construction*' as a left-adjoined relative-clause construction. In the *correlative construction*, the relative clause not only is adjoined to the left of the main clause but also may or may not immediately precede the nominal head. Bangla has three sets of third-person pronouns/determiners, viz., proximal-deictic, distal-deictic, and anaphoric. The second and the third sets of pronouns/determiners (i.e. the distal-deictic and the anaphoric sets) are potentially available for use as correlative pronouns.

Bagchi (1994) strengthens the observation that in a Bangla correlative structure (i.e. a left adjoined relative-clause structure) an anaphoric correlative pronoun is preferred over a deictic one by considering the correlative pronominal bases in Bangla examples parallel to the Hindi examples as shown in this paper. In Bangla, there is shown a difference in acceptability when the anaphoric correlative pronoun *je* is replaced by the corresponding deictic pronoun *o*. However, the deictic place adverbial *o-k<sup>h</sup>ane* '(over) there' is likely to mitigate any oddness resulting from the occurrence of the deictic *o* as a correlative pronoun. If one replaces the deictic place adverbial *o-k<sup>h</sup>ane* by the anaphoric place adverbial *je-k<sup>h</sup>ane* 'there', the picture changes somewhat.

The author identifies that a deictic pronoun is permitted much more readily as the head of a right-extraposited relative clause than as a correlative pronoun bound by a left-adjoined relative clause. Bagchi (1994) also dispenses a piece of text to highlight this observation. There it is found that a deictic pronoun appears as head of the right-extraposited relative clause in the first sentence and an anaphoric pronoun as the correlative pronoun in the second sentence of the text produced in association to the essential point made earlier by the author. It is exhibited in this study that a deictic, though potentially also anaphoric in function, is reluctant to occur as a correlative pronoun referring back to a left-adjoined relative clause: a

correlative structure is thus odd when a deictic correlative pronoun occurs in it. A pure anaphoric, on the other hand, can readily occur as a correlative pronoun that refers back to a left-adjoined relative clause. In right-extraposed relative clause structure, on the other hand, both deictic and anaphoric are permitted as correlative pronouns.

Bagchi (1994) focuses on the anaphoric pronouns in correlative structure first. She considers the nature of the deictic and anaphoric pronouns in the two kinds of relative clause constructions. An anaphoric correlative pronoun (or a NP with an anaphoric demonstrative) is therefore a bound variable that is preceded and (presumably) c-commanded by the quantifier relative clause as its antecedent. The other possibility that the author puts forward is that an anaphoric correlative pronoun thus refers to an antecedent that is already a definite description, which is not the case with the antecedent of an E-type pronoun. Therefore, the author concludes by declaring that anaphoric correlative pronouns are not E-type pronouns.

According to Pesetsky (1987), D-linking (for “discourse-linking”) distinguishes unselectively bound wh-expressions from wh-expressions that seem to be subject to *Subjacency* either syntactically or scopally. Here, the author argues that deictic pronouns, to the extent that they refer to an antecedent at all, most felicitously refer to a D-linked antecedent. She proposes that whether a deictic pronoun can occur as a correlative pronoun that refers to a preceding left-adjoined relative clause antecedent depend on how strongly the antecedent is D-linked. There are a couple of predictions that this analysis makes, and indeed it turns out that the facts for Bangla fulfil these predictions. The first is that the distal-deictic pronoun should be ruled out as a bound pronoun referring to an indefinite quantifier NP, in a position analogous to that of the bound pronoun (‘he’ and ‘they’ as specified in this study). The other prediction that the author makes is that a correlative structure in which the left-adjoined relative clause is generic in reference should permit an anaphoric but not a deictic as the bound pronoun in the “matrix” clause. The prediction is that Bangla should render the Hindi pronoun *usse* ‘him’ by an anaphoric, not a distal-deictic pronoun. Bagchi (1994) points out that Bangla prefers that emphasizees *-i* ‘only, alone’ as a clitic that marks its host NP as being generic in reference, rather than the emphasizeer *-o* ‘also’, which in other uses is a more direct counterpart of the Hindi *-b<sup>hi</sup>*. The analysis in terms of D-linking thus turns out to be consistent with the distinction made independently by other elements in Bangla between a generic and a referential reading. Bagchi (1994) also pays attention to the role of the classifier suffix *-ti* that has occasionally appeared with a relative or head NP in the examples in regard

to D-linking. She suggests that this suffix is by itself not strong enough to D-link a NP to the extent that a deictic pronoun can refer to it in the capacity of a correlative pronoun.

Finally, the author concludes the paper tracing back how she demonstrated word order differences in relative-clause structures in Bangla affect the semantic interpretation of correlative pronouns. The issue of D-linking has been found useful in accounting for the behaviour of deictic correlative pronouns in correlative structures, and in differentiating their behaviour from that of deictic heads in right-extraposed relative structures. The formal nature of anaphoric correlative pronoun is also found to differ with word order: in correlative structures they have the semantics of bound variables, while as heads of right-extraposed relative structures they have the semantics of either E-type pronouns or definite descriptions, depending on the discourse status of the information expressed by the right extraposed relative clause. Word order is thus found to be strongly linked to both formal semantic interpretation and discourse features of relative-clause constructions in Bangla.

## **2.2 The Role of Deictic Expressions:**

Deixis is believed to be a feature of all natural languages. The word deixis is etymologically related to both showing and saying and deictic expressions are often put on par with demonstratives, such as ‘this’ and ‘that’ in English. Deictic expressions and their accompanying gesture, it is said, are part of a language-system for making references: *ei boiṭa* ‘this book’, *oi boiṭa* ‘that book’ in Bangla. Pointing is seen as a composite part of those references. Deictic words and pointing are part of a system of communication for establishing joint attention and shared intention (Clark 2003, Tomasello et al. 2007). Deictic expressions, it is said, require anchorage or grounding in a social context or contextualization (Fillmore 1997: 59). This context is a communication-situation posited by a speaker, a hearer, a location and a time. If the deictic expression is unanchored, it will not indicate the relation of what is designated to the speech situation. So a common ground or joint attentional frame is necessary for the communication to be successful- a deictic field is required. Furthermore, when it comes to communication, deictic expressions can be powerful means to interpret the dynamics of a given interaction.

Deictic expressions are not limited to demonstrative pronouns; rather there are different deictic categories of person, place and time and different word kinds can function deictically: pronouns, adverbs and tenses, especially if they are uttered with an intonational stress. In addition, there are deictic expressions such as ‘I’, ‘now’ or ‘yesterday’ which do not have an



extralinguistic or non-linguistic referent. The tie between a deictic utterance and its spatio-temporal circumstances is not necessarily a non-linguistic action. Deixis constructs its objects by working out the personal, spatial and temporal coordinates for a speaker, a hearer. Words and pointing are different modes of expression but the question is! How does someone know that something is meant by these modes of expression? Seeing how someone points to something and simultaneously hearing a series of sounds does not explain how another person comes to understand what is meant by these expressions. A language-system is presupposed by linguistic and non-linguistic expressions. "Identification by pointing [...] is deixis at its purest; and it is only when deixis operates within at least a rudimentary language-system that ostensive definition, as such, becomes feasible." (Lyons 1975: 65)

Following Bühler (1934), we can say that deixis is an anthropogenic notion requiring a coordinate source of subjective orientation, as well as coordination between a speaker, an addressee and the object or location the expression is about. Deictic expressions and gestures orient an addressee's attention towards an object or a location and thus have a pointing function: they show places, times or participants in a communication-situation and they draw attention, either by showing something to the addressee or by directing the addressee to something. Deictic expressions are signposts for subjective orientation. Thus the addressee starts an orientation procedure when the speaker uses a deictic expression. Deictic expressions either place something for the addressee to see or they displace the addressee by directing him or her to a region in the deictic field. In order to carry out that function they have to be used for establishing a common ground or speech situation, that is, the speaker and the addressee have to be oriented towards the same thing in a shared place.

## Chapter 3

### Methodology

This chapter presents the method in detail in conducting the research namely: research design, language investigated, the theoretical framework, method of collecting data. The research method is important to make up our frame of thinking.

#### 3.1 Introduction:

It is important for a researcher to know not only the research methods necessary for the research under taken but also the methodology. Research methodology is a way to systematically solve a research problem. Essentially it is the procedure by which the researchers go about their work of describing, evaluating and predicting phenomenon. It aims to give the work plan of research. It provides training in choosing methods, materials and techniques relevant for the solution of the problem. It consists of logical sequence of steps or actions that are very necessary to effectively solve a research problem. It is necessary for a researcher to design a methodology for the problem chosen.

Research is the activity of finding information about something that researcher is interested in or need to know about. This part also explains about the research approach and design used in conducting this research. A research design basically means the plan or technique of shaping the research. The function of the research design is to ensure that the evidence obtained enables us to effectively address the research problem as unambiguously as possible. It carries an important influence on the reliability of the results attained. A research design is needed due to the fact that it allows for the smooth working of the many research operations. This makes the research as effective as possible by providing maximum information. In addition, the research design in this research includes both library and survey research. The library research describes and analyses the semantic features, the pragmatic uses and category of references of the two deictic expressions *je/jei* and *o/oi*. On the other hand, the survey research describes and analyses the intentions of the two deictic expressions (specified in this study) in Bangla.

The theoretical framework put in this study properly fits the research goals and purposes. In the same way, the data gathering method is relevant with the research purposes, theoretical framework and method of data analysis in this thesis.

### **3.2 Language Investigated:**

Bangla is the language analysed in this study. Bangla is a world language. Bangla, or –as it is still known to many English speakers- Bengali, is spoken over a continuous swath of land in the northwest of South Asia, and also off the coast of India in Andaman and Nicobar Islands. It is the official language of the Indian state of West Bengal. Bangla is a member of the Indo-Aryan sub-group of the Indo-European language family. In addition, it is a minority language in the Indian states of Jharkhand, Bihar, Meghalaya, Mizoram and Nagaland; and, the most spoken language in the Indian union territory of the Andaman and Nicobar Islands (ahead of Hindi, Tamil, Telugu, Malayalam, Nicobarese, Kurux/Oraon, Munda, and Kharia). The Bangla script is descended from the northern variety of Brāhmī, a script which originated in India and from which most modern South Asian scripts are descended, as well as many of those of South East Asia.

Deixis is a dimension which, in Bangla, extends beyond pronoun formation. It is found in personal pronouns as well as inanimates and time, place and manner adverbials and quantifiers. The present study looks into the semantics and pragmatics of the deictic expressions of Bangla.

### **3.3 Theoretical Framework:**

The theoretical background of the study focuses on all important theories which the research draws upon during the process of analysis. In order to gain better understanding of deictic forms in Bangla and how they differ from each other in terms of their semantics and pragmatics, the study draws upon research done in the field of deixis and how deixis has always been at the heart of reference research as widely known literature in semantics and pragmatics demonstrates. The theoretical background is further subdivided into four sections. The first section provides a brief exposition of the theoretical framework by discussing Language vs Language use. The second section discusses the difference between Semantics and Pragmatics. The third section talks about Sentences and Utterances. After this, the fourth section discusses the theories and concepts involved in this study of deictic forms in Bangla.

#### ***3.3.1 Language vs Language Use:***

Language is how we make sense of the world. It makes us who we are, and is fundamental to society and the communities we all live in. All human beings use language to express their emotions, ideas, feelings, opinions and expressions. Language is used in different ways to

inform or persuade the listener. Language performs innumerable functions depending upon the situation, circumstances and the desired effect that the speaker expects from the utterance. The language used in any communication event does not necessarily entail in- toto with what is in the mind of the interlocutor. The interlocutor may use language to present his opinion, but what he means by that opinion cannot be understood if we carry out just a linguistic analysis of his utterance. Therefore, to know beyond the sentence level, to achieve a deeper understanding of any utterance, to reach to the actual meaning of the interlocutor's message, to understand the unstated and to know more about language use we have to take help of Pragmatics. Pragmatics is "a branch of linguistics concerned with the use of language in social contexts and the ways in which the speaker and the addressee produce and comprehend meaning through language."

The word Pragmatics was coined by philosopher C.W. Morris in 1930. Morris (1938) defined Pragmatics as "the study of the relations between signs and their interpreters". For Leech (1983) "Pragmatics is the study of how utterances have meanings in situations". According to Crystal (1987) "Pragmatics studies the factors that govern our choice of language in social interaction and the effects of our choice on others". Verschueren, (1987) believes that "Pragmatics is a perspective of linguistic adaptation". Yule (1996) defined Pragmatics as "Pragmatics is concerned with the study of meaning as communicated by a speaker or writer and interpreted by a listener or reader". Thus, Pragmatics helps us to understand beyond the sentence level. It facilitates the understanding of the unsaid and unspoken. Mey (2001) believes that the 'user's point of view' is common orienting feature for pragmatic research. Mey while defining the term Pragmatics undertakes the societal character of pragmatics into account and defines pragmatics as, "*Pragmatics studies the use of language in human communication as determined by the condition of society*". (Mey, 2001: 6). Thus after going through these entire definitions one can observe that there is no one definition in Pragmatics.

Irrespective of different approaches to pragmatics, it is not difficult to conclude that pragmatics deals with different aspects of language use. This is how it parts ways with descriptive linguistics that focuses on the study of language resources like sound, words, rules of grammar, etc. the focus of pragmatics is on the use of these resources in different situations. This view is governed by the assumption that the language use is determined by the context-physical, mental and social.

### 3.3.2 The Difference between *Semantics and Pragmatics*:

Drawing the line between Semantics and Pragmatics is particularly problematic. Semantics is the study of “the relation of signs to objects to which the signs are applicable”, and Pragmatics is the study of “the relation of signs to interpreters”. Semantics is concerned with what is said, pragmatics with what is implied and utterance interpretation- the process whereby the addressee ascertains what the speaker meant- has typically both a semantics and pragmatics. Semantics refers to the meaning of words in a language and the meaning within the sentences. It considers the meaning of the sentence without the context. The field of semantics focuses on three basic things: “the relations of words to the objects denoted by them, the relations of words to the interpreters of them, and, in symbolic logic, the formal relations of signs to one another (syntax)”. Semantics is just the meaning that the grammar and vocabulary impart, it does not account for any implied meaning. In this sense, there is a focus on the general ‘rules’ of language usage.

Pragmatic meaning looks at the same words and grammar used semantically, except within context. In each situation, the various listeners in the conversation define the ultimate meaning of the words, based on other clues that lend subtext to the meaning.

For example, if someone was asked to, ‘*Crack the window*’, and the room was a little stuffy, and the speaker had just said prior to this that they were feeling a little warm, then the person would know, pragmatically, that the speaker would like him to open the window a ‘crack’ or just a little. And if someone was with a friend who was locked out of his home, and they were standing at a back door trying to get inside, his friend might say ‘*crack that window*’ and literally mean to put a ‘crack’ in the window, or break the window. As the examples above show, considering both the pragmatic and semantic meaning of their sentences are important when communicating with other people. Although semantics is concerned only with the exact, literal meaning of the words and their interrelations, pragmatic usage focuses on the inferred meaning that the speakers and the listeners perceive. Semantics describes context-free meaning, coded into the content of the statement. If the context supports that meaning, there is no conflict between the semantic meaning and the pragmatic meaning. Pragmatics describes nuanced meaning in a specific context. If the context does not support the semantic meaning, then there would be conflict between the semantic and pragmatic meaning. Pragmatics is simply the extension of the truth-conditional semantics to formal languages containing indexical terms.

### 3.3.3 *Sentences and Utterances:*

According to Bloomfield, the sentence is the largest unit of grammatical description, that is, it is the maximum unit of grammatical analysis. Therefore, the sentence is conveniently, taken as the largest unit of grammatical level (Robins, 1967: 191). However, Schefflen (1974: 19) defines a sentence from a relatively conversational point as he states that a syntactic sentence is not identified according to a grammatical structure; it is instead that unit of speech that is marked off by certain traditional behaviours that accompany the stream of speech. Peter Grundy (1995: 210) refers to a sentence as the formal output of a grammar in which constituent items are combined in a limited set of rule-determined configurations. A sentence is, by definition, grammatically complete. It may, therefore, be preceded and followed by infinite pause or silence, together with those phonetic features associated in each language with pre-pausal position; it is usually marked in writing by final punctuation, full stop, question mark, exclamation mark, or semicolon, and in speech by a characteristic intonation tune. According to Trask (1999: 273), a sentence is the largest linguistic unit, which is held together by rigid grammatical rules.

Utterances can be defined as everything said by one speaker before another speaker beginning to speak. Harris (1951: 14) defines an utterance as:

*“any stretch of talk, by one person, before and  
After which there is silence on the part of that person.”*

This definition is also adapted by Lyons (1977a: 26) and Hurford and Heasley (1983: 15). An utterance is the use of a piece of language by a particular speaker on a particular occasion such as a sequence of sentences, or a single phrase, or even a single word. Utterances have verbal and non-verbal qualities. In defining utterance, Charles Goodwin (1981: 7) includes the phenomena of whole vocal production of the speaker such as mid-word plosives, in-breaths, laughter, crying, and pauses...etc. Conversation mainly consists of utterances as Lyons (1972: 61) argues that sentence never occurs in speech. In the same vein, Peter Grundy (1995: 121) embraces this view as he remarks that the sentence has been subsumed within the utterance so that it is no longer a separate component.

According to their form and function, sentences can be classified into different types: simple, complex, interrogative, assertive, and so on. Similarly, H.P.Grice (in Searle 1974:60) talks of

utterance types such as non-sentential utterance, indicative utterance, imperative utterance, complete utterance, non-complete utterance, syntactically structured utterance and so on.

As sentences are the typical grammatical products, certain rules and conventions govern their productions. Any sentence conventionally begins with a capital letter and ends with a full stop, a question mark, or an exclamatory symbol. A sentence is an abstract, static and grammatical entity, which is invented by grammarians to exemplify rules of syntax and semantics. It can be broken up into phrases and these again into words. Among the constituents of sentences, there exists a manifold relationship. Thus, sentences are quite clearly structural units. An utterance, on the other hand, is a speech act, which is a form of act or activity. Being a speech act, an utterance is necessarily context bound, whereas a sentence is context free. An utterance is a unit of communication whose significance or value is established by its contextual situation, immediate context and larger context. According to Blake (1990), every sentence consists of clause elements: subject, predicate, object, complement and adjunct. It does not mean that every sentence possesses all of these elements; however, most of the sentences may have subject and predicator. Moreover, the literal meaning is a special feature of a sentence. A sentence being a purely grammatical object is concerned with semantics. Therefore, semantics deals with sentence meaning. Utterances have linguistic, non-linguistic and pragmatic properties.

### **3.3.4 Concept of *Deixis*:**

The origin of deixis is '*deiktikos*' in Greek, meaning '*pointing*', which reflects the core function of deixis. Since the Greek period, deixis has been a subject of study in philosophy. Many studies on deixis have been conducted from the linguistic point of view (Bühler 1934; Fillmore 1971b, 1975, 1997; Lyons 1968, 1977b; Levinson 1983; Anderson and Keenan 1985; Diessel 1999, Himmelmann 1996, among others). The present study focuses on basic functions corresponding to the meaning of '*deiktikos*' mentioned above. The important feature of deictic pointing is that it cites not only referents but also gestures towards locating them- in relation to a speaker and a hearer. In literature, there have been three traditionally recognized categories of deixis based on three axes, namely, spatial-socio-temporal axes. Spatial deixis is based on spatio-axes, (e.g., *this*, *that*, *here* and *there*). Personal deixis is based on socio-axes (e.g., *I* and *you*). Temporal deixis is based on temporal axes (e.g., *now*, *today* and *yesterday*) but not including before or earlier (Fillmore 1982: 35, 38, Jarvella and Klein 1982: 2). Levinson (1983), following Lyons (1968, 1977a), and Fillmore (1975), adds

to them social deixis, that is, honorific and discourse (or text) deixis. Levinson (1983: 63) further argues that visibility (i.e. visible or invisible) should also be considered another deictic category. Crymes (1968: 63) has defined deixis as “any pointing that locates either a real-world referent or a linguistic referent in terms in terms of its orientation to the speaker spatially, temporally, discriminately, affectively”. Fillmore (1982: 35) has defined deixis as the name given to uses of items and categories of lexicon and grammar that are controlled by certain details of the interactional situation in which the utterance are produced. For Yule (1996: 9), deixis is a technical term for one of the most basic ones that means ‘*pointing*’ via language. Fillmore also (1997: 59) refers to deictics as those lexical items and grammatical forms which can be interpreted only when the sentences in which they occur are understood as being anchored in some social context, that context defined in such a way as to identify the participants in the communication act, their location in space, and time during which the communication act is performed. For Bühler (1934), any expression which locates a referent in space or time is a deictic expression. Deixis stands at the crossroads of two major fields, namely, semantics and pragmatics. Lyons (1977: 636) has used the term deixis to cover the function of personal and demonstrative pronouns, of tense and of variety of other grammatical and lexical features which relate utterances to the spatio-temporal co-ordinates of the act of utterance. At the semantic level, grammaticalization involves a process of semantic bleaching or fading (Sweetser 1988, 1990): lexical items become semantically less concrete and pragmatically less significant (cf. Heine and Reh 1984: 15).

Anderson and Keenan (1985: 280) argue that a deictic expression unmarked for distance “would be little different from a definite article” or third person pronoun (cf. Frei 1944: 119). In their view, demonstratives are generally distance-marked. Himmelmann (1997: 53-62) takes a different view. He argues that demonstratives do not always encode a deictic contrast. Following Halliday and Hasan (1976: 57-76), Diessel (1999) uses the notion exophoric for demonstratives that are used with reference to entities in the speech situation. He (1999) uses the term endophoric for all other uses. The endophoric use is further subdivided into anaphoric, discourse-deictic and recognitional uses. Anaphoric and discourse deictic demonstratives refer to elements of the ongoing discourse (cf. Fillmore 1997; Lyons 1977; Levinson 1983; Himmelmann 1996, 1997). Himmelmann (1996, 1997) is the first to provide a systematic account of this recognitional use. Diessel (1999) presented three arguments: first, the exophoric use is crucial for the acquisition of demonstratives; second, exophoric demonstratives are morphologically unmarked relative to anaphoric demonstratives and



distributionally unmarked vis-à-vis recognitional demonstratives; and third, the grammaticalization of demonstratives originates from the three endophoric uses. The grammaticalization of demonstratives is cross-linguistically so common that central aspects of grammar such as definiteness-marking and clause combining are crucially determined by this process (cf. Diessel 2006a).

### **3.4 Data Collection:**

For a linguistic analysis of language the linguist needs language data. Depending on the theoretical framework and methodological approach of this particular study, data is collected from books. The research design in this research was library research that described and analysed deixis types and the function and references of deixis in Bangla. Library research begins when there is a need of information to solve a problem. Basically, the data of the study we collected are from printed materials. This research used qualitative approach in which the data analysed in this research are texts, in the form of utterances. This research belongs to descriptive study. The steps of collecting data in this research are that:-

- a) The data was checked by reading and finding the meaning of the speech with the purpose of the research.
- b) The sentences we have identified are based on the types of deixis supported by Levinson (1983), Yule (1996), Diessel (1999) and Himmelmann (1996).

To collect data, we have used the documentation method. Refers to Shamsuddin & Damaianti (2011: 108) say that 'Documentation method is used to collect data from non-human sources'. In this research, the method used to collect the data is based on text of speech taken from the works of the great Indian polymath Rabindranath Tagore.

## Chapter 4

### Data and Analysis

#### 4.1 Introduction:

Word meaning has played a somewhat marginal role in early contemporary philosophy of language, which was primarily concerned with the structural features of sentences and showed less interest in the format of lexical representations and in the nature of the word-level input to compositional processes. Nowadays, it is well-established that the way we account for word meaning is bound to have a major impact in tipping the balance in favour or against a given picture of the fundamental properties of human language. The notions of word and word meaning are problematic to pin down, and thus are reflected in the difficulties one encounter in defining the basic terminology of lexical semantics. In part, this depends on the fact that the words ‘word’ and ‘meaning’ themselves have multiple meanings, depending on the context and the purpose they are used for (Mathews 1991). Let us then elucidate the notion of word and specify what key questions will guide our discussion of word meaning in the rest of the entry.

Meaning seems at once the most obvious feature of language and the most obscure because it is what we use language for- to communicate with each other, to convey ‘what we mean’ effectively. The main function of communication is to convey ideas, attitudes and feelings from the addresser to the addressee(s), which are conveyed in terms of meaning by means of language. Language is a tool of human interaction. Via language speaker conveys his or her intended information to the addressee who receives it and responds to it by providing the requested information and asking the speaker, now the addressee, for the information he or she is interested in. Communication then is a two-way interaction: it involves the speaker and the addressee. In this respect the speaker and the addressee enjoy a similar status. The process of communication, which involves the speaker and the addressee, occurs in a specific spacio-temporal situation. However, it is the speaker who ‘commands the parade’. The speaker’s duty is to present the situation. Any situation necessarily involves the identification of entities, processes and circumstances, or, to use a more familiar term, the process of reference. To help the addressee, the speaker resorts to the use of specific linguistic forms called *Deixis*, or *Indexicals*, i.e. structures whose meaning is relative to a specific situation.

The *meaning transfer* process is a linguistic mechanism that makes it possible to use the same expression to refer to what are intuitively disjoint sorts or categories of things. The phenomena associated with “meaning transfer” have become central issues in a lot of recent work on semantics. The *meaning creation* process, on the other hand, indicates an intricate relation between information and knowledge, how information is the catalyst for knowledge, and how knowledge can effect information, while emotion is the flavour of information and knowledge, respectively. Meaning transfer and meaning creation has always been subject of the symbolic convergence. This becomes more sensitive when we consider how much, when these processes are accomplished through communications developed by written communication, diminishes the chances to be assisted by non-verbal semiotic power of face-to-face communication. The furious changes that the electronic communication have implied in our lives in the three decades, even in the foundations of our routines, are developing new “languages” by creating new forms of expression, only partly tested for their semantic validity. The more communication between human beings goes through a wider usage of the communication technologies, the more the risk of distortion in meaning transfer and meaning creation becomes evident. Deixis makes a clearance on communication, by describing better and explaining better, by pointing out particularly referring to the background and the environment. Deixis brings together the past, present and future and overcomes cultural differences and their distortion in meaning transfer and creation. Deixis is one of the most important and a vital link between the real life environment around us and what we actually say. According to the deixis analyses focused on importance of the word meaning, what is intended to convey when using a range of word, the various kinds of communication made possible by language. Deixis introduces subjective, attentional, intentional and of course context-dependent properties into natural languages. Further, it is a much more pervasive feature of languages than normally recognized, and is theoretically puzzling in many regards. All this makes difficult a tidy treatment within the theories of semantics and pragmatics. Deixis also seems critical for our ability to learn a language, which philosophers for centuries have thought to be closely linked to the possibility of ostensive definition.

Linguists normally treat deixis as falling into a number of distinct semantic fields: person, place, time and so forth. Since Bühler (1934), they tend also to think of the deictic field as organized around an *origo* or ‘ground zero’ consisting of the speaker at the time and place of speaking. This is an oversimplification, as many systems utilize two distinct centres—speaker and addressee. We now turn to a brief study of the deictic expressions in Bangla.

#### 4.2 The Semantic Difference between Bangla Deictic Forms (*je/jei* and *o/oi*):

Meaning seems at once the most obvious feature of language and the most obscure aspect to study. It is obvious because it is what we use language for—to communicate with each other, to convey ‘what we mean’ effectively. But the steps in understanding something said to us in a language in which we are fluent, are so rapid, so transparent, that we have little conscious feel for the principles and knowledge which underlie this communicative ability. Questions of semantics are an important part of the study of linguistic structure. They encompass several different investigations: how each language provides words and idioms for fundamental concepts and ideas (lexical semantics), how the parts of a sentence are integrated into the basis for understanding its meaning, and how our assessment of what someone means on a particular occasion depends not only on what is actually said but also on aspects of the context of its saying and an assessment of the information and beliefs we share with the speaker. Deixis is a semantic notion that characterises the meaning of a wide variety of expressions whose interpretation involves the deictic centre as a reference point.

In this part, we examine certain points formulated by ourselves to identify how the Bangla deictic expressions *je/jei* and *o/oi* are semantically different from each other. The points formulated are as follows:

- How *je/jei* and *o/oi* share certain semantic features and how can they be explained diverging from each other?
- How the emphazier *-i* in both the forms *jei* and *oi* is semantically bleached and why?

This section is an attempt to describe and discuss the semantic difference between deictic expressions *je/jei* and *o/oi*.

Before moving on to the points formulated to identify the semantic difference between the two deictic expressions in Bangla we need to have etymological descriptions of these forms. Etymological description is very important and it clarifies meaning that can be otherwise lost or misconstrued by the passage of time. Etymology includes the original language, roots and language transitions, as well as any other things that might have been part of the word’s development over time. Then let us begin with the description of the third person pronoun and a general demonstrative *je*. The Old Indo Aryan (OIA) nominative form of the pronoun (*je*) was <sa, saḥ>. The *-e* vowel in *je* may be due to an extended form <sa-ka-ḥ>; it may be due to the influence of the instrument form <te> (<tena>). In Bangla *je* occurs in nominative.

In Bangla, there is no distinction of gender; *je* is used for masculine, feminine and for neuter also. But for neuter nominative, however, the form **ta (ha)** is more common. In Indo-Iranian, there were the following bases which gave the remote demonstrative in the Indic and Iranic languages: a base <*\*ava-*> (= Indo-European <*\*owo-*>: in Indo-Aryan, this base seems to have been current dialectically, although in the Rig-Veda alone it is preserved only in the genitive and locative dual form <**avōḥ**>. The source of New Indo Aryan(NIA) <**ō**> would seem to be the OIA base <*\*ava-*>, which looks like having been current in the spoken dialects, although ignored by the literary speeches—Vedic, Sanskrit, Pali and various Prakrits- and came to its own only in Late Middle Indo Aryan(MIA) literature through occurrence in the popular poetry in Apabhraṃśa.

#### **4.2.1 The Semantic features of the two deictic expressions (*je/fei* and *o/oi*):**

Generally speaking, deictic expressions are linguistic elements whose interpretation makes essential reference to some aspect of the speech situation (Lyons, 1977; Jarvella & Klein, 1982; Weissenborn & Klein, 1982; Levinson, 1983; Rauh, 1983; Fuchs, 1993; Fillmore, 1997). The function of the deictic expressions is to draw attention of the addressee to a referent, which satisfies the description implied by the use of the expression in terms of gender, number, status, and etc. Lyons (1977a:648) states: “...there are two ways in which we can identify an object by means of a referring expression: first, by informing the addressee where it is (i.e. by locating it for him); second, by telling him what it is like, what properties it has or what class of objects it belongs to (i.e. by describing it for him).”

Accordingly, the description of the meaning of the demonstratives in Bangla comprises two kinds of features: (i) *deictic features*, which indicate the location of the referent relative to the deictic centre, and (ii) *qualitative features* which characterize the referent (Lyons 1977; Fillmore 1982; Rauh 1983; Hanks 1989, 1990; Diessel 1999). For the convenience of the study, here, under this section of semantic features, we have designated the two deictic expressions (*je/fei* and *o/oi*) as demonstratives of Bangla, so that we can very well take out and explain the deictic features and the qualitative features existing in them. The deictic features indicate whether the referent is near or removed from the deictic centre or whether it is moving towards or away from the deictic centre. The qualitative features provide classificatory information about the referent. They indicate for instance, whether the referent is animate or inanimate, female or male, human or non-human or whether it is a single entity



- 4) tomra                    *ʃe-kʰan-e*      ki                    dekʰcʰile  
 you.NOM.PL.2    there-LOC    what.ACC    see.PRF.PST.2  
 ‘What were you’ll seeing there?’

In case of Spatial Direction,

- 5) ʃubʰəm                    *o-dik-e*                    ũki                    marcʰilo  
 subhom.NOM    that-way-LOC    peep.ACC    do.PRF.PST.3  
 ‘Subhom was peeping at that side.’

- 6) ʃubʰəm                    *ʃe-dik-e*                    ũki                    marcʰilo  
 subhom.NOM    that-way-LOC    peep.ACC    do.PRF.PST.3  
 ‘Subhom was peeping at that side.’

In case of Time,

- 7) *o-ʃəmɔy*                    mithila-r                    raja    cʰilen                    gunadʰip  
 that-time.LOC    mithila-GEN    king    be.PRF.PST.HON.3    gunadhip  
 ‘At that time, Gunadhip was the king of Mithila.’

- 8) *təkʰon*                    mithila-r                    raja    cʰilen                    gunadʰip  
 that-time.LOC    mithila-GEN    king    be.PRF.PST.HON.3    gunadhip  
 ‘Then, Gunadhip was he king of Mithila.’

In the above examples, *o* ‘he’ (in 1), *o-kʰane* ‘there’ (in 3), *o-dike* ‘that side’ (in 5), indicates that the location of the referent in the speech situation relative to the deictic centre is within the visibility or within the reach of both the speaker and the addressee, whereas in the examples (2), (4) and (6) the forms *ʃe* ‘he’, *ʃe-kʰane* ‘there’, *ʃe-dike* ‘that side’ indicates that the location of the referent in the speech situation relative to the deictic centre is away from both the speaker and the addressee. They are anaphorically related to the referent that has already been established. In the examples (7) and (8), the forms *o-ʃəmɔy* ‘then’ and *təkʰon* ‘at that time’, share a very minute distinction. The form *o-ʃəmɔy* ‘then’ in (7) is usually used to indicate time. It is commonly used to express a sense of what comes next. In (8) the form *təkʰon* ‘at that time’ means a prior time that is being brought up to refer to something that someone is saying in the moment about a previous time. That time refers to a particular

instance. The forms *fe* ‘he’, *fe-k<sup>h</sup>ane* ‘there’, *fe-dike* ‘that side’ and *tək<sup>h</sup>on* can very likely be termed as anaphoric deixis.

#### 4.2.1.2 Qualitative Feature:

In addition to deictic information the demonstratives of Bangla usually provide some qualitative information about the referent. They may indicate, for instance, whether the referent is animate or inanimate or whether it is a single entity or a set. According to Diessel (1999a: 47), the qualitative features are divided into the following categories: (i) ontology, (ii) animacy, (iii) humanness, (iv) sex, (v) number, and (vi) boundedness.

The category of ontology includes two semantic features, which indicate whether a demonstrative refers to a location or to an object or person (Diessel, 1999a; Jackendoff, 1983). The categories animacy, humanness and sex overlap to some extent. However, since animacy, humanness and sex are not synonymous, they must be kept separate. Animacy distinctions are encoded by the demonstratives in several languages. Animacy is a semantic feature, expressing how sentient or alive the referent is. The distinction between ‘he’, ‘she’ and other personal pronouns, on one hand, and ‘it’, on the other hand is a distinction in animacy in English. In Bangla, the animacy is marked in the plural, for instance the classifiers *-gulo* or *-guli* in the plural for inanimate referents, such as, *e-gulo* ‘these’, *o-gulo* ‘those’ and *fe-gulo* ‘those’. The nominative plural case marker *-ra* for animate referents, such as, *e-ra* ‘they’, *o-ra* ‘they’ and *tara* ‘they’. The only distinction between the two [+distal] deictic expressions is that *o-* refers to someone or something who/that is a little further away, and *fe-* refers to someone or something who/that is not present nowhere at the moment of the speech situation. There is no grammatical gender in Bangla. Natural gender refers to the distinction between male and female living beings. Bangla distinguishes person (1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup>) but not gender. The third person demonstrative pronoun *fe* ‘he/she/it’ can refer to men, women and inanimates equally. Bangla is a classifier language and being a classifier language, it has several class specifying suffixes that are added to noun, pronouns and demonstratives. For example, *-ta* and *-ti* signify singularity, as in *o-ta* ‘that’ and *fe-ta* ‘that’ and *-gulo* and *-guli* signify plurality and specificity (mentioned earlier) for all except proper nouns.

The last semantic category to be discussed in this section is boundedness. Boundedness is a semantic feature that relates to an understanding of the referential limits of a lexical item. Fundamentally, words that specify a spacio-temporal demarcation of their reference are



considered bounded, while words that allow for a fluidly interpretable referent are considered unbounded. In order for a deictic expression to be semantically bounded its referent item whether tangible or abstract, must have clearly defined limits on the extent and content of what it encompasses. So, we can postulate that the deictic expression *fe/fei* is unbounded that refers to something which is considered a cohesive expanse. Because unbounded deictic expressions refer to internally homogenous referents, any part of their expansive referent could be analysed as an instance of that expression. Further, any removal of the expanse does not change the applicability of the deictic expression to its referent. On the other hand, the deictic expression *o/oi* has clearly defined limits and their referents can be composed of distinct segments.

Now, we begin with the interpretation of the two deictic forms (*fe* and *o*) and their equivalent forms (*fei* and *oi*) in Bangla. Precisely, about how the emphazier *-i* in both the forms *fei* and *oi* is semantically bleached.

#### **4.2.2 The Semantic Bleaching of the Emphazier *-i*:**

In Semantics and Historical Linguistics, semantic bleaching is the loss or reduction of meaning in a word as a result of semantic change. It is also known as *semantic loss*, *semantic reduction*, *desemanticisation* and *weakening*. This study is an attempt to unify our understanding of semantic change and we will argue that the semantic phenomenon known as “bleaching” may well fall out of ordinary trends in semantic change, taken together with an independently motivated understanding of lexical and grammatical meaning domains. The two questions raised by Meillet (1912) are still with us. First, are senses lost, or weakened, in grammaticalization, or what in fact happens to them? Second, to what extent are the directions (if not the occurrences) of such semantic developments regular or predictable? The second question has received attention from numerous scholars. The primary focus of this dissertation will be the first question: we shall attempt to define the role of the emphazier *-i* in the forms *fei* and *oi* before anything else.

The hypothesis we have proposed here is that the emphazier *-i* that gets attached to the right side of either the deictic expression or the noun allows us to predict that the emphazier *-i* is in a sense attached to both the deictic expressions and the noun in their deep structure (D-Structure) level. Subsequently, the one emphazier *-i* that is attached to the noun semantically reduces the emphatic force of the other emphazier *-i* occurring with the deictic expressions. Therefore, the particle tends to lose its emphatic force in the context. Finally, the

Determiner Phrase (DP) internal structure movement of the emphasizer *-i* takes shape. The emphasizer *-i*, at that point, moves from the right side of the noun to the right side of the deictic expression.

*4.2.2.1 The role of the Emphasizer -i in fei and oi:*

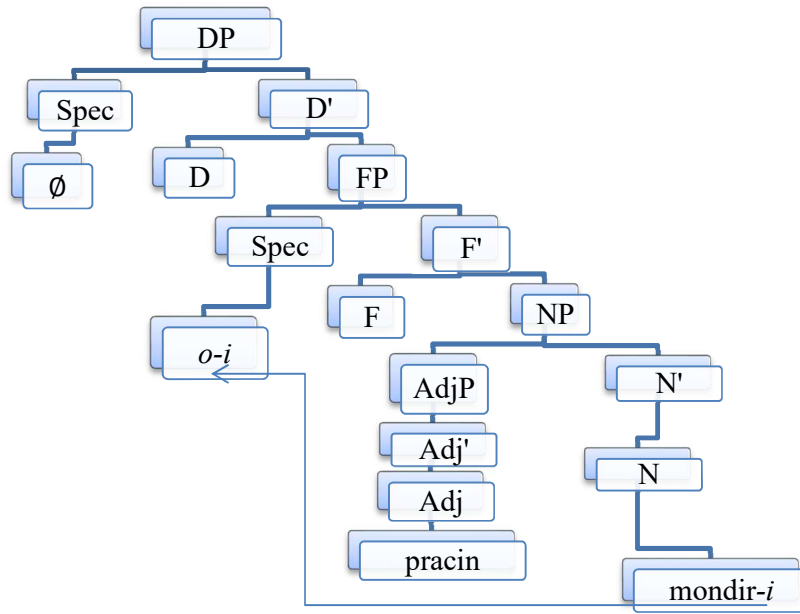
Bangla has a number of short words that express emphasis. The emphasizer *-i* give a sense of ‘just that and no other’ and is usually written together with the word to which it is giving emphasis. The emphasizer *-i* occurs frequently with deixis, attaching to the right side of either the deictic expression or the noun. We now turn to specific examples and will use these examples to clarify the asserted hypothesis.

9) *o-i*            pracin mondir            bohu sriti            d<sup>h</sup>ore            rek<sup>h</sup>ec<sup>h</sup>e  
                          that-EMPH ancient temple.NOM lot    memory.ACC hold.INF keep.PRF.PRST.3  
                          ‘That ancient temple holds a lot of memories.’

10) *fe-i*            pracin mondir            bohu sriti            d<sup>h</sup>ore            rek<sup>h</sup>ec<sup>h</sup>e  
                          that-EMPH ancient temple.NOM lot    memory.ACC hold.INF keep.PRF.PRST.3  
                          ‘That ancient temple holds a lot of memories.’

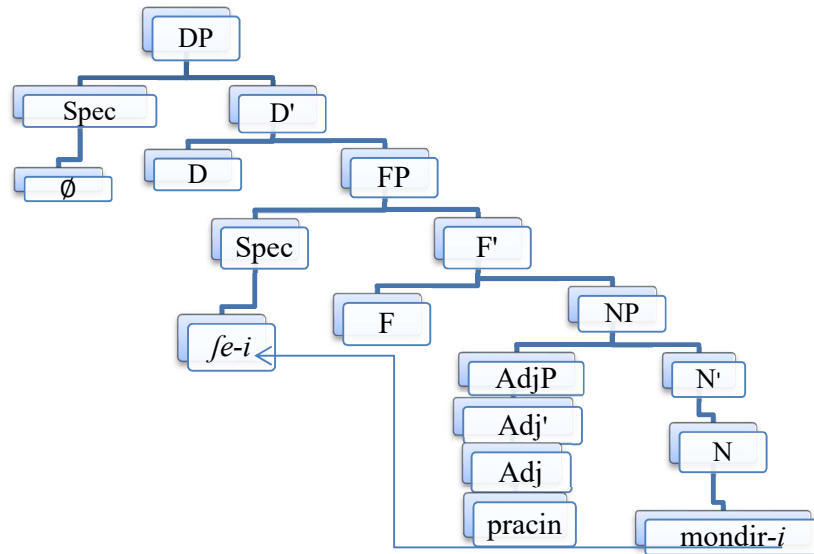
Now to exhibit the conviction we need to consider the D-structure configurations for DP in each of the sentences above. The figures 4.1 and 4.2 below shows the DP internal structure movement of the emphasizer *-i*. We also propose the presence of a Focus head inside the DP; we present a modified DP structure for Bangla incorporating Bhattacharya’s work on ‘The Structure of the Bangla DP’ (1999). The F-head carries a [FOCUS] feature, which if selected, must be erased before the derivation reaches spell-out. The following is the structure for the Bangla DP (Bhattacharya, 1999):

Fig 4.1



D-Structure of Sentence (9)

Fig 4.2



D-Structure of Sentence (10)

We have generated the deictic expressions *o* and *fe* as a specifier of the intermediate FP projection. We have argued that deictic expressions are derived from personal pronouns plus the emphasizer *-i*.

#### 4.2.3 Summary:

This chapter starts off the discussion with the etymological description of both the Bangla deictic forms *fe/fei* and *o/oi*. This chapter describes the semantic features of the deictic expressions which are divided into two categories: (i) *deictic features*, which indicate the location of the referent relative to the deictic centre, and (ii) *qualitative features*, which provide some classificatory information about the referent. Finally the chapter presents the hypothesis we have proposed that the emphasizer *-i* that gets attached to the right side of either the deictic expression or the noun allows us to predict that the emphasizer *-i* is in a sense attached to both the deictic expressions and the noun in their D-Structure level. The one emphasizer *-i* that is attached to the noun semantically reduces the emphatic force of the other emphasizer *-i* occurring with the deictic expressions. Therefore, the particle tends to lose its emphatic force in the context. Deixis is not a lexical property of a lexical item but is rather dependent on syntactic contexts. Similarly, deixis inside the DP in Bangla is obtained by means of a particular syntactic configuration.

#### 4.3 The Pragmatic Difference between Bangla Deictic Forms (*fe/fei* and *o/oi*):

Determining where semantics ends and pragmatics begins, if such a place exists, is of major concern for us in this study. Though people draw a line between semantics and pragmatics in different places, for most of the theorists the inclusion of contextual considerations and usage are typically regarded as the domain of pragmatics. Pragmatics is the study of the context-dependent aspects of meaning which are systematically abstracted away from in the construction of logical form. Context plays a crucial role in the interpretation and use of natural language. Context also gives us clues as to how to interpret a given use of deictic terms. Moreover, determining whether various meanings of a word in various contexts are properly represented lexically or pragmatically is not a simple task.

Deixis serves important pragmatic functions in the communicative interaction between the interlocutors. They are primarily used to orient the hearer in the speech situation, focusing his or her attention on objects, locations, or persons, but they also serve a variety of other

pragmatic functions. In this part, we examine certain points formulated by ourselves to identify how the Bangla deictic expressions *fe/fei* and *o/oi* are pragmatically different from each other. The points formulated are as follows:

- The choice of deictic expressions (between *fe/fei* and *o/oi*) depending on the context of the utterance and the goals of the speaker.
- Is it feasible to distinguish the four pragmatic uses of the deictic expressions (specified in this study) in Bangla in the following ways:-
  - a. The *Exophoric* use of *fe/fei* and *o/oi*
  - b. The *Anaphoric* use of *fe/fei* and *o/oi*
  - c. The *Discourse Deictic* use of *fe/fei* and *o/oi*
  - d. The *Recognitional* use of *fe/fei* and *o/oi*
- Is it feasible to distinguish the pragmatic category of references of the deictic expressions (specified in this study) in Bangla in the following ways:-
  - a. *Emphasis* (emphatic or non- emphatic)
  - b. *Contrast* (contrastive or non- contrastive)
  - c. *Precision* (precise or vague)

This section is an attempt to describe and discuss the pragmatic difference between deictic expressions *fe/fei* and *o/oi*.

Before considering the first point about the choice of deictic expressions in Bangla depending on the context of the utterance and the goals of the speaker, we need to explore the second and third point. The second point is formulated to analyse the various pragmatic uses of deictic expressions in Bangla. The pragmatic features are divided into two categories: *Use* and *Reference*. Following Himmelmann (1996, 1997), Diessel (1999a) distinguished the category *Use* into four features: the *exophoric*, *anaphoric*, *discourse-deictic* and *recognitional*. Diessel (1999a:91) claims that the exophoric use is the basic use from which all other uses derive. Following him, we wish to deal with the exophoric use of the deictic expressions in Bangla, firstly.

#### **4.3.1 The Exophoric Use of *fe/fei* and *o/oi*:**

Exophora is reference to something extralinguistic i.e. not in the same text. It involves more than what is immediately visible in the surrounding situation. It takes us outside the conversation altogether. Exophora is also commonly used with reference to entities that do

not have a physical existence. Exophoric deictic expressions focus the hearer's attention on entities in the situation surrounding the interlocutors. They have three distinctive features: first, they involve the speaker as the deictic centre; secondly, they indicate a deictic contrast on a distance scale; and thirdly, they are often accompanied by a pointing gesture.

Deictic forms typically include expressions “that are semantically insufficient to achieve reference without contextual support” (Levinson 2004: 103). The key to “loading” these forms with the contextual support they require is “the direction of the addressee's *attention* to some feature of the spatio-temporal physical context” (Levinson 2004: 102, added emphasis; see also Hanks 2011: 316). To secure this attention, deictics often “co-articulate with gesture” (Hanks 2009: 12), including pointing gestures but also reduced forms such as directed gaze or a nod (Levinson 2004: 102). But deictics need not always be used with gestural support; they can also be used symbolically where no gesture is needed for the listener to identify the referent. Fillmore (1997) in his discussion of deixis makes the useful distinction (also taken by Levinson 1983) between what he calls the *gestural* and *symbolic* uses of a deictic. *Gestural* use of a deictic anchors the utterance to the physical context most closely in that the utterance can only be fully interpreted by reference to contextual features. Crystal (1992: 96) has used the terms deixis and indexical interchangeably. He refers to them as a grammatical category involving direct reference to the characteristics of the situation where an utterance takes place. The term ‘deixis’ (means “pointing” or “showing” in Greek) and ‘index’ both originate in the notion of gestural reference, that is, in the identification of the referent by means of some bodily gesture on the part of the speaker (Lyons, 1995). The *symbolic* use of a deictic expression on the other hand, enables a participant in an interaction to interpret, using his knowledge of certain aspects of the communicative situation, whether this knowledge derives from current perception or not. In other words, what distinguishes *symbolic* deixis from *gestural* deixis is that the former can have a referent that is only present cognitively, but knowledge of this referent must be shared by the participants. Diessel (1999a) refers to them as exophoric.

*Gestural* usage of deictic expressions signifies the combination of indexicals with gestures which point to referent. Consequently the addressee must be audio-visually present during the utterance to be able to understand it. The *symbolic* usage of deictic expressions expects the addressee only to know the ‘basic spatio-temporal parameters of the speech event’. The two uses are exemplified in the following examples in Bangla (Tagore, 1932):

1. *o-i*            alo            je    jay            re            dæk<sup>h</sup>a (gestural)  
that-EMPH light.ACC PRT go.PRST.3    PRT    see.VN  
‘That light is visible’
  
2. *purano fe-i*                            dīner            kət<sup>h</sup>a (symbolic)  
old            those-EMPH.PL    day.GEN    memory  
‘Those old day’s memories’
  
3. *o-i*            dæk<sup>h</sup>    pɔfɕime            meg<sup>h</sup>    g<sup>h</sup>ɔnalo (gestural)  
that-EMPH see            west.LOC    cloud    overcast.PST.INDF.3  
‘Look at the clouds getting closer in the west’
  
4. *fe-i*            sriti-ʈuku    kob<sup>h</sup>u    k<sup>h</sup>ɔne-k<sup>h</sup>ɔne    jœno            jage    mone (symbolic)  
that-EMPH memory-CL ever            often.LOC    DISC.PRT loom heart.LOC  
‘Wish we do not lose that tiny remembrance which looms about every now and then’

The deictic expressions in all the sentences involve the speaker (or some other person) as the deictic centre. They are anchored in the speech situation which indicates that they are exophoric. However, only the deictic expressions in (1) and (3) can be accompanied by pointing gestures. This example illustrates the gestural use. The deictic expressions in (2) and (4), which does not involve pointing gestures, draws on knowledge about the larger situational context which involves more than what is immediately visible in the surrounding situation. This example illustrates the symbolic use. The symbolic usage shows that the exophoric use is not limited to concrete referents that are present in the surrounding situation. Therefore, the difference between the deictic expressions *o/oi* and *fe/fei* is that the former can be used exophorically as ‘pointers’ which simply locate an object in the physical world and the latter refers to entities that are not immediately visible in the speech situation. The reference frame of exophorically used deictic expressions is a mental model of the speech situation (i.e. it is not the physical situation surrounding the interlocutors).

### 4.3.2 The *Anaphoric Use of fe/fei and o/oi*:

In linguistics, an *anaphor* is the phenomenon of one linguistic expression (typically a pronoun) referring to another linguistic expression in the same discourse to avoid repetition. A *referent* is the object, idea, fact or event named by (referred to) by a referring expression (typically a noun phrase or a pronoun; however, other syntactic phrases and even grammatical functions such as verb, tense can be referential too). An *antecedent* is the linguistic expression to which the anaphor points thus forming the anaphor. Finally, *co-reference* arises when two or more expressions refer to the same item (i.e. have the same *referent*), as is the case with the anaphor and its antecedent. Every anaphoric use of deictic words presupposes one thing: that the sender and the receiver have the flow of speech in front of them and can reach ahead and back to its parts. In the case of anaphorically used deictic expressions, the deictic centre is shifted to a specific place in the progressing discourse. Anaphoric deictic expressions interact with other tracking devices such as personal pronouns, definite articles, zero anaphors, and pronominal affixes on the verb. Unlike exophoric deictic expressions, which are primarily used to orient the hearer in the outside world, anaphoric deictic expressions serve a language internal function: they are used to track participants of the preceding discourse. Himmelmann (1996) refers to the anaphoric use as ‘tracking use’, emphasizing that the discourse pragmatic function of demonstratives is co-referential with a prior NP.

Before moving on to the subject of discussion, we need to define *cataphora*, which appears to be important to the matter at hand. Cataphora is the use of a pronoun or other linguistic unit to refer ahead to another word in a sentence. The word that gets its meaning from a subsequent word or phrase is called a *cataphor*. The subsequent word or phrase is called the *referent*, or *head*. Endophora is co-reference of an expression with another expression either before it or after it. One expression provides the information necessary to interpret the other. *Cataphora* and *anaphora* are the two main types of endophora—that is, reference to an item within the text itself.

Now let us return to the main concern of this segment. At this position, we have noted that the deictic expression *o/oi* in Bangla can be used both anaphorically and cataphorically whereas the other deictic expression *fe/fei* can be used only anaphorically. The two uses are exemplified in the following examples in Bangla (Tagore, 1932 and Tagore, 1912, 1920-21):



#### 4.3.2.1 Anaphoric use of o/oi:

5. Tritio junok: guru amader abar guru kot<sup>h</sup>ay  
teacher GEN.PL.1 DISC.PRT teacher where  
amra to dada<sup>h</sup>akurer dol  
NOM.PL.1 DISC.PRT dadathakur.GEN group  
e porjonto amra kono guruke mani-ni  
now until NOM.PL.1 none teacher.ACC accept-NEG  
Prothom junok: feijonno-i to o jini<sup>h</sup>ta kirokom dekh<sup>h</sup>te icc<sup>h</sup>e kore  
that's-why-EMPH PRT that thing.CL how see.INF wish.INF  
do.PRST.INDF

‘3<sup>rd</sup> Junok(a tribe): Teacher? We don’t have a teacher. We belong to dadathakur’s splinter group. Until now we haven’t agreed to take somebody as our teacher.

1<sup>st</sup> Junok: That is why we wish to see how a teacher is.’

#### 4.3.2.2 Cataphoric use of o/oi:

6. t<sup>h</sup>akurdada: e-i je amader jonno<sup>h</sup>fi  
this-EMPH DISC.PRT GEN.PL.1 monk  
prothom bekti: o jeno kholar jonno<sup>h</sup>fi  
NOM.SG.3 as-if playful monk

‘Thakurdada: This is our monk

First person: He is a frisky monk’

(Rinsodh, Tagore, 1921)

#### 4.3.2.3 Anaphoric use of *fe/fei*:

7. bijoy: dæk<sup>h</sup>o-dæk<sup>h</sup>o      *fe-i*      lokṭa      abar      ækdəl lok nie      aʃe<sup>h</sup>e

see.PRST.INDF.2 that-EMPH man.CL again group man with  
come.PRF.PRST.3

‘Bijoy: See that man is coming again in a group’

(*Arupratan*, Tagore, 1920)

#### 4.3.2.4 Cataphoric use of *fe/fei*:

8. \*ṭhakurdada: e-i      je      amader      ʃonnœʃi

this-EMPH DISC.PRT GEN.PL.1 monk

prothom bekti: *ʃe*      jœno      khœlar      ʃonnœʃi

NOM.SG.3 as-if playful monk

‘Thakurdada: This is our monk

First person: He is a frisky monk’

In (5) the deictic expression *o* is anaphoric because it refers to *guru* ‘a teacher’ as introduced previously in the context of utterances. The use of *ʃe* in (8) in lieu of *o* from (6) in the cataphoric use would sound unacceptable. *ʃe/ʃei* refers to something that has already been established, it always appears within the contextual supervision. From the above examples it is clear that the deictic expressions *o/oi* can be used both anaphorically and cataphorically but *ʃe/ʃei* can be used only anaphorically. The deictic expression *ʃei* in (7) refers to what precedes. The deictic expressions *ʃe/ʃei* are often regarded as more anaphoric than *o/oi* and cannot be fully understood without additional contextual information. Anaphora and deixis have a great deal in common. Forms may be simultaneously deictic and anaphoric (Stirling and Huddleston, 2002).

### 4.3.3 The *Discourse-Deictic* Use of *fe/fei* and *o/oi*:

Discourse is a concept that is frequently used in literary discussions today. There are different definitions of discourse, which are sometimes contradictory. Discourse refers to the set of norms, preferences, and expectations relating language to context, which language users draw on and modify in producing and making sense out of language in context (Ochs, 1992). Different discourse analysts have tried to define it in different ways to restrict the scope of this vast domain to meet the needs of their individual purposes. Similar to anaphoric deictic expressions, discourse deictic expressions refer to elements of the surrounding discourse. *Discourse* or text deixis describes deictic expressions which point to prior or succeeding parts of the discourse (Kryk-Kastovsky 1995, 331). For convenience one can define discourse deixis as some kind of commentary on the text or conversation by the speaker. Levinson (1983, p. 85-86) added that discourse deixis should be distinguished from a related notion that of anaphora. Moreover, discourse deixis shares with anaphora and cataphora the capacity to function as a text cohesion device. Deictic or other referring expressions are often used to introduce a referent, and anaphors are used to refer to the same entity thereafter. The anaphoric-deictic expressions usually persist in the subsequent discourse, while the referent of the discourse-deictic expression is not continued. However, it is important to remember that deictic and anaphoric usages are not mutually exclusive. Discourse deictic is an expression used to refer to certain discourse that contain the utterance or as a signal and its relations to surrounding text. Discourse deictic expressions are, however, not co-referential with a prior NP, rather, they refer to propositions (or speech acts) (Lyons, 1977; Weber, 1991; Himmelmann, 1996; Fillmore, 1997). In other words, they are used to focus the hearer's attention on aspects of meaning expressed by a clause, a sentence, a paragraph, or entire story.

The interpretation of a discourse-deictic expression requires the understander to operate upon the immediate context, constructing out of it an entity, proposition or illocution which can later be retrieved via an attenuated indexical expression. Diessel (1999a) argues that the discourse deictic expression creates an overt link between two discourse units and functions, like sentence connectives, to combine two portions of discourse. Now let us explore the main concern of this segment, the discourse-deictic use of *fe/fei* and *o/oi* and how these deictic expressions are different from each other. Consider the following examples illustrated in the following excerpt (Tagore, 1932 and Tagore, 1912):

4.3.3.1 Discourse-Deictic use of *fe/fei*:

9. tumi                    debi    dōya kore    p<sup>h</sup>irae            diec<sup>h</sup>o                    mor            pran  
 you.NOM.SG.2 goddess kind do.INF return.INF give.PRF.PRST.2 GEN.SG.1  
 life  
*fe-i*                    kə<sup>t</sup>h<sup>a</sup> ridəe            jagae            rəbe                    cirokritəggota  
 that-EMPH talk heart.LOC awake.INF put.FUT.INDF forever-grateful

‘Goddess, you have graciously restored my life back and that will persevere in me with forever gratefulness’

10. pəncok:    pap            korec<sup>h</sup>iʃ            ki            pap  
                   mistake do.PRF.PRST.2 DISC.PRT    mistake  
 ʃub<sup>h</sup>əd<sup>r</sup>o:    *fe*    ami            bolte            parbo            na  
                   that NOM.SG.1 tell.INF    able.FUT.INDF.1 NEG

‘Panchak: Mistake! What kind of a mistake?’

Subhodro: That I cannot tell you’

4.3.3.2 Discourse-Deictic use of *o/oi*:

11. hətob<sup>h</sup>aga    c<sup>h</sup>ora-ʃa pər-er            day    g<sup>h</sup>are            niye-i            morbe  
 unfortunate boy-CL other-GEN burden neck.LOC take-EMPH die.FUT.INDF.3  
 æk-æk-jon-er            oi-rəkom    mərə-i            ʃəb<sup>h</sup>ab  
 each-one-CL-GEN    that-way    die-EMPH    habit

‘That ill-fated young boy will die laying hold of other’s burden. There are individuals who have this tendency of becoming void by serving others.’

In the examples (9) and (10) the deictic expressions *fei* and *fe* operates upon the context, constructing a proposition and then pointing to the preceded parts of the discourse. *fe/fei* specializes in picking out that has happened in the past and is out of the ongoing centre of

attention. When using the deictic expressions *fe/fei*, the listener characterizes the speaker's "psychological distance" to its referent as 'far away'. *fe/fei* is not used in the referent-finding process but rather afterwards, in attributing the speaker's relationship to that referent. Moreover, the use of *fe/fei* to express discourse deixis is also tied to the temporal dimension of discourse. In (11) we can see that *oi* refers to entities or situations which are in current focus of attention. The deictic expression *o/oi* makes reference to something that is instantly nearby, ready and available. Therefore, the difference between the two deictic expressions *fe/fei* and *o/oi* are adequately constructive.

#### 4.3.4 The *Recognitional Use of fe/fei and o/oi:*

The *recognitional* use has received much less attention than any of the other uses. Although this use is recognized in a number of studies (e.g. Lakoff 1974; Auer 1981, 1984; Chen 1990; Gundel et al. 1993), it has never been described in detail. Himmelmann (1996, 1997) is the first to provide a systematic account of this use.

The recognitional use has two properties that distinguish it from all other uses. First, recognitional deictic expressions are only used ad-nominally. Second, recognitional-deictic expressions do not have a referent in the preceding discourse or the surrounding situation; rather, they are used to active specific shared knowledge. Consider the following example in English from Himmelmann (1996: 230).

12. ...it was filmed in California, those dusty kinds of hills that they have out there in Stockton and all ...so...

In (12) the *dusty hills* are mentioned for the first time. Although first mentions are usually marked by an indefinite article in English, the *dusty hills* occur with the distal deictic *those*. The deictic expression indicates that the following noun expresses information that is familiar to the hearer due to shared experience.

Recognitional use of deixis mark information that is *discourse new* and *hearer old*. Prince (1992) introduces the terms "discourse new/ discourse old" and "hearer new/ hearer old" in order to distinguish information that has been evoked by the preceding discourse from information that is already in the hearer's knowledge store (i.e. old with respect to the speaker's beliefs). Such information is *unactivated* (9cf. Chafe 1987; 1994), but *pragmatically presupposed* (cf. Dryer 1996). More precisely, recognitional use of deixis mark information that is (i) discourse new, (ii) hearer old and (iii) "private" (Himmelmann uses the

term “specific” rather than private). Private information is information that speaker and hearer share due to common experience in the past. It is distinguished from *general cultural information* shared by all members of the speech community. General cultural information is also hearer old at its first mention, but unlike private hearer old information it is marked by a definite article in English.

Like anaphoric-deictic and discourse-deictic expressions, recognitional use of deixis have a particular form. We shall discuss the recognitional use of deictic expressions (*je/fei* and *o/oi*) from Bangla in the following (Tagore, 1924):

**4.3.4.1 Recognitional use of *je/fei*:**

13. *je* pət<sup>h</sup>e tɔbo d<sup>h</sup>uli aj-o kori je ʃond<sup>h</sup>an  
 that way.LOC GEN.SG.2 dirt today-EMPH do.PRST.INDF.1 DISC.PRT search

‘Until today I strive for your presence for travelling along’

(*Khanika*, Tagore, 1924; 132)

14. *je-i* mad<sup>h</sup>uri aj ki hɔbe p<sup>h</sup>aki  
 that-EMPH beauty today DISC.PRT happen.FUT.INDF.3 conceal

‘Is that beauty intends to be concealing today’

(*Bismaran*, Tagore, 1924; 137)

**4.3.4.2 Recognitional use of *o/oi*:**

15. o-i je go namhara  
 that-EMPH PRT DISC.PRT nameless

*o-i* ki hɔbe amar apɔn tara  
 NOM.SG.3.EMPH DISC.PRT become.FUT.INDF.3 GEN.SG.1 own star

‘Is that unknown living soul going to be my own star’

Here *je* and *fei* from the examples (13) and (14) indicate that the words following these deictic expressions express private information that is familiar to the hearer due to shared experience. The recognitional use of *je* and *fei* in examples mark information that is

discourse new and hearer old. In case of (15) *oi* is selected because the speaker assumes his addressee does not know about the entity being mentioned, or in questions where the speaker cannot identify the entity and believes that the hearer can retrieve the referent, which the hearer may not. The deictic expression *oi* in (15) marks information that is discourse new and also hearer new. The difference between the two deictic expressions is evidently observable. For Lakoff (1974: 247-51) the use of recognitional deixis is also called ‘emotional deixis’ which indicates emotional closeness or solidarity, sympathy, and shared beliefs between the two participants by implying that they share the same view.

Deixis has always been at the heart of reference research as widely known literature in semantics and pragmatics demonstrates. All natural languages do have deixis and the task of linguistic analysis is to model these directly in order to capture ways in which these are used. So far, many scholars such Levinson, Wales, Anderson, Pierce, Fillmore, Lyons, Keenan and others have tackled the problem with respect to deixis with reference to English and some other languages. Now let us discuss on the third point. The third point is formulated to analyse the various pragmatic category of *references* of the deictic expressions *je/fei* and *o/oi* in Bangla. The category of References is divided into (i) *Emphasis*, (ii) *Contrast*, and (iii) *Precision*. The features of these categories indicate the kind of reference that is expressed by a deixis. More specifically, they indicate whether a deictic expression is (i) emphatic or non-emphatic, (ii) contrastive or non-contrastive, and (iii) whether it is used with vague or precise reference.

*Emphasizer* is a kind of connector between two sets of things (including two actions and action-segments). There are three deictics in Bangla *e*, *o*, *je* used with singular, plural and non-count nouns. In Bangla, emphatic inclusive *-i* and *-o* are usually added to the nominative forms: *ei*, *oi* and *fei*. For instance take the following examples:

#### 4.3.5 *Emphasizers -i and -o:*

##### 4.3.5.1 *The use of Emphasizer -i:*

16. *je-i*            *pracin*    *mondir*  
                           that-EMPH    old        temple  
                           ‘That ancient temple’

17. *o-i*            *pac̣ta*    *kukur*

that-EMPH   five.CL   dog

‘Those five dogs’

#### 4.3.5.2 *The use of Emphasizer –o:*

18. *fe-o*                            *bœpaṛta*    *jane*

NOM.SG.3.EMPH   matter.CL   know.PRST.INDF.3

‘He also knows the matter’

19. \**o-o*                            *aʃc<sup>he</sup>*

NOM.SG.3.EMPH   come.PRF.PRST.3

‘He is also coming’

Here in the examples (16) and (17) we can see no difference between the two deictic expressions when added by an emphasizer *-i*. The emphasizer *-i* appears to help pinpoint the entity, differentiates the entity or the referent from all other sets and specifies that, only that entity or referent is involved in the discourse at that time. This is, therefore what can be called a *dissociative emphasizer*. Today, due to their frequent occurrence with deictic expressions, the particle tends to lack its emphatic force in the context. Now let us take the case of the emphasizer *-o*. In the example (18) the emphasizer *-o* takes a previous set of referents and adds one more referent or entity to it. This is, therefore, an *associative emphasizer*. When this emphasizer *-o* is attached to the deictic expression *fe* in (18), it takes the first referent or entity on top of some other referents or entities not specified in the utterance but implied in it and connects the previous referent with the second one of the utterance. In (19) the addition of the emphasizer *-o* to the deictic expression *o* appears unsatisfactory and exceptionable. However, the semantic and the pragmatic differences between *fe/fei* and *o/oi* remains the same. Thus, emphasizers play an important role in connecting two events or entities or referents.

*Contrast*, the second category of reference, is usually expressed through a contrastive referent “as when pointing out one member of a group” (Anderson and Keenan 1985: 289). Contrastive reference, where speaker presents or identifies one item in explicit contrast to



another, has special communicative and information structure properties. For example (Tagore, 1920-21):

**4.3.6. The Contrastive nature of *o/oi* and *fe/fei*:**

20. *o*                    ke      ceye      dæk<sup>h</sup>                    ʃurɔŋgoma  
       NOM.SG.3    who    look.INF    see.PRST.3      Surongoma

‘Surongoma look who is he.’

21. *o-i*                    je                    pɔrodefi      eʃec<sup>h</sup>e  
       that-EMPH    DISC.PRT    immigrant    come.PRF.PRST.3

‘There the immigrant has come.’

22. na      *fe*                    cœcay  
       NEG    NOM.SG.3      shout.PRST.3

‘No, he only shouts.’

23. *fe-i*                    lokʃar                    ʃɔb<sup>h</sup>ay                    œkdin      ʃuroʃen    bina      bajiec<sup>h</sup>ilen  
       that-EMPH    man.CL.GEN    forum.LOC    one-day    Surosen    veena    play.PRF.PST.3

‘Surosen played veena in the forum of that man.’

In the examples (20) and (21), the deictic uses of *o* and *oi* indicate that the speaker selects the referent “out of a set”. In contrastive contexts, there are limits on the identity of the referent for the deictic expressions like *o* and *oi*—the referent must come from the set of the candidates given by the context. There is empirical evidence that under certain discourse conditions, the existence of a contrast set in the discourse places an extra burden on working memory (Cowles, 2003; Cowles, Polinsky, Kutas, and Kluender, 2004). While on the contrary, the deictic expressions *fe* and *fei* in (22) and (23) does not point out one member out of a group. These deictic expressions do not refer to anything specifically out of the given set of referents or entities or events. The interpretation of the deictic expressions *fe* and *fei* depends only on general knowledge of the extralinguistic situation.

Finally, we move nearer to the third category of reference which postulates that the deictic expressions *fe/fei* and *o/oi* indicate either vague or precise reference. *Precision* refers to the quality, condition, or fact of being exact and accurate in the identification of the object of reference by the choice of a precise deictic expression which is close to the referent being mentioned. *Vagueness*, on the contrary, is the lack of preciseness while referring to the object of reference. The threat to recovering the speaker's intended reference is vagueness. The linguists and the lay-people typically use it as "vagueness" (insufficient information), which means (auto-logically), *insufficiently-informative* for the current purposes. Here we are more concerned about the 'vague' reference of entities because we infer that the deictic expressions *fe/fei* and *o/oi* have a referent with *blurred boundaries*. Let us now take a look at examples with the deictic expressions *fe/fei* and *o/oi* (not referring to one clearly defined object) in the following (Tagore, 1934):

#### 4.3.7 Precision and Vagueness of *o/oi* and *fe/fei*:

24. ami            aj        *fe*-diner            punorukti    kore        jabo

NOM.SG.1    today    that-day.GEN    reiterate    do.INF    go.FUT.INDF.1

'Today I shall reiterate my words uttered earlier.'

25. tomra            jake            peṭriṭṭ bōlo            ami            *fe-i*            peṭriṭṭ    noi

you.NOM.PL.2    whom.ACC    patriot    say.PST.2    NOM.SG.1    that-EMPH    patriot    NEG

'I am not a patriot identical to the one you think.'

26. Amake        *o*                    b<sup>h</sup>ṛy            kore

ACC.SG.1    NOM.SG.3    scare.INF    do.PRST.INDF

'He is afraid of me.'

27. *o-i*            je                    rastar            mor

there-EMPH    DISC.PRT    road.GEN    twist

'There is the road's crossing.'

The deictic expressions in (24) and (25) have a referent or a speech event with unclear boundaries. They have a virtually unlimited and incomplete range of specified meanings and

no clear antecedents. *fe* and *fei* refers to entities which seems indefinitely extendible to the extension. The extension of the referent is not bounded. Likewise, the deictic expressions *o* and *oi* in (26) and (27) also have vague references, but in the way that they are used with an immediate view to situational circumstances including the pointing gestures, these expressions can be made precise.

#### 4.3.8 Summary:

As a concluding remark, it is relevant to stress that this classification is based on the regular usage of deictic expressions in natural language. It is certainly possible to come up with counter-examples and exceptional cases of the use of deixis, which do not fit into this view. Moreover, studying counter-examples and exceptional cases would certainly be of interest to achieve a more fine grained classification.

So, coming back to the first point about the choice of deictic expressions (between *fe/fei* and *o/oi*) depending on the context of the utterance and the goals of the speaker, we came to the following conclusions: firstly, in case of the exophoric context of deictic use, the expressions *fe/fei* and *o/oi* involves the speaker as the deictic centre. When the speaker intends to simply locate an object in the physical world *o/oi* is used and when the speaker intends to refer to entities that are not immediately visible in the speech situation *fe/fei* is used. Secondly, in the anaphoric context of deictic use, when the speaker plans to refer to something that has already been established, *fe/fei* is used. The deictic expression *o/oi* is used to refer to both the preceding and the succeeding word or phrase. Thirdly, in the discourse-deictic context, *fe/fei* is used in attributing the speaker's relationship to that referent, whereas, the deictic expression *o/oi* is used to refer to entities or situations which are in current focus of attention. The deictic expression *o/oi* makes reference to something that is instantly nearby, ready and available. Finally, in the recognitional context of deictic use, *fe/fei* marks information that is discourse new and hearer old and *o/oi* marks information that is discourse new and also hearer new. The deictic expression *o/oi* is selected when the speaker assumes his addressee does not know about the entity being mentioned, or in questions where the speaker cannot identify the entity and believes that the hearer can retrieve the referent, which the hearer may not. All these four points mentioned in this study, elaborately explains about how the two deictic expressions (*fe/fei* and *o/oi*) in Bangla differ from each other depending on the context of the utterance and the goals of the speaker. The pragmatic subdomain of deixis seeks to characterize the properties of shifters, indexicals, or token-reflexives, expressions like 'I',

'you', 'here', 'there', 'now', 'then', 'hereby', tense/aspect markers in English, etc.), whose meanings are constant but whose reference vary with the speaker, hearer, time and place of utterance, style or register, or purpose of speech act (Levinson 1983). Deixis, in a broad sense, is a potentially context-dependent linguistic expression and typically anchoring in the perspective of the speaker. In this regard, the view that deixis is, in fact, a part of pragmatics is highly advocated, as its interpretation depends directly and primarily on features of the context involved.

## Chapter 5

### Conclusion

The central focus of this dissertation is an exploration into the semantic and pragmatic difference of deictic expressions in Bangla. Deictic reference plays a particularly important role in language. It plays a crucial part in the evolution of language, prior to the full-scale recursive, symbolic system characteristic of modern human language. Several areas of research have been pondered in the course of developing the background for the present study. This chapter recaps the previous chapters, a number of topics that establish deixis as a central subject in the theory of language.

#### 5.1 Recapping the previous Chapters:

The first chapter of this dissertation introduces the hypotheses and goals. It begins with the various definitions given by different linguists and the proposal to draw a line between semantics and pragmatics in the description of the two deictic expressions *je/jei* and *o/oi* and their use. This chapter exhibits an overview of the deictic forms depending on the types of deixis found in Bangla along with the research question. Chapter 1 gives a quick rundown of the whole research, to be seized of. The second chapter outlines the scope of the literature review. It discusses concepts and issues relevant to the study. The chapter dispenses a detailed review of the literature that is influential in this research. It explains about previous researches executed on deixis. Chapter 2 also defines the role and function of the deictic expressions and how it can be a powerful means to interpret the dynamics of given interaction.

The third chapter presents the method in detail in conducting the research. The research method is important to make up our frame of thinking. Chapter 3 dedicates itself to the research methods for the analysis of deixis in Bangla. The chapter is divided into four sections. This first section is the introduction. The introductory part aims to give the work plan of the research. It consists of logical sequence of steps or actions that are necessary to effectively solve a research problem. Bangla is the language investigated in this study. Deixis is a dimension which, in Bangla, extends beyond pronoun formation. The theoretical framework of this study focuses on all important theories which the research draws upon during the process of analysis. The data is collected from books depending on the theoretical framework and the methodological approach of this particular study. The fourth chapter

discusses the data collected for the purpose of this study. This chapter starts with the detailed representation of the data following the method outlined in chapter 3. The theoretical framework is employed in the fourth chapter to analyse the data. The first part of this chapter discusses the semantic difference between Bangla deictic forms. This first part is divided into two sections. The first section describes the semantic features of the deictic expressions which are divided into two categories: (i) *deictic features*, which indicate the location of the referent relative to the deictic centre, and (ii) *qualitative features*, which provide some classificatory information about the referent. The second section presents the hypothesis we have proposed that the emphasizer *-i* that gets attached to the right side of either the deictic expression or the noun allows us to predict that the emphasizer *-i* is in a sense attached to both the deictic expressions and the noun in their D-Structure level. The one emphasizer *-i* that is attached to the noun semantically reduces the emphatic force of the other emphasizer *-i* occurring with the deictic expressions. Therefore, the particle tends to lose its emphatic force in the context. The second part of this chapter deals with the pragmatic difference between Bangla deictic forms. This part is divided into three sections. The first section deals with the choice of deictic expressions depending on the context of the utterance and the goals of the speaker. The second section distinguishes between the four pragmatic uses of deictic expressions in Bangla: the *exophoric* use, the *anaphoric* use, the *discourse-deictic* use and the *recognitional* use. The third section distinguishes between the pragmatic categories of references of the deictic expressions: *emphasis* (emphatic or non-emphatic), *contrast* (contrastive or non-contrastive), and *precision* (precise or vague).

## 5.2 Major Findings:

This section summarizes the major findings of our investigation about the semantic and pragmatic difference between the deictic expressions *je/jei* and *o/oi* and discusses some of the areas that merit further examination. The major results of this thesis are as follows:

*Under the semantic difference between the Bangla deictic forms:-*

- ✚ The deictic expressions *je/jei* and *o/oi* diverges from each other under certain conditions. In case of Person and Spatial Deixis, the deictic expressions *o* and *oi* indicate that the location of the referent in the speech situation relative to the deictic centre is within the visibility or within the reach of both the speaker and the hearer, whereas, the forms *je* and *jei* indicate that the location of the referent in the speech situation is away from both the speaker and the hearer. They are anaphorically related

to the referent that has already been established. In case of Temporal Deixis, the forms *o/oi* and *fe/fei* share a very minute distinction. The deictic expressions *o/oi* are used to express what comes next and *fe/fei* means a prior time. The deictic expressions *fe/fei* is very likely termed as anaphoric deixis in this study.

- ✚ The distinctions between the two [+distal] deictic expression under the qualitative feature are that: (i) *o/oi* refers to someone or something who/that is a little further away, and *fe/fei* refers to someone or something who/that is present nowhere at the moment of the speech situation. (ii) The deictic expression *fe/fei* is unbounded that refers to something which is considered a cohesive expanse. On the other hand, *o/oi* has clearly defined limits and their referents can be composed of distinct segments.
- ✚ We hypothesize here that the emphasizer *-i* that gets attached to either the deictic expression or the noun is in a sense attached to both the deictic expressions and the noun in their D-Structure level. The one emphasizer *-i* that is attached to the noun semantically reduces the emphatic force of the other emphasizer *-i* occurring with the deictic expressions. The particle loses its emphatic force in the context and then the DP internal structure movement of the emphasizer *-i* take shape. It moves from the right side of the noun to the right side of the deictic expressions.

*Under the pragmatic difference between the Bangla deictic forms:-*

- ✚ The exophoric use of *o/oi* can be accompanied by pointing gestures. The deictic expressions *o* and *oi* can be used exophorically as ‘pointers’ which simply locate an object in the physical world. The exophoric use of *fe/fei* draws on knowledge about the larger situational context which involves more than what is immediately visible in the surrounding situation.
- ✚ The deictic expressions *o* and *oi* can be used both anaphorically and cataphorically but *fe* and *fei* can be used only anaphorically. *fe/fei* refers to what precedes.
- ✚ The discourse-deictic use of *o/oi* makes reference to something that is instantly, nearby, ready and available. On the contrary, the discourse-deictic use of *fe/fei* specializes in picking out that has happened in the past and is out of the ongoing centre of attention. The use of *fe/fei* characterizes the speaker’s “psychological

distance” to its referent as ‘far away’. *fe/fei* is used in attributing the speaker’s relationship to his referent and is not used in the referent-finding process. The use of *fe/fei* to express discourse deixis is tied to the temporal dimension of discourse.

- ✚ The recognitional use of *o/oi* marks information that is discourse new and also hearer new. This expression is selected when the speaker assumes his addressee does not know about the entity being mentioned, and believes that the addressee can retrieve the referent, which the addressee may not. And, the recognitional use of *fe/fei* indicates that the words following these deictic expressions express private information that is familiar to the hearer due to shared experience. It marks information that is discourse new and hearer old.
- ✚ In case of the emphasizees, there is no difference between the two deictic expressions *fe/fei* and *o/oi* when added by the emphasizee *-i*. but when the emphasizee *-o* is attached to *fe*, it takes the first referent or entity on top of some other referents or entities not specified in the utterance but implied in it and connects the previous referent with the second one of the utterance. The addition of the emphasizee *-o* to the deictic expression *o* appears unsatisfactory and exceptionable.
- ✚ In contrastive contexts, *o/oi* indicates that the speaker selects the referent “out of a set”. While on the contrary, the deictic expressions *fe/fei* does not point out one member out of a group. The interpretation of the deictic expression *fe* and *fei* depends only on general knowledge of the extralinguistic situation.
- ✚ Finally, we move to the precise and vague category of reference which postulates that the deictic expressions *fe* and *fei* refers to entities that seems indefinitely extendible to the extension. The extension of the referent is not bounded. It has unclear boundaries. Likewise, *o* and *oi* also have vague references, but with an immediate view to the situational circumstances including the pointing gesture, these expressions can be made precise. Here, we are more concerned about the ‘vague’ reference of entities because we infer that the deictic expressions *fe/fei* and *o/oi* have a referent with blurred boundaries.



### **5.3 Future Directions:**

In this final section, we outline the area of future research that would thematically continue the current work. The vast majority of grammars that we have consulted use semantic labels such as ‘proximal’ or ‘near the speaker’ in order to characterize the meaning of the deictic expressions. These labels are, however, only rough approximations. It would be a very interesting project to study the semantic values of deixis and deictic expressions in greater detail.

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