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THE USE OF DEICTIC ELEMENTS IN ÆLFRIC'S CATHOLIC HOMILIES

The phenomenon of deixis is still the dominant topic for investigation in the field of pragmatics. The study seeks to analyze distinct types of deictic categories in the medieval world heritage, namely Ælfric's Catholic Homilies. Deictic expressions are considered to be highly relevant for the research of these homilies as they perform a leading role in the connectivity of sermons. Moreover, incorrect use of deictic elements can give rise to misunderstanding and unsuccessful communication betwixt the speaker and the addressee. The search for deictic expressions which are encoded in pronouns or adverbs in the selection of Ælfric's Catholic Homilies has been assisted by an excessive use of Benjamin Thorpe's English translation (1844). The context of sermons lets us determine and decipher the meaning of deictic expressions which change in distinct contexts with the speaker's position either in time or space. The study uses the framework of deixis proposed by Stephen Levinson (1983) as well as a pragmatic approach for the analysis of distinct types of deictic elements in Ælfric's Catholic Homilies. The findings of the study reveal that the sermons exhibit various deictic categories, namely person, place, time, and discourse. Moreover, these categories as well as the predication clearly show the proximity or distance of the speaker to the referred object. As far as tense is concerned, it is a temporal deictic device. In Ælfric's Catholic Homilies, the present tense is the proximal form, whereas the past tense is the distal form.

KEY WORDS: *person deixis, place deixis, time deixis, discourse deixis, anaphora, antecedent, vocative, utterance, context.*

Introduction

Ælfric (955-1020), widely known as Abbot of Eynsham, was a prominent and prolific writer in Old English before Geoffrey Chaucer. Ælfric is the author of the homilies in Anglo-Saxon as well as a translator of the *Holy Scriptures*. To quote Mechthild Gretsch, "His Latin Grammar written in Old

English and the Latin paradigms provided with English translations that the early 'antiquaries' gained a first glimpse of the grammatical structure of Old English, and, above all, it was through his vast corpus of homilies and saints" (Gretsch 2006, p. 1). Abbot of Eynsham was interested in doctrinal issues concerning *mind, soul, spirit, resurrection,*

salvation, baptism, the soul and body dualism and other issues related to spirituality. As a consequence, Ælfric contributed a number of writings which cherished the deep-rooted Christian tradition. Ælfric's *Catholic Homilies* (990-993), based on the writings of the Church Fathers, are a series of extant preaching texts in Anglo-Saxon England. Hence, these sermons were selected for the research of deictic elements.

The relevance of the topic. Firstly, as deictic expressions hold a dominant position in almost all languages, they deserve close attention in Old English too. Secondly, as far as it is known, deixis seems to be neglected in Ælfric's *Catholic Homilies* and only some aspects of this phenomenon were investigated by Elly van Gelderen. She analyzed the conditions in Old English on the types of subject pronouns. In her article *Pro-drop and Pronominal Subjects: Reanalyzing features in the history of English*, Gelderen claims that Old English personal pronouns are not deictic but demonstrative ones (Gelderen 2010, p. 1). In the scholarly paper *Social Deixis: The Development of Second Person Pronouns from Old English to the Present*, Maxi Hinze explains the dimensions of power and solidarity. The author of that article also investigated the development of second person pronouns from Old English until today (Hinze 2006). Moreover, in his article *Towards a Description of Text Deixis in Old English*, Udo Fries examines discourse encoders as part of textual deixis in Old English (Fries 1994). Therefore, scholarly interest focuses on deictic phenomena which were not so extensively investigated in Ælfric's *Catholic Homilies* and in Anglo-Saxon English in general.

The object of the research is deictic expressions in Ælfric's *Catholic Homilies*.

The aim of the research: to examine distinct types of deictic categories in Ælfric's sermons. This aim could be specified by the following **research tasks**:

1. to introduce deixis and its elements;
2. to analyze the deictic expressions in Ælfric's *Catholic Homilies*.

The methods of the research. The article uses the framework of deixis proposed by Stephen Levinson (1983) as well as a pragmatic approach for the analysis of distinct types of deictic expressions. Deictic categories are one of the ways of describing and interpreting Ælfric's sermons, whereas a pragmatic approach will help to clarify the actual meaning of deictic items in the writings of the monk Ælfric.

Pragmatics as the study of contextual meaning

Pragmatics is the study of how speakers and hearers interpret meanings in particular contexts, i.e. taking into consideration the physical and social situation, knowledge of each other's backgrounds, and cultural conventions. George Yule emphasizes the fact that pragmatics has close associations with *syntax, philosophy, anthropology, sociology, sociolinguistics, and semiotics* (Yule 1996, p. 4). Victoria Fromkin et al. hold that the term *pragmatics* comes from Charles William Morris's general theory of signs. In the model of semiotics, this term refers to the relationship of the sign to the sign user (Fromkin et al. 2007, p. 109). Similarly, in *Approaches to Discourse*, Deborah Schiffrin stresses the fact that *pragmatics* is a branch of *semiotics* that studies signs (Schiffrin 1994, p. 191). However, David Crystal adopts the view that *pragmatics* can hardly be considered to be an autonomous field of study. In

British-American linguistics, this term has only been in use for a relatively short time. This area was previously subsumed under the term of *sociolinguistics* (Crystal 2003, p. 364). Likewise, Phillip Strazny states that *pragmatics* is considered to be a part of *sociolinguistics* because it studies verbal communication as a complex form of intentional behaviour (Strazny 2005, p. 869). Hadumod Bussmann expresses an opinion that *pragmatics* deals with the function of linguistic utterances and the propositions that are expressed by them, depending upon their use in specific situations (Bussmann 1996, p. 374). It should be noted, however, that there is another use of this employed by linguists whose approach to meaning is profoundly influenced by the study of logic. In logical tradition, all aspects of meaning which cannot be stated in terms of truth-conditions are considered to be as part of pragmatics as opposed to truth-conditional semantics (Goddard 1998, p. 15-16). As far as deixis is concerned, it is at the interplay of pragmatics and semantics. Even though deixis “does not lend itself to a traditional truth-semantic approach and it is problematic to give the utterance-independent sense or denotation of a deictic expression, a deictic clearly has referential meaning” (Lenz 2003, p. viii).

The concept of deixis

Each language possesses a set of lexemes, the meaning of which can only be explained with reference to the speaker's position in time or space. These lexemes are known as deictic elements. Philip Strazny maintains that “deixis concerns the ways in which languages encode or grammaticalize information regarding the extralinguistic context in which utterances occur, and the ways

in which the interpretation of utterances depends on the analysis of that context” (Strazny 2005, p. 260). Similarly, Sophia Marmaridou observes that deixis deals with “the use of certain linguistic expressions to locate entities in spatio-temporal, social and discursual context” (Marmaridou 2000, p. 65). For instance, the sentence “The middle-aged woman gave it to me” (E.M.–L.I.)¹ cannot be properly interpreted because there is no information either about the context in which it was uttered or about the identity of the speaker. Likewise, in *The Concise Oxford Dictionary of Linguistics*, Peter Matthews upholds the view that “deixis is the way in which the reference of certain elements in a sentence is determined in relation to a specific speaker and addressee and a specific time and place of utterance” (Matthews 1997, p. 89). In fact, the study of deixis goes back to the work of ancient Greek grammarians and, generally speaking, deixis means pointing or indicating via language. Consider the following example: “The man is waiting anxiously for his interview and he seems extremely nervous about it”². Thus, in this context, *he* refers to *the man* and *it* refers to the *interview*. Understanding the meaning of certain words and phrases in an utterance requires contextual information. *He* and *it* are deictic expressions as they require contextual information to convey any meaning. It is important to emphasize that the reference of *he* can be determined in other ways. Consider the following example: “Can you ask this inane question of a lecturer over there? She seems to be very surprised”³. Therefore, *she* can get its meaning from the previous sentence.

¹ Example mine (E.M. – L. I.)

² Example mine (E.M. – L. I.)

³ Example mine (E.M. – L. I.)

Meanwhile, in the example “No lecturers in this university could easily explain why she is really surprised”⁴ one can understand the meaning from the sentence itself, namely from *no lecturers in this university*. The relationship between the quantifier *no lecturers in this university* and *she* is an example of purely semantic anaphora⁵. The semantic nature of this anaphora is clear because the antecedent of *she* does not in any sense refer to a particular student.

In their book *Logic in Linguistics*, Jens Allwood, Lars-Gunnar Andersson and Osten Dahl argue that the majority of sentences are context-dependent in language (Allwood *et al.* 2001, p. 121). Moreover, they contend that the terms deixis and indexicality⁶ are often used interchangeably. They define indexicals as “words whose semantic meanings depend in a direct way on the context use” (Fasold *et al.* 2006, p. 157).

According to S. Levinson, deictic categories fall into five basic types, namely **person**, **place**, **time**, **discourse** and **social**.

⁴ Example mine (E.M. – L. I.)

⁵ “*Anaphora* is generally understood to be the process whereby a linguistic element is interpreted derivatively from a foregoing unit – its ‘antecedent’” (Green 2006, p. 415). Paul Cobley also suggests taking into consideration the relationship between anaphora and deixis. He claims that “anaphora involves the transference of what are basically deictic and more specifically spatial notions to the temporal dimension of the context of utterance and the reinterpretation of deictic existence in terms of what might be called textual existence”. The referent does not exist, however, it is “located in the universe of discourse (which derives its temporal structure from the text) by means of an antecedent expression which either introduces or identifies a referent” (Cobley 2001, p. 164).

⁶ “Indexicality refers to the pervasive context-dependency of natural language utterances, including such varied phenomena as regional accent (indexing speaker’s identity), indicators of verbal etiquette (marking referential use of pronouns (I, you, we, he, etc.), demonstratives (this, that), deictic adverbs (here, there, now, then), and tense” (Hanks 1999, p. 119).

❖ **Person deixis** involves the identification of the participants in a communicative situation. This category of deixis includes first, second and third persons. The first person refers to the speaker himself (*I, me*), whereas the second person is the speaker’s reference to one or more addressees (*you*). Finally, the third person (*he, she, they*) makes reference to people who are part of the conversational group but who are neither speakers nor addressees of the utterance.

❖ **Place deixis** deals with the spatial location of the entities. This category of deixis indicates the locations which are close (*here, this*) to and distant (*there, that*) from the speaker.

❖ **Time deixis** is concerned with the identification of the time of the events described in the utterance either spoken or written. Time deixis is encoded in adverbs of time (*now, then*), and in verb tenses (*past, present*).

❖ **Discourse deixis** pertains to the use of certain expressions within the discourse to refer to some portion of the discourse itself. For instance, the expression *the last sentence* would be analogous to *last month*.

❖ **Social deixis** involves the encoding of social distinctions relative to the roles of the participants, particularly to social status and rank between the speaker and the addressee (Levinson 1983, 62-63)

The Analysis of Deictic Expressions in *Ælfric’s Catholic Homilies*

In *Ælfric’s Catholic sermons*, the first deictic category to be analyzed is person deixis that deals with the persons included in the act of

utterance. The personal pronoun *ic* in Old English bears obvious resemblance in both form and usage to the pronoun of Modern English. Consider the following example where the speaker is the deictic centre of the utterance:

- “*Ic* gegaderige in to þe of deorcynne and of fugelcynne symble gemacan, þæt hī eft to fostre beon. *Ic* wille sendan flod ofer ealne middangeard” (ÆCHom 1844, p. 20).
- “*I* will gather in to thee of beast-kind and of bird-kind mates of each, that they may hereafter be for foster. *I* will send a flood over the earth” (Thorpe 1844, p. 21).

The deictic element *ic* is egocentric due to its reference only to the speaker of the utterance and it does not include any addressees. It needs to be noticed that the personal pronoun *ic* could be called the “classic” indexical because it is inextricably related to the context use (Fasold et al. 2006, p. 157).

It is worth noting the peculiar use of the first person plural pronoun *we*. This pronoun is quite ambiguous and problematic since it can include or exclude the addressee. However, this deictic element might acquire several different meanings depending on the context:

- “Soðlice *we* gelyfað þæt he nu to-dæg þa wynsumestan wununge his leofan meder forgeafe” (ÆCHom 1844, p. 447).
- Therefore *we* believe that he now to-day gave to his mother the most pleasant dwelling” (Thorpe 1844, p. 447).

It is essential in the above utterance that *we* may relate not only to the speaker of the utterance but also to the person that the utterance is addressed to. Thus, *we* might be exclusive or inclusive. If the deictic reference *we* is inclusive, then the speaker in the utterance refers to himself, to the addressee,

and to other persons as well. If the deictic form *we* is exclusive, then the addressee in the utterance is excluded. However, the phrase *we gelyfað* illustrates that the pronoun *we* is considered to be inclusive as a close bond exists between the speaker and the addressee.

It is significant to note that in Old English the personal pronoun *þu* exists. While analyzing this deictic form, morphological change and social factors should be taken into consideration. Consider the following example:

- “Petrus andwyrde, “Untwyllice *þu* lihst þæt *þu* God sy, nu ðu nast manna gedohtas” (ÆCHom 1844, p. 378).
- “Peter answered, “Undoubtedly *thou* liest that *thou* art God, now *thou* knowest not men’s thoughts” (Thorpe 1844, p. 379).

As far as the second-person pronouns in Old English period are concerned, they resemble first-person pronouns, distinguishing number, and at least three of the cases. In contrast to Old English, Modern English does not distinguish number or any case but the possessive, for instance *you* and *your* (Baker 2012, p. 41). In the above quotation, the pronoun *þu* relates to one person in a direct way.

As far as addressees in Ælfric’s *Catholic Homilies* are concerned, *ealle* indicates a set of potential people who are addressed to. Consider the following quote:

- “Ðaða hī *ealle* hæfdon þysne ræd betwux him gefæstnod, þa becom Godes grama ofer hī *ealle*, and hī *ealle* wurdon awende of þam fægeran hiwe, þe hī on gesceapene wæron, to laðlicum deoflum” (ÆCHom 1844, p. 10).
- “When they *all* had confirmed *this* resolve among themselves, God’s anger came over them *all*, and they were *all* changed from

the fair form in which they were created to loathly devils” (Thorpe 1844, p. 11).

The above quotation contains discourse deixis due to the deictic expression *this* refers to a portion of a discourse, namely to a resolve.

In the case of the third person pronoun neither the speaker nor the addressee is included in the utterance. Consider the example in Ælfric’s *Catholic Homilies*:

- “Syððan eft on fyrste *he* begeat sumne ðe *hine* bespræc to ðam casere Nerone, and gelâmp ða þæt se awyrgeða ehtere þone deofles ðen his freondscipum geðeodde” (ÆCHom 1844, p. 374).
- “After a time *he* got some one to speak of *him* to the emperor Nero, and it happened that the accursed persecutor associated the devil’s the minister in his friendship” (Thorpe 1844, p. 375).

The interpretation of the above quote is incomprehensible owing to the sentence that is written out of context. As a consequence, the utterance contains a deictic element *he*, the interpretation of which largely depends on the context. However, one can clearly identify the gender in the above utterance. In Old English, third person deictic item *he*, unlike the first and second-person pronouns, conveys information about the sex and number at the same time but only in the singular. With reference to sex, *he* informs the addressee that it is male. Yet, this pronoun does not disclose any information about the location of the speaker. Consider the opening of Ælfric’s Creation homily that indicates that the antecedent of *he* is God:

- AN ANGIN is ealra þinga, þæt is *God Ælmihtig*. *He* is ordfruma and ende: *he* is ordfruma forði þe *he* wæs æfre; *he* is ende butan ælcere geendunge, forðan þe *he* bið æfre ungeendod. *He* is ealra cyninga Cyn-

ing, and ealra hlaforda Hlaford. *He* hylt mid mihte heofonas and eorðan, and ealle gesceafta butan geswince, and *he* besceawað þa niwelnyssa þe under þyssere eorðan sind” (ÆCHom 1844, p. 8).

- “There is one origin of all things, that is *God Almighty*. *He* is beginning and end: *he* is beginning, because *he* was ever; *he* is end without any ending, because *he* is ever unended. *He* is King of all kings, and Lord of all lords. *He* holdeth with his might heavens, and earth, and all creatures, without toil, and *he* beholdeth the dephs which are under this earth” (Thorpe 1844, p. 9).

The intentional repetition of the pronoun *he* is known as anaphora because *he* refers back to the foregoing element. *God Ælmihtig* and *he* can be said to be co-referential. To quote professors of linguistics “When a word or phrase picks up its meaning from some other piece of language nearby, the relationship between the two is called *anaphora*. A word which gets its meaning in this way is an *anaphor*, and the piece of language which gives the anaphor its meaning is its *antecedent*” (Fasold et al. 2006, 157). Therefore, the above quote also illustrates a kind of pragmatic anaphora which is known as discourse anaphora. It occurs when the anaphor and antecedent are in different sentences. In this example, the antecedent *God Ælmihtig* provides a reference for the anaphor.

Broadly speaking, objects referred to in the text usually possess the gender of male or female. In Ælfric’s *Catholic Homilies*, a mixed group of both genders is referred to as male. The word *man* is used to signify male or female persons at the same time. Consider the following two examples:

- “Þu goda cyning, nat nân man manna geðohtas buton Gode anum” (ÆCHom 1844, p. 378).

- “Thou good king, no one knows *men's* thoughts but God alone” (Thorpe 1844, p. 379).

Personal deixis shows in vocatives as well. *Vocatives* could be defined as noun phrases relating specifically to the addressee. The titles, which are regularly used in a symbolic way, belong to vocatives too. In Ælfric's *Catholic Homilies*, vocative *leof* is used gesturally, i.e. for calling somebody:

- “La *leof*, hwæt wille ic ðisum forlorenum wiðersacan geandwyrðan?” (ÆCHom 1844, p. 378).
- “O *sir*, why shall I answer this lost adversary?” (Thorpe 1844, p. 379).

In Ælfric's sermons, the next deictic category to analyze is place deixis that is concerned with the spatial locations. It is significant to note that these locations may refer both to speakers and addressees. Consider the deictic element *her*:

- *Her* sindon nigon engla werod: hi nabbað nænne lichaman, ac hi sindon ealle gastas swiðe strange and mihtige and wlitige, on micelre fægernysse gesceapene, to lofe and to wurðmynte heora Scyppende (ÆCHom 1844, p. 10).
- “*Here* are nine hosts of angels: they have no body, but they are all spirits, very strong, and mighty, and beautiful, formed with great fairness, to the praise and glory of their Creator” (Thorpe 1844, p. 11).

Hence, *her* is a deictic expression that indicates pointing. This deictic element represents a kind of cognitive centre of orientation for the speaker. *Her* is known as a proximal deictic expression. Yet, a great distinction exists betwixt things which are ‘near’ or ‘away’ from the speaker. In Ælfric's *Catholic Homilies*, location is indicated at the time of speaking. Deictic item *her* shows movement towards the speaker. In contrast

to *her*, consider the deictic element *ða* in the example below which indicates the distance from the speaker:

- “Wæs *ða* sum Godes ðegen binnan ðære byrig, his nama wæs Annanias” (ÆCHom 1844, p. 386).
- “*There* was then a servant of God within the city, his name was Ananias” (Thorpe 1844, p. 387).

In the above utterance, the deictic element *ða* occurs as predicate and indicates movement away from the speaker. Moreover, it follows that the speaker is distant from the addressee, and that they both are in different places. It is significant to accentuate the fact that the demonstratives *her* and *ða* are distinguished only for proximity, but not for gender like third person pronouns.

The following deictic category for the analysis concerns time deixis. Proximal *nu* indicates both the time concurring with the speaker's utterance and the time the speaker's voice was heard. Cf. the following quote:

- *Nu* bidde ic and halsige on Godes naman, gif hwa þas boc awritan wylle, þæt he hi geornlice gerihte be þære bysene, þylæs þe we þurh gymelease writeras geleahtrode beon (ÆCHom 1844, p. 8).
- “*Now* I desire and bessech, in God's name, if anyone will transcribe this book, that he carefully correct it by the copy, lest we be blamed through careless writers” (Thorpe 1844, p. 9).

The American linguist Charles Fillmore upholds the view that time adverbs are intricately related to the time the utterance was produced and called it the encoding time (ET). The time when the utterance is heard by the speaker was called by the linguist the decoding time (DT) (Levinson 1983, p. 62). In the above quotation, *nu* could be called

the encoding time, because it is the time when the speaker produced this utterance.

In Old English, the deictic expression *ðas* is known as the plural demonstrative pronoun. In the quotation below, *ðas* is used deictically to refer to the people close in distance:

- *Das þry hadas sindon ân Ælmihtig God, se geworhte heofenas, and eorðan, and ealle gesceafta*” (ÆCHom 1844, p. 10).
- “*These* three persons are one Almighty God, who wrought the heavens, and the earth, and all creatures” (Thorpe 1844, p. 11).

The phrase *ðas þry hadas* informs the addressee that the referent is in or near the place where the speaker is. In contrast to *ðas*, in Ælfric’s *Catholic Homilies* the deictic plural form *þæra*, which is considered to be a demonstrative pronoun in Old English, implies remoteness from the speaker:

- “*Fela riccra manna geðeod Gode, þæra ðe swa doð swa swa hit awriten is, “Pæs rican mannes welan sind his sawle alysednyss”*” (ÆCHom 1844, 204).
- “Many rich men thrive to God, *those* who do as it is written, “The rich man’s wealth is his soul’s redemption”” (Thorpe 1844, p. 205).

Particular verbs are also considered to be deictic elements in terms of indicating movement either towards or away from the speaker. In Ælfric’s *Catholic Homilies*, the word *come* retains a deictic sense when it is used to indicate movement towards the speaker:

- “He gemacode ða þæt fyr *come* ufan swilce of heofenum, and forbærnde ealle his scep t on felda, and þa hyrdas samod, buton anum þe hit him cyðan sceolde” (ÆCHom 1844, p. 6)
- “He made fire to *come* from above, as if from heaven, and burned all his sheep out in the field” (Thorpe 1844, p. 7).

Tense is a temporal deictic device as well. Consider the two examples, where the first example refers to the present tense which is proximal, whereas the second example relates to past which is distal:

- (1) “*Ealra þæra þinga þe on neorxnawange sindon þu most brucan*” (ÆCHom 1844, p. 12).
- “Of all the things which *are* in Paradise thou mayest eat” (Thorpe 1844, p. 13).
- (2) “*Ne getimode þam apostole Thome unforsceawodlice, þæt he ungeleaftful wæs Cristes æristes, ac hit getimode þurh Godes forsceawunge*” (ÆCHom 1844, p. 234).
- “It *happened* to the apostle Thomas not unprovidentially, that he *was* unbelieving of Christ’s resurrection, but it *happened* by the providence of God” (Thorpe 1844, p. 235).

Finally, the last deictic category involves discourse or text deixis. In Ælfric’s sermons, particular expressions in the utterance pertain to other linguistic expressions in the same utterances. Consider the deictic elements *ðisum* and *þæt*:

- “Hit nis na gedafenlic þæt we on *ðisum* halgan godspelle ealle ða scamlican yrmðu gereccan þe gelumpon ðam ymbsetum Iudeiscum, ærðan ðe hi on hand gân woldon” (ÆCHom 1844, 404)
- “It is not fitting that we, in *this* holy gospel, recount all the shameful miseries which befell the besieged Jews before they would yield” (Thorpe 1844, p. 405)
- “*Þæt* is se hlisa idelre herunge, ðe him gecweme wæs” (ÆCHom 1844, p. 412)
- “*That* is the fame of idle praise, which was pleasing to them” (Thorpe 1844, p. 413)

According to the above quotation, these place-deictic words *ðisum* and *þæt* refer to portions of the discourse. *Þæt* relates to a preceding portion of the discourse, whereas *ðisum* has to do with a forthcoming portion of the discourse.

Conclusions

A pragmatic analysis of deictic expressions in Ælfric's *Catholic Homilies* has led to the following conclusions:

1. Deictic referring expressions implicate distinct meanings which depend solely on the context.
2. Ælfric's sermons contain the deictic categories such as person, place, time, and discourse.
3. Person deixis is illustrated by the first person pronoun *ic*, the second person *þu*, and the third person *he*. With the first person singular pronoun *ic*, the speaker refers to himself. The first person plural pronoun *we* is considered to be inclusive as it includes the addressees. The third person pronoun *he* is considered to be an anaphora as it refers to the antecedent *God Ælmihtig*.

Personal deixis also shows in vocatives which appear in the form of addresses such as *la leof*.

4. Temporal deictic elements are expressed in time adverbial like *now*, whilst place deictic items unveil speaker's distance from a place which is achieved with the help of demonstratives such as *these/those*; place adverbs are accomplished by the use of *here* (proximal) and *there* (distal).
5. The verb *come* is considered to be a deictic element in terms of indicating movement towards the speaker.
6. Tense is a temporal deictic device. In Ælfric's *Catholic Homilies*, the present tense is the proximal form, whereas the past tense is the distal form.
7. Place-deictic words *ðisum* and *þæt* refer to portions of the discourse.

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THE USE OF DEICTIC ELEMENTS IN ÆLFRIC'S CATHOLIC HOMILIES

Summary

Ælfric was an Anglo-Saxon monk and a well-known writer of religious literature. The author is remembered not only for his *Catholic Homilies* (990-993) but also for his translations of the *Holy Scriptures*. His *Catholic Homilies*, based on the writings of the Church Fathers, are a series of extant preaching texts in Anglo-Saxon England. Deictic elements seem to be neglected in the monk's sermons and only several articles are written about the phenomenon of deixis in Old English. Thus, Ælfric's *Catholic Homilies* serve as a perfect means of investigating deictic expressions in Old English. The search for deictic pronouns, verbs and adverbs in the selection of Ælfric's *Catholic Homilies* has been assisted by excessive use of Benjamin Thorpe's English translation (1844). The context of sermons lets us determine and decipher the meaning of deictic expressions which change in distinct contexts with the speaker's position either in time or space. The aim of the research is to analyze distinct types of deictic categories in

DEIKTINIŲ ELEMENTŲ VARTOJIMAS ELFRIKO KATALIKŲ PAMOKSLUOSE

Santrauka

Elfrikas yra anglosaksų vienuolis, religinių tekstų autorius, žinomas ne tik „Katalikų pamokslų“ rinkiniu (990-993), bet ir Šventojo Rašto vertimu. Jo „Katalikų pamokslai“ remiasi Anglosaksų Bažnyčios tėvų teologiniais tekstais. Vienuolio pamoksluose deiktiniai elementai nėra plačiai tirti nors ir yra keletas straipsnių parašyta apie deiksės reiškinį senojoje anglų kalboje. Taigi, šie Elfriko „Katalikų pamokslai“ yra puikus šaltinis tirti deiktinius elementus senojoje anglų kalboje. Pamokslų kontekstas leidžia nustatyti ir dešifruoti deiktinių elementų reikšmę, kuri keičiasi kartu su skirtingu kontekstu ir kalbėtojo pozicija laiko bei erdvės atžvilgiu. Tyrimo tikslas yra iširti skirtingas deiksės rūšis Elfriko „Katalikų pamoksluose“. Siekiant minėto tikslo yra iškelti šie uždaviniai: supažindinti su deikse ir jos elementais bei juos išanalizuoti. Straipsnyje nagrinėjant skirtingas deiksės rūšis remiamasi Stepheno Levinsono suformuluotomis deiktinėmis kategorijomis. Deiktiniai elementai Elfriko „Katalikų pamoksluose“ tiriami taikant

Ælfric's sermons. The tasks of the research are to introduce deixis and its elements as well as to analyze the deictic forms in Ælfric's *Catholic Homilies*. The article uses the framework of deixis proposed by Stephen Levinson (1983) as well as a pragmatic approach for the analysis of distinct types of deictic expressions in Ælfric's sermons. Ælfric's *Catholic Homilies* contain the deictic expressions such as *person*, *place*, *time*, and *discourse*. These expressions implicate distinct meanings which depend solely on the context. Moreover, deictic expressions as well as the predication clearly show the proximity or distance of the speaker to the referred object. *Person* deixis is illustrated by the first person pronoun *ic*, the second person *þu*, and the third person *he*. *Temporal* deictic elements are expressed in time adverbial like *now*, whilst *place* deictic items unveil speaker's distance from a place, which is achieved with the help of demonstratives such as *these/those*. Place adverbs are accomplished by the use of *here* (proximal) and *there* (distal). Place-deictic words *ðisum* (this) and *þæt* (that) refer to portions of the discourse. As far as tense is concerned, it is a temporal deictic device. In Ælfric's *Catholic Homilies*, the present tense is the proximal form, whereas the past tense is the distal form.

KEY WORDS: person deixis, place deixis, time deixis, discourse deixis, anaphora, antecedent, vocative, utterance, context.

pragmatinį metodą. Vienuolio pamoksluose išskirti *asmens*, *vietos*, *laiko* bei *diskurso* deiktiniai elementai. Deiksė priklauso nuo konteksto, todėl deiktiniai pasakymai Ælfriko „Katalikų pamoksluose“ iliustruoja skirtingas reikšmes. Deiktiniai elementai ir predikacija tiksliai nurodo kalbėtojo artumą arba atstumą minėto objekto atžvilgiu. Ælfriko „Katalikų pamoksluose“ *asmens* deiksė, apimančią komunikacijos akto dalyvius, iliustruoja asmeninio įvardžio pirmas asmuo *ic* (aš), antras asmuo *þu* (tu), ir trečias asmuo *he* (jis). *Laiko* deiktiniai elementai, apibrėžiantys kalbėjimo momentą, išreiškiamirieveiksmiu *now* (dabar), tuo tarpu *vietos* deiktiniai elementai atskleidžia kalbėtojo atstumą (distanciją) vietos atžvilgiu. Šį atstumą nurodo parodomieji įvardžiai *these/those* (tas/anas), kuriuose galima įžvelgti artumo ir toumo opoziciją. *Disum* (this) ir *þæt* (that) yra *diskurso* deiksė nusakantys įvardžiai. Ælfriko „Katalikų pamoksluose“ proksimalinisrieveiksmis *here* (čia) ir distalinisrieveiksmis *there* (ten) yra susiję su vietos deiksė. Esamasis laikas nurodo proksimalinę formą, tuo tarpu būtasis – distalinę.

REIKŠMINIAI ŽODŽIAI: asmeninė deiksė, vietos deiksė, laiko deiksė, diskurso deiksė, anaphora, antecedentas, vokatyvas, pasakymas, kontekstas.

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