

**DEIXIS FOUND IN “*FOLKLORE AND LEGENDS OF THE  
NATIVE AMERICAN*” BOOK**

**THESIS**

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG**

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**DEIXIS FOUND IN “*FOLKLORE AND LEGENDS OF THE  
NATIVE AMERICAN*” BOOK**

**THESIS**

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**2020**

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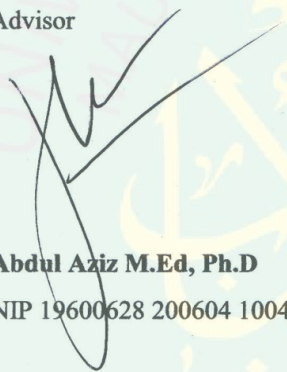
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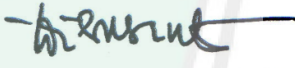
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## MOTTO

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*“Indeed, Allah will never change the condition of people until they change it by themselves (with their own souls)”*

*QS. Ar-Ra'd (13:11)*



## DEDICATION

This thesis is proudly dedicated to my beloved father Bapak H. Abdul Latif and my beloved mother Ibu Hj. Siti Zubaidah who always give me support, prayers, and love. To my beloved grandmother Ibu Rodiyatul Jannah who always make me sure that Allah is here with me to make this thesis easier. It is also presented to all my beloved family who become the best supporting system for me in doing this thesis. Thanks a lot to always stay in my back anytime as I almost yield.



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Hereby, this thesis would not be perfect without the constructive suggestions from all readers. The writer expects this thesis would give a valuable contribution as an empirical bases in the study of idiomatic expression and their meaning and especially for the next researchers who are interest in discussing the similar topics.

*Alhamdulillahirobbil 'Alamiin...*

Malang, 25<sup>th</sup> June 2020

The researcher

## ABSTRACT

**Ma'rifah, Nurul.** 2020. **Deixis Found in “Folklore and Legends of the Native American” Book.** Thesis. Malang: English Literature Department, Faculty of Humanities, State Islamic University of Maulana Malik Ibrahim Malang.

Advisor : Abdul Aziz, M.Ed, Ph.D

Keywords : Deixis, Reference, Pragmatics *Folklore and Legends of the Native American* book

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This research is about the types of deixis found in “*Folklore and Legends of the Native American*” book. The researcher chooses deixis because it becomes an important role in creating a cohesion and coherence in the text. It is also helpful for the readers to understand what the word refers to in the text. Meanwhile, indexicality and deixis have the same function such mentioned by Lyon (1995) that there is no different between deixis and indexicality in the way they are used. The aims of this study is to make the readers understand about the types of deixis and how those deictic words show the reference.

This study uses descriptive qualitative method in analyzing the data. The researcher uses this method to describe the findings and discussions which found in the data. The data of this study is seven selected short stories in *the Folklore and Legends of the Native American* book which written by Ignoutus Auctor and published on 2018. Those stories are choosen because it consist of many indexical words. Therefore it is easy to find the indexical words and analyzed it based on the theory of Stephen C. Levinson (2004) about the types of deixis and relate it to the reference based on the theory of Halliday and Hasan (1976). Therefore, this study is conducted to find the types of deixis and how those deictic words show the reference.

The result of this study shows that all types of deixis are found in the seven selected stories in the book. It consist of 68 personal deictic words, 50 spatial deictic words, 167 temporal deictic words, 65 discourse deictic words and 20 social deictic words. In the other hand, all types of reference also found in the data. It shows 195 anaphoric reference, 68 cataphoric reference and 17 exophoric reference. Thus, from the findings above it can conclude that temporal deixis and anaphoric reference becomes the most frequently found in this study. It happens because the author wants to emphasize when the event take a place.

## ABSTRAK

**Ma'rifah, Nurul. 2020. Deixis yang Ditemukan di buku *"Folklore and Legends of the Native American"*. Skripsi. Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.**

**Pembimbing : Abdul Aziz, M.Ed, Ph.D**

**Kata Kunci : Deixis, Referensi, Pragmatik, buku *Folklore and Legends of the Native American***

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Penelitian ini membahas tentang macam-macam deixis yang ditemukan di buku *"Folklore and Legends of the Native American"*. Peneliti memilih tema ini karena indexicality sangat penting untuk memberikan koherensi dan kohesi dalam sebuah teks. Deixis juga membantu pembaca dalam menentukan sebuah rujukan dari sebuah kata tunjuk atau kata ganti. Sementara itu, indexicality adalah kata ganti dari deixis yang mempunyai fungsi yang sama seperti yang telah disebutkan oleh Lyons (1995) bahwa tidak ada perbedaan antara deixis dan indexicality dalam penggunaannya. Tujuan dari penelitian ini adalah untuk memberikan penjelasan atau gambaran kepada pembaca tentang macam-macam deixis dan bagaimana deixis tersebut menunjukkan reference.

Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisa data. Peneliti menggunakan metode ini untuk menemukan hasil akhir dari penelitian yang telah dilakukan. Data dari penelitian ini adalah tujuh cerita yang telah dipilih oleh peneliti dari buku *Folklore and Legends of the Native American* yang dikarang oleh Ignoutus Auctor dan diterbitkan pada tahun 2018. Cerita yang dipilih adalah cerita yang mengandung banyak kata indexicality di dalamnya. Maka dari itu, hal ini memudahkan peneliti untuk menemukan kata-kata indeks berdasar teori dari Stephen C. Levinson (2004) dan teori referensi dari Halliday and Hasan (1976). Jadi, penelitian ini dilakukan untuk menemukan macam-macam deixis dan bagaimana deixis tersebut menunjukkan referensi.

Hasil akhir dari penelitian ini menunjukkan bahwa semua tipe deixis ditemukan pada data yang telah dipakai. Diantaranya, 68 deixis persona, 50 deixis yang menunjukkan tempat, 167 yang menunjukkan waktu, 65 discourse deixis dan 20 sosial deixis. Di sisi lain, peneliti juga menemukan bahwa semua tipe referensi juga berhasil ditunjukkan oleh deixis yang terdiri dari 195 anafora, 68 katafora, dan 17 eksofora referensi. Dari data diatas, dapat disimpulkan bahwa deixis waktu dan anaphora referensi yang paling banyak ditemukan pada data yang telah di analisis. Hal ini menunjukkan bahwa penulis ingin menekankan kapan terjadinya sebuah peristiwa.

### مستخلص البحث

المعرفة, نورل. 2020. تحليل التماسك الفهرسة وجدت في كتاب "الفولكلور وأساطير الأمريكيين الأصليين". وأدهبا جامعة مولانا مالك إبراهيم الإسلامية احكومية مالنج  
امشرف : الدكتور عبد العزيز  
الكلمات امفتاحية : الفهرسة ، ، المراجع ، كتاب الفولكلور وأساطير الأمريكيين الأصليين

تناقش هذه الدراسة الأنواع المختلفة من الفهرسة الموجودة في كتاب "الفولكلور وأساطير الأمريكيين الأصليين". اختار الباحثون هذا الموضوع لأن الفهرسة مهمة جدًا لتوفير التماسك والتماسك في النص. تساعد الفهرسة أيضًا القارئ في تحديد مرجع من كلمة نقطية أو ضمير. وفي الوقت نفسه ، فإن الفهرسة و الفهرسة في deixis أنه لا يوجد فرق بين Lyons (1995) لها نفس الوظيفة التي ذكرها deixis وكيف يظهر deixis استخدامها. الغرض من هذه الدراسة هو تقديم تفسير أو وصف للقارئ حول أنواع deixis المرجع.

يستخدم هذا البحث طريقة نوعية وصفية لتحليل البيانات. يستخدم الباحثون هذه الطريقة للعثور على النتائج النهائية للبحث الذي تم. البيانات من هذه الدراسة هي سبع قصص تم اختيارها من قبل باحثين من كتاب ونشرت في 2018. القصص Ignoutus Auctor الفولكلور وأساطير الأمريكيين الأصليين ، تأليف المختارة هي قصص تحتوي على العديد من الكلمات الفهرسة فيها. لذلك ، يسهل ذلك على الباحثين العثور على الكلمات المفهرسة بناءً على نظريات ستيفن سي. ليفنسون (2004) والنظريات المرجعية من هاليداي وكيف أظهرت مراجع deixis وحسن (1976). لذلك ، تم إجراء هذا البحث للعثور على أنواع

موجودة في البيانات التي تم استخدامها. deixis تشير النتائج النهائية لهذه الدراسة إلى أن جميع أنواع deixis تشير إلى مكان ، 167 تشير إلى الوقت ، 65 deixis ، 50 deixis persona من بينها ، 68 الاجتماعي. من ناحية أخرى ، وجد الباحثون أيضًا أن جميع أنواع المراجع قد deixis الخطاب و 20 و 17 و anaphora 68 التي تتكون من 195 deixis تم إثباتها بنجاح من خلال المرجعية. من البيانات المذكورة أعلاه ، يمكن استنتاج أن الوقت المعيب والتأليف exophores المرجعي هما الأكثر شيوعًا في البيانات التي تم تحليلها. هذا يدل على أن الكاتب يريد التأكيد عند حدوث الحدث

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## CHAPTER I

### INTRODUCTION

This chapter discusses about the background of the study, the problems of the study which also explaining the aims of the study, the scope and limitation, the significances of the study, and the key terms which are related to this study. Furthermore, this chapter also provides the explanation about the research method with detail information. The method consists of the research design, data and data source which is being analyzed, and the last is data collection and data analysis steps.

#### **A. Background of the Study**

Language is not only used as communication media but it is also involved in other fields such as language as arts. It can be found in advertisement and entertainment which appear in society such as magazine, novel, short story, music and movie. Those media mostly use deixis to point out the time, place, and others. For example, when someone reads short story, he must understand the language, context and whole component to understand the story that he can tell the story to other people. In this point, deixis help us to prevent misunderstanding or misinterpretation. That is why many writers use the term deixis to make the cohesion and coherence within the texts in novel, magazine, or other written forms. But sometimes the readers actually still do not understand the meaning which is being delivered by the writer in the books or stories. Therefore, it can conclude that understanding the use of deixis is important in our daily life.

Deixis is one of the features of language which refers to the context in which the utterances take a place. This term is mostly occur when we are doing

communication, reading a book, writing some journals or news, watching movies and many others. Meanwhile, deixis is included as a subtype of indexicality which come from the theory of Pierce in his semiotic theory. It is also studied by many linguist to identify many referential aspects of language (William 2019). According to Lyons (1995) both deixis and indexicality is a grammatical category involving direct reference to the characteristics of the situation where an utterance takes place. The terms 'deixis' (means "pointing" or "showing" in Greek) and 'index' (the Latin word for the pointing-finger) 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). Beside, deixis is also included in one of the branch of pragmatics which analyze the language or utterances based on the contextual setting. So, there must be a relationship between the language and the context in which they are utilized. Deixis is used to analyze the conversation, utterance or sentence because every utterance is related in pointing people, something, place or time. The words which included as deixis can be called as deictic words which utilized by the speaker to allude or recognize substances in both linguistics and non-linguistics circumstances. Saeed (2003) said that the word deixis is borrowed from classical Greek *deiknymi* that the meaning is “ to appear or point out” .

Many linguists conducted the theory concerning deixis. One of them is the theory of Levinson (2004) which explains about the types of deixis. According to Levinson’ s framework (2004), he states that there are five types of deixis. Firstly, person deixis, Yule (1996) depicts that this kind of deixis includes speaker and hearer who work in a fundamental divisions. It begins with first person, second

person and third person. Secondly, spatial deixis is additionally portrayed as place deixis, where the particular area of individual and thing is shown. Levinson (1983:79) expressed that place deixis concerns for the determination of areas to mooring focuses within the speech event and ordinarily the speaker. Thirdly, temporal deixis, or additionally called as time deixis. As state by Renkema (1993), temporal deixis is ordinarily the moment of expression. The fourth is discourse deixis which deals with the text orientation through the writers or the speakers. It is additionally called as deictic reference to a parcel of a talk relative to the speaker' s current area within the talk (Levinson, 1983:62) such as the words *above, below, last, previous, preceeding, next* or *following* which is tightly used in the texts, and the words *this, that, there, next, last* (as a rule utilized in expressions). The last is social deixis, according to Levinson social deixis marks social relationships in linguistic expressions with reference to the social status or role of participants in the speech. Some linguistics therefore see social deixis as a part of person deixis. The way we organize our utterances is influenced by our addressee' s social rank and our relationship to the other participants of the speech event. In many languages, this fact is reflected in the pronominal system which distinguishes between a formal and an informal address in the second personal pronoun.

According to Lyons (1977) old linguists (philosophers) prefer to use the term deixis or indexical for reference. It is clear that there is a relation between deixis and reference. They thought that the most obvious way in which the relationship between language and context reflected is through the phenomenon of deixis. The speaker's act of referring to something in utterance is called reference,

and the term used in utterance in referring something is known as deixis. Those reference will be categorized into two types of reference according to Halliday and Hasan (1976) which is called as exophora and endophora. Yule (1979) states that the meaning of exophora is situational reference that does not point anything in the text but points that reference must be constructed in the context of the situation. While endophora is textual reference which can be divided into anaphora (reference to a preceding entity) and cataphora (reference to a following entity). Moreover, Yule (1996) defines reference as an act which speaker or writer uses language to enable listener or reader to identify something. In other words, it is important to understand the reference in term of reading or speaking even communication in order to understand the point which is being talked. It is also can help the writers to make the coherences and cohesions in the text by using the reference.

Deixis has become the interesting topic to be discussed since some previous studies conducted by the researchers about analyzing the deixis in the movies, books, novels, short stories and other written forms. For instance, the study of Deby Rizka, Gunawan Setiado and Shena Samira (2018) focused on the analysis of deixis in the song lyrics. They use the six songs of the Ed Sheeran' s album to be their object. This previous study used the theory from Alan Cruse which is different from the theory which proposes by the writer in this study. This previous study focuses on finding the types of deixis and classifying the meaning of each deixis. After that, they are mentioning the dominant deixis which used in the six songs. The finding of the study perceived that personal deixis is the most deixis which found in the songs. Every word of the personal deixis found has different meanings and depends

on the contextual meaning of the songs. Another previous study is also conducted by Siska Pratiwi (2018) which only focused on the personal deixis which used in the Shahih Bukhari. This previous study uses the Levinson framework which focus only on finding the types of personal deixis in the book of *As-Salat*. This study found that the dominant types of personal deixis which found is the third person singular deixis especially the word “*He*” which refers to the prophet Muhammad S.A.W. and shows that *hadits* is the actions, provisions, approvals and utterances of Muhammad S.A.W.

From those previous studies above the researcher interested in doing the deeper analysis on deixis by relating it to the reference since both of them are literally related one another. The data of this study is the online book from Ignoutus Auctor which edited by Tim Johnson and published on 2018. The title of this book is *Folklore and Legends of the Native American*. The writer is interested in using this book as an object because it has many deixis and references which exist in the book. Also, this book is commonly used by the researchers in literature field. That is why the writer will try to find the field of linguistics especially in pragmatics discipline by analyzing the use of deixis and reference in this book. The writer will do the deep analysis about the types of deixis and the classification of exophora and endophora which is becoming the gap of this study to be continued. This study will use two main theories from Levinson (2004) about the types of deixis and Halliday and Hasan (1976) about the theory of exophoric and endophoric reference.

### **B. Problems of the Study**

1. What types of deixis found in *Folklore and Legends of the Native American* book?

2. How does the deictic word which found in *Folklore and Legends of the Native American* book show exophoric and endophoric reference?

### **C. Objectives of the Study**

1. To know the types of deixis found in *Folklore and Legends of the Native American* book.
2. To understand how the deictic words which found in *Folklore and Legends of the Native American* book show exophoric and endophoric reference.

### **D. Significance of the Study**

This study aims to know the use of deixis and reference in *Folklore and Legends of the Native American* book which written by Ignoutus Auctor and published on 2018. Besides, this study is written by hoping that it can give theoretical and practical contribution for the readers. Theoretically, this study is intended to advance the science of linguistics especially in the field of deixis and reference. Practically, this study can help the reader to understand how deixis and reference work in their daily life whether in written or oral form properly. All in all, this study modifies the theory of deixis and reference to make the reader easier in catching the intended meaning of the text.

### **E. Scope and Limitation**

This study only focuses of the use of deixis and how the deictic words are showing the types of reference in the seven selected stories of *Folklore and Legends of the Native American* book which written by Ignoutus Auctor and published on 2018. This book consist of many short stories or tales about American folklore and legends, but the writer only focus on the short stories which consist of many deictic

words and understandable to be read (with the criteria of the language, plot and the number of the paragraphs)

#### **F. Definition of Key Terms**

In this study there are some important words that being the highlight to understand further analysis bellow, those are mentioned as follows:

##### 1. Deixis

Deixis is used to analyze the referential aspects of language and it is becoming the part of referential indexical (William, 2019) Deixis is a technical terms (from Greek) for one of the most basic things we do with utterances. It has pointing function of words that are affected by context.

##### 2. Reference

According to Thompson (2004) reference is the set of grammatical resources that allow the speaker to indicate whether something is being repeated from somewhere earlier in the text or it has not yet appeared in the text.

According to Halliday and Hasan there are two types of reference. Those are:

- a. Exophora which means situational reference that does not point anything in the text but points that reference must be constructed in the context of the situation.
- b. Endophora means textual reference which can be subdivided into anaphora (reference to a preceding entity) and cataphora (reference to a following entity)

##### 3. *Folklore and Legends of the Native American* book

This book is written by Ignoutus Auctor and edited by Tim Johnson. This book was published on 2018 and it can be accessed from obooko.com This book is consist of 32 folktales and legends which come from the native American story.



## G. Previous Studies

The term deixis have been becoming the interesting topic that many researchers do the analysis even in many objects. In this point, the writer will cluster some previous studies which have already found. From those previous studies the writer can know how to conduct this study to analyze the use of deixis and reference in some stories in *Folklore and Legends of the Native American* book deeper.

The first previous study is from Emad Khalili (2017) which analyzed the existence of dexis in one of the novel of Charles Dickens. His thesis obtain the use of deixis in the novel “ A Tale of Two Cities” that Penguin (2003) wrote. This research used the qualitative descriptive approach to analyze the data. It has different theory from the first previous study. This study used Levinson’ s theory about the types of deixis. The research by Emad Khalili focuses on the amount of deixis found in the novel. Thus, this research counts the deixis and classified it based on its rank or category. The finding reveals that all deixis exist in the novel but the most commonly used deixis in the novel is social deixis consisting of 164 deictic terms.

The second previous study which also focused on analyzing the use of deixis is the study of I Gede Arga Anggara (2016). In this study, he focused on analyzing the top five of Waldjintah’ s popular *Keroncong* song lyrics. The reason the data were chosen in this study because the lyrics of the song reflect the feeling or emotion of the singer and the writer as expressed by some form of human thought. This study used the same method as the first and the second study, it uses descriptive qualitative method because it analyze the deixis which found from the data. The findings of this study focus on the types of deixis, the dominant deixis

found and the reason for the use of the dominant deixis. Levinson' s framework about the types of deixis is exist in this study. The result reveals that person deixis is mostly used in the lyrics of the song because person deixis has a close connection or is connected to people interaction. The person deixis which found in this study is used to keep the connection between the singer and the audiences.

The third previous study is conducted by Rafika Purba (2015) which analyzed the use of deixis in the inauguration speech of President Susilo Bambang Yudhoyono. In her study, she focus on analyzing the use of deixis in the first and the second inauguration speech of Susilo Bmbang Yudhoyono. Her study use the descriptive qualitative design by using the data from the script of the inauguration speech of the President. She focused on the types of deixis which explain in the Levinson' s theory. The finding of her study all the types of deixis are appeared in the speech, but the dominant deixis is person deixis both in the fist and the second inauguration speech. But in the first inauguration speech, the person deixis which appear dominantly is the third person. While in the second inauguration speech the first person is frequently used.

The last previous study is the analysis of deixis as it used in the Jakarta post editorial by Wahyudi (2015). This study also uses the same theory from Levinson about the types of deixis. The objective of this study is to find out the deixis in Jakarta post editorial on July 2012. Another objective of this study is to find out the reference of deixis which found. This study used the theory from Hallyday and Hasan about the types of deixis which little bit different from the theory used above. The finding of this study shows that all types of deixis are found in the data. The

finding also said that the relational variety is the most important deixis which involves four axes as speaker and referent. For instances are referent honorific, speaker and addressee, addressee honorific, speaker and bystander. It is all based on the framework of Halliday and Hassan which is used to conduct this study.

After reviewing some previous studies, in this point the writer will explain about the highlight of this study. Even this study also uses the Levinson' s framework about the types of deixis, but this study have the deeper analysis in relating the deixis and reference in the book of Ignoutus Auctor entitled *Folklore and Legends of the Native American*. The writer wants to categorize the deictic words into the terms of exophoric and endophoric words. It is really important to know because it can be helpful to the reader of this study in classifying and knowing the function and the meaning of deixis. In the other hand, this study will help the reader to understand how to use reference to make the coherences and cohesions in the text. All in all, this study will be a comprehensive study.

## **H. Research Method**

This part is going to explain in detail about how this study is being processed to be a complete study. Including the research design, data and data source, and the steps of how the researcher collect and analyze the data.

### **1. Research Design**

This study uses the descriptive qualitative research methods in analyzing the data. Since this study aims to describe the types of deixis and reference found in the book story which means that the researcher does not give any other trial or task to the data. Therefore, this study uses qualitative research method because the data which use in this study is qualitative data in the form of words and sentences, not

in the way of tables or numbers Creswell (2007). Furthermore, since this study use qualitative paradigm, this study included to the constructivism worldview by considering several assumptions from Crotty (1998). Also, Creswell (2014) mentioned that constructivism worldview means that the researcher develops subjective meanings of their experiences meanings directed toward certain objects or things.

## **2. Research Instrument**

The instrument that will help the researcher to conduct this study is the researcher herself. The researcher does not found any instrument which can helpful in data collection even in analyzing the data of this study. The researcher will focus on analyzing *Folklore and Legends of the Native American* book which written by Ignoutus Auctor and published on 2018. The researcher will choose some short stories which are understandable and consist of many deixis and reference. Reading some references of deixis and also exophora and endophora analysis will make the writer have quite information or the good way to analyze this study.

## **3. Data and Data Source**

The data of this study is *Folklore and Legends of the Native American* book which written by Ignoutus Auctor and published on 2018. The researcher takes the data from <https://www.obooko.com/folklore-mythology-legend-books/folklore-legends-of-the-native-americans>. This book consists of many folktales and legends about America which commonly used for becoming the object in literature fields. The reason why the researcher uses this book is to do the deep analysis of linguistics field in the folklore book which rarely used in linguistics field especially in

analyzing deixis and reference. This book consist of many stories which have deixis and reference to be analyze which becoming the main topic of this study.

#### **4. Data Collection**

The technique of the data collection in this study will be done by following some steps. Firstly, the researcher searches the link which can be accessed to read the online book of Ignoutus Auchtor entitled *Folklore and Legends of the Native American*. After finding the link, the researcher tries to identify the book and finds the stories which understandable to be read by considering the easy language, plot and the number of the paragraphs also have many deixis and references. Thirdly, the researcher reads the selected stories several times to understand the stories and know the existence of deixis and its reference in the selected stories. Fourthly, the researcher is going to underline the words which included into deixis and reference. The last is the researcher note the deictic words and its reference which already found in every story of *Folklore and Legends of the Native American* book and categorize it in the form of table.

#### **5. Data Analysis**

After the data has been collected, the researcher is going to analyze the data to make this study perfectly done. In analyzing the data, the researcher analyzes story by story which have been selected before. The researcher will analyze the data by following every steps which have been mentioned as follows. Firstly, the researcher identifies the deixis and reference found in selected story from *Folklore and Legends of the Native American* book. Secondly, defining the types of deixis found in the *Folklore and Legends of the Native American* book. Thirdly, classifying the types of deixis found in the selected stories from *Folklore and*

*Legends of the Native American* book based on the Levinson' s framework in the form of table. After that, the next step is relating the deixis which is found in *Folklore and Legends of the Native American* book to the reference. In this step, the researcher tries to find the reference of the deixis which is already found in the story. The last step is classifying the types of reference found in *Folklore and Legends of the Native American* book based on the theory of Halliday and Hassan in the form of table.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter explains about the theory or framework which is used in this study. There are pragmatics, the definition of deixis, types of deixis, definition of reference, and types of reference.

#### A. Pragmatics

Pragmatics is one of the branches of Linguistics. As we know that linguistics is divided into two types. The first is micro-linguistics and another one is macro-linguistics. Micro-linguistics examines language elements which are not influenced by context such phonology, morphology, syntax and semantics. While macro-linguistics examines the phenomenon of language which influenced by context such Pragmatics, Discourse analysis, Sociolinguistics, and Etnolinguistics. Both kind of linguistics are exist as the current study. Therefore it is clear that pragmatics is dealing with the contextual setting.

According to Yule (1996), he states that pragmatics as the investigation of what the words or expressions within the articulation of human could be translated. In connection to that, it can be concluded that pragmatics deals with the speaker' s intended meaning, relevant meaning, and inferred meaning. Siphon (1983) noted that pragmatics bargains with verbal acts and exhibitions which exist in specific circumstance, in the same time. Concurring to Rodman and Hyams (2003), this study focused on the translation of phonetic meaning based on the contextual setting. So, there must be a relationship between language and the context of circumstance in which they are utilized.

Pragmatics focuses on the ability of people to derive the meaning of everything happen around them which is relating to the context. It plays a great role to be studied since people are approximately doing communication in their daily life. For example, recognizing what the speaker refers to, relating new information to what has gone before, interpreting what is said from background knowledge about the speaker and the topic of discourse, and to infer information that the speaker takes for granted. Gazdar (1979:2) states that pragmatics consist of deixis, presupposition, implicature, speech acts and discourse structure. Those aspects of pragmatics are dealing with the context. It means that when we are studying pragmatics, we must consider the context in which the utterance, sentence, or text are utilized to know the meaning.

According to Morris (1938), pragmatics is the relation of signs to their users and interpreters. While, Yule (1996) said that pragmatics is a study of meaning which communicated by speaker or writer and it is interpreting by the hearer or reader. Other definition from Yule also said that pragmatics is a study of contextual meaning in which the listeners can make inferences about what is said in order to arrive at an interpretation of the speaker' s intended meaning. From all the definitions above, it can conclude that pragmatics is the study of meaning which is related to the contextual setting.

## **B. Deixis**

There are some words or utterances which meaning cannot be interpreted without knowing a context. For instance *I, you, they, her, here and there, this, that, now and then* and many others. The meaning of those words are influenced by context and the speaker' s physical emotion. We often found some words or



sentences cannot be understood clearly if we do not know who is speaking, to whom it utterance refers to, when and where the utterance takes a place.

Deixis is one of the branches of pragmatics which the researcher has mentioned before. It is influenced by the contextual setting to know the meaning of the utterance, sentence, or text. Deixis is derived from the word *deiknymi* which is borrowed from the Greek verb means “to appear or point out” (Saeed 2003). Deixis means a term to indicate a word or an expression which straightforwardly alludes to substances (objects, forms, properties, and circumstances). The words which included as deixis is called as deictic words or expression. It is related to the theory from Bühler (1934) which said that deictic expression is any expression which located a referent in space or time.

Based on Yule (2000), he states that deixis could be a specialized terms (from Greek) for one of the foremost fundamental things we do with articulations. Each expression has meaning, and to know the meaning they must be distinguished, in this point deixis is one of the methods to distinguish the words. Deixis plays a few important rules in communication, such as to allude what or who the protest is talking about. Deixis may be a portion of language which continuously display both in communication and also in the text or discourse. It makes clearance communication by depicting and clarifying superior, through point out especially alluding to the objects.

Furthermore, Elizabeth (2002) also states that deixis has indicating work of words that are influenced by contextual setting. Therefore, when utilizing these deictic words, we ought to know who is talking, who is tuning in, or what the words

mean. The use of deictic expressions is ubiquitous in face-to-face interaction and is often accompanied by non-verbal deictic signals (especially pointing), which children acquire before words and might have played an important role in the evolution of language.

Cruse (2002) states that essentially deixis concerns the ways in which language encodes or grammatical feature of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterance depends on the analysis of that context of utterance. Furthermore, Lyons (1995) makes it more understandable with his argument which mentioned that deixis is grammatical category involving the direct reference to the characteristics of the situation where an utterance takes place.

### **C. Types of Deixis**

Many linguists conducted the theory about deixis and its types. They have their own definition and explanation about deixis. One of them is the theory about types of deixis which conducted by Stephen. C Levinson (2004) which is used by the researcher to analyze the data of this study. According to Levinson, there are five types of deixis which will be mentioned as follows:

#### **1. Personal deixis**

Personal deixis is one of the types of deixis which is used to point the personal pronoun which is mentioned or uttered in conversation or in the text. According to Yule (1996), person deixis is divided into three kinds. Those are the pronoun of first person (*I*), second person (*you*) and third person (*he, she, it*). Furthermore, Levinson (1983) also stated that the person deixis concerns with the existence of personal pronouns in the speech event. Including the speaker,

the addressee and the other person. It portrays the basic role of speech event which consist of the speaker as the first person, the addressee or the person(s) spoken to as the second person and the other or a person who neither the speaker nor the addressee as the third person. Person deixis can be applied well if the participants know the role of the speakers, the situation or the context and the target of the utterance. For example:

- a) **I** want to go supermarket after this
- b) **You** can do everything as long as it is right
- c) **They** always ruin the rules in the class

## 2. Spatial deixis

Spatial deixis is also a kind of deixis which mention in Levinson' s theory. Spatial deixis can called as place deixis deals with the specific location where the utterances take a place. Place deixis manifests itself in the form of locative adverbs (such as *here, there*) and demonstrative adverbs (such as *this, that, those, or these*). This kind of deixis is only labelled by two terms those are proximal and distal. The proximal term means something which relatively close to the speaker, it is symbolized by the word “*here*” . While the distal term means pointing something which relatively far from the speaker, it is also symbolized by the word “*there*” . It reflects that relative closeness is contextually determined.

In the other hand, place deixis visualizes the distance between the speakers and the things which are being indicated. The main point of the function of this deixis is actually divided into two category. Those are near the speaker or away

from the speaker. Although the linguists make use of only two adverbs, *here* and *there*, to simplify the use of place deixis but there are some words which show the use of this deixis. In English, the near speaker, or proximal terms, are visualized by the words *this*, *there*, *now*. The away from speaker, or distal terms, are designated by the words *that*, *there*, *then*. Therefore, proximal and distal terms in place deixis are typically interpreted in terms of the speaker's location.

### 3. Temporal deixis

Temporal deixis is also called as time deixis. This kind of deixis is appeared to indicate the certain point of time when the utterances are produced by the speakers. Renkema (1993) stated that time deixis is a reference to time relative which is usually being the moment when the utterances are utilized. The preposition such as *on*, *in*, and *at* in the phrases *in the morning*, *on Wednesday*, and *at 2 p.m* mark the temporal or time which also used in this time deixis (Meyer, 2009). Meyer stated that time deixis is linguistically marked by both temporal adverbials such *yesterday*, *tomorrow* and *in the afternoon* and tense markers such present, past, or future which exist in the utterance or text.

The concept of time is represented by three major expressions. Those are grammatical expression which mention whether inflectional or by means of auxiliaries, lexical expression like '*today*', '*tomorrow*' and lexical composite expression such '*ten minute ago*'. Moreover, Cruse also stated that there are three major divisions of time. Those are before the moment of the utterance, at the time when the utterances are produced and after the time of the utterances are produced. According to Cruse, he mentions that verb tense is

included as deictic word. It becomes important to now in order to distinguish three point in the time such as present, past, or even future. Not only that, but also it is clear that some temporal deictic words give additional information such as *tomorrow, last year, next day* and etc.

#### 4. Discourse Deixis

Discourse deixis is also called as text deixis. It refers to the use of the word ‘*this*’ referring to future discourse elements or the word ‘*that*’ which pointing the past discourse element (Cruse, 2000). This deixis also refers to certain words which have the relation to the surrounding texts. Sometimes, some certain words such ‘*therefore*’ and ‘*furthermore*’ also including as discourse deixis in their meaning. Another examples of discourse deixis is also mentioned by Levinson (1983) in the form of word and phrase. Those words are *all in all, still, but, however, anyway, well, besides, after all* and so on.

In the other hand, there are still some difficultness in differentiating discourse deixis and anaphoric reference. Both of them are sometimes blurred or invisible. In this matter, Levinson makes it clear by showing the distinction between the word or phrase which are discourse deictic and the anaphoric reference. Levinson (1983) claimed that discourse deixis is the pronoun which refers to a linguistic expression itself. While the anaphoric reference is the pronoun which refers to the same entity such the prior linguistic refers to. To make it clearer, the researcher gives example relating to the discourse deixis and anaphoric reference as follows:

- a) *The doctor comes to my room, everybody says this woman is very patient.*

b) *I hear the windows are broken last night. It sounds like this, “cettaarrr”*

The first example shows the anaphoric reference because the pronoun “*this woman*” and the noun phrase “*the doctor*” are indicating the same person or object. They both are co-referential. While the second example shows the discourse deixis because the pronoun “*this*” refers to the word “*cettaarrr*” itself.

### 5. Social Deixis

According to Saeed (2003) who stated that the pronoun system of some language is also referring to the grammatical information about the social status or relationship of the participants in the conversation or utterance. In relation to that, Cruse (2006) says that social deictic words are the expression whose function is to indicate the position of the referent based on their social status and intimacy of the speaker. This types of deixis exists within speaker to referent, speaker to addressee, speaker to non-addressed participant, and speaker to setting or location. Those information gives the clearer explanation about the social deixis which is pointing the social status of the referent or participants in the speech event.

Levinson (1983) stated that there are two types of social deixis. Those are relational social deixis and absolute social deixis. Relational social deixis refers to the relationship between the speaker and the referent apart from deictic referent to social characteristics. While, absolute social deixis refers to the deictic reference which does not consider any relation between the speaker and the addressee. Those kind of deixis still consist of the social aspects which exist

between the speaker and the addressee. There are some example of social deixis follows:

a) *Good morning Professor, I glad to see you* (absolute)

b) *Good morning, Mommy* (relational)

#### D. Reference

As a language learners, we have to know how to comprehend a reading passage to obtain the meaning of the utterances or the texts. In this matter, Fraser (1990) states that the reason why language learners struggle to understand the text is their ability in connecting the sentences of a text to each other and to the whole text. Moreover, text is composed of elements which are semantically and syntactically related. It will make the readers are easy to comprehend the text or sometimes it will also becoming a trap in understanding the meaning (Barkute, 2005). For those purposes, referent plays a great role in linking the elements of the text. it is essential in interpreting meaning of a sentence to explain the unclear antecedents indicated the pronouns or other reference forms. Thus, from those perspectives, the importance of referent is emerge to help the readers in catching the intended meaning of the text. It is also often used to clarify the relationship which is existed between the grammatical units. For instance, decoding a sentence in the text to clarify the vagueness of antecedents that the references refer to by using pronoun.

In the other hand, the definition of reference also comes from Halliday and Hassan (1976) which argue that reference is one of four grammatical devices which can make the cohesion in the text beside its lexical cohesion. While, Thompson (2004), reaffirms from Halliday and Hassan, says that reference is a collection of

grammatical tools allowing the speaker to show either something is being replicated from something earlier in the text or it has not yet appeared in the text. Furthermore, the linguistics items in any language which attempt to relate sentence are not interpreted semantically for their own meaning, but they are used to make a reference for an item. Those items are instructions that indicate the presence of information that have the relation to the text or even the context. Moreover, relating to this study in pointing out the root of the utterance there is a connection between deixis and reference. The speaker's act of referring to something in utterance is called reference, and the term used in utterance to refer to something is known as deixis. All in all, reference is the relationship between the expression and what its expression refers to when its verbal or written contact happens specifically.

#### E. Types of Reference

There are some types of reference which is adopted from the theory of Halliday and Hassan (1967) about the reference. According to Halliday and Hassan which is also adopted by Thompson there are two types of reference, those are exophora and endophora. **Exophora** is also called as situational reference. This kind of reference points out something outside the text which well known as exophoric reference. It refers to the language which pinpointing to the external context. According to Martin (1992) the exophoric reference unit is derived from the context or outside the text. It is because exophoric reference may have historical objectives or provide logical meaning which makes the situational reference or exophoric reference cannot precede text reference. This exophoric reference often linked to the context of the speech, conversation, or other communication tools



which referent points out anything outside the text which can be seen obviously by the speaker or writer and addressee or receiver.

Unlike exophora, **endophora** is also called as textual reference because it points inward the text. It connects the sentence to its original context which is repeated in the text. Endophoric reference is described as having the “ within the text” antecedent because this reference is divided into two category, those are anaphora and cataphora reference. Anaphora is a type of endophoric reference which pointing back to a previous sentence or word. It is also can define as a phrase that refers back to the antecedent which remind the reader to the previous sentence to which the reference is generated. While cataphora is a type of endophoric reference which refers to following entity. Then, this endophora defined as a paragliding term which includes anaphora and cataphora reference.

Therefore, those types of reference are helpful to make the readers have the ability in comprehending the text. Because reference will provide the coherences within the sentence in the text. These endophoric and exophoric comparison will provide a guidance structure for retrieving essential information which helps to clarify or makes the text coherent (Halliday and Hassan, 1967).

## CHAPTER III

### FINDINGS AND DISSCUSSION

This chapter presents the findings and the discussion of this thesis based on the theory which have mentioned in the previous chapter. This chapter will also explain clearly about deixis and reference which found in the selected short stories of *Folklore and Legend of Native American Book*. Importantly, this chapter implies the answer of the research questions of this thesis. Therefore, these finding is the result of data analysis which have been done before.

#### **A. Findings**

The findings of this study will consist of seven selected stories. It will be explained in accordance number of the types of deixis from Levinson' s framework. Then, it is continued by the explanation about the types of reference based on the theory of Halliday and Hassan which will be explained according to the number of the selected stories. The data presentation is analyzed by the researcher each story which is understandable and have been selected before.

#### **1. Types of Deixis**

There are five types of deixis which is mentioned in Levinson' s framework (2004). Those are person deixis, place deixis, time deixis, social deixis and discourse deixis. This theory will guide the researcher in analyzing the data. Furthermore, if there is repeated deictic expression in the same story, they are only metioned at once to simplify the data which shows in the form of table. Even though not all types of deixis are presented in one story, but all deixis exist in all selected stories which will be explained as follows:

### a) Personal Deixis

Personal deixis indicates the basic role of speech event. Including the speaker as the first person, the addressee or the person to whom the speaker spoken to, as the second person, and the person who neither the speaker nor the addressee that called as the third person. There are seven selected stories from the book which have been analyzed by the researcher which will be mentioned in the table as follows:

Table (a) 1 personal deixis found in Folklore and Legends of the Native American book

No	Title of the Story	Structure		
		1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
1.	The Legend of Manabozho	I, my, me, we	You	They, them, he, him, his, themselves, itself, those, himself
2.	The Maid in the Box	I, me, my, we, our,	You, your	She, he, it, her, his, their, himself, they,
3.	The Sun and The Moon	I, me	You,	They, she, him, his, he, her
4.	Manabozho and his toe	I	-	He, his, him, it, himself
5.	The old chippeway	Me, I, my	-	He, it, them, him, their, his
6.	The lone lightning	I, me, my	You, your,	He, his, him, it, himself
7.	The evil maker	I	You,	He, his, him

Seeing from the table above, we can know that the function of personal deixis is indicating the person in the story. All types of

personal deixis are found in each story. There are fourteen deictic words which are found by the researcher in the stories. The first story has the personal deixis which consist of three words “*I, me, my*” as first person deixis and followed by the third person deixis such “*they, them, him, themselves*” . The second story also provides the personal deixis to indicate the person in the speech event. It consist of the first, second and the third person deixis which designated by the words “*I, me, my, you, he, she, it, her, and his*” . The third story also utilize the person deixis which consist of “*I and me*” as the first person deixis, “*you*” as the second person deixis and “*they, she, him, his, he, and her*” which include as third person deixis.

Furthermore, the fourth and the fifth story are also presenting the personal deixis even just the first person “*I*” and the third person “*he, his, him, it, them, their, and himself*” . The sixth and the seventh story have the three types of personal deixis in its story. Included the words “*I, me, my*” as the first person deixis, “*you*” as the second person deixis, and “*he, his, him, it*” which designate the third person deixis. Those personal deixis appear in the story to indicate the persons specifically. It refers to the first, second, and the third person in the story.

#### **b) Spatial deixis**

Spatial deixis is also called as place deixis which indicates the place where the utterances are utilized in the story or the text. In this point, the researcher divides the spatial deixis into three terms. Those are proximal (near the speaker), distal (away from the speaker) and the specific location

which mention in the story. The analysis of the selected stories will be presented in the form of table as follows,

Table (b) 1 spatial deixis found in Folklore and Legends of the Native American book

No	Title of Story	Spatial or Place Deictic words		
		Distal Term	Proximal Term	Projected Term and Specific Location
1.	The Legend of Manazhobo	That, there, those	This	Up, down, behind, below, bottom, top, amongst, within, around, back
2.	The Maid in the Box	There, that, those	This	Middle, out, went away, away, under
3.	The Sun and the Moon	That, there	This	Near, towards, inside, other side,
4.	Manazhobo and His Toe	That, there	-	Beside, right over, away, towards,
5.	The Old Chippeway	That	-	far, near, round, amongst
6.	The Lone Lightning	There	This, here, these	Down, every side, aright,
7.	The Evil Maker	That	-	-

From the table that has been presented above, it shows place deixis which exist in the story. After analyzing the data, the researcher found the place or spatial deixis in each story. The first and second story consist of three types of spatial deixis. Those are the words “*that and there*” as the distal term, “*this*” as the proximal term and “*up, down, around*” which included to the specific location for the first story and the words “*Went away, away, under*” for the second story. Furthermore, the third story also has the three types of spatial deixis which is designated by the words “*that*

*and there*” as the distal term, “*this*” as the proximal term and the words “*Inside, other side*” which indicate the projected term or specific location.

Unlike the third story, the fourth and fifth story prove only two types of spatial deixis. Those are the distal terms which are designated by the words “*that and there*” in both stories and the projected term or specific location which showed by the words “*beside, right over, away*” for the fourth story, and the words “*on the earth, a far*” for the fifth story. Moreover, the sixth story shows the spatial deixis in referring the location of the speech event. This story uses the three types of spatial deixis such distal term which is indicated by the word “*there*”, the proximal term which shows by the words “*this, these and here*”, while the specific location is showed by the words “*down, every side, aright*”. The last story does not use the spatial deixis. It even does not use the distal and proximal term in indicating the location of the utterance.

After reviewing all the stories, it can conclude that each story uses the spatial deixis in different types and words. The use of spatial deixis is to indicate the words which show the distance or location of the utterances or texts.

### c) **Temporal deixis**

Temporal deixis is also called as time deixis which is indicating time in the story. This deixis refers to the time when the utterances take a place. In this point, the researcher analyzes the temporal deixis in the seven selected stories by dividing it into two types of temporal deixis. According

to Cruse, there are two main categories of the temporal deictic words, the first is indicating directly by specific time reference and the second is obtaining from its verb which showing the tenses which is used. Those deictic words will be mentioned in the table as follows,

Table (c) 1temporal deixis found in Folklore and Legends of the Native American book

No.	Title of Story	Temporal or Time Deictic words	
		Pure deictic Word and Specific Time	Verb showing Tense
1.	The Legend of Manabozho	One day, at the moment, those days, then, now, after, at once, at last, before, for a moment, those day.	went, was catching, fell, have lost, came, restrained, retreated, assumed, hearing, pursued, prayed, grew, looked, saw
2.	The Maid in the Box	Every morning, one day, at the moment, once, for a long time, then, in a short time, at last, now	Lived, spoke, pulled, made, replied, continued, went, exclaimed, washed, swept, told, will, loved, thought, sent, brought, heard, formed,
3.	The Sun and The Moon	At the night, one day, the next day, this day, then, after, before, in a short time, at last	Hunted, occupied, agreed, appeared, took, went, taking, travelled, came, knew, thought, cried, pursued, begged, passed, had discovered, caught
4.	Manabozho and His Toe	Day by day, now	Began, grew, was walking, was lying, curled up, found, walked, brought, looked, rose, worn, wondered, said, twisted
5.	The old chippeway	Now, upon, in time, for a long time, short time, the first day, after, at last	Found, stocked, gave, having given, forbade, returned, brought, resolved, discovered, rested, take, pull, bade, addressed, take, wish, will, entered
6.	The lone lightning	Once, at last, one day, now, at long interval, a long time, this day, in a moment, before, after	Treated, pretended, determined, wished, told, escaped, fled, knew, wandered, climbed, have received, appeared, rose,

			followed, led, follow, left, held, will,
7.	The Evil Maker	Then	Made, awoke, saw, went, replied, was walking, asked, answered, met, will, thought, replied, tried, found, occurred

From the table which showing the temporal deixis in each story above, the researcher classifies the temporal deictic words or expression into two types, the first is the specific time, and the second is the verbs which tenses showing the temporal deixis. In the first story, there are some specific times which have been mentioned by the researcher, those are “ *One day, at the moment, those days, then*” while the verbs which show temporal deixis consist of “ *went, was catching, fell, have lost, came, restrained, retreated, assumed, hearing, pursued, prayed, grew, looked*” . Those verbs shows the present, past or future time in the first story.

In the second story, the researcher found some temporal deixis which is also categorized as specific time and the verb which can show the time when the utterances happen. “ *Every morning, one day, at the moment, once, the storm, a long time*” as the deictic words which showing the specific time and the verbs “ *Lived, spoke, pulled, made, replied, continued, went, exclaimed, washed, swept, told, will, loved, thought, sent, brought, heard, formed*” which are mentioned in the stories and it is indicating the present, past or future depend on when the utterances occur.



The third story also brings up the temporal deixis in two forms. Those are the specific time by the words “ *at the night, one day, the next day, this day*” and the verbs which tense is showing the time such “ *hunted, occupied, agreed, appeared, took, went, taking, travelled, came, knew, thought, cried, pursued, begged, passed, had discovered, caught*” . Same as the third story, the fourth story also presents the temporal indict such “ *Day by day, now*” and the verbs “ *Began, grew, was walking, was lying, curled up, found, walked, brought, looked, rose, worn, wondered, said, twisted*” .

The sixth story is still the same with the previous story, it is also accompanied by the two types of temporal deixis which have been mentioned by the researcher before. It consist of specific time such “ *Once, at last, at long interval, one day, long time, this day*” and the verbs “ *treated, pretended, determined, wished, told, escaped, fled, knew, wandered, climbed, have received, appeared, rose, followed, led, follow, left, held, will*” . Unlike the sixth story, the seventh story just consist of the temporal deixis which is showed by the verbs such “ *made, awoke, saw, went, replied, was walking, asked, answered, met, will, thought, replied, tried, found, occurred*” . It does not mention the specific time in the story. But by seeing from the tenses which is used in that story, it can show the time of the story clearly.

From the explanation above, it can conclude that all selected stories from the *Folklore and Legend of Native American* book use the temporal deixis to indicate the time of the stories. It presents in two different types,

those are the specific time directly and the tenses. But both of them are significant to indicate the time which exist in the stories.

#### d) Discourse Deixis

Discourse deixis is also called as text deixis because it indicates the future discourse element of the text. Discourse deixis refers to the text which have connection or relation to the surrounding text. In this point, the discourse deixis which use in the stories will be presented in the table as follows,

Table (d) 1 discourse deixis found in Folklore and Legends of the Native American book

No.	Title of the Story	Discourse Deictic Words
1.	The Legend of Manabozho	However, but, accordingly, around, so, still, first, at last, till, that, then, this,
2.	The Maid in the Box	That, then, this, but, however, still,
3.	The Sun and the Moon	So, that, accordingly, but, then, shortly, however, until, still, at length
4.	Manabozho and His Toe	So, that, however, but, first, at least, at length
5.	The Old Chippeway	Well, but, after, that, while, therefore, first day, at last, little, the end, then, so, but, hence
6.	The Lone Lightning	At length, however, around, accordingly, immediately, until, but, at last, so, that, after
7.	The Evil Maker	While, at least, but, that, before

Seeing from the table above, all selected short stories in the book use the discourse deixis. The first story uses fourteen discourse deictic words which shows by the words “ *however, but, accordingly, around, so, still, first, at last, till, that, then, this*” . The second story also shows the use of

discourse deictic words in making a cohesion within the text. It utilizes by the words “ *That, then, this, but, however, still*” . Furthermore the third story is designated by the words “ *So, that, accordingly, but, then, shortly, however, until, still, at length*” which is including as the discourse deictic words. The fourth story also has the same criteria which use the discourse deictic words in the story. It shows by the words “ *So, that, however, but, first, at least, at length*” . The fifth story also uses the discourse deictic words. In this story, the researcher found there are some discourse deictic words occur such “ *Well, but, after, that, while, therefore, first day, at last, little, the end, then, so, but, hence*” . In the next two stories the researcher also found the discourse deictic words exist in the stories. It indicates by the discourse deictic words “ *At length, however, around, accordingly, until, but, at last, so, that, after*” for the sixth story and the words “ *While, at least, but, that, before*” for the seventh story.

All in all, the discourse deictic words are appeared in the seven selected story of *Folklore and Legend of Native American* book. It has the function to refer to the next sentences or expressions which are related one another. It also makes cohesion within the text and make the readers are easier to understand the intended meaning of the reading passage or story.

**e) Social Deixis**

Social deixis is one of the types of deixis which mentioned in Levinson’ s theory. The function of this deixis is to indicate the rank or position of the referent based on the social status or relation (Cruse, 2006).

In this point, the researcher divides the social deixis into two types as mentioned by Levinson. The first one is absolute social deixis and another one is relational social deixis. In the seventh selected short stories, the researcher found social deictic words appear such mention in the table as follows,

Table (e) Social deixis found in Folklore and Legends of the Native American book

No.	Title of Story	Social Deictic Words	
		Absolute social deixis	Relational social deixis
1.	The Legend of Manabozho	The chiefs, the spirit	His son, brother,
2.	The Maid in the Box	Spirit, prophetess, <i>Mudjikewis, Monedo Kway</i>	Daughter, mother, uncle, nephew,
3.	The Sun and The Moon	Spirit, <i>Gizhigooke, Tibikgizis</i>	Wife, grandfather, husband
4.	Manabozho and His Toe	-	A child
5.	The Old Chippeway	Government, guidance	Sons
6.	The lone lightning	Good spirit, little orphan	Wife, uncle,
7.	The Evil Maker	A great spirit, evil spirit, fugitive	-

Since social deixis indicates the position or rank of the referent in the speech event, there are some deictic words of social deixis utilized in the stories. In the first story, the social deictic words indicate by the words “ *the chiefs, the spirit*” for absolute social deixis and the words “ *his son, brother*” for the relational social deixis. The second story also indicates the referent using the social deictic words such “ *Spirit, prophetess, Mudjikewis, Monedo Kway*” and “ *Daughter, mother, uncle, nephew*”.

Both types of social deixis are mentioned in this story. The third story also uses the two types of social deixis in indicating the social rank of the referent. It designates by the words “*spirit, Gizhigooke, Tibikgizis*” and the words “*wife, grandfather, husband*”. The fourth story only uses the relational social deixis in the story that mentioned by the words “*a child*”. Furthermore, the fifth and sixth story use the social deictic words such “*Government, guidance and sons*” for the fifth story and the words “*good spirit, little orphan, guide, wife, uncle*” for the sixth story. The last story only uses the absolute social deixis which designates by the words “*A great spirit, evil spirit and fugitive*” in indicating the social position of the referent.

The social deixis which mentioned in the seven selected story are presented to indicate the social rank of the participant. It appears in two types of the social deixis such mentioned by Levinson. Only the fourth and the seventh story which do not use the two types of social deixis.

In conclusion, the researcher have been mentioned the types of deixis which exist in the seven selected stories of *Folklore and Legends of Native American* book. It presents all types of deixis, but the most frequently deixis which is used in the stories is temporal deixis. It happens because those stories tell about the folks, tails, and legends from America. In doing this, the researcher mostly uses the temporal deixis to insist the time when the story take a place. It also uses past tense in every story which depict that the story of folks, tails, or legends happen in the past. Therefore, the

temporal deixis becomes the most commonly used in the seventh selected stories.

## 2. Types of Reference

There are two types of reference which are mentioned in the Hassan and Halliday' s framework, those are endophoric and exophoric reference. Endophora is textual reference which is divided into two types, anaphora (refers to the preceding entity) and cataphora (refer to following entity). While exophora is also called as situational reference because it refers to anything outside the text. But the referent is already known by the speaker and the addressee.

In the seven selected stories, the researcher found the use of reference. It will be mentioned based on the title of the story to make it easier to be concluded where each story will be analyzed based on the paragraph. This way is taken to make it clearer and simplify the data. In addition, it might be happen that not all types of reference will appear in the same story. The reference which is used in the seven selected stories will mentioned in the form of table based on the title of the story as follows,

### a) The First Selected Story: *The Legend of Manabozho*

**Table (a.1) Reference in the first paragraph of the first story**

No.	Types of Reference	Words
1.	Anaphora	He, his, one day, him, those days, they, it, them
2.	Cataphora	at the moment, however
3.	Exophora	-

In the first paragraph of the first story, the researcher found some references which is included as anaphora, cataphora and exophora. The first words are presented by the use of personal deixis “ *his* and *he*” which indicate the Manabozho which becoming the main character in the story. The second word the researcher find the existence of personal deictic word “ *him*” which refers to Manabozho. After that, the researcher also find the word “ *they*” , it refers to the Manabozho and his wolves. There is also the word “ *them* and *it*” which refer to the deer which the wolf met in the lake and pursued them. Then, the last personal deixis is the two word of “ *them*” in the last sentence which refer to the Manabozho and the wolves. All those personal deictic words are included as anaphoric reference.

The next is utilized by the temporal deixis words “ *one day*” and “ *those day*” which include as anaphoric reference. It refers to the same referent that the day when Manabozho and the wolves went on hunting. Furthermore, the phrase “ *at the moment*” is including as cataphoric reference. It refers to the moment after the wolf pursued the deer and make the spirit feels angry.

Furthermore, the use of discourse deictic word “ *however*” which includes as discourse deixis and as cataphora reference. It refers to the relation between the sentence or utterance and the prior discourse.

Thus, the references which exist in the first paragraph of the story consist of two types of references. There is anaphoric and exophoric

reference. The eight reference for anaphora and two reference which include as cataphora.

**Table (a.2) Reference in the second paragraph of the first story**

No.	Types of Reference	Words
1.	Anaphora	He, you, I, my, him, me
2.	Cataphora	So
3.	Exophora	The spirit, those, they

In the second paragraph, the researcher found some references which appeared. The first category is the use of personal deixis in indicating the referent. There are some personal deictic words which refer to the Manabozho. Those are “*he, you, I, my and me*”. All those words are included as anaphora because it refers to the preceding entity in the text. Then the word “*him*”, refers to the son of Manabozho. Furthermore, the words “*those and they*” include as the exophoric reference because it mentioned the one who are not revealed in the story. In the other word, only manabozho who suppose about the one who kills his son

The next is the existing of the discourse deixis which includes as cataphoric reference. It indicates by the word “*So*” which refers to the action of manabozho which weep because he lost his son. In addition the use of the word “*so*” is to indicate the relation between the utterance or expression and the prior discourse.

In conclusion, there are three types of reference exist in the second paragraph of the first story. Those are six words which include anaphoric



reference, one word as cataphoric reference and three words of exophoric reference.

**Table (a.3) Reference in the third paragraph of the first story**

No.	Types of Reference	Words
1.	Anaphora	Him, there, himself, itself, he, it, around, however
2.	Cataphora	That, this time,
3.	Exophora	Themselves

The third paragraph of the first story also uses reference in indicating the referent. The first is personal deixis which includes as anaphoric reference indicates by the word “*him*” which refers to Manabozho. It is continued by the word “*themselves*” which refers to everybody who can come to the certain place and sun by the spirit. It include as exophoric terms because it does not revealed clearly in the story. Only between the speaker and the hearer who understand it. Besides, the researcher also found the personal word “*itself*” which refers to the snake. Also, the personal deictic word “*his*” which refers to Manabozho which is wound by the snake in the story. After that, by the word “*himself*” which also refers to Manabozho. The next reference is designated by the word “*they*” which refers to the chief of the spirit. Then the last is the personal deictic words “*he*” which indicates Manabozho, the word “*him*” which refers to the Manabozho’ s son, and the word “*its*” which refers to the bear. All those personal words are included as anaphoric reference.

Furthermore, the researcher found the anaphoric reference which is designated by the spatial deictic word “*there*” which is referring to the certain place where Manabozho will meet the spirit. It is also presented by the word “*around*” which refers to the place where the snake wrapped manabozho in its trunk. Then, the discourse deictic word “*however*” which also includes as anaphoric reference. It refers to the following sentence. Another reference also represented by the temporal deictic word “*this time*” and “*now*” which is included as cataphoric reference. It indicates the time when the snake start to wind Manabozho and satisfied to wind him.

The next is the existing of the discourse deixis which includes as anaphora. It indicates by the word “*however*” which appears to indicate the relation between the utterance or expression and the prior discourse.

All in all, the third paragraph of the first story presents the three types of referent. It consist of eight anaphoric references, two cataphoric references and only one word of exophoric references.

**Table (a.4) Reference in the fourth paragraph of the first story**

No.	Types of Reference	Words
1.	Anaphora	Themselves, this, his, them, this, he, here, him, it, his, he, my, me, we
2.	Cataphora	That, so
3.	Exophora	Spirit, chief

In the fourth paragraph, the researcher found the references exist within the text. The anaphoric reference is designated by the personal deictic

words. The first is personal deictic word “*themselves*” which refers to the Manabozho and the son. The second reference is designated by the personal deictic word “*his*” which refers to the spirit and “*them*” which refers to Manabozho and the sons. Then, the personal deictic word “*he*” which also refers to the spirit. It follows by the word “*him*” which refers to Manabozho. The word “*it*” which also included as anaphora refers to the action when the spirit pursued Manabozho which also called as fugitive in the story. There is also word “*it*” which refers to the tree. Besides, another word “*he*” refers to the Manabozho which ran to the hills in the story. After that, the researcher also found the words “*my, he, him, and me*” which also refer to Manabozho. Then, the word “*them*” which refers to the animals which swimming around him.

The next is the existence of the spatial deictic word “*this*” which also included as anaphoric reference. It refers to the proximal term between the speaker and the referent. It refers to the sentence “*then the spirits were reassured and having sunned themselves, lay down and went to sleep*”. Another word “*this*” also found in this paragraph which refers to the spirit’s action in stealing Manabozho with the bow and arrow. Then the word “*here*” as anaphoric reference refers to the top of the highest mountain where Manabozho is brought by the spirit. Furthermore, the word “*that*” which includes as cataphoric reference which refer to the hope of Manabozho about the growing of the tree. It is also shows the distal term of

the speaker. The last is discourse deictic word “ *so* ” as cataphoric reference which refers to the growing of the tree.

All in all, the researcher can conclude that in the fourth paragraph of the first story the three reference exist and it make the reading passage understandable to be read. It consist of fourteen anaphoric reference, two words of cataphoric reference and two exophoric reference.

**Table (a.5) Reference in the fifth paragraph of the first story**

No.	Types of Reference	Words
1.	Anaphora	They, him, he, he, him, it, he, their, this, his, it
2.	Cataphora	So
3.	Exophora	-

In the fifth paragraph, the researcher found the anaphoric and cataphoric reference. The anaphoric reference is utilized most by the personal deictic words. Such the word “ *they* ” which refers to the animals which meet manabozho. The word “ *him* ” which refers to Manabozho. Then, the first word “ *he* ” which refers to the beaver. The second word “ *he* ” and the word “ *him* ” refer to the otter. Also there is a word “ *it* ” which refers to the earth. The third personal word “ *he* ” refers to the musk-rat. After that in the following sentence there is the word “ *they* ” which refers to the beaver, otter and musk-rat. While the words “ *he, him and his* ” in the following sentence refer to Manabozho. The last is the words “ *this and it* ” which refer to the little earth in the musk-rat’ s mouth. There are also cataphoric reference which exist in this paragraph. it is designated by the

discourse deictic word “*so*” which refers to the following entity or discourse after it word.

From the explanation above, it can conclude that only anaphoric reference which exist in the fifth paragraph of the first story. It consists of eleven personal deictic words which is encoded the anaphoric reference.

**b) The Second Selected Story: *The Maid in the Box***

**Table (b.1) Reference in the first paragraph of the second selected story**

No.	Types of Reference	Words
1.	Anaphora	She, her, it, so,
2.	Cataphora	Middle, every morning, out,
3.	Exophora	Everybody

In the first paragraph of the second story, the researcher found some references which exist. Firstly, the existing of personal deixis as the anaphoric reference which encoded by the word “*she*” which refers to the word Monedo Kway. Then, there is also the word “*her*” and “*she*” which refer to the daughter of Monedo Kway. After that the researcher found the word “*everybody*” which include as the exophoric reference. It refers to the outside of the text. It is only known by the speaker or the character in the story. Then, there are two words of “*it*” which refers to the preceding entity or anaphoric reference. It refers to the expression of the mother who afraid to lose her daughter and the box where the mother put the daughter is.

Then the second is the existing of the spatial deixis which presented by the word “ *middle and out*” . It refers to the middle of the lake where the mother sweep her daughter away and “ *out*” which refers to the box. Then there is also the use of temporal deixis “ *every morning*” which refers to the time when the mother take the daughter from the box. All of them are included as cataphoric reference.

Therefore, it can conclude that in the first paragraph of the second story there are only eight words which showing the existence of three reference. It consist of four anaphoric references, three cataphoric references, and one exophoric references.

**Table (b.2) Reference in the second paragraph of the second selected story**

No.	Types of Reference	Words
1.	Anaphora	Her, he, his, my, you, she, I, me, her, my, you, she, we, our
2.	Cataphora	One day, at the moment,
3.	Exophora	<i>Mudjikewis</i>

In the second paragraph of the second story, there are some references which found by the researcher. The first is the use of personal deixis which is designated by the word “ *her*” which refers to the daughter of Monedo Kway. Then the words “ *he, his, I, me, and you*” which refer to the young man who love the daughter of Monedo Kway. Then there is the word “ *my*” which refers to the uncle of the young man. Then, in the following conversation, there is also the word “ *my and she*” which refer to

Monedo Kway when she does not want to give her daughter to the young man. Furthermore, the researcher also found the word “ *we and our*” which refer to the young man and the old man. Those words include as the anaphora because it indicates the preceding entity in the text.

The second is the existing of the temporal deixis which used in this paragraph. It consists of two temporal deictic words which include as cataphoric reference. It is designated by the words “ *one day*” which refers to the situation when the story takes a place and the word “ *at the moment*” which refers to the moment when the young man come to the Monedo Kway then starts to love her daughter.

The third one is the use of social deictic words which presented by the word “ *Mudjikewis*” which means the term indicating the successor to the first in power. This word include as exophora because it does not reveal in the story. Only the speaker and the addressee who know the *Mudjikewis* which is being told in the story.

From the explanation above, it can conclude that the second paragraph in the second story consist of the three types of reference. It shows ten anaphoric references, two cataphoric references, and one exophoric references.

**Table (b.3) Reference in the third paragraph of the second selected story**

No.	Types of Reference	Words
1.	Anaphora	He, himself, they, their, her, this, it, its, his

2.	Cataphora	In a short time,
3.	Exophora	That part, spirit

In the third paragraph of the second story, the researcher found the three types of references exist. The existing of personal deixis is presented by the words “ *he and himself*” which indicate the young man. Then, it is followed by the word “ *they and their*” which refer to the Monedo Kway, the young man, and the old man. The word “ *it*” is referred to the box of the daughter. Then, in the last sentence the personal deictic word “ *he and his*” refer to the Ishkwon Daimeka. All those personal deictic words include as anaphoric reference because it refers to the preceding entity in the text.

The spatial deixis as axophoric reference also exist in this paragraph. It is designated by the word “ *that part*” . It refers to the part where the mother meet the spirit in the lake. It also represents the distal term in the story. The next is the existence of temporal deixis which presented by the word “ *in short time*” . It refers to the time when the pride and haughtiness of the mother happens. It includes as cataphora because it refers to the following entity in the text.

The last is the use of social deixis which shows by the word “ *spirit*” . It refers to the relation between the human being and their ancestor which is becoming their credibility. This term includes as the exophoric reference because it indicates anything outside the text.



Therefore, it can conclude that in this paragraph the three types of references are exist. It consist of eight anaphoric references, two cataphoric references, and only one exophoric references which used by the writer.

Table (b.4) Reference in the fourth paragraph of the second selected story

No.	Types of Reference	Words
1.	Anaphora	Her, she, a long time, this,
2.	Cataphora	At last,
3.	Exophora	The spirit

The fourth paragraph is short. Therefore only some words are found by the researcher. It is begun by the personal deictic words as anaphoric reference which is showed by the words “*her and she*” which refer to the Monedo Kway who cries when she lose her daughter. But the word “*her*” in the first sentence also refers to the daughter. Then, it is also appeared in the last sentence. But the distinction of it appeared from the referent. In the last sentence the words “*she and her*” refer to the daughter of Monedo Kway. Those words include as anaphora which indicate the previous entity in the text.

Furthermore, the temporal deictic word also appears in this paragraph. It utilize by the word “*a long time*” which refers to the time when Monedo kway cries because her daughter loses. It include as anaphora because the referent is in the previous sentence.

Then the discourse deixis which presented by the word “*at last*” in the story. It appears to indicate the relation between the utterance or

expression and the prior discourse in the text. It is followed by the social deixis which shows the word “ *the spirit*” . It refers to the relation between the human being and their ancestor which is becoming their credibility. This term includes as the exophoric reference because it indicates anything outside the text.

Thus all types of reference which found in the fourth paragraph of the second story. It consist of four anaphoric and cataphoric references.

**Table (b.5) Reference in the fifth paragraph of the second selected story**

No.	Types of Reference	Words
1.	Anaphora	She, her, him, he, his, I, your, himself,
2.	Cataphora	Those, now, however
3.	Exophora	-

The fifth paragraph only consist of two types of references. Those are anaphoric and cataphoric reference. This reference is designated by the personal deictic words “ *she and her*” which refer to the Monedo Kway. But in another sentence those words also refer to the daughter of Monedo kway. Then, there is word “ *him, his, and I*” which refer to the young man who wants to marry Monedo Kway’ s daughter. It continued by the second personal deixis “ *your*” which refers to the Monedo Kway. After that, the researcher again found the use of the word “ *himself, he and his*” in the last sentence of the paragraph which refer to the Ishkwon Daimeka. All those personal deictic words include as anaphoric reference which refer to the preceding entity in the text.

The next is the use of the word “*those*” which includes as spatial deixis in the story. It includes as distal term which refers to the beautiful island in the St. Clair and Detroit rivers. This reference include as cataphora because it indicates the following entity in the text.

Furthermore the researcher also found the existence of the temporal and discourse deixis in the text. It designated by the word “*now*” for temporal deixis and the word “*however*” for discourse deixis. The temporal deixis “*now*” refers to the time when Monedo Kway was thinking about the young man who wants to marry her daughter. Then the word “*however*” refers to the relation between the utterance or expression and the prior discourse in the text. The words “*now and however*” are shown to encode the cataphoric reference in the text.

All in all in the second story all types of references exist. Eventhough one of the paragraphs does not consist of those three type of referent. In this story the anaphoric reference is mostly found by the researcher. Those anaphoric reference mostly shown by the personal deictic words. In addition it is presented to make the reader understand clearly about the story.

**c) The Third Selected Story: *The Sun and the Moon***

**Table (c.1) Reference in the first paragraph of the third selected story**

No.	Types of Reference	Words
1.	Anaphora	They, she, that, her, he, him, his,
2.	Cataphora	There, at night, one day,

		inside, near, next day,
3.	Exophora	-

In the first paragraph of the third story, the researcher found some references appear. The first is the spatial deixis “*there*” as a distal term which include as cataphoric reference. It refers to the place where the ten brothers lived. Then, another spatial deixis which found in this paragraph is designated by the words “*near and inside*” . It also includes as cataphora which refer to the lodge and the door.

Furthermore, the researcher found the use of personal deixis in the first paragraph. There are some personal deixis which have the same referent in the story. The word “*they*” refers to the ten brothers as the hunter. Then, the word “*she*” refers to the beautiful woman who was found by the hunters inside the lodge. It continued by the word “*her*” which also refer to the beautiful woman. While the words “*he*” refers to the one who successful in the next day hunt. It continued by the words “*him and his*” which refer to the youngest brother who can marry the beautiful woman. All the personal deixis here include as the anaphoric reference which indicates the preceding entity in the text.

However, the existence of temporal deixis also found in this paragraph. There are some phrases which represent the temporal deixis. Those are “*at night*” which refers to the time when the hunters occupied the same lodge for tomorrow’ s hunt. It continued by “*one day*” which refers to the time when the hunters found the beautiful woman in their lodge

after hunting. Then, “*next day*” refers to the day when all hunters take different ways of hunting to fight over the beautiful woman. All those temporal deictic words include as cataphoric reference because their referents occupy the following entity in the text.

In conclusion, only two types of reference which exist in the first paragraph of the third story. It consists of seven anaphora and six cataphora without mention the exophora in this paragraph.

**Table (c.2) Reference in the second paragraph of the third selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, it, she, her, herself, other side,
2.	Cataphora	Then, next, however, shortly, in a short time, one day, so, there,
3.	Exophora	It, A spirit

The second paragraph consist of all types of references. Some of it appears by the use of personal deixis. Such as the word “*he*” which indicates the youngest brother who is sick and died. Then, “*his*” which refers to the next brother who marry the girl. It continued by the word “*he*” which has different referent from the previous. The second word “*he*” refers to the eldest brother. After that, the words “*she, her and herself*” have the same referent which indicate the beautiful woman in the story. Those personal deictic words include as the anaphoric reference. The existence of exophoric reference also showed by the personal deictic word “*it*” which refers to the one who comes to the woman’ s thought, brings

her to reach the fortune then make her leaves her husband. This reference include as exophora because it indicates anything outside the text.

The next deictic words which found is the two words of temporal deixis “ *One day*” and “ *in a short time*” . Both of them are cataphoric reference which indicate the following entity. “ *In a short time*” refers to the time when all brother died except the eldest. Then, “ *one day*” refers to the day when the women leave her husband.

Furthermore, the researcher also found the two words which include as spatial deixis. It includes as the distal term “ *there*” which refers to the lake where the girl meet Manabozho and “ *the other side*” which refers to the other side of earth where the girl come up. It belongs to the cataphoric reference for the first and anaphoric reference for the second deictic words. In the following sentence, it is continued by the social deixis “ *a spirit*” as the only one of social deictic words. It refers to the relation between the human being and their ancestor which is becoming their credibility. This term includes as the exophoric reference because it indicates anything outside the text.

However, the discourse deixis also appears in this paragraph. It is designated by the words “ *then, however, shortly, next, and so*” which belong to the cataphoric reference. It refers to the relation between the utterance or expression and the prior discourse in the following entity or the following sentence in the text.

Therefore, it can conclude that in the second paragraph of the third story all types of reference exist. It consists of seven anaphoric references, eight cataphoric references and two exophoric references which have been explained above.

Table (c.3) Reference in the third paragraph of the third selected story

No.	Types of Reference	Words
1.	Anaphora	My, I, me, he, him, her, she, his, you, this day
2.	Cataphora	That way,
3.	Exophora	A spirit

In the third paragraph the existence of personal deixis found. It is designated by the words “ *my, me, he and him*” which refer to Manabozho. While the words “ *I, her, and she*” are used to indicate the beautiful woman. Then, in almost the last paragraph the words “ *he, his, and you*” also refer to the eldest or the husband of the beautiful woman. All those personal deictic words belong to anaphoric reference which indicating the referent in the preceding entity.

Furthermore the use of spatial and temporal deixis also appears in this paragraph. It is presented by the word “ *this day*” which include as anaphoric reference. It refers to the day when the husband does not give up to find his wife. Then, the spatial deictic word “ *that way*” refers to the way where the Manabozho asks the beautiful woman to go. It belongs to the cataphoric reference because it is indicating the following entity in the text.

However the exophoric reference also presented in this paragraph. It shows by the social deictic word “*a spirit*” which means the relation between the human being and their ancestor which is becoming their credibility. This term includes as the exophoric reference because it indicates anything outside the text.

Therefore, it can conclude that in this paragraph the three types of reference exist. Including the ten words of anaphoric references, one cataphoric reference and also one of exophoric reference.

**d) The Fourth Selected Story: *Manabozho and His Toe***

**Table (d.1) Reference in the first paragraph of the fourth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, day by day, it, himself, his,
2.	Cataphora	Now, one day, at length,
3.	Exophora	-

In the first paragraph of the fourth story, the researcher found personal deixis appears in this story. Those are the words “*he, his, and himself*” which refer to the Manabozho. Then, it continued by the word “*it*” which refer to the growing of Manabozho and in the last paragraph the word it also refers to the child who meets Manabozho. Those personal deictic words include as anaphoric reference which refer to the preceding entity in the text.

Then, the second type of deixis which shows reference is the temporal deictic word which designated by the word “*day by day*” which



refers to the day when Manabozho grew conceitedly. It includes as anaphoric reference in the text. Unlike the words “ *one day and now*” which include as cataphoric reference because it indicates the following entity in the text. The words “ *now*” refers to the chanced of Manabozho and “ *one day*” refers to the day when Manabozho amusing himself by exercising his extraordinary power.

The discourse deictic word presented itself by using the word “ *at length*” which includes as cataphoric reference. It refers to the relation between the utterance or expression and the prior discourse in the following entity or the following sentence in the text.

All in all, in the first paragraph of the four story, the researcher only found two types of reference which indicates by personal, temporal and discourse deictic words. It consists of six anaphoric references and three cataphoric references.

**Table (d.2) Reference in the second paragraph of the fourth selected story**

No.	Types of Reference	Words
1.	Anaphora	Its, I, he, himself, it, his, so, however, him,
2.	Cataphora	Some time, at length, at least, but
3.	Exophora	-

In the second paragraph of *Manabozho and His Toe* story, the researcher does not found the existence of the exophoric reference exist. The researcher only found two types of reference in this paragraph. The

anaphoric reference shows some types of deixis. Such personal deictic words “ *I, he, himself and, his*” which refer to Manabozho. Then the words “ *it*” refers to the right foot of Manabozho which try to reach the mouth like the child does. In the last paragraph, there is word “ *him*” which refers to Manabozho and the child who has been transformed into a cedar-tree by Manabozho.

In addition, the anaphoric reference also presented by discourse deictic words “ *however*” and “ *so*” which refer to relation between the utterance or expression and the prior discourse in the following entity or the following sentence in the text and continued by the word “ *so*” which refers to the action of Manabozho which tries to put his left foot like he has been done with his right foot. Besides, the discourse deictic words also presented in as the cataphoric reference. It is designated by the words “ *at length, at least and but*” which also refer to the relationship between the utterance or expression and the prior discourse in the following entity or the following sentence in the text.

Furthermore, the researcher found one temporal deictic word exist as cataphoric reference. It is shown by the word “ *some time*” which refers to the time when Manabozho looking at the appearance and the action of the children.

Thus, two types of reference which found by the researcher in the fourth story. It consists of nine anaphoric references and four cataphoric references which have been mentioned above.

e) **The Fifth Selected Story: *The Old Chippeway***

Table (e.1) Reference in the first paragraph of the fifth selected story

No.	Types Reference	Words
1.	Anaphora	He, their, it, in time, them, his
2.	Cataphora	Near, but,
3.	Exophora	government, guidance

In the first paragraph of the fifth selected story, the researcher found all types of reference are appeared. It consist of the personal deictic words “ *he and his*” which refer to the old man. Then, the word their which refers to the Dogribs. While the word “ *them*” which refers to the children of the old man and the word “ *it*” which refers to beautiful world which found by the old man and also refers to the sun in the last sentence in the first paragraph. Those words include as anaphoric reference which indicates the preceding entity in the text.

Another type of deixis which appears in this paragraph are the temporal, spatial, and discourse deixis. Those deixis are designated by the words “ *in time*” which refers to the time when the old man feels lonely, “ *near*” which refers to the position of the Dogribs, and “ *but*” which refers to the relationship between the utterance or expression and the prior discourse in the following entity or the following sentence in the text. The

discourse and spatial deictic words include as cataphoric reference. While the temporal deictic word include as anaphoric reference in this paragraph.

The following types of deixis is the social deictic word which is presented by the words “ *guidance and government*” which include as exophoric reference. It refers to anything outside the text or it does not reveal in the text.

In conclusion, in the first paragraph consist of three types of references. Those are six anaphoric reference, two cataphoric references, and two exophoric references. It is shown by the temporal, spatial, personal, social and discourse deictic words.

**Table (e.2) Reference in the second paragraph of the fifth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, him, his,
2.	Cataphora	That,
3.	Exophora	-

The second paragraph only has two types of reference. It consists of the anaphoric reference which is designated by the personal deictic words “ *he, him, and his*” which refer to the old man. Then the cataphoric reference is presented by the word “ *that*” which includes as discourse deictic word and refers to the following sentence behind it. It makes the relation within the prior discourse and the sentence. Those two reference are exist in the second paragraph and it does not have the exophoric reference in it.

**Table (e.3) Reference in the third paragraph of the fifth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, them, short time, it, him, his,
2.	Cataphora	So
3.	Exophora	-

The third paragraph in this story is the same as the second paragraph. It consist of personal deictic word “ *he, his, and him*” which refer to the old man. Then, the word “ *it*” which belongs to the moon which the old man looking for. It is continued by the word “ *them*” which refers to the children of the old man. All of them include as anaphoric reference which indicates the preceding entity in the text.

Furthermore, the temporal and the discourse deictic words also exist. It is designated by the word “ *in a short time*” as anaphoric reference which refers to the time when the moon only light up the earth for only a minute. While, the discourse deictic word “ *so*” as cataphoric reference refers to the relation within the prior discourse and the sentence or utterance.

Those reference exist in the third paragraph in the story. It consists of six anaphoric references and two cataphoric references. While the exophoric reference does not appear in this paragraph.

**Table (e.4) Reference in the fourth paragraph of the fifth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, them, they, their
2.	Cataphora	Now, for a long time, but, at last

3.	Exophora	-
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The fourth paragraph of this story consist of the use of personal deictic words. It is encoded by the words “ *he and his*” which refer to the old man. Then, the words “ *them, they and their*” which refer to the children of the old man who feel hunger. Those personal deictic words include as anaphoric reference because it indicates the preceding entity in the text.

It is continued by the temporal deictic word “ *now*” which refers to the time when the old man set out and forget to give his children the fresh supply. Also, “ *for a long time*” which includes as temporal deictic word refers to the time when the childres resisted craving for food. All the temporal deictic words that have been mentioned include as cataphoric reference because it refers to the following entity in the text.

Furthermore, the use of discourse deictic word is represented by the words “ *but and at last*” . It refers to the following portion of discourse. It also include as cataphoric reference since it refers to the following entity in the text.

Therefore, this paragraph only consist of the anaphoric and cataphoric reference with the amount nine references for all. Those are presented by the personal, temporal and discourse deictic words in the text.

**Table (e.5) Reference in the fifth paragraph of the fifth selected story**

No.	Types of Reference	Words
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1.	Anaphora	Him, he, his, them, their
2.	Cataphora	Soon, that
3.	Exophora	-

In the fifth paragraph of the sixth selected story, the researcher found only the anaphora and cataphora without accompanied by exophora. It is presented by the personal deictic words “*him, he, and his*” which indicate the old man in the story. Then, it is continued by the word “*them and their*” which refer to the children of the old man. Those personal deictic words becoming the anaphoric reference because it indicates the preceding entity in the text.

Furthermore the cataphoric reference consist of the discourse deictic words “*soon*” which refers to the time when the old man will back home for a short time and “*that*” which indicates the relation within the utterance and the prior discourse in the text.

Thus, the reference which found by the researcher in the fifth paragraph of the sixth story. It consists of five anaphoric reference which is shown by the personal deictic words and two cataphoric words which is shown by the discourse deictic words.

**Table (e.6) Reference in the sixth paragraph of the fifth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, it, me, him,
2.	Cataphora	At last,
3.	Exophora	-

In the sixth paragraph the researcher found the same reference exist. It only consists of anaphoric and cataphoric reference. Where the anaphoric reference is designated by the personal deictic words and the cataphoric one is designated by the discourse deictic words. The personal deictic words which is found in this paragraph are “ *he, his, and me*” which refer to the old man. Then, “ *it*” refers to the world where the old man lived by and in the last paragraph “ *it and him*” refer to a man of the little wise people. While the discourse deictic word exist as the cataphoric reference. It is presented by the word “ *at last*” which refers to the relation within the utterance and the prior discourse in the text. Therefore, in this paragraph the researcher found five anaphoric reference which is designated by the personal deictic words and one cataphoric reference which is designated by the discourse deictic word.

**Table (e.7) Reference in the seventh paragraph of the fifth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, him, they, them, I, my, so,
2.	Cataphora	Then, the last
3.	Exophora	-

In the last paragraph of this story, the researcher does not find the exophoric reference such some previous stories above. It only consists of the anaphoric and cataphoric reference which designated by some deictic words. Such as the personal deictic words he refers to one of the children of



the old man. While the words “ *he, his, him, they and them*” refer to a man of the little wise people whom the old man looking for. Then, it is continued by the word “ *I and my*” which refer to the old man who is tired of life. All those personal deictic words categorize as anaphoric reference because it refers to the preceding entity in the text.

In the other hand, the discourse deictic word also presented as anaphoric reference. It is shown by the word “ *so*” which refers to the action of the children who are doing all the direction from the old man. It is followed by discourse deictic word “ *then*” which refers to the relation within the utterance and the following or prior discourse in the text and the phrase “ *the last*” in the last paragraph refers to the teeth which entered to the old man and it makes him died. Both “ *then and the last*” are cataphoric reference.

Thus, the reference which exist in the sixth paragraph of the fifth selected story. It is presented by the anaphoric and cataphoric reference, where the anaphoric reference consist of the personal and discourse deictic words and the cataphoric reference consist of two discourse deictic words which have been explained above.

**f) The Sixth Selected Story: *The Lone Lightning***

**Table (f.1) Reference in the first paragraph of the sixth selected story**

No.	Types of Reference	Words
1.	Anaphora	Him, his, so that, but, this, it, he, they, there
2.	Cataphora	At last, however, so, one

		day, night,
3.	Exophora	-

In the first paragraph of this sixth selected story, the researcher finds some references such mentioned in the table above. It consists of anaphoric and cataphoric reference where each reference is shown by the representation of the deictic words.

Such personal deictic words “*him and his*” which refer to the little orphan boy. Then the personal deictic “*he and his*” also used to indicate the uncle of the boy and the word “*they*” which refers to the uncle of the boy and his wife. It is continued by the personal deictic word “*it*” which refers to the treatment of the uncle who treats the boy very badly. Those personal deictic words are included as the anaphoric reference which indicate the preceding entity in the text.

Another deictic words which appear as the anaphoric and cataphoric reference is discourse deictic word “*but, so, and so that*” which includes as anaphoric reference while the words “*at last and however*” includes as cataphoric reference. All those discourse deictic words refer to the relation within the utterance or expression and the prior discourse in the text.

In the other hand, there are temporal and spatial deictic words which found in this paragraph. Those are “*one day*” which refers to the day when the uncle choked the orphan boy to force the fat down his throat. Then, the word “*night*” which is referred to the night when the orphan boy feels

afraid to the beasts. Those temporal deictic word include as anaphoric reference in the text. It is continued by the spatial deictic words “ *there and this*” which show the distal and proximal term of the speaker distance. The word “ *this*” refers to the treatment of the uncle and the word “ *there*” is referred to the place where the little orphan boy fall asleep in the pine tree. Those spatial deictic words include as the cataphoric reference which indicate the following entity in the reading passage.

Those deictic words which have been mentioned above are categorized into the anaphoric and cataphoric reference. Where there are nine anaphoric references which consist of personal, spatial and discourse deictic words and five cataphoric references which consist of temporal and discourse deictic words.

**Table (f.2) Reference in the second paragraph of the sixth selected story**

No.	Types of Reference	Words
1.	Anaphora	He, him, my, I, you, your, me, his, them, a long time, here, every side, their, in a moment, they, himself, this day
2.	Cataphora	That, at long intervals, then, these, at length, last,
3.	Exophora	A good spirit

The second paragraph of this story shows three types of reference. It is presented by some deictic words. A very first of all is personal deictic words “ *he, him, you, your, and him*” which refer to the little orphan boy. It is continued by the personal deictic words “ *my, I, and me*” which refer

to the voice which appear from the high sky when the orphan boy fell asleep. Then there is word “*their*” which indicates the manitoes. Then for the words “*he, him, himself, me, and I*” are referred to the chief of the manitoes which is weak because of the boy’ s arrow. Those personal deictic words include as anaphoric reference in this paragraph. In the other hand, the personal deictic word “*these*” includes as cataphoric reference which refers to the manitoes which is so afraid to the weapon of the boy.

The second deictic word which is presented in this paragraph is temporal deictic words. It consists of the words “*at long intervals*” which refers to the time when the boy shot the arrow for kill the manitoes. It includes as cataphoric reference which refers to the following entity in the text. While the temporal deictic word “*a long time*” indicates the time in a long moment when the orphan boy holds the twelfth arrows in his hand after the eleventh arrow is liberated. Besides, there is also the word “*in a moment*” is referred to the moment when the manitoes change himself to be the rock. The last temporal deictic word is “*this day*” which indicates the day when the people observe the shape of the orphan boy which has been transformed into the lone lightning by the manitoes’ chief in the northern sky. Unlike the first temporal deictic word, the next three temporal deictic words are encoded the anaphoric reference in this paragraph.

The spatial deictic words is becoming the next deixis which exist in this paragraph, it is shown by the words “*here*” which is referred to the lofty sky where the weapon is given to the orphan boy and the phrase “*every*

*side*” which refers to the side in the sky where the orphan boy is looking for the manitoes. Those words have the same categorization as the anaphoric reference which belong to the preceding entity in the text.

The fourth deixis which exist in this story is the discourse deictic words which encoded by the words “*that, then, at length*” which refer to the relationship within the utterance or the expression with the prior discourse in the text. Those words explain about the sentence after it which still have the relation to the prior discourse. It also consist of the word “*last*” which indicates the shot or the arrow of the boy as a very last arrow. Therefore it includes as the cataphoric reference which automatically indicates the following entity in the reading passage.

Furthermore, it also consists of only one social deictic word which is presented by the word “*a good spirit*” which include as exophoric reference. It shows how the story indicates anything outside the text. It does not mention clearly in the text, but the character in the story have known it. The word a good spirit refers to the relation between the human being and their ancestor which is becoming their credibility.

In conclusion, in the second paragraph of sixth selected story the researcher found all types of reference exist. It consists of seventeen anaphoric references, five cataphoric references, and only one exophoric reference which have been explained obviously.

g) **The Seventh Selected Story: *The Evil Maker***

**Table (g.1) Reference found in the seventh selected story**

No.	Types of Reference	Words
1.	Anaphora	He, his, you, I, it
2.	Cataphora	So, but, at least, that
3.	Exophora	Great spirit

In the last selected story, the researcher found three types of reference exist. It is shown by some deictic words like personal, social and discourse deictic words. Firstly, there are personal deictic words “ *he, his, and I*” which refer to the evil spirit and in the last paragraph there is word *him* which also refers to the evil spirit. Then, the words “ *you and him*” refer to the Native American which meets the evil maker for the first time. After meeting the Native American, the evil spirit meets a black bear. Then, the personal deictic “ *you*” refers to the black bear. After that, the evil spirit also meets the beautiful serpent which also indicates by the personal deictic “ *you*” in the story. Then the word “ *it*” refers to the failure of the evil spirit in making the things like the good spirit did. It is continued by the word “ *he*” which refers to the good spirit in the last paragraph. All those personal deictic words are encoded the anaphoric reference in the story.

The second deictic word is presented by the discourse deictic words “ *so, but, at least, and that*” which refer to the relationship within the utterance or the expression and the prior discourse. Those all discourse deictic words include as the cataphoric reference because it refers to the following entity in the text. Moreover, the word “ *that*” also indicates the

distance between the speaker and the discourse. It includes as a distal term in this story.

The third types of deixis which exist in this story is the social deictic word “ *great spirit*” which refers to the relation between the human being and their ancestor which is becoming their credibility. It consists of the exophoric reference where the referent of this word is outside the text. It does not mention in the story but the writer or the character in this story is really know about the exophoric term which is mentioned in the story.

All in all, in this last story the researcher found all types of references exist in the story. It mentions five anaphoric references, four cataphoric references and only one exophoric reference which have been mentioned by the researcher above.

From all explanations above, it can conclude that all types of reference exist in the first story. However, not all paragraphs consist of those three types of reference. The anaphoric reference is being the most frequently used reference in this story, it is followed by the cataphora and exophora. Yet, all those reference present to make the story is simple and understandable to be read.

## **B. Discussion**

From the seven selected stories which have been analyzed above, the researcher found all types of deixis and reference which exist in the data. The researcher uses the theory of Levinson about the types of deixis which mentions

that there are five types of deixis. The data of this thesis have been analyzed by the theory of Levinson and shows that all types of deixis found in the seven selected short stories. It consist of 167 temporal deictic words, 68 personal deictic words, 65 discourse deictic words. 50 spatial deixis, 20 social deictic words. It mentions that temporal deixis is becoming the frequently used deixis in the seven selected stories of *Folklore and Legend of the Native American* book.

The five types of deixis which found is characterized using the table. Personal deixis is categorized into the first, second, and third personal deictic words. In this study the personal deixis which mostly found is the third personal deictic words. Meanwhile, the temporal deixis is categorized into two types, those are the specific times and the verbs which shows the tense in the story. For this temporal deixis the verbs which show the tense is mostly used to defining the time in the story. Another types of deixis is the spatial deixis which is categorized into three types of spatial deixis including the distal term, proximal term and specific location. In this term, the deictic words of specific location is mostly found in the stories. In the other hand, the discourse deixis is not divided into some characteristics because it shows directly the discourse word or discourse markers in the stories. The last is the social deixis which divided into two categories, the absolute and relational social deixis. It is based on the Cruse (2006) which mentions that the function of social deixis is to indicate the rank or position of the referent based on the social status or relation. In this case, the most frequently found in the stories is the absolute social deixis with only one dispute with the relational deictic words.



Furthermore, the researcher also found the reference based on the theory of Halliday and Hasan which show in the data. It shows all types of reference including cataphora, anaphora and exophora exist in all stories. In this data, the researcher found the anaphoric reference as the most commonly used reference in all stories. Then, it is followed by the cataphoric an exophoric reference which also used in the stories.

From all types of reference which found by the researcher, the anaphoric reference is showed mostly by the personal deictic words. Even though the five types of deixis in showing the anaphoric reference. Such as mentions in the first selected story, exactly in the second paragraph, the personal deictic words “ *he, you, I, my and me*” which refer to Manabozho which automatically refer to the preceding entity in the text. But the anaphoric reference also sometimes shows by the other types of deixis such the discourse deictic word “ *so*”, the spatial deictic word “ *this*”, the temporal deictic words “ *one day and those day*” except the social deixis, which also refer to the preceding entity in the story. The cataphoric reference is also showed by all types of deixis such the discourse deictic word “ *however, but, at length*” and the temporal deictic word “ *at the moment*” in the first paragraph of the first story. Then it also shows that the spatial deictic words also defining the cataphora reference such the word “ *that, middle, in the other side*”. The last is the exophora reference which is showed only by the social deictic words such as “ *the great spirit, Mudjikewis*”. From those three types of reference, the anaphoric reference is the most frequently used in the selected stories with the

number of 195 words. It is followed by 68 cataphoric reference and 17 exophoric reference.

Thus, the discussion of the study which shows that all types of deixis which mentions by Levinson exist in the selected short stories by mentioning the temporal deixis as the most frequently used deixis in the data. It happens because the *Folklore and Legends of the Native American* is a book which consist of folktales and legends which happen around the Native American. By considering some assumption, the temporal deixis becomes the most frequently used in the data because the writer of this book wants to emphasize the circumstance of time whether the stories happen in the past, present, or future. Moreover, the types of reference based on the theory of Halliday and Hasan also exist in this study. It mentions that all types of reference are presented in the stories even though not all types of reference are showed by all types of deixis. It mentions that the anaphoric reference as the most commonly used reference in this study. All in all, the temporal deixis and anaphoric reference become the most commonly used because it can help the writer in emphasizing the circumstance of time and make the readers easier to understand the story and the theory of deixis and reference.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter explains about the conclusion of the data which have been analyzed previously. It also provides the suggestion for other researchers in a future study which want to conduct the same topic as this study has. The conclusion and suggestion which mentioned is dealing with the use of deixis and reference in some literary works which hopefully will be useful for the readers.

#### A. Conclusion

From the analysis which have been done by the researcher, it concludes that all types of deixis and reference are found in the seven selected short stories of *Folklore and Legend of Native American* book. The data is analyzed based on the theory of Stephen. C Levinson about the types of deixis and the Halliday and Hasan about the types of reference.

The data shows that temporal deixis becomes the most commonly used deixis in the seventh selected short stories. It appears 167 temporal deictic words in all stories including the specific time and the verbs which shows the tense of the story. It is followed by the personal deictic words which appear by the amount number of 68 in all stories which are categorized into first, second, and third personal deixis. Then, the discourse deictic word is appeared in 65 times in all stories. Furthermore, the spatial deixis is also mentioned in the seven selected stories which appeared 50 times in all stories. The last deixis which also appears in those seven selected stories is social deixis which appears only 20 times in all

stories. It includes the absolute and the relational social deictic words. All in all, the temporal deixis becomes the most frequently used in all stories because the writer of the stories want to show the time when the stories take a place. In the other word the writer wants to emphasize the time or moment of the story. Whether it happens in the past, present or in the future.

Furthermore, the researcher also found the use of all three types of reference in the data of this study. It consists of the anaphoric, cataphoric and exophoric reference. Those references are presented by all types of deixis which have their own meaning of each reference which is found. All types of reference can find in the selected short stories. In this point, the researcher found that the anaphoric reference becomes the most frequently found in all selected short stories with the number of 195 words. Those anaphoric references indicate the preceding entity in the text. It is followed by 69 cataphoric reference and 17 exophoric reference which also found in the stories even it is less common to use in the stories. Those references have their each entity which have been mentioned in the analysis above. The anaphoric reference is becoming the most frequently used reference in the story. It happens because it will be easier for the readers in understanding the stories.

Thus, from the explanation above the researcher notes that by using deixis and reference in the short stories or another reading passage can make the readers easier to understand the element of the story. It also helps the writer in creating the cohesions and coherences within the text. Besides, it is also helpful in knowing the function of the utterance whether in the form of demonstrative, pronoun or other

lexical forms. In addition, it helps the reader understand about when and where the utterance, expression or the story takes a place.

### **B. Suggestion**

After finishing this thesis, the researcher would like to give some suggestions or recommendations especially for foreign language learners. As the English learners, deixis and reference become the important things to know which can be helpful in the learning process. Both deixis and reference are dependence one another. Knowing the types of deixis will be helpful to know the meaning from the story or utterance. Then, the reference plays a great role in order to know what the words refer to. It is also becoming a very important part in making the cohesion and coherent in writing the text or reading passage.

Furthermore, for the readers especially who are interested in reading literary works such as novel, poetry, short stories even news, watching films, and others, this thesis can give a little information or knowledge about deixis and reference which can be helpful to understand the intended meaning of the utterance or text. By reading this thesis, the researcher hopes that it would give a little bit insight to be easily understand about the object which is being analyzed.

Moreover, for the further researcher who wants to conduct the same topic as this thesis has, the researcher hopes that this thesis can be a reference which is beneficial to bring the deeper analysis on deixis and reference. The researcher hopes that the further researcher can give the deeper analysis on deixis and reference in different object. It can be from the poetry, novel, movie script, news and other

literary works. Not only that, but also the further research can use the different theory from this thesis to make the analysis deeper.



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## CURRICULUM VITAE



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## APPENDIX

### Appendix 1

First story:

#### A LEGEND OF MANABOZHO

Manabozho made the land. The occasion of his doing so was this. One day he went out hunting with two wolves. After the first day's hunt one of the wolves left him and went to the left, but the other continuing with Manabozho he adopted him for his son. The lakes were in those days peopled by spirits with whom Manabozho and his son went to war. They destroyed all the spirits in one lake, and then went on hunting. They were not, however, very successful, for every deer the wolf chased fled to another of the lakes and escaped from them. It chanced that one day Manabozho started a deer, and the wolf gave chase. The animal fled to the lake, which was covered with ice, and the wolf pursued it. At the moment when the wolf had come up to the prey the ice broke, and both fell in, when the spirits, catching them, at once devoured them.

Manabozho went up and down the lake-shore weeping and lamenting. While he was thus distressed he heard a voice proceeding from the depths of the lake.

- "Manabozho," cried the voice, "why do you weep?"  
Manabozho answered—

"Have I not cause to do so? I have lost my son, who has sunk in the waters of the lake."

"You will never see him more," replied the voice; "the spirits have eaten him."

Then Manabozho wept the more when he heard this sad news. "Would," said he, "I might meet those who have thus cruelly treated me in eating my son. They should feel the power of Manabozho, who would be revenged."

The voice informed him that he might meet the spirits by repairing to a certain place, to which the spirits would come to sun themselves. Manabozho went there accordingly, and, concealing himself, saw the spirits, who appeared in all manner of forms, as snakes, bears, and other things. Manabozho, however, did not escape the notice of one of the two chiefs of the spirits, and one of the band who wore the shape of a very large snake was sent by them to examine what the strange object was. Manabozho saw the spirit coming, and assumed the appearance of a stump. The snake coming up wrapped itself around the trunk and squeezed it with all its strength, so that Manabozho was on the point of crying out when the snake uncoiled itself. The relief was, however, only for a moment. Again the snake wound itself around him and gave him this time even a more severe hug than before. - Manabozho restrained himself and did not suffer a cry to escape him, and the snake, now satisfied that the stump was what it appeared to be, glided off to its companions. The chiefs of the spirits were not, however, satisfied, so they sent a

bear to try what he could make of the stump. The bear came up to Manabozho and hugged, and bit, and clawed him till he could hardly forbear screaming with the pain it caused him. The thought of his son and of the vengeance he wished to take on the spirits, however, restrained him, and the bear at last retreated to its fellows.

“ It is nothing,” it said; “ it is really a stump.”

Then the spirits were reassured, and, having sunned themselves, lay down and went to sleep. Seeing this, Manabozho assumed his natural shape, and stealing upon them with his bow and arrows, slew the chiefs of the spirits. In doing this he awoke the others, who, seeing their chiefs dead, turned upon Manabozho, who fled. Then the spirits pursued him in the shape of a vast flood of water. Hearing it behind him the fugitive ran as fast as he could to the hills, but each one became gradually submerged, so that Manabozho was at last driven to the top of the highest mountain. Here the waters still surrounding him and gathering in height, Manabozho climbed the highest pine-tree he could find. The waters still rose. Then Manabozho prayed that the tree would grow, and it did so. Still the waters rose. Manabozho prayed again that the tree would grow, and it did so, but not so much as before. - Still the waters rose, and Manabozho was up to his chin in the flood, when he prayed again, and the tree grew, but less than on either of the former occasions. Manabozho looked round on the waters, and saw many animals swimming about seeking land. Amongst them he saw a beaver, an otter, and a musk-rat. Then he cried to them, saying—

“ My brothers, come to me. We must have some earth, or we shall all die.”

So they came to him and consulted as to what had best be done, and it was agreed that they should dive down and see if they could not bring up some of the earth from below.

The beaver dived first, but was drowned before he reached the bottom. Then the otter went. He came within sight of the earth, but then his senses failed him before he could get a bite of it. The musk-rat followed. He sank to the bottom, and bit the earth. Then he lost his senses and came floating up to the top of the water. Manabozho awaited the reappearance of the three, and as they came up to the surface he drew them to him. He examined their claws, but found nothing. Then he looked in their mouths and found the beaver’ s and the otter’ s empty. In the musk-rat’ s, however, he found a little earth. This Manabozho took in his hands and rubbed till it was a fine dust. Then he dried it in the sun, and, when it was quite light, he blew it all round him over the water, and the dry land appeared.

Thus Manabozho made the land.

## **Appendix 2**

Second story:

## THE MAID IN THE BOX

There once lived a woman called Monedo Kway (female spirit or prophetess) on the sand mountains, called The Sleeping Bear of Lake Michigan, who had a daughter as beautiful as she was modest and discreet. Everybody spoke of her beauty, and she was so handsome that her mother feared she would be carried off, so to prevent it she put her in a box, which she pushed into the middle of the lake. The box was tied by a long string to a stake on shore, and every morning the mother pulled the box to land, and, taking her daughter out of it, combed her hair, gave her food, and then putting her again in the box, set her afloat on the lake.

One day it chanced that a handsome young man came to the spot at the moment the girl was being thus attended to by her mother. He was struck with her beauty, and immediately went home and told his love to his uncle, who was a great chief and a powerful magician.

“ My nephew,” replied the old man, “ go to the mother’ s lodge and sit down in a modest manner without saying a word. You need not ask her a - question, for whatever you think she will understand, and what she thinks in answer you will understand.” The young man did as he was bid. He entered the woman’ s lodge and sat with his head bent down in a thoughtful manner, without uttering a word. He then thought—

“ I wish she would give me her daughter.” Very soon he understood the mother’ s thoughts in reply.

“ Give you my daughter!” thought she. “ You! no, indeed! my daughter shall never marry you!”

The young man went away and reported the result to his uncle. “ Woman without good sense!” exclaimed the old man. “ Who is she keeping her daughter for? Does she think she will marry the Mudjikewis (a term indicating the heir or successor to the first in power)? Proud heart! We will try her magic skill, and see whether she can withstand our power.”

He forthwith set himself to work, and in a short time the pride and haughtiness of the mother was made known to all the spirits on that part of the lake, and they met together and resolved to exert their power to humble her. To do this they determined to raise a great storm on the lake. The water began to roar and toss, and the tempest became so severe that the string holding the box broke, and it floated off through the straits down Lake Huron, and struck against the sandy shores at its outlet. The place where it struck was near the lodge of a decayed old magician called Ishkwon Daimeka, or - the keeper of the gate of the lakes. He

opened the box and let out the beautiful daughter, whom he took into his lodge and made his wife.

When her mother found that her daughter had been carried off by the storm, she raised loud cries and lamented exceedingly. This she continued to do for a long time, and would not be comforted. At last the spirits began to pity her, and determined to raise another storm to bring the daughter back. This was even a greater storm than the first. The water of the lake washed away the ground, and swept on to the lodge of Ishkwon Daimeka, whose wife, when she saw the flood approaching, leaped into the box, and the waves, carrying her off, landed her at the very spot where was her mother's lodge.

Monedo Kway was overjoyed, but when she opened the box she found her daughter, indeed, but her beauty had almost all departed. However, she loved her still, because she was her daughter, and now thought of the young man who had come to seek her in marriage. She sent a formal message to him, but he had heard of all that had occurred, and his love for the girl had died away.

“ I marry your daughter!” replied he. “ Your daughter! no, indeed! I shall never marry her!”

The storm that brought the girl back was so strong that it tore away a large part of the shore of the lake and swept off Ishkwon Daimeka's lodge, the fragments of which, lodging in the straits, formed those beautiful islands which are scattered in the St. Clair and Detroit rivers. As to Ishkwon - Daimeka himself, he was drowned, and his bones lie buried under the islands. As he was carried away by the waves on a fragment of his lodge, the old man was heard lamenting his fate in a song.

### **Appendix 3**

Third story:

#### **THE SUN AND THE MOON**

There were once ten brothers who hunted together, and at night they occupied the same lodge. One day, after they had been hunting, coming home they found sitting inside the lodge near the door a beautiful woman. She appeared to be a stranger, and was so lovely that all the hunters loved her, and as she could only be the wife of one, they agreed that he should have her who was most successful in the next day's hunt. Accordingly, the next day, they each took different ways, and hunted till the sun went down, when they met at the lodge. Nine of the hunters had found nothing, but the youngest brought home a deer, so the woman was given to him for his wife.

The hunter had not been married more than a year when he was seized with sickness and died. Then the next brother took the girl for his wife. Shortly after he died also, and the woman married the next brother. In a short time all the brothers died save the eldest, and he married the girl. She did not, however, love him, for he was of a churlish disposition, and one day it came into the woman's head that she would leave him and see what fortune she would meet with in the world. So she went, taking only a dog with her, and travelled all day. She went on and on, but towards evening she heard someone coming after her who, she imagined, must be her husband. In great fear she knew not which way to turn, when she perceived a hole in the ground before her. There she thought she might hide herself, and entering it with her dog she suddenly found herself going lower and lower, until she passed through the earth and came up on the other side. Near to her there was a lake, and a man fishing in it.

“ My grandfather,” cried the woman, “ I am pursued by a spirit.” “ Leave me,” cried Manabozho, for it was he, “ leave me. Let me be quiet.”

The woman still begged him to protect her, and Manabozho at length said—

“ Go that way, and you shall be safe.”

Hardly had she disappeared when the husband, who had discovered the hole by which his wife had descended, came on the scene.

“ Tell me,” said he to Manabozho, “ where has the woman gone?” “ Leave me,” cried Manabozho, “ don't trouble me.”

“ Tell me,” said the man, “ where is the woman?” Manabozho was silent, and the husband, at last getting angry, abused him with all his might.

“ The woman went that way,” said Manabozho at last. “ Run after her, but you shall never catch her, and you shall be called Gizhigooke (day sun), - and the woman shall be called Tibikgizis (night sun).”

So the man went on running after his wife to the west, but he has never caught her, and he pursues her to this day.

#### **Appendix 4**

Fourth story:

#### **MANABOZHO AND HIS TOE**

Manabozho was so powerful that he began to think there was nothing he could not do. Very wonderful were many of his feats, and he grew more conceited day by day. Now it chanced that one day he was walking about amusing himself

by exercising his extraordinary powers, and at length he came to an encampment where one of the first things he noticed was a child lying in the sunshine, curled up with its toe in its mouth.

Manabozho looked at the child for some time, and wondered at its extraordinary posture.

“ I have never seen a child before lie like that,” said he to himself, “ but I could lie like it.”

So saying, he put himself down beside the child, and, taking his right foot in his hand, drew it towards his mouth. When he had brought it as near as he could it was yet a considerable distance away from his lips.

“ I will try the left foot,” said Manabozho. He did so and found that he was no better off, neither of his feet could he get to his mouth. He curled and twisted, and bent his large limbs, and gnashed - his teeth in rage to find that he could not get his toe to his mouth. All, however, was vain.

At length he rose, worn out with his exertions and passion, and walked slowly away in a very ill humour, which was not lessened by the sound of the child’ s laughter, for Manabozho’ s efforts had awakened it.

“ Ah, ah!” said Manabozho, “ shall I be mocked by a child?”

He did not, however, revenge himself on his victor, but on his way homeward, meeting a boy who did not treat him with proper respect, he transformed him into a cedar-tree.

“ At least,” said Manabozho, “ I can do something.”

## **Appendix 5**

Fifth story:

### **THE OLD CHIPPEWAY**

The old man Chippeway, the first of men, when he first landed on the earth, near where the present Dogribs have their hunting- grounds, found the world a beautiful world, well stocked with food, and abounding with pleasant things. He found no man, woman, or child upon it; but in time, being lonely, he created children, to whom he gave two kinds of fruit, the black and the white, but he forbade them to eat the black. Having given his commands for the government and guidance of his family, he took leave of them for a time, to go into a far country where the sun dwelt, for the purpose of bringing it to the earth.



After a very long journey, and a long absence, he returned, bringing with him the sun, and he was delighted to find that his children had remained obedient, and had eaten only of the white food.

Again he left them to go on another expedition. The sun he had brought lighted up the earth for only a short time, and in the land from which he had brought it he had noticed another body, which - served as a lamp in the dark hours. He resolved therefore to journey and bring back with him the moon; so, bidding adieu to his children and his dwelling, he set forth once more.

While he had been absent on his first expedition, his children had eaten up all the white food, and now, when he set out, he forgot to provide them with a fresh supply. For a long time they resisted the craving for food, but at last they could hold out no longer, and satisfied their hunger with the black fruit.

The old Chippeway soon returned, bringing with him the moon. He soon discovered that his children had transgressed his command, and had eaten the food of disease and death. He told them what was the consequence of their act—that in future the earth would produce bad fruits, that sickness would come amongst men, that pain would rack them, and their lives be lives of fatigue and danger.

Having brought the sun and moon to the earth, the old man Chippeway rested, and made no more expeditions. He lived an immense number of years, and saw all the troubles he declared would follow the eating of the black food. At last he became tired of life, and his sole desire was to be freed from it.

“ Go,” said he, to one of his sons, “ to the river of the Bear Lake, and fetch me a man of the little wise people (the beavers). Let it be one with a brown ring round the end of the tail, and a white spot on the tip of the nose. Let him be just two seasons - old upon the first day of the coming frog-moon, and see that his teeth be sharp.”

The man did as he was directed. He went to the river of the Bear Lake, and brought a man of the little wise people. He had a brown ring round the end of his tail, and a white spot on the tip of his nose. He was just two seasons old upon the first day of the frog-moon, and his teeth were very sharp.

“ Take the wise four-legged man,” said the old Chippeway, “ and pull from his jaws seven of his teeth.”

The man did as he was directed, and brought the teeth to the old man. Then he bade him call all his people together, and when they were come the old man thus addressed them—

“ I am old, and am tired of life, and wish to sleep the sleep of death. I will go hence. Take the seven teeth of the wise little four- legged man and drive them into my body.”

They did so, and as the last tooth entered him the old man died.

### **Appendix 6**

Sixth story:

#### **THE LONE LIGHTNING**

A little orphan boy, who had no one to care for him, once lived with his uncle, who treated him very badly, making him do hard work, and giving him very little to eat, so that the boy pined away and never grew much, but became, through hard usage, very thin and light. At last the uncle pretended to be ashamed of this treatment, and determined to make amends for it by fattening the boy up. He really wished, however, to kill him by overfeeding him. He told his wife to give the boy plenty of bear’ s meat, and let him have the fat, which is thought to be the best part. They were both very assiduous in cramming him, and one day nearly choked him to death by forcing the fat down his throat. The boy escaped, and fled from the lodge. He knew not where to go, and wandered about. When night came on he was afraid the wild beasts would eat him, so he climbed up into the forks of a high pine-tree, and there he fell asleep in the branches.

As he was asleep a person appeared to him from the high sky, and said—

- “ My poor lad, I pity you, and the bad usage you have received from your uncle has led me to visit you. Follow me, and step in my tracks.”

Immediately his sleep left him, and he rose up and followed his guide, mounting up higher and higher in the air until he reached the lofty sky. Here twelve arrows were put into his hands, and he was told that there were a great many manitoes in the northern sky, against whom he must go to war and try to waylay and shoot them. Accordingly he went to that part of the sky, and, at long intervals, shot arrow after arrow until he had expended eleven in a vain attempt to kill the manitoes. At the flight of each arrow there was a long and solitary streak of lightning in the sky—then all was clear again, and not a cloud or spot could be seen. The twelfth arrow he held a long time in his hands, and looked around keenly on every side to spy the manitoes he was after, but these manitoes were very cunning, and could change their form in a moment. All they feared was the boy’ s arrows, for these were magic weapons, which had been given to him by a good spirit, and had power to kill if aimed aright. At length the boy drew up his last arrow, took aim, and let fly, as he thought, into the very heart of the chief of the manitoes. Before the arrow

reached him, however, he changed himself into a rock, into which the head of the arrow sank deep and stuck fast.

“ Now your gifts are all expended,” cried the enraged manito, “ and I will make an example of - your audacity and pride of heart for lifting your bow against me.”

So saying, he transformed the boy into the Nazhik-a-wä wä sun, or Lone Lightning, which may be observed in the northern sky to this day.

### Appendix 7

Seventh story:

#### Appendix 1 1 THE EVIL MAKER

The Great Spirit made man, and all the good things in the world, while the Evil Spirit was asleep. When the Evil Spirit awoke he saw a Native American, and, wondering at his appearance, he went to him and asked—

“ Who made you?”

“ The Great Spirit,” replied the man.

“ Oh, oh,” thought the Evil Spirit, “ if he can make such a being so can I.”

So he went to work, and tried his best to make a Native American like the man he saw, but he made some mistake, and only made a black man. When he saw that he had failed he was very angry, and in that state was walking about when he met a black bear. “ Who made you?” he asked.

“ The Great Spirit,” answered the bear.

“ Then,” thought the Evil Spirit, “ I will make a bear too.”

To work he went, but do what he would he could not make a black bear, but only a grizzly one, unfit for food. More disgusted than before, he was walking through the forest when he found a beautiful serpent.

- “ Who made you?” he asked.

“ The Great Spirit,” replied the serpent.

“ Then I will make some like you,” said the Evil Maker.

He tried his best, but the serpents he made were all noisome and poisonous, and he saw that he had failed again.

Then it occurred to him that he might make some trees and flowers, but all his efforts only resulted in his producing some poor deformed trees and weeds.

Then he said—

“ It is true, I have failed in making things like the Great Spirit, but I can at least spoil what he has made.”

And he went off to put murder and lies in the hearts of men.

