

DEICTIC ANALYSIS OF COHESIVE MARKERS IN RELIGIOUS DISCOURSE

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ABSTRACT

This study investigates the deployment of deixis as cohesive markers in religious text drawing insight from theories of deixis and cohesion. The data for the study were generated from a religious sermon preached by Dr Daniel Kolawole Olukoya of Mountain of Fire and Miracles Ministries (MFM) during Manna Water programme held on Wednesday 22nd of September, 2021. With the use of quantitative and qualitative research methods, the study identifies the type of deixis used in the sermon, and their deployment as cohesive markers in the text. The findings reveal five different types of deixis that appeared as cohesive markers which include person deixis, spatial deixis, temporal deixis, discourse deixis and demonstrative deixis. The person deixis was used to designate the participants in the discourse, spatial deixis helps to focus the attention of listeners to the different locations mentioned in the sermon, temporal deixis was employed to make reference to different time periods during the sermon, discourse deixis appeared to linking linguistic elements and ideas in the text; while the demonstratives identify notional elements mentioned in the sermon. As cohesive devices, the person deixis, spatial deixis, temporal deixis and demonstratives function as references and substitution, while discourse deixis functions both as references, substitute and conjunctions to link linguistic elements and ideas in the text. The study concludes that the deictic elements used in the religious sermon function as an integral part of text creation to enhance cohesion in the text.

Keywords: *Discourse, cohesion, deixis, conversation, sermon*

INTRODUCTION

Discourse has been viewed as an alternative way of investigating the use of language beyond sentence level which focuses more on the functional properties of language as used in a social setting. It is seen as the analysis of language in use in a social context. It is the approach to

language analysis that emphasizes the role of context in the interpretation of text or speech event and its concern is more on functional aspect of language rather than the formal (Halliday, 1994).

According to Van Dijk (1998) language use and discourse has micro and macro level and that the only thing that bridges the gap between them is language. He stresses that speakers in community bridge the gap through providing text and talk in a definite context. When context is approached from a linguistic angle, the analyst relies on the linguistic elements that surround utterances to arrive at an adequate interpretation of meaning. This is to say that the social context in which language occurs shapes the nature of a discourse.

In conversational interactions, language can be deployed to perform different functions such as emotive, phatic, directive, metalinguistic, referential and contextual (Stubbs 1995:46). Halliday (1970: 140-165) proposes three other functions which are: ideational, interpersonal and textual functions. Ideational deals with the expression of content and communicating of information. In this regard, information is to be communicated clearly and effectively for easy comprehension. The second function which is textual relates to text and context of usage and situation. Lastly is the interpersonal function which is used to maintain social relations. Different contexts and different discourses such as social status, age, profession, policy making of the society, sociological factors and the people's culture can restrict and delimit how language is functionally deployed.

In every speech event or genre, language is used to perform specific functions for specific purposes. In religious discourse, language is often deployed as a tool by the language users to persuasively influence audience's conducts and perceptions. Religious language, as rightly pointed out by Rahimi & Hematiyan (2015) can influence every aspect of human life and existence ranging from lifestyle, science, marriage, education, behavior, and ethics. According to Donovan (1976), religious language can be viewed from two major perspectives. Firstly, a religious language is seen as a distinct language which is used separately in some special situations, such as Hebrew for Jews, Arabic for Muslims. Scholars have criticized this view as being parochial. They are of the opinion that this view implies that all Arab countries speak with religiousness, even when they are commonly conversing with each other for their routine affairs and so do Jews. Another problem with this view is that it delimits the religious

countries just to those countries which have a divine book and also those people who speak with the languages of those books such as Islam, Christian and Jew.

Another point of view according to Donovan (1976) is that religious language uses specialist words like "Apocalypse", "Incarnation", "Revelation." This implies that a religious person, a religious sermon or a religious text necessarily needs specialist words. On the other hand, although ordinary people can use special words like what were mentioned, it is not necessary for them to use specialist words in their texts and speeches unless they need them. The difference is that religious contexts and environs need special words. This is to say that contexts constrain language and the creation of meaning (Rahimi and Henaatiyan 2012). To this end, Naeem, (2014) rightly points out that language of religion is a register that represents the variations of language used in the setup of religion from the everyday language and other set ups.

Religious Discourse contains stories, supernatural characters, myth, ornamental images etc., which often involves indefinite knowledge about abstract and metaphysical assumptions, (Oduşina 2018). John (1996) in Oduşina (2018) identifies some main features of religious discourse such as the use of rituals, archaic elements, euphemism, metaphor, semantics, rhetorical questions, magic words, proverbs, etc. However, the concern of this paper is to study religious language from the perspective of what Halliday refers to as textual in his language functions. In this regard, deixis and cohesion as elements of text linguistics would be used in the analysis of religious discourse in this study.

Deixis as a linguistic marker is an integral part of discourse text formation. They function as cohesive ties to link linguistic structures to their contextual meaning. The meaning they convey is not explicit but rather context bound. Identifying deixis and how they function as cohesive ties in a discourse or text goes a long way to provide a comprehensive information about a text and aids in proper interpretation and decoding of the meaning of a text in a speech situation.

Speech as a form of discourse is rendered by one person in front of an audience. It is commonly done by public figures such as politicians, educators, entrepreneurs, and someone who can inspire audiences (Asmarita&Haryudin, 2019). A religious sermon is an example of speech event given by a preacher to persuade and influence audience perception about the

supernatural or God's influence on humanity. According to Nordquist (2021), a sermon is a form of public discourse on a religious or moral subject, usually delivered as part of a church service by a pastor or priest, designed as a convincing appeal to a listening congregation.

Deictic elements in religious sermon help to contextually interpret the intended meaning of a sermon by indicating relationship between different grammatical and lexical elements in the sermon thereby clearing ambiguities and enhancing a better understanding of the content. It is on the bases of this assumption that this study is set to examine the type of deixis used as cohesive ties in a religious sermon and how they facilitate meaning interpretation among participants.

LITERATURE REVIEW

Concept of Deixis

Deixis are linguistic elements that refer to places, objects, persons, times, etc. which solely depends on their contextual usage for meaning interpretation. Levinson, (1983:54) refers to it as phenomenon wherein understanding the meaning of certain words and phrases in an utterance requires contextual information. He further states that words or phrases that require contextual information to convey meaning are deictic.

The word deictic has its roots in the Greek word "deiknynai", meaning "to show" The contextual information of the utterance mentioned by Levinson (1983) consists of information about the speaker, the addressee, the time and the place. To further illustrate how deictic expressions help to determine the meaning of expressions contextually, Levinson (1983) states that an utterance can be tested as being deictic or not in terms of its truth conditions. For example, if we say "Gloria is the class teacher of John", the utterance can be either true or false, however if we say "She is the class teacher of John" the utterance cannot be assessed as either true or false until we determine who the "she" is. Furthermore, in an utterance such as "I will be there tomorrow", it will be difficult to assess if the sentence is true or false because we are not aware of where and when the sentence is written. As such we are not certain of the place referred to as "there" and when "tomorrow" is. Thus, knowledge about the context in the interpretation of utterances containing deictic expressions is crucial, (Stapleton, 2017). This is to say that deictic expressions act as link between the participants in a discourse setting; the

space and time frame in which the speech event is situated, and for proper understanding and interpretation of the text.

The deictic devices in a language commit a speaker to set up a frame of reference around her (Vaysi and Salehnejad 2016). According to them, every language carries an implicit division of the space around the current speaker, a division of time relative to the act of speaking, and, via pronouns, a shorthand naming system for the participants involved in the talk. Chapman (2011:39-40) in his submission amplifies that deixis are category of expressions whose very purpose is to link uses of language to the context in which they occur. Gafiyatova *et al.* (2017: 190-200) observe that deixis is the speech function of lexical elements that do not name objects and notions but point at them. In line with this, Nordquist (2018) amplifies that deictic expression or deixis is a word or phrase (such as *this, that, these, those, now, then, here*) that points to the time, place, or situation in which a speaker is speaking. Instances of deictic expressions are: *I, we, us, they, you, now, here, that, there*, and so forth.

Deixis and Its Types

Linguists, in their effort to identify and explicate deictic expressions, have come up with different types of deixis among which are: discourse deixis, person deixis, place/spatial deixis, time deixis and social deixis (Levinson 1983).

Discourse or Text Deixis

A discourse deictic expression refers to a portion of the discourse relative to the speaker's current location in the discourse. They point to prior or succeeding parts of the discourse, that is, they link an utterance to a prior discourse (Levinson 1983:87). It's a kind of commentary on the text or conversation by the speaker. Expressions like: 'but', 'therefore', 'in conclusion', 'actually', 'all in all' ...etc., help to construct the discourse and to range the current utterance in a chronological order (Ello, 2018). Discourse deixis shares with anaphora and cataphora the capacity to function as a text cohesion device (Levinson 1983, in Abdulameer, 2019: 297).

Person Deixis

Person deixis encodes the different persons involved in a communicative event. It involves the identification of the participants in a text and describes expressions used to refer to persons who the speaker or writer intends to make reference to (Praiwi, 2018:41). Speaking on this,

(Gjergji, 2015: 136) asserts that they function to indicate the participants involved in a speech event, to delineate the speaker and the addressee. Wiguna *et al.* (2018) in the same vein, opines that the person deixis generally conveys by person grammatical type, which replaces personal pronoun encode like community, appropriate names, and compound of the personal pronoun.

Aside those who are directly involved in the discourse, it as well encodes those that are not directly involved, that is, those mentioned in the utterance and those who hear the utterance but are not directly being addressed. Person deixis include first, second- and third-persons' pronouns. First person deixis refers to the speaker or writer which could be expressed either in singular pronouns or in plural pronouns such as: *I, me, myself, mine, we, us, ourselves, our and ours*. Second person deixis refers to the addressee which could be realized with pronouns such as: *you, yours, yourselves and you*. The third person deixis makes reference to a third party who is not directly involved in the speech event but could either be a listener/hearer of the utterance or a non-present person which is realised by the gender the utterance makes reference to such as: *he, she, it, they, him, himself, her, herself* (Pratiwi, (2018: 41).

Place Deixis

Place deixis deals with the spatial location of the entities. Pratiwi S. (2018) claims that this category of deixis indicates the locations which are close (here, this) to and distant (there, that) from the speaker. Speaking on this, Saeed (2013: 191-192) maintains that the adverbs 'here' and 'there' pick out places according to their proximity to the location of the speaker. They are studied in relation to how close they are to the participants in a discourse setting. Items closer to the speaker will be described as this/these, while items further away as that/those. This is in line with Nisa *et al.* (2020) who opines that spatial deixis consists of proximal deixis near interlocutor and distant deixis far from the interlocutor.

Time or Temporal Deixis

Time deixis or temporal deixis, deals with the event of various time frame of an utterance relative to the speaking time involved in and are referenced to in either a discourse, speech event or utterance. Time deixis are represented by tense, time, adverbials, as well as by spatial prepositions and time adverbs such as: *in the evening, at midnight, on time, yesterday, tomorrow, today, tonight, next week, last week, this week*, and so forth. However, it should be noted that the interpretation of these expressions depends on the knowledge of utterance time.

The deictic centre is usually the location of the event referred to within the discourse event at the time of speaking which is marked by tense and time. According to Yule (2002), in contrast to *now*, the distal expression *then* applies to both past and future time relative to the speaker's present time. He points out that non-deictic temporal reference such as calendar time of dates and clock time of hours also serve as temporal deixis.

From the above explanations, it is evident that indexical or deixis also function as cohesive markers in identifying the intended meaning of the current expression by linking elements of context of utterance in a speech event. It is on the bases of this that this study will explicate how deictic elements are used as cohesive markers in the religious sermon of Prof. Daniel Kolawole Olukoya of Mountain of Fire and Miracles Ministries so as to give a proper interpretation of the intended meaning of his religious sermons which will in-turn give clarity to ambiguities that are often associated with sermons. In this study therefore, indexical or deictic expressions would be interpreted in relation to time, location, participants in the speech event and how they act as link among linguistic elements in the text.

Cohesion

Cohesion, according to Beaugrande and Dresser (1981), is the first of the seven standards in their definition of text as a communicative occurrence, which functions both syntactically and lexically to attach linguistic elements to create textual unity in a discourse. In line with this, Hatim and Mason (1997:15) in their submission, see cohesive text as a situation in which the various components of the surface text are mutually connected in maintaining text continuity. This is to say that cohesive markers, in addition to attaching linguistic elements to create unity in text, equally aids in text continuity. Since text functions to connect a reader to the actual meaning and intention of the speaker, and cohesive ties are integral aspect of text creation, it therefore, follows those cohesive ties aid in meaning interpretation of text. It is a term used to describe the relation of meanings that exist within a text. The term “cohesion” was introduced in linguistics by Halliday and Hasan (1976) in their paper “Cohesion in English”. They define text cohesion as a set of “the means whereby elements that are structurally unrelated to one another are linked together, through the dependence of one upon another for its interpretation” (Halliday&Hasan, 1976).

There are two types of cohesion which are: lexical cohesion and grammatical cohesion. Lexical cohesion deals with the semantic relation of two words in a text in terms of their meaning

(Numan, 1993). It is based on lexical content and background knowledge. While grammatical cohesion makes use of grammatical resources of language in linking linguistic elements together in a text. Such grammatical resources include: reference, substitution, conjunction, and ellipsis. Each of these may further be subdivided.

Reference:

Reference is the relation between an element of a text and something else which refers to it for interpretation in a given context. Words used as references do not have their own meaning; we can only infer their meaning by referring to something else in the text. Reference is further subdivided into: Anaphoric, cataphoric, endophoric, and exophoric reference.

Anaphoric reference: this deals with making reference to what has been said earlier in the text. Cataphoric reference is the reference made to what will be said later in the text, that is, forward referencing. Endophoric reference is reference within the text; it covers both anaphoric and cataphoric, while exophoric is the reference to something outside the text.

Substitution

This has to do with the replacement of a word, phrase or clause with a word in the next clause to avoid repetition.

Ellipsis:

Ellipsis is the deletion of certain grammatical elements from a structure for cohesive purpose. Such grammatical elements are referred to as redundant elements, but they can be uniquely recovered.

Conjunction

Conjunctions are used to show relationship between clauses and sentences. Since the concern of this study is basically on deictic elements which function as cohesive ties, the focus will be on grammatical cohesion as they share attribute with deictic elements.

The above exposition is an indication that some deictic elements such as person deixis which consist of personal pronouns, spatial deictic elements, temporal deictic vectors and some discourse deixis share attribute with some cohesive resources. It is on this backdrop that this study is set to examine deixis as cohesive markers which function to link linguistic elements together to create textual unity that contributes to the overall meaning and understanding of the

text. Based on this, we shall limit our investigation on those types of deixis that function as cohesive ties to point at objects, persons, places and time points which are deictic coordinates linking linguistic elements in the context of usage.

METHODOLOGY

This study is an exploratory qualitative and quantitative study in which the researcher identifies and quantifies deictic linguistic elements used in the sermon in tabular form and as well provides illustrative samples of deictic elements that act as cohesive ties in a religious sermon preached by Dr. Daniel Kolawole. Olukoya of Mountain of Fire and Miracles Ministries (MFM) which acts as the data for this study.

The sermon was preached during one of the church popular programme titled “Manna Water” held on the evening of Wednesday, 4th of November, 2020. The data was retrieved from a WhatsApp platform of Mountain of Fire and Miracles Ministries, regional Headquarters, South West 156, Mowe, Ogun State. The researcher printed the message and read through it to identify deictic expressions used in the sermon.

DATA ANALYSIS

In the analysis of the data, quantitatively, the researcher tabulated different types of deixis found in the data and quantified them. Qualitatively, the researcher explained how they act as cohesive devices to create texture and engender understanding of the meaning of the sermon as intended by the speaker. In the analysis, only the sermon is considered excluding the prayer section. This sermon represents a methodical scholarly lesson based on verses of the Holy Bible of the reason why people should make effort to leave their comfort zone in order to locate their God given blessings and potentials.

DATA PRESENTATION

Types of Deixis used in the Sermon of Dr D. K. Olukoya of MFM

Table 1

Number and Types of Person Deixis

Deixis	Types of Deixis	Types of Deictic Expressions	Frequency	Total	Percentage
Person Deixis	1 st Person Singular	I	37	53	
		Me	12		
		My	3		
		Myself	1		
	1 st Person Plural	We	27	57	
		Us	13		
		Our	15		
		Ourselves	2		
	2 nd Person	You	122	163	
		Thy	3		
		Thee	6		
		Your	25		
		Yourself	7		
	3 rd Person Singular	It	20	90	
		Him	3		
		He	30		
		His	12		
		Her	11		
		She	13		
		Herself	1		
	3 rd person Plural	They	22	41	
		Them	7		
		Their	12		
Total				404	64.8

The above table is a reflection of the use of person deixis in the sermon under analysis. The person deixis employed by the preacher were singular and plural first person, second person and third person singular and plural pronominal. They were used by the preacher to delineate both present and non-present participants in the discourse. From the table above, the second

person deixis is the most frequently used deixis with a total number of 163 out of the 404-person deixis used in the sermon. With the person deixis, the preacher made reference to himself, the congregation who were passive listeners, the biblical characters in the bible passages used as references and personalities in his stories used for illustrative purposes.

Table 2

Number and Types of Spatial Deixis

Spatial Deixis	Frequency	Total	Percentage
There	8	39	
Those	1		
Where	15		
Here	10		
That	2		
This	3		
Total	39		6.3

The above table 2 reveals the types and number of spatial deixis used in the text for this analysis. The spatial deixis identified in the sermon are: *there, those, where, here, that, this*. *There, those, that* are distal deixis that point at places farther away from the deictic center, while *here, this* are proximal deixis pointing at a close range to the deictic centre. *Where* indicates a place or location. In the sermon, they were employed by the preacher to point out locations of events, both of the past, present, future and even psychological locations. The highest used among them is *where* with a total number of 15 out of 39 spatial deixis used in the sermon.

Table 3

Number and Types of Temporal Deixis

Temporal Deixis	Frequency	Total	Percentage
Then	3	33	
Now	11		
Tonight	2		

Before	2		
Last Week	1		
That Day	3		
This January	1		
Today	2		
When	8		
Total	33		5.3

The above table 3 is a presentation of the types of temporal deixis used in the sermon and their frequency distribution. The temporal deixis identified are: *then, now, tonight, before, last Week, that Day, this January, today, when*. The total number of temporal deixis used in the data is 33 of 5.3% out of 643 deixis used in the sermon. It is the least type of deixis used in the sermon.

Table 4

Number and Types of Discourse Deixis

Discourse Deixis	Frequency	Total	Percentage
But	9	93	
And	64		
Until	2		
Unfortunately	1		
Until	2		
Because	1		
So	4		
Therefore	1		
Unless	4		
One	5		
Demonstratives used as Discourse Deixis			
That	28	54	
This	13		
Those	11		

These	2		
Total	147		23.6

Table 4 above is a reflection of the type and frequency of discourse deixis used in the sermon which constitutes the data for this study. The total number of discourse deixis used in the sermon is 147 with *and* being the most frequent having a total number of 64. It is second to the highest type of deixis used in the sermon.

Table 5

Analysis of the Percentage of Types of Deixis

Types of Deixis	Frequency	Percentage
Person Deixis	404	64.8
Spatial Deixis	39	6.3
Temporal Deixis	33	5.3
Discourse Deixis	93	14.9
Demonstratives	54	8.7
Total	623	100

QUALITATIVE ANALYSIS OF DEICTIC ELEMENTS AS COHESIVE DEVICES

This analysis involves the exemplification of linguistic elements and structures from the data to illustratively demonstrate how deixis are deployed as cohesive markers in the sermon.

Person Deixis

Person deixis are used by the preacher to make reference to his audience, i.e., the congregation, himself being the speaker, biblical characters of selected bible references, personalities used for illustrative purposes, an abstract supreme being *God* who is believed to be spiritually present and objects both concrete and abstract ideas. They are used as abstract deictic vectors pointing at some elements of either preceding or succeeding context. They equally function as cohesive ties. This can be illustrated in the following excerpt from the data for this study:

Excerpt 1.

What am I saying here tonight? Being better cannot be achieved when we limit ourselves to our comfort zones.

In the above excerpt, the first-person singular pronoun *I* was used exclusively to designate the preacher as assertive personnel who reposes confidence in his words and whom the congregation is expected to listen to. The first-person plural *we*, possessive *our* and reflexive *ourselves* are inclusive, referring to both the preacher and the congregation. This gives a better understanding of the fact that the message is not only meant for the congregation but the preacher benefits from it as well. The preacher, in the sermon advised everyone including himself not to be limited in their comfort zone. As cohesive device, the person deixis was used as anaphoric and cataphoric references to point at the participants in the text and to link the ideas in the text contextually. Both *our*, *ourselves* refer back to *we* as participants in the discourse while *I* identify the preacher as the speaker of the previous text preceding the present context containing the deictic element. The person deixis also functions as substitution as in the following excerpt:

Excerpt 2

Now, all those blessings are conditional on Abraham getting out of where he was. The place Abraham was living before was Ur of the Chaldeans. It was the most advanced place in the world as of that time.

In the above excerpt 2, *it* which is a third person deixis functions as anaphor to make reference to *Ur of the Chaldeans* mentioned in the preceding sentence. It equally functions as substitution for the phrase *Ur of the Chaldeans* which helps to avoid unnecessary repetition.

Spatial/Place Deixis

Place deixis deals with the spatial location of entities, indicating proximal and distal location from the didactic centre which is the location of the speaker at the time of speaking. They include *here*, *this* (proximal location) and *there*, *that* (distal location). The following are the spatial deixis used in the sermon: *here*, *this* (proximal) *that*, *there* (distal). Place deixis also act as cohesive devices. They function as reference and substitution. An illustration of this can be drawn from the following excerpt:

Excerpt 3

She came here when this place was just Auditorium A and we were catching fishes in that place and there was plenty of mud and mash around and people come to our service and sometimes, the ladies remove their shoes to enter our auditorium so that the mud will not spoil their shoes.

In the above excerpt, the spatial deixis *here* is proximal indicating a close location to the speaker. *Here* points at the former *auditorium A* where the preacher was at the time of speaking which is the deictic center, but the past tense *came* indicates a past event. This is to say that the speaker was referring to his present location as a past *auditorium A* which may have expanded at the moment of speaking, hence the referent *just auditorium A*. In the above excerpt, in the expression, *that place*, “that” is a distal spatial deixis indicating a location far from the deictic centre where the preacher was at the time of speaking. With the use of *that*, the preacher points at another location in the worship place which is different from *auditorium A* but also not in good condition at the time past when the professor visited the worship place. With the use of these spatial deixis, the preacher was able to identify the locations at different parts of the auditorium as he gave a description of their deplorable condition as they were in the past when the woman in question joined the church. The woman, though a professor, did not mind the poor condition of the place of worship as compared with her comfortable cathedral so long as she gets solution to her problem which the preacher described as moving away from a comfort zone.

As cohesive ties, the spatial deixis *here*, *that* and *this* are used as cataphors to link the spatial notional elements such as *Auditorium A*, *place where they were catching fishes* and *where there was plenty of mud and mash* in the text together to create texture. For instance, in the above excerpt, *here* and *this* as deictic vectors function as reference cohesive devices cataphorically pointing at elements in the succeeding context *Auditorium A*, *place where they were catching fishes* and *where there was plenty of mud and mash*. *Here* was also used as substitution for the auditorium where the preacher was at the time of speaking.

Temporal Deixis

Temporal deixis, or time deixis, concerns itself with the various times involved in and referred to in a discourse. Time deixis are represented by tense, time, adverbials, as well as by spatial prepositions and time adverbs such as: *in the evening*, *at midnight*, *on time*, *yesterday*, *tomorrow*, *today*, *tonight*, *next week*, *last week*, *this week*, and so forth. They also function as cohesive ties. This is illustrated in the following excerpt:

Excerpt 4

*A young lady, tiny lady like that, came to me **some other time**, that she needed some assistance for her education. So, we offered her the assistance and she went on her knees and said, “Thank you very much, sir”. I said no o, don’t kneel down, I don’t want any thank you from you at all. The only thank I want from you is that you must work hard and come out with a beautiful result. I just said that to her and walked away. I didn’t know that those words that I spoke to her **that day**, they energized her like hot wine. With that aggression of what she heard, she dipped herself into her studies and **now**, to the glory of God, I was so excited **last week** when she came and said, “I just came to tell you that those words you spoke **that day**, that you don’t want any kneeling down or thank you, I should go and work, they pushed me. **Now** I am the first person in our department to have a first class as a result of that”.*

In the above excerpt 4, the temporal deixis identified in the text are: *some other time*, *that day*, *now*, and *last week*. The proximal time deixis *now* points to the general present time when the preacher felt excited and the time described by the girl whom the preacher made reference to, as the first person to have first class at the moment of speaking in her department. The distal time deixis used are *last week*, *that day*, *some other time*. The preacher used *some other time* to make general reference to a long time ago in the past without reference to any specific moment when the girl approached him for assistance. While *last week* refers to a week preceding the week when the sermon was preached showing a close range in time past that could specifically be recalled. In the excerpt *that day*, was used by the girl to remind the preacher of the particular day in the past which was a long time ago when she approached the preacher for assistance.

As cohesive devices, the time deixis appeared as both anaphors and cataphors to show the relationship between the elements in the text that help to create texture and foster an understanding of the sermon. For instance, in the above excerpt, *that day* was used by the preacher as an anaphor, to sustain a previously established focus towards unspecified long time ago that the preacher referred to earlier in the text as *some other time* when the girl approached the preacher for assistance in her educational pursuit. *Some other time*, cataphorically relates to the succeeding expression *that she needed some assistance for her education* to give an understanding of when the girl came for assistance. *Last week* is a cohesive device that indicates a relationship between the surrounding elements in the text. It shows the time when the preacher

got excited as a result of the girl coming on that day to announce her success. *Now* as a cohesive device cataphorically relates to the expression in the succeeding text *I was so excited last week when she came and said ...* giving the listeners an understanding of when the preacher's excitement started which was from the previous week when the girl came to the preacher to break the news as the first person to have first class in the department till the moment of speaking.

Discourse Deixis

Discourse deixis is an expression used to refer to certain discourse that contain utterance signaling its relations to surrounding text. Examples of discourse deixis are: *but, and, until, unfortunately, because, so, one, therefore, unless* and demonstratives such as: *that, this, those, these*. Discourse deixis as cohesive ties function as reference (anaphorically and cataphorically), substitution and conjunction. This is exemplified in the following excerpt:

Excerpt 5

It is a tragedy sometimes when pastors come to me crying that 'Our Father in the Lord, I know that you are always very objective and fair (mimics tears) how can you allow them to transfer me from a church of 500 people to one of 100. It is demotion... G.O.

In the above excerpt, the discourse deixis is: *it is a tragedy, I, you, me, one, it*. They are deployed as text discourse to show relationship that exists among surrounding elements in the discourse. For instance, in the expression *it is a tragedy*, "it" is a person deictic element extended as a discourse deixis referring to "tragedy". The expression *it is a tragedy* cataphorically refers to the succeeding expression. They serve as link indicating the relationship between the prior utterance of pulpit rotation and the succeeding utterance of pastors coming to beg the G.O. (General Overseer) not to transfer them to churches with a smaller number of congregations. Some of the discourse deixis function as substitution. For instance, in the above excerpt, *one* is used as a substitute for *a church* which was mentioned in the antecedent utterance. This helps to avoid repeating the phrase *a church* in the same sentence. Discourse deixis such as: *and, but, until, unfortunately* appear as conjunctions to link sentences and ideas in the discourse. For instance, in the following expression from the above excerpt, *I know that you are always very objective and fair (mimics tears). And* is a conjunction that links the two ideas *objective, fair* together. These qualities are positive qualities which were employed by the pastors to describe the G.O.'s personality in a bid to entice him and

make him see reason why he, the G.O., should be considerate and not allow them to be demoted by taking them to a church with lesser number of congregation than their usual congregation.

Demonstrative Discourse Deixis

The demonstratives as discourse deixis were used in the sermon to point at notional objects in the discourse both concrete and abstract nominal or ideas. They were used both as anaphors, cataphors and as substitutes to indicate relationship between surrounding elements in the discourse which helps to create textual unity and enhance a better understanding of the meaning and essence of the discourse. This can be illustrated with the following excerpt:

Excerpt 6

*Archeologists found that **those places** were highly advanced at **that time**.*

In the above excerpt, *those* and *that* are distal demonstratives used to point at places and time mentioned in the bible passage read by the preacher to support his claims. *Those places* points at the *Ur of Chaldeans* where Abram was before God called him out of the comfort zone. *That time* refers to the prosperous period of the Chaldeans which the preacher described in the previous paragraph before the one housing the demonstratives. This shows that the demonstratives function both as anaphors and as substitution, making reference to utterance in the preceding paragraph and being used as replacement for *Ur of Chaldeans* and a description of the prosperous period of that place. This helps, not only to create cohesion but also to enhance coherence and a logical flow of the discourse.

DISCUSSION

The analyses above reveal the types of deixis used as cohesive devices in the religious sermon of Prof. D.K. Olukoya of Mountain of Fire Miracles Ministries. Some of the deictic elements identified are: person deixis, spatial deixis, temporal deixis, discourse deixis and demonstrative deixis. The person deixis identified are divided into three- 1st person singular and plural deixis, second person deixis and 3rd person singular and plural deixis. In the tabular analysis, the person deixis has the highest number of occurrences in the discourse with a total number of 404 of 64.8%. The person deixis identified are: *I, me, my, myself, we, us, our, ourselves, you, thy, thee, your, yourself, it, him, he, his, her, she, herself, they, them*. The Spatial deixis which is second to the least used deixis in the discourse has a total number of 39 of 6.3% out of 623 deixis used in the sermon. The spatial deixis identified in the discourse are: *there, those,*

where, here, that, this. Temporal deixis were employed to make reference to different time periods mentioned in the sermon. They were the least used deixies having a total number of 33 of 5.3%. The temporal deixis identified in the text are: *then, now, tonight, before, last week, that day, this January, today, when.* Discourse deixis and demonstratives appeared as cohesive devices. They have a total number of 147 of 14.9% out of the total number of deixis used in the data, making them second to the highest diexis used in the sermon. Discourse deixis identified in the text are: *but, and, until, unfortunately, because, so, therefore, unless, one; demonstratives are: that, this, those these.*

Furthermore, the qualitative analysis reveals how deictic elements are deployed as cohesive ties to facilitate meaning interpretation in the sermon. As cohesive devices, the person deixis function as references and substitution. They are used as anaphors, cataphors and substitution to link participants and other linguistic elements in the discourse. Spatial deixis function as anaphors, cataphors and substitution to focus the attention of the listeners to the different locations mentioned in the sermon. Temporal deixis as cohesive devices function as both anaphors and cataphors to link periods of time and other linguistic elements in the text. While discourse deixis was identified as anaphors, cataphors, substitution and conjunctions used in linking linguistic elements and ideas in the text; the demonstratives were used to identify notional elements both concrete and abstract mentioned in the sermon. All of them contribute in the creation of text; enhancement of better interpretation and understanding of what the preacher refers to as moving away from comfort zone to uncomfortable zone which is usually a blessing in disguise.

CONCLUSION

The deictic elements identified in the religious sermon preached by Prof. D.K. Olukoya of Mountain of Fire and Miracles Ministries function as an integral part of text creation to enhance cohesion in the text. They function as cohesive devices, showing relationship between surrounding linguistic elements and ideas in the text and as well linking them together to foster meaningful interpretation and understanding of the sermon as a unified whole. This helps in giving objective interpretation of the sermon thereby clearing ambiguities that inhibit a clear understanding of sermons as audience are usually passive listeners. Further research on the use of cohesive markers can be carried out in studies such as court proceedings and doctor –client medical examination.

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