# CHAPTER 2

## LITERATURE REVIEW

### 2.0 Introduction

In contrast to the academic scene five decades ago when Harris blazed a trail in the analysis of discourse with the distributionalist's emphasis (Harris 1952a, 1952b), discourse study is now so popular that there is even a high school level introductory textbook (Chimombo and Roseberry 1998), as well as standard and general university-level introductions (cf. Brown and Yule 1983, Georgakopoulou and Goutsos 1997, Jaworski and Coupland eds. 1999, Johnstone 2002, Schiffrin 1994, Schiffrin, Tannen, and Hamilton eds. 2001). Furthermore, the discipline is now highly interdisciplinary as exemplified in the works of Hatim 1997, Schäffner and Kelly-Holmes eds. 1996, Scollon and Scollon 1995, van Dijk ed. 1985, etc. In this chapter the literature on discourse and text analysis in the period of the 1960s to the 1990s will be reviewed with reference to their attention to the study of meaning in discourse and texts.

### 2.1 Theories of Discourse and Text Analysis in General

Subsections 2.1.1 to 2.1.12 survey the treatment of meaning in discourse in various linguistic theories.

### 2.1.1 Discourse Analysis in Tagmemic Theory

After Harris, Pike was one of the earliest linguists in the American structuralist tradition who advocated the study of discourse. In Pike's tagmemics (Pike 1967, 1982; Pike and Pike 1982), the study of meaning is treated in the referential hierarchy in his triple-hierarchy: phonological, grammatical, and referential. While his early discourse study (Pike 1964) was concerned with the identification of tagmemes as composites of situational roles and grammatical roles in matrix (viz. barely above the sentence level), a later work with his wife Evelyn Pike was done in a top-down way (i.e. discourse to morphemes) in the referential hierarchy.

E. Pike 1983 is subtitled as "systematic exegesis;"[19] that is, leading or drawing meaning out of a text systematically. The meaning of a text is analyzed through presentations of grammatical constituents and referential constituents, echoing Pike's fundamental view of "form-and-meaning composite" (1982:111-7), in the tree/branch diagrams and the formulas with the four-cell tagmemes (Pike 1981:47-64, Evelyn Pike 1983:12-6; 1988). With a similar theoretical background of tagmemics, the issue of form and meaning in relation to participant identification in discourse was studied by Wise 1971 [1968]. Among a host of writers on discourse analysis in the tagmemic and structuralist milieux, E. Pike 1983 seems to be the only work which addresses the issue of referential meaning in an explicit term "exegesis."[20] As will be seen in 2.2.1, this type of meaning in discourse can be viewed in terms of "a conduit metaphor of discourse," that is, meaning is contained in a text.[21]

## 2.1.2 Meaning in Textlinguistics

While the term "discourse analysis" is generally used in the American structuralist tradition, "textlinguistics" is "a prominent area of linguistics in Europe" (Fasold 1990:65). A difference between the two continents may be approximated by saying that while discourse analysts are more engaged in the description and documentation of texts of less-known or never-written languages, the textlinguists are interested in the processing and interpreting of written texts in well-known languages. Beaugrande and Dressler (1981), in discussing seven standards of textuality (i.e. cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality), freely use the notions of cognitive psychology and procedural semantics, such as activation, strength of linkage, decomposition,

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[19] 'Exegesis' comes from Greek ἐξηγέομαι exêgénomai (a compound verb of a prefix ex- 'out' and ágô 'to lead'), which means 'to draw (meaning) out from', i.e. 'tell, relate, explain, report, make known, reveal' and a related noun is ἐξήγησις exêgêsis 'narrative, description' and 'explanation, interpretation'.

[20] There is a brief mention in Longacre (2003b:179) that "the role of discourse analysis in general [...] is exegetical rather than predictive."

[21] It should be remembered that the text-internal meaning is only one kind of several types of meaning in discourse. Other types involve social and functional meanings.

spreading activation, episodic vs. semantic memory, economy, global patterns, inheritance, plan, script, schema, mental imagery, and so forth (1981:92, 93). Their view of meaning is characterized as the distinction between *virtual* meaning (i.e. the potential of expression or sign for representing and conveying knowledge) and sense (i.e. the knowledge *actually* conveyed by expressions occurring in a text) (1981:84). A continuity of senses gives text coherence, which is mutually (i.e. between a sender and a receiver of the text) accessible and relevant within a configuration of concepts and relations. The receiver's selecting and verifying of conceptual schemata "contributes to comprehension" (1981:198) of the situation or text. Of the seven standards of textuality mentioned above, the study of intentionality may also reveal meaning by the author of a text.

## 2.1.3 Discourse Analysis in Generative Semantics

In the U.S.A. in the late 1960s and early 1970s, Generative Semantics was widely disseminated over the country, while the opposing interpretive semanticists, namely, those following Chomsky within Extended Standard Theory were concentrated at MIT. Though the name Generative Semantics may have a nostalgic connotation to some people[22] by now, Grimes' discourse analysis in that framework is of importance in that it provided later discourse analysts, as well as his contemporaries, with tools for capturing different kinds of information in discourse (Grimes 1971).[23] Such notions as a distinction of information between events and participants (his chapter 3) and non-events (his chapter 4) (e.g. setting, background, evaluations, and collateral) are developed in Longacre's profile and storyline analysis to supplement the semantic side of his discourse study.

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[22] To some others, such sarcastic comments of Newmeyer's as "The public lectures given by Lakoff, Ross, McCawley, Postal, and others resembled political rallies as much as academic seminars" (1980:152) or "The Fall of Generative Semantics" (1980:133) may be recalled.

[23] Grimes' theoretical assumption is that: "[W]e can say the most about language by factoring out two different things: the decisions a speaker can make regarding what and what not to say, and the mechanisms and patterns that are available to him for implementing the results of those decisions in a way that communicates with another person. The decisions that the speaker makes, and the relations among them, are referred to as the underlying formational structure, [...] or the semantic structure" (1975:30, 31).

Working in close association with tagmemists, yet identifying himself as a generative semanticist, Grimes sought "a more revealing theory" (1975:30) than the kind of discourse analysis that Pike and Longacre were developing, albeit his recognition that the latter gradually showed "the direction of including semantics" (Grimes 1975:23). In other words, semantics in discourse analysis in his day was not yet a majority concern, at least in American structuralism.

## 2.1.4 Discourse Analysis in Functional-Typological Linguistics

In a broad range of theoretical similarity shared by structuralism and functionalism, the following sections will touch on four theories that have been labeled "functional" in one way or another.

Functional-Typological Linguistics "seeks to account for linguistic phenomena, based on cross-linguistic data, in relation to human communicative/feeling states through an on-going interactive discourse between the speaker and the hearer" (Horie and Sato 2001:1). For example, Givón and others base their investigations in topic continuity in discourse on the data from Amharic, Biblical Hebrew, Chamorro, English, Hausa, Japanese, and Spoken Latin-American Spanish (Givón 1983). His theoretical assumption is "that language and its notional/functional and structural organization is intimately bound up with and motivated by the structure of human cognition, perception and neuro-psychology" (Givón 1984:11), as applied to interclausal coherence. For him, "the grammar of referential coherence is *not* primarily about reference. Rather it is about indentifying and activating the locations ('files', 'nodes') where verbally-coded text is stored in episodic memory. The nominal referents-topics serve as 'file labels'; they are used to access ('activate') the storage locations where incoming information is to be 'filed'" (Givón 1990:894).

Bybee and others discuss modality in discourse (Bybee 1995, Myhill and Smith 1995, Silva-Corvalán 1995). Myhill's approach seeks a language-universal framework to explain why the speakers of a language choose a particular construction from alternatives (e.g. NP types, tense and aspect, voice alternation,

and word order) with objective contextual evidences in discourse by the use of quantitative analysis of such parameters as humanness, recency of mention of referent, specificity, controlled vs. uncontrolled future actions, affectedness of patient, and temporal sequencing (Myhill 1992, 2001). Hopper (1979) and Thompson (1997) should also be considered to be important linguists, active in this theoretical tradition, whose works will be reviewed in relation to foreground-background in narrative discourse in chapter 4 (cf. Hopper 1979, 1982, 1995, 1998; Hopper and Thompson 1980).

As will be mentioned in subsection 2.2.4 below, those linguists who are working with the Functional-Typological methodology have much in common with Cognitive Linguistics concerning the approach to meaning. (cf. Chafe 1994, 1996, Croft 1991, 1999, Givón 1990, 1994, 1995)

## 2.1.5 Discourse Analysis in the Prague School

Sharing the common view that communicative function is important in the system of language with Functional-Typological Linguistics, the approach of the Prague School may be referred to as structural-functional linguistics. As opposed to the descriptive emphasis of the former, however, in the latter, "semantics has always been understood as belonging to the core of the system of language" (Sgall 1994:277). Prague School linguists take discourse as language use in communication; that is, discourse as a sequence of utterances, rather than a sequence of sentences. In this sense, the semantics[24] of the Prague Linguistic Circle can be considered as semantico-pragmatics at discourse level, whereas at the lexical level it endorses "the Saussurean notion of meaning (as linguistic form of cognitive content)" (Sgall 1994:294). Meaning in discourse is analyzed in terms of the topic/focus articulation (TFA) of the sentence (Hajičová 1994, Peregrin 1996:236-7, Sgall 1987) and of the hierarchy of communicative dynamism; meaning of the sentence, in turn, is distinguished into contextually

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[24] A historical account of how the Prague School has been studying meaning (e.g. Jakobsen and Mathesius) can be found in Leška 1996.

bound and non-bound. Despite the high interest in meaning from its early period and concern with pragmatic discourse (utterance), the School's analysis is more focused on sentences than lengthy pieces of text.[25]

## 2.1.6 Discourse Analysis in Systemic-Functional Linguistics

Those who discuss more directly the matter of "discourse-semantics" (Eggings 1994:82-4) than those who are mentioned in the previous subsection are scholars of Systemic-Functional Linguistics, exemplified in the works by Halliday and his followers (cf. Berry 1981; Coulthard 1987; Coulthard ed. 1994; Eggings 1994; Enkvist 1987; Fries 1992, 1995, 2002; Halliday 1994; Halliday and Hasan 1976, 1989; Hasan, Cloran, and Butt eds. 1996; Lemke 1988; and G. Thompson 1996). Eggings, for example, explains that three kinds of meaning (i.e. experiential, interpersonal and textual meanings) run through a text (1994:83); thus, they are analyzed, following Halliday and Hasan 1989, in the following ways. The experiential meaning (i.e. what the discourse is talking about) is investigated by analyzing the transitivity structure of the clauses. The interpersonal meaning (i.e. who is taking part) is accounted for by the analyses of mood, modality, and persons. In order to identify textual meaning (i.e. role assigned to language), lexico-grammatical organization needs to be described by analyzing the content words (e.g. verbs, nouns, and circumstances such as prepositional phrases and adverbs) of transitivity structure of the clauses (Eggings 1994:83) with reference to theme, information (Fries 1995, Cloran 1995) and cohesion (Aziz 1988).

In sum, Halliday and Hasan have written that "the concept of cohesion accounts for the essential semantic relations whereby any passage of speech or writing is enabled to function as text" (Halladay and Hasan 1976:13). It may be safe to say that the study of textual meaning for Systemic-Functional linguists is closely

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[25] In this connection, a more extended understanding about topic (or "theme") as characterized at the paragraph and discourse level has been presented by Jones (1977) from the Pikean tagmemics perspective.

concerned with the analysis of cohesion[26] while the experiential and interpersonal meanings are also in the scope of the theory.

## 2.1.7 Discourse Analysis in Functional Grammar (FG)

In the Netherlands, Simon C. Dik and his followers around the world have been developing Functional Grammar (FG), also with an emphasis on semantics and pragmatics. The theory has the term "functional" in that the primary function of language is "a symbolic instrument used for communicative purposes" (Dik 1980:46). As to the relationship among areas of linguistic studies, Dik goes on to say, "Syntax is subservient to semantics, and semantics is subservient to pragmatics" (1980:46). FG aims to have four-fold adequacy: typological adequacy, descriptive adequacy, psychological adequacy and pragmatic adequacy. Three distinct functions that FG highlights are semantic functions (e.g. Agent, Goal, Recipient, Beneficiary), syntactic functions (Subject and Object), and pragmatic functions (Theme and Tail, Topic and Focus).

Though discourse study in FG, or functional grammar of discourse, is not fully developed yet, Dik has set out an outline (1997:409-41). According to Dik, discourse is approached from three perspectives: global decision (similar to Longacre's discourse typology or genre), global structure (e.g. hierarchy, units, relations), and coherence.

Integrating FG with textlinguistics, however, Buth (1995:77-100) has analyzed Biblical Hebrew and Aramaic discourse with an emphasis on the distinction between Topic and Focus. Topic, in FG, "is a constituent of a clause that has received special marking [...] in order to signal the intended perspective for relating the clause to the larger context" (Buth 1995:84). It is also termed as "contextualizing constituent" (or C.C.). "Focus, on the other hand, is a way of specially marking the salient, important information of a sentence" (ibid.). Topic

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[26] A cohesion analysis, from the standpoint of stratificational grammar, is found in Gutwinski (1976), where he applies it to Henry James and Ernest Hemingway's literature pieces.

provides a discourse with continuity, focus enhances foreground. Relating the concept of topic (C.C.) and focus with foreground and background, Buth redefines the foreground as "sequential-foregrounding" structure that has a more author-oriented pragmatic function, than a traditional understanding that "[t]he foreground of a narrative is usually defined to be the sequential chain of completed events" (1995:86). On this ground, Hebrew's peculiar word order XSV (where X is any NP or other non-Subject and non-V element), as opposed to the default VSO, is analyzed as a mark of discontinuity. A significant implication of his continuity-discontinuity analysis in place of the traditional type of foreground-background to storyline analysis will be discussed in chapter 6.

## 2.1.8 Discourse Analysis in Relevance Theory (RT)

Relevance Theory (hereafter RT) is inherently semantic in that it digs out "the hidden implications" (Morgan 1994:148), being "a theory of cognition which offers a model of how the mind works" (id. 1994:127). Originally developed by Sperber and Wilson (1986), RT operates on the principle of relevance:

> *Principle of relevance*
> Every act of ostensive communication communicates the presumption of its own optimal relevance. (Sperber and Wilson 1986:158)

In other words, because "[h]umans tend to pay attention to what is *relevant* to them," […] "relevance, and the maximization of relevance, is the key to human cognition" (Blass 1990:43) and communication. A good communication is achieved when it is contextually relevant; that is, in RT's term, communication has a *contextual effect*, or "the link-up between an utterance and its context" (Gutt 1992:21). The term "context" in RT is "the *cognitive environment* of the hearer" (Gutt 1992:22), which includes perception memory, inference, general knowledge about science, people's beliefs, and culture and so forth. The *contextual effects* that make communication relevant have three kinds: (i) derivation of a contextual implication, (ii) strengthening of a contextual assumption, and (iii) elimination of a contextual assumption through contradiction (Gutt 1992:22-3).

Applying RT to discourse analysis, Blass claims that it "provides a better theoretical foundation for comprehension and textuality than coherence models" (1990:43).[27] She argues that discourse analysis in RT has more strength in understanding a text's meaning than a mere classification of discourse types.[28] She summarizes: "coherence- and topic-based approaches look at purely textual connectivity: relevance theory is based on the relation between information content and context. Moreover, discourse analysis within relevance theory is not a purely formal matter, but involves a consideration of how texts are understood, how they are processed and what effects are achieved" (Blass 1990:80).

Following Blass (1990) within RT, Follingstad (1994:151-88) analyzes storyline in Tyap narrative discourse.[29] Identifying two sets of particles (one has two preverbal particles, and the other includes three conjunctions), he argues that the first set has the contextual effects and that the latter has a. thematic prominence, b. focus prominence in relation to the foreground of the narrative, and c. emphatic prominence "with respect to the speaker-hearer axis of communication" (1994:188). Follingstad's insight into the nature of the latter is of great importance for the present study of storyline in Iu-Mienh narrative; one of the second set, i.e. *si*, "a coordinating conjunction which tends to imply temporal succession" (1994:169), "tends to correlate with [...] prominent foreground events" (id. 1994:169, 171, 188). Attention should be drawn to his statement that it is "conjunction," as opposed to verbs or narrative tense that marks, in the particular case of Tyap, the temporal succession and foreground events (e.g. H2 in

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[27] A discourse marker, or an illocutionary adverb *bekicur* 'in short' in Modern Hebrew within the framework of RT was studied by Shloush (1998), who agrees with Blass 1990 in saying, "I tend to accept the idea that texts do not occur with fixed coherence relations and that coherence is derivative from the establishment of relevance. Nevertheless, this does not mean that a text does not exhibit distinct hierarchical structures, from which coherence may follow" (Shloush 1998:78).

[28] Blass's illustration goes like this: "just setting up these types [narrative, conversation, procedural, hortatory] does not say anything about the function of these discourses nor why they have the particular structures they do. This approach is like comparing different games such as football, cricket and polo just by their outward appearances and forgetting that players are actively involved in achieving particular goals, the goals being different in each case" (1990:80).

[29] Tyap (also "Kataf") is a member of the Niger-Congo family, spoken in southern Kaduna State in Nigeria. An application of RT to discourse analysis of another African language, Lobala, a Bantu language of Norhwest Zaïre, has been carried out by Morgan (1994:125-49).

1.1.2). This importance will be discussed in chapters 4 and 5 as Iu-Mienh exhibits a similar phenomenon.

By way of reference, it is noteworthy that Follingstad has moved from RT to Mental Space Theory (MST), perhaps through a common emphasis on a cognitively-oriented approach to language, applying to Biblical Hebrew discourse analysis with a particular focus on *kî* 'because' (2001).

Due to RT's deep concern with relevant interpersonal communication, together with the wider sense designated by the term "context" of interpersonal communication than a context of texts, it is natural that it extends its scope to the study of discourse markers. Such examples include Shloush (1998) and Ziv (1998) in the semantic and pragmatic study of Modern Hebrew: the former on *bekicur* 'in short,' the latter *kaze* 'like this': both identifying the conceptual and procedural meanings of these discourse markers within the framework of RT.

## 2.1.9 Discourse Markers and Sociolinguistic Discourse Analysis

Congenial to the study of discourse markers within RT, others have done similar research with no particular theoretical brand name. They include studies on *oh, well, and, but, or, so, because, now, then, y'know, I mean* (Schiffrin 1987), and *yeah* and *like* (Jucker and Smith 1998) in English, on *rotsè lishmoa kéta?* 'wanna hear something weird/funny' (Maschler 1998) in Modern Hebrew, on *X nante, X nanka, X nado, X dano, X toka,* and *X tari*, pejorative expressions of 'the likes of X' (Suzuki 1998) in Japanese, on $k\jmath^3$ 'then, also, consequently' (Yajai 1985), $na^5$, $la^5$, $si^5$, and $th\vartheta^2$ (Paensiri 1998, Cooke 1979) in Thai, and on *amen* and *hallelujah* in African American sermons by Wharry 2003 to name a few.

As is obvious from these, the study of discourse markers resides at the intersection of the sociolinguistic study of discourse (Fasold 1990:65-75, Gee 1999, Stubbs 1983), conversation analysis (Coulthard ed. 1992, Fox 1987:6-76[30]), pragmatics

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[30] After the treatment of anaphora in conversational analysis in English, the latter half (pp. 77-136) of Fox's study focuses on the anaphora in monologue expository written texts.

(e.g. Clark and Haviland 1977), and the study of discourse markers and reported speech in written texts (e.g. Larson 1978). Furthermore, a sociolinguistic discourse analysis which incorporates Halliday's social-semiotics (Halliday and Hasan 1989) provides the discourse marker study with a wider and more adequate perspective. Some of this research may be interesting; however, they are of limited relevance to the present study (except for Thai *kɔ̃³*, cf. 2.1.12, infra).

## 2.1.10 Narratology

*Quid est enim tempus?* ("What, then, is time?") was the question Augustine asked in his *Confession*, which lead Paul Ricoeur (1984 [in French 1983], 1985 [1984], 1988 [1985]) to argue for temporality of narrative. On the other hand, however, he also approves an "emplotment" (1984:31-51) of narrative, following Aristotle, the culturally polar end of Augustine. According to Ricoeur, Augustine analyzed time in terms of a threefold present,[31] whereas Aristotle argued that time is something passing from the past through the present to the future in a plot of *mimesis/muthos* (viz. narrative). Ricoeur's analysis is illuminating in suggesting that the aspectual nature of the Iu-Mienh language, as opposed to tense-oriented Indo-European languages, is akin to Augustine's theory of time in narrative, while the underlying philosophy of the plot/profile analysis in narrative discourse theorized by Longacre (1996:33-50) is from an Aristotelian understanding of plot.[32] Rather than separating them, though, Ricoeur puts forth the correlation between "the activity of narrating a story [with plot therein] and the temporal character of human experience" in the following way: *"time becomes human to the extent that it is articulated through a narrative mode, and narrative attains its*

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[31] Meaning, "By saying that there is not a future time, a past time, and a present time, but a threefold present, a present of future things, a present of past things, and a present of present things, Augustine set us on the path of an investigation into the most primitive temporal structure of action in terms of this threefold present. The present of the future? *Henceforth*, that is, from now on, I commit myself to doing that *tomorrow*. The present of the past? *Now* I intend to do that because I *just* realized that... The present of the present? *Now* I am doing it, because *now* I can do it. The actual present of doing something bears witness to the potential present of the capacity to do something and is constituted as the present of the present" (Ricoeur 1984 :60).

[32] It is noteworthy that Ricoeur (1985:7) points out that, "[t]he Aristotelian theory of plot was conceived during an age when only tragedy, comedy, and epic were recognized as 'genres' worthy of philosophical reflection."

*full meaning when it becomes a condition of temporal existence*" (1984:52) (italicized by Ricoeur).

In addition to Ricoeur's philosophical narratology, there is also: a. structural/functional narratology (Prince 1982),[33] b. sociolinguistic narratology (Toolan 2001), c. literary narratology (Abbott 2002), and d. exegetical/theological narratology (Coats 1985).[34] An interesting common feature among them is their acute consciousness of the distinction between the narrative time and the real-world time.[35] For example, Toolan (2001:42) states that, "there is something unreal and heavily convention-laden about so-called story time and text time. In neither case are we referring to actual temporal progression, but the *linear verbal representation* of temporality" (emphasis by Toolan). Furthermore, "[g]iven a narrative recounting a chrono-logical sequence, where sequence is taken to be a group of non-simultaneous topic-comment structures the last one of which constitutes a modification of the first, events can be distinguished in terms of their relevance to that sequence" (Prince 1982:68).

In other words, change/transition/movement of events is inherently bound with the time passage in narrative. It is this inseparability of event sequentiality and event transitivity along the time-line that makes the narrative time more complex than the real-world time. This is also a fundamental nature of a prototypical narrative, since "[t]his dependence of time with regard to change (movement) is a sort of primitive fact [...]" (Ricoeur 1988:15, [1985]). This significant nature of

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[33] Prince (1982:163) summarizes the goals of narratology as "to discover, describe and explain the mechanics of narrative, the elements responsible for its form and function." He goes on to say, "narratology gives us an insight into the principles governing systems of signs and signifying practices as well as our interpretation of them" (idem 164).

[34] Coats (1985:15) categorizes Hebrew Old Testament narratives into *Saga, Legend, Tale, Novella,* and *Fable,* asserting that recognition of different narrative forms affects exegesis: "interpretation advances under the careful control of genre definition."

[35] Nevertheless, in contrast to the distinction, it is also necessary to note that Abbott (2002) tends to integrate narrative time and real-world time. He says, "In narrative [...], though it is the incidents that give shape and that dominate our sense of time, the regularity of abstract time, which is also an integral part of all our lives, unavoidably adds its own counterpoint to the time structured by incidents. [...] We have always been aware of the recurring cycles of the sun, moon, and seasons, and at the same time we have always been shaping and reshaping time as a succession of events, that is, as narrative" (2002:5).

inseparability between the sequentiality of events and the transitivity of events in relation to the storyline (e.g. H2 in 1.1.2) will be discussed in chapter 5.

## 2.1.11 Discourse Study by Thai authors

It has been mentioned three times thus far in this section (by Buth (1995) in 2.1.8; Follingstad (1994) in 2.1.9; and Riccoeur (1984, 1985, 1988) in 2.1.11) that the central issue of inseparability between change/movement/transitivity of events and sequentiality of events along the time-line is crucial to the storyline. In a similar vein, a fourth author, who is from Thailand, Somsonge has also stated that the sequentiality marked by a group of certain conjunctions and serial clauses is "the most important criterion" (1991:105-6) in determining whether clauses and verbs in question are really on the storyline. She has also stated that these markers often co-occur with temporal adverbs. For instance, she says, "$k\sigma^3$ signals that the following event is sequential to the previous one" (Somsonge 1990:71). Further, Yajai (1985:2) claims that, among other functions of $k\sigma^3$, it has the function of "addition, temporal sequence, sequence of events," "discourse cohesion" (id. 6), and "prominence marker" (id. 9). In addition, Somsonge (1992a: 48-9) has found a similar function with the Sgaw Karen particle *swɛʔ* as highlighting "an important chronological juncture", "a backreference" (id. 50-1) which indicates "the crucial backbone event" and "progression from the preceding backbone event" (id. 50), "a connectivity of successive events" (id. 51).

Finally, her recent study on Hlai (Li) discourse (Somsonge 2002) has integrated the above-mentioned findings in her own version of "storyline" theory, "narrative timeline." "The narrative timeline is defined as the main line of development, i.e. the line of sequential, punctiliar happenings (Longacre 1996)" (Somsonge 2002:142). Incorporating Dry's point that "for a structure to move time, it must present new information" (1983:33), Somsonge summarizes that the narrative timeline must have two major components: sequentiality and presentation of new information. Her statement (ibid.) is presented visually as follows:

The clauses ↑which {refer to (i) sequenced points on timeline and (ii) present new information} constitute the foreground of a narrative.

Hence, H2 of the present study has been hypothesized for Iu-Mienh, which also has a conjunction *ziouc* [z$^j$ou˩] meaning approximately 'and then, so, after which' similar to Thai *kɔ:³* 'then' and *ca:k²nan⁴* 'after that'. A distant brother of the Iu-Mienh in the Hmong-Mien family, the White Hmong, has been reported by Clark (1988) to have a similar conjunction *los* [lɔ$^{11}$] "with the approximate meaning '(and) then/so, thus, therefore, yet, and it happens, and it turns out, with the result'" (1988:93). Her naming of it as "an inchoative conjunction" suggests that it has a sort of force of aspectual/verbal element to contribute to movement in a discourse. Clark's later investigation (1992) has added data of the Vietnamese conjunction *thì* and the Black Tai conjunction *kò* "all seem to have meanings something like 'well, (and) then, (and) so, and it happens that, and it turns out that'"(1991:87), adding one more function, that of topicalizer.

Therefore, insights from these Thai authors and other Southeast Asian languages can be summarized as follows: (1) it is not only verbs but particles (i.e. conjunction-like particles) that mark the storyline in these languages that do not have tense-aspect marking on verbs, (2) these conjunctions mark sequentiality, which is the most important criterion for the identification of storyline, and (3) the sequentiality is indicated in corroboration not only with conjunctions but also serial clauses and temporal adverbs.

For other Thai discourse studies, see Person's (1993:6-7) lucid summary. There are two narrative-related MA theses of Chulalongkorn University, which studied the Iu-Mienh. Uthai's (1982) sociological and pedagogical study of Iu-Mienh folktales includes 35 narratives from Ban Huai Mae Sai village, Chiang Rai province, which is the same variety as the subject of the present study. Kasamaporn (1990) investigated the participant reference in five narratives loosely following Longacre's discourse analysis.

### 2.1.12 Discourse Semantics

Sharing the same term "discourse semantics" with Eggings (1994:82) mentioned in 2.1.6, Seuren (1985) has more polemic characteristics. Seuren's book is primarily a departure from "surface semantics," "truth conditional semantics," "calculus semantics," and an "autonomous" view of components of language. He criticizes them with numerous citations of insufficiency of propositional analysis and entailment analysis, terms that come from a logical point of view. He claims that his semantics is a "discourse-dependent linguistic interpretation" (1985:1), holding the view that discourse is a "psychological reality." He even asserts, "that logic is psychologically real in so far as humans carry out logical operations as part of their cognitive behaviour" (1985:211).

Yet, despite the same dissatisfaction with autonomously disconnecting grammar from semantics as cognitive semanticists and linguists have been lamenting, Seuren's theory is not CL. Discourse semantics from a more cognitive oriented perspective has been outlined by Tomlin, Forrest, Pu, and Kim 1997. Tomlin et al. (1997:104-5) discuss "the central issues and concepts of discourse semantics" in two main problems as follows:

> The first is the problem of knowledge integration: how the individual propositions in a text and discourse are integrated to reflect well the speaker's conceptual representation and to optimize the creation of an appropriate conceptual representation in the listener. The second is the problem of information management: how information is organized and distributed as the speaker and listener interact during the blueprint creation process.

In the next section (2.2), cognitive approaches to discourse analysis will be reviewed following the basic outline by Tomlin et al. (1997): the knowledge integration and information management.

### 2.1.13 Summary

To summarize this section on the treatment of semantics in discourse analysis in various theories, one can observe that the study of meaning in discourse was not a major concern in structuralism. Functionalists are confined to sentence level

study or studying meaning in the pragmatic domain. Some theories have the psychological and cognitive range to capture the meaning beyond the sentence level. One such example is the discourse semantics from the cognitive linguistic perspective. Concerning the study of storyline in narrative discourse, some linguists who pay attention to semantics have found that certain conjunctions exhibit both the sequencing function and the developing function along the timeline of narrative.

## 2.2 Cognitive Approaches to Discourse Analysis

In this section, following Tomlin et al. (1997) mentioned in 2.1.12, an overall picture of cognitive discourse semantics will be reviewed. Therein, works that have been done within various cognitive theories and cognitive oriented approaches will be integrated. Such theories include CL (CG, CS, MST), cognitive-minded functionalists (e.g. Chafe and Givón), an application of cognitive psychology to linguistics (e.g. van Dijk and Kintsch), and linguists of other theoretical schools who approach their subject matter in a highly cognitive way without reference to CL. Subsequently, views of meaning by Longacre and Langacker will be compared concerning the matter of the inseparability of the form-and-meaning composite or surface-and-deep structure. Finally, the section will propose a model of a CG approach to discourse.

## 2.2.1 An Overall Picture of Cognitive Discourse Semantics

There are two basic ways of looking at discourse metaphorically speaking: a conduit metaphor of discourse and a blueprint metaphor of discourse. Cognitive discourse semantics views discourse and texts utilizing a blueprint metaphor. The conduit metaphor represents discourse and text as things that contain meaning, where an act of text comprehension can be reduced to "exegesis" or drawing meaning out of the text. In contrast, in the blueprint view of discourse, "the speaker holds a conceptual representation of events or ideas which he intends should be replicated in the mind of the listener" (Tomlin et al. 1997:64). In this view, creation and comprehension of discourse have two major areas: knowledge

integration and information management as shown in Tomlin et al. (1997:71), who use Levelt's (1989) concept of blueprint for the pre-verbal message (Figure 11).



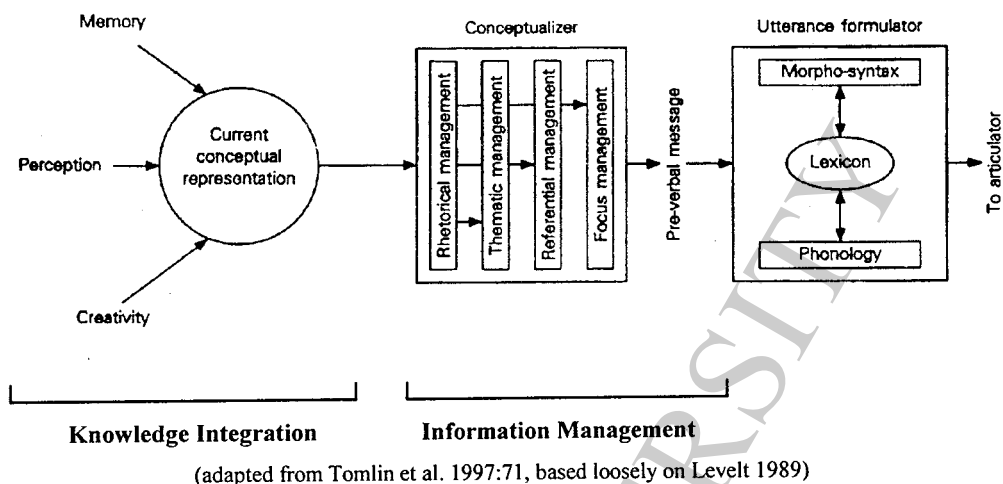(adapted from Tomlin et al. 1997:71, based loosely on Levelt 1989)

Figure 11. A blueprint for the speaker

Starting from the left end of the Figure 11, the knowledge integration stage involves the formation of the conceptual representation as "the fundamental 'meaning' the speaker works with in constructing a discourse" (Tomlin et al. 1997:68). That is, the conceptual representation is formed by receiving raw materials from remembering, perceiving and creating activities. The conceptual representation in turn is processed through four kinds of information management, namely, rhetorical management, thematic management, referential management and focus management. Thus in this model, cognitive discourse semantics deals with knowledge integration and information management leaving the utterance formulator to cognitive morphology and cognitive phonology (cf. Figure 10).

## 2.2.2 Knowledge Integration

In order to build and interpret discourse or text successfully, the semantic information provided in each utterance or sentence has to be integrated into a coherent whole (Tomlin et al. 1997:65). This integration involves three areas: (i) morpho-syntactic coding, (ii) implicatures, and (iii) planning and inference. MST

can be placed in the morpho-syntactic coding of the model inasmuch as Fauconnier organizes his model by saying "[t]he spaces set up by a discourse in this way [a new mental space is set up relative to an existing space that is in focus] are organized into a partially ordered lattice. At any given stage of the discourse, one of the spaces is a *base* for the system, and one of the spaces [...] is in *focus*. [...] As "the discourse participants move through the space lattice; their view point and their focus shift as they go from one space to the next" (1997:38-9).

Implicatures and inference are not purely morpho-syntactic but important in producing and understanding discourse. In this sense, Langacker's domain-based meaning and encyclopedic semantics in CG (1987a:62-3; 154-66) has more power to explain implicatures and inference than formal semantics.

## 2.2.3 Information Management

This section includes four areas of discourse management: rhetorical management, thematic management, referential management and focus management.

## 2.2.3.1 The Rhetorical Management of Discourse

The process of producing discourse (spoken and written) involves the information component and the action component,[36] both guided by the speaker's/writer's goal. The information component includes study areas like propositional content and pragmatic matters (e.g. emphasis, importance, presupposition). From a decoder's point of view, all of them guide how the semantic content should be interpreted. From an encoder's viewpoint, a selection process is at work. In regard to the information management component, Langacker has investigated the selective nature of linguistic coding, exploiting CG notions of focal adjustment of selection (1987a:116-20), construal (1991b:294-8), and action chain (1991b:213-7). With respect to the pragmatic side of discourse, the study of discourse markers

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[36] The sentence final particles that have illocutionary force in Asian languages (e.g. *-oc* [oːʃ] 'POLITE PARTICLE,' *–aex* [ɛʌ] 'I-REALLY-MEAN-IT,' *–maah* [maːɴ] 'COMMAND,' *nii* [niːʔ] (with an emphatic rising intonation) 'I-AM-TELLING-YOU' in Iu-Mienh) should also be studied in the cognitive discourse semantics under the area of the rhetorical management.

in RT (though dismissed as irrelevant if they are only from a classifying approach, cf. 2.1.10) Andersen (1998), Ariel (1998), Jucker and Smith (1998), Shloush (1998), Ziv (1998), among others, should belong here due to their attention to the cognitive status of the discourse markers.

## 2.2.3.2 The Thematic Management of Discourse

In the thematic management of discourse, at least three major problems are recognized: (1) theme or topic at clause level, (2) discourse theme, and (3) foreground and background proposition, i.e. the problem of propositional centrality. Commonly understood definitions of 'theme' include: (i) theme as aboutness (i.e. it is that which the predicate talks about), (ii) theme as a starting point or what Lambrecht (1994) terms "a point of departure for the clause," and (iii) theme as a center of attention. As will be seen in chapter 6, the thematic marker or topic marker *–nor* 'talking about,' *-aeqv* 'as for' in Iu-Mienh come under the term "theme as aboutness" and they will be analyzed in relation to the conceptual structure of sequentiality (cf. 2.1.12).

From the perspective of cognitive psychology, Van Dijk and Kintsch (1978, 1983) studied "cognitive information processing," which they defined as "understanding discourse" using the notion "macro-structure". They state, "The global meaning of a discourse is represented by *semantic macro-structures*" (1978:68). In other words, it is "an abstract semantic description of the global content, and hence of the global coherence of discourse" (Van Dijk and Kintsch 1983:189). Originally taken from Generative Semantics, in the conviction that there must be "THE DEEP STRUCTURE OF A TEXT" (van Dijk 1972:130), van Dijk's notion of macro-structure of texts (1977:130-63; 1981:195-214) (except for its cognitive psychological emphasis) was incorporated into Longacre's discourse analysis (1979a, 1985a) to reinforce the semantic part of his theory (cf. 2.1.3).[37]

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[37] Note the cross-academic cooperation among the American Generative Semantics, European Textlinguistics, and American discourse analysis.

Rong (1992) identifies English logical connectors express foreground-backgrounding in discourse. The background connectors include *though, despite, in spite of, regardless, notwithstanding, even though, since, as due to, for example, that is, in other words, by the way* and *in passing*. The foregrounding connectors are *but, however, nevertheless, yet, so, therefore, also, moreover, besides, to sum up, overall, anyhow, to resume*, etc. It should be noted, as has been pointed out in 2.1.9 and 2.1.12, that conjunctions can express foreground-background when they are analyzed from a CL perspective.

The present study of storyline, which can be broken down to be an analysis of foreground and background, receives its due position under the thematic management of discourse in a broader perspective of cognitive discourse semantics: specifically, in the issue of propositional centrality.

## 2.2.3.3 The Referential Management of Discourse

Under the term referential management, information structure such as given, or oid, and new information in the traditional investigations receive a more cognitively oriented treatment. Though belonging to no particular theoretical group, Chafe (1973, 1974) researched them in a new light of "psychosemantics" as "active memory" (given information), "semi-active memory," and "inactive memory" (new information) in the flow of discourse (1979, 1987, 1994:53-191). Givón's (1983) referential distance model is devised to measure the gap between a previous occurrence of the referent/topic and its current occurrence by counting numbers of clauses between them. He also claims that coherence is a mental entity rather than being found in texts (1995). For Givón "text comprehension is synonymous with the construction of a structured mental representation of the text" (1995:64) on the assumption that coherence is grounding (i.e. the more grounded the clause in a discourse is, the more mentally-accessible it is). In a similar vein with Chafe (1974) and Givón (1983), Epstein (1999, 2002) investigated the accessibility of the English definite article in discourse within the MST framework.

Research into anaphora can be located under the term referential management of discourse. Van Hoek (1997) has researched the conceptual-semantic relationship of anaphora within a CG perspective resulting in the establishment of the "reference point model." Conceptual connectivity is argued to be a continuum ranging from the most strongly interconnected structures to more weakly connected structure, and to the weakest, that is, discourse unit boundaries. Her area of research is reinforced by Langacker (1996) in that "restrictions on the location of a pronoun vis-à-vis its antecedent are best described in terms of conceptual configurations" (Langacker 1996:333). Liang's (1996) work has revealed that zero anaphora in Chinese discourse is an "emergent reference" using a cognitive strategy term.

## 2.2.3.4 The Focus Management of Discourse

The focus management segment is a counterpart of the theme or topic at clause level under the thematic management of discourse when it is interpreted in Prague School terms: namely, the theme-rheme pair. In cognitive discourse semantics, however, the term focus management has broader perspective encompassing the focus as prominence, focus as pragmatic function (Dik 1980, Buth 1995:84, cf. 2.1.8), and Lambrecht's (1994) predicate focus, argument focus and sentence focus. Following Lambrecht, Heimerdinger (1999) analyzed topic, focus and foreground in Biblical Hebrew with some cognitive psychological concerns.[38] Holmqvist and Holšánová (1997) have investigated empirically the focus movement of a text during a time of telling and listening to a spoken discourse. They found that a visualization of language is taking place in the mind of the listener.

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[38] Heimerdinger's work is different from Johnstone's heuristic approach to discourse analysis (2002:230-1, cf. 1.11 supra.). With regard to the focus structure in a third person narrative clause, Heimerdinger analyzes predicate-focus structures, argument-focus structure and sentence-focus structure in both *wayyiqtōl* (the preterite verb or Longacre's foregrounded material) clause and NP + *qātal* (perfective verb) clause. He concludes from them that the latter construction, which Longacre claims to be the background material, indicates "a change of information structure in the sentence" and sometimes indicates "foregrounded rather than backgrounded material" (1999:219). See 4.1 concerning its implication to Longacre's theory of storyline.

Subsections 2.2.1 to 2.2.3 have reviewed literature related to cognitive linguistics approaches in a scaffold-like framework of broad cognitive discourse semantics outlined by Tomlin et al. (1997).

## 2.2.4 Cognitive Functional Linguistics

As has been noted above, there are number of linguists who are cognitive-minded or cognitive-psychology-concerned with regard to the semantic issue of discourse. These approaches were recently summarized by the Japanese cognitive linguists (Horie and Sato 2001) under a new term "Cognitive-Functional Linguistics."

The last item in this chapter of literature review, Dooley and Levinsohn (2001), (written independently from the aforementioned Horie and Sato (2001) in the same year with the same interest from different backgrounds), possibly fall into this category of cognitive-functional discourse analysis. Though intending to provide linguistic field workers with an introductory manual for discourse analysis, it contains "a functional and cognitive approach" (2001:vii) such as the notion of "mental representation" (2001:21-5, 49-60) as a conceptual framework within the traditional method of Longacre's genre analysis and text charting techniques. In fact, Levinsohn co-authored with Longacre the "field analysis of discourse" twenty-three years ago (Longacre and Levinsohn 1978:103-22). It seems to be natural for Levinsohn to have increased his concern about semantics of discourse as an exegete of Biblical languages; Hebrew (Levinsohn 2000) and Greek (1992a, 1992b, 1992c).

## 2.3 Views on Meaning

In the last subsection 2.2.4, it was suggested that field linguistics could legitimately proceed to the interpretation of meaning of texts after an initial stage of description. A comparison of two field linguistics manuals, i.e. Dooley and Levinsohn (2001) and Longacre (1964), shows that both have a serious concern with the issue of meaning. However, at the same time the comparison may suggest that their approach to the study of meaning has changed in the period of nearly forty years. In this section, two views on meaning will be compared.

## 2.3.1 Longacre's view on meaning

In Longacre's field manual (1964) for linguists who work in a structural and tagmemics framework, his view on meaning can be seen:

> Obviously, meaning lurks in the background everywhere. The background of meaning would seem to be essential to the analysis. [...] We assume with Pike that the units we handle are form-meaning composites. Nevertheless, it seems necessary to insist that <u>it is the formal side of the composite</u> which is amenable to initial systemic analysis. (1964:23) [underline added]

While both formal and semantic sides are recognized as important, it should be noted that a major interest in an "initial systemic analysis" necessitates a concentration on the former (or the surface structure) rather than the latter, which is reasonable within the context of the discovery procedure and descriptive field linguistics.

Furthermore, in the process of development from descriptive linguistics at morpheme-to-sentence levels (1964) to a full-fledged discourse analysis, Longacre (1972b) accentuates the inseparability of form and meaning as follows:

> Here [i.e. in questions of universality], I accept without further cavil the point eloquently made by post-structuralist linguistics that deep or semantic structures are relatively universal, while surface structures are relatively restricted and language specific. I reject, however, any implication that 'surface' is to be regarded as superficial, or 'deep' as more relevant. While this implication is a hazard built into the very terms themselves, the contention here is that both deep and surface structure are prime concerns of the student of language and that <u>meaning is found in both</u>. (1972b:xi)[39] [underline added]

This contention that meaning is found in both surface and deep structures based on the conviction of inseparability between them urges us to revisit de Saussure's *signifié-signifiant* composite (de Saussure 1910-11:93 in Komatsu and Harris 1993; English translation by Baskin 1959:67) as a transitional link to Langacker's

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[39] Longacre goes on to say "[s]urface structures are of obvious importance, in that all that is said, or ever will be said, in a given language must be expressed in its surface structures. Tagmemics (of which I am a practitioner) need not be apologetic for its many years of preoccupation with the discovery procedures for, and the taxonomy of, surface structures" (1972:xi).

concept of grammar as symbolic units comprising semantic and phonological poles (Langacker 1987a:76-86).

## 2.3.2 Langacker's view on meaning

De Saussure's axiomatic diagrams are in Figure 12 as follows:
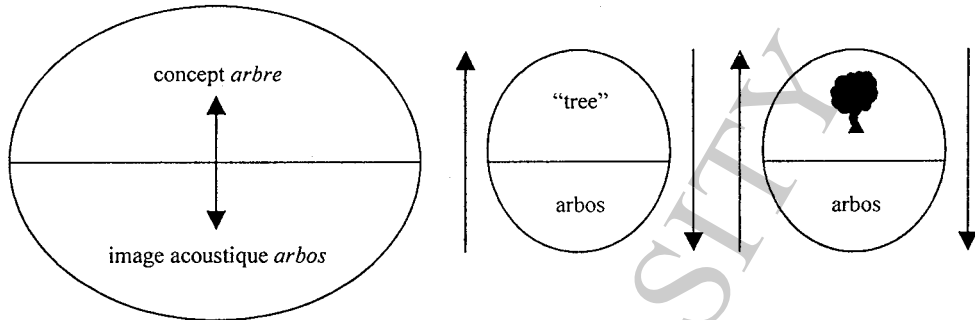


(The left diagram is from Emile Constantin's notebook VII of the 2ⁿᵈ of May, 1911, in Komatsu and Harris 1993:75. The two diagrams on the right are from Baskin's translation of Saussure [1911] 1959:67)

Figure 12. *Signifié-signifiant* composit of a sign

The diagrams in Figure 12 show that the linguistic sign is composed of concept and acoustic image, namely, *signifié* and *signifiant* (signified and signifier). Further, Saussure says that "the linguistic sign is based on an association made by the mind between two very different things, but which are both mental and in the subject: an acoustic image is associated with a concept" (1910-11; Komatsu and Harris 1993:74a).[40] From the above, it is clear that both the symbolic (sign) and mental nature of linguistic expressions have been carried into Langacker's CG.

It is this symbolic nature or the oneness of the signified-and-signifier composite of the linguistic sign in the mental domain that keeps investigators from becoming subjective in the analysis of meaning. This symbolic understanding demands consistency in grammatical analysis as well, which will be shown in section 2.4.

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[40] "[L]e signe linguistique repose sure une association faite par l'esprit entre deux choses très différentes, mais qui sont toutes deux psychiques et dans le sujet: une image acoustique est associée à un concept" (Constantin's notebook VII, 2ⁿᵈ of May 1911 in Komatsu and Harris 1993:74)

Before that, however, attention should be drawn to one more statement about the "surface structure" that is closely associated with an objectivity of linguistic analysis. As has been observed above (2.3.1), Longacre (1964) said, "that it is [in] the formal side of the composite..." and "in both" (1972b:xi) of the composite that meaning should be found. In 1976, he refined his position by saying, "that the surface structure patterns in themselves have meanings which are imposed over the deep structure patterns" (Longacre 1976:10). Even though he inclines toward the formal side of the composite as a place of meaning's existence,[41] a balance between the form and meaning can be secured as expressed in Saussure's following metaphor:

> [T]aking up [an] example of the sheet of paper that is cut in two, it is clear that the observable relation between the different pieces A, B, C, D, etc. is distinct from the relation between the front and back of the same piece as in A/A', B/B', etc. (Saussure 1959:115 [1910-11]).

Here Saussure talks about the following diagrams in Figure 13
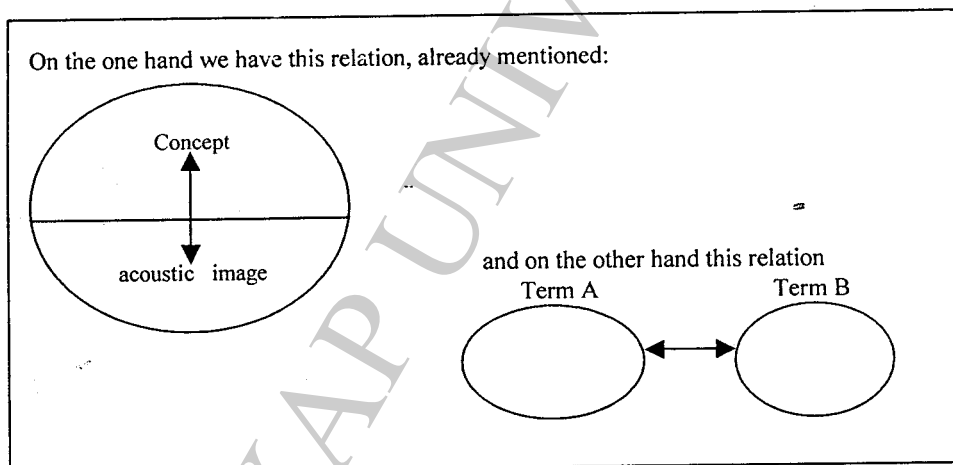


(Saussure from Constantin's notebook VIII, 12 May 1911 in Komatsu and Harris 1993:89a)

Figure 13. The internal and syntagmatic relation of

linguistic signs

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[41] Indeed, Longacre elsewhere writes, "I think we must insist that surface constructions have meaning which is imposed over and sometimes in tension with deep structure meaning" (1976:256).

The internal relationship between the "concept" and "acoustic image" is likened to the front and back of a piece of paper. Therefore, what is needed is a model that deals with both sides simultaneously. For this purpose, Saussure's diagram is utilized to provide CG with the symbolic assumption of language (Langacker 1987a:11-13).

The notion of the "sign" composed of the "concept" and the "acoustic image" are incarnated in Langacker's modern charicterization that linguistic "expressions" associate "a semantic representation of some kind" with "a phonological representation" (1987a:11). Not only that, the two ovals connected by an arrow in Figure 15 suggest that a syntagm (i.e. a sequenced linguistic form of more than two items) also has the same semantic value in itself. This is the basis for Langacker's claim that grammar is symbolic: "Grammar is simply the structuring and symbolization of semantic content" (1987a:12).

Having looked at the comparison in subsections 2.3.1 and 2.3.2, one should be reminded of the fact that Longacre's apparent rejection of the "deep structure" or reluctance to delve into the semantic side of the form-meaning composite and Langacker's deep concern about the meaning in grammar are not in conflict. Rather, their standpoints actually stem from a common dissatisfaction with an abstract treatment of syntax detached from the reality of language.

## 2.4 Discourse Analysis in Cognitive Grammar

Developing the Saussurean diagram (Figure 13) into a discourse compatible device, Langacker (2001b:145) presents the following syntagmatic windows (Figure 14):
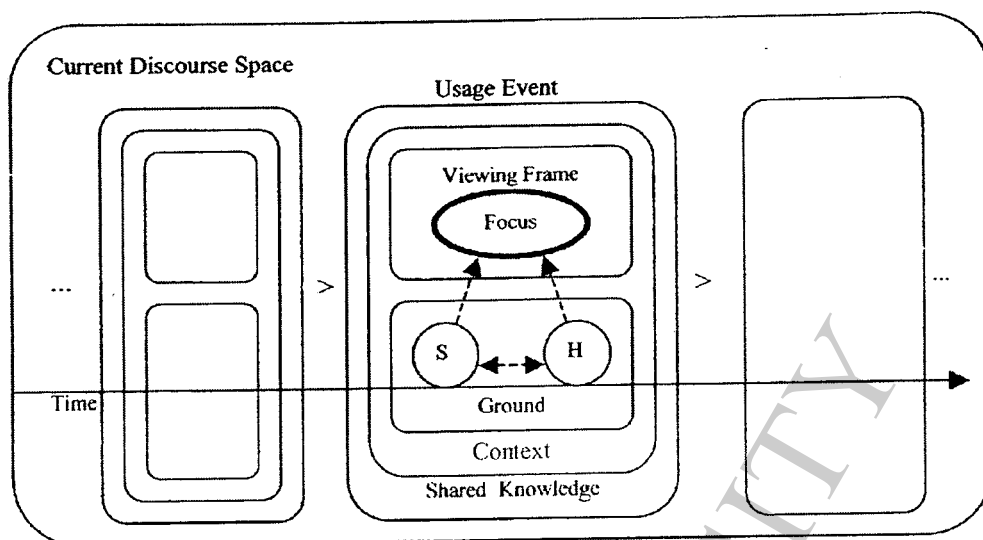
Figure 14. Aspects of the usage event (Langacker
2001b:145)

Parallel to Saussure's diagram, the upper frames represent the conceptualization pole, and the lower the vocalization pole. The usage event consists of the speaker (S) and the hearer (H) (or the "interlocutors" collectively) interacting with each other or paying attention to each other as indicated by the dotted two-hand arrow between them. The upward arrows indicate that both the speaker and hearer are actively focusing on the conceptualization. That the upward arrows cross the upper and lower frames means that "each has to deal with both a conceptualization and a vocalization" (Langacker 2001b:144). A discourse occurs in a usage event, which is "carried out by the speaker and hearer." A meaningful communication can only be actualized when both the speaker and the hearer are grounded (G), that is, "the interlocutors' apprehension of their interactive circumstances," as the inner frame has the label "Ground," which is in turn situated in the context. This context is referred to as the *context of speech*, "interpreted broadly as including the physical, mental, social, and cultural circumstances" (2001b:145) (cf. Halliday's 'context of situation' in Halliday and Hasan 1989:3-14), thus it is surrounded by the "Shared Knowledge" (cf. Halliday's 'context of culture' in Halliday and Hasan 1989:46-7). As pointed out

in subsection 2.2.2, shared knowledge is a part of the encyclopedic knowledge of the language users, which has to be taken into consideration in the cognitive analysis of discourse.

The "Viewing Frame" represents a limit or amount that the mind can conceptualize at one moment. In the viewing frame, the interlocutors' attention is drawn to a selected entity that is focused. The bold-lined circle represents the focus of attention or profiling.

The whole window containing the above-mentioned relations and configuration within is termed the *current discourse space* (CDS). "The CDS is defined as the mental space comprising those elements and relations construed as being shared by the speaker and hearer as a basis for communication at a given moment of the flow of discourse" (2001b:144). This flow is indicated by "> >" in the passage of "Time" along the penetrating arrow. An occurrence of a discourse is thus conceptualized in the usage event, "i.e. actual instance of language use" (2001b:144). All the necessary elements involving the usage event of a discourse are schematized as a representation of conceptual structures in the CDS in Figure 14.

Arrows, circles, and boxes in CG diagrams, various profiling, relations and conceptual configurations can be expressed in this schematic representation of CDS by the technique of highlighting lines. This is a tool to capture the meanings of linguistic expressions without disconnecting them from grammar. In other words, this device is an entry into the conceptual structure through the surface structure, with the conviction that "Cognitive grammar equates meaning with conceptualization…[…] Linguistic semantics must therefore attempt the analysis and explicit description of conceptual structures" (Langacker 1991a:278). Langacker also states, "[l]ingusitc meaning is largely a matter of *construal*, and dimensions of construal reasonably described as matters of *prominence* are critical to both semantics and grammar" (2001b:158). In chapter five, this will be utilized to analyze an increment of discourse spaces and a conceptualization of some conjunctions.

## 2.5 Summary of the Chapter

Chapter 2 has surveyed how various linguists from different theoretical backgrounds approach the semantic issues manifest in discourses and texts. Four approaches to this issue and one specific area of Iu-Mienh will be summarized below.

Broadly speaking, there are four basic approaches to the meaning of language at the discourse level. The first is the formal approach. In this approach, the field-based discovery and descriptive procedure, the texts documentation, and the structural-functional methodologies are employed from a holistic perspective (i.e. discourse to clause and lower) or a build-up perspective (i.e. sentence syntax applied to a larger unit) to explain how a text is organized as a coherent whole. The study of meaning is conducted in relation to the wholeness of text, thus encompassing the study of cohesion and information structure at the sentence level. A rigorous semantic study at the discourse level from this approach is difficult to find. However, their concentration on empirical field-based description of surface structure and the analysis of a text corpus have provided later generations with a solid foundation of data and methodology toward a deeper investigation into the semantic domain of discourse.

The second approach is mental. The meaning of texts are approached from cognitive psychology, psycholinguistics, and neuro-psychology, by both linguists who are psychology-minded and psychologists who are linguistic-minded, providing an interdisciplinary environment internationally. These researchers approach texts in such a way as to "process" and "interpret" them. In this approach, the process of the interpretation of texts is the central area of study, rather than the texts themselves.

Third approach is a sociolinguistic study of discourse. Here the meaning of discourse can be found in the middle ground between the sender and receiver of a message in a relevant context. Therefore, the study of meaning in this type of discourse analysis is perceived as a subject of communicative, pragmatic, and

social-semiotic research. In Halliday's term, the interpersonal meaning of discourse is treated in this area (sociolinguistics), while the ideational meaning belongs to the second group (mental) mentioned above.

The fourth approach is symbolic, reconciling the formal and mental sides. Language and grammar are construed as a symbol comprising the semantic content and its phonological representation. In this view, grammar and semantics are inherently one, and this oneness strives to answer the concern about ignoring the surface structure in the study of discourse as held by the majority in the first group. Discourse, whether written or interpersonal, is also taken as a symbol, that is, a conceptual entity. As such, the study of discourse cannot be exempt from the analysis of its meaning in this approach of CG.

One specific issue with regard to Iu-Mienh, suggested through several cases of other languages (i.e. from Africa and Asia), is the multifunction of some conjunctions in relation to the storyline. This group of conjunctions seems to have both a connecting function and a foregrounding function (as opposed to a traditional understanding that it is a verb with special tense and aspect that foregrounds the storyline). This issue will be discussed in chapter 6 from the CL perspective.