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## REVELATIVE EVIDENTIAL MARKERS IN ENGLISH-LANGUAGE DREAM REPORTS: A CORPUS-BASED STUDY

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### Abstract

This corpus-based study investigates revelative evidential marking in English dream reports, specifically focusing on the word *dream*. Analyzing a corpus of 60,155 dream reports, the research identifies the expressions *in \*dream* (*in the dream*, *in my dream* etc) and *of the dream* as most frequent revelative evidentials. The frequency of the central revelative marker *in the dream* reveals a conventional conceptualization of DREAM IS A CONTAINER, aligning with the broader linguistic metaphor of STATES ARE CONTAINERS. Concordance analysis of the second-frequent phrase *of the dream* illustrates that narrators tend to use the marker for navigation and coherent narrativization of the dream experiences, conceptualizing the experience as DREAM IS A STORY or DREAM IS A SPACE. Identified with the help of cluster analysis, the trends in dream experience narrativization also emphasize navigation and coherence. The study argues for pragmatic and cognitive implications of evidential marking, which is accounted for by juxtaposing dream content with real-world knowledge via the use of evidential markers in dream reports. It has been found that evidential marking serves to maintain a coherent construal and retain the epistemic control over the conceptualization of the narrated experience. The findings contribute to the expounding revelative evidential labelling, specifically, as well as of the broader semantic evidential system of the English language, advancing the scholarship on linguistic expressions of subjective states and narrativization of subjective experience.

**Key words:** revelative evidentiality, revelative evidential markers, dream reports, dream journals, narrative, metaphor

### 1. Introduction

The already broad and still burgeoning scholarship around the linguistic category of evidentiality encompasses rather varied approaches to this linguistic phenomenon. The term “evidential” was initially coined by Jakobson (1957, p. 46) to refer to the grammaticalized encoding of information source and epistemic certainty. A significant part of most substantial evidentiality studies were carried out on grammaticalized evidentials (Aikhenvald, 2004, 2018; Plungian, 2010). Evidentiality systems in human languages constitute an outstanding anthropological interest (Aikhenvald, 2004), providing insights into the ways knowledge can be construed and shared. Given this broad perspective on evidentiality that was brought into light, it traveled across language studies and prompted researchers to broaden their understanding of evidential encoding to lexical means and justify the semantic status of the category for languages where it is not an obligatory grammatical category. The contemporary view of evidentiality hence tends to put the concept at the intersection of semantics and pragmatics, entailing the varied (lexical, grammatical, contextual) means of



linguistic encoding of information source and the speaker's epistemic certainty (Mushin, 2001, p. 17). Researchers working with European languages that do not have grammaticalized evidential elements focus on the lexical and paraphrastic systems that those languages have to mark information by its source or the degree of certainty in its epistemic status (Gurajek, 2010; Wiemer, 2010; King & Nadasdi, 1999; Squartini, 2008; Whitt, 209, 2020). As for specifically revelative evidentiality in the English language, it has not yet received enough interest from the research community.

Revelative evidentiality, with the term "revelative" coined by Jacobson (1957), refers to marking the information as learnt from a dream (Aikhenvald, 2004, p. 57). Such information was not obtained by an actual perceptual channel from the external world, but was produced in the consciousness of the speaker like a hallucination during sleeping or revelation in a specific state of consciousness conducive of such information processing (Kratschmer & Heijnen, 2010, p. 333). In this paper, revelative evidentiality is analyzed in relation to information obtained exclusively during sleeping, not at the moment of spiritual revelation, as the former appears to be a far more statistically common human experience.

In the English language, the dreamed experience is marked by the explicit lexeme *dream* in varied phrasal combinations (*in the dream, in my dream, dream-self, dream started with* etc). Dream reports as such having already been the subject of corpus studies targeting thematic tendencies, coherence, and discourse types (Hendrickx et al., 2016; Fogli et al., 2020), none of the existing studies known to us targets the ways to mark information as obtained by the speaker from a dream. The *subject* of this study is hence the revelative evidential marking strategies in English. They remain to be explored, and the lack of specific scholarship on the topic constitutes the research gap that informs the *relevance* of this study.

Human dreams are conceptualized in a unique fashion compared to other kinds of human experience because the epistemic status of dreams is rather self-contained and outstanding. Dreams are a specific kind of hallucination appearing during sleeping (Hobson et al., 2000, p. 7). Their epistemic status is ambiguous because dreams are neither real nor made up or hypothesized; they are a fact of one's psychological reality that constitutes a first-person embodied experience while the agentivity of the dreamer may be compromised and the dreamed events are not real in the conventional meaning of reality. In English, similarly to other European languages (unlike, for instance, some Amazonian languages (Aikhenvald, 2018, p. 344)), perceptual evidentials (*to see, to hear* etc.) are also used to retell a dream, but they render its content without signaling its epistemic status as of non-real, dreamed events. Yet, with no grammaticalized revelative markers in the English language, the lexeme *dream* serves to mark such experience's status as dreamed in retelling and in particular, to differentiate it from the real information communicated.

It was established in our previous research (Bondarenko & Nikolaienko, 2022) that when retelling dreams, the narrator construes two simultaneously maintained narrative spaces that blend and project certain elements onto each other but are construed separately. These narrative spaces are that of the dream and that of reality that allows to contextualize the dream. It presupposes that the revelative evidentiality exists in the mutually constitutive opposition with anti-revelative marking that tag information as real to distinguish the real context from the dream events (Nikolaienko, 2023). Dreams are retold from a waking perspective and dreamers/narrators provide some real information to make sense of the dreams and to tag the unreal, bizarre facts or events in the dream as such.

*The aim* of this corpus-based and corpus-driven study is to address the revelative evidential marking tendencies in dream reports in the English-language. The specific **objectives** towards this aim are to analyze and juxtapose the frequencies of the revelative markers with the lexeme *dream*, to elucidate the composition of the most frequent phrases with the lexeme *dream*, and to discuss the conceptual meaning of the most frequent phrases, which constitutes the qualitative part of the study.

## 2. Methods

The corpus used for this study consists of 60,155 dream reports (22,148,009 words). The corpus was compiled in 2023 by using the *Octoparse* web scraping software from the dream journals that users put online in open access on the website dreamjournal.net. It was manually cleaned up to remove irrelevant or noisy data. No demographic information was collected, and in print, all names are omitted to protect the users' anonymity. The size of the corpus accounts for its representativeness of the English-language written dream journal genre.

The corpus was processed in the *AntConc* [Build 4.2.1.] corpus management software for MS Windows (Anthony, 2023). First, the Plot tool was applied to visualize the distribution of the *dream* lexeme hits across the individual texts of the corpus (individual dream reports). Second, word frequency tool was used and cluster searches were run for the word *dream* to establish its most frequent immediate collocates and co-occurrences. Third, concordance searches were run for statistically pervasive revelative markers (*in the dream, of the dream*). Finally, the KWIC (Key Word In Context) tool was analyzed to manually (qualitatively) examine the immediate context of the markers.

## 3. Results and Discussion

### 3.1. Plot analysis of the distribution of the word *dream*

The purpose of the study is to analyze the revelative evidentiality markers with the word *dream* that serve the narrators to mark the epistemic status of the narrated events in retelling their dreaming experience. Therefore, for an initial analysis, the Plot tool was applied to visualize the concordance search results in a barcode format with each hit represented by a vertical line within the bar. Each vertical line stands for a hit (a *dream* word) positioned at a respective place in the text (i.e. towards the beginning, the middle, or the end).

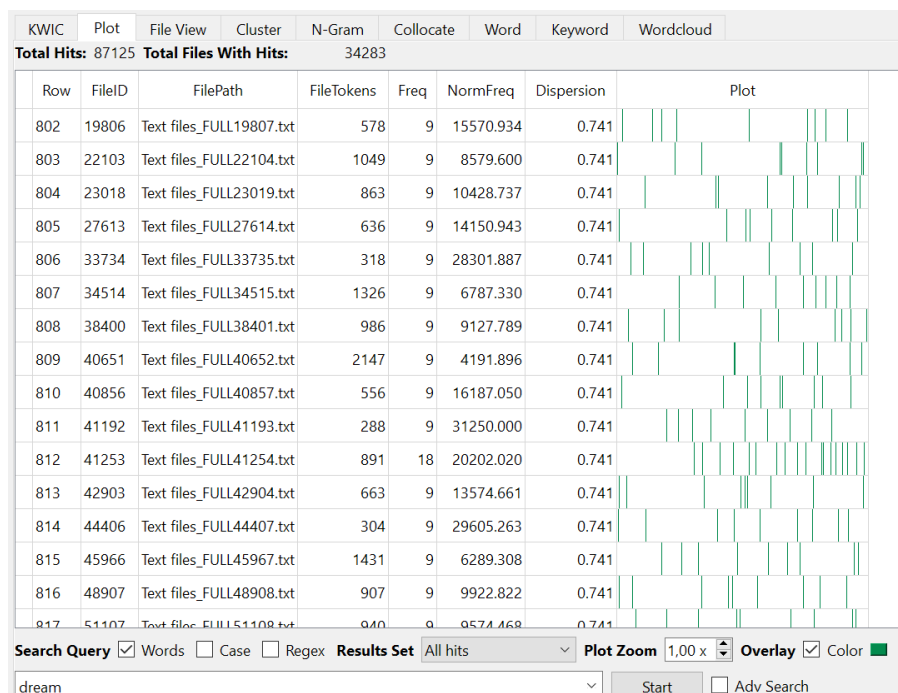


Figure 1. A fragment of Plot analysis for *dream*

The results (see Fig. 1 for a fragment of the corpus query) allow us to conclude that the lexeme *dream* is used throughout the texts of reports. Although it would be intuitively plausible to suggest that narrators need to introduce the origin of the narrated events at the beginning, the dream mentions are

more or less evenly distributed, without disproportion towards the beginning of the report. Given the genre of the web platform dedicated specifically to dream reports, unlike in conversational genres, the narrators might drop the revelative marker by default, but their persistent usage of the word *dream* demonstrates the need to maintain the epistemic status of the narrated conceptualization.

The results were then overlaid with the search for *real* hits in the corpus texts, and the trend consists in these two words often appearing close or alternately in the texts (see Fig. 2). This confirms the idea that the narrators label their experience as dreaming or real (using words *real*, *waking*).

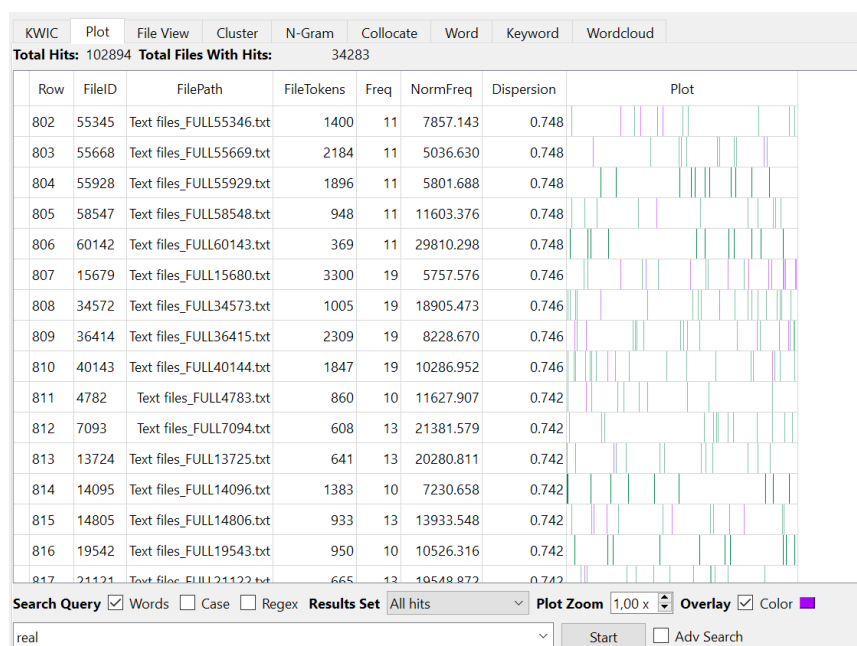


Figure 2. A fragment of Plot analysis for *dream* overlaid with *real*

The idea can be best illustrated by several concordance lines (here and in all examples the original spelling and punctuation are preserved):

- (1) *I am driving my green chevy s-10. I go to what is my parents house **in real life** but **in the dream** a freind of mine owns it and I am staying there for a while.*

In (1), the narrator compares the location they dream about as it presents in real life to the bizarre dreaming representation of the same. This juxtaposition requires labels, *in the dream* and *in real life*, which are arguably revelative and anti-revelative markers that allow the narrators to signal the epistemic status of the information communicated. Such comparisons are ubiquitous in dream reports and illustrate the fact that any naturally occurring narrative is grounded in the speaker's knowledge of the world (Fludernik, 2002). When this knowledge deviates from the dream, the speakers mark it accordingly.

- (2) *My **dream** sister (**in real life**, I am an only child) was a normal person, but we were both cowed by our **dream** mother.*

As illustrated in (2), variations with the word *dream* are possible to tag the piece of information as one originating in dreaming, such as *my dream sister* and *our dream mother*.

Similarly, in (3), *the dream kept it* works as a label of dreaming content as opposed to reality, which prompts me to regard all mentions of the word *dream* in different combinations as revelative evidential markers in English:

- (3) ... making sure everyone had their passports, since we'd be crossing borders. I had to rummage to make sure I brought it, but **the dream kept it where I keep it in reality**, so all was well.

I suggest that any mentions of *dream* in dream narratives, as illustrated in (1), (2) and (3), should be deemed revelative and evidential because of the role it inevitably plays in rendering the narrators' cognitive construal of the experience as dreamed events, not real-life experience. (We might want to exclude the cases where narrators give meta-narrative comments, such as "I had a similar dream in childhood", but they also contextually indicate the status of the narrated events.) On the one hand, such labeling is essential for the readers' understanding of the narrative as a dream experience. Dreams being elusive material for remembering and writing down, the process of their narrativization represents the way this mental experience is processed and construed by narrators themselves.

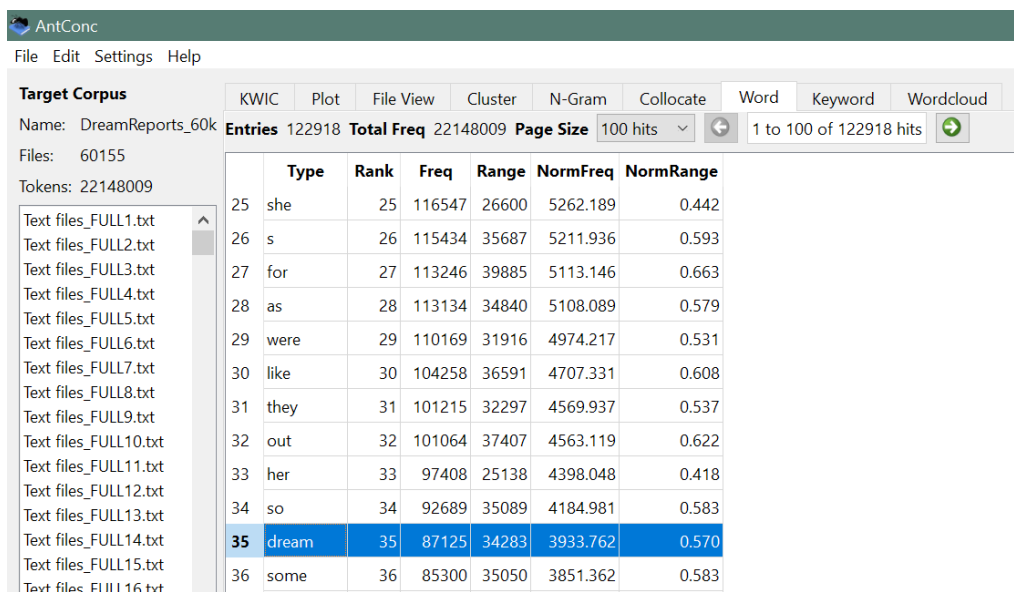
From this point of view, frequent mentions of *dream* serve for the narrators to position their dreamed experience in their real-life experience, contextualize it, and to retain the epistemic control over the conceptualization. Ronald Langacker emphasizes the inherent desire of speakers to mark the existential, epistemic status of the profiled event (2017, p. 20). In order to have control over the conceptualization of events, it is necessary to distinguish between real and unreal events, hence speakers often add *in the dream* or its variations when the dream content deviates from the real state of affairs.

- (4) part of me was disturbed, flattered, and even a bit aroused [**in waking life** i am 37 years old and the woman **in my dream** had to be at least 80something]...

The anti-revelative markers that label real information as opposed to the dreaming narration typically include the word *real* or *waking*, as in (4).

### 3.2. Word frequency analysis of the corpus

High frequency of revelative evidential markers is perfectly illustrated by the word frequency list for the corpus. The word frequency analysis puts the word *dream* in the 35<sup>th</sup> position among most used words of the language, as illustrated by Fig. 3.



Type	Rank	Freq	Range	NormFreq	NormRange	
25	she	25	116547	26600	5262.189	0.442
26	s	26	115434	35687	5211.936	0.593
27	for	27	113246	39885	5113.146	0.663
28	as	28	113134	34840	5108.089	0.579
29	were	29	110169	31916	4974.217	0.531
30	like	30	104258	36591	4707.331	0.608
31	they	31	101215	32297	4569.937	0.537
32	out	32	101064	37407	4563.119	0.622
33	her	33	97408	25138	4398.048	0.418
34	so	34	92689	35089	4184.981	0.583
<b>35</b>	<b>dream</b>	<b>35</b>	<b>87125</b>	<b>34283</b>	<b>3933.762</b>	<b>0.570</b>
36	some	36	85300	35050	3851.362	0.583

Figure 3. Word frequency analysis of the corpus

*Dream* being among the most frequent words in the whole corpus additionally illustrates the narrators' need to always refer to their dream explicitly or mark the nature of the experience narrated. That being

said, in order to delve into the roles the expressly frequent dream mentions perform in the narrators' conceptualization of the dream experience, more searches were run.

### 3.3. Cluster analysis of phrases with *dream*

To obtain specific insights into the composition and the conceptual perspective of the phrases with the word *dream* that narrators use to label the information as dreaming experience, cluster analysis was carried out on the corpus.

Cluster Tool (of the size of 3 items with the word *dream*) was used to explore the contiguous (appearing together in a sequence) word patterns that constitute the revelative evidentiality markers. For the purpose of the analysis the 3-item clusters whose frequency is over 1,000 were selected from the cluster frequency list for the word *dream*.

Table 1

Cluster analysis			
Cluster	Rank	Freq	Range
in the dream	1	10970	8184
of the dream	2	4909	4201
in this dream	3	4349	3944
in my dream	4	3961	3284
dream i was	5	3227	2904
of this dream	6	1527	1475
dream that i	7	1489	1453
had a dream	8	1358	1306
had this dream	9	1289	1248
dream i had	10	1187	1137
dream i am	11	1153	1084
in a dream	12	1133	1019

It was found that the most frequent (by a large margin) expression is *in the dream*, while its variations *in this dream*, *in my dream* and *in a dream* also rank high in the cluster list by ordered frequency. Arguably, *in \* dream* is the central revelative marker. Fig. 4 presents a fragment of the KWIC tool results exploring the immediate context of the item *in the dream*.

A qualitative analysis of the concordance (KWIC) for *in the dream* demonstrates that the marker can be used towards the beginning of the sentence and serves as an opening evidential to introduce new information and mark its epistemic status. However, *in the dream* can appear in any place of the sentence. Another conspicuous tendency of its usage is its co-occurring with concession conjunctions such as *but*, *although*, *though*, which testifies to the role of the revelative markers in distinguishing the dreaming vs. real information as was discussed above.

Left Context	Hit	Right Context
don't know who they are or who they represent in the waking world, but	in the dream	I knew the woman's name was Martha] and I trip on the gravel road and
ough, the people left, and I felt happy to get rid of them. At some point	in the dream	I hear knocking at my door and I get up and go down stairs, while carrin
um. ok i remember	in the dream	i see chris the boy whose locker is beside mine. i never talk to or think at
f lint or non-fitting. This all ended up making me late for school. Later on	in the dream	I was explaining to my (dream) sister why I had chosen those particular c
nstead. i went before the train left so i decided i would have to be faster.	in the dream	i was seeing it all from first person and running really fucking fast. i got t
th.. it varied. and i could not figure out why she hated me so much. even	in the dream	i had never met her before... she just... hated me. and had my number.
t fell on the table? The candles would start a fire. Oh well. Sometime later	in the dream	I found some of my belongings laying in a heap on the floor of a bright
from french class was at the same table. I have a crush on her. Although	in the dream	I knew it was her, she was actually replaced by another girl. One I know f
ere to listen to them, while honestly I was waiting for a lecture (but even	in the dream	I didn't know which lecture that was...)
er boas. I feel rather underdressed myself with my plain clothes, though	in the dream	I am wearing a dress, too (which I never really wear in real life). I need to
o I could participate while I was here, seeing as I had nothing else to do. (	in the dream	I don't seem to have much of a reason for being away from home). I de
m starts off with me standing at my balcony, i dontreally have a balcony	in the dream	i did and it was really big so yeah i was there looking down on my back

Figure 4. A fragment of the concordance for *in the dream*

The choice of the preposition in the most frequent phrase *in the dream* (or *in \* dream*) renders the conceptualization of the dream as a container. The framing of the dream as a container is rather traditional for the English-speaking linguistic and cultural communities. DREAM IS A CONTAINER is reflected in the English-language expressions such as *to fall asleep*, *to emerge from sleep*. The sensation of falling when one is falling asleep is hypothesized to be physiologically conditioned due to the brain's reorientation to the physical position of the body (Cuellar, Whisenant, & Stanton, 2015), which may be the embodied ground for conceptualizing the dream experience as some physical container.

Essentially, dreaming is a state of one's mind, and the pervasive STATES ARE CONTAINERS metaphor (Lakoff & Johnson, 2008/1980, p. 31-32; Kövecses, 2017, p. 340) applies here. Dreamers conceptualize their dreams as containers where they operated or perceived the dreaming content, to which testifies the overwhelming frequency of *in the dream* (and *in \* dream*) expression in the corpus. However, dream has more container features than states such as anger or love, since dream has a natural topology and is thought of as a kind of space where the narrators can travel and that has parts.

Dreaming topology is expressly present in linguistic marking of dreaming experience as that different from reality, which makes a dream a certain space where people "go" when they fall asleep. Dream is conceptualized as a story that unfolds and has a beginning and ending. In turn, stories (storyworlds) are conceptualized as containers and spaces (essentially, *worlds*).

Indeed, the concordance for another frequent marker, *of the dream*, shows that its role is mainly navigation in the dream (see Figure 5). The dream is construed as a kind of a story that has a beginning and ending, and the narrators refer to these parts of the dream narrative.

File	Left Context	Hit	Right Context
1 Text ...	etting ready to make some sort of a presentation about my idea. At the end	of the dream	I was walking through some sort of a factory where my new skis were be
2 Text ...	In the earliest part	of the dream	I am in a mall about to leave. I want to get to my car, but when I walk ou
3 Text ...	full, but I found one in my pocket and put my phone in it. At a different part	of the dream	I saw another group of people. Their thing or saying was "If you're sad, j
4 Text ...	d probably do it, there weren't any hills to speak of. Sometime in the middle	of the dream	I had to spend quite some timing looking for a high-school student whc
5 Text ...	> fly. I was scared because she was chasing me. Somewhere at the beginning	of the dream	I was being chased by a bear that was mean and scary. The bear had kill
6 Text ...	nd I think I remember it attacking me or at least trying to. In some other part	of the dream	I am running through a tunnel. This is a home. It's how the people down
7 Text ...	getting ahead of myself here. The dream begins before this. In the beginning	of the dream	I am floating on a raft upon a tea colored river. The other people with m
8 Text ...	ved that dream and how neat the imagery was. It was almost like during part	of the dream	I was getting a cinematographic angle from a distance.
9 Text ...	oled by a man. There were lots of people there buying her things. At the end	of the dream	I took off running for some reason.
10 Text ...	vie and for other parts, it felt like I was the girl in the movie. In the beginning	of the dream	I was just watching the scene. The scene was a World War II happening. I
11 Text ...	smaller tigers are the children on the adult (mother tiger). At some other part	of the dream	I am running down a hill, and then go off to the side and watch as the ac
12 Text ...	In the first part	of the dream	I was at "work". I call it that because it was, but it didn't look anything lik
13 Text ...	In earlier parts	of the dream	I am floating seemingly in mid-air powered by my will. It's rather dark, b
14 Text ...	t flew over the gate, it wasn't high or anything). But that takes me to the part	of the dream	I remember better. (I woke up from this dream and thought about it for

Total Hits: 4909 Page Size 100 hits 1 to 100 of 4909 hits  
 Search Query  Words  Case  Regex Results Set All hits Context Size 25 token(s)  
 of the dream Start  Adv Search

Figure 5. A fragment of the concordance for *of the dream*

Curiously, poetic representations of dreaming often feature the metaphor of traveling to some distant place, capturing this conventional conceptualization of dreaming experience. From S.T. Coleridge (“*What if you slept. And what if. In your sleep. You dreamed. And what if. In your dream. You went to heaven.*”) to Billie Eilish (*When We All Fall Asleep, Where Do We Go?*), poets recognize the similarity of dreaming to traveling to places with their specific rules. Yurii Lotman believed that dreaming gave the human the first experience of otherness, of imagined places and scenarios, which prompted the imagination of work and arts, including the art of telling stories (Lotman, 2009, p. 35). The idea that dream is a prototypical story, and dreaming is a narrative mechanism inherent in human adaptations agrees quite well with the conceptualization of the dream as a story and a space.

Finally, the search for *had \* dream* also returns a rather high number of hits in the corpus (3098), which makes it a conventional way to introduce dreaming content retelling as well.

File	Left Context	Hit	Right Context
1 Text ...		I had a dream	that my dad walked in on my boyfriend and me having sex. It w
2 Text ...		I had a dream	that my friends Dad worked in their basement and that her and
3 Text ...		I had a dream	that I was drugged and made to walk across fire and then raped
4 Text ...	there who was talking about how my mother was doing the paperwork. Later I	had a dream	that I was going to a Lollapolloza concert. As we were driving in,
5 Text ...	I just	had a dream	that Van had a baby with a black woman. She had braid extensic
6 Text ...		I had a dream	that I was living in a 2-level loft that reminded me of a house, ar
7 Text ...		I had a dream	that I had traveled to the Israel. I was in a youth hostel in Haifa a
8 Text ...		I had a dream	that we visited a stunt ranch with my family and Tyler Jeter. For s

Total Hits: 3098 Page Size 100 hits 1 to 100 of 3098 hits

Figure 6. A fragment of the concordance for *had \* dream*

Cluster search for larger groups of words (5 items) frequently co-occurring together was carried out to pinpoint trends in mentioning dream or marking experience as such (see Fig. 7).



Cluster	Rank	Freq	Range
1 the end of the dream	1	383	375
2 this part of the dream	1	383	358
3 the rest of the dream	3	380	377
4 dream i was in a	4	248	242
5 the beginning of the dream	5	238	233
6 real life places none dream	6	236	230
7 first part of the dream	7	198	194
8 dream was recorded at am	8	175	175
9 time pm am the dream	9	174	174
10 another part of the dream	10	161	155
11 dream that i was in	11	157	157
12 dream illustrations dream animations and	12	133	132
13 to my dream illustrations dream	12	133	132
14 dream direct itself and just	14	130	130
15 lucid assignment let the dream	15	129	129
16 to me in the dream	16	124	123
17 dream shifted and i was	17	120	115

Cluster Types 124566 Cluster Tokens 163109 Page Size 100 hits 1 to 100 of 124566 hits

Search Query  Words  Case  Regex Cluster Size 5 Min. Freq 1 Min. Range 1

dream Start  Adv Search

Figure 7. Five-item cluster frequency analysis fragment

The results in Fig. 7 reveal that key co-occurring clusters render the idea of navigation throughout the recollected dream and naming its parts such as beginning or end (hits 1, 2, 3, 5, and 7). Other rather conspicuous (at the top of the frequency list) 5-item clusters also mark the narrator's efforts to narrativize the quickly changing dream circumstances and arrange them into a coherent narrative (e.g. hits 10, 17). Rather on top of the cluster frequency list there is cluster 6 that renders the narrator's descriptions of the dream's difference from reality, referring to location, just like clusters 4 and 11 also identify location. These insights provide an idea of how the narrators most stereotypically use the word *dream* in their reports.

#### 4. Conclusion

This corpus-based study has delved into the revelative evidential tagging tendencies in written dream reports in the English language. The research addressed the gap in existing literature regarding the revelative evidentiality markers in English. The study narrowed the attention to the frequencies, collocations, cluster co-occurrences, and plot analysis of the word *dream* as a means to mark the epistemic status of narrated events in retelling dreaming experiences. The application of the corpus tools to a sizable corpus of 60,155 dream reports, comprising 22,148,009 words compiled with the dream journals allowed to single out expressions *in \*dream* (*in the dream*, *in my dream* etc) and *of the dream* as most frequent revelative evidentials, or phrases that perform evidential labeling roles in English. Qualitative insights were derived from the analysis of concordance lines. In particular, the DREAM IS A CONTAINER (consistent with STATES ARE CONTAINERS) and DREAM IS A STORY or DREAM IS A SPACE conceptualization were found conventional, which is statistically proven. Additionally, the study explored the clustering of words around the word *dream* to uncover trends in narrativizing dream experiences. The analysis pointed towards a prevalent theme of navigation throughout the dream, naming its parts, and efforts to organize rapidly changing circumstances into coherent narratives. Finally, from the evidential point of view, the pragmatic and cognitive implications of evidential marking are argued to maintain a

coherent construal and retain the epistemic control over the conceptualization of the narrated experience. This assumption is supported by the presence of juxtapositions of the dreaming content to the real-world knowledge of the narrator found in the reports.

The findings invite *further exploration* into the evidential potential of English words and expressions and their frequency and usage nuances in the reports on dreaming or altered states of consciousness.

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**РЕВЕЛЯТИВНІ ЕВДЕНЦІЙНІ МАРКЕРИ В АНГЛОМОВНИХ  
ОПОВІДЯХ ПРО СНОВИДІННЯ: ДОСЛІДЖЕННЯ  
НА МАТЕРІАЛІ КОРПУСУ**

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**Анотація**

Стаття презентує корпусне дослідження, яке предметом якого є ревелативне евіденційне маркування в англомовних оповідях про сновидіння, а об'єктом виступають вирази із ключовим словом *dream*. Аналіз корпусу з 60 155 оповідей про сновидіння виявив, що в оповідях у якості евіденційного маркування найчастіше зустрічаються вирази *in \* dream (in the dream, in my dream* тощо) та *of the dream*. Висока частотність маркера *in \* dream* свідчить про загальноприйнятність концептуалізації СОН ЦЕ КОНТЕЙНЕР, що узгоджується з ширшою лінгвістичною метафорою СТАНИ ЦЕ КОНТЕЙНЕРИ. Аналіз контекстів другого за частотністю маркера *of the dream* ілюструє, що оповідачі вживають його для орієнтації в спогадах про сновидіння і продукування зв'язних розповідей про них. Тенденції в наративізації сновидінь, виявлені за допомогою кластерного аналізу, також наголошують на ролі евіденційних маркерів для навігації та зв'язності оповіді. Дослідження фокусується на прагматичних та когнітивних наслідках евіденційного маркування, що підкріплене зіставленнями змісту сновидінь з реальними знаннями за допомогою ревелативного та антиревелативного евіденційного маркування в оповідях про сновидіння. Виявлено, що ревелативне евіденційне маркування слугує для підтримання зв'язності оповіді та збереження епістемічного контролю над концептуалізацією досвіду, який оповідується. Отримані результати сприяють розумінню функцій ревелативного евіденційного маркування та семантичної евіденційної системи англійської мови загалом, роблячи внесок у дослідження лінгвістичного вираження суб'єктивних станів та наративізації суб'єктивного досвіду.

**Ключові слова:** ревелативна евіденційність, ревелативні евіденційні маркери, оповіді про сновидіння, щоденники сновидінь, наратив, метафора