

IN DEFENCE OF CONTEXT-SENSITIVE SEMANTICS AND CONTEXT-SENSITIVE LINGUISTICS IN PRAGMATICS

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Abstract.

Kinneavy (1971:23) states that “since pragmatics is viewed as the study of complete discourse, it does not include semantics as such or syntactic as such. These two constitute linguistics, and linguistic analysis is not discourse analysis, though, of course, it can contribute to the understanding of discourse, consequently, syntactic and semantics are beyond the borders of discourse study”. Cook (1990:12) also separates linguistics from discourse analysis. Linguistics is said to be without context or context-free. He further says that semantics is context-free. This paper is to argue that both sentence linguistics and semantics are context sensitive. From the point of view of language acquisition, the syntactic structures word meaning, sentence meaning and knowledge of the world that an informant later uses to produce language, are all based on context and are derived from context. Accordingly, sentence linguistics and semantics are context-sensitive.

Key Words: pragmatics, linguistics semantics, context-sensitive

Introduction

Linguists generally divide language study into the following branches: (1) **Phonetics**: the study of sounds, (2) **Phonemics**: the study of sound combinations into phonemes in specific languages., (3) **Morphemics**: the study of morphemes, word structures, and word formations, (4) **Syntax**: the study of the combinations of words into phrases, clauses, and sentences., (5) **Semantics**: the study of word meaning and sentence meaning; (6) **Pragmatics**: the study of meaning in language use in contexts The first four branches of linguistics are grouped together into sentence linguistics because it studies language from sounds up to the level of sentence. Pragmatics may also be called the study of discourse. Many discourse theorists hold that linguistics and semantics must be excluded from the study of discourse. Kinneavy (1971:23) states that “since pragmatics is viewed as the study of complete discourse, it does not include semantics as such or syntactic as such. These two constitute linguistics, and linguistic analysis is not discourse analysis, though of course, it can contribute to the understanding of discourse.

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Consequently, syntactics and semantics are beyond the borders of discourse study”.

In a similar view Cook (1990:12) also separates linguistics from discourse analysis. The following quotation reveals the separation

Sentence Linguistics Data	Discourse Analysis Data
Isolated Sentences	Any Stretch of Language
Grammatically well-formed	Felt be unified
Without Context	Achieving meaning
Invented or Idealized	In Context
	Observed

Linguistics is said to be without context and the sentences are invented or idealized.

He continues to say that semantics is also context free. He says that “Nevertheless, the important principle has been established, that meaning varies with context. Formally, out of context, a sentence has a kind of time-free and place-free meaning. Used as an utterance in context it may have many meanings, which, although they are connected to this context-free sentence meaning, may be extremely varied. These two types of meaning are distinguished by the terms semantic meaning (the fixed context-free meaning) and pragmatics meaning (the meaning which the words take on in a particular context, between particular people). The function of an utterance must be established pragmatically”. (Cook, 1990:28-29)

It is both intriguing and inspiring to read statements that syntax and semantics are context-free and that linguistics and semantics must be excluded from the study of pragmatics or discourse. This treatise is going to present the opposite view, that linguistics and semantics are not context-free, but context-sensitive, and linguistics and semantics are inseparable components of discourse or pragmatics.

Discussion

My grandson is only two years old. Although he is not yet able to articulate words correctly, he has shown his comprehension of his surroundings. If I invite him to go out by saying: “*Ayo dolan, sandhale dienggo*”, he will go to the shoe rack and take his sandals. He will then near me and put the sandals on the floor. I help him wear the sandals and we go out. I usually hold his right upper arm. He does these things without saying anything.

When I get home from the office, I usually go to the kitchen to drink tea. He will follow me and stop near the dish rack and say: [na] while pointing to the dishes. I have not understood what he means by saying [na], but when I take a plastic bowl and give it to him, he receives it while saying [hə...əh]. He will then go to the water dispenser, press the button to flow water out to the bowl, and when I say [sudah ... sudah], he stops pressing the button. Then he nears the dish rack and points to the

spoons and says [dɔʔ...dɔʔ]. I give him a spoon and he uses the spoon to drink the water. His home schemata have evolved.

His acquired language is mainly the one-word sentences. Some of them are: [tʃətʃaʔ]'There is a lizard'; [ayam] 'I am watching Ramayana'; [ayam]'Let's go see chickens'; [ata] 'I am watching Mahabarata' [bɛə] 'I am watching Marsha and the Bear'; [atim] 'I am watching Hatim'; [isna] 'I am watching Krishna'; [saurus] 'I am watching dinosaurs' [amoʔ] 'There is a mosquito'.

When the context changes, the language that is acquired also change. If I take him to the coffee stall on the left side of a fairly big street of which traffic is busy, he will say: [tʌk]: There is a truck, [tʌk bɔks]: There is a box truck, [kan]: There are fishes. (In front of the coffee stall there are two women who sell big and small fishes). [de]: The truck is big. But my grandson says [de] only when I say [gəde]. He only imitates me. The [de], which is from [gəde] is not yet emergent.

There is one example of syntax acquisition although it still deviates from the adult pattern. First, he acquired: [kos]: There is a mouse. Then he acquired: [kos...gɔt]: There is a mouse in the ditch. Then he says: [kos...gɔt...aju]: A mouse is running in the ditch. The pattern of the syntax is: Actor–Location–Action. The adult pattern is: Actor–Action–Location. This syntax acquisition supports Chomsky's view that children construct their language. They do not just imitate the language of the adults.

Last week my wife, son, and daughter-in-law and I went to Pare, near Kediri for a visit. We took my grandson with us. In Pare he saw cows with flies alighting on the faces of the cows. My grandson said: [api...amoʔ]: *sapi digigit nyamuk*. Flies are called mosquitoes because flies have the important features which are the same as those of mosquitoes, that is, alighting on the surface of the skin. This process is called extension.

If, for one reason or another later my grandson has a chance to live in Muntilan, the hometown of my late parents-in-law, he will acquire the Javanese language spoken by the Javanese who live in Muntilan. He will acquire the word meaning of the symbols to symbolize different snacks which are prepared from cassava, like: [pohɔŋ gɔdɔŋ]: boiled cassava, [balɔʔ]: fried cassava, [pənthɔ]:small fried cassava balls, [tʃəmplɔn]: big fried cassava balls with sugar inside, [dʒəmləm]:big fried cassava ovals with sugar inside, [gəthuʔ]: mashed boiled cassava with spiced coconut shreds, [ləmet]: mashed and sugared boiled cassava rolls, wrapped in banana leaves, [tape]: fermented cassava chops, [alen-alen]: ring-like fried cassava chips, [slɔndhɔʔ]: big, ring-like fried cassava starch chips, [gəbleg]: fried combined, ring-like steamed cassava flour chips, [pohɔŋ bakar]: cassava coked by burying in the ash under fire,

[thiwul]: steamed tapioca flour with spiced coconut shreds, [gathət]: steamed dried and stored cassava chips.

He will also acquire the words and the meanings of different meals prepared from rice. Some of the words are: [nasi tumpəŋ kuniŋ]: yellow rice cone; [nasi tumpəŋ putih]: plain rice cone; [nasi ɟɔləŋ]: rice balls, [nasi liwət]: boiled rice; [nasi daŋ]: steamed rice; [nasi kupat]: rice boiled in young coconut leave frames; [nasi lɔnthɔŋ]: rice rolls boiled in banana leave wrappings; [nasi bubur]: soft, well-done rice cooked in coconut juice; [dʒənaŋ putih]: very well-done boiled rice without coconut palm sugar; [dʒənaŋ abaŋ]: very well-done boiled rice with coconut palm sugar, [nasi ɟoreŋ]: fried rice; [nasi pəcəl]: plain rice with salad made of blanched vegetables with peanut sauce; [nasi ɟudhəɟ]: plain rice with stewed young jack fruit, egg, chicken, and animal hide chips; [nasi ləsaŋ]: plain rice with stewed chicken; [nasi ɔpɔr]: plain rice with stewed chicken; [nasi kare]: plain rice with chicken curry, mutton curry, or beef curry; [nasi bebeʔ]: plain rice with fried duck; [nasi raməs]: plain rice with fried noodle, fried potato, long bean or French bean cuts, and egg, with condiment; [nasi gule]: rice with stewed mutton or beef; [anasi tənseŋ]: rice with stewed mutton with a lot of pepper powder, small chili cuts, and cabbage; [arəm-arəm]: boiled rice rolls with dish inside wrapped in banana leaves.

When he attends on offering ritual, he will acquire the following words: [tampah]: a winnowing tray, [tumpəŋ]: a rice cone, [səɟɔ ɟɔləŋ]: rice balls, [iŋkuŋ]: stewed whole chicken, [pəntho]: fried cassava balls, [pətho əmpuʔ]: fried coconut balls, [batʃəm tempe tahu]: stewed soy-bean cakes and tofus, [sajur batʃəm]: stewed vegetables, like jackfruit or breadfruit, [urap-urap]: blanched vegetables with spiced coconut shreds, [təlur ɟudhəɟ]: boiled eggs, [timun]: cucumber, [pisaŋ rədʒɔ]: large sweet bananas.

He will also acquire the words of the different ways of carrying things, like: [nūŋɟi]: carrying on the head, [mikul]: carrying on the shoulder with a carrying pole, [maŋɟul]: carrying on the shoulder without a carrying pole, [ŋəmpit]: carrying in the armpit, [ɟendhɔŋ]: carrying on the back with a cloth sling, [mbɔpɔŋ]: carrying on the breast with or without a cloth sling, [ŋindhɪt]: carrying on the left or right waist, [nəŋkɪŋ]: carrying with the fingers, [nəŋklaʔ]: carrying on the back without a cloth sling, [ŋɟəɟəm]: carrying in the hand with folded fingers, [ŋɟembɔl]: carrying a fetus in the uterus, [ŋɟembɔl]: carrying money or valuables in a wallet or pocket that is attached to the panties with a safety pin.

In the above examples, a group of mutually exclusive words divide the semantic field of a word, that is “[ηḡɔwɔ]”, or carry.

He will acquire many names of the female sex that end in [-əm], like: [dʒumikəm], [ηjatənəm], [pəinəm], [pəijəm], [ηadijəm], [təntɾəm], [pɔnəm], [ponijəm], [ponidʒəm], [ləḡinəm], [saminəm], [ηadinəm], [sumijəm], [paikəm], [rubijəm], [sainəm], [tuminəm], [ləḡijəm], or names of the male sex that end in [-an], like: [waḡiman], [ηadiman], [pəiman], [ləḡiman], [səiman], [samiran], [paidʒan], [suparman], [sukarman], [bɔiman], [ponidʒan], [pardʒan], [suparlan], [sukarlan], [budiman], [sutarman], [sumarlan], [dʒumiran], [sukirman], [ηadiran], [poniman], [sardʒan], [samidʒan], [dʒəmiŋan], [poniran], [ηatidʒan], [radʒiman] and [sahlan].

He will also acquire onomatopoeic words like: [wədhuse ηəmbeʔ], [sapine mbəŋəh], [dʒarane mbəŋiŋeh], [dʒaḡone kluroʔ], [pitiʔe pətəḡ-pətəḡ], [babine ηḡraḡ-ηḡrɔḡ], [kutʃiŋḡe ηejaŋ-ηejaŋ], [asune ndʒəḡɔḡ], [bebeʔe kwak-kwek], [tikuse tʃuat-tʃuit], [kuthuʔe ijəḡ-ijig], [tʃəmpene ηaʔ-ηeʔ], [kəbone ηoaʔ-ηoeʔ].

In this world, all living creatures that include human, animals, and plants and all non-living things have contracting features. The contrasting features constitute world reality. It is called a referent. The word is the language symbol of the referent. The association between the referent and the symbol is then stored in the long-term memory as a reference. The long-term memory of all human beings is a store house of references. References become the basis for listening, speaking, reading and writing. The following examples present the relationship between world reality and language symbols:

World Reality	Language Symbols (Javanese)
1. animate , animal, biped, avian, having a comb, crowing	[dʒaḡo]
2. animate, animal, biped, avian, quacking	[bebeʔ]
3. animate, animal, quadruped, mammal, vertebrate, bovine, mooing, female	[sapi]
4. animate, animal, quadruped, mammal, vertebrate, porcine, male	[babi lanəŋ]
5. a very high mound of land on earth, either dormant or active	[ḡunus]
6. inanimate, building, for worship, for the Christians	[ḡredʒɔ]
7. on area of land to bury the dead	[kuburan, dʒaratan]

There are many kinds of referents in this world reality. Some of the referents are: 1. persons: [waḡiman], [supardi], [kartini], 2. animals: [dʒaran], [asu], [ulo], [tikus], 3. plants: [wit dʒati], [wit pələm], [wit nanʒka], 4. things: [omah], [ḡule], [ləmpər], 5. psychological power: [kəsabaran], [kətjərðhasan], [toləransi], [kətabahan], 6. events: [pistɔ], [kəbɔŋan], [bandʒir], [aŋin ribut], 7. situation or time: [məŋsɔ patʃəkliʔ], [məŋsɔ pəsɔ], [məŋsɔ panen], [məŋsɔ libur], [məŋsɔ udan], 8. states: [adhəm], [panas], [sədhih], [srəḡəp], [rəsiʔ], 9. actions: [mateni], [ŋubur], [ŋətʃet], [məññañi], 10. processes: [dadi panas] [dadi ḡariŋ], [udan], [dadi apiʔ], 11. psychological experiences: ŋərti, [eliŋ], [ñadhari], [ŋḡətuni], 12. manners: [kanthi srəḡəp], [siŋ tənan], [kanthi səmanaʔ], [siŋ radʒin], [siŋ rəsiʔ], 13. locations: [ɔnɔ ndhuwur], [ɔnɔ ŋisɔr], [ɔnɔ ndʒərə], [ɔnɔ mburi], [ɔnɔ ŋarəp], [ɔnɔ sisih], [ɔnɔ ŋḡɔbɔ].

These examples are written in phonetic transcription to show that vocabulary and pronunciation are inseparable.

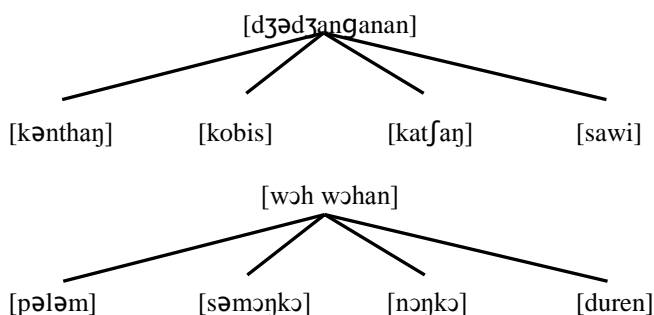
Metaphors, transferred meaning or derived meaning, will also be acquired from the context like: [asu] (dog): a morally - bad person; [babi] (pig): a very obese person. [dʒaḡo] (roaster): a person who is number one, [kəbo] (buffalo): a very stupid person, [ndɔɔ] (master or mistress): a common person behaving like a master or a mistress, [wəlot]: a criminal that is difficult to arrest'.

Metonymy or substituted meaning will be acquired, like: [kjaine] (grandfather) for [matʃan] (tiger), [dluwaŋ] (paper) for [dhuwit] (money), [kəntʃɔ wiŋkiŋ] (a friend at the back) for [bodʒo] (a wife), [kulɔn prɔḡɔ nolaʔ lapaŋan kapal mebor] (Kulon Progo rejects an airport), [kulɔn prɔḡɔ] is to substitute: the people of Kulon Progo regency.

Social meaning will be acquired, like: [maŋan] - [dhahar] [luŋɔ] - [tindaʔ], [turu] - [sare]. [mətɔ] - [paniŋal], [sikil] - [pɔɔɔ], [pəŋaŋḡɔn] - [aḡəman], [panḡanan] - [dhaharan]. Connotative meaning will be acquired, like: [ḡuru] (teacher): clever, impatient, punitive, [pətani] (farmer): poor, stupid, [dɔktər] (doctor): clever, rich, [presiden] (president): powerful, strick.

When my grandson has become bigger and has learnt more about Javanese people and Javanese language and their language interaction in the community or context, he will acquire sense relations of words, that is, relations of meaning of words. Some of them are: (1) Synonymy : [pintər] = [entʃer] = [lantip]; [bodho] = [budʒəl] = [kəthol], (2) Antonymy: [dɔwɔ] x [tʃandaʔ], [ḡədhə] x [tjiliʔ], [aŋar] x [amɔh],

[tʃəndəʔ] x [dhuwur], (3) Polysemy: [mətə], [mətə wudun], [mətə kənthəŋ], [siki], [siki kursi], [siki banʒu], [siki lləməri],
 (4) Hyponymy:



(5) Meronymy: [pajən] is a meronym of [omah], [səkə] is a meronym of [omah] [saʔ] is a meronym of [klambi] or [kathəʔ], (6) Collocation: [wədhuse ŋəmbəʔ], [səgəne sajəp], [naŋkane bəsəʔ], [keleʔe mambu], [əndhəge kəmləkəʔən], (7) Idioms: [gədhe əndhase], [tʃiliʔ aten], [gədhe atine], [kəgədhen əmpjaʔ kuraŋ tʃaɡaʔ], [ora ndələʔ githəʔmu], [suwe midʒit wəhiŋ ranti], (8) Hononymy: [krəmə] : [apiʔ] (good), [rabi] (to wed), [semah]: [bodʒə] (wife), [laki] (to mate), [tʃərə]: a way to do something, A baked snack made of sticky rice.

The acquisition of syntax goes hand in hand with the acquisition of words. As indicated earlier, children construct their own structures that result in the acquisition of deviant sentence structures from the adult norm. As time goes on, however, children continue to make hypotheses about correct and acceptable sentence structures on the basis of language inputs exposed by the people around them.

A very important theory to propose here is that language syntax which is manifested in different sentence structures is based on the context in which the language is spoken by its native speakers. Syntax is context sensitive. Sentence structures are derived from realities that exist in a particular place. The following are some examples of Javanese sentence structures which are acquired and later uttered in communication:

1. Adhem! (cold)
Predicate
Panas! (hot)
Predicate
2. Udan! (It's raining)
Predicate
Gerimis! (It's drizzling)
Predicate
Mendhung! (It's cloudy)
Predicate

- Ana Lindhu (There is an earthquake)
Predicate Patient
- Ana Kobongan (There is fire)
Predicate Patient
- Ana Tikus (There is a mouse)
Predicate Patient
3. Gunung Merapi dhuwur
Patient Predicate
 (Merapi volcano is high)
- Tumpenge gedhe
Patient Predicate
 (The rice cone is big)
- Lemahe okeh watune
Patient Predicate
 (The soil is stony)
4. Sri Sultan Hamengkubuwono X gubernur Ngayogyakarta
Patient Predicate
 (Sri Sultan Hamengkubuwono X is the governor of Yogyakarta)
- Pak Rasidi patani mbako
Patient Predicate
 (Mr. Rasidi is a tobacco grower)
- Tanggaku guru sekolah dasar
Patient Predicate
 (My neighbor is an elementary school teacher)
5. Gunung Merapi mbledhos tahun 2010
Agent Predicate Temporal
 (Merapi volcano erupted in 2010)
- Kucinge wis mlayu
Agent Predicate
 (The cat has run away)
- Kali Progo mili menyang segara kidul
Agent Predicate Location
 (Progo river flows to the south sea)
6. Gunung Merapi ana ing Ngayogyakarta
Patient Predicate Location
 (Merapi volcano is in Yogyakarta)
 The above sentence is from:
Gunung Merapi ana ing sajeroning propinsi Yogyakarta
Patient Predicate Location
Merapi Volcano is inside the province of Yogyakarta
Patient Predicate Location
 Provinces have borders.
- Kucinge ana ing ngisor bangku
Patient Predicate Location
- Pitike ana mburi omah
Patient Predicate Location
7. Pak Atmo lagi mbangun omah
Agent Predicate Compliment
 (Mr. Atmo is building a house)

- Bocah-bocah lagi ngulukke layangan
 Agent Predicate Compliment
 (The children are flying a kite)
- Adhikku wingi mbeleh wedhus
 Agent Temporal Predicate Compliment
 (My brother killed a goat yesterday)
8. Mbakyuku ndjenengi anake Rahardja
 Agent Predicate Compliment Predicate
 (My sister named her son Rahardja)
- Wong-wong milih Pak Noto dadi lurah
 Agent Predicate Compliment Predicate
 (The people elected Mr. Noto village chief)
- Polisi nemoke perampok iku ndelik ana ing loteng
 Agent Predicate Compliment Predicate
9. Wedhus seneng godhong nangka
 Experiencer Predicate Patient
 (Goats like jackfruit leaves)
- Tamune bapakku gelem wedang jahe
 Experiencer Predicate Patient
 (My father's guest wanted ginger drink)
- Sartono ora ngerti pitakone Pak guru
 Experiencer Predicate Patient
10. Mbah Dipo duwe omah telu
 Beneficiary Predicate Patient
 (Grandfather Dipo owns three houses)
- Aku nemu dhuwit
 Beneficiary Predicate Patient
 (I found money)
- Pamanku ngirimi anakke sepatu anyar
 Agent Predicate Beneficiary Patient
11. Bapakku nyigar kayu nganggo kampak
 Agent Predicate Compliment Instrument
 (My father chopped the wood with an axe)
- Sarjana nugel tali nganggo peso
 Agent Predicate Compliment Instrument
 (Sarjana cut the string with a knife)
- Perampok-perampok iku mateni sing duwe omah nganggo kayu
 Agent Predicate Compliment Instrument
 (The robbers killed the owner of the house with a piece of wood)
12. Awake mbahmu tambah ora duwe daya
 Patient Predicate
 (Your grandfather's body has been weakening)
- Taline pedhot
 Patient Predicate
 (The rope broke)
- Kapale kerem ana ing segara
 Patient Predicate Location
 (The ship sank into the sea)
- Pitike mati (The hen died)
 Patient Predicate

My grandson will also acquire sense relations of sentences, that is, meaning relations of sentences. Some of the meaning relations of sentences are: (1). Paraphrase or Synonymy, like: *Klambiku wis lawas* (My shirt is old) *Klambiku ora anyar* (My shirt is not new) *Omahku wis bobrok* (My house is dilapidated), *Omahku wis rusak* (My house is dilapidated), (2). Entailment, like: *Pabrik pit iku entek kobong* (The bicycle factory was completely burnt down). This sentence may entail: The factory employees may get the sack, *Banku nggembos*, (I have a puncture). This sentence entails: *Aku kudu nggolek tukang tambal ban* (I must look for a tire repairer), (3). Presupposition, like: *Pak guru diukum telung sasi* (Our teacher was sentenced to three months) Presupposes: *Deweke kebukten salah* (He was found guilty) *Pak Jamil dicekel polisi* (Mr. Jamil was arrested by the police) Presuppose: *Pak Jamil tumindak kleru* (Mr. Jamil committed wrong doings), (4). Contradiction, like: *Profesor iku bodho banget* (The professor is very stupid) *Tukang ngemis iku tuku omah rega telung milyar* (The beggar bought a house that cost three billion rupiahs), (5). Tautology, like: *Omahku ana lawange* (My house has a door) *Aku luwih tuwo ketimbang adhiku* (I am older than my younger brother), (6). Inconsistency, like: *Pak Suhardi dhudha*, is inconsistent with *Pak suhardi bodjone loro* (Mr. Suhardi is a widower, is inconsistent with Mr. Suhardi has two wives) *Pak Mardi miskin banget*, is inconsistent with *Dheweke duwe omah papat* (Mr. Mardi is very poor, is inconsistent with He has four houses), (7). Anomaly, like: *Omahku madhep munggah* (My house faces upward) *Wedhuse kok mbengah-mbengoh* (Why does the goat moo?), (8). Ambiguity, like: *Adja nangis. Makmu lagi nang kebon*. This sentence may mean: Don't cry. Your mother is going into the garden, probably to pick vegetables or chilies; or Don't cry. Your mother is discharging waste.

Wis isi e! This sentence may mean: 1. Seeds are developing in the pods, 2. She is pregnant already.

In addition to language proper, my grandson will acquire:

1. Para linguistics: intonation patterns, stresses, junctures
2. Kinesics: hand gestures, body movements, body contacts, head movement, eye contact and movements, finger snaps
3. Proxemics: distances between speakers in language interactions

He will also acquire various kinds of world knowledge in his context, like knowledge of food stuff and food preparation and eating, drinks, clothes and clothes wearing, manners and ways of behaving, feelings and attitudes, politeness and complaining and rejecting, despising, bullying, and cursing, etc.

However, he will not acquire sentences which are non-existent in his context, as these sentences are not spoken by the native speakers of the language. Some examples are:

1. *Gunung Merapi mangan sega pecel**
(Merapi Volcano eats rice with salad of blanched vegetables with spiced coconut shreds)*

2. *Gunung Merapi nglebokke kebul**
(Merapi Volcano sucks in smoke)*
3. *Banyu seko tuk in nggunug buthek**
(Water from a spring in a mountain is muddy)*
4. *Welut dipangan urip-urip**
(People eat eels uncooked)*
5. *Kowe iso nandur pari in sawah sing garing kemlingking**
(You can grow rice plants in a rice-field that is dry and cracked)*

Philosophical teachings of life of a particular place may also be acquired, for example: 1. Alon-alon waton klakon, 2. Kaya mimi lan mintuna, 3. Ana akeh didum akeh, ana sithik didum sithik, 4. Becik ketitik, ala ketara, 5. Wong mangan iku deres, 6. Mati ora nggawa bandha, 7. Wani ngalah luhur wekasane, 8. Kacang ora ninggal lanjaran, 9. Asu gedhe menang jegoge, 10. Sabar subur

One thing that people may not be very aware of is the fact that they have an unlimited capacity of language faculties. Some of the language faculties are:

1. Human beings are able to choose grammatically correct and semantically acceptable sentences in language performance, in discourse production on the basis of the context.
2. Human beings are able to choose paralinguistic elements, kinesic elements and proximic elements to accompany language production in language performance.
3. Human beings are able to choose semantic elements and syntactic elements that match the different language function and purposes.
4. Human beings are able to predict what comes next on the basis of previous language exposure.
5. Human beings are able to analogize, or extend, or expand characterizing features to other entities having similar features, for example:

A gentleman : “Gunung Merapi iku nyimpen dhuwit akeh”

A neighbor : “Lha pancen iyo e. Nek mbledhos pasire iso didol payu milyaran”

(It’s utterly true. If it explodes, the sand can be sold and can “nyimpen” is to keep inside a cupboard or a safe. An active volcano keeps a lot of sand inside produce billions of rupiahs)

6. Human beings are able to identify presuppositional propositions.
7. Human beings are able to identify entailing propositions.
8. Human beings are able to omit language elements, and thus, pieces of information, that are already understood and are not necessary to repeat.
9. Human beings are able to reach a sense of finality in language production.
10. Human beings are able to complete missing parts of a discourse.
11. Human beings are able to make inferences on the basis of existing pieces of information.

12. Human beings are able to create a discourse that ranges from a word like “lebay”, “cabe-cabean, and ngabuburit” to a very thick novel book or a thick book containing a comprehensive scientific treatise.
13. Human beings are able to create figurative language that enriches the semantic aspect of language.
14. Human beings are able to select appropriate knowledge of the world with its word in discourse production.

All of these language faculties are derived from the context. None of these language faculties is not based on and derived from context.

In the study of language, linguists generally resort to the help of an informant to get language data for analysis in order to find out language generalizations. The language data the informant gives are precisely the language that he has acquired and spoken in his context.

In conclusion, the following dicta may be propounded:

1. Syntax and semantics are inherent parts of pragmatics. Syntactic rules, word meaning, sentence meaning, and knowledge of the world are intricately intertwined in language use in context. Syntactic and semantics are not beyond the boundaries of pragmatics.
2. Semantics, word meaning and sentence meaning, are derived from world reality of a particular context. Semantics is context sensitive, not context free.
3. Syntactic structures are derived from world reality of a particular context. Syntactic structures are context sensitive, not context free.

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