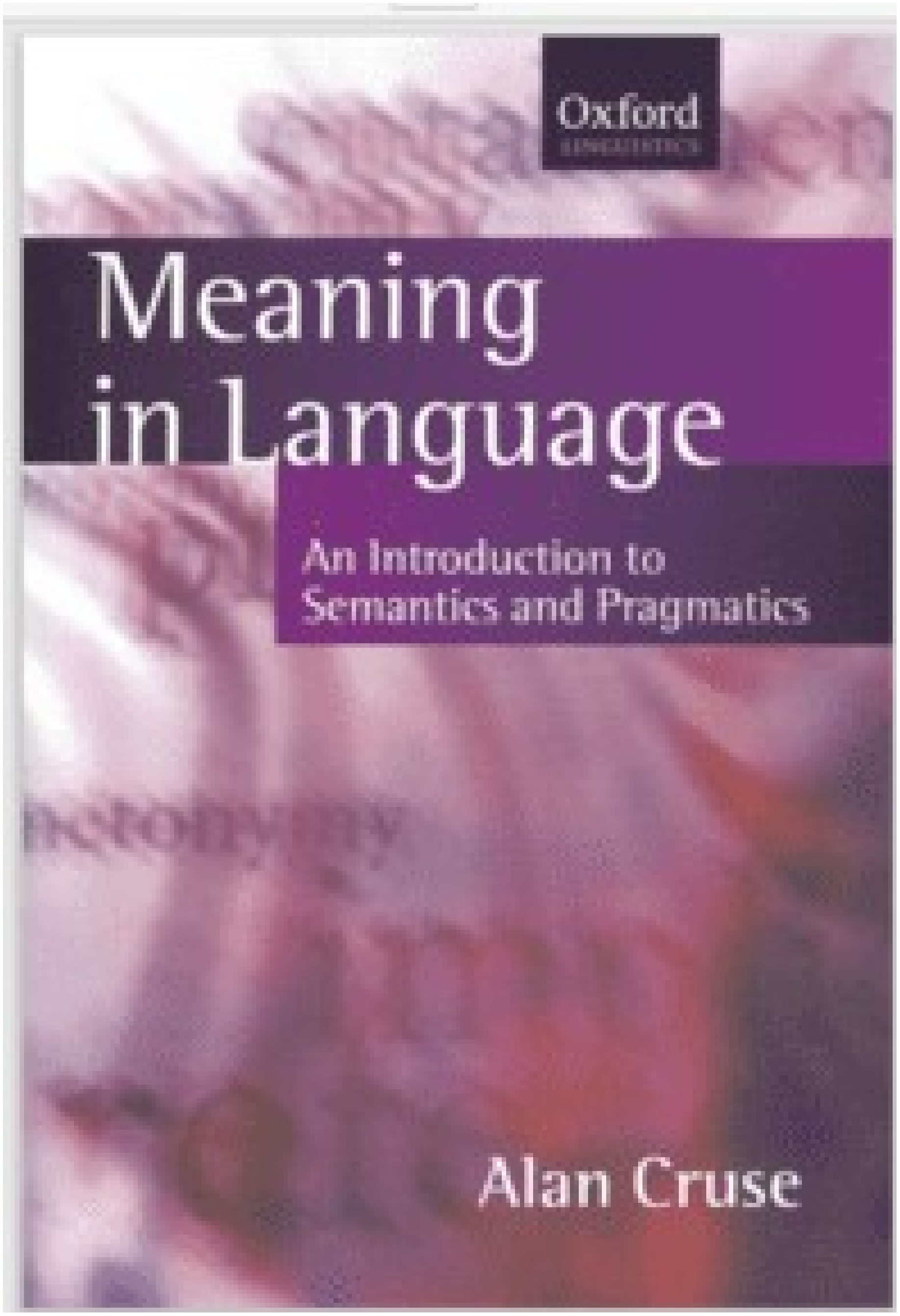
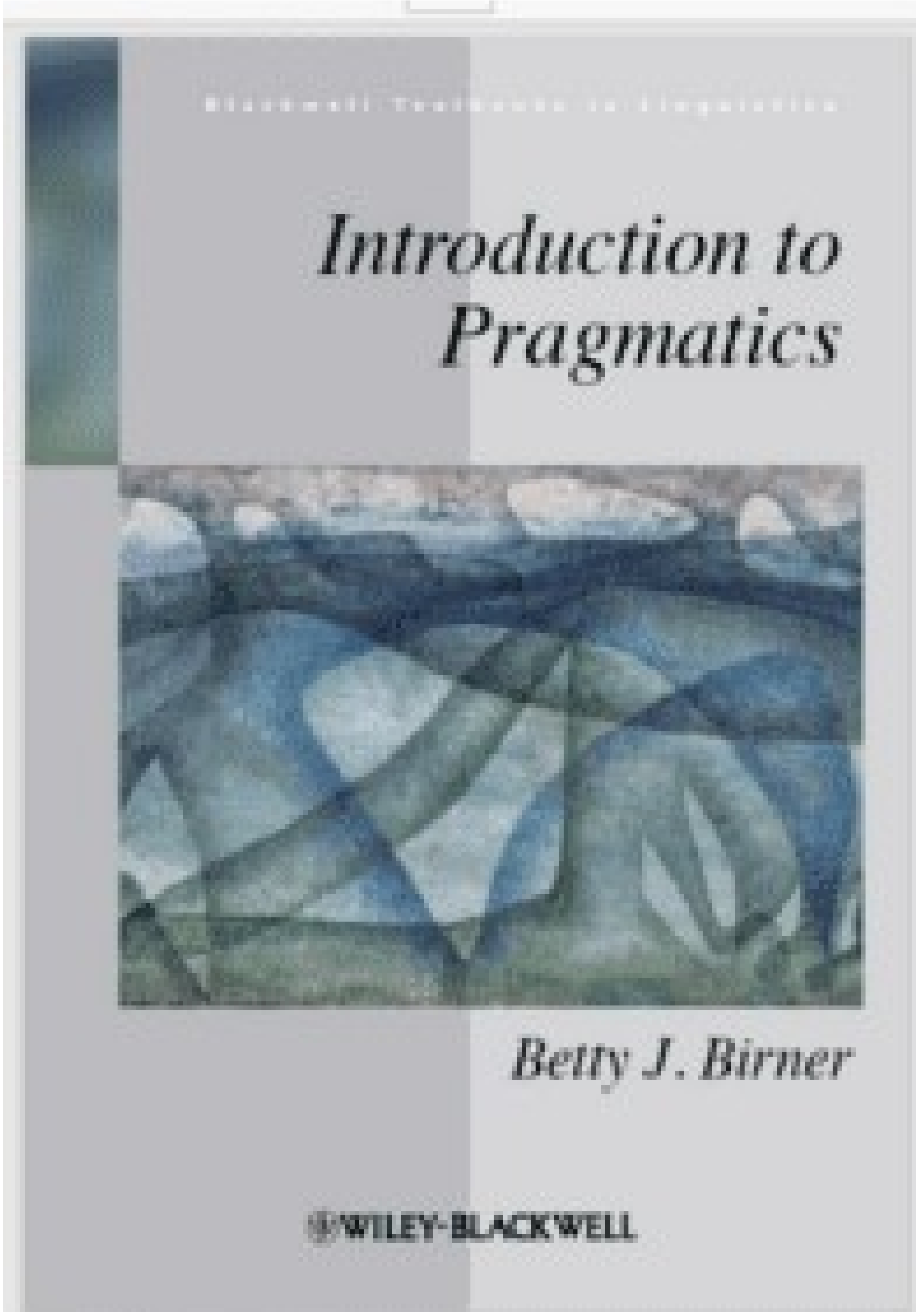

Oxford
Meaning in Language
An Introduction to Semantics and Pragmatics
Alan Cruse

Part 4
Pragmatics

Part 4 deals with topics which are normally held to fall under the heading of pragmatics. The topics of reference and deixis, and conversational implicatures, dealt with in Chapters 15 and 17, respectively, belong uncontroversially here, since they deal not only with aspects of meaning not overtly encoded as the conventional meaning of any linguistic expressions, but also with how language 'hooks on to' the extralinguistic world. Speech acts, on the other hand, the topic of Chapter 16, straddle the semantics/pragmatics divide somewhat uncomfortably: performative verbs arguably belong to lexical semantics, and grammatical performatives, like interrogatives and imperatives, would not be out of place in Chapter 14. However, much illocutionary force is implicated, and to that extent belongs in pragmatics. It is customary to treat the various aspects of speech act theory as belonging to pragmatics, and this convention has been followed here.

15.3 Deixis

Deixis means different things to different people. For Bühler (1934), any expression which located a referent in space or time was a deictic expression. Thus, for him, *The cat sat on the mat* contained a deictic locative expression, namely, *on the mat* (the sentence also contains a tense marker, which is usually considered to be deictic). Later scholars have mostly restricted the term deixis to cases where the referent is located using the current speech event or one or more of its participants as reference points. In the sentence *The cat sat on the mat*, the cat is located with respect to the mat: the mat is thus the reference point, and the speech event plays no role. In the sentence *That cat sat on the mat*, however, the cat is located not only with respect to the mat, but also with respect to the speaker, *that* indicating (probably) that the cat was relatively distant from the speaker. A point of disagreement concerns the deictic status of the definite article. Some scholars consider it to be deictic, because the current context of situation is involved in referent identification. Others exclude the definite article, because it does not locate the referent on any specific parameter. We shall, at least at first, include only expressions which truly locate a referent with respect to (some aspect of) the current speech situation. We therefore include personal pronouns, but exclude the definite article. Our key diagnostic criterion for deictic expressions will be the sensitivity of their use in designating a given referent to certain speech-situational parameters, particularly location in space and time relative to the speaker, and participatory status. Thus, someone referring to a book held by another person would say *that book*, but the holder of the book, referring to the same book, would say *this book*; referring to 8 July on 7 July, one would say *tomorrow*, but referring to the same day on 9 July, one would say *yesterday*; a speaker refers to himself as *I*, but his hearer, referring to the same person, would say *you*. We shall initially recognize five main types of deixis: **person deixis**, **spatial deixis**, **temporal deixis**, **social deixis**, and **discourse deixis**.


Introduction to Pragmatics
Betty J. Birner
WILEY-BLACKWELL

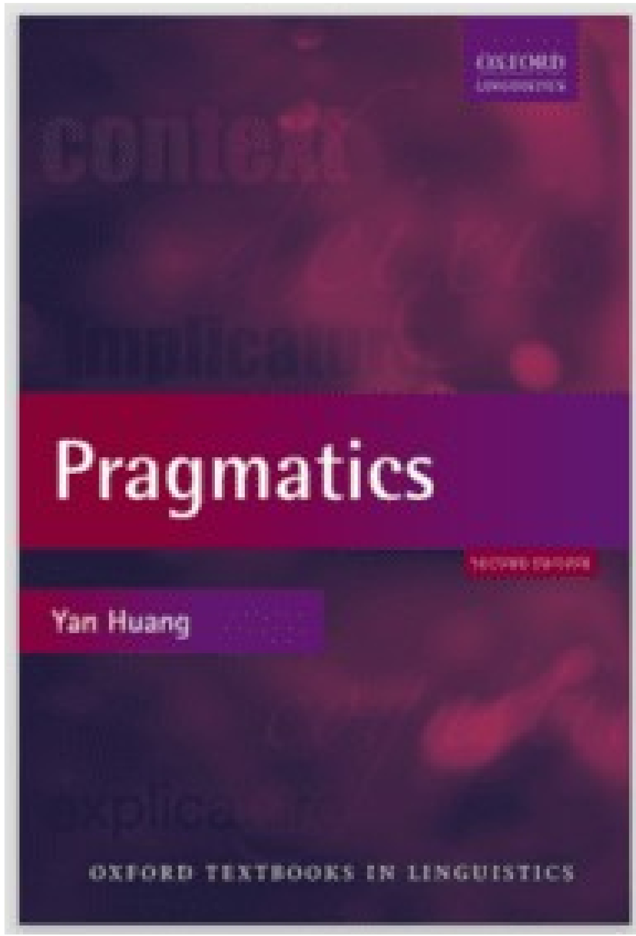
1 Defining Pragmatics

What did they mean by that? It's a relatively common question, and it's precisely the subject of the field of pragmatics. In order to know what someone meant by what they said, it's not enough to know the meanings of the words (semantics) and how they have been strung together into a sentence (syntax); we also need to know who uttered the sentence and in what context, and to be able to make inferences regarding why they said it and what they intended us to understand. *There's one piece of pizza left* can be understood as an offer ("would you like it?") or a warning ("it's mine!") or a scolding ("you didn't finish your dinner"), depending on the situation, even if the follow-up comments in parentheses are never uttered. People commonly mean quite a lot more than they say explicitly, and it's up to their addressees to figure out what additional meaning they might have intended. A psychiatrist asking a patient *Can you express deep grief?* would not be taken to be asking the patient to engage in such a display immediately, but a movie director speaking to an actor might well mean exactly that. The literal meaning is a question about an ability ("are you able to do so?"); the additional meaning is a request ("please do so") that may be inferred in some contexts but not others. The literal meaning is the domain of semantics; the "additional meaning" is the domain of pragmatics.

This chapter will largely consider the difference between these two types of meaning – the literal meaning and the intended and/or inferred meaning of an utterance. We will begin with preliminary concepts and definitions, in order to develop a shared background and vocabulary for later discussions. A section on methodology will compare the corpus-based methodology favored by much current pragmatics research with the use of introspection, informants, and experimental methods. Then, since no discussion of pragmatics can proceed without a basic understanding of semantics and the proposed theoretical bases for distinguishing between the two fields, the remainder of the chapter will be devoted to sketching the domains of semantics and pragmatics. A discussion of truth tables and truth-conditional semantics will both introduce the logical notation that will be used throughout the text and provide a jumping-off point for later discussions

Introduction to Pragmatics, First Edition. Betty J. Birner.

of theories that challenge the truth-conditional approach to the semantics/pragmatics boundary. The discussion of the domain of semantics will be followed by a parallel discussion of the domain of pragmatics, including some of the basic tenets of pragmatic theory, such as discourse model construction and mutual beliefs. The chapter will close with a comparison of two competing models of the semantics/pragmatics boundary and an examination of some phenomena that challenge our understanding of this boundary.


OXFORD
LINGUISTICS
Pragmatics
Yan Huang
OXFORD TEXTBOOKS IN LINGUISTICS

1.1. What is pragmatics?

1.1.1. A definition

Pragmatics is one of the most vibrant and rapidly growing fields in contemporary linguistics and the philosophy of language. In recent years, it has also become increasingly a central topic in cognitive science, artificial intelligence, informatics, neuroscience, language pathology, anthropology, and sociology.

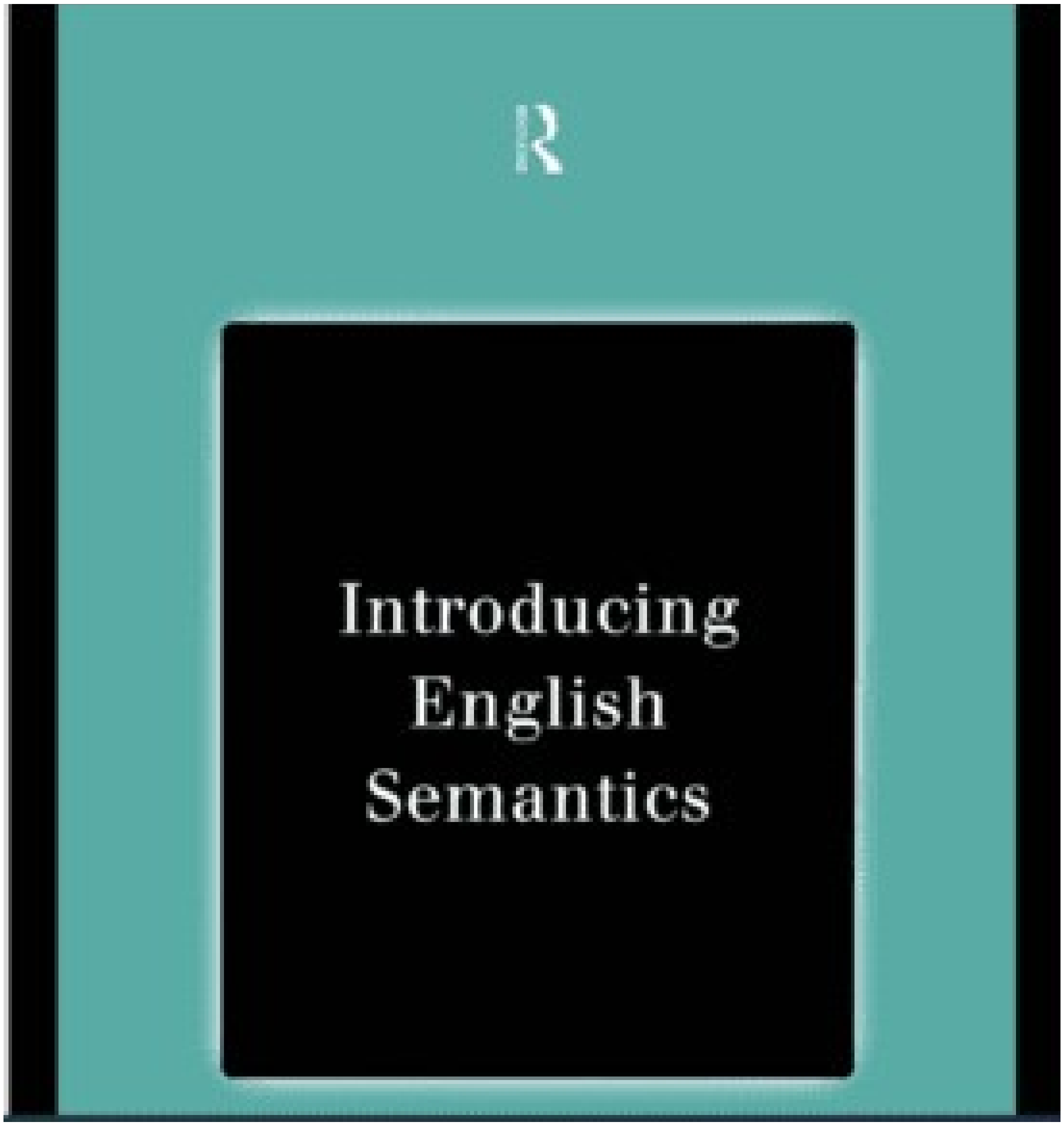
But what is pragmatics? Pragmatics can be broadly defined as the study of language in use. However, such a definition may be too general and too vague to be of much use. This is because pragmatics is a particularly complex subject with all kinds of disciplinary influence, and few, if any, clear boundaries (see e.g. Levinson 1983: 5–35 and Ariel 2010 for a discussion of how to define pragmatics).[1] Here, I shall not repeat Levinson's and

[1] In Huang (2013a), the representative research areas in contemporary pragmatics are surveyed and an authoritative, up-to-date, and comprehensive description of the contemporary landscape of pragmatics is presented.

Ariel's discussions, but simply propose a working definition of pragmatics (see also Levinson 2000).

(1.1) A definition of pragmatics
Pragmatics is the systematic study of meaning by virtue of, or dependent on, the use of language. The central topics of inquiry of pragmatics include implicature, presupposition, speech act, deixis, and reference.

I shall return to the issue of how to define pragmatics in Chapter 8, where the interface and division of labour between pragmatics and semantics is to be discussed.

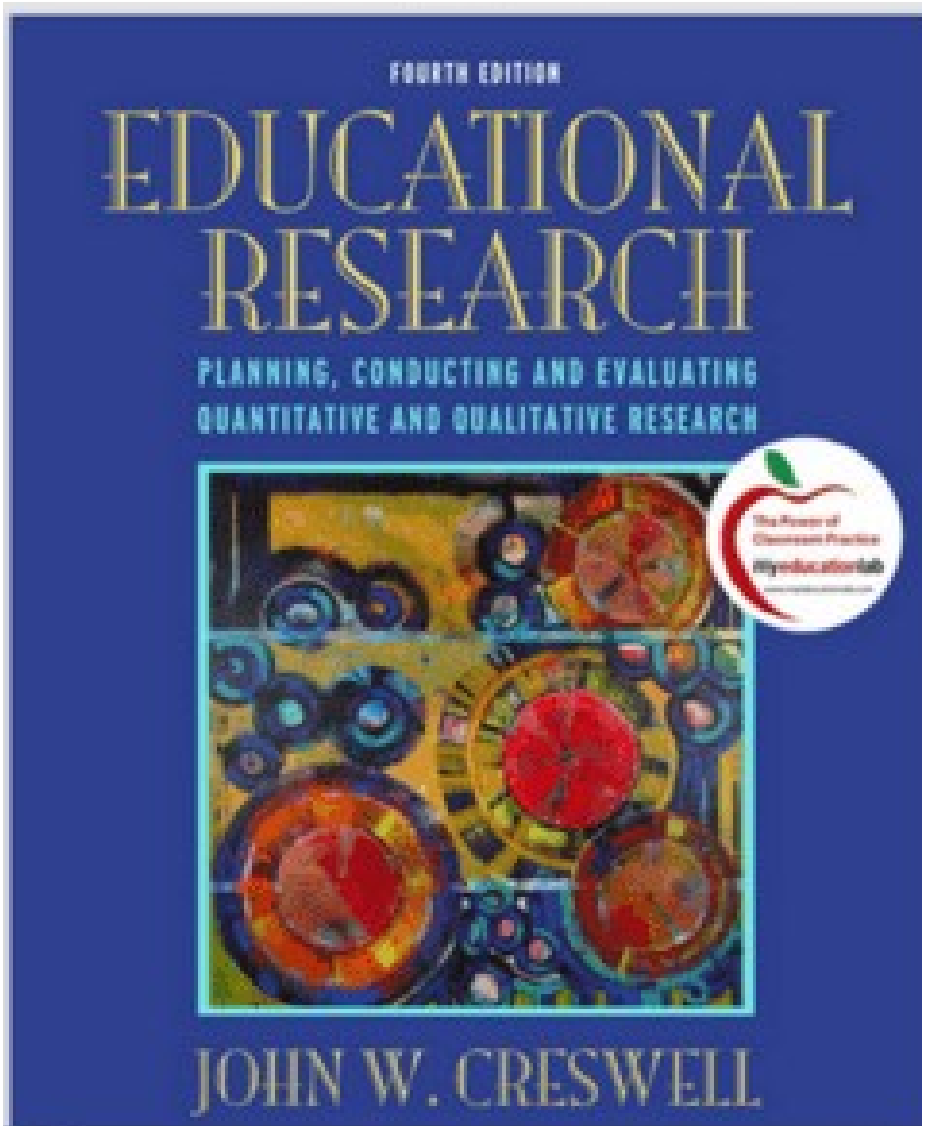

Introducing
English
Semantics

2.1 Pragmatics

Chapter 1 discussed the general knowledge that speakers have about their language, but speakers also know how to use this knowledge when they listen and read, when they speak and write—when they communicate. We need, then, to consider what kind of knowledge a person has to have, and use, in particular acts of communication. For a question like "When did you last see my brother?," there are numerous answers that are linguistically appropriate—"Around noon," "Last Tuesday," "I think it was on June first," and so on—but on a specific occasion only one answer (or its paraphrase) is correct. What is correct in a particular instance is, we may say, pragmatically appropriate.

Pragmatics is another branch of linguistics that is concerned with meaning. Pragmatics and semantics can be viewed as different parts, or different aspects, of the same general study. Both are concerned with people's ability to use language meaningfully. While semantics is mainly concerned with a speaker's competence to use the language system in producing meaningful utterances and processing (comprehending)

utterances produced by others, the chief focus of pragmatics is a person's ability to derive meanings from specific kinds of speech situations—to recognize what the speaker is referring to, to relate new information to what has gone before, to interpret what is said from background knowledge about the speaker and the topic of discourse, and to infer or 'fill in' information that the speaker takes for granted and doesn't bother to say. Obviously the boundary between semantics and pragmatics is vague, and at the present time various scholars are apt to disagree about where the boundary is. Some of the contents of this chapter may be considered more 'pragmatics' than 'semantics' by some people.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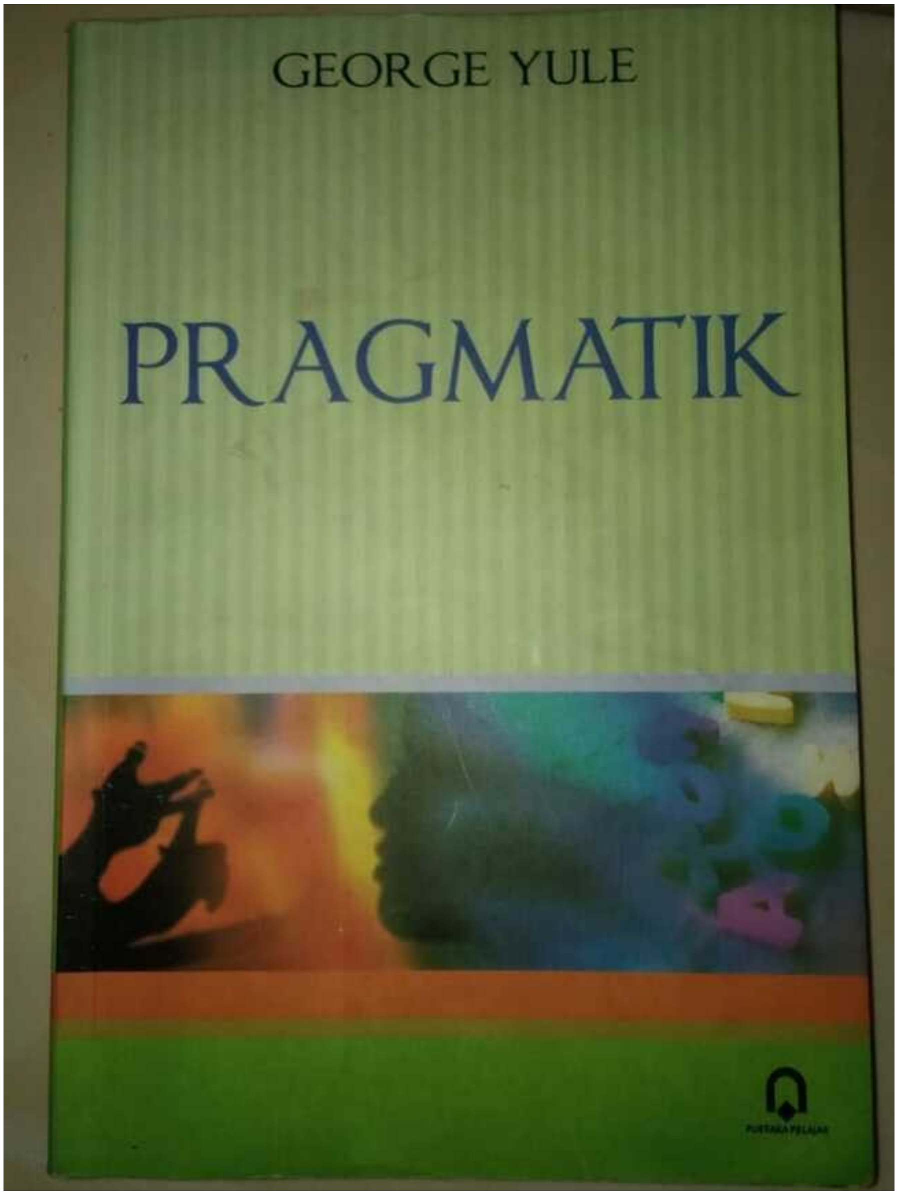
CHAPTER 8

Analyzing and Interpreting Qualitative Data

Analyzing qualitative data requires understanding how to make sense of text and images so that you can form answers to your research questions. In this chapter, you will learn about the six steps involved in analyzing and interpreting qualitative data: preparing and organizing the data, exploring and coding the database, describing findings and forming themes, representing and reporting findings, interpreting the meaning of the findings, and validating the accuracy of the findings.

By the end of this chapter, you should be able to:

- Identify the six steps in the process of analyzing and interpreting qualitative data.
- Describe how to prepare and organize the data for analysis.
- Describe how to explore and code the data.
- Use codes to build description and themes.
- Construct a representation and reporting of qualitative findings.
- Make an interpretation of the qualitative findings.
- Advance validation for the accuracy of your findings.


GEORGE YULE
PRAGMATIK

Bab 1.

Batasan dan Latarbelakang

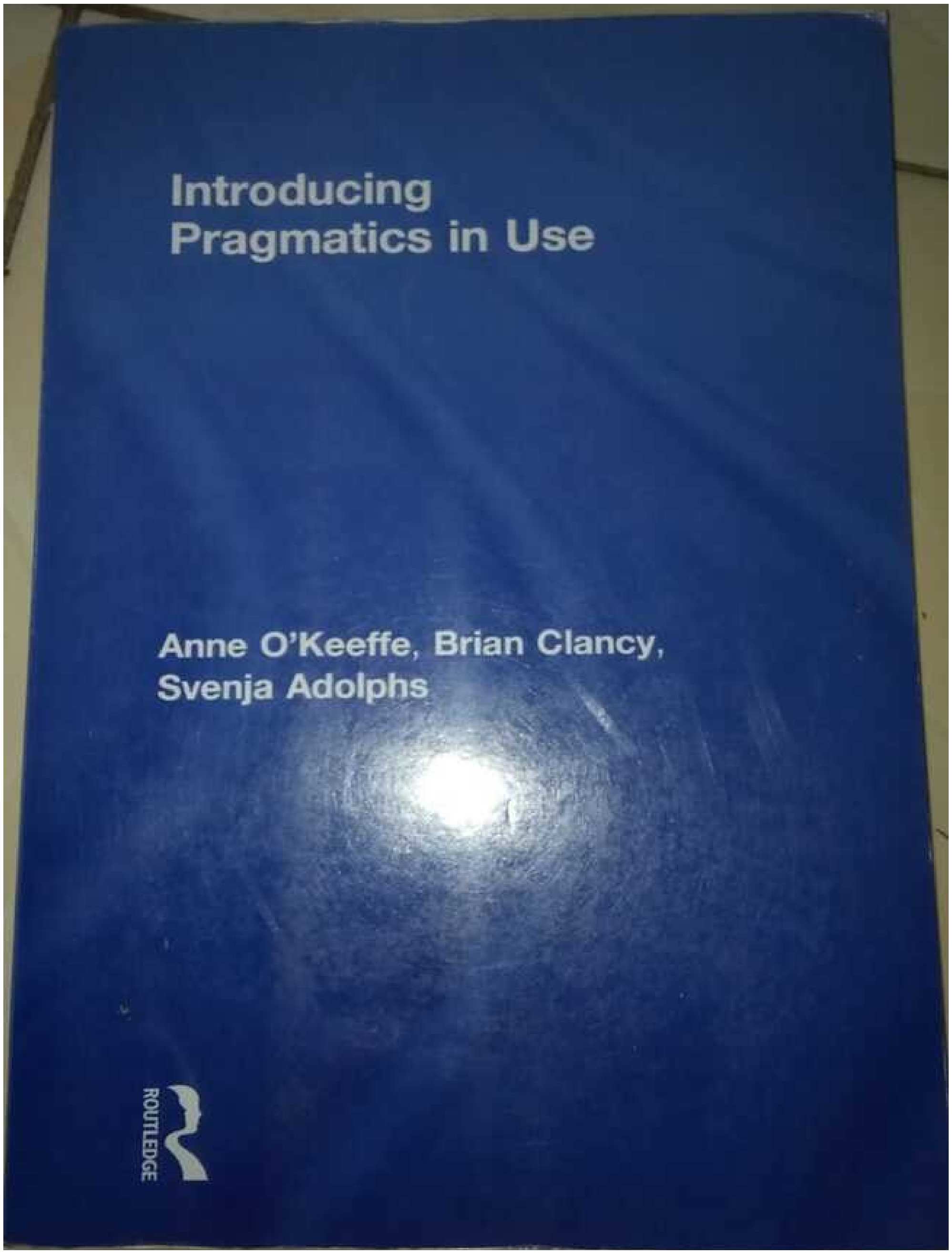
Pragmatik adalah studi tentang makna yang disampaikan oleh penutur (atau penulis) dan ditafsirkan oleh pendengar (atau pembaca). Sebagai akibatnya studi ini lebih banyak berhubungan dengan analisis tentang apa yang dimaksudkan orang dengan tuturan-tuturannya daripada dengan makna terpisah dari kata atau frasa yang digunakan dalam tuturan itu sendiri. *Pragmatik adalah studi tentang maksud penutur.*

Tipe studi ini perlu melibatkan penafsiran tentang apa yang dimaksudkan orang di dalam suatu konteks khusus dan bagaimana konteks itu berpengaruh terhadap apa yang dikatakan. Diperlukan suatu pertimbangan tentang bagaimana cara penutur mengatur apa yang ingin mereka katakan yang disesuaikan dengan orang yang

Bab 2.

Deiksis dan Jarak

Deiksis adalah istilah teknis (dari bahasa Yunani) untuk salah satu hal mendasar yang kita lakukan dengan tuturan. Deiksis berarti 'penunjukan' melalui bahasa. Bentuk linguistik yang dipakai untuk menyelesaikan 'penunjukan' disebut **ungkapan deiksis.** Ketika Anda menunjuk objek asing dan bertanya, "Apa itu?", maka Anda menggunakan ungkapan deiksis ("itu") untuk menunjuk sesuatu dalam suatu konteks secara tiba-tiba. Ungkapan-ungkapan deiksis kadang-kala juga disebut **indeksikal.** Ungkapan-ungkapan itu berada di antara bentuk-bentuk awal yang dituturkan oleh anak-anak yang masih kecil dan dapat digunakan untuk menunjuk orang dengan **deiksis persona** (' ku ', ' mu '), atau untuk menunjuk tempat dengan **deiksis spasial** ('di sini','di sana'), atau untuk menunjuk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Anne O'Keeffe, Brian Clancy,
Svenja Adolphs
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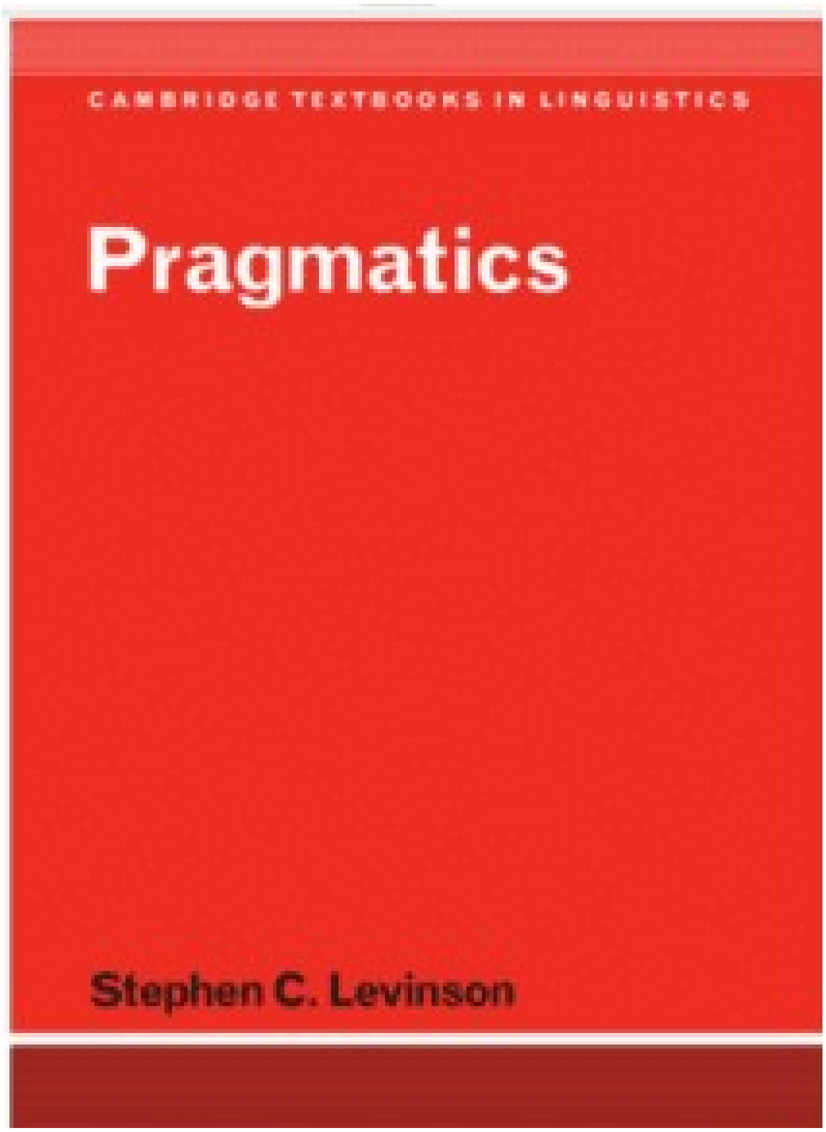

CAMBRIDGE TEXTBOOKS IN LINGUISTICS
Pragmatics
Stephen C. Levinson

2
Deixis

2.0 Introduction

The single most obvious way in which the relationship between language and context is reflected in the structures of languages themselves, is through the phenomenon of **deixis**. The term is borrowed from the Greek word for pointing or indicating, and has as prototypical or focal exemplars the use of demonstratives, first and second person pronouns, tense, specific time and place adverbs like *now* and *here*, and a variety of other grammatical features tied directly to the circumstances of utterance.

Essentially deixis concerns the ways in which languages encode or grammaticalize features of the **context of utterance** or **speech event**, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. Thus the pronoun *this* does not name or refer to any particular entity on all occasions of use; rather it is a variable or place-holder for some particular entity given by the context (e.g. by a gesture). The facts of deixis should act as a constant reminder to theoretical linguists of the simple but immensely important fact that natural languages are primarily designed, so to speak, for use in face-to-face interaction, and thus there are limits to the extent to which they can be analysed without taking this into account (Lyons, 1977a: 589ff).

2.2.1 *Person deixis*

As speakers switch, so the deictic centre, on which the rest of the deictic system hangs, is itself abruptly moved from participant to participant. The difficulties that a Martian or child might have with such a system are neatly illustrated in the following Yiddish story:

> A melamed [Hebrew teacher] discovering that he had left his comfortable slippers back in the house, sent a student after them with a note for his wife. The note read: "Send me your slippers with this boy". When the student asked why he had written "your" slippers, the melamed answered: "Yold! If I wrote 'my' slippers, she would read 'my' slippers and would send her slippers. What could I do with her slippers? So I wrote 'your' slippers, she'll read 'your' slippers and send *me* mine". (Rosten, 1968: 443–4)

Although person deixis is reflected directly in the grammatical categories of person, it may be argued that we need to develop an independent pragmatic framework of possible **participant-roles**, so that we can then see how, and to what extent, these roles are grammaticalized in different languages. Such a framework would note that the speaker or **spokesman** can be distinct from the **source** of an utterance, the **recipient** distinct from the **target**, and hearers or **bystanders** distinct from addressees or targets, and that sometimes such distinctions are grammaticalized in non-obvious ways (see

3.2.2 *Time deixis*

Both time and place deixis are greatly complicated by the interaction of deictic co-ordinates with the non-deictic conceptualisation of time and space. To understand these aspects of deixis in depth it is first necessary to have a good understanding of the semantic organization of space and time in general, but these topics lie beyond the scope of this book (see though, Leech, 1969; Fillmore, 1975; Lyons, 1977a: Chapter 15). Briefly, though, the bases for systems of reckoning and measuring time in most languages seem to be the natural and prominent cycles of day and night, lunar months, seasons and years. Such units can either be used as **measures**, relative to some fixed point of interest (including, crucially, the deictic centre), or they can be used **calendrically** to locate events in 'absolute' time relative to some absolute *origo*, or at least to some part of each natural cycle designated as the beginning of that cycle (Fillmore, 1975). It is with these units, calendrical and non-calendrical, that time deixis interacts.

Like all aspects of deixis, time deixis makes ultimate reference to participant-role. Thus as a first approximation (but see below), *now* can be glossed as 'the time at which the speaker is producing the utterance containing *now*'. It is important to distinguish the moment of utterance (or inscription) or *coding time* (or CT) from the moment of reception or *receiving time* (or RT). As we noted, in the canonical situation of utterance, with the assumption of the unmarked deictic centre, RT can be assumed to be identical to CT (Lyons (1977a: 685) calls this assumption **deictic simultaneity**). Complexities arise in the usage of tense, time adverbs and other time-deictic morphemes wherever there is a departure from this assumption, e.g. in letter writing, or the pre-recording of media programmes. In that event, a decision has to be made about whether the deictic centre will remain on the speaker and CT, as in (51), or will be **projected** on the addressee and RT, as in (52) (Fillmore, 1975):

2.2.4 *Discourse deixis*

Discourse, or text, deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance (including the utterance itself). We may also include in discourse deixis a number of other ways in which an utterance signals its relation to surrounding text, e.g. utterance-initial *anyway* seems to indicate that the utterance that contains it is not addressed to the immediately preceding discourse, but to one or more steps back. (Such signals are deictic because they have the distinctive relativity of reference, being anchored to the discourse location of the current utterance.) The only detailed accounts of this area of deixis are, again, to be found in Fillmore, 1975 and Lyons, 1977a: 667ff. Since discourse unfolds in time, it seems natural that time-deictic words can be used to refer to portions of the discourse; thus analogously to *last week* and *next Thursday*, we have *in the last paragraph* and *in the next Chapter*. But we also have place-deictic terms re-used here, and especially the demonstratives *this* and *that*. Thus *this* can be used to refer to a forthcoming portion of the discourse, as in (88), and *that* to a preceding portion, as in (89):

(88) I bet you haven't heard *this* story
(89) *That* was the funniest story I've ever heard

Considerable confusion is likely to be caused here if we do not immediately make the distinction between *discourse deixis* and *anaphora*. As we noted, anaphora concerns the use of (usually) a pronoun to refer to the same referent as some prior term, as in:

2.2.5 *Social deixis*

Social deixis concerns "that aspect of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs" (Fillmore, 1975: 76). Fillmore, unfortunately, then proceeds to water down the concept of social deixis by including, for example, much of the theory of speech acts (see Chapter 5). Here we shall restrict the term to those aspects of language structure that encode the social identities of participants (properly, incumbents of participant-roles), or the social relationship between them, or between one of them and persons and entities referred to. There are of course many aspects of language usage that depend on these relations (see e.g. Brown & Levinson, 1978, 1979), but these usages are only relevant to the topic of social deixis in so far as they are grammaticalized. Obvious examples of such grammaticalizations are 'polite' pronouns and titles of address, but there are many other manifestations of social deixis (see Brown & Levinson, 1978: 183–92, 281–5; Levinson, 1977, 1979b).

[12] Ross proposed left-dislocation as a transformation, but there are in fact serious problems with such an analysis, and it seems better to treat such topic phrases as appositional NPs, not unlike vocatives, even though there is little theory about how to handle the syntax and semantics of these (see Gundel, 1977: 46ff).

There are two basic kinds of socially deictic information that seem to be encoded in languages around the world: **relational** and **absolute**. The relational variety is the most important, and the relations that typically get expressed are those between:

(i) speaker and referent (e.g. referent honorifics)
(ii) speaker and addressee (e.g. addressee honorifics)
(iii) speaker and bystander (e.g. bystander or audience honorifics)
(iv) speaker and setting (e.g. formality levels)

We can talk of **honorifics** just where the relation in (i)–(iii) concerns relative **rank** or respect; but there are many other qualities of relationship that may be grammaticalized, e.g. kinship relations, totemic relations, clan membership, etc., as made available by the relevant social system. The first three kinds of honorific were clearly distinguished by Comrie (1976b), who pointed out that traditional descriptions have often confused (i) and (ii): the distinction is that in (i) respect can only be conveyed by referring to the 'target' of the respect, whereas in (ii) it can be conveyed without necessarily referring to the target. Thus the familiar *tu/vous* type of distinction in singular pronouns of address (which, following Brown & Gilman (1960), we shall call T/V pronouns) is really a **referent honorific** system, where the referent happens to be the addressee. In contrast, in many languages (notably the S. E. Asian languages, including Korean, Japanese and Javanese) it is possible to say some sentence glossing as 'The soup is hot' and by the choice of a linguistic alternate (e.g. for 'soup') encode respect to the addressee without referring to him, in which case we have an **addressee honorific** system. In general, in such languages, it is almost impossible to say anything at all which is not sociolinguistically marked as appropriate for certain kinds of addressees only. In practice, though, the elaborate 'speech levels' of the S. E. Asian languages are complex amalgams of referent and addressee honorifics (see Geertz, 1960 and Comrie, 1976b re Javanese; Kuno, 1973 and Harada, 1976 re Japanese).

The third kind of relational information, that between speaker and bystander, is more rarely encoded in **bystander honorifics**. (The term *bystander* here does duty as a cover term for participants in audience role and for non-participating overhearers.) Examples

Tamilherr), and certain features of Pacific languages, like aspects of the 'royal honorifics' in Ponapean (Garvin & Reisenberg, 1952: 203).

To these three kinds of relational information we may add a fourth, namely the relation between speaker (and perhaps other participants) and setting (or social activity). Although most languages are used differently in formal settings, in some the distinction formal/informal is firmly grammaticalized, for example in Japanese by so-called *mas*-style, and in Tamil by a high *diglossic variant* (see below). Note that while the first three kinds of information are relative strictly to the deictic centre, here specifically the social standing of the speaker, formality is perhaps best seen as involving a relation between all participant roles and situation (but see Irvine, 1979; J. M. Atkinson, 1982).[14]

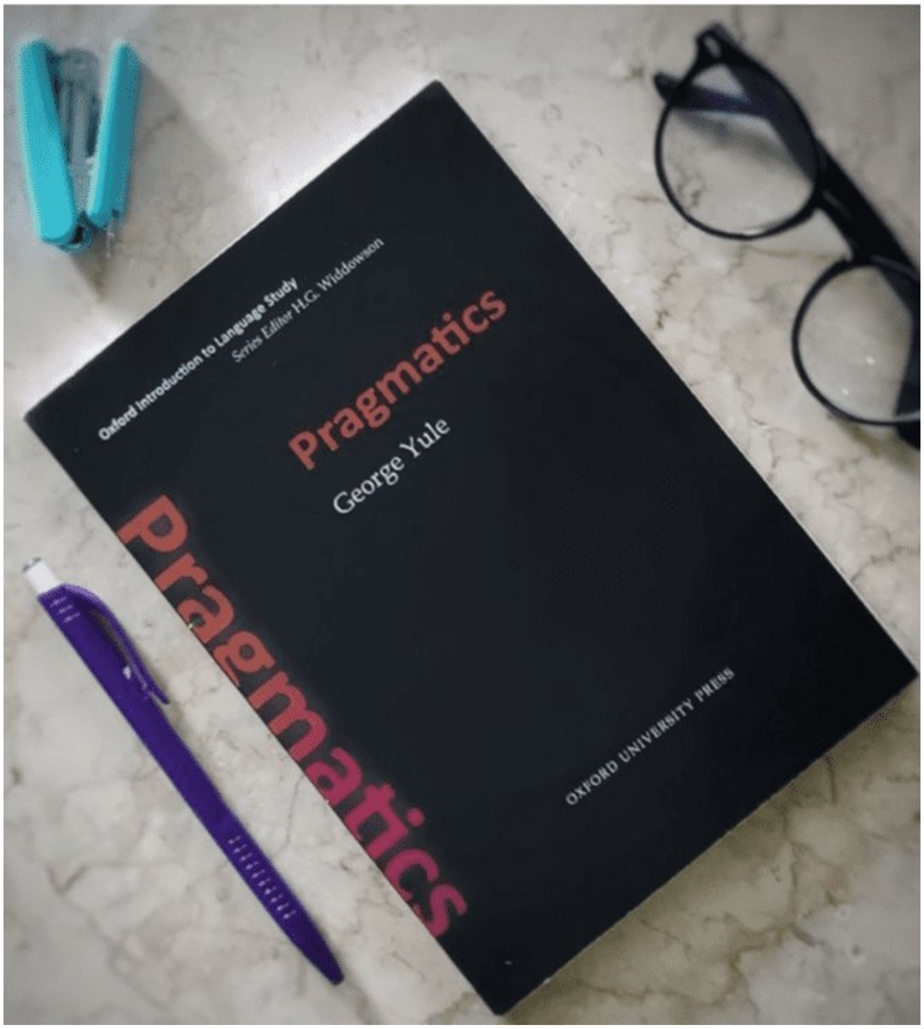
The other main kind of socially deictic information that is often encoded is *absolute* rather than relational. There are, for example, forms reserved for certain speakers, in which case we may talk (after Fillmore, 1975) of **authorized speakers**. For example, in Thai the morpheme *khrab* is a polite particle that can only be used by male speakers, the corresponding form reserved for female speakers being *khâ* (Haas, 1964). Similarly, there is a form of the first person pronoun specifically reserved for the use of the Japanese Emperor (Fillmore, 1971b: 6). There are also in many languages forms reserved for **authorized recipients**, including restrictions on most titles of address (*Your Honour*, *Mr President*, etc.); in Tunica there were pronouns that differed not only with sex of referent, but also with the sex of the addressee, so that there were, for example, two words for 'they', depending on whether one was speaking to a man or a woman (Haas, *ibid.*).

Having reviewed the main kinds of social-deictic information that are grammaticalized by different languages, we may now consider where in grammatical systems such distinctions are encoded. Note that only the first kind of relational information, i.e. that on the speaker–referent axis, imposes intrinsic limitations on the ways in which such information can be encoded – namely in referring expressions, and morphological agreements with them. For good sociological reasons, such referent honorifics are found for actors, their social

15.3.5 Discourse deixis

Discourse deixis refers to such matters as the use of *this* to point to future discourse elements, that is, things which are about to be said, as in *Listen to this, it will kill you!*, and *that* to point to past discourse elements, as in *That was not a very nice thing to say*. In a similar spirit, the *hereby* of an explicit performative sentence could be said to point to current discourse: *Notice is hereby served that if payment is further delayed, appropriate legal action will be taken.*

It is sometimes claimed that certain sentence adverbs, such as *therefore* and *furthermore*, include an element of discourse deixis in their meaning, as they require the recovery of a piece of previous discourse to be understood. *Therefore* and *furthermore* could be glossed: "It follows from that" and "In addition to that", respectively, (where *that* is a discourse deictic). A distinction can be made between discourse deixis and anaphora, although the two are obviously related. Anaphora picks up a previous reference to an extralinguistic entity and repeats it. In *John entered the room. He looked tired*, *he* refers to the same person that *John* refers to, but it does not strictly refer to the word *John* itself. It must be admitted that in reference to a case like *therefore* the distinction between discourse deixis and anaphora becomes somewhat blurred.


Oxford Introduction to Language Study
Series Editor H.G. Widdowson
Pragmatics
George Yule
Pragmatics
OXFORD UNIVERSITY PRESS

1

Definitions and background

Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. *Pragmatics is the study of speaker meaning.* (1)

This type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they're talking to, where, when, and under what circumstances. *Pragmatics is the study of contextual meaning.* (2)

This approach also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated. We might say that it is the investigation of invisible meaning. *Pragmatics is the study of how more gets communicated than is said.* (3)

This perspective then raises the question of what determines the choice between the said and the unsaid. The basic answer is tied to the notion of distance. Closeness, whether it is physical, social, or conceptual, implies shared experience. On the assumption of how close or distant the listener is, speakers determine how much needs to be said. *Pragmatics is the study of the expression of relative distance.* (4)

These are the four areas that pragmatics is concerned with. To understand how it got to be that way, we have to briefly review its relationship with other areas of linguistic analysis.

Syntax, semantics, and pragmatics

One traditional distinction in language analysis contrasts pragmatics with syntax and semantics. **Syntax** is the study of the relationships between linguistic forms, how they are arranged in sequence, and which sequences are well-formed. This type of study generally takes place without considering any world of reference or any user of the forms. **Semantics** is the study of the relationships between linguistic forms and entities in the world; that is, how words literally connect to things. Semantic analysis also attempts to establish the relationships between verbal descriptions and states of affairs in the world as accurate (true) or not, regardless of who produces that description.

Pragmatics is the study of the relationships between linguistic forms and the users of those forms. In this three-part distinction, only pragmatics allows humans into the analysis. The advantage of studying language via pragmatics is that one can talk about people's intended meanings, their assumptions, their purposes or goals, and the kinds of actions (for example, requests) that they are performing when they speak. The big disadvantage is that all these very human concepts are extremely difficult to analyze in a consistent and objective way. Two friends having a conversation may imply some things and infer some others without providing any clear linguistic evidence that we can point to as the explicit source of 'the meaning' of what was communicated. Example [1] is just such a problematic case. I heard the speakers, I knew what they said, but I had no idea what was communicated.

[1] Her: So—did you?
Him: Hey—who wouldn't?

Thus, pragmatics is appealing because it's about how people make sense of each other linguistically, but it can be a frustrating area of study because it requires us to make sense of people and what they have in mind.

Regularity

Luckily, people tend to behave in fairly regular ways when it comes to using language. Some of that regularity derives from the fact that people are members of social groups and follow general patterns of behavior expected within the group. Within a familiar social group, we normally find it easy to be polite and say appropriate things. In a new, unfamiliar social setting, we are often unsure about what to say and worry that we might say the wrong thing.

When I first lived in Saudi Arabia, I tended to answer questions in Arabic about my health (the equivalent of 'How are you?') with the equivalent of my familiar routine responses of 'Okay' or 'Fine'. However, I eventually noticed that when I asked a similar question, people generally answered with a phrase that had the literal meaning of 'Praise to God'. I soon learned to use the new expression, wanting to be pragmatically appropriate in that context. My first type of answer wasn't 'wrong' (my vocabulary and pronunciation weren't inaccurate), but it did convey the meaning that I was a social outsider who answered in an unexpected way. In other words, more was being communicated than was being said. Initially I did not know that: I had learned some linguistic forms in the language without learning the pragmatics of how those forms are used in a regular pattern by social insiders.

Another source of regularity in language use derives from the fact that most people within a linguistic community have similar basic experiences of the world and share a lot of non-linguistic knowledge. Let's say that, in the middle of a conversation, I mention the information in [2].

[2] I found an old bicycle lying on the ground. The chain was rusted and the tires were flat.

You are unlikely to ask why a chain and some tires were suddenly being mentioned. I can normally assume that you will make the inference that if X is a bicycle, then X has a chain and tires (and many other regular parts). Because of this type of assumption, it would be pragmatically odd for me to have expressed [2] as [3].

[3] I found an old bicycle. A bicycle has a chain. The chain was rusted. A bicycle also has tires. The tires were flat.

You would perhaps think that more was being communicated than was being said and that you were being treated as someone with no basic knowledge (i.e. as stupid). Once again, nothing in [illegible]

2
Deixis and distance

Deixis is a technical term (from Greek) for one of the most basic things we do with utterances. It means 'pointing' via language. Any linguistic form used to accomplish this 'pointing' is called a **deictic expression**. When you notice a strange object and ask, "What's that?", you are using a deictic expression ("that") to indicate something in the immediate context. Deictic expressions are also sometimes called **indexicals**. They are among the first forms to be spoken by very young children and can be used to indicate people via **person deixis** ('me', 'you'), or location via **spatial deixis** ('here', 'there'), or time via **temporal deixis** ('now', 'then'). All these expressions depend, for their interpretation, on the speaker and hearer sharing the same context. Indeed, deictic expressions have their most basic uses in face-to-face spoken interaction where utterances such as [1] are easily understood by the people present, but may need a translation for someone not right there.

[1] I'll put this here.

(Of course, you understood that Jim was telling Anne that he was about to put an extra house key in one of the kitchen drawers.)

Deixis is clearly a form of referring that is tied to the speaker's context, with the most basic distinction between deictic expressions being 'near speaker' versus 'away from speaker'. In English, the 'near speaker', or **proximal** terms, are 'this', 'here', 'now'. The 'away from speaker', or **distal** terms, are 'that', 'there', 'then'. Proximal terms are typically interpreted in terms of the speaker's location, or the **deictic center**, so that 'now' is generally understood as referring to some point or period in time that has the time of the speaker's utterance at its center. Distal terms can simply

Person deixis

The distinction just described involves person deixis, with the speaker ('I') and the addressee ('you') mentioned. The simplicity of these forms disguises the complexity of their use. To learn these deictic expressions, we have to discover that each person in a conversation shifts from being 'I' to being 'you' constantly. All young children go through a stage in their learning where this distinction seems problematic and they say things like 'Read you a story' (instead of 'me') when handing over a favorite book.

Person deixis clearly operates on a basic three-part division, exemplified by the pronouns for first person ('I'), second person ('you'), and third person ('he', 'she', or 'it'). In many languages these deictic categories of speaker, addressee, and other(s) are elaborated with markers of relative social status (for example, addressee with higher status versus addressee with lower status). Expressions which indicate higher status are described as **honorifics**. The discussion of the circumstances which lead to the choice of one of these forms rather than another is sometimes described as **social deixis**.

A fairly well-known example of a social contrast encoded within person deixis is the distinction between forms used for a familiar versus a non-familiar addressee in some languages. This is known as the **T/V distinction**, from the French forms '*tu*' (familiar) and '*vous*' (non-familiar), and is found in many languages including German ('*du/Sie*') and Spanish ('*tú/Usted*'). The choice of one form will certainly communicate something (not directly said) about the speaker's view of his or her relationship with the addressee. In those social contexts where individuals typically mark distinctions between the social status of the speaker and addressee, the higher, older, and more powerful speaker will tend

to use the '*tu*' version to a lower, younger, and less powerful addressee, and be addressed by the '*vous*' form in return. When social change is taking place, as for example in modern Spain, where a young businesswoman (higher economic status) is talking to her older cleaning lady (lower economic status), how do they address each other? I am told that the age distinction remains more powerful than the economic distinction and the older woman uses '*tú*' and the younger uses '*Usted*'.

The Spanish non-familiar version ('*Usted*') is historically related to a form which was used to refer to neither first person (speaker) nor second person (addressee), but to third person (some other). In deictic terms, third person is not a direct participant in basic (I–you) interaction and, being an outsider, is necessarily more distant. Third person pronouns are consequently distal forms in terms of person deixis. Using a third person form, where a second person form would be possible, is one way of communicating distance (and non-familiarity). This can be done in English for an ironic or humorous purpose as when one person, who's very busy in the kitchen, addresses another, who's being very lazy, as in [2].

[2] Would his highness like some coffee?

The distance associated with third person forms is also used to make potential accusations (for example, 'you didn't clean up') less direct, as in [3a.], or to make a potentially personal issue seem like an impersonal one, based on a general rule, as in [3b.].

[3] a. Somebody didn't clean up after himself.
b. Each person has to clean up after him or herself.

Of course, the speaker can state such general 'rules' as applying to the speaker plus other(s), by using the first person plural ('we'), as in [4].

[4] We clean up after ourselves around here.

There is, in English, a potential ambiguity in such uses which allows two different interpretations. There is an **exclusive 'we'** (speaker plus other(s), excluding addressee) and an **inclusive 'we'** (speaker and addressee included). Some languages grammaticize this distinction (for example, Fijian has '*keimami*' for exclusive first person plural and '*keda*' for inclusive first person plural).

Spatial deixis

The concept of distance already mentioned is clearly relevant to spatial deixis, where the relative location of people and things is being indicated. Contemporary English makes use of only two adverbs, 'here' and 'there', for the basic distinction, but in older texts and in some dialects, a much larger set of deictic expressions can be found. Although 'yonder' (more distant from speaker) is still used, words like 'hither' (to this place) and 'thence' (from that place) now sound archaic. These last two adverbs include the meaning of motion toward or away from the speaker. Some verbs of motion, such as 'come' and 'go', retain a deictic sense when they are used to mark movement toward the speaker ('Come to bed!') or away from the speaker ('Go to bed!').

One version of the concept of motion toward speaker (i.e. becoming visible), seems to be the first deictic meaning learned by children and characterizes their use of words like 'this' and 'here' (= can be seen). They are distinct from 'that' and 'there' which are associated with things that move out of the child's visual space (= can no longer be seen).

In considering spatial deixis, however, it is important to remember that location from the speaker's perspective can be fixed mentally as well as physically. Speakers temporarily away from their home location will often continue to use 'here' to mean the (physically distant) home location, as if they were still in that location. Speakers also seem to be able to project themselves into other locations prior to actually being in those locations, as when they say 'I'll come later' (= movement to addressee's location).

This is sometimes described as **deictic projection** and we make more use of its possibilities as more technology allows us to manipulate location. If 'here' means the place of the speaker's utterance (and 'now' means the time of the speaker's utterance), then an utterance such as [5] should be nonsense.

[5] I am not here now.

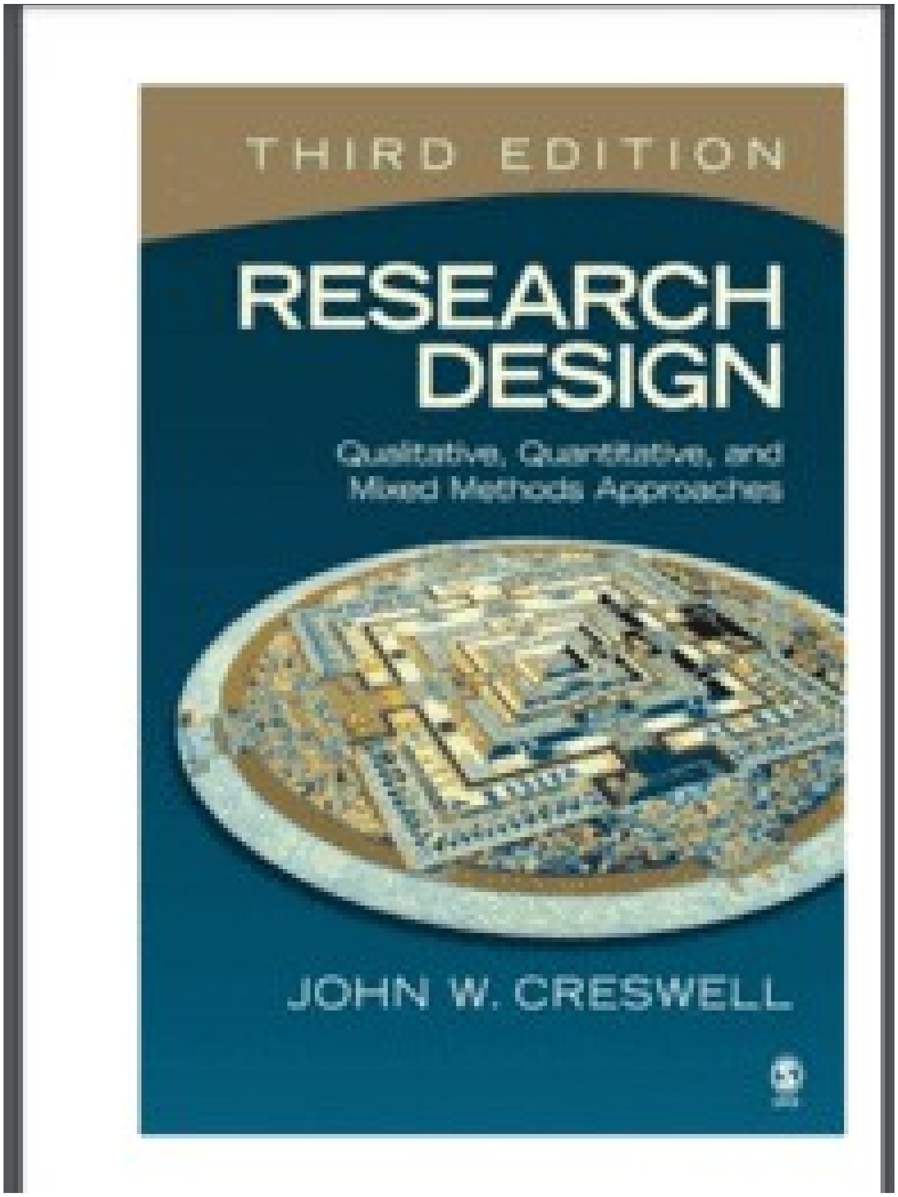
However, I can say [5] into the recorder of a telephone answering machine, projecting that the 'now' will apply to any time someone tries to call me, and not to when I actually record the words. Indeed, recording [5] is a kind of dramatic performance for a future audience in which I project my presence to be in the required location. A similar deictic projection is accomplished via dramatic performance when I use direct speech to represent the person, location, and feelings of someone or something else. For example, I could be telling you about a visit to a pet store, as in [6].

[6] I was looking at this little puppy in a cage with such a sad look on its face. It was like, 'Oh, I'm so unhappy here, will you set me free?'

The 'here' of the cage is not the actual physical location of the person uttering the words (the speaker), but is instead the location of that person performing in the role of the puppy.

It may be that the truly pragmatic basis of spatial deixis is actually **psychological distance**. Physically close objects will tend to be treated by the speaker as psychologically close. Also, something that is physically distant will generally be treated as psychologically distant (for example, 'that man over there'). However, a speaker may also wish to mark something that is physically close (for example, a perfume being sniffed by the speaker) as psychologically distant 'I don't like that'. In this analysis, a word like 'that' does not have a fixed (i.e. semantic) meaning; instead, it is 'invested' with meaning in a context by a speaker.

Similar psychological processes seem to be at work in our distinctions between proximal and distal expressions used to mark temporal deixis.


THIRD EDITION
RESEARCH DESIGN
Qualitative, Quantitative, and Mixed Methods Approaches
JOHN W. CRESWELL

THIRD EDITION

RESEARCH DESIGN

Qualitative, Quantitative, and Mixed Methods Approaches

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UNIVERSITY OF NEBRASKA-LINCOLN

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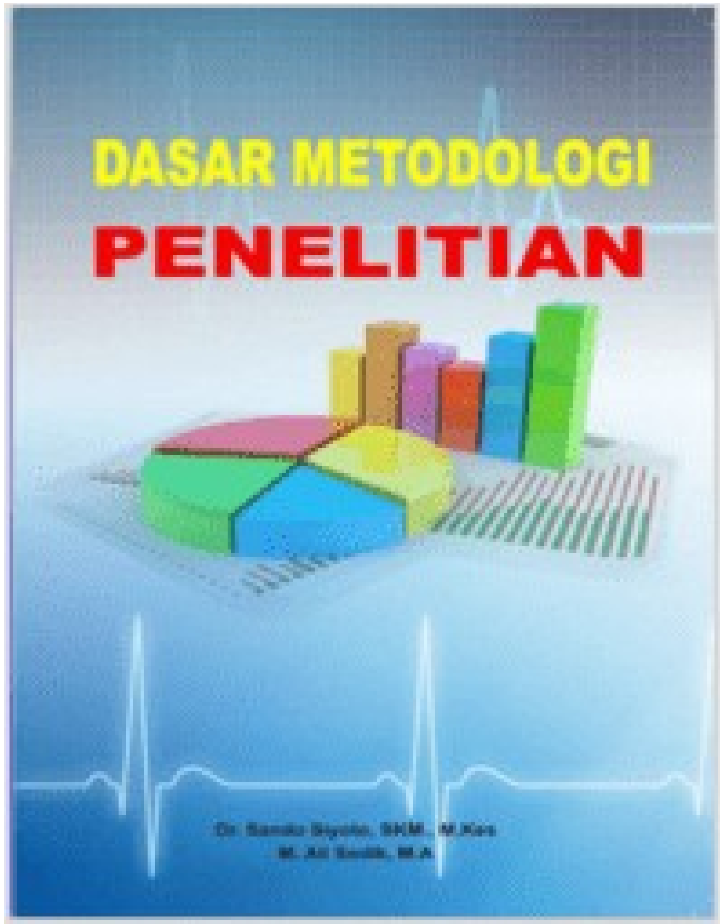
- **Qualitative research** is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation (adapted from Creswell, 2007).

- **Quantitative research** is a means for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures. The final written report has a set structure consisting of introduction, literature and theory, methods, results, and discussion



INSTRUMEN PENELITIAN

A. Teknik Pengumpulan Data

Kegiatan penelitian yang terpenting adalah pengumpulan data. Menyusun instrumen adalah pekerjaan penting di dalam langkah penelitian, tetapi mengumpulkan data jauh lebih penting lagi, terutama jika peneliti menggunakan metode yang rawan terhadap masuknya unsur subjektif peneliti. Itulah sebabnya menyusun instrumen pengumpulan data harus ditangani secara serius agar diperoleh hasil yang sesuai dengan kegunaannya yaitu pengumpulan variabel yang tepat.

Pengumpulan data dalam penelitian perlu dipantau agar data yang diperoleh dapat terjaga tingkat validitas dan reliabilitasnya. Walaupun telah menggunakan instrumen yang valid dan reliabel tetapi jika dalam proses penelitian tidak diperhatikan bisa jadi data yang terkumpul hanya onggokkan sampah. Peneliti yang memiliki jawaban responden sesuai keinginannya akan semakin tidak reliabel. Petugas pengumpulan data yang mudah dipengaruhi oleh keinginan pribadinya, akan semakin condong (bias) data yang terkumpul. Oleh karena itu, pengumpul data walaupun tampaknya hanya sekedar pengumpul data tetapi harus tetap memenuhi persyaratan tertentu yaitu yang mempunyai keahlian yang cukup untuk melakukannya.

Mengumpulkan data memang pekerjaan yang melelahkan dan sulit. Dalam penelitian sosial, bisa jadi petugas pengumpul data berjalan dari sekolah ke sekolah dan atau dari rumah ke rumah mengadakan interviu atau membagi angket. Suatu saat terkadang sangat mudah menemukan responden tetapi pada saat yang lain sangat sulit sehingga menimbulkan keputus asaan. Karena itu terkadang pekerjaan pengumpul data seperti sering diberikan kepada pembantu-pembantu peneliti yunior, sedangkan para senior cukup membuat desain, menyusun instrumen, mengolah data, dan mengambil kesimpulan. Seperti sudah dijelaskan, data yang diungkap dalam penelitian dapat dibedakan menjadi tiga jenis, yaitu: fakta, pendapat, dan kemampuan. Untuk mengukur ada atau tidaknya atau besar kecilnya kemampuan objek yang diteliti, seringkali menggunakan tes. Perlu kita ketahui, pelaksanaan tes bukan hanya untuk mengukur kemampuan manusia tetapi tes dapat juga dilakukan untuk mengukur kemampuan mesin atau perlengkapan lainnya. Juga Bahkan seekor binatang seperti anjing pelajar perlu juga di-tes. Dari test akan diketahui ada yang memiliki kemampuan yang rendah dan ada pula yang tinggi.

Untuk manusia, instrumen yang berupa tes ini dapat digunakan untuk mengukur kemampuan dasar dan pencapaian atau prestasi. Untuk mengukur kemampuan dasar antara lain dengan tes inteligensi (IQ), tes minat, tes bakat khusus, dan sebagainya. Khusus untuk tes prestasi belajar yang biasa digunakan di sekolah adalah tes buatan guru dan tes terstandar yang dibuat oleh tim khusus secara nasional dan internasional

[illegible]

Dalam menggunakan metode observasi cara yang paling efektif adalah melengkapinya dengan format atau blangko pengamatan sebagai instrumen. Format yang disusun berisi item-item tentang kejadian atau tingkah laku yang digambarkan akan terjadi. Peranan yang paling penting dalam menggunakan metode observasi adalah pengamat. Pengamat harus jeli dalam mengamati adalah menatap kejadian, gerak atau proses. Mengamati bukanlah pekerjaan yang mudah karena manusia banyak dipengaruhi oleh minat dan kecenderungan-kecenderungan yang ada padanya. Padahal hasil pengamatan harus sama, walaupun dilakukan oleh beberapa orang. Dengan lain perkataan, pengamatan harus objektif.

4. Pengumpulan Data melalui Metode Dokumentasi

Tidak kalah penting dari metode-metode lain, adalah metode dokumentasi, yaitu mencari data mengenai hal-hal atau variabel yang berupa catatan, transkrip, buku, surat kabar, majalah, prasasti, notulen rapat, lengger, agenda, dan sebagainya. Dibandingkan dengan metode lain, maka metode ini agak tidak begitu sulit, dalam arti apabila ada kekeliruan sumber datanya masih tetap, belum berubah. Dengan metode dokumentasi yang diamati bukan benda hidup tetapi benda mati. Seperti telah dijelaskan, dalam menggunakan metode dokumentasi ini peneliti memegang check-list untuk mencari variabel yang sudah ditentukan. Apabila terdapat/muncul variabel yang dicari, maka peneliti tinggal membubuhkan tanda check atau tally di tempat yang sesuai. Untuk mencatat hal-hal yang bersifat bebas atau belum ditentukan dalam daftar variabel peneliti dapat menggunakan kalimat bebas.

Kerlinger memberikan batasan tentang reliabilitas yaitu :

1) Reliabilitas dicapai apabila kita mengukur himpunan objek yang sama berulang kali dengan instrumen yang sama atau serupa akan memberikan hasil yang sama atau serupa.
2) Reliabilitas dicapai apabila ukuran yang diperoleh dari suatu instrumen pengukur adalah ukuran " yang sebenarnya" untuk sifat yang diukur.
3) Reliabilitas dicapai dengan meminimalkan galat pengukuran yang terdapat pada suatu instrumen pengukur.

Jadi, dari berbagai definisi reliabilitas dapat disimpulkan bahwa reliabilitas berhubungan dengan kemampuan alat ukur untuk melakukan pengukuran secara cermat. Reliabilitas merupakan akurasi dan presisi yang dihasilkan oleh alat ukur dalam melakukan pengukuran.

1. Reliabilitas Atau Keandalan Empiris Soal

Secara empirik, tinggi rendahnya reliabilitas ditunjukkan oleh suatu angka yang disebut koefisien reliabilitas. Soal (perangkat soal) yang valid pasti reliabel, tetapi soal yang reliabel belum tentu valid. Oleh karena itu soal yang valid secara teoritis, juga sudah reliabel (andal) secara teoritis. Dengan demikian soal buatan guru yang sudah disusun melalui kisi-kisi, sudah valid secara teoritis juga sudah reliabel secara teoritis. Reliabilitas empiris soal juga dihitung dengan teknik statistik, yaitu dengan cara korelasi. Angka korelasi yang diperoleh dengan cara ini disebut koefisien reliabilitas atau angka reliabilitas (r_{11} atau r_{tt}) soal. Soal yang baik adalah soal yang mempunyai koefisien reliabilitas lebih dari sama dengan 0,70.

a. Reliabilitas empiris soal objektif

Reliabilitas empiris soal objektif dibagi menjadi tiga macam, yaitu:

1) Koefisien stabilitas

Koefisien stabilitas (*coefficient of stability*) adalah jenis reliabilitas yang diperoleh dengan cara uji coba ulang (test retest) yaitu dengan memberikan ujian dengan suatu soal kepada sekelompok individu kemudian mengujikan kembali soal tersebut pada kelompok sama pada waktu yang berbeda. Besarnya reliabilitas soal dihitung dengan menurut product moment antara skor hasil uji pertama dengan skor hasil uji kedua. Soal dikatakan reliabel bila koefisien stabilitas r_{11} atau r_{tt} sama atau lebih besar dari 0,70.

2) Koefisien ekuivalen

Koefisien ekuivalen (*coefficient of equivalence*) adalah jenis reliabilitas yang diperoleh dengan cara menguji cobakan dua soal yang paralel pada kelompok sama dan waktu yang sama (equivalence forms method, parallel form method, atau alternate forms

3) Koefisien konsistensi internal

Koefisien konsistensi internal (*coefficient of internal consistency*) adalah reliabilitas yang diperoleh dengan cara mengujicobakan suatu soal dan menghitung korelasi hasil uji coba dari kelompok yang sama. Ada tiga cara untuk memperoleh reliabilitas jenis ini yaitu; cara belah dua (split half method), cara Kuder Richardson 20 atau Kuder Richardson 21, dan cara Cronbach khusus untuk soal uraian.

a) Cara belah dua

Pada cara ini, soal diuji cobakan kepada peserta didik dan hasilnya dibelah menjadi dua, yaitu belahan gasal dan belahan genap. Dalam hal ini jumlah butir soal harus genap. Kedua skor hasil belahan dikorelasikan dengan rumus product moment, hasilnya adalah relasi belahan r ½ ½ . Setelah ditemukan korelasi belahan, dihitung angka reliabilitas soal dengan rumus Spearman-Brown. Rumus Spearman-Brown adalah sebagai berikut :

$$\boxed{r_{11} = \frac{(2)(r\,1/2\;1/2)}{1 + r\,1/2\;1/2}}$$

Keterangan :

r ½ ½ = kolerasi antara skor-skor setiap belahan tes

r = koefisien reliabilitas yang sudah disesuaikan

Selain dengan rumus Spearman-Brown, dapat pula dipakai rumus Flanagan. Diperlukan data simpangan baku skor belahan gasal (SBgasal), simpangan baku skor belahan genap SBgenap dan simpangan baku skor total SBtotal. Rumus Flanagan adalah sebagai berikut:

$$\boxed{r_{11} = 2\left(1 - \frac{SB^2\,gasal + SB^2\,genap}{SB^2\,total}\right)}$$

Rumus ini lebih sederhana daripada rumus Spearman-Brown.

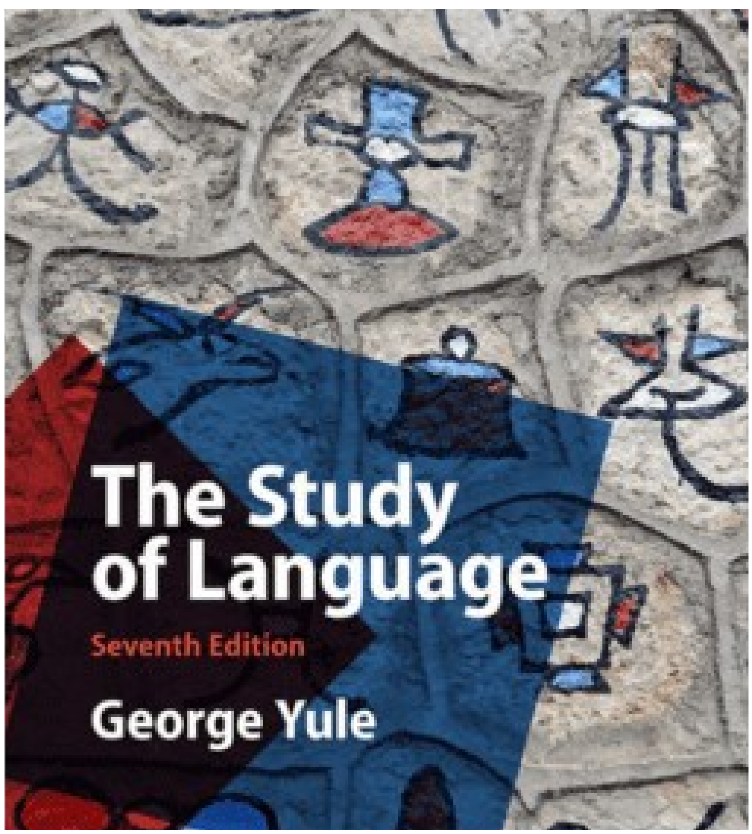
Selain dengan rumus Spearman-Brown dan Flanagan, dapat pula dengan menggunakan rumus Rulon. Pada rumus Rulon, pertama ditentukan deviasi dari belahan skor gasal dan belahan skor genap. Langkah berikutnya mencari kuadrat simpangan baku dari deviasi skor tersebut dan kuadrat simpangan baku dari skor total. Rumus Rulon adalah sebagai berikut:

$$\boxed{R_{11} = 1 - \frac{SB^2\ deviasi}{SB^2\ total}}$$

keterangan :

SB2deviasi = kuadrat simpangan baku skor deviasi

SB2total = kuadrat simpangan baku total



Invisible Meaning

In many ways, pragmatics is the study of "invisible" meaning, or how we recognize what is meant even when it is not actually said or written. In order for that to happen, speakers (or writers) must be able to depend on a lot of shared assumptions and expectations when they try to communicate. The investigation of those assumptions and expectations provides us with some insight into how we understand more than just the linguistic content of utterances. From the perspective of pragmatics, more is always communicated than is said. This pragmatic principle lies behind our ability to interpret the sign in Figure 10.1. You might think it means that we can park our "heated attendant" in this place. (They take attendants, heat them up, and this where they park them.) Alternatively, the sign may indicate a place where parking will be carried out by attendants who have been heated. (Maybe they will be more cheerful.) The words in the sign may allow these interpretations, but we prefer to think that we can park a car here, in a heated area, with an attendant to look after it. But how do we know that when the sign doesn't even have the word *car* on it?

Context

It must be the case that we interpret the words (the "text") in a specific situation (the "context") with pre-existing assumptions about a likely message. The meaning of the text is not in the words alone, but in what we think the writer intended to communicate in that context.

A similar process is at work in making sense of the newspaper advertisement in Figure 10.2. By analogy with the expression *Furniture Sale*, we might think that someone is announcing the sale of some very young children here. But we resist that interpretation and assume that it is clothes for those children that are on sale. Yet the word *clothes* is nowhere in the message. It is part of what we bring to our interpretation in that context.

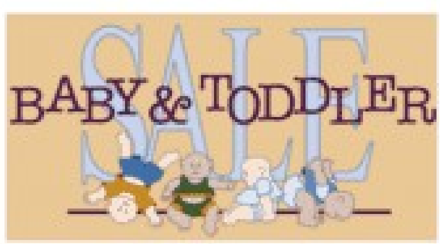
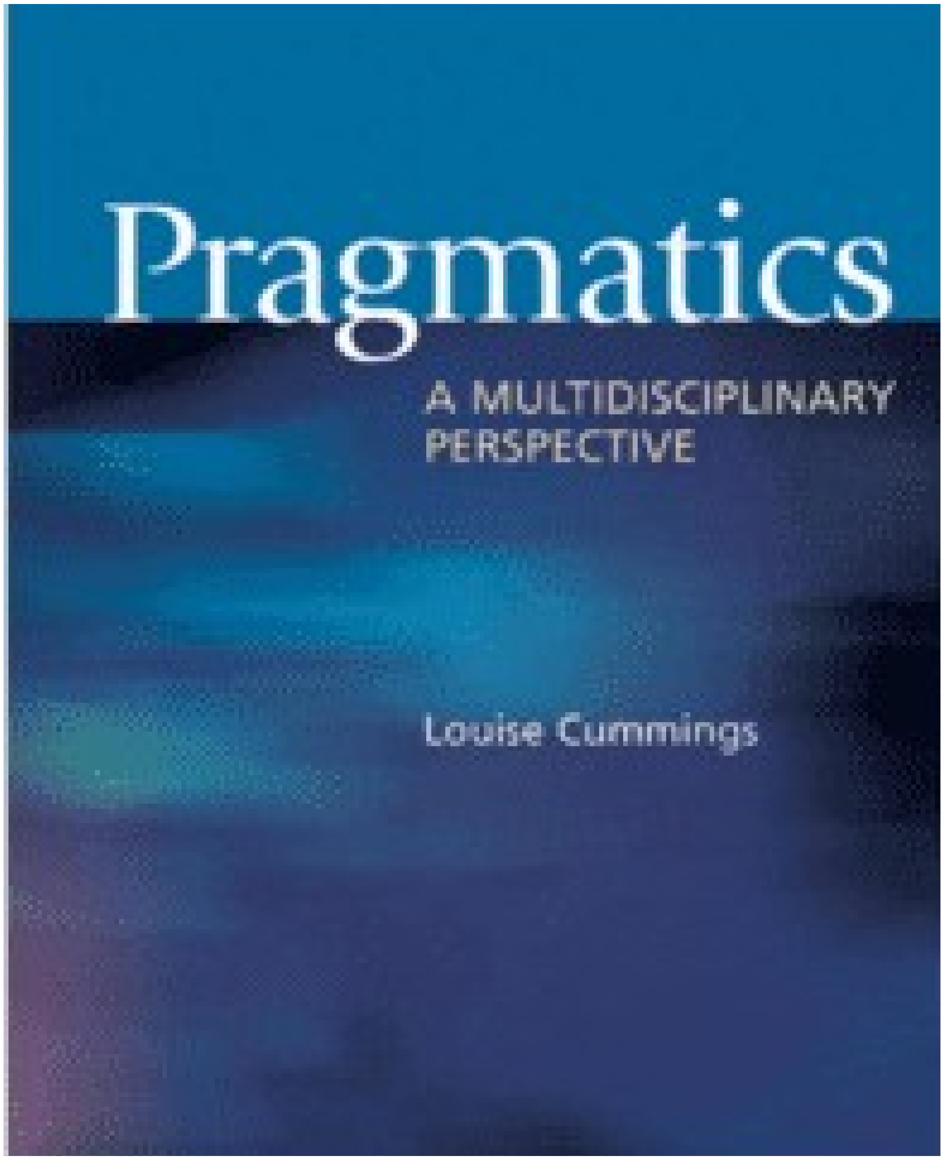


Figure 10.2 Newspaper ad


Pragmatics
A MULTIDISCIPLINARY PERSPECTIVE
Louise Cummings

1.3.4 Deixis

Few linguistic expressions exemplify the relationship of language to context better than deictic terms. These terms, which include expressions from as diverse grammatical categories as pronouns and verbs, describe entities within the wider social, linguistic or spatiotemporal context of an utterance. Indeed, it is through reference to the entities of these contexts that we can even obtain the meaning of deictic expressions. To see this, we need only consider the meaning of an utterance like 'I want to leave now.' We cannot possibly know what this utterance means without knowing the referent of the first-person pronoun 'I'. Moreover, establishing the referent of this pronoun requires that we look to a context that consists of the speaker of this utterance. In the same way, the utterances 'Mary will speak to you then' and 'John saw him there' contain adverbials of time and place respectively, both of which refer to aspects of the spatiotemporal context of these utterances. Any account of the meaning of these utterances depends essentially on deictic reference to certain features of this context. In addition to these examples of personal, temporal and spatial deixis respectively, reference to features of the wider linguistic context of an utterance often constitutes part of the meaning of utterances. For example, in the utterance 'Moreover, the plans were not economical', 'moreover' refers to a prior linguistic context in which some other negative attribute of the plans was mentioned. Reference to a wider context of discourse or language is known as discourse deixis. Finally, the use in French of the second-person-plural pronoun 'vous' locates a socially distant addressee within the social context of an exchange. The location in this case is one of social deixis. In the remainder of this section, I examine further each of these forms of deixis.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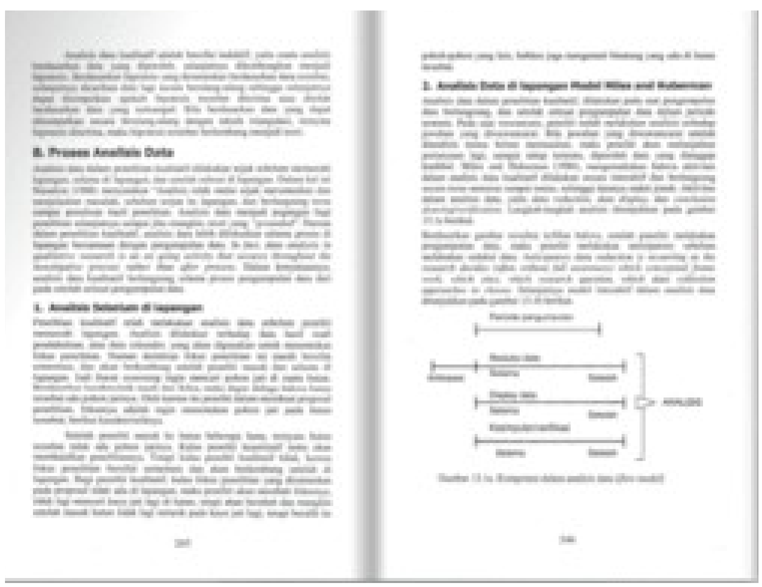


The Handbook of
Pragmatics
Edited by
Laurence R. Horn and
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5 Deixis

STEPHEN C. LEVINSON

For those who treat language as a generative system for objectively describing the world, deixis is a big black fly in the ointment. Deixis introduces subjective, attentional, intentional and, of course, context-dependent properties into natural languages. Further, it is a much more pervasive feature of languages than normally recognized. This complicates a tidy treatment within formal theories of semantics and pragmatics. Deixis is also critical for our ability to learn a language, which philosophers for centuries have linked to the possibility of ostensive definition. Despite this theoretical importance, deixis is one of the most empirically understudied core areas of pragmatics; we are far from understanding its boundaries and have no adequate cross-linguistic typology of deictic expression.

This article does not attempt to review either all the relevant theory (see, e.g., the collections in Davis 1991, section III, or Kasher 1998, vol. III) or all of what is known about deictic systems in the world's languages (see, e.g., Anderson and Keenan 1985, Diessel 1999). Rather, I attempt to pinpoint some of the most tantalizing theoretical and descriptive problems, to sketch the way in which the subject interacts with other aspects of pragmatics, and to illustrate the kind of advances that could be made with further empirical work.

A word on terminology: I will use the terms DEIXIS and INDEXICALITY largely co-extensively – they reflect different traditions (see Bühler 1934 and Peirce in Buchler 1940) and have become associated with linguistic and philosophical approaches respectively. But I will make this distinction: indexicality will be used to label the broader phenomena of contextual dependency and deixis the narrower linguistically relevant aspects of indexicality.

Analyzing meaning

An introduction to semantics and pragmatics

Paul R. Kroeger

Textbooks in Language Sciences 5

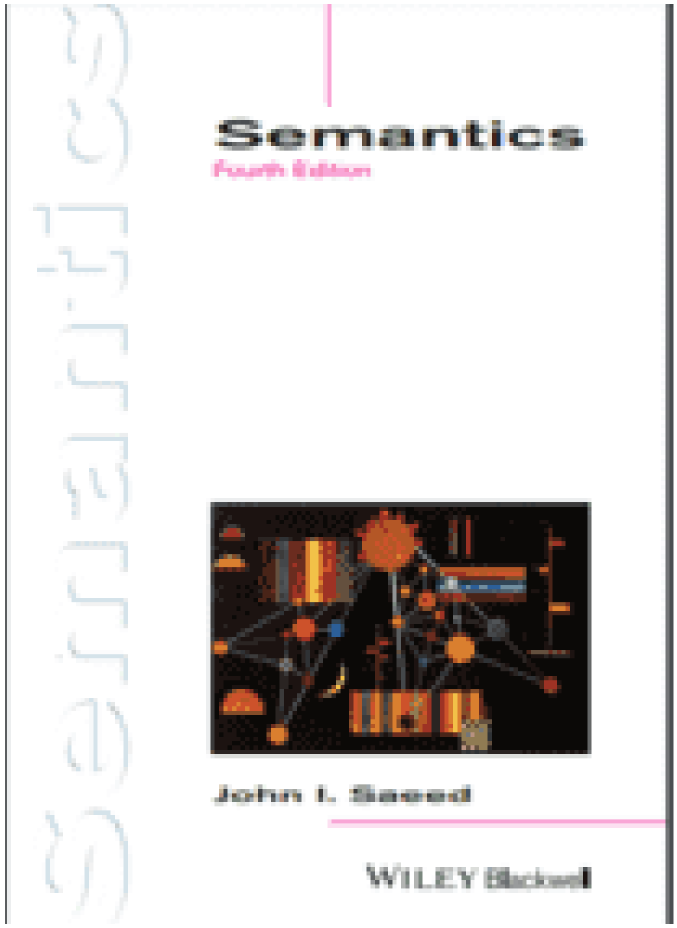
language science press

Humpty Dumpty's claim to be the "master" of his words – to be able to use words with whatever meaning he chooses to assign them – is funny because it is absurd. If people really talked that way, communication would be impossible. Perhaps the most important fact about word meanings is that they must be shared by the speech community: speakers of a given language must agree, at least most of the time, about what each word means.

Yet, while it is true that words must have agreed-upon meanings, Twain's remark illustrates how word meanings can be stretched or extended in various novel ways, without loss of comprehension on the part of the hearer. The contrast between Mark Twain's successful communication and Humpty Dumpty's failure to communicate suggests that the conventions for extending meanings must also be shared by the speech community. In other words, there seem to be rules even for bending the rules. In this book we will be interested both in the rules for "normal" communication, and in the rules for bending the rules.

The term SEMANTICS is often defined as the study of meaning. It might be more accurate to define it as the study of the relationship between linguistic form and meaning. This relationship is clearly rule-governed, just as other aspects of linguistic structure are. For example, no one believes that speakers memorize every possible sentence of a language; this cannot be the case, because new and unique sentences are produced every day, and are understood by people hearing them for the first time. Rather, language learners acquire a vocabulary (lexicon), together with a set of rules for combining vocabulary items into well-formed sentences (syntax). The same logic forces us to recognize that language learners must acquire not only the meanings of vocabulary items, but also a set of rules for interpreting the expressions that are formed when vocabulary items are combined. All of these components must be shared by the speech community in order for linguistic communication to be possible. When we study semantics, we are trying to understand this shared system of rules that allows hearers to correctly interpret what speakers intend to communicate.

The study of meaning in human language is often partitioned into two major divisions, and in this context the term SEMANTICS is used to refer to one of these divisions. In this narrower sense, semantics is concerned with the inherent meaning of words and sentences as linguistic expressions, in and of themselves, while PRAGMATICS is concerned with those aspects of meaning that depend on or derive from the way in which the words and sentences are used. In the above-mentioned quote attributed to Mark Twain, the basic or "default" meaning of *good* (the sense most likely to be listed in a dictionary) would be its semantic content. The negative meaning which Twain manages to convey is the result of pragmatic inferences triggered by the peculiar way in which he uses the word.


Semantics
Semantics
Fourth Edition
John I. Saeed
WILEY Blackwell

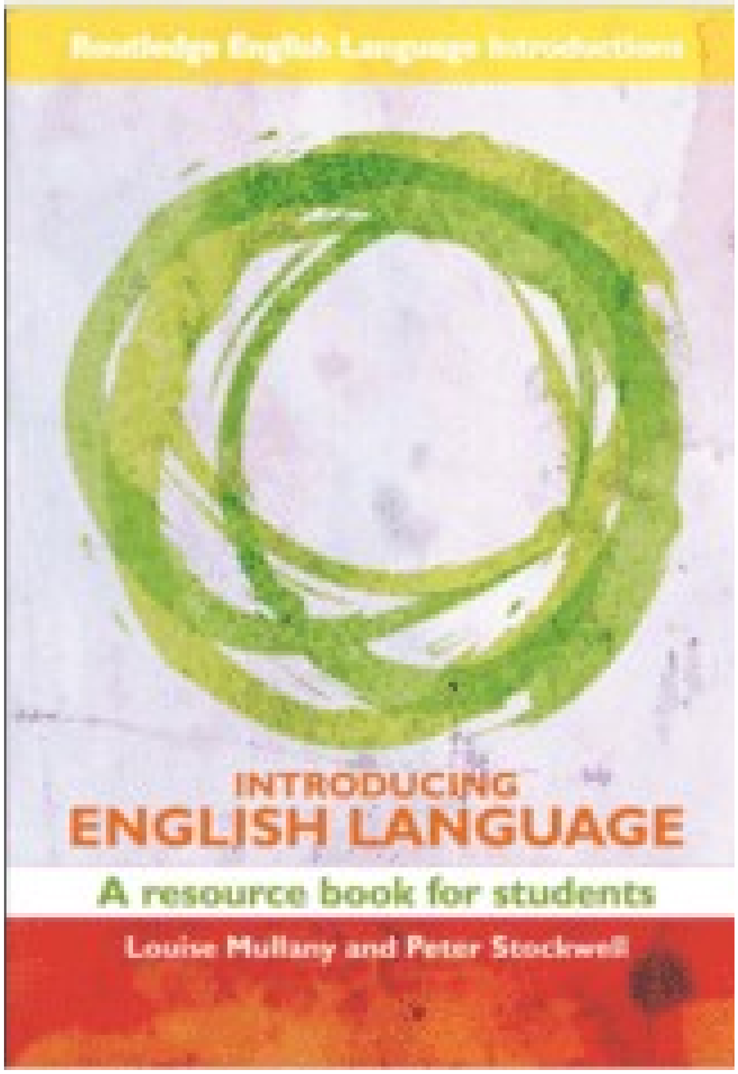
We will see though that this non-linguistic knowledge about the world does perform an important role in understanding utterances.

Of course to understand these sentences the hearer also has to be able to identify the *you* of 7.1 and the *her* of 7.2. This information is normally instantly understood from the context, but if we provide an odd enough situation, for example finding these sentences written on pieces of paper, we can clearly see the essential role of knowing contextual information like who wrote the sentence, to whom it is addressed, and so on. The reason of course is that, as we have seen in earlier chapters, pronouns like *I*, *you*, *her*, and so on are shorthand devices which need various forms of contextual support. Elements of language that are so contextually bound are called **deictic**, from the noun **deixis** (from classical Greek *deiknymi* "to show, point out"). In chapter 5 we called tense a deictic category because, for example, past tense and future tense identify time phases relative to the "now" of utterances. We noted how commonly references to time are oriented toward the time of speaking, as in 7.3 below:

7.3 We'll put the letters in the post later.

In this sentence both the future tense of the verb and the temporal adverb *later* set up a division of time which is "in the future of now," where "now" is whenever the sentence is uttered.

In chapter 1 we discussed the relationship between semantics and pragmatics. One proposal we reviewed suggested that while both areas of study are concerned with meaning, semantics is the study of conventional, linguistic meaning and pragmatics is the study of how we use this linguistic knowledge in context. In this view, pragmatics is the study of how hearers, for example, have to combine semantic knowledge with other types of knowledge and make inferences in order to interpret a speaker's meaning. In this chapter we focus on areas of meaning where there is very clear evidence of this combination of different types of knowledge. By doing this we move our attention to the study of language use and to what are therefore, for many linguists, pragmatic aspects of meaning. We begin with deixis.


Routledge English Language Introductions
INTRODUCING
ENGLISH LANGUAGE
A resource book for students
Louise Mullany and Peter Stockwell

A3 SEMANTICS AND PRAGMATICS

Semantics and pragmatics are closely related terms in language study. **Semantics** refers to the construction of meaning in language, while **pragmatics** refers to meaning construction in specific interactional contexts. Pragmatics is also sometimes referred to as the study of 'meaning in use' or 'meaning in interaction', whereas semantics is concerned with the more abstract study of general, conventional meaning within language structure.

These two disciplines of language study are thus firmly linked, and establishing a clear distinction between them is difficult as they tend to blur into one another. Similarly, in recent years there has also been a blurring of the boundaries of semantics and other disciplinary areas of language study as linguists have increasingly realised that it is misleading to treat sentence meaning in isolation from its surrounding context. One example of such blurring is with lexical semantics in B2, which illustrates the interrelationship between lexicology and the semantic study of meaning construction. Pragmatics is also heavily interrelated with studies of discourse, as we will see in strand 5. Elements of pragmatics study are also utilised within sociolinguistics (see A9).

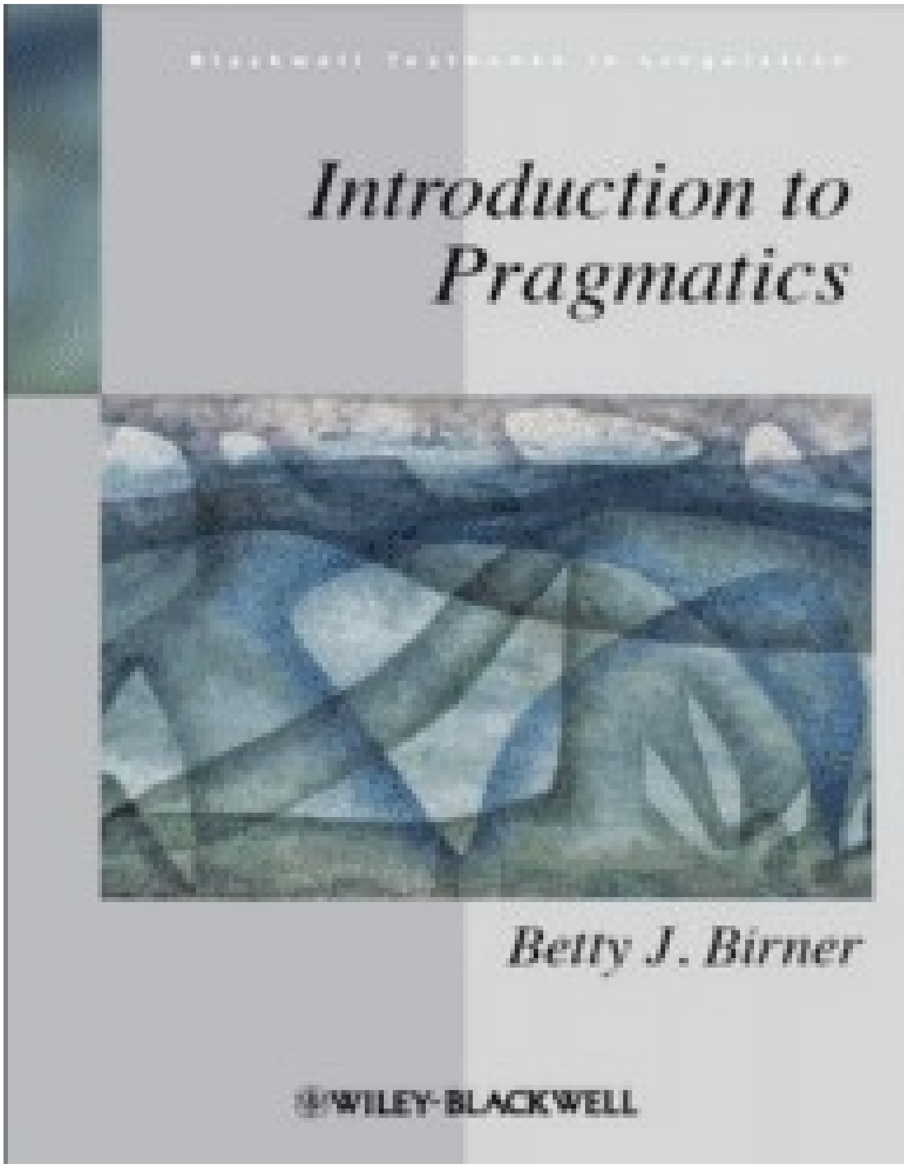
In this unit, we begin by briefly introducing you to more traditional terms and foundational elements of semantics; we then consider how semantics and pragmatics interrelate with one another; finally we move on to examine some foundational principles of pragmatics study.

Sense and reference

An important distinction in semantics and a useful principle for our exploration of the traditional role of semantics in English language study is to define the **sense** and **reference** of linguistic expressions. Sense and reference are crucial components, as they form part of the foundation of every facet of study within semantics. Sense refers to the central meaning of a linguistic form and how it relates to other expressions within the language system. Reference can be defined as characterising the relationships between language and the world, in particular, specific entities that are being focused upon.

A classic example to help illustrate the distinction between the two terms is consideration of the noun phrases 'the morning star' and 'the evening star' (see B4 for a definition of noun phrase). Both can be defined as having the same reference – they both refer to the planet Venus – but they clearly have different senses. This example also neatly illustrates the crucial role of context in determining reference. Whilst there are some terms in the English language that have constant reference, such as 'the moon' (at least while on this planet) or 'Great Britain', most often terms which express reference are reliant upon context for their meaning.

Sense is more difficult to define than reference, as it does not refer to a particular person or thing – it is a much more abstract concept. The best way to consider the sense of a linguistic form, and thus define its central meaning, is to compare it with other entities. For example, if we compare a dog to a cat or a giraffe, we get a better understanding of the semantic features of the lexical term 'dog'. By making such comparisons we are defining the senses of the linguistic form 'dog'. It is important to remember that all expressions which have meaning can be defined as having sense, but not all expressions of meaning will have reference.


Introduction to Pragmatics
Betty J. Birner
WILEY-BLACKWELL

sweater; it might also be that the receptionist will hear the utterance and choose to turn up the thermostat. This, too, would be a perlocutionary effect. In fact, when the appropriate officiant at a wedding says *I now pronounce you husband and wife*, the perlocutionary effects are extraordinarily wide-ranging, and affect innumerable people who were not even present for the speech act, including bankers, hospital workers, total strangers who will now address business envelopes with *Mr. and Mrs.*, and others who might care about the legal status of the couple for decades to come. Baptisms and christenings similarly involve speech acts with long-range perlocutionary effects on people who may not have been present for the initial act.

Notice also the perlocutionary effects of apologies. One can apologize by any number of means, including those in (231):

(231)
a. I apologize.
b. I'm sorry.
c. I regret what I did.
d. I was wrong.
e. That was a terrible thing for me to do.
f. My bad.
g. Mea culpa.

First, notice that only (231a) is an explicit performative. Even though (231b) is a more common way of expressing an apology, it is, strictly speaking, an implicit performative; it makes a statement about my mental state that is semantically closer to (231c) than to (231a). Any one of these, however, will have a similar perlocutionary effect upon the hearer. An apology is, in fact, an interesting speech act, in that its primary perlocutionary effect (usually) is on the attitude of the hearer; it shares this property with, for example, expressions of gratitude. While it does update the hearer's discourse model, in particular the representation of the speaker (adding the property "sorry" or some such thing), this is not its primary purpose, as it frequently is with a declarative; if I utter (232) my goal typically is to get you to update your beliefs about the likelihood of rain.

(232) It's going to rain.

My goal in making this utterance is typically not to change your attitude toward rain. But if I say *I'm sorry*, my goal typically is to change your attitude toward me, our relationship, and/or the offense I've committed (commonly, the goal is to cause you to be less angry or aggrieved), and the updating of your discourse-model representation of me is a side effect. All of the utterances in (231), despite the fact that all but one of them are implicit rather than explicit performatives, share these primary and secondary perlocutionary effects – or at least they typically do. It's entirely possible for the hearer not to be mollified at all, and to continue to be angry. The illocutionary force is that of an apology, and the desired perlocutionary effect is mollification, but in actual fact the speaker cannot entirely control the perlocutionary effect. Meanwhile, the secondary perlocutionary effect of causing the hearer to update their discourse-model representation of the speaker's level of regret may or may not hold, depending on whether the hearer believes the speaker is sincere. It is possible that the only update to the discourse model would be the fact that the speaker has made the utterance.

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An interesting correlate of the personal apology we've been considering thus far is the official apology made by entities such as corporations or governments for past offenses against entire groups. For example, in June 2009 the United States Senate approved a resolution apologizing for the enslavement and segregation of African-Americans. The relevant part of the resolution is presented in (233):

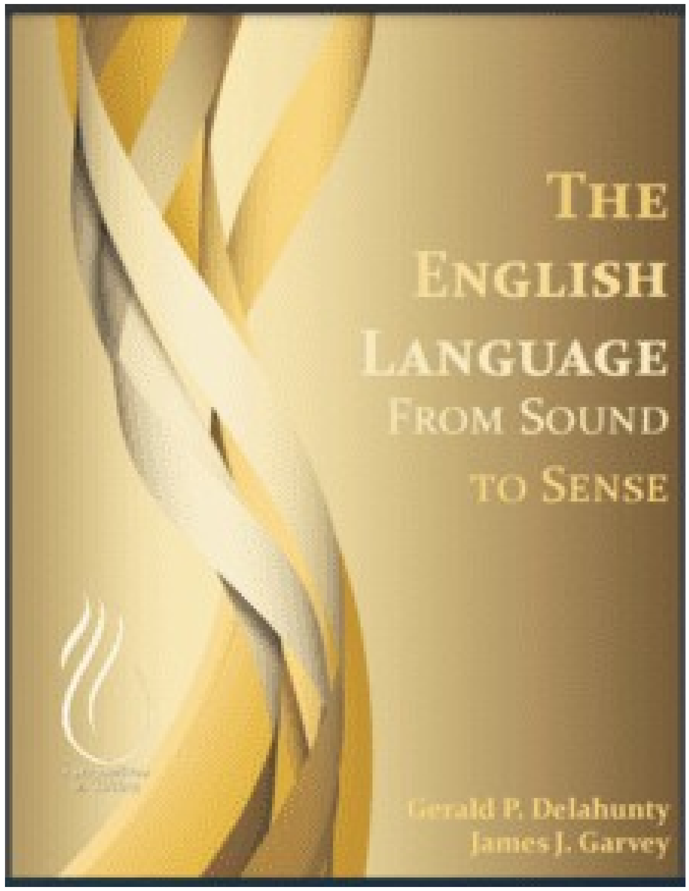
(233) Resolved by the Senate (the House of Representatives concurring), That the sense of the Congress is the following:

(1) APOLOGY FOR THE ENSLAVEMENT AND SEGREGATION OF AFRICAN-AMERICANS- The Congress—
(A) acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow laws;
(B) apologizes to African-Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow laws; and
(C) expresses its recommitment to the principle that all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of happiness, and calls on all people of the United States to work toward eliminating racial prejudices, injustices, and discrimination from our society.
(2) DISCLAIMER- Nothing in this resolution—
(A) authorizes or supports any claim against the United States; or
(B) serves as a settlement of any claim against the United States.

("Senate Apology for Slavery Gets Mixed Reaction," NPR, http://www.npr.org/templates/story/story.php?storyId=[illegible], last accessed March 13, 2012)

Clearly the felicity conditions for such an apology differ from those for a personal apology. Let's refer to the type in (233) as an institutional apology. Other such apologies include, for example, the 2000 case in which German President Johannes Rau, in an address to the Israeli parliament, apologized for the Holocaust and asked for forgiveness, saying, in part:

(234) "I am asking for forgiveness for what Germans have done, for myself and my generation, for the sake of our children and grandchildren, whose future I would like to see alongside the children of Israel." (Laub 2000)


THE ENGLISH LANGUAGE
FROM SOUND TO SENSE
Gerald P. Delahunty
James J. Garvey

Phonetics and **phonology** are concerned with the sounds of language, **morphology** with the structure of words, **vocabulary** with our store of words, **orthography** with the spelling system, **syntax** with the principles of sentence structure, **semantics** with the literal meanings of words and sentences, **pragmatics** with the meanings that arise when expressions are used in specific contexts, and **discourse** with the linguistic and rhetorical patterns in texts of various kinds. As we proceed, you will learn the intricate ways in which the system operates.

For the moment, let us look at one concrete example of how the system creates interdependencies among its rules and components. The syntactic rule for yes/no questions is connected to the rules of pronunciation, specifically the rules for intonation, the musical pattern of speech. Listen to the rise and fall of your voice as you say (3a) as a statement of fact and (3b) as a question:

(3) a. They're leaving at 6:00.
    b. They're leaving at 6:00?

The order of words stays the same, but the intonation pattern indicates whether the sentence is to be interpreted as a statement or as a question.

In this book, we will begin our discussion with a skeletal overview of English grammar, beginning with the largest grammatical units (sentences) and working down to the smallest (sounds and letters). This is the opposite of our presentation of the grammar in the following chapters. There we begin with the smallest units and work our way up to the largest. We hope that by spiraling in this way, readers who have no background in language study will get an initial orientation, and those who have had some background will get a quick refresher before venturing into greater depth.

COMPETENCE AND PERFORMANCE

As we mentioned, modern linguists distinguish between the knowledge that speakers of a language must have in order to be able to use that language, and the actual use they make of that knowledge to speak, understand, read, or write. Linguists call our unconscious knowledge of the rules that constitute the language **competence**, and our linguistic activities that make use of that knowledge, **performance**.

Performance provides ample evidence of competence. We can use our ability to specify what is and what is not **grammatical** (i.e., consistent with the unconscious rules of our language). Consider the following: