

Description and Analysis of Javanese Language Noun Phrases in [wh] Questions

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Abstract: This study investigates the Noun phrase structure and their existence in [wh] questions of Javanese language. The paper pays special attention to how the structure differs from that of the English language in particular. The study elicited data from three (3) native speakers of the Javanese language. It adopts a purely qualitative technique. Questionnaire was the complementary instrument used. Transcription helped the field researchers to get the accurate sounds for recording purpose. The analysis section describes each word in the contexts using English as a medium to derive its lexical meaning and then analyze the structural pattern, paying greater attention to noun phrases in each contextual feature ([wh] question). In most cases as found in the language, noun phrase headed by noun, pronoun are premodified rather than postmodified as in the case of English language. In some cases, Noun phrase features (noun head and a modifier) is presented as a single noun in Javanese language, claiming that, the modifiers are contextually embedded in the language structure. The noun phrase structure in the language is also characterized by omission of auxiliary verbs, plural formation by reduplication etc.

Key Words: *Phrases, wh questions, structures, pre-modifiers, post-modifiers*

1. Introduction

Javanese is a language of some sixty or seventy million people living in the eastern two-thirds of Java and most of the northern coast Java except Jakarta. There are also large settlements of Javanese speakers in other parts of Indonesia, especially in southern Sumatra, and in New Caledonia and Surinam. The Javanese are the largest ethnic group in Indonesia and comprise almost half of Indonesia's population. Javanese speakers can be found in nearly every part of Indonesia.

Javanese is a member of the Austronesian family of languages which spread through most of the southern seas from Madagascar to Hawaii and eastern island and from Formosa in the south with the exception of the island of New Guinea, all of Australia, and other areas with 'Papuan' language. Within the Austronesian family, Javanese is clearly in a sub-group together with other languages of western Indonesia, but it is impossible at this time to say more about the relationship of Javanese. It is very similar in structure to Indonesian and other languages of the area, but the genetic relationships are close.

Javanese and Malay (Indonesian) have for centuries been strongly influencing each other and as a result, the two languages are remarkably similar considering that the generic relationship is not very close.

Central Java (Indonesian: **Provinsi Jawa Tengah**) is a province of Indonesia. It forms the middle portion of the island of Java. The administrative capital is Semarang.

The province is 39,800.69 km² in area; approximately a quarter of the total land area of Java. Its population was 30,380,687 at the 2010 Census, making it the third most-populous province in Indonesia after West Java and East Java.

1.1. The language and culture

The official language of Indonesia is “Bahasa Indonesia.” Bahasa means language and many others are spoken by the hundreds of ethnic groups. In Java, most people speak Javanese. In Bali, most people speak Balinese. Every island and sometimes, sections of large islands have different ethnic groups with their unique language and traditions.

1.2. Objectives

- 1) To describe noun phrase structure and its existence in [wh] questions of phrase structure of Javanese language.
- 2) To analyze the key noun phrases from the [wh] questions described as aforementioned.

1.3. Research questions

- 1) What is the phrase structure in Javanese language?
- 2) How does noun phrase operate in [wh] questions in Javanese language?

1.4. Significance of the study

The study has an enormous significance to language learners who want to learn about the Javanese language. Researchers who want to elicit data on noun phrase structure will find this information relevant. On the other hand, information from this work can be used as raw data to

be fed into corpora for corpus analysis which at the long run can be preserved for language maintenance.

2. Literature review

2.1. The Javanese Language and its forms

Old Javanese is one of the Austronesian group of languages stretching from Polynesia and the eastern pacific through south East Asia to Madagascar across the Indian Ocean. Although heavily influenced by Sanskrit in its lexicon, Kawi's (1972). Phonological and syntactic structures are clearly Austronesian. The old Javanese writing system is agreed to have originated from some Indian script, although it has not been determined. All texts recovered from Bali, however, are in Balinese script, which is closely related to Javanese script. Neither of these closely resembles the old Javanese script used in inscriptions and chatters. The question of whether or not two scripts co-existed in ancient times, one related to modern Javanese and Balinese, the older being the old Javanese of the inscriptions, is not resolved (Zoetmulder, 1974).

The old Javanese lexicon contains as many as one third Sanskrit words, all in their lingua forms, which acted as Javanese word-bases (Zoetmulder, 1974). The fundamental Indonesian structures of language were unaffected by Sanskrit. Many of the words borrowed from Sanskrit underwent changes in meaning after entering Javanese tradition. The Javanese adopted the Sanskrit system of quantified syllables, not a feature of Indonesian languages, but the application of rules for quantification was erratic. New meters with Indian names were invented more or less according to Indian modes (Wallis, 1973).

2.2. Noun Phrase defined

Noun phrase can be defined as a word or group of words that functions in a sentence as subject, object, or prepositional object. The simplest noun phrase consists of a single noun. The noun head can be accompanied by modifiers, determiners (such as the, a, her), and/or complements. A noun phrase (often abbreviated as NP) most commonly functions as a subject, object, or complement.

A phrase formed by a noun and all its modifiers and determiners; broadly speaking any syntactic element (as a clause, clitic, pronoun, or zero element) with a noun's function (as the subject of a verb or the object of a verb or preposition) is abbreviated as an NP. A noun phrase includes a noun- a person, place or a thing- and the modifier which distinguish it.

You can find the noun dog in a sentence, for example, but you don't know which canine the writer means until you consider the entire noun phrase: that dog, Aunt Audrey's dog, the dog on the sofa, the neighbor's dog that chases our cat, the dog digging in the new flower bed.

Modifiers can come before or after the noun. Ones that come before might include articles, possessive nouns, possessive pronouns, adjectives, and/or participles.

2.3.[wh] phrase experiment

Two experiments investigate how people assign a grammatical meaning to WH-phrases in embedded questions. The first experiment replicates Crain and Fodor's (1985) finding that object NPs take longer to read in a WH-question than in a corresponding declarative sentence, suggesting that people expect not to find an object, presumably because they have associated the object semantic role with the WH-phrase. Experiment 1 also shows that there is no such difficulty at the subject NP, suggesting that the subject semantic role differs from the object role. This means that subject in WH-question tends to be in length as that in declarative sentence. Experiment 2 investigated whether people assign a semantic role to the WH-phrase which cannot be grammatically acceptable; the evidence suggests that people are not prone to make such mistakes (Taylor & Francis, 1986)

3. Methodology

The study elicited data from three (3) native speakers of the Javanese language. It adopts a purely qualitative technique. Questionnaire was the complementary instrument used. Transcription helped the field researchers to get the accurate sound for recording purpose.

4. Analysis

This section describes the [wh] questions in noun phrase structure as well as analyse the structure of Javanese language into a meaningful shape for the use of students, teachers, researchers, policy makers who wish to use it for various academic purposes.

The analysis describes each word in the contexts using English as a medium to derive its lexical meaning and then analyse the structural pattern, paying greater attention to noun phrases in each contextual co-occurrence. ([wh] question).

4.1.The [wh] question 'what'

a. What is your name? Jenengmu sapa ?

- i. In Javaneese language, the [wh] question word [what] tends to feature at the end of the sentence (sapa). They use sapa which stands for [who] in asking person's name ['What'] in the language is [kae sapa] but they don't use it in such a phrase. Meaning that, (jenrngmu kae sapa) is not used but (kae sapa). In this context, (kae) is omitted.
- ii. Your name in the language stands for Jerengmu. This is shift in syntactic arrangement, [name your what] for [your name who] which stands for [what is your name] in English.
- iii. The auxiliary verb [is], which indicates number and tense marker in English, has no representation in this context in the language.
- iv. ["mu"] is Possessive pronoun for [your]

Noun phrase in the context is Jenengmu meaning [name your] which represents your name. In some languages 'your' possessive pronoun appeared as post-modifier. Languages with this features include Hausa, Bahasa melayu, Arabic, etc. However, English, French, Urdu, Punjabi, Siraiki and Sindhi languages uses 'your' at pre-modifier position (Veesar, Kadhim & Srinivass, 2015a, 2015b).

b. What are my friends doing? Kacaku kae lagi padha ngapa?

- i. [Kaca] refers to [friend].
- ii. ["ku"] is an affixes which means [my]

- iii. [kae] refers to [all]. This indicates plurality in the noun friend.
- iv. In the language the word [what] in this phrase, is merged with [doing] to feature at the end of the sentence which becomes [ngapa] meaning what doing.
- v. [Wong-wong] here refers to [people], as [kae] refers to [that]. This combined altogether refers to [people that/that people] meaning [they].
- vi. [lagi] shows that, something is being done collectively. This is binding to the group, which indicates that the action is being done collectively.

Noun phrase in this context is Kanca ku which means [friend your]. This refers to [your friend] post-modifier case same case as above.

c. What was the matter? Anak apa?

- i. Same as above, [apa] which is [what] question marker, appears at the end.
- ii. [Ana] refers to [there is/happened]. Here, [there is] indicates present situation, whereas [happened] relates to a past event. This collectively, denotes that, the question is at present but the action questioned is in the past.

Noun phrase in this context is ana which refers to matter and no article [modifier] the. It stands for the phrase the matter.

d. What were the house wives talking about? Ibuni pon lere-lere padha ngomongke apa?

- i. Same as in 1b. (i). [Ibuni pon lere-lere] refers to [mother of the children] which means [House wives].
- ii. [Padha] shows that, something is being done collectively. This is binding to the group, which indicates that the action is being done collectively.
- iii. [Ngomonke] refers to [talk in progress about], means talking about.
- iv. Same as above, [apa] which is [what] question marker, appears at the end.

Noun phrase in the context is *ibuni pon lere-lere* which refers to [mother of the child] This is mother of the child. It is the equivalence of [house wife] in the language. No article [determiner] ‘The’.

e. What can your younger sister not do? *Igkan rayimu padha ora bisa ngapa?*

- i. [*Igkan rayimu*] [the noun phrase] refers to [younger sister].
- ii. [*Padha*] stands for [do at present],
- iii. [*ora*] introduces the negation [not].
- iv. [*igkan*] stands for [can].
- v. [*ngapa*] is [doing what] as indicated above.
- vi. “*mu*”refers to your [possessive]

Noun phrase in the context is *Igkan rayimu* is literally[younger sister your] which refers to your younger sister. It uses post-modifier as described above.

f. What does your servant mean? *Karep abdi dalem apa?*

- i. [*Karep*] refers to (your meaning/intention).
- ii. [*Abdi*] means servant
- iii. [*dalem*] refers to your possession [your] this is post modifier possessive pronoun after the noun servant. This turns the ‘noun’ phrase upside down from the English set up [‘your servant’] to [‘servant your’] in Javanese language.
- iv. [*apa*] refers to [what].

Note: the above combination gives; your meaning what/ you mean what?

Here, the modal verb [do] is not recognized in the context. But it does not alter the meaning in the context.

Noun phrase in the context is: abdi dalem is literally [servant your] which refers to your servant. It uses post-modifier as described above.

4.2.The [wh] question 'who'

- a. Who is this person? Wong iki sapa?

In this sentence, [wong] stands for [person]. It begins the sentence in the language as against English structure where it is placed at the end position.

- i. [kae] stands for [that] as shown above.
- ii. [Sapa] is [who]. But it appeared at the end position as against the initial position in English structure.

Noun phrase in the context is: wong iki is literally [person this] which refers to this person. It uses post-modifier as described above.

- a. Who are those obedient girls talking to? Bocah-bocah wedok sing munutankae padha ngomong karo sapa?

- i. The words positioning here is altered [bocah-bocah] and shifted from medial to initial position which refers to [that people] meaning [those].
- ii. [wedok] refers to [girl].
- iii. [sing] refers to [who].
- iv. [munutan] refers to [obedient].
- v. [kae] refers to [all]. Without tist the subject will remain as singular.
- vi. [padha] stands for present form of verb [are].
- vii. [ngomong] refers to [talking].
- viii. [karo] stands for [with].
- ix. [Sapa] is [who]. But it appeared at the end position as against the initial position in English rule.

Noun phrase in the context is: Bocah-bocah wedok sing munutan kae pada is literally [those girls who obedient all are] which refers to those obedient girls. It looks entirely strange to English structure for instance. Seven words are used to describe a three word phrase [noun phrase]

b. Who was the experienced mechanic? Mekanik e sing wis pangalaman/ ahli sapa?

- i. [mekanik] has same sound as [mechanic] in English, only orthographic changes. It also changes position from end to initial.
- ii. [e] is the article which refers to [the] but here it appears as a post-modifier to the noun mechanic.
- iii. [sing] refers to [who].
- iv. [wis] refers to [was]
- v. [pangalaman] refers to [experience].
- vi. [Sapa] is [who]. But it appears at the end position as against the initial position in English rule.

Noun phrase in the context is: mechanic e pangalaman wich literally refers to mechanic the experienced, which semantically means the experienced mechanic. There is a lexical difference of arrangement.

c. Who went to school with her two friend? Sapa sing lungo menyang sekolahan karo kancane loro?

- i. Sapa sing] is [that]. Here the WH appears at initial position.
- ii. [lungo] is [go] in its root form and no tense marker is attached to it.
- iii. [menyang] refers to [to/at] it can take both prepositions.
- iv. [sekolahan] is [school].
- v. [karo] stands for [with].

vi. [kancane] is friend in the language.

vii. [Loro] refers to [two].

Noun phrase in the context is: kancane loro which literally refers to friends two. This semantically refers to two friends. The idea that the two friends belong to her is embedded in the context.

d. Who will go to that market? Sapa sing meh lungo menyang pasar kuwi?

i. Same as above, the WH appears at the initial position. [sapa sing] refers to [who].

ii. [meh] is the future aspect, which stands for [will].

iii. [menyang] is [to] as usual.

iv. [pasar] is market.

v. [Kuwi] refers to [that] but in the case of Javanese language, it occurs as post- modifier, not pre-modifier as in the case of English language.

Noun phrase in the context is: pasar kuwi which literally refers to market that. This semantically refers to That market. That appears as post-modifier as against pre-modifier in English language.

e. Who can do the difficult work? Sapa sing bisa nandangi angel?

i. Same as above, the WH appears at the initial position. [sapa sing] refers to [who].

ii. [bisa] is [can].

iii. [nandangi] refers to [work].

iv. [Angel] refers to [difficult]. In Javanese it occurs as postmodifier.

Noun phrase in the context is: Nandangi angel which literally refers to work difficult. This semantically refers to difficult work. Difficult appears as post-modifier as against pre-modifier position in English language.

4.3.The [wh] question 'which'

a. Which is your car? montormu sing endi?

- i. [Montor] refers to [car].
- ii. [“mu”] refers to the possessive case [your].
- iii. [Sing endi] means [which one].

Noun phrase in the context is: monontormu which literally refers to car our. This semantically refers to our car. ‘our’ appears as post-modifier as against pre-modifier position in English language.

b. Which among them are your brothers? Kangmasmu /adhimu sing endi?

- i. [Kangmasmu] refers to your big brother/ [adhimu] refers to your [little brother] they don’t have a single word for brother in the language.
- ii. [“Mu”] is the affixes in the two nouns, which stands for [your]

Noun phrase in the context is: Kangmasmu which literally refers to brother your. This semantically refers to your brother. [Your] appears as post-modifier as against pre-modifier position in English language.

c. Which machine was the best? Mesing sing endi paling apik?

- i. [mesing] refers to [machine].
- ii. [sing] refers to [was].
- iii. [endi paling] refers to [the most].
- iv. [apik] refers to [good].

Noun phrase in the context is: endi paling apik which literally refers to the most good. This semantically refers to the best. The most good in the language is the semantic equivalence for the best in the language.

d. Which were your favorite foods? Panganan kesenanganmu sing endi?

- i. [panganan] refers to [food].
- ii. [kesenangamu] refers to [favourite your].
- iii. [sing] refers to [was] equivalent of [were].
- iv. ["Mu"] is the affixes, which stands for [your].

Noun phrase in the context is: Panganan kesenangan-mu which literally refers to food favourite your. This semantically refers to your favourite food. Favourite post-modified food and your also post-modified favourite against pre-modifier of both pronouns in English language noun phrase structure.

e. Which would the professor choose? Sing endi sing ndoro Dokter kokpilih?

- i. [sing endi sing] refers to [which].
- ii. [ndoro] refers to [choose].
- iii. [dokter kokpilih] refers to [professor].

Noun phrase in the context is: Dokter kokpilih which literally refers to professor. Dokter kokpilih in the language is the semantic equivalence for professor.

f. Which could our foreigners prefer? Sing endi sing londo e ksenengi?

- i. [sing endi sing] refers to [which].
- ii. [londo] refers to [prefer].
- iii. [e] refers to [the] which in the context means our.
- iv. [ksenengi] refers to [foreigners].

Noun phrase in the context is: e ksenengi which literally refers our foreigners.

4.4.The [wh] question 'where'

a. Where is my picture? Poto ku ning endi?

- i. [poto] refers to [picture].
- ii. [“ku”] refers to the possessive pronoun [my]
- iii. [sing endi] refers to [which] but in the case of Javanese language it appears at the end position and not at the beginning as in the case of English language.

Noun phrase in the context is: poto-ku which literally refers to photo my. My photo in the language is the semantic equivalence for my picture.

b. Where are those villagers? wong-wong ndesa kae padha ning endi?

- i. [wong-wong] refers to [those people] which stands for [those].
- ii. [ndesa] refers to [villager] which only the combination of wong-wong plural turns it to villagers {plural}
- iii. [Kaepadha] refers to the auxiliary verb [are].
- iv. [ning endi] is [where] in the language.

Noun phrase in the context is: Wong-wong ndesa which literally refers to those villagers. This semantically and lexically matches the English language noun phrase structure.

c. Where were the travelers heading to? Murid-murid kae arep lunga nang indi?

- i. [murid-murid] means [travelers].
- ii. [kae] refers to [all].
- iii. [arep] refers to [facing].
- iv. [lunga] refers to [go].
- v. [nang indi] refers to [where].

Noun phrase in the context is: murid-murid kae which literally refers to those people. [lunga] whi is going carries the embedded meaning that those going are travelers in the context specially for the appearance of the verb go.

d. Where do most Javanese speakers come from? Wong Jowoi Jawanese paling akeh rata-rata?

- i. [wong] refers to [people].
- ii. [Jawoi] refers to [speakers].
- iii. [Jawanese] refers to [Javanese].
- iv. [paling] refers to [most].
- v. [akeh rata-rata] altogether refers to [come from].

Noun phrase in the context is: wong jawoi Jawanese paling which literally refers to people Javanese speakers most this is the semantic equivalent of most Javanese speakers in the context.

e. Where will you like best, the garden or the park? Kowe luwih seneng ning endi?

- i. [kowe] refers to [you].
- ii. [luwih] refers to [garden].
- iii. [seneng] refers to [park].
- iv. [ning endi] refers to [which one].

Noun phrase in the context is: luwih seneng which literally refers to garden park semantically refers to the garden or the park in the language.

f. Where can you see the big mountain? Kowe bias weru gunung sing sing gadhe?

- i. [kowe] refers to [you].
- ii. [bias] refers to [is at present].

- iii. [weru] refers to [see].
- iv. [gunung] refers to [mountain].
- v. [Sing-sing] refers to [that].
- vi. [gadhe] refers to [big].

Noun phrase in the context is: Gunung sing-sing gadhe which literally refers to mountain that big semantically refers to the big mountain.

4.5.The [wh] question 'when'

- a. When is the king's ceremony holding? Upacarane gueti ning endi?
 - i. [upcarane] refers to [ceremony].
 - ii. [gusti] refers to [king]
 - iii. [ning endi] refers to [when]

Noun phrase in the context is: Upacarane gusti which literally refers to ceremony king semantically refers to king's ceremony. The article [the] is not represented rather is embedded in the context but in some contexts it is shown using [e] in the language.

- b. When did the heavy rain begin? Udan deras e mulai kapan?
 - i. [Udan] refers to [rain]
 - ii. [deras] refers to [heavy]
 - iii. [e] refers to [the]
 - iv. [mulai] refers to [start]
 - v. [kapan] refers to [when]

Noun phrase in the context is: Uda deras e which literally refers to rain heavy the semantically refers to the heavy rain in the language.

c. When was she trying to call her husband? Kapan dewek e /wang wedok kui njajal telpon padha isteri?

- i. [kapan] refers to [when].
- ii. [dewek] refers to [was]
- iii. [e] refers to [the]
- iv. [wang wedok kuwi] refers to [she]
- v. [njajal] refers to [trying]
- vi. [telpon] refers to [call]
- vii. [padha] refers to [her]
- viii. [isteri] refers to [husband]

Noun phrase in the context is: padha isteri which literally refers to her husband semantically refers to her husband in the language, same as in English.

d. When could have the big match ended? Pertandhingane gadhe kapan rampunge?

- i. [pertandhingane] refers to [match]
- ii. [gadhe] refers to [big]
- iii. [kapan] refers to [when]
- iv. [rampunge] refers to [end]

Noun phrase in the context is: pertandhingane gadhe which literally refers to match big. This semantically refers to the big match in the language.

e. When will you like to watch the Indian film? apan kowe meh nonton film India?

- i. [kapan] refers to [when]
- ii. [kowe] refes to [you]

- iii. [meh] refers to [will]
- iv. [nonton] refers to [watch]
- v. [film] refers to [film]
- vi. [india] refers to [india]

Noun phrase in the context is: film India which literally refers to film Indian semantically refers to Indian film.

- f. When may I visit the tallest mountain? Kapan aku bias manggon dhuwur gunung?
 - i. [kapan] refers to [when].
 - ii. [aku] refers to [I]
 - iii. [bias] refers to [may]
 - iv. [manggon] refers to [visit].
 - v. [dhuwur] refers to [tallest].
 - vi. [gunung] refers to [mountain].

Noun phrase in the context is: dhuwur gunung which literally refers to tallest mountain semantically same as tallest mountain in the language.

4.6.The [wh] question 'why'

- a. Why is Javanese language so simple? Kenapa basa jawa kui gampang banget?
 - i. [kenapa] refers to [why].
 - ii. [basa] refers to [language]
 - iii. [jawa] refers to [Javanese]
 - iv. [kui] refers to [that]

- v. [gampang] refers to [very]
- vi. [banget] refers to [simple]

Noun phrase in the context is: Basa Jawa which literally refers to language Javanese semantically refers to Javanese language.

b. Why are some of them successful? Kenapa seperangan wong kae bias sukses?

- i. [kenapa] refers to [why].
- ii. [seperangan] refers to [some]
- iii. [wong kae] refers to [them]
- iv. [bias] refers to [are]
- v. [sukses] refers to [successful]

Noun phrase in the context is: seperangan wong kae which literally refers to some that person. This semantically refers to some of them in the language.

c. Why was the language class too friendly? Kenapa basa kelas e raket banget?

- i. [kenapa] refers to [why].
- ii. [basa] refers to [language]
- iii. [kelas] refers to [class]
- iv. [e] refers to [the].
- v. [raket] refers to [so much]
- vi. [banget] refers to [friendly]

Noun phrase in the context is: basa kelas e which literally refers to language class the. This semantically refers to the language class in the language.

d. Why were the class members co-operative? kenapa murid-murid ning kelas bias

kerjasama?

- i. [kenapa] refers to [why].
- ii. [murid-murid] refers to [members/students]
- iii. [ning] refers to [at]
- iv. [kelas] refers to [class]
- v. [bias] refers to [are]
- vi. [kerjasama] refers to [cooperative]

Noun phrase in the context is: murid-murid ning kelas which literally refers to members at class semantically refers to the class members in the language.

e. Why will only you and I be exempted? Kenapa mung kowe karo aku sing dibebaske?

- i. [kenapa] refers to [why].
- ii. [mung] refers to [will].
- iii. [kowe] refers to [you].
- iv. [karo] refers to [and]
- v. [aku] refers to [I].
- vi. [sing] refers to [be].
- vii. [dibaske] refers to [removed/ exempted].

Noun phrase in the context is: kowe karo aku which literally refers to you and I. This is semantically same as you and I in English language.

f. Why can few of them come at that time? Kenapa mung seperangan wong sing teko wayah kui?

- i. [kenapa] refers to [why]
- ii. [mung] refers to [can]
- iii. [separangan] refers to [few]
- iv. [wong] refers to [them]
- v. [sing] refers to [present marker]
- vi. [teko] refers to [come]
- vii. [wayah] refers to [time] (viii)[kui] refers to [this]

Noun phrase in the context is: separangan wong which literally refers to some of them This is semantically same as some of them in English language.

4.7.The [wh] question 'how'

- a. How far is the distance from here to Kajang town? Seka kene tekan kota kajang adohe sepiro?
 - i. [seka] refers to [distance]
 - ii. [kane] refers to [traceable]
 - iii. [tekan] refers to [up to]
 - iv. [kota] refers to [town].
 - v. [kajang] refers to [kajang].
 - vi. [adohe] refers to [from here]
 - vii. [sepira] refers to [how]

Noun phrase in the context is: Kota Kajang which literally refers to town Kajang semantically refers to Kajang town in the language.

- b. How much are you willing to pay for this beautiful shoe? Kowe gelem mbayar sepaku

ayu-ayu pira?

- i. [kowe] refers to [you].
- ii. [gelem] refers to [willing].
- iii. [mbayar] refers to [pay].
- iv. [sepaku] refers to [shoe]
- v. [ayu-ayu] refers to [beautiful]
- vi. [pira] refers to how [how much]

Noun phrase in the context is: sepaku ayu-ayu which literally refers to shoe beautiful semantically refers to beautiful shoe in the language.

c. How long was the last night party? Pestane mau bengi tekan jam pira?

- i. [pestane] refers to [party/ ceremony]
- ii. [mau] refers to [last]
- iii. [bengi] refers to [night]
- iv. [tekan] refers to [up to]
- v. [jam] refers to [time].
- vi. [pira] refers to [how]

Noun phrase in the context is: pestane mau bengi which literally refers to party last night semantically refers to last night party in the language.

d. How many of them struggled hard at the time? Wong pira sing berjuang tenenen wektu kui?

- i. [wong] refers to [people/ them].
- ii. [pira] refers to [how much/ how many]

- iii. [sing] refers to [are/ at the time]
- iv. [berjuang] refers to [struggle].
- v. [tenenen] refers to [hard]
- vi. [waktu] refers to [time].
- vii. [kui] refers to [that/ the]

Noun phrase in the context is: wong which literally refers to them this semantically refers to of them in the language.

e. How terrible was the situation? Kahanene kaya apa alane?

- i. [Kahanene] refers to [terrible].
- ii. [kaya] refers to [looks].
- iii. [apa] refers to [what].
- iv. [alane] refers to [situation].

Noun phrase in the context is: alane which literally refers to situation this semantically refers to the situation in the language.

f. How deep was the well they dug in meters? Pirang meter jerune semur sing didhudhuk wong-wong kae?

- i. [pirang] refers to [in].
- ii. [meter] refers to [meters].
- iii. [jerune] refers to [how].
- iv. [semur] refers to [deep]
- v. [sing] refers to [that].
- vi. [didhudhuk] refers to [dug well]

vii. [wong-wong kae] refers to [they].

Noun phrase in the context is: sing didhudhukwong-wong kae which literally refers to that dug well that persons this semantically refers to the well they dug in the language.

5. Conclusion

Noun phrase as seen from the earlier definition “is a word or group of words that functions in sentence as subject, object, or prepositional object”. In other words, it is a word group with a noun or a pronoun as its head. It doesn’t matter whether the head is pre-modified or post-modified. In most cases a noun phrase is pre-modified in English phrase structure. Although this happened in fewer cases in Javanese language, noun phrase is usually post-modified.

In some cases, a phrase such as Noun phrase features as a group (noun head and a modifier) is represented as a single noun in Javanese language, claiming that, the modifier is contextually embedded in the language structure. For instance in the phrase [7e (v)] above, the noun phrase [the situation] is viewed as [alone as one word, the article [the] is omitted. This means that the article [the] is contextually embedded.

Noun phrases are sometimes repositioned as the phrases elicited in English language are pre-modified; the Javanese equivalent is given as a post-modified phrase. Consider the case of a phrase in [1.f (ii) and (iii)] [your servant] [abdi dalem] is [servant your] post-modified.

Auxiliary verbs are usually omitted. Take a look at [2.a] who is that person? As wong kae sapa literally refers to that person who? The auxiliary verb [is] has no lexical equivalence. The above examples show us some unavoidable features a field researcher should expect when studying a language. Phrases of two languages may likely differ in one way of the other. They could be slightly varied or broadly varied.

Plural nouns in Javanese language are usually formed by reduplication or using a post-modifier [kae] which mean [all] to a singular noun to mean that it is more than one.

The [wh] question words: what, who, which, where, when, why and how in English appear but at the beginning of the sentences alone. In Javanese phrase structure; they normally appear at the end position. In some special occasion they appear at the beginning of the phrases. In very

rare occasions, they appear in the middle position just like they are seldom compounded with other words to give secondary meanings.

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