CHAPTER II

REVIEW OF RELATED LITERATURES

2.1 Semantics in Brief

The general definition of semantics is the study of meaning. It deals with all linguistics aspects from words, phrases and sentences in language. Semantics is defined as a branch of philology concerned with changes in the meaning of words. Semantics is defined either in terms of historical semantics or in terms of the study of historical change of meaning.

Semantics is the technical terms used or refer the study of meaning. Unfortunately, “meaning” covers a variety of aspect of language, and there is no very general agreement either about what meaning is or about the way in which it should be described. As stated by Leech (1982 : 2), “Semantics is the study of meaning words, phrases, or sentences in the language or semantics is the study of linguistic meaning”.

The term of Semantics was first introduced in the end of 19th century. The terms Semantic in English was adopted from French term “semantique”. Before it was introduced in 1890’s, the term was once used in phrase Semantic Philosophy to mean divination. This term does not refer to its development, which is later known as “Historical Semantics”.

Other terms that have been used in Semantics were semasiology, semology, semiotics, sememics, and sémic. Scholars have often used some of these terms to suit their own interest and orientation in wider or narrower sense than that of term “semantics” as known today. If we want to make a clear definition, it is therefore necessary to redefine the semantics into more specific definition, the one that could limit semantics into the study of more specific types of meaning only.
As a student of language, we also need to make a clear limitation of the study of meaning into linguistics properly. Then we may say that semantics is the study of words, phrase, or sentences in the language or the semantics is a study of meaning of the language, or in a simple way it is the study of linguistic meaning.

In fact, the term of Semantics has been even used in until the 20th century as can be evident from Learner’s Dictionary of Current English, which defines that semantics as a branch of philology concerned with changes of the meaning of words. In other words, the dictionary defines Semantics and Linguistics into plural-nouns, but such similar words as economics, physics, etc as singular ones. It was not used anymore until the publication of Breal’s booking English version Semantics: studies the science of meaning in 1900 that term semantics was then treated as the science of meaning that is not primarily concerned with the historical change meaning (historical semantics). Since then, semantics has well been recognized as one of the linguistics studies and known as scientific study of meaning. (Palmer, 1976:1-2)

There are some definitions of semantics proposed by the linguist as follow:

1. Semantics is generally defined as the study of meaning of word and sentences (Lyons, 1977:1)

2. Semantics is a branch of linguistics concerned with studying the meaning of words and sentences (Hornby, 1972:789)

3. Semantics as one branch of linguistics is the study of language. As an area of study parallel to, and interacting with, those of syntax and phonology which deal respectively with the formal patterns of language, and the way in which these are translated into sound (Leech, 1981 :X)
4. Semantics is the technical term used to refer to the study of meaning (F.R. Palmer, 1976: 1)

2.2 Scope of Semantics

Semantic is the study of linguistic meaning. There is no general agreement either about the nature of meaning or the way in which meaning in language is studied. It is concerned with what sentences and other linguistic object express, not with the arrangements of their syntactic parts or with their pronunciation.

In early twentieth century, the study of meaning became more significant, but many linguists study language without reference to meaning. But in fact, there are at least two major approaches to the way in which meaning in language is studied, each of which is often very influential in determining which facts of meaning are relevant for semantics. The first is the linguistic approach. The students of language or linguist have long been interested in the way which meaning in a language is structured. There have been studies of the meanings of words and semantic structure of the sentences. Some of them also have distinguished between different types of meanings in the language. The second is philosophical approach. Philosophers have investigated the relation between linguistic expression, such as the words of language, and persons, things, and events in the world to which these words refer.

Although there may be different approaches to semantics, three basic terms seem to be widely mentioned in each of these approaches, i.e. meaning, sense, and reference. In addition, there is, in fact, an agreement between the competing approaches that semantic description is an attempt to reflect a speaker’s semantic knowledge.
According to Alwashilah (Irawan 2012: 9), the main study of semantics is the relationship between object and linguistic symbols. In linguistic context, symbols are made up of sounds and characters. Humans are capable in creating symbols. And the symbols that have been created by humans will be used in process of communication if all the symbols and the referent of the symbols have been approved by the people who are involved in the process of communication itself.

2.2.1. Meaning

Theory of semantics is to provide a definition of meaning that is a systematic account of meaning. The word meaning has a number of definitions as suggested by semanticist, for instance, (Leech 1981:23) notes three points of meanings, they are:

1. Meaning involves the speaker’s intention to convey a certain meaning that may or may not be evident from the message itself.

2. Consequently, interpretation by the hearer is likely to depend on the context.

3. Meaning in the sense is something, which is performed rather than something that exist in static way. It involves action (the speaker produces and effects on the hearer) and the interaction (the meaning being negotiated between the speaker and the hearer on the basic of their mutual language).

There are some of semanticists which give opinion about of meaning they are:

1. Lyons (1977:2) says, “the meaning can be distinguished by the technique of substituting other words in the same context and enquiry whether the resulting sentences are equivalent”.
2. Bloomfield (1993:139) states, “meaning of linguistics form as a situation in which the speakers utter it and response which it calls forth in the hearer”.

3. Bloomfield (1993:139) states, “meaning of linguistics form as a situation in which the speakers utter it and response which it calls forth in the hearer”.

There are two different of meanings, Linguistic meaning and Speaker meaning. In general, the linguistic meaning is the expression in some form of language. Speaker meaning is what speaker means in producing an utterance. In using the language, a speaker may sometimes use a word to mean something different from what it means literally.

Although we are supposed not to make words mean what they do not mean, we sometimes mean something different from what our words mean (linguistically). In other words, we sometimes speak non-literally. Thus, if we are speaking non-literally, then we will mean something different from what our words mean. If we are speaking literally, then we mean what our words mean.

If a speaker is always speaking literally and means what his words mean there will be no important difference between the linguistic meaning and the speaker meaning. However, a speaker sometimes speaks literally, therefore, means something different from what the words mean. (Palmer, 1976:34-36)

2.2.2 Sense and Reference

Words other than proper names both have a meaning and can be used to refer to objects. The German philosopher and mathematician GottlobFrege proposed a distinction between the reference of a word and the sense of a word and the sense of a word. The reference of a word is the object designated by that word. For example, the reference of the word chair is the object
designated by it, of which picture for some of us looks like an upside down number four. Meanwhile, according to Freege the sense of a word is additional meaning attached to the word. When people speak of the meaning of a word, they are usually speaking about one of its senses, usually what they believe is the primary or central sense. It is not always obvious, however, how many different senses should be discriminated for a word.

F.R. Palmer (1976) has defined the reference and the sense as follow:

“Reference deals with the relationship between the linguistic elements, words, sentences, etc, and the non-linguistic world of experience. Sense refers to the complex system of relationship that holds between the linguistics elements themselves (mostly the words); it is concerned only with the intralinguistics relation”. (1976:30)

Lyons (1977:197) says, “Sense is the term used by a number of philosophers for what others would describe simply as their meaning or perhaps more narrowly as they cognitive of descriptive meaning”.

Phrases, like words, normally both have sense and can be used to refer. Thus the phrase *The man who is my father* refers to a certain individual and has a certain sense which could be different from that of *The man who married my mother*, although both expression usually have the same reference.

### 2.3 Varieties of Meaning

There are two different types of kinds of meaning in semantics, they are linguistic meaning and speaker meaning. Linguistic meaning is simply the meaning or meaning of that
expression in some form of language. For example, in one form of language, known as Standard British English, the word “take” means something different in sentences:

1. What was the take today?
   Take means the amount of money taken in the shop
2. After five takes, the director was satisfied
   Take means the filming of a single scene in a cinema film
3. She takes my hand
   Take means to reach out for and grasp, hold, lift, pull etc.

Speaker meaning is what a speaker means in producing an utterance. The speaker meaning that brings the meaning of what speaker has in producing an utterance, may sometimes use the words to mean something different from that meaning of the lexical word. So, the speaker speaks non-literally. But when the speaker means what the words really mean, so speaker means literally.

In fact, non literal meaning is a part of speaker meaning. The following figure can show how meaning is a part of speaker meaning. The following figure can show how meaning can have several distinctions: (lyons, 1977:12)
2.3.1 Literal Meaning

If a speaker speaks literally, then he means what his word mean. There is no something different from what the expression means. We can easily understand this kind of meaning if we are familiar and know the vocabularies one may speak.

Look at the sentences below:

1. She is a teacher
2. I’m a student
3. He watches television
4. My father is a soldier

All of the sentences above are has literal meaning as long as the speaker means literally. The sentences are easy to understand, for we are familiar and know all the vocabularies.
2.3.2 Non-literal Meaning

When speaker speaks something which implies the different meaning from the real meaning of words mean he is speaking non-literally. So non-literally meaning occurs when the speaker means something different from what the words or sentences really mean. The sentences or the words have another hidden meaning besides the lexical meaning or literal meaning.

Non-literal meaning is one way to express our idea or thought by saying one thing means another. In expressing their ideas or thought, speaker or writer substitutes variation with thing or notion. For example, “she is like a rose”, the word rose maybe means beautiful, it may means “she is beautiful”.

Non-literal meaning is also the words used in some other ways rather than their literal meaning. The hearer may be difficult to understand the meaning of the speaker. Therefore, it is important for everyone to understand the non-literal meaning to avoid misunderstanding in daily conversation.

In case of non literal meaning, there are a number of different ways one can speak non-literally. Non-literal uses of language are called figurative language. Lyons classified type of figure of speech such as hyperbole, personification, litotes.

2.3.2.1 Personification

Personification is giving human characteristics to non-human object or abstraction. Shaw (1972:283) says that personification is a figure of speech in which abstractions, animals, ideas, an inanimate objects are having human form, character, traits or sensibilities. Personification can be recognized when the figure that endows animals, ideals, abstraction and inanimate object with
human form. The representing of the imaginary creatures or things as having human personalities, intelligence, and emotion. In simple words, personification occurs when an inanimate object are personified with human form.

Example:

1. And then a voice may meet my ear
2. Cold in the grave has lain

2.3.2.2 Hyperbole

Hyperbole is a figurative for exaggeration. The word Hyperbole derived from Greek. It is from two words, *hyper* means *over* and *ballein* means *to throw*. Hornby (2000:668) says that hyperbole is a way of speaking or writing that makes something sound better, more exciting, dangerous, etc. than it really is. Hyperbole can defined as a figurative expression, which exaggerates the number, size, or quality of something in order to emphasize certain points in a statement.

Kerf (1991:135) states, “hiperbole adalah semacam gaya bahasa yang mengandung suatu pernyataan yang berlebihan, dengan membesar-besarkan sesuatu hal”. Hiperbole is a figurative speech that consist of a statement which exaggerates things.

Example:

1. Invite the foot to the roam
2. Only dreams can bring again, the darling of my heart to me
2.3.2.3 Metaphor

Metaphor is a kind of figurative meaning which is an implicit comparison in which two unlike objects are compared by identifying or substituting one with other. Etymologically, the word “metaphor” derived from Greek word metaphor meaning “transfer” or “carry over”. It is derivation from “meta” meaning “over, across and pherein” meaning “to carry”.


Wren and Martin (1990: 360) state that “A metaphor is an implied Simile. Is does not like the simile, state one thing like another or acts as another, but takes that for granted and proceeds as if two things were one”. It is made more vivid by transferring to it the name or attributes of some other objects.

Example:

“She is wonderwoman”

The expression above, she is like wonderwoman. Figuratively, she is a strong woman. The word “wonderwoman” describes that woman is strong like wonderwoman.

2.3.2.4 Simile

Simile is a kind of figurative meaning comparing two essentially unlike things. Hornby (2000:1248) states that simile is a word or phrase that compares something to something else, using the words “like” or “as”. The word simile comes from the same Latin word “simile”, which mean “like”.
Look at this example, “She is beautiful like a rose” or “he is as brave as a lion”. So there are two different things are compared (she and rose, he and lion). A simile is not just an ordinary comparison. For example saying “he is like my father” is not a simile because the things that are being compared basically the same. A simile must compare two things that are found to be alike in an aspect.

Simile resembles metaphor in which both of them are comparing two different things. But the difference is that use of words “like” and “as” in simile, while metaphor does not use it.

2.3.2.5 Synecdoche

The word synechdoche is derived from Greek word “synekdechestai”, which mean “to take up”. Keraf in *Diksi dan Gaya Bahasa* (1991:142) says, “Sinekdot adalah semacam gaya bahasa yang mempergunakan sebagian dari susuatu hal untuk menyatakan keseluruhan (pars pro toto) atau mempergunakan keseluruhan (totum pro parte)”.

The use of synecdoche is a common way to emphize aspect of a fictional character; for example a character might be consistenly described by a single body part, such as the eyes, which come represent the character. This is often used when the main character does not know or care about the names of the characters that he/she is referring to.

Based on explanation above, we notice that synecdoche is a kind of figurative language that uses the name of a part of something as the name of its whole part or vice versa. By paying attention to the explanation above, synecdoche can be divided into several kinds, they are:
A part referring to the whole:

1.) Describing a complete vehicle as “wheels”

2.) Calling workers “hands”, e.g. Many hands make light work; All hands on deck

3.) Use of Holland, a region of the Netherlands, to refer to the entire country.

The name for a whole when used to describe one part of it:

1.) In the United States, terms like “United States”, “(the Commonwealth of) Massachusetts” or “(the) People (of the State of California)” are used in court trials when the plaintiff, prosecutor or defendant is a government entity, such as in Memoirs v. Massachusetts.

A general class name used to denote a specific member of that or an associated class:

1.) “the good book”, or “The Book” for the Bible

2.) “Truck” for any four-wheel drive vehicle (as well as long-haul trailers, etc.)

3.) “He’s good people”. Here, the word “people” is used to denote a specific instance of people, i.e. a person. So the sentence would be interpreted as “He’s a good person”.

A specific class name used to refer to a general set of associated things:

1.) “John Hancock” for the signature of any person

2.) a generalized trademark, for example “Coke” for any variety of cola or “Band-Aid” for any variety of adhesive bandage.

3.) “bug” for any kind of insect or arachnid, even if it is not a true bug
The material that a thing is (actually, historically, or supposedly) made of referring to that thing:

1. “glasses” for spectacles
2. “steel” for a sword
3. “tin” for a container made with tin plating
4. “willow” for a cricket bat or “pigskin” for an American or Canadian football
5. “wood” for a type of club used in the sport of golf
6. “irons” for shackles placed around a prisoner’s wrists or ankles to restrict their movement
7. “plastic” for a credit card (asking a merchant) Do you take plastic?

2.3.2.6 Apostrophe

A figure of speech in which some absent or nonexistent person or thing is addressed as if present and capable of understanding. Apostrophe is an exclamatory rhetorical figure of speech, when a speaker or writer breaks off and directs speech to imaginary person or abstract quality or idea. In dramatic works and poetry written in or translated into English, such a figure of speech is often introduced by the exclamation “O”.

Keraf in Irawan (2012: 17) states, “Aspostrof adalah semacam gaya bahasa yang berbentuk pengalihan amanat dari para hadirin kepada sesuatu yang tidak hadir”. Apostrophe is figurative meaning that shifts an idea from something real to unread object.
It is related to personification, although in apostrophe, objects or abstractions are implied to have certain human qualities (such as understanding) by the very fact that the speaker is addressing things which are personified; absent people or gods.

Example:

1. O, pardon me, thou bleeding piece of earth.
2. Thou art the ruins of the noblest man.
3. Where, O death, Thy sting? Where, O death, thy victory?

2.3.2.7 Antithesis

Antithesis is a figure of speech involving the bringing out of contrast in the ideas by an obvious contrast in the words, clauses, or sentences, within a parallel grammatical structure, as in the following: “when there is need of silence, you speak, and when there is need of speech, you are dumb. (Irawan 2012:19).

Kerf in Irawan (2012: 19) states, “Antithesis adalah sebuah gaya bahasa yang mengandung gagasan-gagasan yang bertentangan, dengan mempergunakan kata-kata atau kelompok yang berlawanan”. Antithesis is figure of speech which consist of ideas that contradict, by use of words or phrases that contradict each other.

Examples:

1. And past were present, and false was true.
2. If earth was heaven, and now was hence.
3. If fear was plucky, and globes were square.
2.3.2.8 Paradox

A paradox is advice in which an apparent contradiction reveals an unexpected truth. Paradox is generally understood as seemingly contradictory statement that may nonetheless be true. Paradox exhibits inexplicable or contradictory aspects or it may be an assertion that is essentially self contradictory, though based on a valid deduction from acceptable premises.

Semantic paradoxes depend on language structure, and the paradox is often used as a rhetorical device in epigrams and poetry. In English literature two forms may be distinguished. One is Particular or Local and the other is the General Structural.

Example:

1. I wouldn’t be I
2. I always feel lonely in the crowd.
3. The aim waking is to dream.

2.3.2.9 Symbol

Symbol is an object, character, figure, or color that is used to represent an abstract idea or concept. A symbol is something that itself and also stand for something else as the letters. Apple form a word that stand for particular objective reality. In a literal sense a symbol combines a literal and sensous quality with an abstract as suggestive aspect. The use of one object or action (a symbol) to represent or suggest something else. Broadly, the term symbolism may refer to symbolic meaning or the practice of investing things with a symbolic meaning.
Example:

- With your peculiar mouth my heart made wise

In this line “the peculiar mouth” symbolizes the words that the lovers said. Literally the word mouth means a part of the head that produce a sound or eat. This line means that strangeness of his lover’s utterance make him wiser.