

Σημειωτική

Semiotics

Sémiologie [semjɔlɔzi]

Semiootika

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SEMIOTICS

The term derives from the **Greek** σημειωτικός *sēmeiōtikos*, "observant of signs" (from σημείον *sēmeion*, "a sign, a mark")

SEMIOTICS

and it was first used in English prior to 1676 y Henry **Stubbes** (spelt *semeiotics*) in a very precise sense to denote the branch of medical science relating to the interpretation of signs.

SIGNIFICATION

In Saussurean semiotics, the term signification refers to the relationship between the signifier and the signified.

SIGNIFICATION

It is also variously used to refer to:

1. the defining function of signs (i.e. that they signify, or 'stand for' something other than themselves);

SIGNIFICATION

It is also variously used to refer to:

2. the process of signifying (semiosis);
3. signs as part of an overall semiotic system;

SIGNIFICATION

It is also variously used to refer to:

4. what is signified (meaning);
5. the reference of language to reality;
6. a representation.

PART ONE

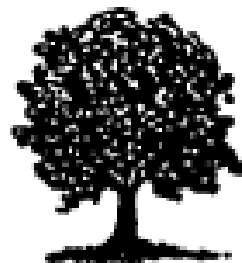
General Principles

Chapter I

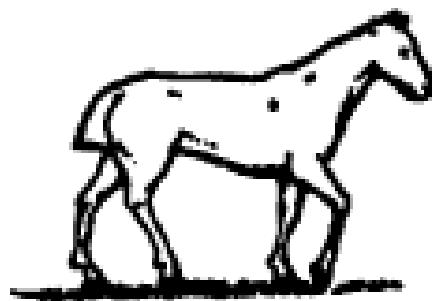
NATURE OF THE LINGUISTIC SIGN

1. *Sign, Signified, Signifier*

Some people regard language, when reduced to its elements, as a naming-process only—a list of words, each corresponding to the thing that it names. For example:



ARBOR



etc.

EQUOS

etc.

This conception is open to criticism at several points. It assumes that ready-made ideas exist before words (on this point, see below, p. 111); it does not tell us whether a name is vocal or psychological in nature (*arbor*, for instance, can be considered from either viewpoint); finally, it lets us assume that the linking of a name and a thing is a very simple operation—an assumption that is anything but true. But this rather naive approach can bring us near the truth by showing us that the linguistic unit is a double entity, one formed by the associating of two terms.

We have seen in considering the speaking-circuit (p. 11) that both terms involved in the linguistic sign are psychological and are

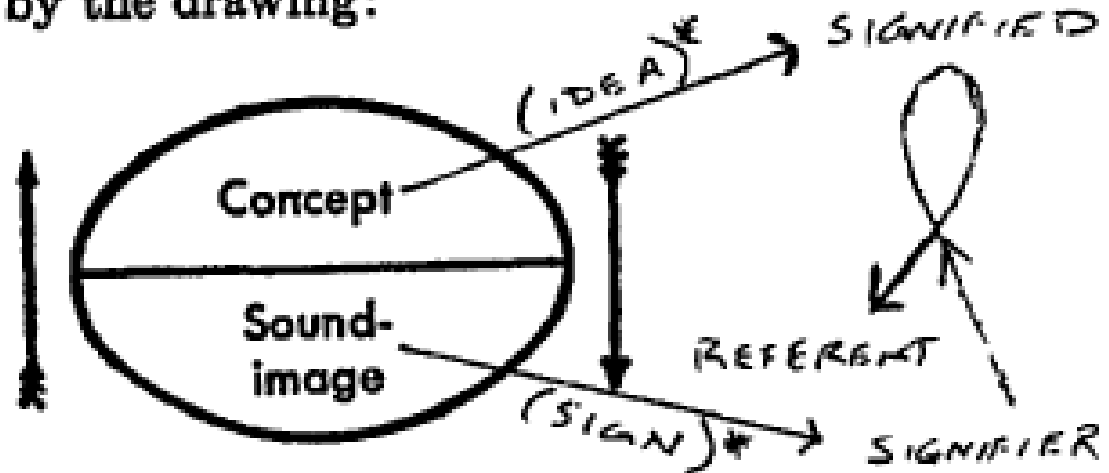
According to Ferdinand de Saussure

A sign as a linguistic unit makes a double entity

united in the brain by an associative bond. This point must be emphasized.

The linguistic sign unites, not a thing and a name, but a concept and a sound-image.¹ The latter is not the material sound, a purely physical thing, but the psychological imprint of the sound, the impression that it makes on our senses. The sound-image is sensory, and if I happen to call it "material," it is only in that sense, and by way of opposing it to the other term of the association, the concept, which is generally more abstract.

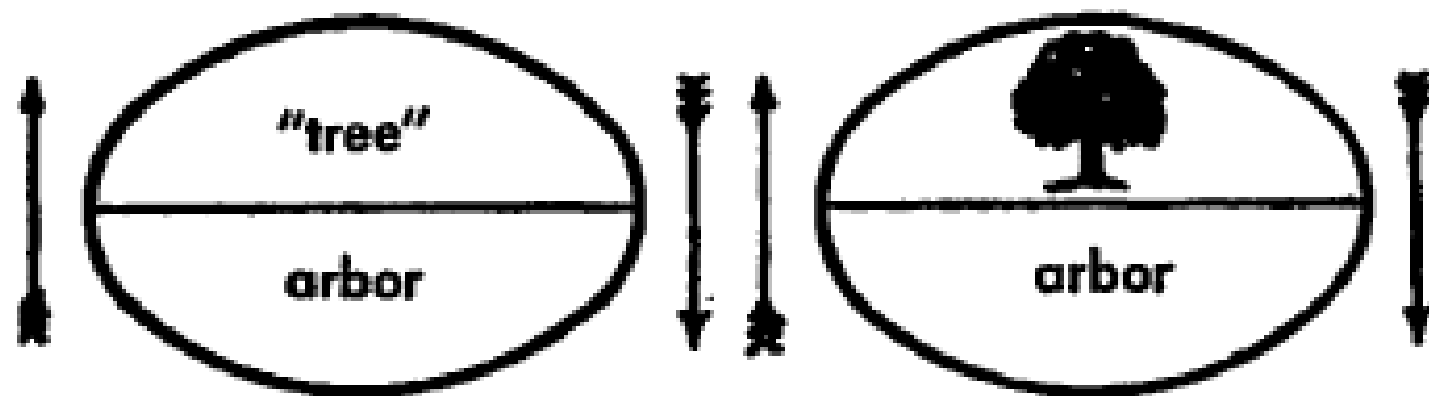
The linguistic sign is then a two-sided psychological entity that can be represented by the drawing:



The two elements are intimately united, and each recalls the other. Whether we try to find the meaning of the Latin word *arbor* or the word that Latin uses to designate the concept "tree," it is

might be imagined:

Our definition of the linguistic sign poses an important question of terminology. I call the combination of a concept and a sound-image a *sign*, but in current usage the term generally designates only [a sound-image, a word] for example* (*arbor*, etc.). One tends to forget that *arbor* is called a sign only because it carries the concept "tree," with the result that the idea of the sensory part implies the idea of the whole.



According to Ferdinand de Saussure

A (linguistic) sign as a combination of a concept
and a sound image.

Ambiguity would disappear if the three notions involved here were designated by three names, each suggesting and opposing the others. I propose to retain the word *sign* [*signe*] to designate the whole and to replace *concept* and *sound-image* respectively by *signified* [*signifié*] and *signifier* [*signifiant*]; the last two terms have the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts. As regards *sign*, if I am satisfied with it, this is simply because I do not know of any word to replace it, the ordinary language suggesting no other.

A (linguistic) sign as a combination of signified and Signifier.

Ambiguity would disappear if the three notions involved here were designated by three names, each suggesting and opposing the others. I propose to retain the word *sign* [*signe*] to designate the whole and to replace *concept* and *sound-image* respectively by *signified* [*signifié*] and *signifier* [*signifiant*]; the last two terms have the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts. As regards *sign*, if I am satisfied with it, this is simply because I do not know of any word to replace it, the ordinary language suggesting no other.

A (linguistic) sign as a combination of signified and Signifier.

2. Principle I: The Arbitrary Nature of the Sign

The bond between the signifier and the signified is arbitrary. Since I mean by sign the whole that results from the associating of the signifier with the signified, I can simply say: *the linguistic sign is arbitrary.*

According to Ferdinand de Saussure

A (linguistic) sign as an arbitrary combination of the signified and the Signifier

3. *Principle II: The Linear Nature of the Signifier*

The signifier, being auditory, is unfolded solely in time from which it gets the following characteristics: (a) it represents a span, and (b) the span is measurable in a single dimension; it is a line.

According to Ferdinand de Saussure

The Signifier of (linguistic) sign is linear ['lɪnɪə].

THE KEY FUNCTIONS OF HUMAN LANGUAGE DISCUSSION

The whole process of text construction maybe viewed as "the projection of the principle of equivalence from the axis of selection to the axis of combination".

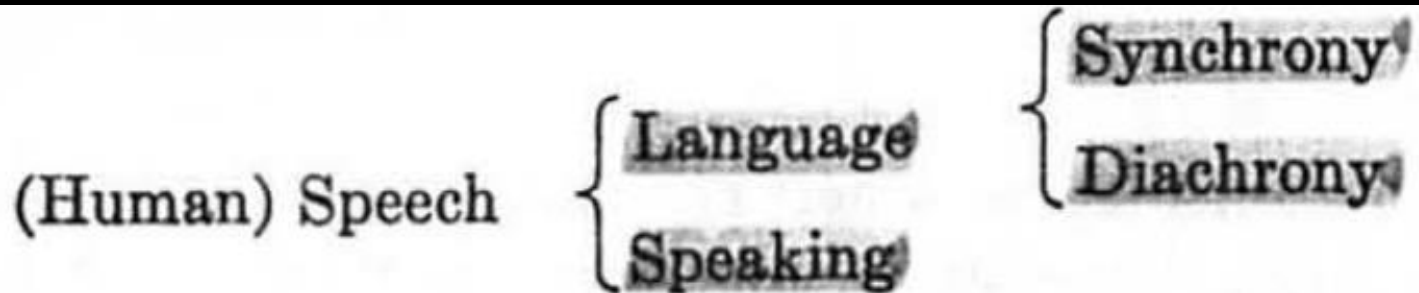
THE KEY FUNCTIONS OF HUMAN LANGUAGE DISCUSSION

So the process of text construction maybe viewed as a sort of *linearisation of the paradigmatic relationships deep structure.*

Dialectics of a line and a point

According to Ferdinand de Saussure

The Signifier of (linguistic) sign is linear ['lɪnɪə].



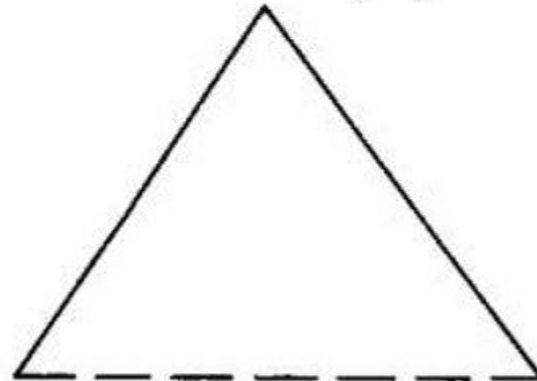
1) For Saussure, the reality of a language cannot be fully comprehended without taking account of both its social and its historical dimension, in conjunction with the arbitrariness of the linguistic sign. Hence, the study of a language must be both synchronic and diachronic.

2) Synchronic analysis is aimed at identifying the elements of a system and their values at a given point in time, a given *état de langue*.

3) Diachronic analysis is the comparison of two or more *états de langue* as they exist at different times.

Alternative models of sign

Interpretant (Peirce)
Referenz (Ogden-Richards)
Sinn (Frege)
Intension (Carnap)
Designatum (Morris, 1938)
Significatum (Morris, 1946)
Begriff (Saussure)
Konnotation, Konnotatum (Stuart Mill)
Mentales Bild (Saussure, Peirce)
Inhalt (Hjelmslev)
Bewußtseinszustand (Buyssens)



Zeichen (Peirce)
Symbol (Ogden-Richards)
Zeichenhaftes Vehikel (Morris)
Ausdruck (Hjelmslev)
Representamen (Peirce)
Sem (Buyssens)

Gegenstand (Frege-Peirce)
Denotatum (Morris)
Signifikat (Frege)
Denotation (Russell)
Extension (Carnap)

SIGN IS A BILATERAL ENTITY AND DYNAMIC UNITY

Signifier

Word or image
e.g Diamond



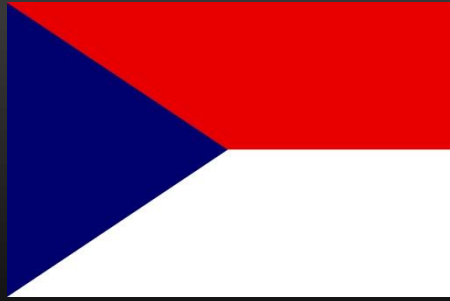
Signified

concept that is associated
with the signifier, eg wealth,
romance, class



Sign

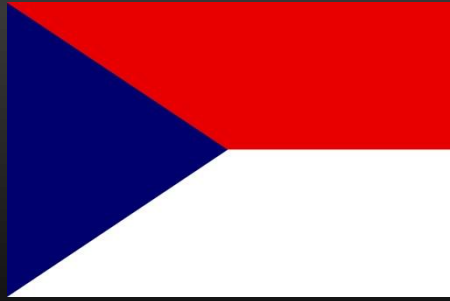
The outcome/ meaning gained.
e.g if proposed with a diamond
because of wealth and romance.



PRAGUE SCHOOL

[pra:g]

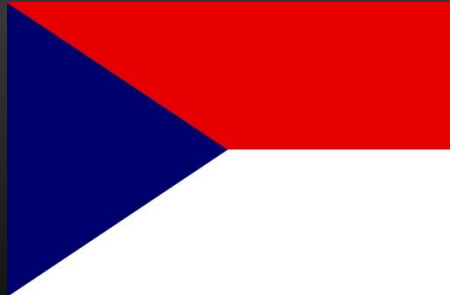
a group of linguists established in Prague in 1926 who developed distinctive-feature theory in phonology and communicative dynamism in language teaching.



PRAGUE SCHOOL

[pra:g]

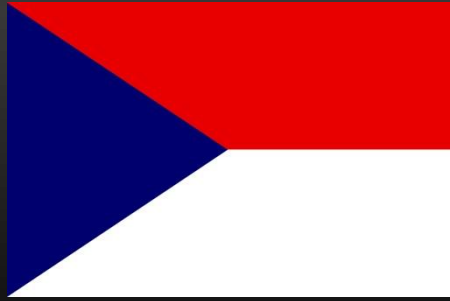
This influential structuralist and functionalist group of linguists/semioticians was established in 1926 in Prague by Czech and Russian linguists, although the term 'Prague school' was not used until 1932.



PRAGUE SCHOOL

[pra:g]

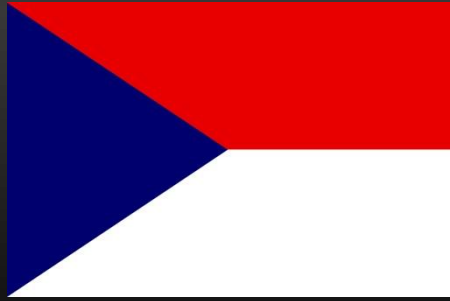
Principal members of this group included: Vilem Mathesius (1882-1946), Bohuslav Havránek (1893-1978), Jan Mukarovsky (1891-1975), Nikolai Trubetzkoj (1890-1938) and Roman Jakobson (1896-1982).



PRAGUE SCHOOL

[pra:g]

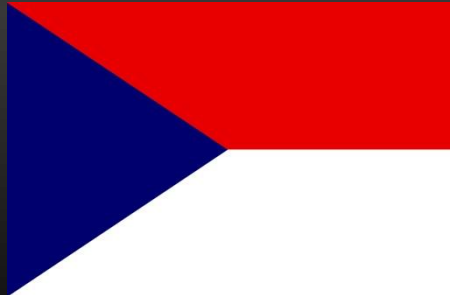
It was functionalist in analysing semiotic systems in relation to social functions such as communication rather than treating them purely as autonomous forms (in contrast to Saussure and Hjelmslev).



PRAGUE SCHOOL

[pra:g]

Whilst they are known for their identification of the 'distinctive features' of language, these theorists also explored culture and aesthetics.



PRAGUE SCHOOL

[pra:g]

With the emergence of Nazism ['nɑ:tsɪz(ə)m], some, including Jakobson, emigrated to the USA.



GLOSSEMATIC

or

COPENHAGEN SCHOOL

[,kəʊpən 'heɪg(ə)n, - 'hɑ:g(ə)n]

This was a structuralist and formalist group of linguists founded by the Danish linguists Louis Hjelmslev (1899-1966) and Viggo Brondal (1887-1953).



THE LINGUISTIC SIGN DISCUSSION

A Sign Model by Louis Trolle Hjelmslev
/1899-1966/

A general Model of a sign is ERC.
E – exponent, R – relation, C – content

So a Model of a meta-lingual sign is
ER(ERC).



GLOSSEMATIC

or

COPENHAGEN SCHOOL

[,kəʊpən 'heɪg(ə)n, - 'hɑ:g(ə)n]

Roman Jakobson (1896-1982) was associated with this group from 1939-1949. Influenced by Saussure, its most distinctive contribution was a concern with 'glossematics'.

UNUS CUM UNA
IN LOCO REMOTO
'PATER NOSTER'
NON LEGUNT

Substance

Form

Signifiers: plane of expression

Substance of expression:
physical materials of the medium
(e.g. photographs, recorded
voices, printed words on paper)

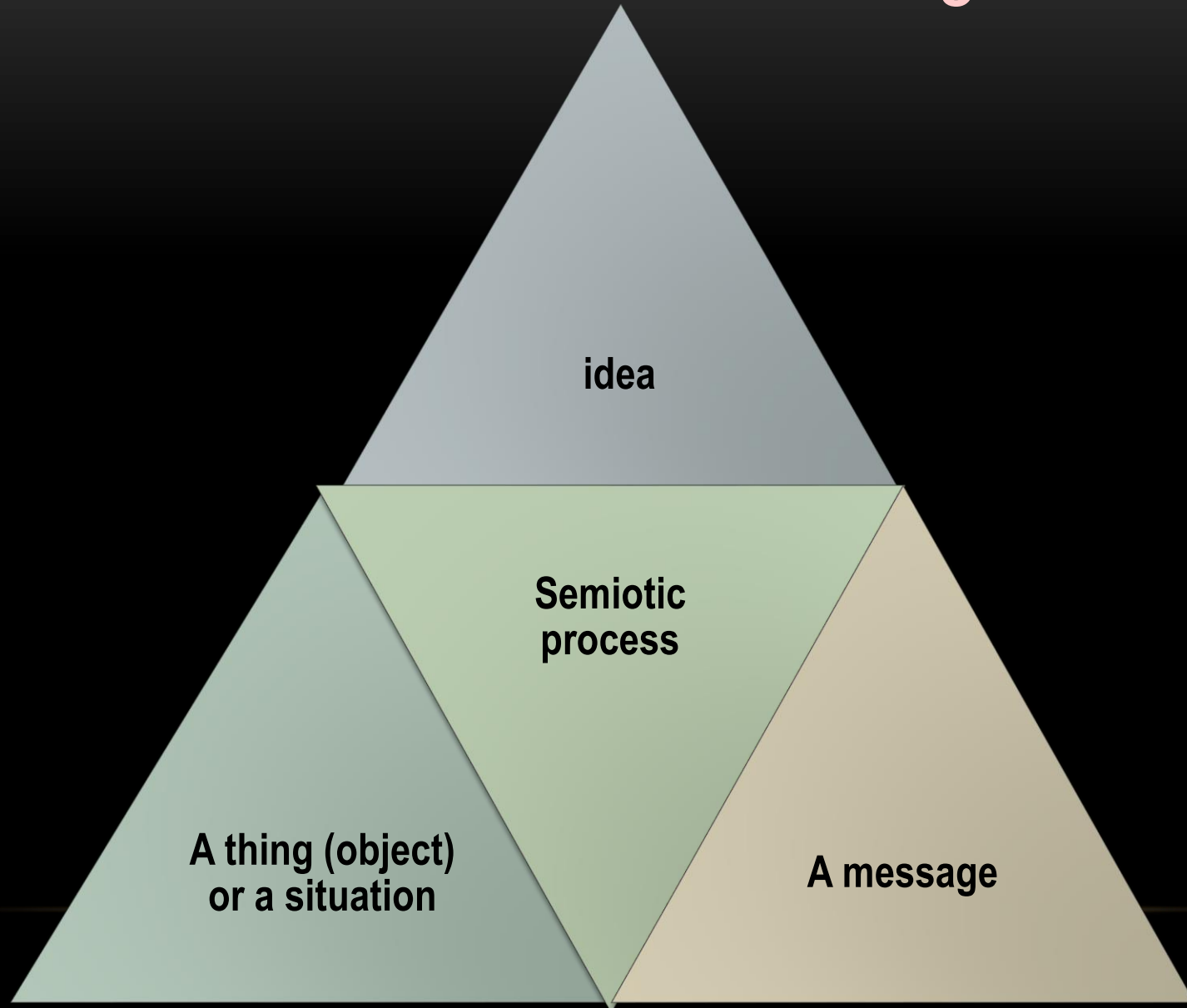
Form of expression:
language, formal syntactic
structure, technique and
style

Signifieds: plane of content

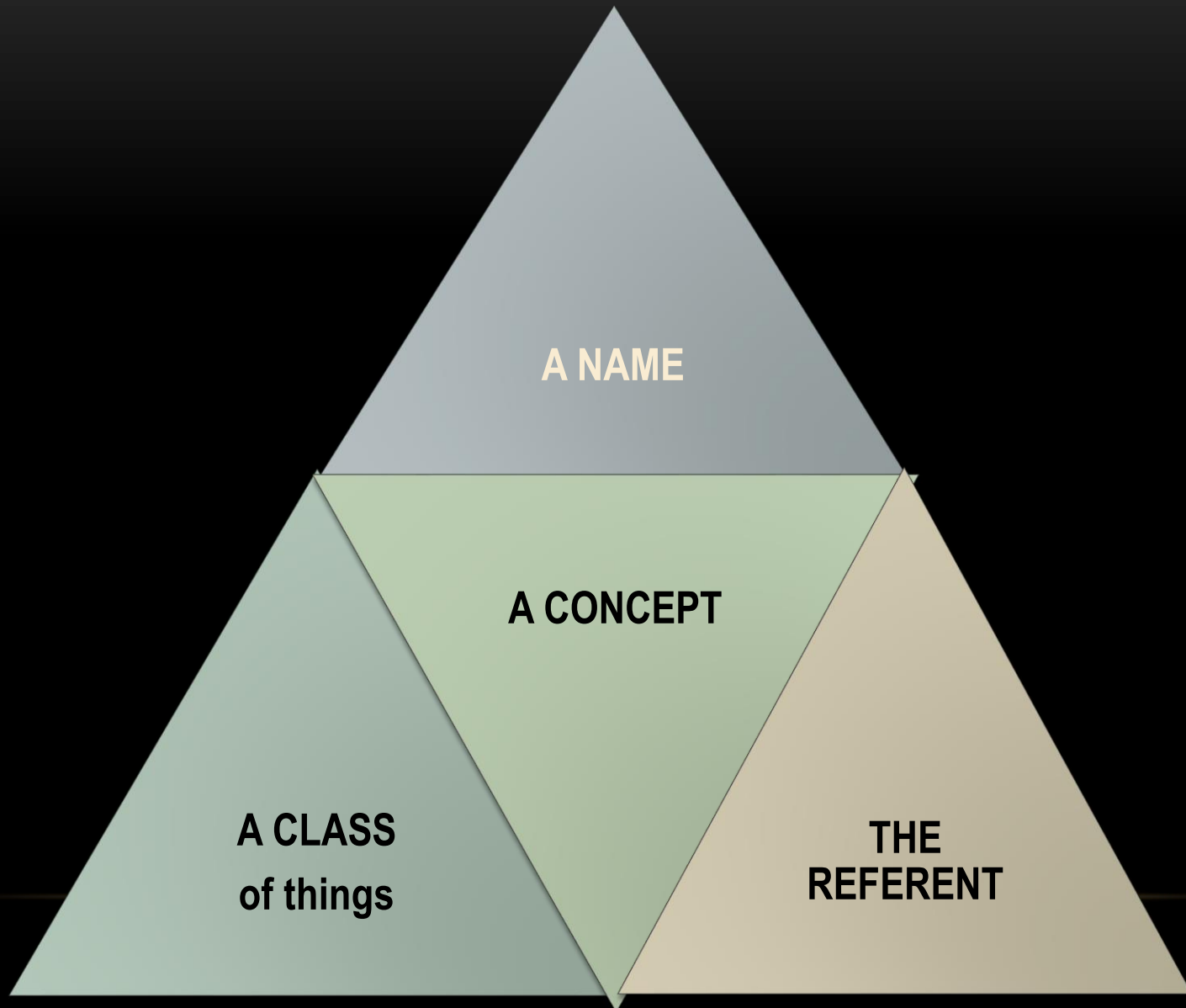
Substance of content:
'human content' (Metz), textual
world, subject matter, genre

Form of content:
'semantic structure' (Baggaley &
Duck), 'thematic structure'
(including narrative) (Metz)

Alternative models of sign



Alternative models of sign



THE LINGUISTIC SIGN DISCUSSION

More prominent semioticians
[,sɛmiə'tiʃən]

Augustine of Hippo (354–430 A.D.).

Charles William Morris (1901-1979);

Sapir, Edward (1884–1939);

Whorf, Benjamin Lee (1897–1941).

Louis Hjelmslev (1899-1966);

Roman Jakobson (1896-1982);

Roland Barthes (1915-1980);

SEMIOTICS

Charles Sanders Peirce defined what he termed "semiotic" (which he sometimes spelled as "semeiotic") as the "quasi-necessary, or formal doctrine of signs",.

SEMIOTICS

which abstracts "what must be the characters of all signs used by ... an intelligence capable of learning by experience", and which is philosophical logic pursued in terms of signs and sign processes.

semiosis

[SEMɪ'əʊsɪs, ,SEMɪ-]

SEMIOSIS

This term was used by Peirce to refer to the process of 'meaning-making'.

See also: Signification, Signifying practices, Unlimited semiosis

Charles Sanders Peirce [pɜːrs]



Charles Sanders Peirce
[pɜːrs]

/1839 – 1914/ an
American semiotician
[ˌsemɪəˈtɪʃən],
philosopher, logician,
mathematician, and
scientist who is
sometimes known as "the
father of pragmatism".

Charles Sanders Peirce [pɜːrs]



At around the same time as Saussure was formulating his model of the sign, of 'semiology' and of a structuralist methodology, across the Atlantic independent work was also in progress as the pragmatist philosopher and logician Charles Sanders Peirce.

Charles Sanders Peirce [pɜːrs]

Charles Sanders Peirce formulated his own model of the sign, of 'semiotic' and of the taxonomies of signs. In contrast to Saussure's model of the sign in the form of a 'self-contained dyad', Peirce offered a triadic model:

The **Representamen**: the form which the sign takes (not necessarily material);

An **Interpretant**: *not* an interpreter but rather the sense made of the sign;

An **Object**: to which the sign refers

Charles Sanders Peirce [pɜːrs]

This one triadic model is far from static ['stætɪk] imaging of semiosis [sɛmɪ'əʊsɪs, ,sɛmɪ-] :

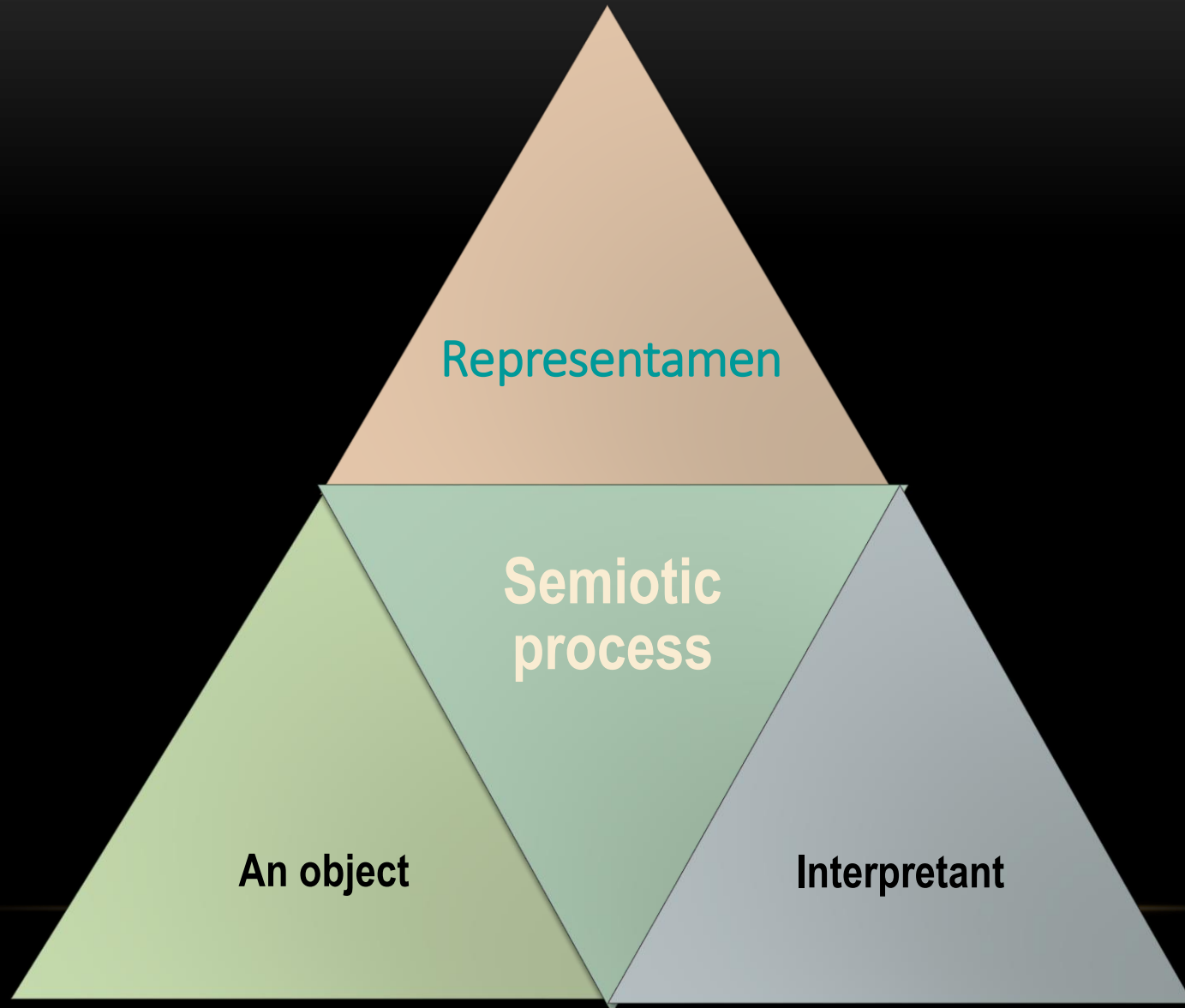
- ✓ An **Object**: to which the sign refers
- ✓ The **Representamen**: the form which the sign takes (not necessarily material);
- ✓ An **Interpretant**: *not* an interpreter but rather the sense made of the sign;

Charles Sanders Peirce [pɜːrs]

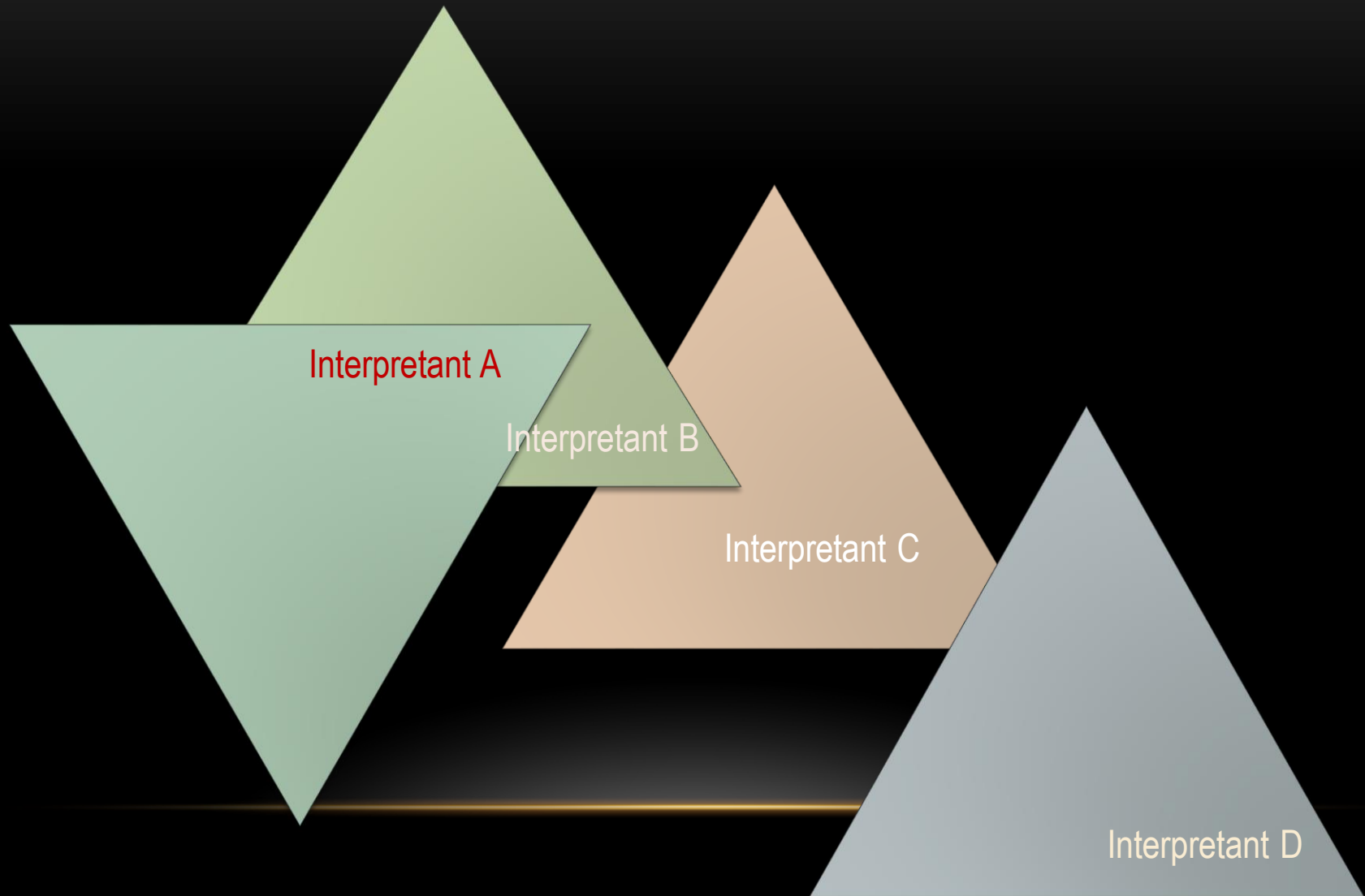
This one triadic model is far from static ['stætɪk] imaging of semiosis [sɛmɪ'əʊsɪs, ,sɛmɪ-] :

- ✓ An **Interpretant**: *not* an interpreter but rather the sense made of the sign;
- ✓ Interestingly though is that the Interpretant substitutes the previous representamen and makes another (representamen) for another semiosis **ad infinitum**.

Model of sign by Charles Sanders Peirce



Infinite Semiosis by Charles Sanders Peirce





JOHANN GOTTLIEB FICHTE (1762-1814).

In *The Vocation of Man* (1800), Johann Gottlieb Fichte says "you could not remove a single grain of sand from its place without thereby ... changing something throughout all parts of the immeasurable whole".

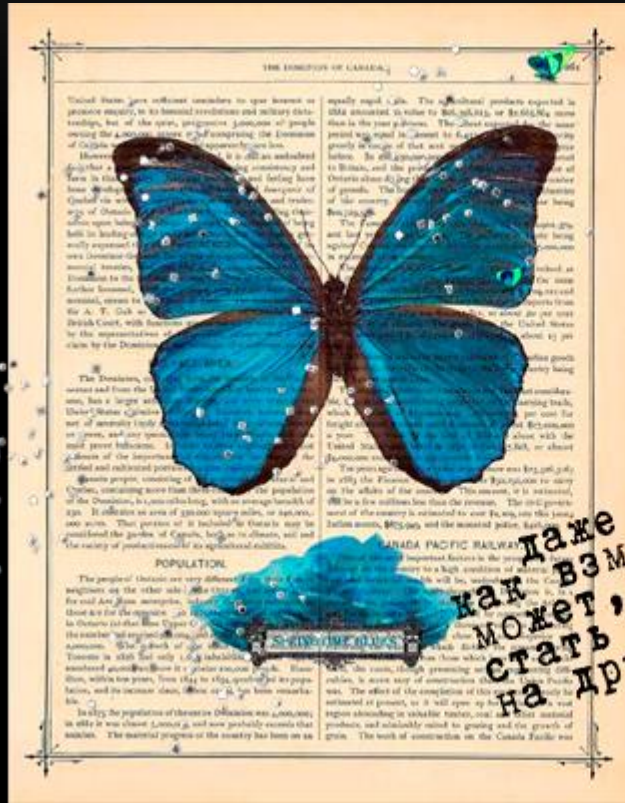


THE
BUTTERFLY
EFFECT

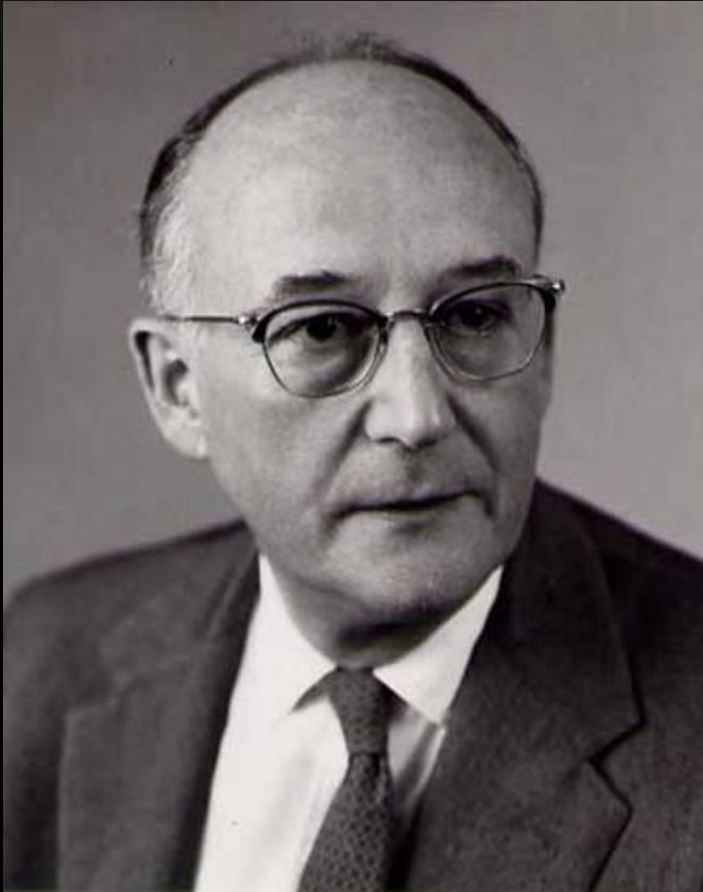
*"Every single thing you do matters. You have been created
as one of a kind. You have been created in order to make a difference.
You have within you the power to change the world."*

ANDY ANDREWS

Charles Sanders Peirce [pɜ:rs]



Charles William Morris (1901 – 1979)



Charles William Morris

/1901 – 1979/ an
American philosopher
and semiotician.

THE LINGUISTIC SIGN DISCUSSION

More prominent semioticians
[,sɛmiə'tiʃən]

Charles William Morris (1901-1979);

Morris's development of a behavioral theory of signs—i.e., semiotics—is partly due to his desire to unify logical positivism with behavioral empiricism and pragmatism. Morris's union of these three philosophical perspectives eventuated in his claim that symbols have three types of relations:

- to objects,
- to persons, and
- to other symbols.

He called these relations "semantics", "pragmatics", and "syntactics".[↓]

CHARLES WILLIAM MORRIS

Charles William Morris comments on Charles Sanders Peirce concept of Sign and explains that the four components of **semiosis** include:

- (1) the "sign vehicle" (the object or event which functions as a sign),
- (2) the "designatum" (the kind of object or class of objects that the sign designates),

CHARLES WILLIAM MORRIS

Charles William Morris comments on Charles Sanders Peirce concept of Sign and explains that the four components of semiosis include:

- (3) the "interpretant" (the disposition of an interpreter to initiate a response sequence as a result of perceiving the sign),
- and (4) the "interpreter" (the person for whom the sign vehicle functions as a sign).

CHARLES WILLIAM MORRIS

Every sign must have a *designatum*, but not every sign must have a *denotatum* (an actually existing object or event that is denoted by the sign). If a sign denotes something, then it has a *denotatum*, as well as a *designatum*. If a sign does not denote anything, then it has a *designatum*, but not any *denotata*. Another way of saying this is that a sign must "designate" something, but does not have to "denote" anything.

CHARLES WILLIAM MORRIS

Charles William Morris defines a **sign** as *any preparatory stimulus that produces a disposition in the interpreter to respond to something that is not at the moment a stimulus.*

CHARLES WILLIAM MORRIS

According to Morris, language is a system of signs that *produce dispositions to social behavior*.

CHARLES WILLIAM MORRIS

The modes of signifying of a sign may be

- (1) identificative,
 - (2) designative,
 - (3) appraisive,
 - (4) prescriptive, or
 - (5) formative.
-

CHARLES WILLIAM MORRIS

The modes of signifying of a sign may be

The kinds of signs that correspond to these modes of signifying may be called

(1) identifiers, (2) designators, (3) appraisors,
(4) prescriptors, and (5) formators.

THE LINGUISTIC SIGN DISCUSSION

Ding-Dong



Hearing the ringing noise tells us that there is a bell nearby

Bell

Could equally as well use the word chime

Signs can be either:

1. Iconic = similar to the thing they stand in for
2. Indexical = caused by the thing they stand in for
3. Symbolic = stand in for something by conventional usage

Signs are made of two parts:

1. Signifiers = the marks, sounds or gestures that we read, hear or observe
2. Signifieds = the things that the signifier stands in for

The relationship between these parts is arbitrary



CHARLES SANDERS PEIRCE

Peirce and De Saussure may have taken different approaches to signs but they both see something arbitrary and conventional in the way the work.



FERDINAND DE SAUSSURE

Lion

Leo =

Simba



Charles William Morris (1901 – 1979)

A Sign can be interpreted in its relation to

to objects

"semantics"

to persons

"pragmatics"

to other symbols

"syntactics"

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

Syntactics refers to the study of the syntagmatic relations between signs in a text production chain. However syntagmatic and **paradigmatic** interpretation of the message are tightly interrelated (and interdependent).

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

In this connection Semantics refers to the study of the meaning of signs (the relationship of signs to what they stand for).

THREE DEFINITIONS OF SEMANTICS

[sɪ'mæntɪks]; [sə'mantiks]

- is the branch of linguistics and logic concerned with **meaning**.
- is the study of the meaning of words, phrases and sentences.
- Linguistic semantics deals with the conventional meaning conveyed by the use of words and sentences of a language.

The
Meaning of Meaning

A STUDY OF THE INFLUENCE OF LANGUAGE UPON THOUGHT
AND OF THE SCIENCE OF SYMBOLISM

by

C. K. Ogden & I. A. Richards

WITH SUPPLEMENTARY ESSAYS BY

B. Malinowski and F. G. Crookshank

Ph. D., D. Sc.

M D., F R C P.

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

In this connection **Pragmatics** refers to the study of the ways in which signs are used and interpreted.

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

In other words Semantics refers to the study of the relationship between the sign (the Signifier) and the object signified.

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

In other words **Pragmatics** refers to the the relationship between the sign (the Signifier) and the **interpreter** (or language user and **language in use** in linguistics).

MORRIS DIVIDED SEMIOTICS INTO THREE BRANCHES: SYNTACTICS, SEMANTICS AND PRAGMATICS.

Syntax deals with combining words in a logical order to create a sentence or paragraph.

Pragmatics studies how context layers atop syntax to create nuanced meaning.

GREAT MINDS

Plato 5-4th century BC

"Kratylos" (Cratylus) - the first semiotic treatise

Kratylos - το φύσει (by nature)

Hermogenes - το θέσει (by agreement)

John Locke (1632-1704)

Essay concerning Human Understanding (1690)

GREAT MINDS

Ferdinand de Saussure (1857-1913)

Cours de linguistique générale, 1916

Charles Bally (1865-1947)

Albert Sechehaye (1870-1946)

GREAT MINDS

Friedrich Ludwig Gottlob Frege (1848-1925)
Über Sinn und Bedeutung, 1892

GREAT MINDS



Friedrich Ludwig
Gottlob Frege (1848-
1925)
Über Sinn und
Bedeutung, 1892

GREAT MINDS

Frege's

Puzzle About Identity Statements

Here are some examples of identity statements:

$117+136=253$.

The morning star is identical to the evening star.

Mark Twain is Samuel Clemens.

Bill is Debbie's father.

ÜBER SINN UND BEDEUTUNG, 1892

à l'aube — а) на рассвете; б) на заре à l'aube de la vie — на заре жизни;

aurore [ɔʁɔʁ] – утренняя заря; заря; начало aurore de la vie — заря жизни;

déclin [deklɛ̃]

1) закат: sur le déclin du jour — в сумерки

2) закат: le déclin de l'âge — преклонные лета sur le (или au) déclin de la vie — на склоне лет, дней, на закате жизни.

ÜBER SINN UND BEDEUTUNG, 1892

Sunrise is the time in the morning when the sun first appears in the sky.	at sunset sunset, sundown
Dawn is the time of <u>day</u> when light first appears in the sky, just before the <u>sun rises</u> . Daybreak is the time in the morning when light first appears.	at the sunset of one's life — на закате жизни.

ÜBER SINN UND BEDEUTUNG, 1892

1. John's daughter came home
when Venus was seen in the sky.

GOTTLOB FREGE: SENSE AND REFERENCE, 1892

One of his primary examples involves the expressions “the morning star” and “the evening star”.

GOTTLOB FREGE: SENSE AND REFERENCE, 1892

Both of these expressions refer to the planet Venus, yet they obviously denote Venus in virtue of different properties that it has. Thus, Frege claims that these two expressions have the same reference but different senses.

ÜBER SINN UND BEDEUTUNG, 1892

2. In good weather Venus can be seen in the sky twice a day – in the morning and in the evening .

ÜBER SINN UND BEDEUTUNG, 1892

3. So Venus can be labeled either as an evening star or a morning star .

"The Morning Star is the Morning Star."

"The Morning Star is the Evening Star."

"Venus is Venus."



ÜBER SINN UND BEDEUTUNG, 1892

4. But what makes the
difference if it is the same
Venus?

ÜBER SINN UND BEDEUTUNG, 1892

5. What sort of meaning construction makes the difference if it is the same Venus?

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

Semiotics can be loosely defined as 'the study of signs' or 'the theory of signs'.

What Saussure called 'semiology' was:

'a science which studies the role of signs as part of social life'.

Saussure's use of the term sémiologie dates from 1894 and Peirce's first use of the term semiotic was in 1897.

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

Saussure's term sémiologie dates from a manuscript of 1894.

'Semiology' is sometimes used to refer to the study of signs by those within the Saussurean tradition (e.g. Barthes, Lévi-Strauss and Baudrillard), whilst 'semiotics' sometimes refers to those working within the Peircean tradition (e.g. Morris, Richards, Ogden and Sebeok).

!

THE LINGUISTIC SIGN DISCUSSION

A Sign Model by Roland Barthes
/1915-1980/

Signifier 1	signified 1 (denotation)	
Signifier 2.		signified 2. (connotation)
Sign		

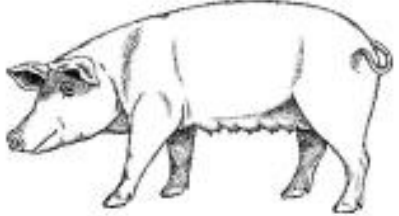
THE LINGUISTIC SIGN DISCUSSION

I saw a pig in the street

<u>Signifier 1</u> signified 1 denotative meaning:	signified 1 (denotation)	
<u>Signifier 2.</u> signified 2.		signified 2. (connotation)
Sign		


THE LINGUISTIC SIGN DISCUSSION

I saw a pig in the street

<p><u>Signifier 1</u> signified 1 denotative meaning:</p>	<p>pig</p>  <p>Chester white pig</p>	
<p><u>Signifier 2.</u> signified 2.</p>	<p>(connotation)</p>	
<p>Sign</p>		

THE LINGUISTIC SIGN DISCUSSION

I saw a pig in the street

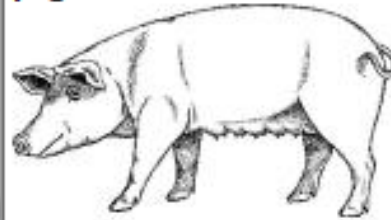
<u>Signifier 1</u> signified 1 denotative meaning:	signified 1 (denotation)	
<u>Signifier 2.</u> signified 2.		connotation)
Sign		

THE LINGUISTIC SIGN DISCUSSION

I saw a pig in the street

Signifier 1
signified 1
denotative
meaning:

pig



Chester white pig

Signifier 2.
signified 2.

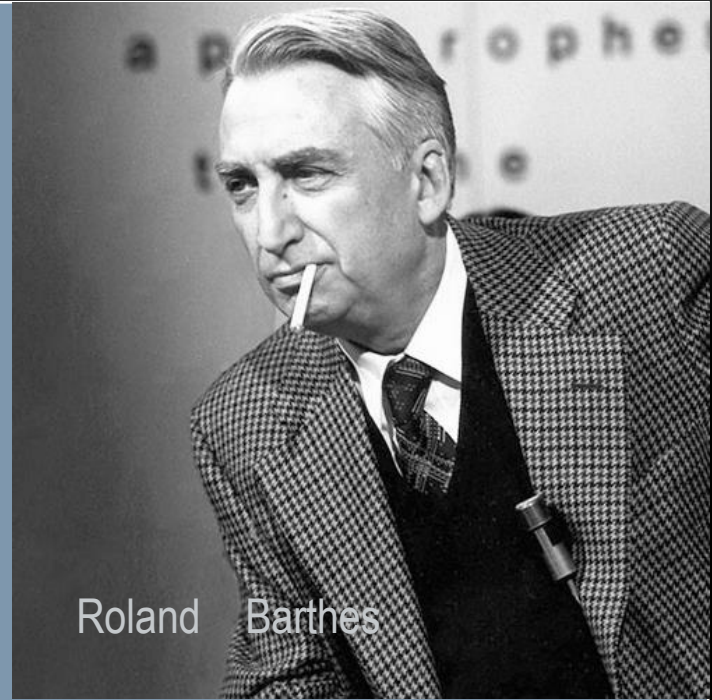


connotation)

Sign

Signifier 1

signified 1
(denotation)



Roland Barthes

Signifier 2.

signified 2.
(con-
notation)

Sign

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

Sometimes 'semiology' refers to work concerned primarily with textual analysis whilst 'semiotics' refers to more philosophically-oriented work.

Nowadays the term 'semiotics' is widely used as an umbrella term to include 'semiology' and (to use Peirce's term) 'semiotics'.

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

Semiotics has not become widely institutionalized as a formal academic discipline and it is not really a science (!!!).

Daniel Chandler

It is not purely a method of textual analysis, but involves both the theory and analysis of signs and signifying practices.

Daniel Chandler

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

Beyond the most basic definition, there is considerable variation amongst leading semioticians as to what semiotics involves, although a distinctive concern is with how things signify, and with representational practices and systems (in the form of codes).

Daniel Chandler

SAUSSURE'S SÉMIOLOGIE VERSUS SEMIOTICS

In the 1970s, semioticians began to shift away from purely structuralist (Saussurean) semiotics concerned with the structural analysis of formal semiotic systems towards a 'poststructuralist' 'social semiotics' - focusing on 'signifying practices' in specific social contexts.

Daniel Chandler

WHAT CAN SEMIOTICS STUDY?

Well, it can study....

- A. Signs (seems a bit silly...)
 - B. Sign systems (like language or culture or both or the interplay between them)
 - C. Signification – i.e. sign construction practices.
 - D. Semiosis – i.e. meaning production practices.
 - E. Codes helpful to elicit messages, meanings and sign systems.
-

WHAT CAN SEMIOTICS STUDY?

F:

If Semiotics is not just a **theory of sign** it can study anything...

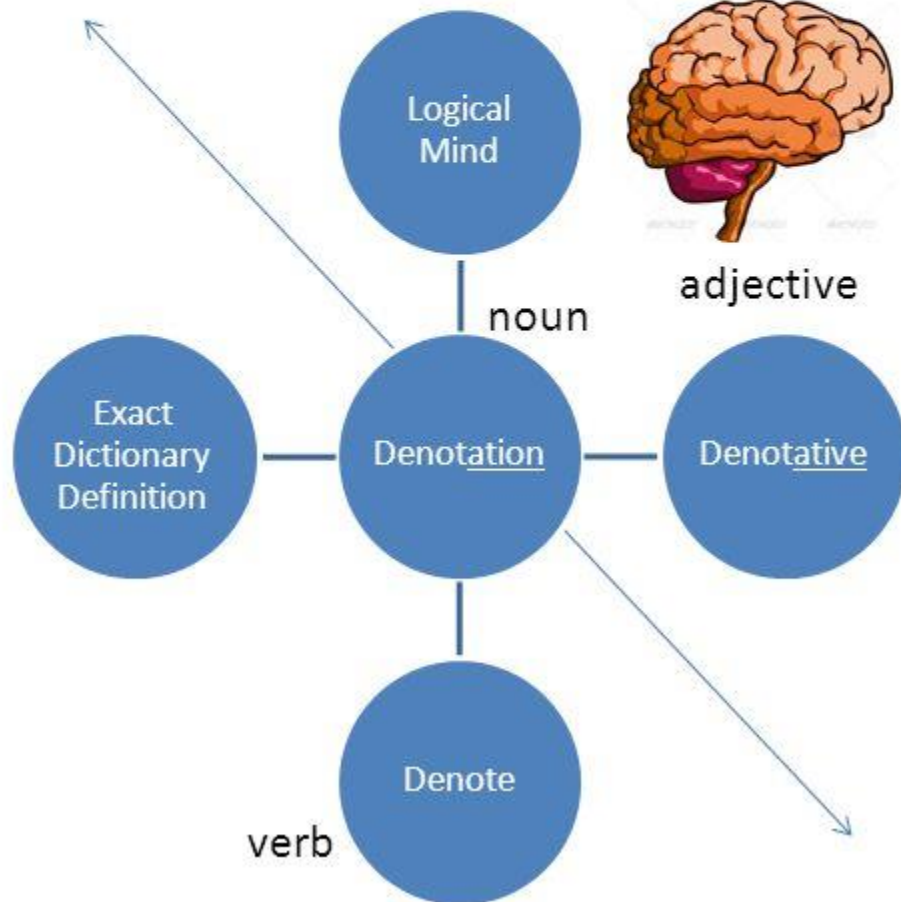
WHAT CAN SEMIOTICS STUDY?

Summing up, we could admit that development of structuralism, semiotics and linguistics in Continental Tradition went hand in hand, starting from 1916.

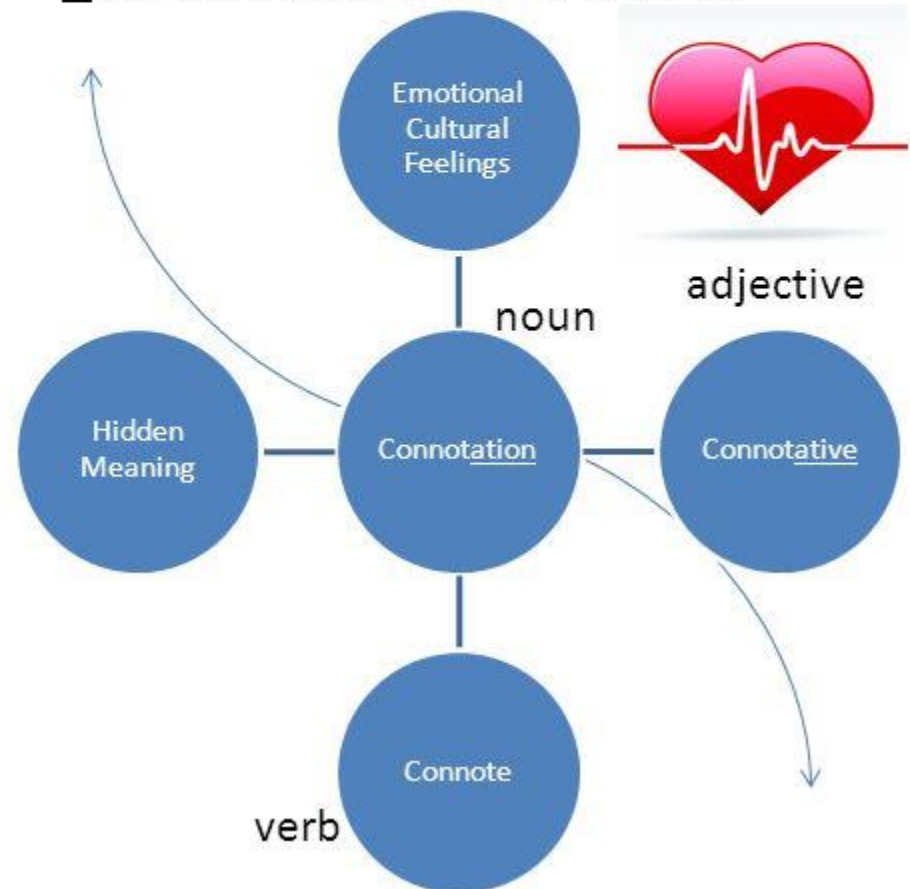
LEXICAL SEMANTICS FOCUS

Denotation and Connotation

Denotation is the exact dictionary definition.



Connotation is the cultural or emotional connections of a word.



Denotative and Connotative Meanings

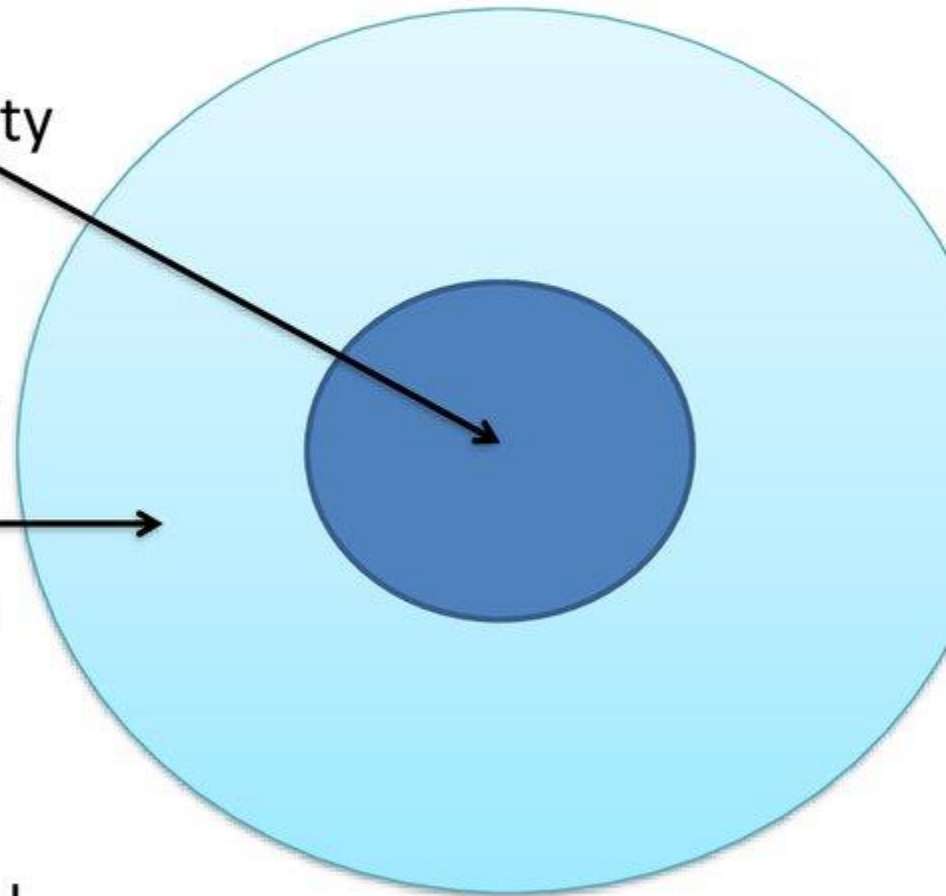
Denotative meaning denotes a concept and refers us to reality

Connotative meaning relates us to conditions and participants of communication

- emotive;
- evaluative;
- expressive;
- stylistic

components

These components are optional.



Connotation

- Positive

We bought *inexpensive* souvenirs at the amusement park.

I ate a *moist* sandwich.

I am a bargain shopper.

- Negative

We bought *cheap* souvenirs at the amusement park.

I ate a *soggy* sandwich.

I am a cheapskate.

Recommended Reading

Semiotics for Beginners

by Daniel Chandler



1. Introduction
 2. Signs
 3. Modality and Representation
 4. Paradigms and Syntagms
 5. Syntagmatic Analysis
 6. Paradigmatic Analysis
 7. Denotation, Connotation and Myth
 8. Rhetorical Tropes
 9. Codes
 10. Modes of Address
 11. Encoding/Decoding
 12. Articulation
 13. Intertextuality
 14. Criticisms of Semiotic Analysis
 15. Strengths of Semiotic Analysis
 16. D.I.Y. Semiotic Analysis
- Preface Glossary; References; Suggested Reading; Index