

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter describes the theories and studies that have relation to this study. This chapter is presented in order to help the readers understand the topic. This chapter also describes the review of related study.

#### **2.1 Literature**

According to Widdowson (1975: 124) literature is strange and mysterious and an object of reverence, also recognize that it is a use of language and so comparable with other uses of language; and that is only one of the strange and mysterious ways in which human beings manage to communicate with each other.

Literature comes from the Latin words, *Littera*, which means *acquintance with letters*. Broadly speaking, literature describes written work that ranges from creative, technical, informational, descriptive or even scientific craft. ([http://www.bukisa.com/articles/151414\\_literature-types-and-kinds#ixzz1Svp7ye-mJ](http://www.bukisa.com/articles/151414_literature-types-and-kinds#ixzz1Svp7ye-mJ), accesed March, 23, 2013, 07.34 AM).

Jones (1968: 1) stated that literature is simply another way we can experience the world around us throught our imagination. In its broadest sense, literature includes all materials, such as history books, dictionaries, novels, magazines and school textbook, etc. Those materials futhermore, can place those writings that mainly present information and the second which mainly present entertainment.

## 2.2 Song

The Encyclopedia of Americana (1998) defines song as a short musical work set to a poetic text, with equal importance given to the music and to the words. It may be written for one or several voice and is generally performed with instrument accompaniment.

According to American Heritage Dictionary, Song is; a) music, a brief composition written or adapted for singing or the act of singing, b) poetry; verse, a lyric poem or ballad.

## 2.3 Figurative Languages

Figurative languages is a poet's expression of his imagination. According to Perrine (1977), figurative languages is languages using figure of speech-language that cannot be taken literally (or should not be taken literally only).

According to Dale (1985), figurative languages is the employed to heighten and improved an effect by introducing and comparing one certain thing to another more general thing.

According to Alternberg, a figure of speech has one general characteristic. A figure of speech ties up one thing to another thing; the link between two things includes comparison, exaggeration and saying less.

According to Perrine (1977: 61-109), figurative languages consists of twelve kinds, the are: *simile*, *metaphor*, *personification*, *apostrophe*, *synecdoche*, *metonymy*, *symbol*, *allegory*, *paradox*, *overstatement (hyperbole)*, *undestatement*

*and irony.* The definition and the examples of each figurative languages are explained as follow:

### **2.3.1 Simile**

According to Perrine, (1977), simile and metaphor have an identical definition. Both used as a means of comparing things that are essentially unlike. The only distinction between them is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, than, similiar to, resembles, or seems. This is the example of simile from Perrine (1977):

*With what attentive courtesy he bent*

*Over his instrument;*

*Not as a lordly conqueror who could*

### **2.3.2 Metaphor**

Perrine (1977) states that simile and metaphor have an identical definition. Both used as a means of comparing things that are essentially unlike. In metaphor, the comparasion is implied-that is, the figurative term is substituted for or identified with the literal term. This is the example of metaphor from Perrine (1977):

*Life the bound*

*Equivocal*

*Comes to read me*

*Or to befriend me*

### 2.3.3 Personification

According to Perrine (1977), personification is the figurative languages that is giving the attribute of human beings to animal, an objects or a concept. It is sub type of metaphor, an implied comparison in which the figurative term of the comparison is always human being. This is the example of personification from Perrine (1977):

*Joy and Temperance and Repose*

*Slam the door on the doctor's nose.*

### 2.3.4 Apostrophe

According to Perrine (1977), apostrophe defined as addressing someone absent or something non human as if it was a live and present and could replay to what is being said. Apostrophe is also a form of personification in which nonhuman or in animate thing is directly addressed as if were human or animate. This is the example of apostrophe from Perrine (1977):

*Western wind, when wilt thou blow,*

*The small rain down can rain?*

*Christ! If my love were in my arms,*

*And I in my bed again!*

### 2.3.5 Synecdoche

According to Perrine (1977), synecdoche is the use of the part for whole. Pradopo (1999) divides synecdoche into two parts: they are Pars pro toto and

Totem propate. Pars pro toto is a part for the whole and totem propate is when the whole things stand for its part. This is the example of synecdoche from Perrine (1977):

*Mind in its purest play is like some that*

*That beats about in caverns all alone,*

*Contriving by a kind of senseless wit*

*Not to conclude againts a wall of stone.*

### **2.3.6 Metonymy**

Perrine (1977) states that metonymy is the uses of something closely related to the thing actually meant. It can be considered that metonymy is the substitution of a word naming an object for another word closely associated with. This is the example of metonymy from Perrine (1977):

*It has no need to falter or explore;*

*Darkly it knows what obstacles are there,*

*And so may weave and flitter, dip and soar*

*In perfect course through the blackest air.*

### **2.3.7 Symbol**

According to Perrine (1977), symbol is defined as something that means more than what it is. Symbol may be best understood as an implied metaphor. This is the example of symbol from Perrine (1977):

*O rose, thou art sick!*  
*The invisible worm*  
*That flies in the night,*  
*In the howling storm.*

### 2.3.8 Allegory

Perrine states that allegory is narrative or description that has meaning beneath the surface one. Allegory is description that has another meaning. The meaning beneath is different from its description. This is the example of allegory from Perrine (1977):

*Sweet peace, where dost thou dwell? I humbly crave,*  
*Let me once know.*  
*I sought thee in a secret cave,*  
*And asked if Peace where there.*  
*A hollow wind did seem to answer,*  
*“No, go seek elsewhere.”*

### 2.3.9 Paradox

According to Perrine (1977), paradox is an apparent contradiction that is nevertheless something true. It may be either situation or statement. Paradox is the statement seemingly self-contradiction or opposed to what is commonly held to be true but which nevertheless contains a truth. This is the example of paradox from Perrine (1977):

*Much madness is divinest sense  
 To a discerning eye,  
 Much sense, the starkest madness.  
 'Tis the majority  
 In this, as all, prevail;  
 Assent, and you are sane;  
 Demur, you're straightway dangerous  
 And handled with a chain.*

### 2.3.10 Hyperbole/Overstatement

According to Perrine (1977), hyperbole/overstatement is simply exaggeration out in the service of truth. This is the example of hyperbole/overstatement from Perrine (1977):

*I shall be telling this with a sigh  
 Somewhere ages and ages hence,*

### 2.3.11 Understatement

Perrine (1977) states that understatement is saying less than one means that may exist in what are says to morely in how one say it. This is the example of understatement from Perrine (1977):

*Thy beams so reverend and strong  
 Why shouldst thou think?  
 I could eclipse and cloud them with a wink,*

*But that I would not lose her sight so long;*

*If her eyes have not lose her sight so long;*

*If her eyes have not blinded thine,*

*Look, and tomorrow late tell me.*

### 2.3.12 Irony

According to Perrine (1977), irony is the opposite of what one means. This is the example of irony from Perrine (1977):

*A mother 's hardesr to forgive.*

*Life is the fruit she longs to hand you,*

*Ripe on a plate. And while you live,*

*Relentlessly she understand you.*

## 2.4 Hermeneutics

According to Wikipedia, hermeneutics (/hɜrmə'nju:tiks/), broadly, is the art of text interpretation. *Traditional hermeneutics* is the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. A type of traditional hermeneutic is *biblical hermeneutics* which concerns the study of the interpretation of the Bible. In religious studies and social philosophy, hermeneutics is the study of the theory and practice of interpretation. *Modern hermeneutics* encompasses everything in the interpretative process including verbal and nonverbal forms of communication as well as prior aspects



that affect communication, such as presuppositions, preunderstandings, the meaning and philosophy of language, and semiotics.

Hermeneutic theory also posits that linguistic meaning is likely open to infinite interpretation and reinterpretation due to the interpretative ambiguity coming from presuppositions, to the conditions of usage different from authorial intention, and to the evolution of words (Marshall et al. 2001).

Jardine (1992) states:

"Hermeneutic inquiry has as its goal to educe understanding, to bring forth the presuppositions in which we already live. Its task, therefore, is not to methodically achieve a relationship to some matter and to secure understanding in such a method. Rather, its task is to recollect the contours and textures of the life we are already living, a life that is not secured by the methods we can wield to render such a life our object" (p.116).