FERDINAND DE SAUSSURE: STRUCTURALISM AND HIS ROLE IN MODERN LINGUISTICS

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Abstract

Structuralism showed up in 20th century along with the appearance of Course in General Linguistics of Ferdinand de Saussure. Even not written by him, this book was the result of his thought when teaching at Geneva University, this book was judged as the revolution of language. Structural linguistics does its research by its structure and not from its history, for him, language is an organized system and we must differ between langue as individual language and parole as the individual act of communication. The principles of linguistics which proposed by Ferdinand de Saussure suggest new method of language research and different from historical approach which used before this view appear. Those are several points which discussed by the writer in his paper.

Keywords: Structuralism, Diachronic, Synchronic

PREFACE

Ferdinand de Saussure is one of the most influence figures in linguistics. His view of linguistics considered as 'new' because of its difference with traditional linguistics i.e. historical linguistics. It is consisted of the study of phonology principal, structural and historical linguistics, etc. After his appearance with those influential ideas, many linguists also appear and use his ideas as the approach in linguistics, such as Leonard Bloomfield, Charles Francis Hockett, Andre Martinet, Edward Sapir, and many more. These people are as many as who oppose him in linguistics. Even so, structural linguistics is still most influence view of linguistics in this era, and the Course in General Linguistics of Saussure has a huge role in it.

CONTENT

As many people know that Ferdinand de Saussure is the founder of structuralism, and he has big role in modern linguistic[1]. Structuralism was born from the development of many fields. There are many changes from social structure to linguistic structure. Social scientists focus has moved from the social to language. Structuralism has become more interesting because of its study about speaking of signs practices where the meaning is the product of structure which available at the outside of human agents[2]. This two studies has the opposite ideas in studying language, which traditional linguistic see that language is analyzed based on the philosophy and semantics meanwhile modern linguistic analyze based on the structure or formal characteristic of the language itself[3]. Linguistic in the Greek period has studied about fisis and nomos conflicts and also between analogy and anomaly. In this period, there have great scientist such as Aristotle, Sophist, Plato, Stoics, and Alexandrian. After that come the period of Rome, where in this period they have divided Latin into four parts; nouns, verbs, tense, and adverb. In this period, they studied about etymology of language which discuss about words source and its meanings, and they also studied about morphology which discuss about words and its form. When Medieval, linguistic gain big attention from the scholastic philosopher, and Latina become lingua franca because it has been used as churches language, diplomacy, and sciences. In this period, the most discussed in linguistic are Modistaean, Speculativa grammar, and Petrus Hispanus . Renaissance is considered as the opening of modern thought period. There are two things that must be noted in

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[1] Mudjia Rahardja, *Ferdinand de Saussure: Bapak Linguistik Modern dan Pelopor Strukturalisme, Lingua, Jurnal Ilmu Bahasa dan Sastra, Fakultas Humaniora dan Budaya, Universitas Islam Negeri (UIN) Malang, Volume 1, Nomor 1, September 2003*, p. 1

[2] Hadi, *Strukturalisme ala Ferdinand de Saussure, filsafat.kompsiana.com/2010/05/02/strukturalisme-ala-ferdinand-de-saussure*, May 2nd 2010

[3] *Ibid*, ….p. 333

renaissance about linguistics; (1) in this period, the scholars are mastering Latina, Greeks, Hebrew and Arabic. (2) Besides those languages, there are other sciences that can be noticed such as grammatical and even in comparative[4].

If traditional linguistic depends on the pattern of Greek and Latin grammar in describing some language, the modern linguistic is trying to describe some language according to characteristic of language itself. This view is the result of new concepts and views of language which presented by Ferdinand de Saussure as the writer say above.

Structuralism in linguistics is 'a descriptive approach to a synchronic or diachronic analysis of language'. But 'diachronic' analysis is precisely one that deals with 'historical' and, where they are a source for our knowledge of a history. This analysis is 'the basis of its structure as reflected by irreducible units of phonological, morphological, and semantic features'. This seems to imply that the units that structural linguists establish are necessarily of these three kinds[5]. The Oxford Advanced Learner's Dictionary said that structuralism in literature and language is a method which concentrates on the structure of system and the relations between its elements, rather than on the individual elements themselves[6]. Crystal said in his dictionary that structuralism is a term used in linguistics referring to any approach to the analysis that pays explicit attention to the way in which linguistic features can be described in terms of structures and systems. In the general Saussurean tense, structuralist ideas enter into every school of linguistics. Structuralism does, have a more restricted definition, referring to the Bloomfieldian emphasis on the processes of segmenting and classifying the physical features of utterance[7]. Jean Piaget argues that structure can

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[4] *Ibid*, …p. 333-343

[5] Peter Matthews, *A Short History of Structural Linguistics* (University of Cambridge, Cambridge, 2003), p. 1

[6] A S Hornby, *Oxford Advanced Learner's Dictionary* (Oxford University Press, Great Britain, 1995), p.1186

[7] David Crystal, *The First Dictionary of Linguistics and Phonetics*,

be observed in an arrangement of entities which embodies the following fundamental ideas:

a. The Idea of Wholeness

b. The Idea of Transformation

c. The Idea of self-Regulation

Ferdinand de Saussure said at his book Course in General Linguistics:

> *"A language is a system in which all the elements fit together, and which the value of any one element depends on the simultaneous coexistence of all the others[8]"*

Sanders said that structuralism was a school of thought or a method which for several decades of the second half of twentieth century dominated some disciplines such in linguistics, literary criticism, anthropology, film and media criticism, to mention but a few, and which had a strong impact on others, from psychology and philosophy to economics. He also said that the *Course* was interpreted as blueprint for describing how the structures of our social and cultural life are constituted, and the way in which once constituted they function as a system of signs[9].

There are some linguists who use structuralism as his ideas, the writer will display what he finds from those three structuralists.

1. Leonard Bloomfield (1887-1949)

In his career, Bloomfield was concerned with developing a general and comprehensive theory of language. His first formulation embedded that theory within the conceptual-

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(Westview Press, Boulder Colorado, 1980), p. 334

[8] Gary P. & Marie L. Radford, *Structuralism, post-Structuralism, and the library: de Saussure and Foucault*, (Journal of Documentation, vol. 61 No. 1, Emerald Group Publishing Limited, New Jersey, 2005), p.60-61

[9] Carol Sanders, *The Cambridge Companion to Saussure*, (Cambridge Companions Online, Cambridge University Press, Massachusetts, Boston, 2006), p. 2

ist framework in favor of a variety of Behaviorism. He also repudiated the classical view that the structure of language reflects the structure of thought, for him, the structure of language was the central object of linguistic study, and hence of cognitive science, had that term been popular in his day. He maintained that all linguistic structure could be determined by the application of analytic procedures starting with the smallest units which combine sound and meaning which called *morphemes*. After showing how to identify morphemes, he showed how to identify both smaller units such as phonemes and larger ones such as words, phrases and sentences[10].

Bloomfield's structuralism also named as taxonomy school; this idea analyzes and classifies elements of languages according to its hierarchy relationship. They analyze the sentence using *Immediate Constituents Analysis* (IC Analysis) to see the elements immediately[11].

2 .Jean Piaget

As for his other ideas, Piaget took infants as an example. Infants had certain skills in regard to objects in their environment. These skills were certainly simple ones, sensory motor skills, but they directed the way in which infant explored his or her environment and so how they gained more knowledge of the world and more sophisticated exploratory skills which called schemas. For next ability, he told that infants know how to grab his favorite rattle and thrust it into his mouth. He's got that schema down pat. When he comes across some other object, he easily learns to transfer his 'grab and thrust' schema to the new object. This ability called assimilation by Piaget, or specifically assimilating a new object into old schema. When the infants across another object again, he will try his old schema of grab and thrust. This

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[10] D. Terrence Langendoen, *Bloomfield*, (Department of Linguistics, University of Arizona, MIT Press, 1998), p. 90

[11] Chaer, Abdul, 2007, *Linguistik Umum*, Jakarta, Rineka Cipta, p. 360-361

of course works poorly with the new object. So the schema will adapt to the new object. This is called accommodation, which specifically accommodating an old schema to the new object. Assimilation and accommodation the two sides of adaptation, Piaget's term for what most of us would call learning[12].

3. Claude Levi-Strauss

Levi-Strauss showed his idea that structural approach is needed in anthropology by his Anthropologie Structurale (1958), and Anthropologie Structurale deux (1973). In 1951 he was named as the professor of Social Anthropology at College de France, and then he established Laboratoire d'Anthropologie Sociale and published an anthropology journal in French l'Homme: Revue francaise d'anthropologie in order to encourage the development of ethnology in France. After years, his structural paradigm which he established is more developed as showed in his book Totemisme and Savage Mind. These works are followed by his monumental work known as tetra logy about Indian myths which analyzed structurally, those books are: *The Raw and The Cooked, From Honey to Ashes, The Origin of Table Manners*, and *The Naked Man*[13].

Ferdinand de Saussure is the first person who formulates the way to analyze the language systematically which also can be used to analyze signs system. He said that language is a system of signs to express the idea then can be compared with the written record, symbolic ceremony, manner, etc. Structuralism analyzes how a person thinks from the concept until the appearance of signs and makes the form a language system[14].

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[12] George Boeree, *Personality Theories of Jean Piaget (1896-1980)*, http://webspace.ship.edu/cgboer/piaget.html, April 15th 2012

[13] Heddy Shri Ahimsa Putra, *Strukturalisme Levi-Strauss; Mitos dan Karya Sastra*, (Kepel Press, Yogyakarta, 2006), p. 8-9

14Hadi, *Strukturalisme ala Ferdinand de Saussure*, *filsafat.kompsiana.com /2010/05/02/strukturalisme-ala-ferdinand-de-saussure*, May 2nd 2010

Mongin Ferdinand de Saussure was born on November 26th, 1857 at Geneva, Switzerland, from French Protestant (Huguenot[15]) family who emigrated from Lorraine when the religion war on the end of 16th century. His language talent had been shown up since he child. At 15 he wrote an essay *Essay sur les langues* and at 1874 he began learning Sanskrit. In the beginning, he learned physics and alchemy at Geneva University as his family tradition, and then he learned linguistic at Leipzig from 1878 until 1979. In this university, he learned from great linguist that time, Brugmann and Hubschmann. When he still student that time, he read American linguist, William Dwight Whitney[16], *The Life and Growth of Language: an Outline of Linguistic Science* (1875), which affected his theory next day. In 1880 he achieved the doctor title *summa cum laude* from Leipzig University with his dissertation *De l'emploi du genitive, absolu en sanscrit*[17].

In 1897 when he was 21 or two years before he achieved the doctor title, he proved that he is a brilliant historical linguist. His work under the title *Memoire sur le systeme primitive des voyelles dans les langues indo europennes* (The notes about ancient vowel system in Indo-European) is the proof of his brilliant. In such young age, de Saussure already believed as great figure in historical linguistic. This work is the good example about the application of inner-reconstruction method in order to explain the relationship in European languages. He proposed a hypoth-

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[15] The Huguenots were memners of te Protestant Reformed Church of France during 16th and 17th centuries. French Protestants were inspired by the writings of John Calvin in the 1530s, and they were called Hguenots by the 1560s (http://en.wikipedia.org/wiki/Huguenot, August 4, 2012)

[16] He was born in Northampton, Massachusetts on February 9th, 1827. He entered Williams College at fifteen, graduating in 1845. He studied Sanskrit for three years at Germany and become the professor of Sanskrit at Yale in 1854 (http://www.sacklunch.net/biography/W/WilliamDwightWhitney.html, August 4, 2012)

[17] Mudjia Rahardja, *Ferdinand de Saussure: Bapak Linguistik Modern dan Pelopor Strukturalisme*, Fakultas Humaniora dan Budaya Universitas Islam Negri Islam (UIN) Malang.

esis that long vowels began from short vowels and glide. He reached to the formula by making a phonology analysis of morphology pattern. Even his contribution in historical linguistic is big, but he known more because of his contribution in general linguistic. He taught Sanskrit, Gothic and Ancient High German and also comparative linguistic of Indo-Europe at Ecole Pratique des Hautes Etudes of Paris University since he was 24 as the substitute of Michel Breal[18].

Some said that he had great fear of publishing any of his studies until they were proven absolutely accurate. This shy many of his works were not released during his lifetime and many of his theories have explained in books by others authors. According to Robert Godel in an essay *Cahiers Ferdinand de Saussure,* de Saussure was also said to be terrified when in 1906 the University of Geneva asked him to teach general linguistic as he believed himself unsuitable for it. Godel explained that de Saussure 'did not feel up to the task, and had no desire to wrestle with the problems once more. His three series of lecture submitted by his disciples and published in 1916. His lectures collection titled *Cours de Linguistique Generale* has made him famous as the founder of modern linguistic. In 1933 *Toisieme Cours de Linguistique Generale de M. Ferdinand de Saussure d'apres les cahiers d'Emile Constantin* was published and make some points of his views are clearer than his two previous chapters.

De Saussure is regarded by many as the creator of the modern theory of structuralism, to which his *langue* and *parole* are integral. He believed that a word's meaning is based less on the object it refers to and more in its structure. In more simple term, he suggested that when a person chooses a word, he does so in the context of having had chance to choose other words.

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[18] Michel Jules Alfred Breal was born on March 26th, 1832 at Landau, Rhenish Bavaria. He often identified as the founder of modern semantics. He was gone to Berlin to study Sanskrit under Franz Bopp and Weber in 1857 (http://en.wikipedia.org/wiki/Michel_Br%C3%A9al, August 4, 2012)

This adds another dimension to the chosen word's meaning[19].

Although by studying languages, he at first seemed to have veered off the path established for him by his scientific ancestors, de Saussure was and still is widely regarded as a scientist. He felt that linguistics as a branch of science that he dubbed semiotic and through his course, he encouraged other linguists to view language not 'as organism developing of its own accord, but as a product of the collective mind of a linguistic community'.

Saussure's ideas were consonant with his compatriots such as Claude-Levi Strauss and Emile Durkheim, pioneer of new field of sociology. Saussure's influence spread all through the new social sciences in the early and mid-twentieth century, and ultimately, to literary theory and modern cultural studies. They still exert a very strong intellectual force in all these disciplines (probably most in Linguistics and the disciplines most influenced by literary theory such as traditional Anthropology, Sociology and Psychology)[20].

He focused on the synchronic dimension and on language as an interrelated system of elements was maintained through the American Structuralist such as Bloomfield and Hockett[21], and also in Generative period like Noam Chomsky and Bresnan[22]. His view of the essential nature of the form meaning pairing has re-emerged in theories like Head Driven

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[19] Harimurti Kridalaksana, *Mongin Ferdinand de …..*, p. 10

[20] Suzanne Kemmer, *Biographical sketch of Ferdinand de Saussure*, http://www.ruf.rice.edu/~kemmer/Found/saussurebio.html, April 1st, 2012

[21] Charles Francis Hockett was an American linguist who developed many influential ideas in American structuralist linguistics. He represented the post-Bloomfieldian phase of structuralism often referred to as distributionalism of taxonomic structuralism (http://en.wikipedia.org/wiki/Charles_F._Hockett, August 4, 2012)

[22] Joan Wanda Bresnan was a professor of linguistics at Stanford University. She was best known as one of the theoretical framework of Lexical-Functional Grammar (http://en.wikipedia.org/wiki/Joan_Bresnan, August 4, 2012)

Phrase Structure Grammar and Construction Grammar[23].

Here are some of his memoirs:

1. Memoire sur le systeme primitive des voyelles dans les langues indo europennes (The notes about ancient vowel system in Indo-European).
2. Recueil Des Publications Scientifiques (Collections of Scientific Publications).
3. Course in General Linguistic which consists of First, Second, Third and General Linguistics.

De Saussure saw that the linguistic always has two related sides; both sides are deriving its values from the other, individually and socially. He said that language seems to lend itself to independent definition and provide fulcrum that satisfies the mind. Language is a self-contained whole and a principle of classification, when it given first place among the facts of speech, we introduce a natural order to a mass that lends itself to no other classification. But language is something acquired and conventional, it should not take first place but should be subordinated to the instinct. A final argument can be advanced to give language first place in the study of speech; the faculty of articulating words is exercised only with the help of the instrument created by a collectivity and provided for its use.

In separating language from speaking, at the same time there are two things which separated; (1) what is social from what is social (2) what is essential from what is accessory and more or less accidental. Language is not a function of the speaker; it never requires premeditation, and reflection enters in only for the purpose of classification. Speaking, on the opposite, is an individual act, it is willful and intellectual. There are two things that must be distinguished while in the act; (1) the combinations by which the speaker uses the language code for expressing his own thought, (2) the psychophysical mechanism that allows him to exteriorize those combinations. De Saussure

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[23] Suzanne Kemmer, *Biographical sketch….*

said the language characteristic as these:

1. Language is a well-defined object in the heterogeneous mass of speech facts. It can be localized in the limited segment of the speaking-circuit where an auditory image becomes associated with a concept, it also the social side of speech, outside the individual who can never create nor modify it by himself.

2. Language is something that can be studied separately. Even dead languages are no longer spoken; its linguistic organism can be easily assimilated.

3. Whereas speech is heterogeneous, language is homogeneous. It is a system of signs in which the only essential thing is the union of meanings and sound-images.

4. Language is concrete, no less so than speaking; and this is a help in our study to of it[24].

Language is the system of signs that express ideas, and is therefore comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. but language is the most important of all these systems. De Saussure said that language exists in the form of a sum of impressions deposited in the brain of each member of a community, almost like a dictionary of which identical copies have been distributed to each individual.

The linguistic signs don't unite a thing or a name, but a concept and a sound-image. The sound-image is sensory, and if happened, it called '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 psychological character of sound-images becomes apparent when observing the speech. Without moving lips or tongue, the person can talk to himself or recite mentally a selection of verse. Each person can avoid that misunderstanding by speaking of the sounds and

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[24] Ferdinand de Saussure, *Course on General Linguistics*, (The Philosophical Library, Inc, New York City, 1959), p. 14-15

syllables of a word provided we remember that the names refer to the sound-image. The linguistic sign is then a two-sided psychological entity that can be represented by the drawing[25]:
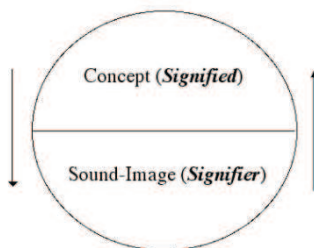
The two elements are intimately united, and each recalls the other. De Saussure calls the combination of a concept and a sound-image a *'sign'*, but in current usage the term generally designates only a sound-image.

As for more explanation, Kaelan said that the substance of language can be formed from empirical structure (statement) which can be sensed and listened by other humans. According to the essence of language, it is a sign system which referred to something, concept or value; then the interpretation of language substance is distinguished between; (1) *Language substance as sign system,* which contain sound systems, signs or symbols (2) Language substance which become reference from language, or language substance as the signifier; it is the substance of things, concepts and values as language signifier[26].

Saussure revealed his concept of language by acknowledging *signifiant* –a shape of statement through signs- and also *signifie* –semantic aspect of symbol which referred to its reference.

In the end of part one of his Course, de Saussure said that synchronic linguistic will be concerned with the logical and psy-

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[25] *Ibid*, p. 66

[26] Kaelan, *Filsafat Bahasa: Realitas Bahasa, Logika Bahasa, Hermenuetika dan Posmodernisme*, Paradigma, Yogyakarta, 2002, p. 263

chological relations that bind together coexisting terms and form a system in the collective mind of speakers, and diachronic linguistics is the opposite of synchronic, it will study relations that bind together successive terms not perceived by the collective mind but substituted for each other without forming a system.

Beside that, diachrony and synchrony has different ways of methods:

a. Synchrony has only one perspective, the speakers and its whole method consists of evidence which gathered from speakers. On the contrary, diachronic linguistics must distinguish two perspectives, first is the prospective and retrospective.

b. The second difference is the result from delimiting the fields which embraced by each of the two disciplines. Synchronic study has as its object, not everything that is simultaneous, but the totality of facts corresponding to each language. Just like before, diachronic linguistics not only doesn't need, but even rejects such specialization. The succession of diachronic events and their multiplication in space are precisely what create the variety of idioms. In studying language, diachronic is enough to show that the relationships between two forms are connected by a historical bond.

Besides those two differences, diachronic and synchronic has different also in identities. This observation is enough to show what are needed to make confusing disappear, but what we need is clearer than the difference that we are about to make[27]. Saussure also told that the synchronic law reports a state of affairs; it is like a law that states trees in a certain orchard are arranged in the shape of quincunx, and this arrangement that the law defines is precarious precisely because it is not imperative. In the other way, diachrony supposes a dynamic force through which an effect is produced, a thing executed. But this imperativeness is not sufficient to warrant applying the

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[27] Ferdinand de Saussure, *Course in …, …,* p. 92

concept of law to evolutionary facts[28].

After short explanation of syntagmatic and associative relations, Saussure invited us to study about the mechanism of language deeper and detail. As we know, the set of phonic and conceptual differences that constitutes language is the result from two differences; syntagmatic and associative relations. Between those two, syntagmatic relations is more striking – as Saussure said – because all units of language depend on what surrounds them in the spoken chain or on their successive parts[29].

Diachronic linguistics does not studies the relations between co-existing terms of a language-state but relations between successive terms which substituted each other. According to diachronic linguistic, every part of language may able to change in every period of time. Language flows swiftly without any interruption (evolve). The main object of diachronic linguistics is the phonetics. Saussure said that the evolution of sounds is not compatible with the notion of states; some period may be close or related to the next, but when the both sounds merge, phonetics stops its part and nothing is left from both and the duty become the property of phonology[30]. Phonetic change can change the sound but not for words and transformed it into phonemes.

Etymology is neither a distinct discipline nor a division of evolutionary linguistics; it is only a special application of the principles that relate to synchronic and diachronic facts. It goes back into the history of words until it finds something to explain them. Rulon Wells said that many dialects shade off into one another is set forth, but the most striking fact is not mentioned; there can be an area divided into a series of sub-areas such that people of any two close sub-areas understand each other readily, but people from the two extreme sub-areas not completely understand each other. This example is evidence that *langue*

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[28] *Ibid*, p. 92-92
[29] *Ibid*, p. 127-128
[30] *Ibid*, p. 140

represents an ideal and it is as concrete as *parole*. He also said that *langue* cannot be concrete without possessing fixed limits. Took from *course*, *langue* is 'a concept of a language-state can only be approximate. In static linguistic no course of reasoning is possible without the usual simplification data'. *Langue* is also undermined as it is not complete in any single language speaker. Among all the individuals that are linked together by speech, some sort of average will be set up; all will reproduce the same signs united with the same concepts. *Le langage* for Saussure refers to the general human faculty of language. *Une langue* refers to any particular language, a language and *des langues* in the plural to 'languages'. *La parole* refers to a particular utterance, to an example of individual speech. *La langue* is anew technical term developed by Saussure, and is the essential object of his investigations[31].

The most affecting ideas of Saussure are his separation of synchronic and historical linguistics, where synchronic is once more a system and change in it will involve transition from one state to another, as Chomsky said that a language is a structure in the minds of individual speakers. Meanwhile, historical linguistics is a study of language as it is at one time was to study it in abstraction from its history. The problem which occurs in historical linguistics that it is just one of a cloud specialty that surrounds the centre of the discipline. His second major contribution was the abstraction of *langue* and *parole*. Saussure differed both as 'competence' and 'performance'. He argued that a language could exist completely only as a social product of community. *Langue* must be described as a system of interrelated elements and not an aggregate of self-sufficient entities.

Saussure's definitions of sign has been widely acclaimed, by linguistic firstly and literary and semioticians especially. We can see Saussure's theory affected linguistic ideas of Louis Hjelmslev in 1940s while Andre Martinet was affected by it in his

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[31]Carol Sanders, *Saussure Today: The Cambridge Companion to Saussure Cambridge Companions*, Cambridge University Press, England, 2006, p. 78-80

monemes. In 1960s many linguists did not think of words or the units of a language as signs in Saussure's ideas[32].

Langue was a system of relations, including those that called syntagmatic in the *Course*. In Chomsky idea, a grammar was instead a system of rules assigning structures to sentences. Meanwhile, the generative grammar paired determinate semantic interpretations of sentences. To know a language was to know the rules of such a system, and this persupposed an independent mental faculty. Linguistic had been an autonomous science of *langue*[33].

CONCLUSION

Structural linguistic is most interesting study in the Medieval. Ferdinand de Saussure's view on linguistic sometimes accused as the opposite of historical linguistic. His *Course on General Linguistics* explain the principles of language, even this book is not written by himself, but was collected by his disciples after the death of him. Structuralism showed up in the beginning of 20th century where Course in General Linguistics of Saussure published. This monumental work of Saussure was judged as the revolution of language. We can find many new technical terms such as synchronic, diachronic, etc. There are no key words in modern linguistics used in many language research which not taken from Course in General Linguistics.

Saussure'structural linguistics does its research on language by its structure and not from its history. According to him, language is an organized system. We must differ between la langue as individual language and la parole as the individual act of communication. When people talk each other, a connection is established which in their brains is linked. Part link is

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[32] It will be no clear meaning if the meaning itself shows in the beginning. It proved by any units could be identified was simply of recurring combinations of sounds that could replace other combinations of sounds in the context of a set of other combinations of sounds (Carol Sanders, *Saussure Today*....., p. 145)

[33] Carol Sanders, *Saussure Today: ..., ...*, p. 149

physical as the movement of sound waves and other is physi-ological or the activation of vocal and hearing organs. On the contrary, historical linguistic was described at some moment in one state of 'equilibrium' and will change and replaced by other 'quilibrium. In chess game –as Saussure's example- the player can move their moves with reference to the present and the future. But language does not calculate, it may some chang-es about not blindly. It's phonetic and words were changed by time, the old English is not same as English which we use now, it also happened in other language as in Latin. Structural linguistics is not the opposite of historical linguistics. It is the method that study languages as historical linguistics do, but both are different in the way of studying language.

Saussure's idea of language contains 'new' principle lan-guage such as synchronic and diachronic linguistics, syntag-matic and associative relations, the concept of langue, parole and also the arbitrariness of signs. This view often called as the opposite of traditional linguistics which studies the language through its phonetic changes of different places. This view changes old perspective of linguistics i.e. traditional linguistics which depend on

Structuralism does not only affected linguistics, but also affected other sciences such as psychology, anthropology and sociology, it also born 'new' sciences like psycholinguistics, so-ciolinguistics and the science of signs; semiology. It is general science of signs; langue itself is semiological systems which ap-pear in every human communication. Semiology object is all of sign systems in any substance, any limit: picture, body move, sound, tolls or any complex which formed from the substance which can be found in ritus and protocol. Even Saussure does not say that he found semiology, George Mounin said that Sau-ssure -as the author of the Course in General Linguistics- is the main actor who form this 'science of signs system where the system make the human communicate each other'.

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