

A Semiotic Analysis on Signs of the English Chess Game

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Abstract

This thesis discusses about English Chess Game through Roland Barthes's Myth. In this thesis, I use documentary technique as method of analysis. The analysis is done by the observation of the rules, colors, and images of the English chess game. In addition, chessman and chess formation are analyzed using syntagmatic and paradigmatic relation theory to explore the correlation between symbols of the English chess game with the existence of Christian in the middle age of England. The result of this thesis shows the relation of English chess game with the history of England in the middle age where Christian ideology influences the social, military, and government political life of the English empire.

Keywords: chessman, chess piece, bishops, king, knights, pawns, queen, rooks.

Introduction

Game is an activity that is done by people for some purposes. Some people use the game as a medium of interaction with other people. Others use the game as the activity of spending leisure time. Others use the game as the major activity for professional. In this globalization era, hundreds or probably thousands inventions or researches about the game have been established. Now, many games vanishing from the society because of the development of the science and technology. But the others still exist because of their strong influence in the society. One of them is the game of chess.

Chess is a game of strategy where two people put their wits by mobilizing their pieces and developing plans based on such elements as force (the numerical value of the various pieces), time (the efficiency with which the pieces are developed), space (the territory controlled by each player), and pawn structure (Yasser, 2003:3). From that statement, we can conclude that the game of chess is a game that needs some skill to play. It needs strategies such as military strategy to force the enemy. According to the rules, this game refers to a war game. As a war game, the formation of chess pieces is very clear showing the defend formation. Every chessman is connected one another to construct a strong defend against the enemy attack. How the player arranges the strategy is the key to win the game. In addition, when we analyze the signs in the chess game, there is an influence of religion and culture in the existence of the pieces. That influence has an intention of spreading some precept about life. The meaning of the chess game can be interpreted as the metaphor of life. The messages in the chess game can be shown from the graphics, the movements, the rules and the colors of the pieces of the game.

The history of chess has been occurring for 1500 years. For the first time, the game was invented in India, and then the game was introduced into Persia and other Asiatic region during the six century of our era (Allen, 1860:2).

Then, the game spread into Europe. Around 1200, the game was established in Britain and the name of "Chess" begins (Shenk, 2006:51). It means chess spread to English during the Middle Ages. The Middle Age of English begins around 1066 – 1485 (www.middle-ages.org.uk). At that time, the Christian dominated the whole empire and automatically the game was influenced by it. Its history was not only about the player, but also about the changes of culture which happened around this game. How this game describe the meaning relate to the English Empire and how this game was able to present the religious influence in the English Empire is the strongest reason for me to find the answer.

Chess has different meanings from one person to another. In one condition, this game can be the war game, a symbol of social level, a type of simple art, a mathematical problem and a kind of sport activity. In another condition, it can be the combination of that meaning. The meaning depends on the people who interpret it as a sign. It also depends on their cultures and knowledge. In this case, I interpret the meaning of the chess game as a combination of the war game and a symbol of social level in which the symbols of the game can represent the British Empire.

Besides its function, the chess game also has some messages that are shown from its images, its colors, and also its movements. The images, colors and also movements of the game which can interpret the messages are considered as signs. In the field of linguistics study, signs are related to semiotics. Semiotics is the term commonly used to refer to the study of the innate capacity of human being to produce and understand signs of all kinds (from those belonging to simple physiological signaling system to those which reveal a highly complex symbol structure) (Sebeok, 1994:1). It means that by using semiotics, the messages in the chess game can be explored according to the signs. This thesis investigates some meanings that can be analyzed from the signs of the chess game. I want to analyze the meanings of the game, the history of the game, and the philosophy of the game.

In this article, the Game of Chess will be analyzed by the theory of semiotics. I will analyze the signs applying the theory got from the Faculty of Letter “Semiotic Studies” which is dealing with the study of signs and signs process. The semiotics theory provides a very useful theoretical analytical framework for explaining and exploring how the sign means and the connection between signs, religious and also British Empire.

There are a lot of ways to analyze the signs around us. One of the ways that gives a lot of approximation about signs is semiotics. The study of signs and symbols and the way they work is called semiotics or semiology (Fiske, 1990:40). Semiotics can not be separated from sign since it studies about meaning. Furthermore, in analyzing signs by using semiotics, the understanding of semiotic theory is an essential part. Semiotics is not widely institutionalized as an academic discipline. It is a field of study involving many different theoretical stances and methodological tools. Semiotics is concerned with everything that can be taken as a sign. Semiotics involves the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects.

According to Saussure, the meaning of the sign is not derived from a single concept of signifier but also it comes from the difference between signifiers. These signifiers are *syntagmatic* (concerning positioning) and *paradigmatic* (concerning substitution).

A *syntagm* is an orderly combination of interacting signifiers which forms a meaningful whole within a text – sometimes, following Saussure, called a ‘chain’. (Chandler, 2007:85). Therefore, Saussure noted that a characteristic of what he called ‘associative relations’ – what would now be called paradigmatic relations – was that (in contrast to syntagmatic relations) such relations held ‘*in absentia*’ – in the absence from a specific text of alternative signifiers from the same paradigm (Saussure 1983, 122).

Paradigmatic analysis involves comparing and contrasting each of the signifiers present in the text and how the signifier in similar circumstances might have been chosen according to the significance of the choices made. It can be applied at any semiotic level, from the choice of a particular word, image or sound to the level of the choice of style, genre or medium (Chandler, 2007:88).

Sign cannot stand alone, there must be some correlation between one sign to another sign. As the value of meaning in the game of chess. Every piece cannot stand alone, they need correlation of other pieces as a whole to create some meaning. This is what Saussurian said as relational system. Hence, there is a fine explanation between signification, the two sides of the page and the value, the relational system which lives from one sign to the other signs.

In addition, Barthes asserts the relational relation which employs paradigmatic and syntagmatic elements can be brought into broader sense. It is applied in food system in his book *elements of semiology*. He cited that:

...another signifying system: food. We shall find there without difficulty Saussure’s distinction.

The alimentary language is made of i) rules of

exclusion (alimentary taboos); ii) signifying oppositions of units, the type of which remains to be determined (for instance the type *savor/sweet*); iii) rules of association, either simultaneous (at the level of the dish) or successive (at the level of menu); iv) rituals of use which function, perhaps, as a kind of alimentary rhetoric. As for alimentary ‘speech’, which is very rich, it comprises all the personal (or family) variations of preparation and association (one might consider cookery within one family, which is subject to a number of habits as an idiolect). The *menu*, for instance, illustrates very well this relationship between the language and speech: any menu is concocted with reference to a structure (which is both national – or regional – and social); but this structure is filled differently according to the days and the users, just as a linguistic ‘form’ is filled by the free variation and combinations which a speaker needs for a particular message. (Barthes, 1967:28)

In this manner, the food system has its own language and speech. The language, in the food system, is made by the oppositions of type and level of the menu and also the variations which entails a change in the meaning by the rules which govern the association of the functions among themselves. From that it can be concluded that language is a system of sign which every part has their function in interpreting the message as a whole. In this case Barthes has gone further. He sees signs not in the form of text but he has gone beyond it. Because everything that has structural character can be taken as a language as well.

Signification is an important part that must be understandable before discussing about the scope meaning of things in semiotics. In this part, I will employ two orders of significations that are denotative meaning and connotative meaning, and for the next, myth will come after the connotation leads the point of view within the society.

In semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified. There are distinction between two types of signifieds that are a denotative signified and a connotative signified.

According to Barthes, in any system of signification, it must consist of a plane of expression and a plane of content. The relation between those two planes will create some signification. This first system of signification is known as denotative meaning. Denotative meaning in the game of chess is a clear meaning that directly can be read from the signs and symbols of the game. The denotative meaning refers to the natural meaning of the signs and symbols. In this case, the image of chess game as the first system becomes the plane of expression or signifier of the second system. According to Barthes, he stated that:

....the first system is then the plane of denotation and the second system (wider than the first) the plane of connotation. We shall therefore say that a connoted system is a system whose plane of expression is itself constituted by signifying system: the common cases of connotation will of

course consist of complex systems of which language forms the first system (this is, for instance, the case with literature). (Barthes, 1986:69-90)

Therefore, denotative meaning is the meaning that can be interpreted by anyone according to the physical appearance of the object. The meaning refers to the original meaning of the object without some influences from cultures and situations.

While the connotative meaning refers to the symbolic meaning. It depends on the culture and background knowledge of the interpreter. Connotative meaning offers the additional meaning that can be understood after interpreting signs and symbols in different side according to his feeling, emotion, sense and also background knowledge and culture. Connotative meaning is used to uncover the hidden messages which include in the signs and symbols of the form. As Barthes said that:

As for the signified of connotation, its character is at once general, global and diffuse; it is, if you like, a fragment of ideology: the sum of the messages in French refers, for instance, to the signified 'French'; a book can refer to the signified 'Literature'. These signifieds have a very close communication with culture, knowledge, history, and it is through them, so to speak, that the environmental world invades the system (Barthes, 1986:91).

Connotation is also the term Barthes uses to describe one of the three ways in which signs work in the second order of signification. Connotation is a system which consists of signifier and signified. As Barthes said that:

Connotation, being itself a system, comprises signifiers, signifieds, and the process which unites the former to the latter (signification), and it is the inventory of these three elements which one should undertake in the first place for each system. The signifiers of connotation, which we shall call *connotators*, are made up of *signs* (signifiers and signifieds united) of the denoted system (Barthes, 1986:91).

From the statement above, it can be concluded that connotative meaning refers to the metaphor of the signs and symbols of the object. The metaphor can be different from one person to the other. The influence of culture, knowledge and the history of the environment give the contribution of interpreting the connotative meaning of something.

Myth is a concept that can be interpreted among the first order and second order of the data. The denotative meanings which are combined with ideology and culture will produce some concept of naturalization. Myth will help us to make a sense of our experience about culture, belief and ideology of the data. Roland Barthes explained the definition of myth in more detail:

In myth, we find again the tri-dimensional pattern which I have just described: the signifier, the signified and the sign. But myth is a peculiar system, in that it is constructed from a

semiological chain which existed before it: it is a *second-order semiological system*. That, which is a sign (namely the associative total of a concept and an image) in the first system, becomes a mere signifier in the second. We must here recall that the materials of mythical speech (the language itself, photography, painting, posters, rituals, objects, etc.), however different at the start, are reduced to a pure signifying function as soon as they are caught by myth. Myth sees in them only the same raw material; their unity is that they all come down to the status of a mere language. Whether it deals with alphabetical or pictorial writing, myth wants to see in them only a sum of signs, a global sign, and the final term of a first semiological chain. And it is precisely this final term which will become the first term of the greater system which it builds and of which it is only a part. Everything happens as if myth shifted the formal system of the first significations sideways..... (Barthes, 1957:113)

From the explanation above, we can make conclusion that myth is a signification which is derived from the first-order semiological system. The concept and image of the first system which describe the signifier, the signified and the sign becomes the signifier in the second-order semiological system.

Based on the explanation above, the problems that are going to be discussed in this thesis is how do the symbols of English chess game produce the meaning related to the the influence of Christian in the British Empire?

Research Methodology

The data in this thesis are qualitative data. The qualitative data consists of words and observations, not numbers (Ellen, 2003:1). In addition, Milles states that qualitative data usually in the form of word rather than numbers. As with all data, analysis and interpretation are required to bring order and understanding. Qualitative data are used in spite of the understanding signs and symbols of the chess game by using semiotics theory.

The method of the data collection in this thesis is documentary method. By using the documentary method, I tend to analyze and interpret the collected data. According to Blaxter," analysis is meant to be a rigorous process, using data that has been carefully produced and managed. In the end, however, what you produce from it is your own 'document', an attempt to persuade your readers of your own interpretation" (2006:207). In the process of arranging this thesis, I collect the data through searching some reference from the books, ebooks, and also some article from the internet.

The method of analysis will be used in this thesis is descriptive analysis. It involves the description, analysis and interpretation of data in the form of sentences based on signs and symbols of the chess game. The data are the symbols of the chess game such pawns, rooks, knights, bishops, queen and also king. By using the theory of Roland Barthes, I will

describe the connection between the history of England in the Middle Age and the English Chess Game. The analysis is about the search for explanation and understanding, in the course of which concepts and theories will likely be advanced, considered and developed (Blaxter, 2006:206).

Based on the theory above, it is interpreted that descriptive analysis is the method in which the data is described and interpreted as the explanation and the understanding of the data collected.

Result of Research

From the analysis of signs in the chess game, it stated that in Europe during the Middle Ages the only recognized religion was Christianity, in the form of the Catholic religion. The life of the medieval people of the middle Ages was dominated by the church. From birth to death, whether they were a peasant, a serf, a noble a lord or a King - life was dominated by the church. Religious institutions became important and powerful. The lives of many medieval people were dedicated to the Catholic Church and religion. All aspects of life include social, military power, defend, and the government was influenced by the precept of the religion. In conclusion the myth in the chess game is the English want to show to the world that Britain is a great empire in which the Christian belief dominated in all aspects of the British Empire. The religion in the middle age created some ideology or concept about life.

Discussion

According to Sausure, the model of the sign is in the dyadic tradition. The two parts of element consist of 'sign vehicle' and its meaning. He also defined that the sign is being composed of a signifier (*signifiant*) and a signified (*signifie*). Signifier is the form that the sign takes and the signified is the concept to which the sign refers to.

When the concept of sign above is connected with the game of chess, we can find two parts element of 'sign vehicle' and its meaning. The sign vehicles in the chess game are represented by symbol of the chessman, the movement of the chessman, and the color of the square where the chessman on. The meaning of the sign vehicles is the representation of the chessman, the movement and also the color of squares of the game. The sign vehicles in the chess game are the signifier which signified the concept of the signs.

In addition, in the chess game there are 16 chessmen. They consist of eight pawns, two rooks, two knights, two bishops, one queen and one king. Every chessman has its function and its representation. The connection between one piece and the other pieces create some language or communication. That is chess game which brings some messages interpreted from the signs and symbols in it.

Starting with the pawn of chess. The pawn is the weakest chessman in the chess formation. Nevertheless, the pawn in the game of chess has some meaning that can be interpreted from its number, movement, and also its function in the formation of the game. The interpretation of the

images refers to the image pawn as a signifier which signifies several concepts due to their function and interpretation of the image.

If a pawn can move forward to the end of the opposite board, it can be promoted to any pieces as the player wants to be. A pawn can be promoted to be a queen, a bishop, a rook, or a knight. Usually the highest value of chessman which is lost during the game is the priority of the promotion. Pawn promotion can make it possible for each player to have more than one queen, two bishops, two rooks, or two knights at the same time. This promotion is very useful to each player because it is one way to back up the lost power of the chessman formation. For example, when a pawn can pass through to the opposite board, it can be promoted to be a queen. A queen is the strongest piece in the chess formation so it can give the remarkable power support to fight the opponent.

Pawns are the weakest of the chessman. Their movement is very limited. It can easily be killed by the other higher level pieces or other pawns of the opponent if they are not protected well. But the existence of pawns is very important for the formation. Even though pawns are the weakest pieces, it can build the very strong defense if they are protecting each other. Pawns can be sacrificed to make a good strategy in fighting the opponent. In this way, pawns can be the strongest part that can support the military strategy of the battle chessman.

In denotative meaning, the number of pawns in the chess game signifies some concept of numbering. There are eight pawns in every side of the board. The other denotative meaning of pawn also can be interpreted from its name.

The word "pawn" actually is derived from the Old French word "Paon" which comes from the Medieval Latin term for foot soldier, and is etymologically cognate to peon. The word "Pawn" is a sign that can interpret the existence of foot soldier.

The other denotative meaning refers to the movement of pawns. Pawns move straight forward – never backward. Although their position is dangerous, the pawn cannot backward. They can only stay in their position or move forward to another square. The fourth denotative meaning of pawn refers to the color of the square where the pawn stays. The color is in black and white square dark and light square. The color of square means that the pawn can move in a different color when they want to pass their intention to be the winner. An the fifth denotative meaning refers to the rule promotion. When pawn can pass through the square until the end of opposite square, the pawn can be promoted to be any pieces according to the player's will.

In connotative meaning, pawns can be the metaphor of anything around us. According to David Shenk, he said that chess game was a pliable metaphor for complex system and idea (Shenk, 2006). If we want to think more critically about chess, the part of chess called Pawn has many messages from its movement, graphics, color and also its number in the formation of a chess game. The analysis of the message can be shown from the total number of chess in the board of the game. There are 8 pawns in every side of the chess game.

In the Christian, number 8 means resurgence and regeneration – the beginning of the new era

(<http://www.biblestudy.org>). The new era that can be interpreted from the meaning of pawns number can be connected with the Christian era in the middle age of Britain. In the Middle Ages, Christian was a vital part of everyday life in Britain. All children were baptized (unless they were Jewish) and everyone attended mass on Sunday. Bishops ruled over groups of parishes called dioceses (<http://www.localhistories.org>).

In the game of chess, this part of division was called infantrymen. Infantrymen are soldiers who are trained for fighting on foot. In the middle age, this part of division was equipped by sword and a shield of combat. In the power of military, infantrymen is one division that can not be left.

Not only in the chess game, but also in the reality, infantrymen are very strong defense of military strategy when they can keep their cooperation. The infantrymen are the symbol of military power. They are not very strong. It can be said that they are the weakest part of the military power. But their cooperation, strategy and also bravery to sacrifice their self in protecting their kingdom, empire or country is the main reason that why this division is very important.

The other analysis is the movement of pawns. Pawns can move one square ahead. If they can pass through until at the top back of opponent square, they can be promoted to be queen, bishop, rook, or a knight. In this illustration, the movement of pawns can be analyzed as the metaphor of our social life. This sign signifies most people start their life, career, and education from the beginning. They start from the very weak or low level. It is similar to pawns as the weakest part in the game of chess. They have to move step by step to face obstacles or dangerous. People have to move on to reach their intention. It is like a pawn, in passing through their ways, sometimes they have to take the black (dark) or the white (light) square. It means that every person has the same opportunity to reach their future. Although they started in the dark place, they can reach the light through their step up. People, in stepping their ways, they have to face challenges and dangers before they reach their future planning. They can pass through in safely if they are backed up by the other people. For example, some people study to get some knowledge. The knowledge they learned is the key to their future. After they get the knowledge, they can be a teacher, lecturer, doctor, and other levels. This phenomenon can be illustrated by the movement of pawns and their promotion after they pass the back square of the opponent's side. Pawns can be promoted to be queen, bishop, knight, or a rook.

The next figure in the chess game is rooks. Rooks in the English chess game are essential parts which can give the strong defend in the formation of the game. This image of rooks is regarded as the sign which signify the fortress of the British Empire.

Denotatively, the rook in the game of chess can be represented by the image and the name itself, the movement of the pieces, and the color of the square where the pieces stay. The rooks in the chess can move any number of squares vertically or horizontally if its path is not blocked. The ability of their movement gives the defend in the chess

formation. When the two rooks complemented each other, they will have the very strong power.

Connotatively, from the image we can see that rook in the game of chess is the representation of the castle or fortress. The castle is used for defending the country against the enemy. In the ancient empire, the fortress is very important. It is like a hedge in our home. It keeps us saved from any dangerous thing outside. It was the same with fortress in an ancient empire. It can defend the empire against the enemy or any dangerous thing around the country. In the game of chess, there are two rooks in every side corner of the formation. The representation of rooks in the game of chess is the representation of signs. When we connect the existence of the rooks in the game of chess, we can interpret it as a symbol of knowledge about the importance of building the tenacity of spiritual and external defense. Every side of the game has two rooks that stand in different color of the square. They are in black (dark) and white (light) square. The rook on the black square means worldly power and the rook on the white square means spiritual power. Since the first time we are born in this world, we don't have a choice to choose in the white or in the black ways. But, if we know how to walk in the right direction, we can get the rightness. Rooks in our daily life are about the spiritual and external power which has some religious foundation. From the meaning of rooks in the game of chess we can conclude and take some advantages. The advantages of knowledge in the symbol of rooks is about being a good people in this world. When people have both spiritual and external power, they will be able to survive in this world and also next time in here after.

Next, the figure of knight also signifies some message relate to the precept which unite with the figure of Knight Templar in the middle ages.

According to the image of the pieces, it still clearly describes the existence of a horse. The first denotative meaning refers to the animal that was usually used for the transportation of the battle in the ancient empire. That was a horse, an animal that has a power to move fast. This horse usually is trained in order to make it become the transportation in any purposes. It can be common transportation or war transportation. The second denotative meaning of the data is the name of the pieces – knight. Knight means a man with a high rank in the past that was trained to fight while riding a horse.

Connotatively, In the middle ages of England, this figure represents the existence of Knight Templar. In addition, the knight Templar in the middle age is regarded as a hero. A hero is someone who really understands his action, his intention, his future planning and also his struggle for. He really understands what he is doing. That is his profession.

The awareness about action, activity and also the responsibility of the job will create some dedication to do the best in everything. All of that will be carried out if someone has awareness to do the best since his first intention. That is the hero done.

According to that explanation, having a good intention is not enough for facing the life. The first thing we have done after we have a good intention is taking an action to do

our best intention. After doing our intention, we have to keep our struggle. It is like the symbol of a horse which has the meaning of struggle and power. We need the power of struggle in order to face the life. If we want to be the winner in this life, the first thing we have done is keeping up our first intention and struggle to be the best.

In additional, the movement of the knight also gives some messages in our life. When the knight moves to another square, it must move in the right side or left side square and then moves to forward or backward the square. Or it moves forward or backward the square and then moves on the right side or the left side square. This movement gives the message to us that we will not always get success in easy way. Sometimes we have to move from the right side to the left side, sometimes a little bit moves forward or in the contrary we have to move backward. All that action is done in order to get success. This process is one thing that has to be noticed. Whatever the result we get in our life, the important thing is the process. It is like the wise word "*Don't think to be the best but think to do the best*".

The next symbol that can be interpreted as a sign is a symbol of bishops. The denotative meaning of the data above can be interpreted from its name. The name of the data is "*Bishop*". According to the history of chess, the modern image of *Bishop* that we can see now is the abstract image of the implicit image of *Bishop*.

When the game of chess spread to the European continent, the position of elephantry is changed to be a bishop. Nevertheless, one of the most unifying elements of the middle ages was the Roman Catholic Church. The Clergy were the religious people in the Middle Ages. Bishop is a member of the clergy who has an authority to lead his follower according to the Bible. Next, the denotative meaning is expressed by the movement of the pieces. Bishop can move any number of squares diagonally in the same color if its path is not blocked. This movement signifies that the bishop's movement is always in the same color.

Connotatively, Bishop is the leader of spiritual power. In this interpretation of symbol bishop is we are as a human being must understand of their weakness. As the weakest person, we need the leader to lead us. We need the leader who has more knowledge and experiences about spiritual awareness.

In facing social life, we need the guidance from people who have a spiritual knowledge. The knowledge that can lead us to close to the God.

The position of bishop in the game of chess is on the side of the king and queen. When we connect it with the existence of a bishop in the British Empire, bishop refers to the existence of Christian. As Bromhead said that in the British Empire, the establishment of the church is part of the law. The important changes concerning the church cannot be made without the consent of Parliament (Bromhead, 1992:153).

The movement sign of the bishop is not straight forward. They move sideways. This sign leads us to interpret that person who has more spiritual knowledge, for us is not normal. They such leave the interest of the world. But actually their action is right. As the scope of religious interpretation, their movement is not sideways. They move

straight forward according their belief. We cannot see their straight movement because our heart is still in dirty condition.

The next symbol can be interpreted as a sign is a symbol of the queen. Queen is the most powerful piece in the game of chess. If her path is not blocked, the queen can move any number of squares horizontally, vertically, or diagonally. The position of the queen is on the side of the king. The lost of queen in the game will give the big effect in the defend formation of the game.

The queen in the game of chess can be interpreted as a symbol which produces several concepts about the connection between the chess game and Christian in the Middle Age of Great Britain.

In another case, the denotative meaning also can be interpreted from the image of the data. From the image and the name of the subject, it can be described the denotative meaning of the Queen. Queen is a wife of a king. Her influence in the leading of the country or empire is very important. In the game of chess, the queen is the strongest part of the chess piece. Her movement is not definite. It can move in any direction of the board square. The queen is the main strongest power of the chess game. The power of the chessman formation will be strongly run down when the side lost the queen.

In reality of life, the existence of queen also gives the big influence on the empire. Her responsibility to her throne and her position is the power of the empire.

According to Yalom, queens, like kings, endured the ups and downs associated with the throne. In various forms, queens can be queens as consort, queens as regent, and queens as regnant. All the responsibility of the queen can be the symbol of female power (Yalom, 2004:168).

The existence of queen in the English Chess Game can be connected with the existence of Queen in the middle age. The queen in the middle age of England gives the big contribution in the empire. The example is queen Matilda. She is the woman to assume the throne of England during the Middle Ages. Queen Eleanor of Provence (c. 1220-1293), she supported her husband in his political tasks and at a certain moment she was named regent of Gascony, an English possession on the Continent. When her husband had to fight against the rebellious barons in England and was defeated in Lewes, Eleanor was forced to go to France to find refuge, but she tried to use her jewels and money to build up a fleet and an army to support her husband. Queen Margaret of Anjou (1429-1482), she was a very determined woman and exercised considerable political influence at the royal court. When her husband started suffering from a mental illness in 1453, Margaret's political influence became more important as she tried to support her husband and young son during his minority in her fight against her rival, duke Richard of York. All those women are women who included many Queens and Princesses and mistresses who shared the most powerful positions with their husbands and lovers <http://www.middle-ages.org.uk> and www.stm.unipi.it. [Accessed on June 21st, 2012]

From that explanation, connotatively, it shows that the connection between queen in the chess game and queen in

the middle age era of Great Britain is very tight. The power of queen in the chess game describes the power of the queen in the middle age.

We can emphasize that the empresses and queens in the middle age of England had the possibility of participating actively in politics. But their power or strength is not absolute due to national practices and laws and changing times. Sometimes, princesses could inherit the kingdom and rule as queens, although this was not very often because in general there were male heirs when the king died. Many queens were involved in politics as the wives of a king, or as a dowager queen and regents for their young sons. In those cases their power was very important and their tasks theoretically often not limited. We can meet these queens in situations of conflicts as intercessors, as mediators for their children. They acted like men, led wars, made peace treaties, raised children, and took decisions concerning all fields of politics.

One queen in every side of the chess game can be interpreted as a symbol of a soulmate and love. The power of love in the position of the queen as the wife of the king has the big effect to the prosperity of the empire. Her influences can determine the rules and decision. It is the symbol of the power of love in life. The power of love can change the world. Love can be the reason of a war. Love can also be a reason of peace. The good people can be the bad people because of love and the good people can be the best one because of love.

In the game of chess, the movement of a queen is not definite. It can move any number of squares. This is a sign that love does not recognize culture, religion, and also racism. The best leader is someone who can fair and love their citizen although they have different culture, religion, and also racism. By using love, people can live in peace. Love is very important in our life. For example; we are as a human, we can grow up since we were born because of the love of our parent. Love takes the greatest part in our life. Without love our life will be nothing.

The connection between the queen in chess game as a symbol of love and the Christian belief is that love and religion cannot be separated. Most Christians also believe that God is the source and essence of love. Whoever does not love does not know God, because God is love. That interpretation according to the most Christians believes that the greatest commandment is:

"...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment"; in addition to the second, "thou shalt love thy neighbour as thyself", these are what Jesus Christ called the two greatest commandments (Mark 12:28-34 cited from <http://www.biblegateway.com>)

From that statement, it can be interpreted that the symbol of queen in the chess game can be the metaphor of female power. A female who has a big contribution in all parts of our life is our mother. Although mother is not as strong as father in physical view, mother can be stronger than father in another view.

Furthermore, the image of the queen in the chess game is a symbol of female power and love. Thus, in the middle age era, Christian is the domination factor that is believed to be the precept which created love.

The last symbol in the game of chess is a symbol of a king. The king in the game of chess is the most important piece that must be protected as well. As a part of sign system that can be interpreted from the chess game, the image of the king is regarded as a symbol which has several concepts of messages. The image of the king as a signifier signifies the existence of king as the leader of an empire and then it will generate several concepts according to the connection between the king and Christian belief.

The denotative meaning is the literal meaning. The meaning is directly interpreted from the symbol of the thing. The denotative meaning of the data above can be interpreted from its name. The name of the data is *King*. The word "*King*" is a symbol that represents the existence of the leader of a Kingdom or Empire.

King is a person who dominates the empire or kingdom. In the ancient era, the king is served like a God. All of his orders must be followed. His movement is very limited because his safety is everything. He is protected by the strongest defend of the empire. When the king is lost, it is mean that the kingdom is also lost. The life of the kingdom depends on the life of the king. The next denotative meaning is the position of the king piece. It stays between two bishops.

Connotatively, the king cannot be separated with the existence or religion. That can be shown by the position both king and queen as the leader in the chess game is between two bishops. At the top head of the king in the chess game there is a symbol of "crossed" as the Christian or Catholic symbol. From those symbols can be interpreted that a good king must have a religious foundation. As stated that in the Middle Age, the Catholic Church was able to influence the kings and rulers of Europe (<http://www.middle-ages.org.uk>). The influence of the church in England is having stronger to be national life when in 1533 Parliament passed the Act of Supremacy, declaring the King to be head of the Church of England (Bromhead, 1992, 154).

King in the life is the highest leader. In social life, the highest leader in our self is our conscience. We will walk in the right ways if our heart is bright and clear. It will be happened if we understand the religious knowledge. The movement of the king is not very far. He just only moves in one square in any direction. This movement gives us some message that even though the king move is very small, his speaking is very slowly, but he is always right. The voice which comes from our conscience is always right. The conscience is the king in our life. If our heart is bad, all of our self will be bad, but if our heart is good, all of our lives are also good.

We can conclude that connotatively, the king in the chess game can be interpreted as male power and conscience. Religious views of conscience usually see it as linked to a morality inherent in all humans, to a beneficent universe and to divinity.

In order to make some clearer discussion about the data, the illustration of the connection between first-order

signification and second-order signification will be drawn in the diagram below:

<ul style="list-style-type: none"> · Pawns · Rooks · Knights · Bishops · Queen · King <p>1. Signifier</p>	<ul style="list-style-type: none"> · Foot soldier · Fortress in the middle ages of British Empire · A powerful religious and military order (Knight Templar of British Empire) · A member of the clergy who has an authority to lead his follower according to the Bible · The king's wife · The highest rank in the empire <p>2. Signified</p>
<p>English Chess Game</p>	<ul style="list-style-type: none"> · The new era, struggle and loyalty · Internal defense (religious) and external defense (military power) · Brave, fearless and tricky but has to be devout, loyal, courteous and generous.
<p>I. SIGNIFIER</p>	<p>II. SIGNIFIED</p> <ul style="list-style-type: none"> · Religion is an important part of social life · Female power and Love · Male power and Conscience
<p>Britain is a great country. The domination of Christian in the whole aspect of British Empire gives a big contribution to their prosperity.</p> <p>III. SIGN</p>	

In addition, Roland Barthes gives approximation about third order of signification of the chess symbol. The previous semiological chain of denotative and connotative meaning of the data generates a second order of signification that is a myth. Moreover, the myth is a peculiar system in which the condition of culture connected with sign and symbols of the data creates some ideology. The sign in the chess game in the first system becomes signifier in the second. The sign system in the chess game which consists of the symbols of pawns, rooks, knights, bishops, queen and

king signify the concept of the foot soldier, fortress, knight Templar, leader of Christian, the king's wife, and also the king or the leader of the empire. That myth is the total signs in the previous order of signification. That myth is denaturalized by the connection between the sign system of the chess game with the history and culture refers to the representation of every symbol interpreted in the game.

From the first and second order of signification, it can be interpreted that Britain is a great country. The domination of Christian in the whole aspect of British Empire gives a big contribution to their prosperity.

Conclusion

The signs are interpreted from the shapes and the formation of the game using theory of syntagmatic and paradigmatic relation. In addition, by using Roland Barthes' theory, denotative, connotative, and myth meaning of the chess game dismantling the ideology of the chess.

First of all, the syntagmatic relation of the images and formation or position of chessman give the approximation relates to the metaphor of chessman against the existence of Christian influence to the British Empire and concept - relates to the original image of chessman in the chess formation. From this syntagmatic relation, it also very clearly states that the images and formation of chessman have the message that Christian is the domination in the British Empire. The position of chessman describes that every piece has relation one another.

Secondly, the paradigmatic relation of the images and formation of chessman dismantling the meaning of pawns, rooks, knights, bishops, queen and king relate to the British Empire. The piece has a correlation with other pieces to produce some concepts of Christianity. Their meaning explores the existence of the foot soldier, fortress of England, knight Templar in the middle age of England, the leader of Christian who leads his follower to the Bible, the wife of a king who produces the love and also the king who has a crown with the crossed symbol relates to Christianity and British Empire. The king's command is absolute, it represents the God in Christianity. All paradigmatic symbol of the chessman gives an understanding that in England, the domination of religion is Christianity. From the name and image bishop, it clearly stated that the text and image describe the existence of bishop relates to the member of clergy in Christianity. All aspects of the empire such as social, military and the government political life are influenced by Christianity.

Thirdly, the symbols are analyzed using the theory of Roland Barthes which deals three orders of significations – denotative, connotative and myth. Denotatively, the symbols of chessman represent the foot soldier, fortress, knight Templar, bishop, queen and also king. However, where the connotative meaning generated in chessman are pawns which are related to the new era, struggle and loyalty, rooks which are related internal defense (religious) and external defense (military power), knights which are related to characteristic of brave, fearless and tricky but has to be devout, loyal courteous and generous, bishops which are related to the concept that religion has an important part in

social life, queen which is related to female power and love and the last, king which is related to male power and conscience. Ultimately, the symbols of chessman carry the quality of Christian in the middle age of Great Britain. More importantly, they describe the influence of Christian in the whole aspect of Great Britain.

Finally, this thesis is hoped to give some contributions in understanding of how signs can contribute meaning according to semiotic analysis. It is also hoped this thesis analysis can give more contribution to the next analysis exactly in a semiotic analysis.

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