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ARTICLE-CHAPTER-TITLE...

The Metonymic Structure of Pushkin's 'Little
Tragedies'

PAGE-RANGE: 156-178, 267-286

PAGE-OTHER:

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its being interpreted as a sign. It may simply serve to identify the object and *assure us of its existence and presence* [4.447] [emphasis added].

The role of Secondness, of "brutal force," and a forcible appeal to our attention are all embodied by the index—of which a statue is a particularly apposite example.

The nature of the factual connection contracted by the index with its object tends to "make the mean suggest what is meant" (NE 4: 242); characters or features of the object are brought thereby to the level of consciousness affording "evidence from which the positive assurance as to truth of fact may be drawn" (4.447). While Peirce himself resorts here (as elsewhere) to photographs as prime examples of indexes incorporating icons, the example of religious statuary is no less fitting. Indeed, in the progression from term to proposition to argument which Peirce adduces in parallel to icon, index, and symbol (e.g., NE 4: 241–44) an index which "forces something to be an *icon* . . . or which forces us to regard it as an *icon* . . . does make an assertion, and forms a *proposition*" (NE 4: 242).

With respect to the all-important time axis and the diachronic development of signs (their power of growth), only symbols have a teleological *esse in futuro*. Hence:

The mode of being of the symbol is different from that of the icon and that of the index. An icon has such being as belongs to past experience. It exists only as an image in the mind. An index has the being of present experience. The being of a symbol consists in the real fact that something surely will be experienced if certain conditions be satisfied. Namely, it will influence the thought and conduct of its interpreter (4.447).

While conceding that "the most perfect of signs are those in which the iconic, indicative, and symbolic characters are blended as equally as possible" (4.448), we ought also to recognize that this sort of sign is practically confined to objects of mathematical thought. In myth, as in all forms of natural human semeiosis, there is an inherent *asymmetry* between the elements of a sign. Indeed, the symbolic invariably predominates in the long run, for only the symbol, by virtue of its being distinguished as a sign which determines its interpretant, has "the power . . . to cause a real fact" (NE 4: 260). In the case of myth, that "real fact" is "thought and conduct" directly attributable to the content of the myth, to its ensemble of interpretants, hence its purposes and its powers.

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