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THE CORRESPONDENCE AND DIFFERENCES OF THE DYADIC AND TRIADIC SIGN MODELS

СООТВЕТСТВИЯ И РАЗЛИЧИЯ ДИАДИЧЕСКИХ И ТРИАДИЧЕСКИХ ЗНАКОВЫХ МОДЕЛЕЙ

Аннотациясы: *Бул макала Соссюр жана Пирс тарабынан сунушталган белгилердин моделде-рин изилдейт.*

Негизги сөздөр: *диадикалык жана триадикалык белгилер, интерпретанта, объект, белги, семиозис.*

Аннотация: *В этой статье, мы рассмотрим схожие признаки и различия двух моделей знака предложенные Соссюром и Пирсом.*

Ключевые слова: *диадические и триадические знаковые модели, интерпретанта, значимость, объект, символ, семиозис.*

Abstract: *In this article, we will examine about the correspondences between the dyadic sign model proposed by Saussure and the triadic sign model proposed by Peirce.*

Key words: *dyadic sign model, triadic sign model, interpretant, signified, object, signifier, semiosis.*

Traditionally, it has been thought that Peirce's *interpretant* corresponds to Saussure's *signified* and Saussure's model lacks Peirce's *object*. Our analysis suggest that Peirce's *object* formally corresponds to Saussure's *signified*, and that Saussure's sign model is obtained when Peirce's *interpretant* is located outside of his model in the language system.

There are two well-known sign models in Semiotics: the dyadic model proposed by Saussure and the triadic model proposed by Peirce. In fact, the inherent difference separating these two models has been recognized since the beginning of the philosophy of language.
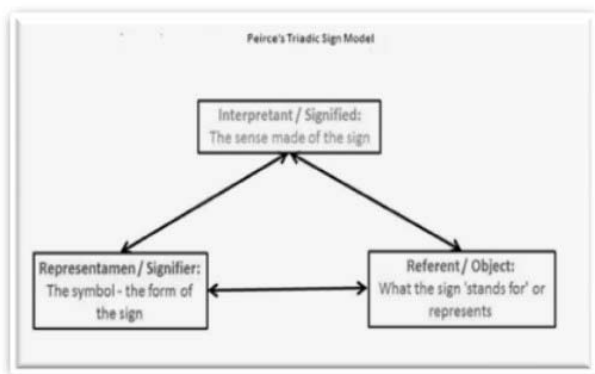
The existence of signs prior to sense and referent is now shared by most philosophers, who have adopted the triadic model, such as Ogden and Richards.

Thus, there have been two models of signs for many years. However, the relationship between these two models has been controversial, except for the notion of sign vehicle. Both dyadic and triadic models include the notion of a *sign vehicle* that functions by evoking a cognitive image inside the human mind. The authors of the existing literature generally agree that Peirce's *representamen*, Ogden's *symbol*, Saussure's *signifier*, and Hjemslev's *expression* all correspond to one another.

In Noth, two models are summarized as follows:

Triadic models distinguish between sign vehicle, sense, and reference as the three relata of the sign. Dyadic models ignore either the dimension of reference or that of sense. There he also characterizes Saussure's model as follows:

'The distinctive feature of its bilaterality is the exclusion of the referential object'. Furthermore, Noth shows the contrast between *reference* and *sense* in a table: *sense* corresponds to Saussure's *signified* and *reference* corresponds to Saussure's *thing*, whereas *sense* corresponds to Peirce's *interpretant*

and *reference* corresponds to Peirce's *object*. From these correspondences, we can infer that Noth regards Peirce's interpretant as corresponding to Saussure's signified and Peirce's object as corresponding to Saussure's thing.

The correspondence between the dyadic and triadic models is discussed by Eco too, where he shows the correspondence between Saussure's '*concept*' and Peirce's '*interpretant*'. Saussure repeatedly uses the term '*concept*' to explain and define his signified, again indicating that Peirce's *interpretant* corresponds to Saussure's *signified*. This is justified in his other literature on semiotics where Eco states 'Objects are not considered within Saussure's linguistics'. Through the correspondence with the sign model presented by Frege, Eco situates the Peirce's object as a 'real and actual object.'

Therefore, according to Noth and Eco, the correspondence of sign models in Saussure and Peirce can be stated as follows:

- Saussure's *signifier* correspond to Peirce's *representamen;*

- Saussure's sign model does not include a *referential object*, consequently,

- Saussure's *signified* correspond to Peirce's *interpretant*.

To verify this correspondence, we next examine the definitions of relata in the sign models of Peirce and Saussure.

Another hypothesis based on Peirce and Saussure's definitions Peirce explains his object as: *"The Sign stands for something, its object. It stands for that object, not in all respects but in reference to a sort of idea".* As expressed by Peirce as 'a sort of idea, ' the immediate object is interpreted as 'the mental representation of an object' by Noth. In contrast, the mediate object is the 'Object outside of the sign, ' or 'the Reality which by some means contrives to determine the Sign to its Representation'. Therefore, Peirce's object included in his sign model is the immediate object, which is actually the mental representation of an object.

These two distinctions regarding Peirce's object raises the question of whether the *object* actually corresponds to Saussure's *thing*, because Saussure's *thing* is a real world *object*. More precisely, Peirce's mediate *object* corresponds to Saussure's *thing*, both referring to a real world object. However, Peirce's immediate object does not correspond, as it is mental in nature. It is more likely to correspond to Saussure's *signified*, which is explained as follows:
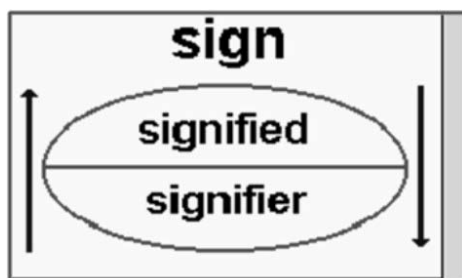
'The signifying (auditory) and the signified (conceptual) elements are the two elements that make up the sign.'

Consequently, there is the possibility that Saussure's *signified* corresponds to Peirce's *immediate object*.

The other relatum of Peirce, *the interpretant*, he defines as: 'A sign addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign.'

Peirce's objective of semiotic study concerned the formulation of human semiosis and this interpretant plays a crucial role in semiosis production. The *interpretant* of a *representamen* calls other *representamens* which evoke other *interpretants* leading to an infinite *semiosis*. To have this function evoke semiosis, Peirce explains interpretant with respect to the term 'interpretation'. Peirce's sign model thus encapsulates not only the mental representation of an object, but also interpretations of the object.

Another aspect of Saussure's model is that the value of signs not only exists in the signified, but also outside of his model.
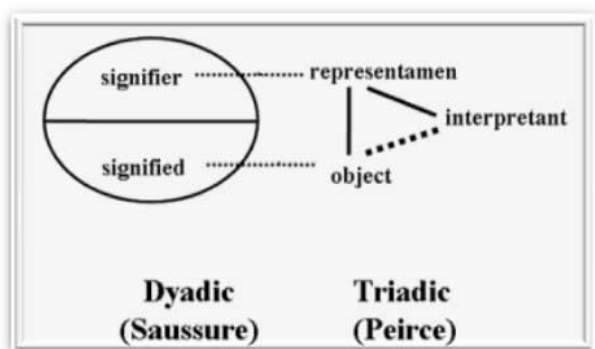
Overall, another hypothesis is raised here that Saussure's *signified* corresponds to Peirce's *immediate object* and Peirce's *interpretant* is located outside of the *sign model*, in Saussure's language system.

We now examine the correspondence between dyadic and triadic identifiers through our application of the Saussure and Peirce's sign models to identifiers, as illustrated in Figure 3. This correspondence can be summarized as follows.

- Saussure's ***signifier*** corresponds to Peirce's ***representamen***.
- Saussure's **signified** corresponds to Peirce's immediate ***object***.
- Saussure's difference appears when the 'use' of each sign is located outside of the sign model.

In Peirce's model, the 'use' of signs is represented as an *interpretant* and *semiosis* is generated by calling an interpretant pre-attached to the sign itself. On the other hand, in Saussure's model, a semiosis is generated by a sign being used by another sign which is used by another sign and so on, where all signs are located inside the language system. This correspondence follows the hypothesis described above.

Thus, in the triadic model, *meaning* as use is embedded inside the sign's definition, so semiosis is generated by applying signs already belonging to the sign; in the dyadic model, meaning as use is distributed inside the language system as a holistic value, so a sign sequence appears by a sign being called from some other sign located in the system.

So, there is no answer to the question of which model is best. The triadic model provides a rich and complete concept of the object, which enables modularity and encapsulation.

The difference between the two models lies in where to situate the 'use' of signs — inside or outside the sign model. We suppose that Peirce's model is compatible with Saussure's model, and Saussure's model can be obtained when Peirce's interpretant is located outside of the sign model in the language system.

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