The playful variation on C.G. Jung's archetypes (*below*, cf, credits) is used here to feature a *possible* link to semiotics. That is, a realm of indeterminacy that is inherent in *any* sign—what **1)** it shows; what **2)** it determines and how **3)** it tails—with the Jungian archetypes as 4 interrelated positions. A QUAD.

The semiotic reconfiguration of the foursquare relation between the *persona* and the *shadow*, the *anima/animus* and the *self*, could be a forerunner of a kind of group-process that is structurally similar to a Klein's group: that is, **a)** a term; **b)** its opposite; **c)** their inversions. However, situationally adaptable.

That is, sensitive to shifts similar to the *duck-rabbit* above, owing to the ambiguity of situations. It is not enough to underscore ambiguity, because we make decision. Just as it is not sufficient to *say* that our understandings are situated and positioned: we have to *log* situation and position.

The Four Major Chungian archetypes

the self

the anima/animus

the shadow

the persona
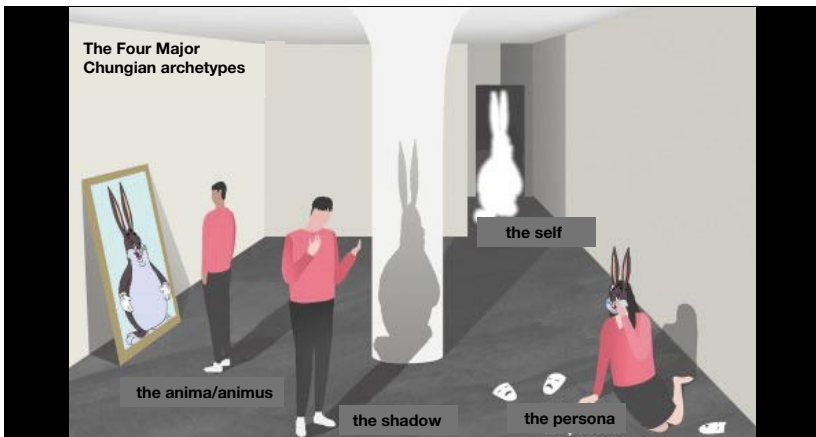
From a logocentric perspective the *hit-and-impact* of agentic semiosis is a mind-bender: potentially devastating for the notion of truth. If language operates under *immersive* conditions—caught by the *drift* of agentic signs—how can we possibly pick up on linguistic messages in a truthful way?

That is, unless what we mean by being true—or, truthful—is agentic, and truth is not something encoded into the linguistic statement *per se*. But merely is intercepted by linguistic encoding and constitutes what we usually relate to as *true*: but here 'truth of *statement*' derives from something *else*.

If unhinged from language—as the source-code—we can consider *signs* as the *signifying units of agency* (rather than the large signifying units of discourse [Roland Barthes]). From this position, language has the position of *intercepting* (rather than producing) signs: serving the work of reception.

Here, language is *not* the word of command—or, the top in the line of command—but an asset in the *harvest*: here, language would oscillate between the modes of *gratitude* and *seduction*. The question is whether this really is a problem if seen from the vantage point of the *agent intellect*.

It would then emerge from the oscillation *between* the persona *and* the shadow: that are agentic signs of a particular category—the Jungian *archetypes*. The *persona* fronting the self in the encounter between bodies, and the *shadow* typically grafting itself, and holding on, to the *tail* (**#02**).

Is the *truth* a difference that will make a difference in our *oscillation* between the *persona* and the *shadow*? What lies between the persona and the shadow: if there is a crack in our being at this point, we can consider this as the ground zero between semiotic *delivery* and *remembrance* of a different kind.

We could be content conceiving a *lateral drift* at ground zero—as a point of semiotic *emergence* of an *agentic* rather than a *linguistic* source—or, we can conceive a process played out by two other Jungian archetypes: the *anima/animus* and the *self*—that is, *gender*/awareness and the *other*.

However, we run the risk of *reproducing* the first dichotomy between the persona and the shadow, replacing it with *another*. For this reason, we may want to consider that the anima/animus and the self, only articulate from a ground zero between the persona and the shadow. Thus, we have a QUAD.

That is, a group of *four* (and not a contrastive pair replaced by another contrastive pair): a *quartet*, if you will. Before the *assumptions* of the persona and the *inertia* of the shadow, there is the expanding awareness of the *anima/animus* resulting in consciousness, and its critique from the *self*.

The self is always anchored in the *other*—the other is not the opposite of *me*, but its critical *enabling* counterpart—an an inversion of the shadow (i.e., the shadow "turned"). Logically, the **QUAD** has the logical structure of a Klein's group: *a term* (persona), its *opposite* (shadow) and their *inversions*.