**Qualisign**

1903 | Syllabus: Nomenclature and Division of Triadic Relations, as far as they are determined | EP 2:294

... a Qualisign is any quality in so far as it is a sign. Since a quality is whatever it is positively in itself, a quality can only denote an object by virtue of some common ingredient or similarity; so that a Qualisign is necessarily an Icon. Further, since a quality is a mere logical possibility, it can only be interpreted as a sign of essence, that is, as a Rheme.

Test comment

1903 | Syllabus: Nomenclature and Division of Triadic Relations, as far as they are determined | EP 2:291

A Qualisign is a quality which is a Sign. It cannot actually act as a sign until it is embodied; but the embodiment has nothing to do with its character as a sign.

1904 | Letters to Lady Welby | SS 32

As it is in itself, a sign is either of the nature of an appearance, when I call it a qualisign; or secondly, it is an individual object or event, when I call it a sinsign (the syllable sin being the first sillable [sic] of semel, simul, singular, etc); or thirdly, it is of the nature of a general type, when I call it a legisign.

1904 | Letters to Lady Welby | SS 32-33

The qualisign [...] has no identity. It is the mere quality of an appearance & is not exactly the same throughout a second. Instead of identity, it has _great similarity_, & cannot differ much without being called quite another qualisign.
A sign in itself may be an indefinite possibility, when I term as a *Qualisign*, or it may be an existent thing or event, when I term it a *Sinsign* (*sin*- is the *sim*- of *simul*, *simplex*, etc.), or it may be a general type, when I call it a *Legisign*.

A *qualisign* is an aspect, impression, or other priman significant regardless of its parts or of anything else simply because it involves the very character signified.