

CHAPTER SEVEN

CONCLUSION

7.1 FINDINGS OF THE STUDY

In accordance with the averred aims of this undertaking as outlined in 1.2 (a) to (g), its upshot would focus on the semiotic variants as well as the philosophy and psychology of evil. The whole project centred its attention on those factors as indicated above but has gone as far as to the beliefs and superstitions of the Scottish and Irish cultural backgrounds.

In the absence of the leading information revealed by the methods of post mortem, namely, structuralism, and also, microscopic examinations in the form of filmstrips on witchcraft activities except that of the literary text, *Macbeth*, it is hardly impossible for this research to form correct conclusions as to the real meaning of the philosophy and psychology of evil. However, the research methodologies conducted within this venture in the form of interviews, should shed a little light into the practices of the witches.

On the other hand, the semiotic approaches form the basis of the whole enterprise since all words from the literary text are given meanings and functions in line with the semiotic studies. Both fundamental and hypothetical-deductive approaches, even not mentioned at regular intervals, that is, chapter by chapter, are the experimental part of this investigation.

Semiotics as ostensive signs at one stage has been demonstrated in the undertaking under the headings kingship, coronation, the throne and the

inheritor. It is in line with the Scottish practice of the Elizabethan period where the blood lineage meant nothing than the supremacy of power. The manner Macbeth put himself on the throne; it is absolutely a fallacy if not a mockery to the Scottish kingship.

The most significance of the ostensiveness resulted from a mere belief in witchcraft. From Macbeth's point of view, witchcraft and superstitions dealt with the unseen forces at work in the universe. The ostensive part of it is that, in Macbeth, to believe in witchcraft and superstitions required his personal credulity and scientific conception that were incorporated into cause and effect. The witches as visible agents have causes whereas the invisible outcomes at the end are only imaginations that cannot be proven right until their time has come.

In this pursuit, the semiotic instruments such as symbols, icons, and conventional and motivational factors were dealt with in a more comprehensive manner. On the same trend, blood stained dagger and swords; apparitions and the movement of Birnam forest to Dunsinane are the more vivid and live instruments that can stay longer in the imaginations of the reader.

However, the above listed semiotic instruments are likening to the beliefs and superstitions among some of the cultural groups, in particular, Vatsonga. Their beliefs in bone diviners, causes of plagues, blood shedding ceremonies, abundanceness, movements of stars around their orbits, funeral procedures and many more stories, signified the kind of religious the majority of them worship.

The Vatsonga people have been taught by their forefathers to fear and to honour the action of the spirit agencies induced by human malignancies and magical forces of nature, and have adhered to these practices. It is still a common practice today as an example, to pull a marula branch from the graveyard back home as a sign of taking the spirit of the dead one back home. It is also common that witches enter the human blood in the form of tortoises, snakes, beetles, rats, and bats and also in the tonal form of the wizard. This research has made some of these impossible events very popular to the reader who never heard of it very possible.

Another endeavour undertaken by this study is when it highlighted the functions of the semiotic instruments such as expressiveness, conative, poetic and phatic forms of misfortunes in relation to witchcraft and superstitions. References were made about the weird sisters, the letter to Lady Macbeth, the death of certain characters for their goodness and as a repayment of the hideous deeds.

These instruments highlight the powers that were recorded in the doctrine of witchcraft in Scotland and Ireland of the thirteenth and fourteenth centuries. In other countries witchcraft and superstitions are taken as speculations whereas in Scotland, Germany, France and Ireland of those years, it was rife. The evident of it was when witches were tried and tortured in those western countries.

Semiotics as the typological codes of communication has been dealt with where the symbolic nature of objects were analysed. Besides the qualisign and sinsign, individual speeches were also regarded as signs that depicted different emotions and sentiments of the people. Objects like dagger and ghosts played a vital role on communication processes.

On the side of the Vatsonga's beliefs, the sending out of ghostly animals like rats, reptiles, owls, dogs, cats, and real people in ordinary forms to bewitch others, has been proven common by this investigation. The theory is so engraved in this cultural group and has been applied in the face of all presumed motives.

It is a pity that most of the publications used to enrich this project are written by anonymous writers but some of them have been cited in order to make this venture a success. From their content point of view, one can hold a theory that the investigator was either the author of the stories or an eyewitness to certain events as it is registered in this project.

The significance of semiotics in the text has been manifested by the context of the message, emotive elements of the communicator as well as the cognitive thinking. Careful scrutinization was taken to highlight this section in a more formally manner.

The distinction between “white” and “black”, where the concepts “witches” (white) and “sorcerer” (black) were illustrated, even not clearly stated, under the philosophy and psychology of evil in each chapter. Most of the stories about the “sorcerer” (black) are results from the interviews conducted by the researcher.

7.2 FINAL WORD

This investigation on the subject Semiotics at a Doctoral level has been one of the most thrilling but challenging experiences I have come across with. Those semiotic variants have now become part and parcel of my

memories and I earnestly urge other scholars to venture more in other studies of this kind.