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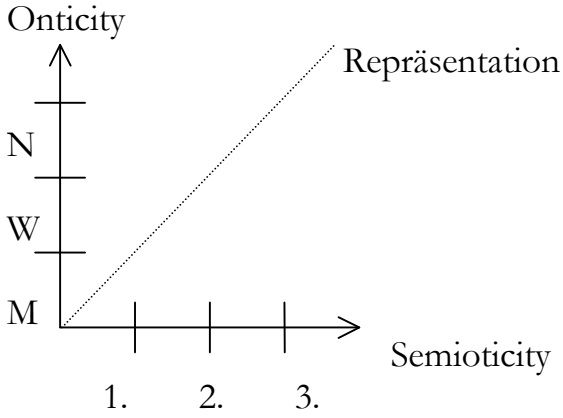
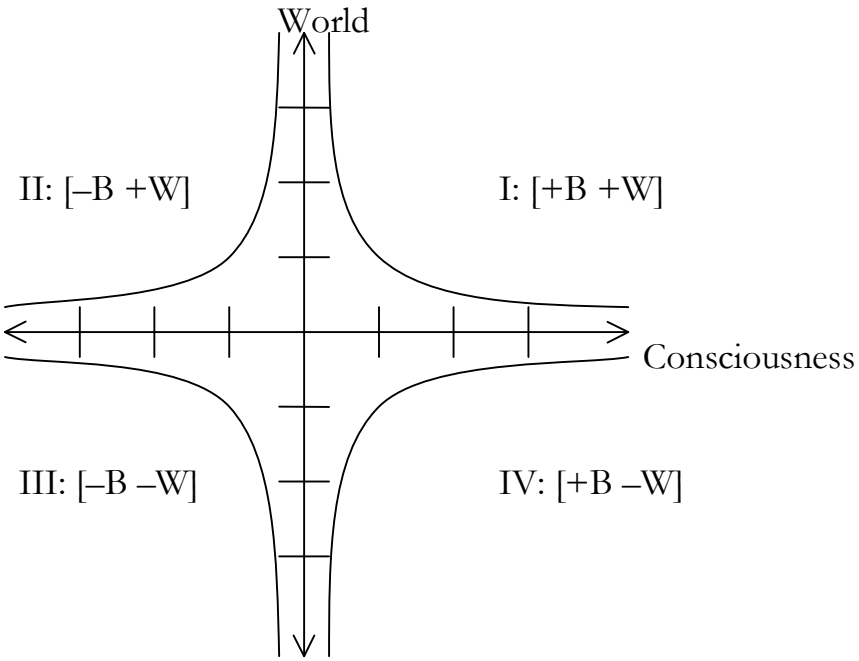
Sign relations as sets of pairs of subject and object

1. The „Theorem on Onticity and Semioticity“ (Bense 1976, p. 60) says: „With increasing semioticity, onticity of representation increases, too“:



2. However, Bense's theorem on Onticity and Semioticity can be formulated in an even more abstract way: As I have shown (Toth 2008), the sign as a function of representaton is asymptotic both to its object and to its consciousness. We find close ideas already in Günther's work: „Und so, wie das orthothematische Begreifen der äußeren Reflexion das absolut objektive Ansich der Dinge nie erreicht und ihm die Gegenstände ewig transzendent bleiben, so erreicht die introszendent orientierte Reflexion-in-sich niemals den inneren Grund ihrer eigenen Reflexionstätigkeit“ (1991, p. 269). „Eine Transzendenz besitzen aber heisst, einen unerreichbaren Grund haben“ (1963, p. 37). „Es ist eine ganz empirische Erfahrung, daß alle Subjektivität ‚bodenlos‘ ist. Das heisst, es liegt hinter jedem erreichten Bewußtseinszustand immer noch ein tieferer, nicht erreichter“" (1963, p. 198).

In order to display the sign function mathematically with double asymptosis, one choses easiest the hyperbolic function y = 1/x. This hyperbola is known to have two branches, which in a Cartesian Coordinate System lie in the I. and in the III. quadrant. If we also draw the negative function y = –1/x, whose branches lie in the II. and IV. quadrant, then wie obtain a semiotic Cartesian Coordinate System with hyperbola-branches in all 4 quadrants:



Thus, while in Bense's Theorem the abscissa is designed for semioticity and the ordinate for onticity, in the more abstract wording of this theorem, which one could call „Theorem on World and Consciousness", the abscissa is designed for consciousness and the ordinate for onticity. Hence the question which of the two onotological notions, Being or consciousnes, has a metaphysical primordiality, is senseless: the sign as a representation function mediates between both notions.

3. Therefore, we can now write a sign class together with its reality thematic in the following form

$ZR_{sem} = [[S, O]_I, [S, O]_O, [S, O]_M] \times [[O, S]_{M^\circ}, [O, S]_{O^\circ}, [O, S]_{I^\circ}]$

We put the index "sem" to refer that this is just the normal form of a sign class in quadrant I. The normal forms of the three other quadrants look as follows:

$ZR_{mat} = [[-S, O]_I, [-S, O]_O, [-S, O]_M] \times [[O, -S]_{M^\circ}, [O, -S]_{O^\circ} [O, -S]_{I^\circ}]$
$ZR_{ide} = [[S, -O]_I, [S, -O]_O, [S, -O]_M] \times [[-O, S]_{M^\circ}, [-O, S]_{O^\circ}, [-O, S]_{I^\circ}]$
$ZR_{meo} = [[-S, -O]_I, [-S, -O]_O, [-S, -O]_M] \times [[-O, -S]_{M^\circ}, [-O, -S]_{O^\circ}, [-O, -S]_{I^\circ}]$

Now, in all four normal forms of sign classes (and reality thematics) we have

$[\pm S, \pm O]_{I} \in \{3, 2, <2, 3>\}$
$[\pm S, \pm O]_{O} \in \{1, <1, 2>, 2\}$
$[\pm S, \pm O]_{M} \in \{<1, 3>, 1, 3\}$

and consequently

$[\pm O, \pm S]_{I^\circ} \in \{3, 2, <3,2>\}$
$[\pm O, \pm S]_{O^\circ} \in \{1, <2,1>, 2\}$
$[\pm O, \pm S]_{M^\circ} \in \{<3,1>, 1, 3\}$

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