a pluralist view in favour of the non-players of the world and not just a sterile Popperian package of ordered physicality. Pity. If he had started on the other foot, perhaps he would have arrived at a societal conclusion where the world brain might agree to connect and not wait to be thrust onto others.

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HEINRICHS, Johannes. **Reflexionstheoretische Semiotik. 2. Teil: Sprachtheorie. Philosophische Grammatik der semiotischen Dimensionen** [Reflections on theoretical Semiotics. Part 2: Theory of language. A Philosophical Grammar of Semiotic Dimensions]. Bonn : Bouvier Verlag Herbert Grundmann, 1981. ISBN 3-416-01625-4.

Although Johannes Heinrichs had already written the second volume of the treatise on a "Theory of sense processes" in 1981, this book has not lost any of its importance today. While volume 1 focussed on a theory of human action, the second volume presents a systematic theory of semiotic processes and dimensions. Heinrichs' intention is to arrive at a deeper understanding of logic. It is a self-reflective logic, combining classical transcendental logic with modern logistics, that refers to empirical manifestations of "logos" [Λογος] in everyday language.

With this theory of language, Heinrichs aims at establishing links between philosophy and empirical linguistics. The integrative power of philosophy is used by him for uniting divergent linguistic theories of descriptions of linguistic phenomena and to present a theory that is capable of organizing all kinds of semiotic processes and linguistic phenomena into a systematic, multi-dimensional typology.

Based on the classic semiotic theory of Charles Morris, Heinrichs distinguishes four major dimensions, by having added a fourth one (i.e. sigmatics):

Sigmatics
Semantics
Pragmatics
Syntactics

By applying the system theoretical method of dialectical subsumption, Heinrichs arrives in a four dimensional model at $4^4 = 256$ cases of mutual systematic application.

At first sight, the model looks like a kabbalistic system based on the "magical" number four, but Heinrichs' method of dialectical subsumption has the power to put each linguistic phenomenon into a specific "box" of this framework.

The first sentence in the introductory chapter stresses that we are able of "looking behind" language, that language is in fact constantly looking behind itself. Heinrichs points out that he wrote these sentences before he got hold of Elmar Holenstein's remarkable book (*Die Hintergehbarkeit der Sprache*, 1980) dedicated to this assertion that we can look behind the mirror of language and reflect on linguistic phenomena from an external observer's point of view, even though we use language to present these observations. Heinrichs deplores the current paradigm of linguistics and analytical philosophy of language that considers itself caught in what he calls a "lingua-cage" where linguists cannot escape the self-immanence of language. But semiotics is essentially nothing but constant self-transcendence of signs in referring to other signs, i.e. in four directions that correspond to the four dimensions mentioned above:

To elements of reality (sigmatic dimension)
To what is meant (semantic dimension)
To the communication partner addressed (pragmatic dimension)
To the concrete structural form of expressing sense (syntactic dimension)

The four dimensional typology presented by Heinrichs is not meant to distinguish linguistic phenomena in a separatory and analytical way, but to reconstruct and synthesize them and relate them to each other in a complex framework in a dialectical, dialogical procedure between a theory of language and the practice of discourse.

The four dimensions are also the four directions where such a semiotic theory of language is capable of going beyond (transcending) mere linguistic meaning: language is mediating concrete reality, general meanings, interpersonal communication and sense as such. This mediation process is in fact a process of constant self-reflection, language becomes a kind of "meta-action": human action by using signs is regulating itself by constantly using meta-signs that manifest themselves in the syntactic dimension. Heinrichs considers this semiotic action as the most advanced and most complex form of human action.

The integrative model that Heinrichs presents here is a valuable contribution to ongoing discussions in linguistic and semiotic theory, philosophy and epistemology.

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