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VERBAL MODELING OF ALTERNATIVE WORLDS FROM THE STANDPOINT OF THE MYTH-ORIENTED SEMIOSIS THEORY

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ABSTRACT

The article discusses basic assumptions of the myth-oriented semiosis theory. Primary attention is paid to the semantic transformations resulting into the rise of noemic senses of the concept names responsible for shaping alternative realities. The article highlights the mechanisms of irrational mythic operators' functioning in the process of interpreting information. The patterns of the said transformations are treated off from the standpoint of integrative inter-disciplinary studies. The analysis involves etymological reconstructions, conceptual modeling and linguo-cultural interpretations.

Key-words: *mythic space, operator, semantic feature, profiling, semiosis, world.*

INTRODUCTION

Transformations and challenges (including axiological shifts in worldviews, unresolved ecological issues and escalating military conflicts) that the humanity faces these days are connected with traditional and secondary myths as well as deliberately designed verbal construals which impact social interactions, cross-cultural communication, directions of research and their results' interpretation etc. Thus we speak of universal myth-based patterns of categorizing and verbalizing the reality (Kolesnyk, 2014), verbal modeling of alternative worlds (Hintikka, 1989), myth-mediated formation of subcultures and impacting individual and collective mind.

Present-day linguistics claims to be employing inter-disciplinary approach towards the analysis and interpretation of lingual, cultural and cognitive phenomena occurring in various types of discourse and responsible for shaping ethnic world-views (Klymeniuk, 2010). However, the explanatory potential of research carried out strictly within the boundaries of a single paradigm seems to be diminished for the said approach usually disregards fundamental yet irrational assumptions (mainly known as "mythic") correlating with inchoative information quanta and responsible for further generating "interpretational filters". Therefore we speak of a broader inter-disciplinary integration targeting at fundamental issues which concern the origin of language, the nature of irrational mode of cognition, the myth's crossing over into various domains of the "rational" post-modern world. We address the said issues from the standpoint of the myth-oriented semiosis theory (Kolesnyk, 2011), semiotics, linguo-cultural and linguo-cognitive studies accentuating their correlation with phenomena pertaining to the

worlds of different degrees of "reality" and created via codes other than lingual. In this article we outline basic assumptions that lead to the further search for universal patterns of energy-information exchange between the systems of diverse nature. The suggested theory encompasses the neo-anthropocentric approach towards the object of studying that focuses on man's relative and dynamic rather than focal and dominating status within the network of life as well as in research procedures; causative-systemic worldview and combination of rational and irrational (sensory, intuitive, "pre-learned") cognitive procedures. We also consider the principle of "gnoseological relativity" that allows multiple interpretations of the obtained data as well as integrating seemingly contradictory theories and approaches towards analysis thus aiming at creating a multidimensional model of open systems' interactions.

DISCUSSION

The suggested myth-oriented semiosis theory treats off "mythic space" (MS) as a verbalized informational continuum comprising mythic concepts that enter various mythic scenarios. The term "mythic" is applied to verbally designated yet empirically inaccessible phenomena and notions traditionally identified as "unreal" though subconsciously accepted as primal, basic and true. We treat off the constituents of MS as "fuzzy entities" (Zadeh, 1972) thus implying both their vague nature and potentially variable trajectories of conceptualization patterns' unfolding. Therefore MS is regarded as a container of interpretational axioms which function as basic operators defining the vector and range of further interpretations and information processing. Here is a formal "algebraic" matrix of the mythic operator:

$$\forall (WVx) \sum_{Cn...\infty} An...\infty; Bn...\infty; Dn...\infty$$
$$\exists (MSx \mid m \mid) \sum_{Cx00} Ax00; Bx00; Dx00) \quad (1)$$

which reads: "for any world (worldview, WV) containing the phenomenon x characterized by ontological (A), functional (B), temporal-locative (D) parameters and ascribed axiological features (C), that are present to the n degree, there are such correlates $x \mid m \mid$ in the mythic space that possess prototype features x00 marked by corresponding ontological, functional, temporal-locative and axiological features.

Hence, diachronically occurring scenarios triggered and motivated by irrational operators are responsible for altering states of affairs in corresponding (and overlapping when verbalized) realities. These changes are consequently reflected in individual, ethnic and global informational fields and arguably result into transformations at cultural, mental and in the long run genetic levels as the following frame model suggests:

(myth [stimulus / regulator] → practical activities [recurrent automated patterns] → genetically fixed specific features of cultures' subjects [operational "drivers" managing the activities]) (2)

We speak of this fundamental sequence as a manifestation of universal laws defining the interaction of systems of diverse etiology obeying the basic relative parameters of space, time and energy.

The methodology of multi-aspectual interpretation of myth-based verbal construals involves the following principles. Primarily we combine strictly analytical and synthetic research procedures, the latter accounting for the irrational nature of the above mentioned basic categorizational axioms. The consequent interpretations are therefore interdisciplinary while the analogies between different systemic phenomena and transitions are rather metaphoric thus allowing meta-linguistic formalizations. The other principles are those of neo-anthropocentric approach and gnoseological relativity. The former encompasses systemic-causative inter-paradigmatic interpretations of lingual material (employing specific cognitive procedures and axiological "orientation markers") as well as eco-centric (rather than traditional consumer-oriented anthropocentric) approach that allows treating off lingual, cultural, and cognitive phenomena in terms of contextually equidimensional open systems' interactions. The latter principle allows the use of non-rigid criteria in multiple interpretations of the said interactions and integrated inferences regarding dynamic states of affairs in the worlds of various degrees of "reality". It also allows integrating seemingly contradictory views on certain issues. Moreover, it agrees with fundamental assumptions concerning "free will" of the observer (and, hypothetically, of any material entity / open system that functions according to the laws of nature), quantum nonlocality, describing language signs' polysemantic nature and typological correlations, and maximum speed of information's traveling that explains relatively instantaneous re-activation of archaic senses in present-day contexts (Conway, Kochen, 2006).

Myth-oriented semiosis involves recurrent modification of initial meanings associated with the names of the basic concepts as well as generation of new noemic senses (Husserl, 1983). We address these semantic transformations resulting into the emergence of secondary myths and alternative worlds, accompanied by diachronic migration of MS from the world views' nuclear segments and back in terms of the following model (Fig.1a) [10]. It demonstrates stages of open systems' development implying sequences of "analytical" information processing (stages 1-2) and "synthetic" world modeling (stages 3-4). Fig. 2b demonstrates transformations that an ethnic cultural informational field / worldview undergoes in terms of conceptual hierarchies' restructuring and re-profiling.
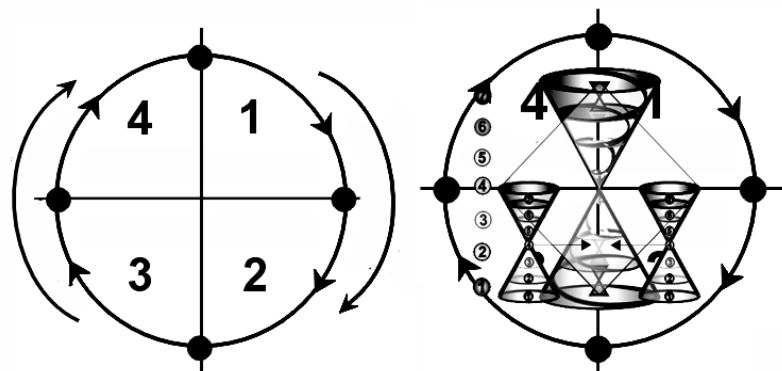
Fig 1a. Stages of an open systems' development
Fig 1b. Transformations of a cultural informational field

The following processes occur at the said stages. At the "form-building" stage (1) a basic operator is chosen as are the verbal signs that encode it (i.e. contextually relevant designations of a profiled mythic concept, precedent phenomenon, iconic morpho-phonemic cluster etc.) while focal concepts (spatial, temporal, eventive, athropo- / theo- /crypto-morphous etc.) that define the framework of a world's variant and its field of reference are designated. At the "interaction" stage (2) fuzzy hierarchies of scenario clusters that obey the quest logic and reflect the dynamics of the primary / secondary world's development as an open or closed system are verbalized. Meanings of the verbal code's elements transform into contextual semantic quanta (noemic senses) that fit the unfolding scenario. At the "managing" stage (3) the construed alternative world enters the number of priory modeled realities reflected in the semio-sphere. It turns into a liguo-cultural phenomenon capable of impacting groups of addressees. At the same time, texts containing noemic language signs become secondary myths and function as subordinate conceptualization operators. The latter are used in political, religious, advertising, game types of discourse. They modify states of affairs in synchronically accessible variants of ethnic worldviews while the said noemic language units keep transforming and develop additional connotations. Finally, at the stage of "synthesis" (4) the alternative text-world functions as a precedential phenomenon, an "assembly focus" for lingual and extra-lingual information containing a certain energy-informational quantum which comprises diachronically and culturally distant fragments of noosphere in a coherent multidimensional flow.

Codes of various etiology interact at the said stages of verbal world modeling. Accordingly, sets of different spaces (MS, mental, discourse, designation space etc.) establish synergetic resonance-triggered connections between the hierarchies of their constituents (Fig 1b). These synergetic interactions, in fact, are responsible for continual generation of noemic senses.

The above mentioned semantic, cognitive and cultural transformations follow the patterns traditionally described by Hegel's logic and specific laws of science. We project these laws onto the processes of conceptualization and semiosis.

1. The law of polarity (unity of opposites) reflecting dialectics of open systems' structure determines their instability. Systems work for stability and

balance yet it is their asymmetry that triggers their development, adaptations and inversions. Dialectics of things is reflected in conceptual oxymorons (CO) as relatively static patterns combining opposite features of mythic concepts thus representing the whole range of their potential orientations in opposing systemic hierarchies' conflicts, contributing to ambiguity of mythic axioms, allowing systems to accept input signals of diverse nature, adapt, evolve or go down due to excessive entropy. WE speak of COs like LIVING DEAD, KNOWN MYSTERY, DEFENDER-DESTROYER, ORDERED CHAOS, GOOD EVIL, cf. the designation of spatially counter-oriented objects: *'Sí an ghealach, mall san oíche. 'Sí an ghrian* "It's the Moon in the night, it's the Sun" or temporal-existentional phenomena: *'Sí na Samhna, // tús na Bliain Úr. // 'Sí an crann marbh. // Deireadh an tua*. "It's Samhain, the beginning of the year - the dead tree, the end of the year" (Enya, 1986);

COs unfold undergoing transgression (system's re-orientation involving the break in basic functional patterns) or inversion (evolutionary re-profiling of its focal components). For instance, re-profiling COs HUMAN NON-HUMAN and NON-HUMAN ANTHROPOMORPHOUS that contribute to the content of the concept ANTHROPOMORPHOUS BEING results into the following designation: *Geralt znikąd. Jestem wiedźminem. ... Mój dom, to Kaer Morhen, Wiedźmińskie Siedliszcze. ...Tam produkowało się takich jak ja. Przeszedłem tam zwykłą mutację*. "Geralt from nowhere. I'm a witcher. My home is Kaer Morhen, the home of the witchers. Those like me were made there. I went through a regular mutation." (Sapkowski 1998, 118). Spatial transformations reflected in CO ORDERED CHAOS allude to the unknown character of powers working in the world: *Things from the Dungeon Dimensions, clustering around the magical leakage and constantly probing the walls of reality* (Pratchett, 2000, 28). Generally, the CO unique universal appears to be one of the primary operators responsible for alternative worlds' modeling on the basis of MS and involving fuzzy logic of cultural patterns' formation.

2. The law of iteration (negating the negation) describes fractal iterations (Schroeder, 1991) of certain (mythic) phenomena's structure as repeating their fundamental inner dichotomies at various levels of world-modeling. We regard semantics of designation units denoting segments of MS as condensed containers of infinite number of their functioning variants in various worlds. As fractal basic operators, they suggest algorithms for scenarios' occurring at a larger scale. Fractality thus accounts for equi-dimensional status of elements within MS (the principle of participation introduced by L. Lévy-Bruhl), the multitude of alternative worlds and fundamentally "magic" nature of verbally created alternative realities.

Accentuating multitudes of focal concepts or objects' contextually profiled features occurs in the expectedly changing states of affairs due the lingual signs' polysemy and their pragmatic "equi-finality". The said iterations take place within the framework of mythically motivated conceptual metaphors, metonymies and allusions like KING IS DEFENDER: *eodor Scyldinga* "lord of

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Scyldings" (Beowulf, 428, 662), *seleweard* "warder-of-the-hall" (Beowulf, 667), *wigendra hleo* "defender-of-heroes" (Beowulf, 429, 899, 2337); KING IS A WARLORD: *wigena hlaford* "lord of warriors" (Battle of Maldon, 135), *sigedryhtne* "victorious ruler" (Widsith, 104); KING IS GENEROUS: *hira beaggyfan* "giver of rings" (Beowulf, 1102), *sinces brytta* "treasure breaker" (Beowulf, 607, 1170, 1921, 2071); KING IS EXTRAORDINARY: *þegn ungemete* "winderwul lord" (Beowulf, 2721), *selestan sæcyninga* "best of sea-kings" (Beowulf, 2382). Hence the KING is regarded as the best representative of a group (its fractal "key token") capable of connecting to the informational over-system (sacral sphere) and translating its program of development into social practices. Therefore designations of the KING are typical for verbally created fantasy worlds. Their noematic semantics referring to the prototype features of MAN contribute to tactical success of scenarios' unfolding as well as strategic impactin the states of affairs.

3. Similarity law (preservation of matter, energy etc.) as an expansion of the iteration law addresses the universal triad of causatively connected "oversystem :: system :: subsystem". Systems adsorb the experience of effective code interaction and adapt respective patterns to various contexts while preserving their fractal core. MS as a container of inchoative axioms responsible for world-modeling and arguably correlating with the sacral sphere (universal laws of Nature, cf. Germanic *Wyrd / Örlög*) is regarded as the over-system. Human semio-sphere (Lotman, 2001) as a container of mankind's encoded experience functions as the system and shapes the attractor defining the strategy of mankind's development. Semantic continuum of a certain national culture (sub-system) employs the inventory of noemic senses (as well as material tools) that allow realizing tactical objectives.

4. Gradual development ("quantity changes into quality") addresses the above mentioned stages of open systems' development, combination of analysis and synthesis in research procedures, corpuscular and quantum bases in the nature of things, periodic migrations of MS from the nucleus to the periphery of the worldviews followed by subsequent return and re-profiling. We also apply this law to sequences of conceptual domains' migrating within a worldview as well as profiling / shading of lingual units' semantics and connotations.

Comparing arguable contrary etymologies (Liberman, 2008, 215-224) of the WITCH concept's names we actually register gradual shifts in their meaning and design the concepts integrated matrix. Consider the following.

(1) O.E. *wicce, wicca* "witch", *wiccian* "to use magic", *wīglian* "to prophesy", *wīglere* "witch", *gewīglung* "magic" < Germ. *weihs* "holy" (~ Lat. *victima* "victim", (containing the feature [separate] > metaph. [estrange] > [be extraordinary]) < I.E. *ueik-* "extract, separate" (~ I.E. *ueigh-*"way"- (Pokorny 1959, 1128), that triggers a hypothetic reconstruction [uncontrolled (emanated) power / energy] > [way of life])*;* (2) Germ. *weihs* ~ O.E. *wēofod* (*wēofud, wīobud, wiohbed*) "altar", Northumbr. *wīgbed*, where *wīg-* is seen as a variant of *wīh-,* while polysemantic O.E. *wīg* "idol, image" also means "war, battle" i.e.

"conflict" as O.N. *veig* in personal names like *Rannveig* (*vé* < **wīha- "алтар"*), so we might suggest the scenario of "controlled confronting powers" encoded in *wīh-* and the reconstruction WITCH < [operator / controller of power, energy]; (3) O.E. *wicca* ~ Germ. *wiegen* "swing", G., Nid. *wigelen* "swing, shake", G. *bewegen* (cf. Lat. *vātēs* , Gr.*μαντις* "prophet") - [uncontrolled motion] as a result of prophets' kinesthetic practices (convulsions) - cf. Gr. *μανια* "лють", Goth. *wods "шалений"*); (4) *E. witch* ~ O.E. *witega*, O.H.G. *wîzago* ~ O.E. *wīt(e)ga* presumably, like a later transformation *wissen* > *wizard* caused by the (*tg* > *tk* > *kk / cc*) mutation as in O.E. *wītga* > *wicca,* as we find O. Norse *vitki* "witch". Thus we speak of a possible parallel of *witig* <*witan* "wise" and **wītig* "to see" > *wītga*, *wītiga* "prophet". This hypothesis allows the typological parallel of "knowledge" > "witch" and explains the rise of negative connotations in *wītga* > *wicca* > *wicked.*

In various contexts certain various segments of the concept are profiled, cf.: (a) *Heiði hana hétu // hvars til húsa kom //völu velspáa // vitti hon ganda* "Heid she was called when she entered the house as a prophet-witch working magic" (Völuspá, 22); (b) *The witch grinned in the half-light. "Aye, but Valgard is a tool I shall use to make a weapon that will pierce Skafloc's heart.* (Anderson, 1981, 36), (c) *they were proud of having a witch in the family!* (Rowling, 1999, 53). Accentuated semantic features of [user of power] (a), [maker] + [harmful / evil] (b), [unusual] + [positive] (c) turn the respective noemic language signs into markers specific alternative worlds.

5. Freedom of choice law defines the dynamics of open systems that go through bifurcations choosing the vector of development at every point of respective continuums' fluctuations. Contextual noemic senses of lingual units as well as configurations of lingual means depend on the designator's pragmatics, the inchoative mythic operator, initial world's configuration and the type of QUEST unfolding in it.

6. The hierarchy-and-synergy law applies to the flow-like character of multidimensional open systems. As hierarchically (paradigmatically) arranged quanta of information (semantic features) imply certain pre-defined configurations suggested by prior experience, they undergo modifications and form variable noemic clusters in synergetic interactions. In verbal modeling of myth-based worlds the hierarchical plane represents the opposition of "development program" VS "required resources" while the synergetic plane is associated with the opposition "interaction" VS "result". The said interactions are often "hypertextual" for they involve codes and precedential phenomena of various nature connected according to the allusion-type conceptual models.

7. Causative development law implies that changes of states of affairs in real and modeled worlds are determined by the "program" generated by the oversystem (in terms of mythic semiotics - SACRAL SPHERE) and designed according to the quest logic. Considering the laws 1, 2 and 3, the strategic goal of systems' development is irrational and depends on the content of basic inchoative operators. Therefore it is possible to both model desired configurations of

alternative worlds and carry out causative analysis of secondary mythology functioning in present day cultural and communicative spaces.

CONCLUSIONS

Systems and codes of diverse etiology are involved into multidimensional interactions following universal hierarchical and synergetic patterns. Their transformation trajectories are set up by irrational mythic operators. "Mythic" refers to the empirically inaccessible oversystem plane while mythic concept function as basic operators in semiosis. Variable alternative realities are construed and encoded via language means as the language signs designating their basic constituents develop noemic senses. Furthermore, textually construed worlds may turn into secondary myths that consequently work as operators for subcultures, advertisement, political discourse etc. Myth-oriented semiosis theory provides framework for multiaspectual integrative analysis of the said phenomena.

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SANTRAUKA
Žodinis alternatyvių pasaulių modeliavimas į mitą
orientuotos semiozės teorijos požiūriu
Oleksandr Kolesnyk

Straipsnyje analizuojamos pagrindinės į mitą orientuotos semiozės prielaidos.Didžiausias dėmesys kreipiamas į semantines transformacijas, kurių pasekoje atsiranda konceptų įvardijimų noeminės prasmės, atsakingos už alternatyvių realybių formavimą. Straipsnis nušviečia neracionalių mitinių veiksnių funkcionavimo mechanizmus, interpretuojant informaciją. Minėtų transformacijų modeliai suvokiami integruotų tarpdisciplininių studijų kontekste. Pateikta analizė apima etimologinę rekonstrukciją, konceptualųjį modeliavimą ir lingvokultūrines interpretacijas.