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# MITAS, KALBA IR URBANISTIKA. ŽMONIJOS EVOLIUCIJOS LINK

Myth, Language and Urbanism.  
Towards the Evolution of Humanity

## SUMMARY

The discourse of the science and humanism is often dominated by such global issues as social and economic wellbeing, technical progress, human rights, and climate change. Underlining their importance, the paper focuses on different issues including meta-level methods and its various approaches, which aim at solving highly complex problems that humanity is facing now and will be facing in the future. In this paper, the language is considered as one of the tools that can potentially be exploited for the integral evolution of humanity. Three levels of human language are distinguished: onomatopoeic interjections, the natural language, and the meta-language of the future, based on myth and written in an urban “script”. The paper describes the latter using a six-dimensional perception of urban space (3+1+1+1D), which would allow humanity to reinterpret space and time and the laws of nature.

## SANTRAUKA

Mokslo ir humanistikos diskurse dažnai dominuoja techninės pažangos, žmogaus teisių, klimato kaitos tematikos. Pabrėžiant jų svarbą straipsnyje kalbama apie skirtingas problemas – visų pirmą apie meta-metadologiją ir įvairias jos prieigas, kurios yra skirtos itin sudėtingų ateities problemų sprendimui. Straipsnyje kalba yra laikoma viena galimų priemonių, kurią potencialiai galima išnaudoti integraliai žmonijos evoliucijai įvykti. Išskiriami trys žmogui būdingos kalbos lygmenys: onomatopėjiniai pamėgdžiojimai, kalba, ir mitu grindžiama bei urbanistiniu „raidynu“ užrašoma ateities meta-kalba. Straipsnyje apibūdinama pastaroji naudojant šešiamatės urbanistinės erdvės suvokimą (3+1+1+1D), kurio dėka žmonija galėtų naujai interpretuoti erdvę ir laiką bei gamtos dėsnius.

RAKTAŽODŽIAI: mitas, kalba, urbanistika, evoliucija.

KEY WORDS: myth, language, urbanism, evolution.

## INTRODUCTION

What has been present on the horizon of an event that is beyond the foresight and even beyond the foretelling? In his novel *Childhood's End*, the novelist and scientist A. C. Clarke suggests that the telos and the eschaton couple in the last days of humanity. In the novel, a new generation of humanity experiences a sudden evolutionary turn that leads to the ability to manipulate the matter by only using the mind.

The Book of Revelation, also called the Apocalypse of John, suggests the same *finale* of humanity, which is based on the coupling of the eschaton and the telos, just like in most of Clarke's works. Mythology suggests that for the eschaton to take place, the telos must have already been implemented. Where does it lead us to?

Indeed, humanity has evolved over a long period of time into highly advanced cultural-technical species who more and more tend to transcend their biological carbon-based boundaries and leap to something completely different. The question arises as to whether any such great change has happened to humanity in the past.

We argue that the spread of the use of natural language (NL) was precisely the event that led to human evolution. Only the future will show us how NL has evolved, but the so-called five theories of NL agree that language must have derived from onomatopoeic sounds whether by mimicking surroundings or using a vocal expression derived from emotional or physical triggers in early humans' bodies (Campbell, 1999).

By introducing hermeneutic observation of the long history of human culture

along with the method of diachronic reasoning, we argue that the emergence of NL was the point of humanity's evolutionary turn. The point might have been drawn into something more similar to a line; however, time flow patterns before the emergence of NL must have also been different.

Following the framework of this paper, two hypotheses may be brought forth: the first hypothesis proposes that NL is a superset to onomatopoeic interjections (OI), as well as it is the eschaton of OI dominated temporal layers. If the first hypothesis is correct, then it suggests that NL must also be a subset to its superset. We claim that a superset in NL would be based on some aspects of myth reality and the structure of its narrations. This claim has been made by referring to an entangled and superposition-based structure of myth and relying specifically on Judeo-Christian scriptures. To reveal the use of natural language as an evolutionary tool in the past, the paper draws on the basics of Cantor's set theory.

First of all, we explain how myth can be perceived as a superset-wise structure for NL and how it acts as an entangled organization of different (superposition-like) meanings. Later, we juxtapose the former structure with a cultural phenomenon of urbanism which, as we observe in the paper, also features qualities for the total experience. Finally, we express the need for a brand new universal metalanguage that would lead humanity towards evolution and would be based upon the syntax of myth and the grammar of urbanism.

This paper demonstrates the hypothesis of how novel language being a superset to NL might provide humanity with an opportunity to look under the event horizon. 3+1+1+1D space of per-

ception of noumena is introduced drawing on the structure of myth and the historical logic of urbanism. Being a conceptual paper, this study raises questions rather than provides answers.

## NL AS EVOLUTION, AND WHAT IS THE OTHER TOOL TO MOVE FORWARD?

Even though it is difficult to estimate when humanity started to use NL, it is quite obvious that the introduction of NL marked the turning point in evolution (Berwick, Chomski 2016). By handling NL, for a length of time, humans have managed to shape the material world according to their thoughts. Transfer of information in an explicit manner corresponds to Gadamer's hermeneutics, according to which, reading and perceiving the World equal creating the World.

The evolution of NL and its possible predecessors may be set up into the simple Cantor's set theory. Suppose that:

$$OI \subset NL$$

In this case, NL knows everything about OI; moreover, OI are fully transparent to NL. However, NL is much more in terms of quality and quantity than OI have ever been. For NL to emerge, it needed something what L. Mumford (1952) describes as dissociation of lifting power from the arm to create a crane. Thus, the function and purpose remain the same, but the level of impact substantially increases.

If the emergence of NL is to be reckoned as an evolutionary turn of our species, then the next turn must be an emergence of a superset to NL. What

kind of language could be a superset to our NL?

As much as OI were a shadow of NL, NL is a limiting factor of human capacities (Chomski, 2017) to transfer and receive information especially that of tacit dimension (Polanyi, 1966) and grasp very complex entities, such as the P vs NP problem.

Pierce's (Queiroz *et al*, 2011) semiotic triadic model suggests that NL tends to be extended into the field where it merges with surroundings and thus gives new meanings and grammar. Therefore, the meaning of a sign can now have a variety of interpretations and thus can express more than one meaning at a time. The relation of NL to its environment is one step closer to entanglement, which we suggested being found in the structure of myth.

We rely on myth as a grounding nature for the possibility to introduce a brand new language that would lead to the evolution of humanity in the future. If NL merged with surroundings provides new horizons for transferring knowledge, then myth merging with more complex surroundings, such as urban phenomena, must provide a more comprehensive structure for possibilities for a new language to emerge.

MYTH AS A POSSIBLE SUPERSET TO NL

First of all, myth itself offers a possibility to transcend limits of time and space by connecting externalism to a human mind (Buber, 1970; Sallustius). The analysis of the Judeo-Christian myth suggests that the originality of a person can only be achieved via connecting individual consciousness to every other individual. By doing so, one always sacrifices some degree of individuality, but, instead of that, he/she gains originality due to the enhancement of his/her consciousness with immediate knowledge of every other consciousness (de Charadin, 1959). The same pattern, however, is applied by technologic singularity adepts (de Sautoy, 2019, Kurzweil, 2005). Thus, myth itself presupposes the ability and guidelines on how to transcend recent boundaries of human capacities.

Secondly, according to Lloret-Clemet (2014), “myths speak of a different truth from that understood in conceptual discourse: Myths speak of a way to grasp the absolute other. Myths often tell of the ‘origin’ or ‘final’ or ‘permanent cause’”. Thus, myth tells us that human existence as such is finite. However, within that finite structure, there are infinite sets of interrelation between agents. In the finite world governed on the basis of NL, the cause of every consequence is hidden, as depicted in Spinoza’s (Collected) raised issue about man in nature. Hence, myth explains both infinitesimally small causes

and the infinitely large (whole) structure. We may even propose a hypothesis for future research on whether or not knowing the World in a perfectly transparent manner would empower those who know and observe it to manipulate time and spacetime.

The third aspect suggests that myth is a superset to NL, which has been approved in OI as well. We think it is safe to say that sounds of OI had more compressed meaning than linearity-based NL. Therefore, OI must have had features and qualities of singularity wherefore one set of sounds could have covered large amounts of information<sup>1</sup>. Myth-based language must cover this issue since myth itself is a matter of singularity. All the events in the Bible happen eternally. All the events that look like being linear are copresent with each other. Therefore, myth explains the linear World by applying the linear substance derived from NL; however, it still has its roots in OI, which themselves feature the quality of deep entanglement. By entanglement, we mean that myth-based brand new language must allow humans to transfer information in such a way that it could be fully perceived and applied instantaneously.

Thus, we suggest that myth-based language [M] is a superset to our used NL:

$$NL \subset M$$

[M]YTH AS ALTERNATOR OF THE REALITY OF THE WORLD

In his *Prolegomena*, I. Kant argues that it is the intellect that gives a frame to the

laws of nature, and only if we managed to observe things as they really are (nou-



mena), we would immediately notice those laws to be more perfect. D. Podolskiy (et al. 2021) highlights that “quantum gravity with disorder represents a rare case in theoretical physics when the presence of observers drastically changes the behaviour of observable quantities themselves not only at macroscopic scales but also in the infrared limit, at very large spatio-temporal scales”.

The importance of the observer to the shape of reality at quantum scales has been long known by theoretic physicists. Indeed language as a construct of the mind has proved to be able to shape the material World only by describing it. In Genesis, the LORD God allows Adam to

name all the living creatures in the Eden, thus making their existence observable and useful to mankind. Accordingly, myth itself defines the evolutionary turn provided by language when talking and naming things equal to creating things. However, the creation through natural language lacks instantaneity [this could also be the reason for the P vs NP issue], and consequence-capture aspects are often not transparent (Steward, 2018).

Indeed, the OI-based World has been based on Sight->World perception. The NL-based World has been in the transition World->Sight. M-based language is a total understanding of both aspects, thus making Sight->World an ascended version.

## INTRODUCTION TO MYTH-BASED AND URBAN-WRITTEN METALANGUAGE

Rudokas (2021) argues that the continuum-based structure of metahistory of urbanism always contains qualities of singularity. For example, one distinct urban entity can contain many temporal layers and make them juxtaposed and therefore copresent. Moreover, every bit of urban structure is simultaneously a cause and consequence to the overall structure of that urban entity.

However, if we perceive the city as a 3+1D entity, we only observe linear language, which is the same as our NL. But if we added events from the timeline that have not happened into the existing timeline, we would make any particular city look like a 3+1+1D entity. This would allow us to check on “what if” history. However, since any urban entity has an almost infinitely large universe of deci-

sion-making events in given cultural spacetime, we add one more dimension because every decision-making point in 3+1+1D must have different initial conditions. So, instead of 4 dimensions, we have six dimensions.

6D universe of experience allows one to look at any phenomenon almost in a transparent manner. In Galatians, St. Paul insists that:

*I testify again to every man who accepts circumcision that he is obligated to keep the whole law. Gal 5, 3*

Thus, by knowing one thing without more ado, we would know everything. The juxtaposition of every particular city to all the cities and their experiences at all possible decision-making points would enable us to share all the experiences at once. Moreover, it would pro-

vide us with the definition of the identity of every town and city by showing its infinitesimally small brane of identity.

The phenomenon which perceives the city as a 3+1+1+1D universe could be named as total heritage. Theoretically, total heritage, if ever applied practically, could not only make identity and cause of that identity transparent but would also make the future clear.

### ANTONIN ARTAUD'S THEATRE OF CRUELTY AND LANGUAGE

In his famous book *Theater and Its Double*, Antonin Artaud (1999[1938]:104) claims:

*I did not say that I wanted to act directly upon our times; I said that the theater I wanted to create assumed, in order to be possible, in order to be permitted by the times to exist, another form of civilization.*

Indeed, the famous concept of the Theatre of Cruelty is based on the invention of a new universal language for theatre, the language that needs to include all aspects of being on stage. Artaud (1999[1938]: 98) is sceptic of the usage of linear language due to its inability to grasp a metaphysical, mystical, and emotional message. Even though he fails to explicitly describe the mechanics of the new language, we may claim that he advocates a logographic type of language and the expression of language. Robert Vork (2013: 306–326) suggests that the new language of the theatre of a different kind of civilization must have been reduced to something similar to our concept of OI (inarticulate sounds, cries, gibbering screams). He also emphasizes

Thus, based on urbanism as a continuum-singularity entity and myth as a provider of the general structure of entanglement and superposition of contradictory events, we suggest that general formula for semantics and syntax should be written in the following way:

*PhenomenonX = Noumena – PhenomenonX*  
(Rudokas 2022)

the use of the full space and concepts borrowed from rituals, such as the empty space, the visible and the invisible, the holy and the rough in the immediate, the diversity, the homogeneous group, and the storyteller with many heads (Cozma, 2020: 32–49).

The language of the Theatre of Cruelty juxtaposes with the language of [M]yth since both agree on the metaphysical message, the evolutionary turn of civilization, and the installation of different [cultural] laws of nature. The very concept of cruelty, according to Artaud, is noumenal (1999[1938]: 102):

*I have therefore said “cruelty” as I might have said “life” or “necessity”, because I want to indicate especially that for me the theater is act and perpetual emanation, that there is nothing congealed about it, that I turn it into a true act, hence living, hence magical.*

Thus, cruelty is not just a different aspect of life or some consequence that occurs due to the laws of nature. It is rather a noumenal approach where the perception of every phenomenon is

turned around into the observation of noumena itself. However, the completion of the formation of the new language of the theatre or the creation of

the new language based on M[yth] and 3+1+1+1D urbanism require deep devotion to being willing to change the [cultural] laws of nature.

## CONCLUDING REMARKS

The structure of the new language based on the structure of myth and urbanism as World-> Sight structure which happened at the same time to feature qualities of a singularity should be both – the *telos* of humanity and its eschatological point. The first happens due to the ability of the new language to instantly transfer tacit knowledge for any problem-solving. 6D (3+1+1+1D) universe should be able to check on every scenario on any decision-making requirement and synthesize abstract decision-making by juxtaposing everything with everything (Bryanton, 2007). Therefore, using this kind of language would solve every problem we as species are dealing with now. This means we are at the *acme* of our existence. However, this instantly pushes us into eschaton or under the event horizon since using this kind of language would create new ways of being and a new perception of the World. Due to the ability of the new perception to manipulate the laws of nature, we would probably make new problems to be solved.

It is difficult to say how this kind of language would be expressed. The task is to express new ways of learning to perceive and see through the World. Until the quantum computation is not broadly possible, creating the new meta-language is still a hypothesis. However,

as we were convinced in the section dedicated to Artaud's concept of the Theatre of Cruelty, we observed that M[yth]-based language might have a lot in common with the OI language that dominated the World before the evolutionary turn caused by the emergence of NL. Both OI and the possible language of M[yth] share the qualities of instantaneous knowledge transfer but differ in the ability to transfer precise quality and quantity of information.

Thus, we observe the possibility of the so-called *panentheistic* type of evolution, where evolution is simultaneously transcendent (since every new layer of evolution requires transcending reality, and this can be achieved due to the divine activity) and immanent (since the code of evolution is found within the unfolding of the history of the World).

When one can fully navigate throughout the 6D space (the space of every possible "what if"), it means he/she can observe it orthogonally, and this also means that he/she can look from the 7D. 7D is the universe whose laws of nature are different (Bryanton, 2007) from the laws of nature of our universe. This might mean that talking the 6D-based language makes us be a 7D species, the one that has shaped 6D into 7D – transcendent and immanent at the same time.

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## Endnotes

<sup>1</sup> By referring to “large amounts”, we suggest relativity of quantities of information that can be transferred. The third approach to myth as a possible superset to NL suggests that all in-

formation that covers some amount of linear time can be transferred simply at a singular point in time.