1. As a problem, breaking the limits of the word’s power has been puzzled upon for ages. It happens anew each time a human mind feels there is some essential meaning left beyond the whole range of lexical and grammatical patterns tried or imposed on an empirical discovery. Ancient philosophers eagerly looked for the formula of that state of mind. Poets, ever longing for a subtle state of soul to be caught, have paid a great tribute to the problem. Von Humboldt, de Saussure and branched out semiotics gave profound theories of it in every aspect. Modern advance in business, science, technology, culture, medicine and media makes it clear that success in any enterprise of social significance rests on an effective code. Still, our awareness of the powers we are endowed within our mother’s tongue leaves much to be desired. With English becoming a global Latin, entire ethnic languages as unique means of cognition are left beyond attempts of science to explain the world. Lots, in fact, big groups and whole families of such “exotic” languages are considered impotent to win a Nobel Prize in Literature. 27 of its 109 laureates wrote in English (2 among these were bilingual), 14 in French, 13 in German, 11 in Spanish, 7 in Swedish, 6 in Italian, 5 in Russian, 4 in Polish, 3 in Danish, 3 in Norwegian, 2 in Greek, 2 in Japanese and 2 in Chinese; Finnish, Occitan, Portuguese, Icelandic, Serbo-Croatian, Czech, Yiddish, Hebrew, Bengali, Arabic, Hungarian and Turkish have 1 winner each. Such figures disclose the criteria of the Swedish Academy for mastership and beauty. As we see, Germanic languages lead, with 55 names in their record, while there have been only 10 outside Indo-European language family since 1901 who did, in terms of the Nobel’s will, “the most outstanding work in an ideal direction” [4]. Should we wonder that the Nobel Committee is severely criticised for its Eurocentrum, bias and neglect of literary achievements? The answer is “no” if we can explain the values on which its selection was grounded. More so, if we find Aristotelian logic (analytics) behind these values and trace its roots and purpose in Indo-European grammars, all described now in terms used 21 centuries ago in “Art of Grammar” by Dionysius Thrax from Alexandria of Egypt. Basque, which is the Europe’s oldest language (its history is 400 centuries long), has no logical subject whatsoever to suit the Aristotelian mode of thinking. The Papuans, the Indians, the Eskimos and the Pygmies may seem too lazy to implement its superior brainwaves or as short-sighted as to fool oneself. In that case it could go to the dogs fairly soon. “Everyone complains of his memory, none of his judgment”, stated Duke La Rochefoucauld in his “Maxims”. This aphorism of him

2. One does not necessarily learn from experience. Even from one’s own mistakes to say nothing of someone else’s. Psychologists get puzzled. Sociologists grow stunned. Historians come to be confused. Why do the globe’s cleverest beings persistently pollute the air they breathe and poison the water they drink? Why is man so negligent of his own warning “Smoking kills” printed in big black letters on every packet of cigarettes? Are simple words difficult to understand? Are trivial ideas beyond human grasp? Do we truly comprehend and follow ourselves in what we say? Or is it that we require an advanced and more effective instrument, that of language and logic in particular, to delve mentally deeper into the burning issues of our life, keep in memory what we learn from practice, share our findings with others and remain consistently faithful to our own credos? If the tool of our thinking and agreement were so refined that we should not care for it because “perfection needs no addition” (Shakespeare), the human race would probably seem too lazy to implement its superior brainwaves or as short-sighted as to fool oneself. In that case it could go to the dogs fairly soon. “Everyone complains of his memory, none of his judgment”, stated Duke La Rochefoucauld in his “Maxims”. This aphorism of him

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irradiates wit. But it would acquire more sense as a
sort of remedy if its spreaders considered the power of
reasoning and stocked knowledge to be interdependent.

People very unwillingly accept the bitter truth that
the biggest lesson of history is that we take no lessons
from it. Chomsky goes as far as to suggest, not without
sarcasm, that homo sapiens is likely to prove dead
stupid in the long run. The breed may be a biological
mistake, he argues, because it has used its 100,000
years to destroy its species and environment. Harm
can rank first among the things man has learned
to do best [2]. Optimists still trust that man can reform,
and they work for it. Hope dies last, its reign is a creative
factor, more so with mightier wings of fancy.

Just imagine what would have happened should
Alexander the Great, King of Macedon, had been killed
in his first battle against the Persians (334 B.C.) in
which he was badly wounded and saved by accident.
We can assume that there would have been no rise of
his and the Roman Empires, no advent of Christianity,
Renaissance and Romance languages. Neither Europe
of today, nor New World would have sprung. No France,
Spain, Great Britain or Brazil would have come into
being to be spoken about. No Rome, London, Paris,
Johannesburg, Sidney and New York.

It is strongly and universally believed that history
allows no Conditional Mood. Chance is neither favored,
nor suffered to say: "If it had not been for the Normans
(or William the Conqueror personally) the Earth would
probably speak a fairly inflected and less Latinized
descendant of Anglo-Saxon now". One sins, not only
against history, even by keeping in secret those sorts
of uncensored ideas: "If Gautama Siddhartha had not
left his palace and family to live an ascetic life he would
not have become Buddha and...", "If Moses had not
led the Jews from Egypt 33 centuries ago...", "If Mohammed
had not fled from Mecca to Medina in 622...", "If Jesus
Christ had returned the day Giordano
Bruno (Jeanne d'Arc) was to be burnt...", or "If Jesus
came today...". Such conjectures are mirrored in public
opinion as preposterous dreams, deplorable and irritant.

No doubt, the prerogative of the Simple Past to
express a succession of actions is essential to reveal
causes, results and the rule of laws. Continuity and
abruptness ("the country’s economy was flourishing
then" and "hardly had the prince taken the throne") come
quite handy to depict evolution and revolution. Different
shades of modality are normally allowed unless a
historian enters the realm of "must have existed", "may
have happened", "would have been", "could have won",
"should have acted" and the like. Yet if we reached
beyond the bias we could see much more. The mode
of thinking, which is just manifested in a richer grammar,
is proof of a higher level of human and social
development. A small child knows no Oblique Moods,
Conditional, Suppositional and Subjunctive, whatever
the classification. It says "Gimme" and "May I have"
before it grows up to say "Would you mind giving me"
and "If I could bother you to let me have". The modality
of the very young is fairly undifferentiated and
indiscriminately mixed with a regex: their syntax is unpretentious, taking no passives, multiple
clauses or chains of adjectives. They do not synthesize
secondary codes in figurative phrases like "he kicked
the bucket" and take everything word for word. The age
of civilization, in its green and adult years, can also be
measured by the type of grammar it uses to learn about
things. Should the criticism and modelling of the past be
more tolerated, less despair and fatalism would spread
to swing our society, ecology and whatnot. Should it
be normal to read in school textbooks: "If it had not
been for Confucius (Aristotle, Caesar, St. Paul,
Charlemagne, Genghiz Khan, Columbus, Cortes,
Luther, Galileo, Newton, Washington, Napoleon, Bolivar,
Marx, Lenin, Hitler etc.)", the generations to come would
be more fanciful, sure, adventurous and responsible.

Multiple remodelling is a tool, not an aim or a motive.
It is widespread in computer situational games and
training programs. Of course, it should serve a noble
mission among other to debase to some idle, mislea-
ding and harmful play.

Bifurcation or crossroads studies known as "alter-
ative history" provide a breakthrough in our under-
standing of time along with our grasp of relativity, cause
and effect. Time is a riddle that many philosophers,
physicists, mathematicians, engineers, poets, fiction
writers, painters, film-directors and other cross-epoch
intellect envys have mused over. Among them we find
such minds as Democritus, Epicurus, Campanella,
Saint-Simon, Kant, Hegel, Newton, Einstein, Hawking,
Dante, Shakespeare, Proust, Kafka, Wells, Tolkien, da
Vinci, Dali, James Cameron and brothers Wachowski.
By assessing what may happen the films "Terminator" and
"Matrix" cry out a warning, even a call to conquer the
predetermined evil. Present-day Ukrainian
periodicals are full of outspoken reminiscent criticism.
Popular here are such titles as "The Ukrainians have
never lost a chance to lose a chance" and the image of
"stepping again on the same rake" that denotes inability
to learn from mistakes. This new promising brand of
brainwaves is well expressed in the book "The Ukrainian
Iology" by Dmytro Shurkhalo (Lviv, 2004). It focuses
on the lost opportunities of the past by enquiry into the
choice of a path at its fork, the choice being a must for the
society to go ahead. This trend is also notable in a
number of fanciful novels that model and connect days
of long ago and the future...

3. Man is quite adaptive to what he cannot influence
and command. He estimates cold, rain and wind to
decide if he wants to go out and what clothes to wear.
Weather forecasts today are accurate enough to plan
our activities for increasingly longer periods. Just like
those in economy, demography, medicine, politics and
other vital spheres, they are based on the keen
knowledge of the rules of change as well as on a
number of measurements. A forecaster is neither a
prophet, nor a planner. He is an observer who tries to
understand how things work, apart and together.
Forecasters normally look for tokens of the future in
the past and present and take advantage of systemic
approach to check up tendencies. They argue that
the grasp of the basic laws of development opens
wider horizons in their very relevant features, the same
way it enables historians to explain old records. The
more elaborated is the code they use the better they
know what the future may bring.

But there are realms of human effort where the
concept of our common destiny is very vague, intentionally blurred or naive, as it is monopolized and
tabooed by the few who do so because otherwise the
insight into the years to come shall inevitably prompt
"ordinary folks" a consensual idea of revision. Naturally,
this motive of the "selected" egos is in no way exposed
either, for reasons of want rather than shame. It is worth
noting that Ukraine faces a contest of dreams and
promises during every election campaign. Nevertheless,
in its third decade the establishment has not yet

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revealed, for the public criticism, adoption and inspiration, a single long-term state program setting clear tasks to achieve, step by step and stage by stage, any sought standards of life, measured growth of well-being or, at least for itself, morality.

The frustration of the Ukrainian society in the Soviet fables and practices is so big that the idea of planned economic and social advance is no more convincing. Five-year plans seem now to be utopic. In fact, even hastily baked yearly state budgets suffer tricky amendments. As far as the state debt is enormous and still grows for new generations to pay. Migration is hardly controlled. Seven million citizens work for abroad. Plants and farms stay roofless and dead. Trains still rattle at slow Soviet speeds and patched roads abound in potholes. The former breadbasket of Europe imports food in large quantities and lags far behind those countries it was much ahead of at its free start. Such state of affairs provokes massive disbelief and depression that in no way could help as creative factors. It gives carte blanche to those who harness democracy to plan welfare, progress, good luck and good health only for themselves.

Meanwhile the United States collect brains from everywhere and look as far forward as to build up big reserves of imported mineral oil. Most Arabic countries, exporters of petroleum, already plan their post-derrick future. As far as the state debt is enormous and still grows for new generations to pay. The European Union relies on hi-tech, favours natural foods along with low-rise housing and invests in spiritual values. Germany prefers linen to polyethylene for shopping bags. Holland grows lit and fed by windmill whirl. China trusts not only in its hands but more and more in its ambitious and competitive global trade. Japan's present-day leadership in many basic spheres owes everything to provident minds:

Physicist Hawking warns that humanity must inhabit space within a century or it will not survive under the great dangers it causes. "The human race shouldn't have all its eggs in one basket, or on one planet. Let's hope we can avoid dropping the basket until we have spread the load". There have been a number of threats for our survival in the past, such as the "touch and go" Cuban missile crisis in 1962, he argues. "The frequency of such occasions is likely to increase in the future. We shall need great care and judgment to negotiate them all successfully... If we are the only intelligent beings in the galaxy, we should make sure we survive and continue. But we are entering an increasingly dangerous period of our history. Our population and our use of the finite resources of planet Earth are growing exponentially, along with our technical ability to change the environment for good or ill. But our genetic code still carries the selfish and aggressive instincts that were of survival advantage in the past. It will be difficult enough to avoid disaster in the next hundred years, let alone the next thousand or million. Our only chance of long term survival is not to remain inward looking on planet Earth, but to spread out into space..." [5]. That means that "the Earth should probably start packing" [9]... to get off planet by 2110. The idea is not altogether new, however, as in 1895 Tsiolkovsky proclaimed: "The earth is the cradle of humankind, but one cannot live in the cradle forever" [1].

4. Neither it is generally believed that scientific foresights should be a responsibility of linguistics, and that the Future Tense could be suitable for this purpose and serve it in many ways, as could all forms and shades of modality, condition, supposition etc. Oddly enough, language planning is a more or less popular idea. At least immediate and long-term policies are usual for young states and countries that can afford spending much on cultivating a language. But that is another pair of shoes, occasionally with no brain-driven feet in them, either.

Despite its genuine meaning, the term "diachronic" (i.e. temporal) linguistics is normally used in a restrictive meaning urging to look back, not forward, to scan the past, not its work at the present moment and further on, in the present moment and distant future. The moments to come can be logically spanned in the mind for by far more durable periods than those suggested by a pocket planner. Jones' findings on Sanskrit, Champollion's endeavour to decipher Egyptian scripts on the Rosetta Stone and Swadesh's glottochronology are just three examples of valuable contributions that enable us to look further ahead. A true forecast implies a keen application of the knowledge of laws drawn from what has been happening since time immemorial. It looks into the facts to learn about trends of development and it thus differs from idle guesswork, utopia, palmarism or chiroancy. Neither it is an invocation to serve someone's whims, nor a mere statement that the words "It's Tuesday tomorrow" are going to be said on Mondays in April 2101 and that it would be definitely wrong to say then "We had August last month". In order to reveal latent contradictions within a seeming harmony in the lingual space it is only reasonable to treat the inevitable with curiosity and to doubt the obvious. If we limited the modern study of language change to what used to be ages ago (used to, by the way, is also valued as modal), was just now, a very short while back, or has been so far, for whatever period cut from what will have been, we would present only a part the process and its purpose would be explicit quite modestly.

There is still another confusing touch if we are going to talk about the potential of a future language, not just of the way it may look. Can one trace a tendency with a shaky tool that is itself under review to indulge in premonitions? To doubt everything is a tested principle, yet it brings to mind the maxim "nosce te ipsum" (mull over your tongue and your doubt, in our case) and that by La Rochefoucauld, along with the need to provide grounds. Again we go back: a keener historical study could reduce the wide-spread reluctance to admit that a future language will develop under the same laws any language has ever developed. But this obliging idea will only do for a starter. And to follow? Shall we live up to the ability of fauna that have a foreshadowing of cataclysms in the environment? Nobody could imagine the might of computer lexicography (prompt word processing) a short while ago. The impact of the screen on our speech and brains (behaviour, decision-making) is hardly likely to lessen...

Naturally, it is difficult not to yield to misleading hints of what is called common sense that attributes the language element (lingual sphere) to the outer world rather than to the human nature within its own power. Should we ignore, in particular, our scions' curiosity ("vouloir savoir"), creative urge, desire of self-expression? These motive forces will definitely keep the lexical heritage revived, brushed up and renewed. It is true, we speak words out taking them for social instruments that are no property of ours. Too often what we say is beyond our own grasp and ability to curb. Too often the capacity of a word to deflect and abstract provokes a gap of misunderstanding. And kindles conflicts, too. We translate the word "table" into other languages

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without even asking ourselves what sort of material the table is made of, what its shape and colour are, how many legs it has, round, square, carved in balls or styled otherwise, if any at all. Such words as “happiness” and “democracy” are most effective in self-address, they belong to personal jargons rather than to the global code. No natural code, whether it be used in mass or private communication, can be controlled as a possession. “One word is too often profaned,” said Shelley. “A thought spoken is a lie,” pointed out Titchew. But we do follow the poet, don’t we?

To sum up all hopes in plain words, the tokens of the future can be as convincing as are those of the past. Every yesterday was once a tomorrow but tomorrow never happens to prove its advantages and dangers until it becomes today. Why sit and wait to get frustrated? If we benefit from weather forecasts, why cannot we make good use of linguistic futurology?

5. What language will Ukraine use in 2101? Or rather, by what sort of language shall the world distinguish a future Ukrainian? The answer is definitely a mixed language, as it always through history has been with all developed languages.

Today Ukrainian, Russian and English interact most weirdly, variably and vigorously in Ukraine. Each contains words borrowed from dozens of languages at different periods of the past. Ukrainian has loans from Finno-Ugric, Caucasian, Celtic and Altaic languages, Greek, Latin, Scythian, Gothic, Arabic, Lithuanian, Polish, German, Italian, French etc. Our vocabulary is our history. Millions here speak “syrzhik”, a mixture of Ukrainian and Russian. It feels at home in businesses, it penetraes into the press and academic life and makes its way into the establishment.

The end of the Soviet era opened all doors to English. In few years English has become a favoured language with the prospect of losing much more of its historical foreignness altogether, especially as its motherland has also taken a separate way; 4) Ukrainianized Russian, a colonial branch or territorial variant with 10 to 15 % of local distinction, mainly Ukrainian lexical ingredient, which is tenacious due to its historical foreignness altogether, especially as its motherland has also taken a separate way; 3) Ukrainianized Russian, a colonial branch or territorial variant with 10 to 15 % of local distinction, mainly Ukrainian lexical ingredient, which is more than enough to make a separate language; 4) Russianized Ukrainian, slightly Anglicized too, with a joint influx of new words ranging within 10 to 15 %; 5) Ukrainianized English, widely used in Ukraine today, especially in mass media; 6) Anglicized Ukrainian which is tenacious due to abundant partial (word-for-word, imitative) translations and lexical borrowings from English;

Thus we see odd inscriptions for Politechnic Institute and University, names learnt there as universal standard but mispronounced, carved in balls or styled otherwise, if any at all. Such words as “happiness” and “democracy” are most effective in self-address, they belong to personal jargons rather than to the global code. No natural code, whether it be used in mass or private communication, can be controlled as a possession. “One word is too often profaned,” said Shelley. “A thought spoken is a lie,” pointed out Titchew. But we do follow the poet, don’t we?

The lexicons of most world languages have increased manifold in the last two centuries and tend to split into subsystems that reintegrate in their way. No one lives long enough to master any tongue completely. In fact, each of 6.5 milliard human souls contacts the world in an idiolect. Napoleon defined language to be a dialect with an army behind. Wittgenstein said, “The boundaries of my language are the boundaries of my world”. A very short lexical distance between neighbours or parent and child is often enough to make a separate tongue. It is only every seventh word that distinguishes Ukrainian from Belarusian. Every tenth word marks Galician from Portuguese, and Macedonian from Bulgarian. Every twentieth lexeme or so makes Serbian, Croatian and Bosnian unlike, mostly due to stimulated divergence, or “narcissism of petty differences”, to express it in Freud’s term.

The future will probe how vital are at least ten fairly stabe ribles in Ukraine: 1) Standard Ukrainian, the language which is rooted in home culture, innate and inherent to the land and the nation, yet being neglected by the newly-born state; 2) Standard Russian which hardly has the power to last unchanged in the colonized area and not to lose its historical foreignness altogether, especially as its motherland has also taken a separate way; 3) Ukrainianized Russian, a colonial branch or territorial variant with 10 to 15 % of local distinction, mainly Ukrainian lexical ingredient, which is more than enough to make a separate language; 4) Russianized Ukrainian, slightly Anglicized too, with a joint influx of new words ranging within 10 to 15 %; 5) Ukrainianized English, widely used in Ukraine today, especially in mass media; 6) Anglicized Ukrainian which is tenacious due to abundant partial (word-for-word, imitative) translations and lexical borrowings from English;
ON VERBAL TOOLS TO OPEN OUR PAST AND FUTURE WIDER

The article substantiates a need to widen the arsenal of lingual and logical tools of historical and prognostic kinds of thinking offering to remove some restrictions as biased and braking. It is argued that human history is only literary pretty soon.

Key-words: past, future, development, law, forecast, history, language, grammar, logic, cognition.

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ФЕНОМЕН АЛХІМІЇ ЗАХОДУ В ДІАХРОННОМУ ВИМІRІ

КОСТЯНТИН РОДІГІН, аспірант кафедри філософії Донецького національного університету

У статті здійснено історико-філософський аналіз специфіки соціокультурного буття феномена алхімії в діахронному вимірі. Показано взаємозв’язок і спадкоємність елліністичної, арабської та європейської алхімії, що дозволяє розглядати її як конкретно-історичні часопросторові прояви сутнісно єдиного феномена або ланки неперервної традиції, що можна умовно позначити як Західну. Виявлено, що інваріантною рисою алхімії на всіх етапах її історії є містико-езотеричний характер феномена. В іншому феномен проявляє унікальну соціокультурну лабільність, що принципово дозволяє розширити темпоральні межі його існування в специфічних соціокультурних формах до сьогодні.

Ключові слова: феномен алхімії, діахронний вимір, Західна алхімічна традиція.

Постановка проблеми та стан її наукового вивчення. Від ХІХ ст. до сьогодення феномен алхімії становить значний дослідницький інтерес та є об’єктом всеобхідного наукового вивчення [1-12]. Зокрема, алхімічна традиція Заходу як певний світоглядний комплекс та соціокультурний феномен може розглядатися як своєрідний місток між мінулим та майбутнім - магією та експериментальною наукою [1, c. vii], гносеологією та психологією несвідомого [13, c. 201-202], міфологічною образністю стародавньої філософії та науковими рациональностями Модерну й Постмодерну.

Протягом багатотисячлітнього існування в соціокультурному просторі Старого Світу алхімія на- будувала величезні різноманітні та нешокові форми і прояви. Ідеомена актуалізує постановку питання в дуси

Vitaliy Radchuk

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