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МОВНІ ЗНАРЯДДА ІСТОРІЇ ТА ФУТУРОЛОГІЇ

ВІТАЛІЙ РАДЧУК,*кандидат філологічних наук, доцент кафедри теорії і практики перекладу з англійської мови Інституту філології Київського національного університету імені Тараса Шевченка*

Стаття обґрунтовує потребу розширення арсеналу мовно-логічних знарядь історичного та прогностичного видів мислення, пропонуючи відкинути деякі обмеження як забобони і гальма. Проводиться думка, що людську історію лише збагачує людська модальна логіка, зокрема репресований об'єктивістами умовний спосіб. Дискутуються також засади лінгвістичної футурології, на яку наклав табу вузьколобий політичний інтерес. На основі відстеження в лінгвосфері динаміки явищ, тенденцій та законів розвитку автор робить прогноз можливих результатів взаємодії в Україні української, російської та англійської мов. Як і завжди було за схожих обставин в історичній ретроспективі, очевидною нині є зміна кожної мови в середовищі їхнього змішання і суперництво варіантів майбутньої мови-гібрида.

Ключові слова: минуле, майбутнє, розвиток, закон, прогноз, історія, мова, граматики, логіка, пізнання.

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 Eurocentrism, 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 to possess a less refined intellect than that of the Indo-Europeans. Yet, our distant "wild" brethren are congenial enough not to enforce their tastes and yardsticks upon us. We could safely assume that they are just different, with the same potential of grey substance. But if we fail to understand them for our own sake, are we any wiser?

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

№ 1 (121) січень-лютий 2013 р.

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 may rank first among the things mankind 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. One is neither favoured, 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 indiscriminate, yet with a resource to develop. 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 **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 and cannot be debased to some idle, misleading and harmful play.

Bifurcation or crossroads studies known as "alternative history" provide a breakthrough in our understanding 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 envoys 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 Ifology" 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

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. 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. 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" [3]... to get off planet by 2110. The idea is not altogether new. As far back 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 nearest 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, palmistry or chiromancy. 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 foreboding 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

№ 1 (121) січень-лютий 2013 р.

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 Tiutchev. 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 "surzhik", a mixture of Ukrainian and Russian. It feels at home in businesses, it penetrates 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 strangeness fairly soon. It ranks first on the scale of language values in many situations. "No job without English" is a more likely approach in Kyiv than "No Ukrainian, no pay". English has ousted Russian from ministerial sign-board doublets. It is at home on road guides, billboards, official forms, visiting cards, cash cards etc. It may strike as odd that dozens, in fact, the overwhelming majority of signs in the trading centre at the Independence Square in the capital is either in English or in the Latin alphabet.

Ukrainian English is only a reality in Ukraine. Many local names, trade-marks, labels and adverts are English-based, like "Kyiv Post" (newspaper), "Kyivstar" (mobile phone Co), "Ukrnet" (Internet provider), "Hetman" (whisky) etc. Russian keeps on putting its finger into the pie too. Bottled "Nemiroff" and e-mailed "kharkov" are names of the Ukrainian cities *Nemiriv* and *Kharkiv*. **Ukrlish** contains inherent terms and phrases like "fuel and energy complex", "Ministry of Agrarian Policy and Food of Ukraine". It inflects family names as gendered: *Mr. Bily* and *Mrs. Bila* (equal to Mr. and Mrs. White) are husband and wife. And it twists the established word order putting *Bila Oxana* for *Oxana Bily* even in passports. Ukrainian words are getting increasingly transliterated and transcribed as English-like. One finds such explaining translations in an atlas of Kyiv: *hora* - mountain, *doroha* - road, *mist* - bridge, *ozero* - lake, *ostriv* - island, *tserkva* - church and so on. Any short-lasting international event, like Euro-2012, seems to be a pretext to show off this trend as an official strategy.

Thus we see odd inscriptions for *Politechnic Institute* and *University*, names learnt there as universal standard but mispronounced in the Underground as "Politeknichnyi Instytut" and "Universytet".

Anglicized Ukrainian goes far beyond the natural need to borrow words for new things. Old things are just renamed. The influx of English words is so powerful that one can translate from English into English within Ukrainian, e. g. explain "briefing" with "press-conference", "blockbuster" with "bestseller", "hamburger" ("cheeseburger") with "sandwich", "invasion" with "aggression". Ukrainian suffers a war of synonyms, old and new. "Department of administration" is already a Ukrainian term, though the phrase is twice longer than the local match "відділ управи". It is thought smart and posh to adapt into Cyrillic and pronounce locally "master class" and "coffee break". Street signs like "Форевер Лівінг Продактс Юкрейн", with indiscriminately capitalized first letters, are not infrequent.

Ukrainian has phonetically adapted such words and phrases as *intention*, *nonsense*, *brand*, *promotion*, *suicide*, *pampers*, *transformer*, *underground*, *marketing*, *casting*, *pressing*, *price list*, *talk show*, *dealer*, *trader*, *provider*, *distributor*, *speech writer*, *biker*, *fan*, *killer*, *applicant*, *helicopter*, *slogan*, *art review*, *digest* (reader), *stapler*, *player* (Fr. "baladeur"), *cotton*, (to) *respect*, *tolerate*, *implement*, *creative*, *business lunch*, *fast food*, *toast*, *shaping* and *fitness*. Hundreds of suchlike could be translated with abundant intrinsic Ukrainian equivalents. But we yield to **Cyrillic Ukrlish**, a pidgin that consists of incompletely translated either language.

The lexicons of most world languages have increase 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 stable rivals 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 self-translations;

6) **Anglicized Ukrainian** which is tenacious due to abundant partial (word-for-word, imitative) translations and lexical borrowings from English;

7) **Anglicized Russian**, a new brand of similar origin, imported and home-made;

8) **Russian English** with its typical word usage, syntax and accent (formerly in the USSR nicknamed as "Intourist English");

9) **Anglicized Ukruussian**, or pidginized "surzhik", an outlaw dragon growing its third head, an inter-Slavic hybrid yielding already to some aspects of English grammar and phonetics;

10) **Ukruslish**, a further and stronger blend which may be as far from any present-day standard as a quarter of vocabulary and is likely to get creolized (become literary) pretty soon.

Shall we vote or wait?

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Vitaliy Radchuk

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 enriched with human modal logic, in particular with the Conditional Mood that has been repressed by the objectivists. Also discussed are principles of linguistic futurology that is tabooed by narrow-minded political interest. A study of trends and laws of development in dynamic lingual sphere allows the author to forecast some results of the interaction of Ukrainian, Russian and English in Ukraine. As it always has been under similar circumstances in the past, one observes changes today in each tongue in the media of mixing along with a contest of variants of the future lingual hybrid.

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

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ФЕНОМЕН АЛХІМІЇ ЗАХОДУ В ДІАХРОННОМУ ВИМІРІ

КОСТЯНТИН РОДИГІН,

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 їх 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 XIX ст. до сьогодні феномен алхімії становить значний дослідницький інтерес та є об'єктом всебічного наукового вивчення [1-12]. Зокрема, алхімічна традиція Заходу як певний світоглядний комплекс та соціокультурний феномен може розглядатися як своєрідний місток між минулим та майбутнім - магією та експериментальною наукою [1,

с. vii], гностицизмом та психологією несвідомого [13, с. 201-202], міфопоетичною образністю стародавньої філософії та науковими раціональностями Модерну й Постмодерну.

Протягом багатотисячолітнього існування в соціокультурному просторі Старого Світу алхімія набувала вельми різноманітних та несхожих форм і проявів. Це актуалізує постановку питання в душі

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