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LEGENDS AND REALITIES OF UKRAINIAN ALCHEMY: THE WAY OF BEING AND THE TYPOLOGY OF THE PHENOMENON

The article deals with the manifestations of the socio-cultural existence of alchemy. The philosophical analysis makes it possible to divide them typologically into two relational modi, "historical" and "legendary", defining the phenomenon frames. The "historical" modus includes documented historical evidences, considering that such ones a priori can be mythologized. In turn, the "legendary" modus of alchemy existence includes information for which a demand of accordance to reality is unnecessary.

The most common manifestations of their numerous derivatives can be formalized as "adventurous" and "mythological & sorcerous". The proposed classification makes it possible to analyze alchemical sacral-cognitive complexes, to differentiate them into components, to define their mode of being and interaction.

Presumably, basic positions of the alchemical paradigm were established in the psycho-physical sphere by the projection of representations of archaic mythology based on handicraft. So, typical manifestations of alchemy have an archetypal nature. Consequently, it seems that even now the reproduction of an alchemical matrix occurs in a medieval coordinate system.

The analysis of information concerning alchemy in Ukraine within its "historical" and "legendary" modi that allows us to consider the existence of a continuous alchemical tradition in Ukraine for at least seven centuries.

Key words: *alchemy; Ukrainian alchemy; historical and legendary modi; "adventurous" and "mythological & sorcerous" manifestations of alchemy; philosophical analysis; typology.*

Problem definition and its research. An analysis of the present-day representation of European alchemy heritage indicates that there is a public interest in this socio-cultural phenomenon. Obviously, the fundamental reason for the public interest in alchemy is not in the proto-chemical component, although it has certain amount of interest [Mond, 1937], but in an incomparably wider realm of entities and manifestations of the cultural existence of this phenomenon - actually historical ones or their derivatives [Родигін, Родигіна, Родигін, 2013].

In this context, it seems interesting to think that "in alchemy, only chemistry became outdated"; in turn, the search for philosopher's stone and mysteries of eternal life cannot be outdated, since not only a medieval man, but a human being *per se* is impossible without them [Кедров, 2013]. This observation emphasizes the continuing relevance of the phenomenon and provides the definition of the forms and ways of alchemical ideas existence and mythologems in the social past and present consciousness. Thus, the development of taxonomy seems to be efficient, since it allows unifying the numerous manifestations of alchemy in a single coordinate system, which eliminates the accidental differences and enables comparative analysis.

Nowadays, an ingrained fantasy image of a wise old

man among the strange accessories (in the works of the Dutch school of painting we can find convincing examples of this image [Brinkman, 1966; 1971a; 1971b; 1972; Wilsdorf, 1966]) has undergone a substantial reduction. But, in view of continuity of legendary representations, maybe it will never disappear. However, the existence of alchemy, which was always characterized by dynamism despite some doctrinal conservatism [Rodygin, Rodygin, 2012], did not lose a variety of its manifestations nowadays. "... one could say about the historical fact - the Medieval and Renaissance alchemy ..., but also ... about the phenomenon of alchemy. In this sense, alchemy of the 20th - 21st centuries is a phenomenon which belongs to the history of the 20th - 21st centuries, but at the same time it is a medieval phenomenon" [Винокуров, 2012: 27]. Such formulation of the question gives a solid basis to underline the reality of the alchemical existence in the conditions of modern society and the necessity to consider the manifestations of the phenomenon in all its modi¹.

¹ *Modus* (from Latin) in this context should be understood as a way of existence, a certain kind and character of being. The application of the term "hypostasis" to the ways of existence of the investigated phenomenon seems to be incorrect, since it does not correspond neither to the theological contexts of this term nor to the connotation of "person" associated with it.

Undeniably, the vast and broadened history of alchemy has some "white spots". One of them is the development of alchemy in Ukraine, which appears in the research literature rather fragmentary (for example, [Родигін, Родигін, 2012; Трыжарський, 2001]). The available information currently does not allow us to bring Ukrainian alchemy for certain beyond the figurative notion Terra incognita [Родигін, Родигін, 2018]. Therefore, this topic needs further development, and the obtained information needs to be analyzed and systematized.

The article aims to consider the socio-cultural manifestations of the phenomenon, to carry out a historical and philosophical analysis of the ways of its existence in a pan-European context and to formalize their typological scheme at the example of Ukrainian alchemy².

Presentation of the basic material. The first (by order and possibly by importance) modus of alchemy is "historical", one which includes all the manifestations of the theoretical considerations and practical and operational activities.

Only those things of the past are real which at least today continue to act in their consequences [Лукашевич, 1999]. The perception of these consequences, as well as they by these, is temporal and non-constant [Розов, 1995]. In spite of uncertainty of the situation, the correspondence of provided information to historical truth is not always indisputable. However, in spite of the difficulty of applying the notion "historical truth" to the totally mythologized domain of the alchemical universe, this is not fundamental.

The logical antipode of the "historical" modus is the "legendary" one, where the correspondence of an alchemical legend to the realities of existence is generally insignificant. However, the fact of its creation is fundamental, since it is an evidence of response to a particular social demand. Thus, while studying alchemy in the legendary dimension, an existence of the real basis of the narrative does not matter, as well as the time of its creation, or the ways of preserving information. So, practically all restrictions on the application of this approach are eliminated [Родигін, Родигін, Родигін, 2013]. Johan Huizinga wrote that now there is no more distinct difference between the categories of fiction and history in the utilitarian, everyday meaning, no more interest in whether it is possible to check the spiritual material on conformity to the truth. The most striking example of this is the success of the concept of "myth". A certain image with consciously admitted elements of the desired is announced as "the reality of the past" [Хейзинга, 2004: 412].

The boundary between a legend and historical realities seems rather arbitrary. There is a trivial situation when the historical documents, in addition to real facts, present the legends created during the spreading of information. Even the evidence of events which are caused by the social reaction to these legends becomes significant, since they are perceived as equivalent to facts or as even more convincing than them [Чустов, 1986: 181].

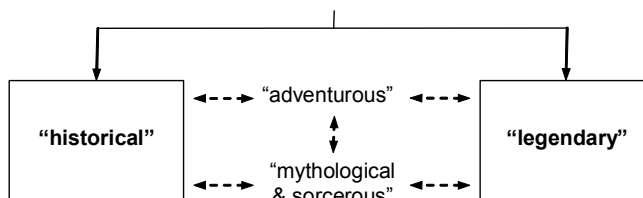
The alchemical doctrines in ontological, gnoseological,

and mythological terms and the corresponding operational and spiritual practices historically appear as an integral unity, in which the magic, religion, science and art coexist and cause each other, forming wonderful sacred-cognitive complexes [Винокуров, 2012: 44]. Although magic and science by definition are fundamentally different forms of human attitude to the world [Малиновский, 1992: 96], their alchemical unity is indisputable [Винокуров, 2012: 36]. Thus, it seems relevant to understand alchemy as a kind of "time corridor" communicating the past with the future [Berthelot, 1885: vii], a bridge between sorcery and science.

It is clear that the definition of the modi of alchemy is an abstract attempt to distinguish various manifestations of the phenomenon. The "historical" and "legendary" modi of alchemy outline the contours of the phenomenon existence, within which there are a number of derivatives from these essentially doctrinal forms. These manifestations can be described as "adventurous" and "mythological and sorcerous"; they are related to each other and correlate to both the historical and legendary modi of existence of the phenomenon. Obviously, these manifestations characterize the direction, extent and methods of the phenomenon social rooting - the state and character of its perception, that is, the variable factors caused by the mentality of carriers and the socio-cultural environment. The presence of such variability is evidence and a guarantee of the existence of an invariant, accurately described by the alchemical formula *Scientia immutabilis* - the unchanging doctrine [Родигін, Родигін, 2012].

The proposed scheme generalizes the fundamental modi of sociocultural existence of the phenomenon and the relative nature of their derivatives. It allows us to analyze sacred-cognitive alchemical complexes, to discern their constituent parts, to establish the way of their existence and interaction.

The modi of the alchemy socio-cultural existence



Consideration of Ukrainian alchemy in its historical modus allows us to claim that in the 17th - 18th centuries the phenomenon was well-known in the country, and its development was logical and had a significant historical background. The phenomenon rooting was promoted by the availability of a material basis, administrative and legal support, a proper social demand, and a deep epistemological and axiological basis [Родигін, Родигін, 2012].

An illustrative manifestation of Ukrainian alchemy in its historical modus is the activity of the Lviv alchemist Andrzej Torosowicz, which is verified by the available written heritage [Трыжарський, 2001]. The fact of the existence of Seweryn Rzewuski's alchemical laboratory in the Pidhirtsi castle [Крыцький, 1894] also belongs to the historical modus of the existence phenomenon. This confirms that Prince Vasyl Kostiantyn of Ostroh was not the only Ukrainian feudal follower of alchemy and astrology. There are reasons to believe that this was typical for the 16th - 17th centuries [Родигін, Родигін, 2012], and the 18th century [Крыцький, 1894: 88]. If Dr. Jan Latosz worked at the prince's court of Ostroh [Кралюк, Якубович, 2012], then the "sorcerer" Scharia was a member of the suite of the Kyivan prince Mykhailo Oleksandrovych Olekvykh (15th century) (see:

² The definition of "Ukrainian alchemy" is explained in detail in our paper [Родигін, Родигін, 2017]. Under *alchemy* one should understand the manifestations of theoretical and practical-operational activity, which include belief in the possibility of improving matter, up to obtaining an unlimited resource - material (philosopher's stone - transmutation), temporal (elixir of immortality), bioreactive (elixir of youth, panacea, homunculus, palingenesis), epistemological (absolute knowledge). In turn, the term "Ukrainian" should be understood as manifestations of alchemy in some way tangential to Ukrainian lands or Ukrainians in the broadest sense.

[Іосиф Волоцький, 2011: 23]). Even earlier evidence of alchemical activity in Ukraine is the reference to the visit of colleagues to the Lviv alchemist Master Dmytro [Енциклопедія Львова, 2007: 54-55]. This allows to prolong the existence phenomenon at Ukrainian territories at least until the 14th - 15th centuries.

The historical evidence of the existence phenomenon is complemented by symbolic recognition by European community: the image of the adept Sarmat presented in alchemical treatises [Maier, 1617: 1, 553, 555], in addition to the historical realities, bears the obvious manifestations of the legendary ones [Родигін, Родигін, 2017].

The historical and legendary, the material and symbolic have points of intersection, where their distinction is problematic. For example, the decoration of the portals of the building № 28 on the Rynok Square in Lviv is a rich source of alchemical and related symbolism. From the 16th century the house belonged mainly to pharmacists and doctors, who could not be abstracted from alchemical operational activities and hermeticists' doctrines because of the nature of their activities [Лемко, 2008: 24]. The building № 4 - "the Black House" - where was located one of the first Lviv pharmacies [Лемко, 2008: 15], also has a rich facade symbols; since the 17th century it was known as a "Doctors' House". The understanding and proper interpretation of existing bas-reliefs and inscriptions can form the basis of numerous legends comparable by meaningful and spiritual content to legends of the mysteries of the Notre Dame de Paris Cathedral, a traditionally popular theme in scientific and near-scientific literature (for example [Рабинович, 1990; Головин, 2007]).

Actually, this is happening. Old legends are materially embodied and live their own lives in contemporary culture. There are attempts to create the newest "alchemical" legends. For example, recently in Pechersk, the obscure bas-reliefs were found on the facades of the early 20th century building and then interpreted in the style of the hermetic symbols secrecy of the Gothic cathedrals (compare: [Фулканелли, 2008]); eventually, the building was nominated as the "house of alchemists".

In the old pharmacy "Under the Black Eagle" in Lviv, certain parts of the exhibition successfully stimulate alchemical fantasies. However, the image of "alchemical Lviv" is not exhausted. There is a massive advertising use of "antique" decoration motives in many pharmacies. The interactive project of the "Secret Pharmacy" museum has a lively development; this is an expressive example of the fantasy use of dreams of the alchemical mysteries. A visitor turns into a character of the stylization of alchemical operational and practical activities that corresponds to the subconscious desire for personal involvement to the arcana of antiquity.

A bright example of such motivation is the case of the Kyiv pharmacy museum. The institution is located in the building where in the 18th century Johan Geiter's pharmacy was located. If in the pharmacy museum "Under the Black Eagle" there is an anchorage to the old house where alchemical activity could actually take place, then the building in Podil does not give a reason for creating such a legend. However, the simulation of the alchemical laboratory harmoniously complements the exposition and causes almost the greatest interest of visitors [Родигін, Родигіна, Родигін, 2013].

In the "Old Lutsk" historic reserve, the exhibition of the pharmacy museum does not have even such an alchemical simulacrum, but there is a clear tendency towards the social actualization of the image. The Volyn Post agency informed about a public demonstration experiment session on "interesting chemistry" and fire show, focusing on

the imaginary alchemical component of the action: "Alchemy", history and fire in the walls of the old Lutsk pharmacy".

Thus, while studying this phenomenon, not only historical realities (that also can be mythologized to a certain extent) are important to study, but also their accompanying figurative and imaginary dimension, a specific manifestation of reality which is timeless like all folklore [Чистов, 1986: 9]. The fantastic and legendary dimension of alchemy is reflected in fiction, which can be regarded as a continuation of the phenomenon in its legendary modus.

In turn, the old folklore can be considered in two ways: by essence, it belongs to the legendary modus; by origin - to the historical one. Essentially alchemical plots are present in particular in Volyn legends. For example, on the wall of the Ostroh castle chapel there is an inscription and certain obscure symbols that can have both heraldic and alchemical interpretations. According to the legend, this monument was left by Dmitry the Pretender (False Dmitry I, the Tsar of Muscovy in 1605 - 1606) after his marriage to Marina Mniszech (indeed the ceremony took place, apparently, in the Epiphany Cathedral of Ostroh). The legend says that anyone who understands this secret message will be happy and rich [Бендюк, 2012: 49, 73]. It is not discussed in what way exactly this miracle should take place. In terms of rational thinking, the thing which could make someone rich is, for example, finding a hidden treasure. However, the promise of happiness allows us to see here a hermetic motif, similar to the mentioned by Victor Hugo attempts of Parisian alchemists to decipher the symbols and poems drawn on the dungeon walls by the glorious adept Nicolas Flamel [Гюго, 1989: 151-152].

Another Ostroh legend also promises happiness and health. According to its plot, a blind musician found the root of mandragora - a typical alchemical creation of fantasy, - ate it, immediately recovered, and then settled in Ostroh, and lived happily. He gained fabulous root in a purely legendary way, sacrificing a faithful dog-guide's life and carefully following the warnings given in widespread medieval "Bestiaria" [Бендюк, 2012: 37]. The legend does not tell us how the illiterate wanderer has learnt this wisdom. It can be assumed that such beliefs were known to the wider circles of the Volyn people of that time. At least, the people who contributed to this story have created it with an understanding of the canons of the European mystical tradition.

A comparative analysis of the source base shows that there was a holistic and well-developed set of mythological ideas in Ukraine that had been formed sine olden times. Reflected there beliefs have not only legendary and cosmogonic, but also a weighty natural philosophical significance. As a result of their content extrapolation on the realities of the material basis of handicraft, a set of views of the fundamental importance for the alchemical paradigm shaping (as a basis for the development of the natural science, and for the socio-cultural phenomenon in the broad sense) was naturally formed. Under these conditions, there was created a confidence of the possibility of mystical influence on matter, in particular with a view to improve it. It makes relevant an idea of the axiological and epistemological nature of the differences between alchemy and natural science.

Belief in the possibility of mystical influence on nature with the use of sacred ritual and material means is the actual basis of sorcery, witchcraft, magic. Thus, it is logical that one of the forms of existence of alchemy is the "sorcerous", which combines to a certain extent the features inherent in the phenomenon in its historical and legendary modi. The analysis of the manifestations of "sorcery" is

informative in the context of defining the essence of inner awareness and the existence of a phenomenon at different development stages of both alchemy itself and society in general. Ukrainian alchemy in the "sorcerous" dimension is represented in numerous visualizations: figurative/mythological, practical/superstitious, legal/documentary, historically personalized.

It is worth mentioning that now the image of an alchemist/sorcerer is inherent in a certain circle of computer games no less than that of a knight or a dragon, and thus it takes a certain place in the system of constant images of human consciousness. This image, obviously, has signs of archetype, where the only adequate forms of representation of the content are the symbols, "neither abstract nor concrete, but both abstract and concrete at the same time" [Weyer, 1973]. According to Carl Gustav Jung, there are so many archetypes as there are typical life situations. An infinite repetition imprinted this experience in the psychic constitution, but not as images filled with content, but as forms without content, that represent only a possibility of a certain perception and action [Юнг, 1997]. Jung explains the extraordinary resilience and universality of alchemical symbols namely by their archetypal nature.

In the context of this study, it is important that the manifestations of archetypes are equally inherent for people of different epochs. That is, we can assume that nowadays a reproduction of the alchemical matrix occurs in the medieval coordinate system.

Information on sorcery often has a criminal and adventurous connotation, as evidenced by numerous legal documents [Антонович, 1877]. However, alchemical adventures are not exclusively "sorcerous", as well as "sorcery" is not exclusively alchemical.

Numerous manifestations of alchemical adventurism on the Ukrainian territory show a high extent of social rooting of the phenomenon, that is expressed both on the historical level and in its legendary refraction.

The preserved information allows us to assume the presence of adventurous component within the activity of Scharia the sorcerer [Родигін, Родигін, 2018: 111-112]. The practice of falsifying money, widespread in 17th-century Ukraine [Шуцм, 2009: 159-161] has signs relating it to certain manifestations of Western European alchemy. Further enhancement of adventurous tendencies is observed on the figures of the 18th-century Ukrainian alchemy, such as Jakub Frank [Kraushar, 1895: 73, 83, 84] and Tadeusz Grabianka [Danilewicz-Zielińska, 1992]. This ultimately allows considering then within the legendary modus. Finally, the cycle of legends about Pan Twardowski includes the sorcerous and adventurous components within the legendary modus [Родигін, Родигін, 2017].

There is a worth mentioning adventurous story of the "last alchemist of Lviv", engineer Zbigniew Dunikowski, who designed a device for extracting gold from the sand by means of the mysterious Z-rays he allegedly opened in the 1930s [Łotysz, 2009]. After a series of unsuccessful experiments and failure to return funds to investors, Dunikowski was imprisoned for fraud, and his device was probably lost during the Second World War. This story has in its dynamics all the signs of the alchemy: 1) an attempt of transmutation - a transformation of non-aurum-containing materials into gold; 2) a search for the investor to complete the work or a consumer of its results; 3) fiasco, disclosure and further punishment.

Thus, there are historical evidences that alchemy existed in Ukraine in the 15th century, and continued its existence in the 17th - 19th centuries, and at least fragmentarily recorded in the 20th century. The socio-cultural manifestations of the phenomenon, in particular, at the

level of museum communication [Родигін, Родигін, Родигін, 2013], educational activities and fiction (e.g. [Лозвин, 1995; Винничук, 2015]) are observed now. In this way alchemy continues to exist in the contemporary socio-cultural space of Ukraine.

Conclusions

The philosophical analysis of manifestations of the alchemy socio-cultural existence allows dividing them typologically into two polar and relational modi, such as historical and legendary ones. The first modus should include the documented evidence of historical realities of the phenomenon of alchemy, taking into account that such ones *a priori* can be mythologized. In turn, the legendary modus of the alchemy existence includes information the relevance of which to historical realities has no significance, and which form a separate dimension of alchemical reality in the socio-cultural space, since it can be perceived equivalent to facts, or even more convincing than them.

The historical and legendary modi of alchemy define the phenomenon frames and the contours of its existence. The existence of the alchemical invariant is possible due to the variability expressed in numerous forms derived from the doctrinal historical and legendary. Their most common manifestations can be formalized as "adventurous" and "mythological & sorcerous".

The proposed classification allows us to analyze alchemical sacred-cognitive complexes, to differentiate them into components, to define their way of being and interaction.

Presumably, basic positions of the alchemical paradigm were established in the psycho-physical sphere by the projection of representations of archaic mythology based on handicraft. So, typical manifestations of alchemy have an archetypal nature. Consequently, it seems that even now the reproduction of an alchemical matrix occurs in a medieval coordinate system. This confirms the thesis that contemporary manifestations of alchemy remain a phenomenon of the Middle Ages. Observing the method of formation of alchemical doctrine makes relevant an idea of the axiological and epistemological nature of the differences between the phenomenon in question and natural science.

Basing on a thesis that the past is a reality that continues to operate in its consequences, the contemporary socio-cultural manifestations of the phenomenon can be regarded as evidence of the actual existence of alchemy, since the idea of seeking for unlimited resources and secrets of eternal life has not lost its relevance. Thus, within the legendary modus it seems possible to prolong the existence of the phenomenon of alchemy in Ukrainian territories until the 20th - 21st centuries. At the same time, within the historical modus of the phenomenon of alchemy, the analysis of available information (in particular, on the "alchemical trace" in Kyiv region during the "Olelkovian Renaissance" era and in Galicia) allows us to designate the lower limit of the existence of alchemy in Ukraine at least in the 14th - 15th centuries.

Thus, a comparative typological analysis of the phenomenon manifestations allows us to formulate the thesis of the continuity of the alchemical tradition in Ukraine at least during the 14th - 20th centuries; within its legendary modus it remains valid until today.

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ЛЕГЕНДИ ТА РЕАЛІЇ УКРАЇНСЬКОЇ АЛХІМІЇ: СПОСІБ БУТТЯ ТА ТИПОЛОГІЯ ФЕНОМЕНА

У статті розглядаються прояви соціокультурного існування алхімії. У рамках виконаного філософського аналізу феномену типологічно визначено два релятивні модуси алхімії - історичний та легендарний, - що є рамковими й окреслюють її контури. До першого автору відносять зафіксовані свідчення про історичні реалії буття феномена алхімії, до другого - відомості, відповідність яких історичним реаліям не має жодного значення і які утворюють окремий вимір алхімічної реальності в соціокультурному просторі. Найпоширеніші прояви численних похідних визначених модусів можна формалізувати як "авантюрні" та "міфологічно-чорнокнижні". На підставі запропонованої класифікації проведено аналіз алхімічних сакральних-когнітивних комплексів, диференційовано їх на складові, встановлено їх спосіб буття та взаємодії. Ре-

зультати аналізу феномену алхімії в історико-філософському вимірі дозволяють сформулювати тезу про існування в Україні неперервної алхімічної традиції принаймні протягом семи століть, зокрема: в рамках легендарного модусу видається можливим пролонгувати існування феномена алхімії на українських теренах до XX - XXI ст. У межах історичного модусу феномена алхімії аналіз наявної інформації (зокрема, щодо "алхімічного сліду" на теренах Київщини за часів Олельківського ренесансу та в Галичині) дозволяє визначити нижню межу існування алхімії в Україні принаймні XIV - XV ст.

Ключові слова: алхімія; українська алхімія; історичний та легендарний модуси; "авантюрні" та "міфологічно-чорнокнижні" прояви алхімії; філософський аналіз; типологія.

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