

mijski spis o svim transformacijama ležecim u temelju univerzuma).

Zašto zmija i zmaj?

Zmija je životinja koja se izpostavlja kao prepreka čovjeka, iako on u sebi, u najjačim dijelovima svoga bića, nosi upravo jednu zmijsku dimenziju - to je ono neshvatljivo, tajnovito, bez početka i kraja. Kao gospodar života snaga ona je prepreka koja u njenom negativnom aspektu valja svladati da bi se dosegla razina svetog.

Zmaj je također simbol demonskih težnji, on je protivnik kojeg treba svladati da bi se došlo do "skrivenog blaga". U legendi o Siegfriedu npr. blago koje zmaj čuva sama je besmrtnost.

Zato su i zmija i zmaj arhetipovi snižih čovjekovih moći koje valja pobijediti snagom vlastitog Ja u duhovnom nastojanju oko rađobivanja zlata, edenskog stanja tj. besmrtnosti. Na tom putu kao posrtni vodič pokazuje se alkemija, Barcin alchemičarima!

U knjizi koja je pred nama u prvom je dijelu riječ o alkemiji opće, a u drugom dijelu povijesno je prikazan razvoj alkemije kako u Evropi, tako u Kini i islamskom svijetu. Preko engleskih alchemičara spominje se učnja T.B.Paracelsusa, Rozekrucijanaca, J.V. Andrea, E. Ashmolea i J. Deeja, a spominje se i veza I. Newtona s rozekrucijanskom tradicijom.

Treći dio nazvan *Interstadium domi* sve znakove, simbole i enigme toliko karakteristične za alchemijsko naučavanje i u njima se ogleda silna tendencija ezoteričnosti i hermetičnosti.

U četvrtom dijelu pod nazivom *Alchemistika* upoznajemo se s autentičnim tekstovima koji nam s obzirom na nepučenost u alchemistički pravac ostaju najbližim i najjasnijim u svjetlu kritičke - obacurane per obscuro, ignotum per ignotum.

Ipak u svojoj ideji o mogućim transformacijama, alkemija je bila u uskoj vezi s religijom, tj. realizirani zlato (odnosno duh u sebi) sastavni je dio svakog religijskog nauka, ali ipak namijenjen onima koji su željeli da ga prime. Alchemistički laboratorij, kako nas i samo ime kaže, mjesto je rada i molitve - labor, oratorio. Odatle upravo sva alchemijska hermetičnost i

ezoteričnost.

"Zbog ovoga sva tama će odleteti od tebe", poruka je iz *Tabule Smaragdine* namijenjena onome tko posvoto provodi njene naputke, jer samo taj će doseći svjetlo, zlato, besmrtnost, drugim riječima, u temelju svega ležeci duh, a zmija i zmaj, koji su mu se na tom putu izpostavlili kao zapreke, iščezavaju.

U vrijeme vrhunskih dostignuća prirodnih znanosti, posebice fizike i kemije, pokazuje se u čovjekovoj težnji za spoznajom svega što jest aktualnost i "neumanstvenih" (odnosno znanosti prethodnih) disciplina: metafizike i alkemije. Bilo da ih uzimamo ozbiljno kao istinske ili pak samo kao dio kulturne povijesti ili povijesti ljudskih zabuda, ne možemo ignorirati njihovo prisustvo, niti pak težnju sve šireg kruga ljudi da se upoznaju njihovim sadržajima.

U svjetlu takvih potreba valja gledati i na nedavno izišla knjiga o povijesti alkemije *Zmija i zmaj*. Antropološki gledano, alchemijska znanja pripadaju vrhunskom simboličkom izražaju i utoliko njezini sadržaji mogu biti ishodilcem interpretativnih semio-
loških teorija.

SNEŽANA ZORIĆ

James Danandjaja, *An Annotated Bibliography of Javanese Folklore*, Center for South and Southeast Asia Studies, Berkeley 1972, 162 str.

Anotirana bibliografija javanskog folkora opsežan je rad J. Danandjaje i jedinstven na ovom području upravo stoga što se folklorom kao zasebnom disciplinom gotovo nitko u Indoneziji ne bavi. Do nedavno je to bio predmet proučavanja nekolicine stranih istraživača (uglavnom nizozemskih) i upravo to bilo je razlogom što se J. Danandjaja odlučio da sve što je zapisano skupi u jednoj ovako anotiranoj bibliografiji. Bez pretenzija da bibliografija bude potpuna, autor se odlučio na dostupne izvore kalifornijskog univerziteta u Berkeleyu i Watson zbirke Cornellskog sveučilišta. Osim pojedinih knjiga, jedinice su popisane iz emigrantskih časopisa koji obrađuju teme s

Annotated Bibliography Of Javanese Folklore

Ole Bruun, Arne Kalland



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