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VUK-PAVLOVIĆ O PREDOKRATOVcima

Sažetak

Izlaganje se temelji na dva Vuk-Pavlovićeva teksta, oba objavljena 1959. godine. Prvi je: »Beweggründe unteritalischen Vorsokratischen Denkertums«, objavljen u časopisu Živa Antika IX (1959), sv. 1–2, str. 29–40., a drugi: »Penseurs presocratiques de la Grande Grece comme mediateurs des fondements spirituels de la civilisation mediteraneenne«, objavljen u Vie Mediterranee, Anno VI, N. 21; N. 33., str. 17–18. koji je u stvari sažetak prvoga rada. Svojstvenost Vuk-Pavlovićeva tumačenja predsokratovaca sastoji se u činjenici da im on ne prilazi povijesnofilozofski, niti se trudi oko imanentne kritike njihova učenja, nego prvenstveno sagledava filozofska učenja u horizontu filozofije kulture. U mišljenju predsokratovaca Vuk-Pavlović uočava kako raznorodna učenja, orijentalna i grčka, srastaju u jedinstvo jedne kulture. On tumači predsokratovce kao filozofe i državnike čija se svojstvenost sastoji u nastojanju duhovnog zbližavanja naroda koji su živjeli i ratovali oko Sredozemnog mora, tražeći mogućnosti razumijevanja među narodima. Upravo u tom nastojanju oni su postavili temelje kulture zapadnog svijeta.

VUK-PAVLOVIĆ ABOUT THE PRESOCRATICS

Abstract

The paper is based on two Vuk-Pavlović's texts, both published in 1959. The first one is: »Beweggründe unteritalischen Vorsokratischen Denkertums«, published in the journal Živa Antika IX (1959), vols. 1–2, pp. 29–40, and the other one is »Penseurs presocratiques de la Grande Grece comme mediateurs

des fondements spirituels de la civilisation mediteraneenne«, published in the *Vie Mediterranee*, Anno VI, N. 21; N. 33, pp. 17–18, actually a digested version of the first text. The distinctive quality of Vuk-Pavlović's interpretation of the Presocratics is the fact that his approach is not a historical-philosophical one, nor does he insist on an immanent critique of their doctrines, but, in the first place, he reviews their philosophical doctrines in the horizon of the philosophy of culture instead. Vuk-Pavlović notes that various doctrines, both Oriental and Greek ones, merge into a single culture in the Presocratics' thought. He interprets the Presocratics as philosophers and statesmen whose specific quality was in the attempted endeavor of a spiritual bonding of the peoples who had lived and waged wars around the Mediterranean, in search for the possibilities of an understanding among the peoples. It was in that precise endeavor that they had set the foundations of the culture of the Western world.

(Translated by Srećko Premec)