

ABSTRACTS

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This article is devoted to the little-studied topic – namely, the analysis of the concept of philia in Greek epics, ancient lyrics of the Archaic period and fragments of the pre-Socratic thinkers.

Analyzing the epics of Homer and Hesiod should be said that the words «dictionary of φίλια» filled with the following connotations: the love between gods, paternal love and sex (heterogeneous) love. The same situation regarding the use of the concept of philia in the «Theogony» Hesiod. Representatives of the ancient poetry of the Archaic period (in our case, Sappho and Theognis) enhance understanding and boundaries «dictionary of φίλια», there by bringing new shades in his hermeneutics. Sappho, for example, uses to refer to philia – love of wealth, love of the gods, and how the concept of one-guest. In the work of Theognis, we can see that according to the concept it represents not only friends, but friendly love, love in the social aspect (the ruler of the city to the citizens), etc. All this can be reduced to the fact that the pre-classical Greek literature, the dominant characteristics of philia have inner peace, inner closeness, the location of one person to another.

In the Greek pre-Socratic philosophy, «painting» philia significantly different. It appears here ambivalent. It is used here not only in anthropological context, or in the social and ontological, as the basis of life. Based on the uses of this word in the pre-Socratic cosmologies (Pherecydes, Pythagoras, Empedocles) we can say that they have looked through the direct opposition of eros – philia. For them, eros – this is what destroys that brings discord, destructive, whereas philia – order, peace and constructive. It should also be noted that the anthropological context this Greek «words of love» in the pre-Socratic fragments preserved except Democritus – is virtually absent.