

Heda Festini's Contribution in the Research of Croatian Philosophical Heritage

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*In this text we offer an overview of Festini's works on history of Croatian philosophy. The article is divided in five parts in which we discuss Festini's attitude towards Croatian Renaissance philosophers, eighteenth and nineteenth century Croatian philosophers, and two philosophers from the twentieth century (Vladimir Filipović and Marija Brida). Majority of Festini's texts were published in the journal *Prilozi za istraživanje hrvatske filozofske baštine*.*

Keywords: Heda Festini, Croatian philosophy, history of philosophy.

1. Introduction

Heda Festini devoted a great part of her writings and research to the history of Croatian philosophy. It should be particularly emphasized that she published articles on some well-known philosophers, such as the versatile Renaissance philosopher Frane Petrić, as well as on some unexplored and almost unknown Croatian philosophers, such as Pietro Botturin, Antun Petrić, Juraj Politeo, Albin Nađ and Jure Pulić. The originality of her approach set the bar quite high and gave general directions on how to do research in the history of Croatian philosophy for researchers to come.

2. Festini on the Renaissance Croatian philosophers: Grisogono, Petrić and Skalić

In 2009 in the journal *Filozofska istraživanja* Festini's article on the Renaissance philosopher Federik Grisogono (Zadar, 1472—Zadar, 1538) was published under the title "Grisogonov iskoračaj u novu znanost" ("Grisogono's leap forward towards a new science"). In it Festini claims

that in Grisogono's book *Astronomsko zrcalo* (*Astronomical Mirror*) we can find some features of modern science and for this reason Grisogono should be considered to be one the most important Croatian philosopher since he anticipated some of the changes that will happen in science. In her conclusion, Festini lists several features of Grisogono's philosophy that are akin to some of the features of modern science. Particularly, his geometry shows traces of a non-Euclidean approach, as well as his understanding of force (Festini 2009: 732).

A larger part of Festini's opus is devoted to the Renaissance philosopher from Cres, Frane Petrić (Cres, 1529—Rome, 1597). The first Festini's article on Petrić, "Frane Petrić o principima historijskog istraživanja iz perspektive problematičke povijesti" ("Frane Petrić on the principles of historical research from the perspective of problematic history"), was published in *Prilozi za istraživanje hrvatske filozofske baštine* (further, *Prilozi*) in 1979. In this article Festini shows how Petrić's interpretation of history in its problematic environment is reflected in his texts.

In 1995 Festini published "Još jedan pokušaj talijanizacije Petrića" ("One more attempt at Italianization of Petrić") in the journal *Filozofska istraživanja*. In it Festini responds to a writer from Rijeka, Giacomo Scotti, who published a text in which he argued that Petrić was an Italian philosopher. Festini's arguments were twofold. On the one hand, the fact that Petrić wrote only in Latin and Italian does not contradict his Hercegovinian origin, as Festini claims, since these were the languages of scientific and academic communication at the time. On the other hand, Festini poses a question about Giacomo Scotti's academic credibility who was not trained in history of philosophy.

The article "Perspektive ekološke teorije i Petrićev svjetonazor" ("Perspectives of ecological theory and Petrić's world-view") was published in *Filozofska istraživanja* in 1996. Here Festini analyzes two of Petrić's works *Ten Dialogues on History* and *New Universal Philosophy*: they "mark his world-view as a possible inclination toward the second ecological tendency" (Festini 1996: 39).

Festini's article "Platonova koncepcija o učenju / neučenju vrline – Petrić" ("Plato's concept of learning / not learning of virtue – Petrić") was published in *Prilozi* in 2003. In it Festini emphasizes a certain tension in Petrić's ethical theory. In some texts Petrić accepts Plato's aristocratic approach with the idea of the good and as the measure which is foundation of the doctrine of virtue. On the other hand, Petrić also upholds a more democratic stance: the idea of equality in community which najes Petrić a modern thinker (Festini 2003: 26).

Another article on Petrić, "Tragom utilitarizma u Petrića" ("Tracing back Petrić's utilitarianism") was published in *Prilozi* a year later, in 2004. Some traces of utilitarianism can be found in Petrić's works *La città felice* (1553) and *L'Amorosa filosofia* (1577) in which the term 'filautia' (self-love) prevails. Petrić shows that self-love is the source

of all other feelings, and it is also the way to pursue the virtue, which Festini interprets as a utilitarian position.

In 2009 the article entitled “Petrić i Acastos” (“Petrić and Acastos”) was published. The main point that Festini makes is the comparison of Plato’s and Petrić’s ethical theory inspired by Iris Murdoch’s two Platonic dialogues: “Art and Eros” and “Above the Gods”, both published in her book *Acastos* from 1987. In the dialogues, Socrates and Platon make an appearance, as well as several fictional characters, one of whom is Acastos. In her text Festini argues that Petrić, although he was a declared Platonist-Pythagorean, also contributed to the disintegration of classical ethical virtue by some utilitarian interventions. More particularly, Petrić, according to Festini, came close to the idea that artistic creation contains all religion, morality, and justice. Festini does that by comparing Petrić to the fictional character Acastos.

In 2010 Festini published another article on the same topic, “Petrić i Acastos, nastavak prvi” (“Petrić and Acastos, part one”). In this text Festini, based on the previous text, analyses the fifteen selected (translated) Petrić’s texts in the book by Ljerka Schiffler entitled *Frane Petrić o pjesničkom umijeću* (*Frane Petrić on Poetic Art*, Zagreb: Institut za filozofiju, 2007). According to Festini, Petrić’s poetics contains some elements of Aristotelianism, which would connect Petrić with not only Baroque and Mannerism but also modernist aesthetics.

Three years later (2012) Festini published an article under the title “Frane Petrić o Empedoklu pjesniku: Petrić i Acastos, nastavak drugi” (“Frane Petrić on Empedocles: Petrić and Acastos: part two”), again in *Prilozi*. Here Festini goes into details in explaining Petrić’s critique of Aristotle’s claim that Empedocles was not a poet but a physiologist. Based on this, Festini draws two conclusions: 1. Petrić, by insisting that the essential part of poetry is form rather than its matter, inserts an element of Aristotelianism into Platonism; and 2. Petrić defends didactic poetry which makes him utilitarian.

In 2013 the article “Petrićeva *La deca semisacra* kao moguća kodificiranje morala” (“Petrić’s *La deca semisacra* as a possible codification of morality”) was published. Here Festini claims that Petrić’s utilitarianism overcomes Plato’s teaching of virtue through its two components—social and psychological. According to Festini, Petrić defends a natural path of developing virtue from exercising good laws in a just state to the experience of moral poetry.

The last article published on Petrić in *Prilozi* was “Historiografija—najslabija karika u Petrićevu lancu znanosti” (“Historiography—the weakest link in Petrić’s chain of sciences”) that appeared in 2016. In this article Festini proposes two fresh insights: “1. a well-grounded view of the place of mathematics and history in Petrić’s science chain, 2. explanation of the terminological distinction between *cagione* and *causa* from the perspective of Petrić’s *Ten Dialogues of History*. A parallel between the mentioned insights and the research into Petrić’s approach

to history conducted up today contributes to a more solid interpretation of his antideterministic understanding of history" (Festini 2016: 292).

Finally, on Pavao Skalić Festini published an article under the title "Pavao Skalić i znanost" ("Pavao Skalić and science") in *Prilozi* in 2010. The text is an analysis of Skalić's book *Epistemon* (1559, 1571). According to Festini, Skalić's uniqueness lies in his understanding of science as evidence and experience. Moreover, he was, according to Festini, an "early modern" thinker in emphasizing the usefulness of science for everyday life.

3. *Festini on some eighteenth-century Croatian philosophers: Bošković and Botturin*

Festini's article on Ruđer Bošković (Dubrovnik, 1711—Milan, 1787) was published in *Prilozi* in 2017 under the title "Što je doista indukcija u Ruđera Boškovića?" ("What is really induction for Ruđer Bošković?"). Here Festini argues that "[i]nduction in the works of Ruđer Bošković is a research topic with extensive tradition. This article aims to place Bošković's views on induction within Fermat-Pascal interpretative tradition of induction, whose protagonists were Jakob Bernoulli and Thomas Bayes, along with Wittgenstein, Carnap and Hintikka in the twentieth century" (Festini 2017: 435).

Festini also published two articles on a less known philosopher Pietro Botturin (Malcesinama, 1779—Zadar, 1861). First article entitled "Botturina koncepcija značenja i suvremena lingvistika" ("Botturin's concept of meaning and contemporary linguistics") was published in *Prilozi* in 1978. The focus of her article is Botturin's book *Ideaologia* published in 1832 which represents "a unique attempt on the philosophical foundation of human speech" (Festini 1978: 157). His goal was to interpret words which as audible-figurative signs have no meaning for themselves. The second article, "Botturina teorija jezika" ("Botturin's theory of language"), published in 1982, appeared in *Prilozi* too. In this article Festini's again analyses Botturin's book *Ideaologia*. Here Festini concludes that in Botturin's theory of language, which is concerned with the origin and the evolution of language, he synthesized empirical and illuminist tradition under the influence of Wolff, Leibniz, Condillac, Bacon, Vico and Lock.

4. *Festini on some nineteenth century Croatian philosophers: Politeo, Petrić, Nađ and Pulić*

Heda Festini also researched three less known nineteenth century Croatian philosophers: Juraj Politeo, Antun Petrić and Albin Nađ.

Juraj Politeo was very much in the focus of here interest and Festini authored two monographs on him. The first book Festini published on Politeo was in 1977 under the title *Život i djelo Splićanina Jurja Politea (Life and Work of Juraj Politeo from Split)*, published in Zagreb.

The second, more extended version of the book with the same title was published also in Zagreb in 2003.

Furthermore, in *Filozofska istraživanja* in 2006 Festini published an article on Politeo and Albin Nađ under the following title: “Juraj Politeo i Albin Nađ, prethodnici Einsteina?!” (“Juraj Politeo and Albin Nađ, precursors of Einstein?!”). In this article Festini concludes: “Juraj Politeo (1827—1913) was a precursor of Einstein because of his contribution to the reassessment of scientific concepts, laws, and the objects of scientific study. Albin Nađ (1866—1901) also contributed to the reassessment of scientific concepts, laws, and the objects of scientific study. Both of our thinkers gained merit with their detailed reflections about relativity, and Nađ especially in considering the relativity of space” (Festini 2006: 593).

The article “Juraj Politeo: jezik i mišljenje” (“Juraj Politeo: language and thought”) was published in the journal *Filozofska istraživanja* in 1993. In this article Festini shows the way in which Politeo dealt with the problem of the relationship between language and thought. Festini argues that Politeo’s concepts of this relationship is similar to the present-day discussions in philosophy of language. Politeo had “[...] original standpoint about the relation between language and thought, because they did not reduce to one another. According to Politeo, the being of the soul is the source of them, but partly with the contrastive result” (Festini 1993: 808).

Festini published the article “Politeova Plava bilježnica (1879–1880). O nacrtu neodržanog predavanja na Sveučilištu u Padovi” (“Politeo’s Blue Notebook (1879–1880). On a unedited lecture at the University of Padua”) in *Prilozi* in 1994. In this article Festini describes the so-called “Blue Notebook” which contained the text of a lecture Politeo prepared but never held, after having published previous nine lectures.

The article “Politeova ‘smeđa bilježnica’ (1860.). Moral—sloboda” (Politeo’s ‘Brown Notebook’ (1860). Morality—Freedom”) was published in *Filozofska istraživanja* in 1994. Here Festini argues that the Brown Notebook contains eleventh lecture which he began writing in 1880.

One year later another article on Politeo was published under the title “Etički naturalizam kao ekoteorija. (O natuknicama u Politeovim spisima)” (“Ethical naturalism as an ecotheory. (On the footnotes in Politeo’s writings)”, also in *Prilozi*. In this text Festini shows that Politeo’s writings contain some footnotes which anticipate some problems typical for the ecotheoretical questions.

The article “Politeova misaona krivulja: 1845–1913 (Rani spisi: 1845–1859)” (“Politeo’s thought curve: 1845–1913. (Early writings: 1845–1859)”) was published in *Prilozi* in 1996. The aim of this article was to show the beginning period of Politeo’s opus. One year later the article “Politeova misaona krivulja: 1845–1913. (Srednje razdoblje: 1860–1889)” (“Politeo’s thought curve: 1845–1913. (Middle period: 1860–1889)”) was published in *Prilozi*, too. The most significant characteristic of the central period of Politeo’s intellectual development was

the publication of his *Genesi naturale di un' idea* and the lectures he held at the University of Padua in 1878/79. These two articles were followed by an article published in *Prilozi* in 1998 under the title “Politeova misaona krivulja: 1845–1913. (Kasno razdoblje: 1890–1913)” (“Politeo’s thought curve: late period 1890–1913”). In this middle period Politeo continues developing his main idea: he tries to explain history of mankind as a progression from an anxious and unconscious mode of living towards a civilized world.

In 1999 Festini’s article “Politeov temelj za Milovu logiku” (“Politeo’s foundation for Mill’s Logic”) was published in *Prilozi*. The aim of this article is a systematic approach to Politeo’s thoughts as they can be found scattered around his manuscript legacy.

The last article on Politeo was published in 2008, also in *Prilozi* “Kada analiziram Franu Petrića (1529–1597), zašto mislim na Jurja Politea (1827–1913)?” (“When I analyse Frane Petrić (1529–1597) why do I think about Juraj Politeo (1827–1913)?”). In this article Festini’s position is summarized in the following way: “This interpretative trajectory is possible because by adopting classical utilitarian views, both conceived of human beings as subject to high moral standards. By developing such forms of utilitarianism, they pointed in the direction of contemporary views, such as, for example, Singer’s preference utilitarianism” (Festini 2008: 68).

As a summary of Festini’s view on Politeo, Festini stresses that Juraj Politeo (Split, 1827—Venice, 1913) dealt with the topics that were untypical for academic philosophy in the nineteenth century Croatia: he introduced a new phenomenological method and he focused his philosophy on the concept of inner life with a special emphasis on the role of instinct and unconsciousness as a primordial basis of psychological life. Although Politeo was innovative and to a degree an original thinker his philosophy was unduly neglected until Festini published her book on Politeo’s philosophy in 1977. In her book Festini concludes: “In a nutshell, this old philosopher can be read with interest even today and it does not happen very rarely that some of his attitudes or topics can still inspire new researches, i. e., bring forth new ideas” (Festini 1977: 194).

Antun Petrić (Komiža, 1829—Komiža, 1908) was a philosopher of moderate rationalism. He devoted his research to the problems of freedom and aesthetics, i.e., beauty. Although he was not always consistent, as Festini claims, he did leave a mark in the nineteenth century Croatian philosophy.

In 1976 Festini published a text: “A. Petrić, filozof umjetnosti i slobode” (“A. Petrić, philosopher of art and freedom”). A. Petrić was, according to Festini, primarily a philosopher of aesthetics. His starting point was Gioberti’s work *Il bello*: “As a critic of Gioberti Petrić conformed to the old metaphysical theses (the objectivity and absoluteness of the beautiful), but sporadically he stood apart from some of those

theses (renouncing the intrusion of theology in aesthetic reasoning and rejecting the rationalisation of artistic creation)" (Festini 1976: 133).

Her book *Antun Petrić: filozof iz Komiže* (*Antun Petrić, a philosopher from Komiža*), published in Zagreb in 1992, is supplemented with Festini's very useful partial translation of Antun Petrić's Italian works. In 1992 her text "Interpretacija lijepog u Ante Petrića" ("Interpretation of beauty by Ante Petrić") was published. Festini argues that Petrić's aesthetics "[...] appears as a conglomerate of many contradictions which contains all Romanesque failures of that time but also shows a sincere effort to penetrate to the being of the beauty" (Festini 1992: 215–216).

Festini's article on Albin Nađ, "Logistika Trogirana Albina Nađa" ("Logistics of Albin Nagy from Trogir"), was published in *Prilozi* in 1975. That was the first text ever published on this philosopher. According to Festini, Albin Nađ (Trogir, 1866—Taranto, 1901) was a very talented philosopher whose ideas on mathematical logic were surprisingly modern. Festini writes: "Especially impressive are the results of this logistic conception in the field of the philosophy of science and in the anticipation of the new methodology, arrived at by its new rationalistic orientation" (Festini 1975: 138).

In 1999 the article "Znanje o jeziku u Jure Pulića (Dubrovnik, 1816.—Rome, 1883.)" ("Knowledge of language in Jure Pulić") was published in the journal *Scopus*. In this article Festini claims that Pulić anticipated almost all three stages of scientific research which were indicated by Ch. S. Peirce (1839—1914).

A few years later, in 2005, the article "O nekim rezultatima i novim zadacima u istraživanju hrvatske filozofske baštine" ("About some results and new tasks in the research of Croatian philosophical heritage") was published. In this article Festini analyses Pulić's fascination with Botturin and the Croatian bishop and benefactor, Josip Juraj Strossmayer. Pulić developed a philosophical appreciation of morally strong personalities which were shaped by adopting the habit of thoughts, who could not claim their right if they haven't fulfilled their duties first (Festini 2005: 264).

5. *Festini on some twentieth-century Croatian philosophers: Filipović and Brida*

In 1985 Festini published an article on her friend and teacher Vladimir Filipović (1906—1984) in *Prilozi*. In this article, under the title "Vladimir Filipović—profesor zagrebačkog Filozofskog fakulteta i odsjeka za filozofiju u Zadru" ("Vladimir Filipović—Professor at the Philosophical Faculty in Zagreb and the Department of Philosophy in Zadar"). In this two-page short text Festini describes Filipović's professorship at the Department of Philosophy of the University of Zadar.

In the book *Vladimir Filipović: život i djelo (1906–1984)* (*Vladimir Filipović: Life and Work (1906–1984)*), published by the Insti-

tute of Philosophy in 2008, Festini published a chapter “Dr. Vladimir Filipović—baština za generacije” (“Dr. Vladimir Filipović—heritage for generations”). In this text she puts emphasis on three of Filipović’s contributions to the Croatian philosophical heritage. The first is that Filipović paved the path for methodology of how the past Croatian philosophers should be dealt with in contemporary philosophical and societal movements. His second big contribution was the establishing the Department of Philosophy in Zadar. And thirdly and according to Festini, most importantly, he established the journal *Prilozi za istraživanje hrvatske filozofske baštine* in 1975 which is still published by the Institute of Philosophy in Zagreb.

One of Festini’s last published text was “Marija Brida (1912. –1993.) o H. Bergsonu” (“Marija Brida on H. Bergson”) (Boršić and Skuhala Karasman 2017: 177–184). The text is dedicated to her friend from the University of Zadar, the Croatian woman philosopher Marija Brida. In this text Festini deals with Brida’s “Introduction” to Bergson’s book *Ogledi o neposrednim činjenicama svesti* (*Essai sur les donnés immédiates de la conscience*) published in 1978 in Belgrade. Festini claims that in this “Introduction” Brida gave contemporary interpretation of Bergson’s book *Ogledi o neposrednim činjenicama svesti* but that she also succeeds to evaluate his philosophy as “intuitivism”. Furthermore, Festini notices that Brida equally praise and criticises Bergson, although she agrees with him in the perspective of mysticism.

In 1994 Festini also published a review of Brida’s posthumously published book *Misaonost Janka Polića Kamova* (*Thoughtfulness of Janko Polić Kamov*). In her review, after a thorough analysis of Brida’s work, Festini concludes that the book is “extraordinarily stimulating”.

At the end it is necessary to say a few words about Festini’s understanding of the future of Croatian philosophy. In her article “**O nekim rezultatima i novim zadacima u istraživanju hrvatske filozofske baštine**” (“About some results and new tasks in the research of Croatian philosophical heritage”) published in 2005 Festini claims that Croatian philosophical heritage is not sufficiently explored, especially the nineteenth century philosophers. Furthermore, she states that Croatian philosophers are more known outside Croatia than in Croatia. Festini concludes that there is enough work for younger generations that are interested in studying Croatian philosophy.

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