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**GADAMER I WROCLAW. GADAMER  
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Reading the book "Gadamer i Wrocław. Gadamer und Breslau" we cannot qualify it as another typical, philosophical item which gives readers a brief look on the thought, life and work of a great philosopher and important figure in the modern humanities, as Hans Georg Gadamer is. What makes that book special is the conception itself. It was designed (as thesis) to commemorate the conferment of an honorary doctorate to Hans Georg Gadamer by University of Wrocław. That's why the book consists of two but integrated parts: 1). "the formal one" - the set of official and occasional speeches connected with Gadamer's honorary doctorate; 2) "the philosophic one" - includes such text of laureate, which seem to give us a survey of his achievements (f. ex. "Wrocław's memories", "Autobiography", "What history is? Attempts definition", "History of Philosophy" etc.).

The thinking, which follows the history of philosophy, carry on very alive and active dialogue with it, exposes philosophical tradition to continuous interpretation trying at the same time to understand it anew; is the way of practical behaviour and contrive with the elements of life and thinking - that is philosophic hermeneutics.

Gadamer's hermeneutics, while using the achievements of romantic and enlightenment hermeneutics as well as increasing an anti - methodical dimension of Dilthey's hermeneutics, proposes a transfer (and also a creative development) of Heidegger's ontological analysis on a field of the wide understood humanities. "Method", used by Gadamer in his hermeneutics, leads to "the Truth" of philosophical hermeneutics - the conception of hermeneutic experience.

But, what is very important that "tradition" is the subject of the basic philosophic experience. It becomes quite readable and understandable for us exclusively by interpretation. These interpretation is found on "hermeneutic circle", what explains the assumption that there must be some specific pre-structure of what we want to understand. Gadamer qualifies these certain guidelines of interpretation as "prejudices" [*Vorurteil*]: which can be understood as superstition or initial judgement. Because prejudices cannot be perceived only as

our subjective property, but they create something we call a bond and are strongly composed into tradition, that is why they become the condition of its understanding. Hermeneutic interpretation of history, which transmission usually function yn the text, no more is the reconstruction of original meanings for Gadamer. He formulates it as a creative animation - building anew - of frozen into tradition essences. Hermeneutic interpretation, is therefore a conversation into which the “fusion of horizons” takes place. This involves an interplay between past and present and what makes the essence of that process is “application”. By the term of “application” Gadamer defined situating the text into specific situation it was created and is understandable. The very peculiar platform between us and tradition; because if we want to understand any text we cannot abstract as well from situation it originated as from our contemporary conditions. The tradition is going to speak only when it is understood - in the moment when the language of an interpreter contains all the elements given by the tradition itself. It causes that the “medium” of hermeneutic experience, the base of it is exemplified by language. We can call it the centre of the world and I think it won't be too much, because we understand, experience and interpret only by language. As it spreads endless (infinite) horizon of conversation of absolute human existence, it is an universe when the truth appears to us as a play. It goes in that direction because the language itself is the play, which (...) “starts talking, proposes something and backs out, asks and fulfils questions.”

Philosophic hermeneutics of Hans Georg Gadamer asking about the status and unchangeable need of practising philosophy as a field of the humanities - very different from natural sciences - is extremely important and actual voice in the debate on the state of the modern thought. We can see how important and alive this is, by looking closer at its extent and response all over the world; for example, dispute with Habermas, American reception, polemics with Derrida. This honorary doctorate awarded to Hans Georg Gadamer by the University of Wrocław and the book as an effect of this decision seem to confirm once again the importance and meaning of philosophic hermeneutics.