

draining stagnant pools of water, eliminating sewage and collecting garbage. Professor Krekić closes this interesting chapter with a discussion of what happened to illegitimate children and describes the liberal attitudes of Ragusans toward them; for the few who were unwanted or who were truly orphaned, Dubrovnik had an advanced orphanage from which children were adopted, an opportunity particularly taken advantage of by peasants in the vicinity. Clearly in a brief review one cannot do justice to the wide variety of topics he covers; the items noted above were simply listed to give a brief idea of the wide assortment of interesting and usually neglected topics he takes up.

Professor Krekić deserves high praise for this excellent work which has the added attraction of being a great pleasure to read. It is to be hoped that the editors of this series will commission authors to give us monographs on other fascinating Balkan cities; Thessalonica and Sarajevo immediately come to mind as worthy subjects for companion volumes to Professor Krekić's Dubrovnik.

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Miodrag V. Stojanović, *Dositelj i Antika* (Dositheos and Antiquity), Belgrade, Srpska Književna Zadruga, 1971, Književna Misao 2, pp. 251.

This study was submitted by its author as his doctoral thesis in the Philosophical School of the University of Belgrade.

In his Introduction (pp. 7-14) M. Stojanović establishes that the influence of antiquity upon the complex thought of the great Serbian educator Dositheos Obradović (1739-1811) has not yet been adequately researched. Various scholars such as, for example, V. Čajkanović, M. Šević and P. Popović, barely touched upon the subject and often arrived at conclusions which we no longer find satisfactory. One such conclusion was that everything bearing the seal of antiquity in Dositheos' work was taken from contemporary German, French and Italian paraphrases and translations. As Stojanović sees the problem, however, the legacy of antiquity in the works of Dositheos is far more complex than appears at first sight. One of the reasons for this is that Dositheos culled material from a wide range of sources, but did not reproduce this material exactly as he found it: instead, he modified it in accordance with his own conceptions. It had been made emphatically clear many years ago that the Serbian educationist was acquainted with certain Greek and Latin authors in the original, and in this essay Stojanović proposes to ascertain exactly what Dositheos took from antiquity directly and what he received through intermediate sources.

In his opening chapter, entitled «Početak i prvi odjeci Dositejevog klasičnog obrazovanja» (The beginnings of Dositheos' classical formation: the early influences) (pp. 17-45) Stojanović investigates how various elements of Greek and Roman history, philosophy, literature and mythology found their way into Dositheos' work. He starts by affirming that it is possible to distinguish three periods in the Serbian educationist's classical formation: the so-called *hopovski* (1757-1763), when Dositheos read the works of the church Fathers in translation, gained the rudiments of Greek and Latin and made his first journeys; next, his first period of schooling in Smyrna, where he received a thorough training in ancient and modern Greek under the teacher Hierotheos Dendrinis (1766-1768); and finally his long sojourn in Vienna (1771-1776) where he further enriched his knowledge, acquired French and German and read the works of Western humanists and educationists. Having thus matured as an educationist, it was precisely here in the Austrian capital that Dositheos broadened his classical learning.

A careful analysis of Dositheos' youthful writings leads to the same conclusion as that reached by Stojanović. By «youthful writings» we mean those that were written before his arrival in Vienna: his *Hristoitija* and the *Venac od alfavita*, in which theological and biblical elements dominate and the classics hardly appear at all. It has been maintained that, along with these two works, *Ižica* should also be grouped amongst his «youthful writings»: Stojanović thinks otherwise, and the arguments that he puts forward in support of his view are convincing. Analyzing the work closely and comparing it with not only Dositheos' early writings but also his later works, he concludes that *Ižica*, which is full of paedagogical thoughts and classical elements, differs radically from *Hristoitija* and the other works of this early period and bears closer resemblance with the products of his maturity; with his *Mezimac* in particular, which was written in Trieste at the start of the nineteenth century.

«Basne» (myths) is the title of the second chapter (pp. 49-125), and it is devoted to Dositheos' collection of the same name. Others have made the point that the motifs of some of the myths in Dositheos' collection reveal that these myths were not taken unaltered from the ancient original. From which sources, then, were they taken? Until now, no satisfactory answer had been given to this question. After submitting the work of previous scholars (such as K. Radčenko, I. Scherzer, A. Šmaus, M. Sironić, P. Skok, V. Čajkanović) to an exacting scrutiny, Stojanović analyzes the myths of Dositheos' collection one by one and accurately identifies the sources which Dositheos consulted in order to compose his *Basne*.

Chapter III, which bears the title «Antička paradigmataska misao u Dositejevim delima» (Ancient moralist thought in the works of Dositheos) (pp. 129-228), examines the ancient gnomic maxims and the ancient Greek and Latin authors of a moralist character referred to in Dositheos' works, principally the *Naravoučenija*.

The author rounds off the book with a synopsis of his conclusions and an extensive bibliography of works consulted (pp. 231-251). Judged as a whole, this book can be regarded as a significant scholarly achievement. Stojanović has supplemented and improved upon the views that had been expressed by preceding scholars and has advanced new, solidly-based interpretations which will be of undoubted assistance in broadening our knowledge of Dositheos beyond its present limits.

The influence of ancient Greek letters upon the Serbian scholar and educationist Dositheos Obradović is a further token of Hellenism's contribution in the formation of the intellectual life of the peoples of the Balkan Peninsula.

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Duncan Wilson, *The Life and Times of Vuk Stefanović Karadžić*, London, Oxford University Press, 1970, pp. 415.

During his diplomatic service as Ambassador from Great Britain to Yugoslavia from 1964 to 1968, Sir Duncan Wilson became attracted by the rich literature of this Balkan nation during the 19th century. Therefore, it is not surprising that he chose one of the central figures from Serbia's cultural, social, and political movements of that time, namely Vuk Stefanović Karadžić. Vuk was responsible for establishing the framework of today's modern Serbian and Yugoslav national culture, and appears as a giant figure in the general development among all South Slavs.

Sir Duncan faced three problems in approaching Vuk's works:

1. Such a prominent figure was already carefully studied in Yugoslav historiography as