

the difficulties of the local vocabulary, in disuse long ago, and has preserved on the whole the spirit and rhythm of the "Chronicle" and of the City.

Institute for Balkan Studies

DESPINA-IRENE TSOURKAS

Darinka Nevenić-Grabovać, *Homer u Srba i Hrvata* (Homer in Serbia and Croatia). Filološki Fakultet Beogradskog Univerziteta, Belgrade, 1967. Pp. 262.

The Yugoslavs presented a remarkable cultural movement after they won their freedom from the Ottoman rule in XIXth century. This came undoubtedly as a result of their close contact with the more advanced countries of W. Europe, where many young Yugoslavs went to study. This contact raised an interest among the Serbo-Croatian scholars in the writings of the classical authors of other countries, but mainly in the classical writers of neighbouring Greece. Scholars, historians and linguists translate or comment on poetic, rhetorical, historical and philosophical works of the Greek classics. The poet Valentin Vodnik is the first translator of the Greek classics into Serbo-Croatian. This interest in Greek poetry, particularly in Homer, is also strengthened by the powerful romantic movement of this century.

Dr. D. N. Grabovać in her dissertation attempts to trace, to classify and to evaluate all the studies relevant to Homer written in Serbo-Croatian since the XVIIIth century to the present day. The author, first in an introductory chapter, mentions that the Serbo-Croatian literature has known Homer since a very early date. Already in the "Vita" of Constantine (afterwards Cyril), he is mentioned to have been taught Homer in Constantinople. Nemanja's sons, Sabbas and Stephen, appear also to have a certain knowledge about Homer. On the other hand, the Alexander romance which enjoyed great popularity among the Southern Slavs in the middle ages, mentions that Troy was destroyed by the Greeks for the sake of Helen. But it is only after 1730, when Ignjat Djurdjević participates in the Homeric controversy, that Homer becomes the center of literary interest in Serbo-Croatian literature. Worth mentioning is that Djurdjević writes about Homer long before F. A. Wolf, who is considered as the great pioneer in Homeric studies.

From 1730 onwards a large group of Serbo-Croatian scholars began

to investigate the literary problem that Homer presents, mainly Homer's historical background, and to study the religious, philosophical and social ideas of his era. There are remarkable efforts either to translate Homer or to enrich the Serbo-Croatian literature with the inspiration, beauty and vigour of the "Iliad" and the "Odyssey," or to compare the Serbo-Croatian folksongs with Homer's epic poems. There is a large number, more than 90, of studies relevant to Homer in the form of scholarly articles, essays, commentaries and, of course, translations. Grabovač divides and classifies them according to their content in four groups, each group constituting a separate chapter of her book.

In the first chapter ("Homeric Studies") the author refers to the general studies about Homer, i. e. to biographical or historical studies (e.g. is Homer an historical person, has he really written the two epics or are they compilations of folksongs? Also Homer's religion, political and social problems of his era etc.). The answer the Serbo-Croatian scholars give to the above questions are usually in agreement with the conclusions of the other European scholars. But there are also scholars who are independent in their thought and original in their work, like I. Djurdjević, whom we have already mentioned, Tomo Maretić (about Homer and his poetry), Nikola Vulić (Homer as historical source, Where was Homer's Troy?), Miloš Djurić (Hesiod and Homer, Force and influence of Homeric poetry, Homeric bibliography, The social, economic and political system in epics, etc.), Milan Budimir.

In the second chapter (Comparative Study of Homeric and Serbo-Croatian popular poetry) the studies refer to the relationship and the similarity between the personality of Homer and of the Serbo-Croatian poets, as well as between Homeric epics and epic Serbo-Croatian folksongs. Literary studies of this kind are particularly favoured in the age of romanticism and they get a new impulse when Vuk Karadžić publishes his collection of Serbo-Croatian folksongs. Significant are the works of Julije Bajamont (1744-1800), Milan Budisavljević (The "Iliad" examined in comparison with the folksongs about the battle at Cossovo-polje), T. Msretić (Our popular epic poetry), M. Djurić (Relationship between Homeric and our literary and popular epic poetry, The "Odyssey" examined in comparison with our folksongs, The "Iliad" and our folksongs), Stjepan Banović, Tinko Titezica (Jugović's mother and Hecuba in Homer and Euripides) etc.

The third chapter ("Translations") deals with the Serbo-Croatian

translators of Homer who faced two problems, the precise translation of the thought of the Greek original and the respect to the aesthetics of the text and to the architecture of the verse. To give a satisfactory solution to those problems is very difficult, therefore some translators emphasized the thought of the Greek original at the expense of the meter, other translators sacrificed the thought for the sake of the meter and tried to achieve a compromise, and others risked in both.

J. Bajamont and D. Ferić are the first who dreamed of a translation of Homer in Serbo-Croatian as early as 1797. Up to that date, and even much later, all translations were in Latin, cf. Ivan Česmički (1434-1472), who translated only an episode from Homer, Rajmund Kunić (1719-1794), Bernard Džamanjić (1735-1820). Among the best translations of Homer into Serbo-Croatian are those by Laza Uostić, Miloš Djurić (*The Odyssey* 1963, *The Iliad* 1965), Tomo Mavetić, etc.

The fourth chapter (Commentaries) deals with studies referring to Homer's language, that is Grammar and Syntax, which appear rather late, after 1870. But though the number of this kind of studies is limited, their quantity is high and they serve in the best way the Homeric research in Yugoslavia. Authors of those studies are usually high school teachers. One should mention here the efforts of M. Bedjanić to publish a complete dictionary of Homer. Among the best grammarians are prof. A. Musić (*Homeric Imperfect and Aorist with the particles ἄν — καί* and the Croatian conditional, *Gnomic Aorist in the Greek and Croatian Language*), N. Majnanić (*Dictionary of Homeric hymns, Contribution to the knowledge of the final classes of the Greek language*) and M. Budimir. Prof. Musić has created a large number of scholars all involved in Homeric studies. N. Majnanić is one of his students who following the pattern of his teacher has made significant contributions to the better understanding of Homeric Syntax. M. Budimir is the best Serbo-Croatian scholar on comparative linguistics.

Thessaloniki

JOHN TARNANIDES

Pauline Johnstone, *Byzantine Tradition in Church Embroidery*, London, 1967. Pp. 144 + 120 illustrations hors-texte.

Mme Pauline Johnston est déjà connue aux amateurs de cet art raffiné qu'est la broderie par son livre "Embroidery of Greek islands"