

works of literary scholarship and from the social sciences and law should be reviewed. Although only the most important works can be reviewed fully, *Recenzija* should be enlarged to include significant Soviet Ukrainian current bibliographical listings with brief annotations. Presumably professional librarians could contribute here with a minimum of additional burden on the editorial staff. From a technical standpoint *Recenzija* is well executed.

The Harvard Ukrainian Research Institute and its director, Professor Pritsak, are making a singular contribution to Ukrainian and Slavic studies in publishing *Recenzija*. It belongs in every serious research library and deserves the widest possible circulation.

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POVNE ZIBRANNIA TVORIV U DVOKH TOMAKH. By *Hryhorii Skovoroda*. Edited by *V. I. Shynkaruk* et al. Akademiia nauk Ukrain's'koi RSR. Kiev: Naukova Dumka, 1973. Vol. 1: 532 pp. Vol. 2: 575 pp.

In Skovorodnyivka (formerly Pan-Ivanivka) near Kharkiv an inscription on a simple tombstone reads: "Hryhorii Savych Skovoroda / Ukrainian Philosopher / Born in 1722. Died October 29, 1794. / The World Was After Me, But Never Trapped Me."

The publication of these volumes in the original Old Ukrainian coincides with the celebration of the 250th anniversary of Skovoroda's birth. It is the first complete, critically edited collection of all the known works of the most original Ukrainian thinker and one of the greatest minds of Eastern Europe. In addition, Skovoroda was a many-sided literary genius: philosopher, biblical scholar, theologian, mystic, poet, writer, translator, and critic of culture. Many Ukrainian scholars (Chyzhevsky, Mirchuk) see in Skovoroda one of the most distinguished prototypes of the Ukrainian psyche—a man of intense introversion, with a generous heart, showing domination of spiritual virtues over the intellectual, displaying a joyful love of nature, a very keen aesthetic sense, profound humanism, and a genuine religious spirit. All these traits are clearly evident in Skovoroda's works. Therefore, he cannot be labeled a "Russian philosopher" or a "representative of Russian culture."

The introductory essay "Hryhorii Skovoroda" by V. Shynkaruk and I. Ivanio (1:11–57) contains many valuable insights. In the final analysis, however, it offers the "official" (and absurd) Soviet interpretation of Skovoroda: his profound humanistic views were supposedly evolving in the direction of materialism and were characterized by an ever-sharper presentation of social problems and an effort to liberate himself from the bondage of idealism and religion. This essay is followed by the "Garden of Divine Songs Sprouting Forth from the Seeds of the Sacred Scripture"—that is, a cycle of thirty religious poems based on biblical themes and with very strong theological and mystical tendencies (1:60–90). Next comes the section "Songs and Fables" (1:91–106), and most of these are in impeccable, classical Latin, bearing witness to Skovoroda's profound erudition; he had a perfect command of Latin, Greek, Hebrew, and German and was extremely well versed in classical poetry and literature. "The Tales of Kharkiv" (1:107–33) is a collection of thirty fables which recall Aesop's style and which reveal Skovoroda's theological intention: to illustrate with human examples the divine truths revealed in the Bible.

The rest of volume 1 (pp. 136–463) and the first part of volume 2 (pp. 5–171) contain sermons, parables, treatises, and dialogues, for which Skovoroda merited the title the “Ukrainian Socrates” and in which he reveals his philosophical and theological views. Among them are two recently discovered dialogues published here for the first time: “First Conversation, Called *Observatorium (Sion)*” (1:282–95) and “Second Conversation, Called *Observatorium specula (in Hebrew—Sion)*” (1:296–306).

Skovoroda’s *Weltanschauung* can be summed up as follows: The macrocosm is a beautiful and meaningful creation of the all-wise God. Thus, ontologically, the world is good. But demonic and evil powers are at work trying to entice and capture man in his striving toward true happiness. The temporal, visible, and material aspect of the world is worthless without an intimate conjunction with the divine, invisible, spiritual, and eternal aspect, which is of inestimable value and to which all must strive as to the source of true beatitude. The second world, or microcosm, which reflects the macrocosm, is man himself. Ontologically, therefore, man is a good creature of God, who must apply his cognitive and volitional faculties in order to gain knowledge of the macrocosm and its Creator. To this end the necessary prerequisite is self-knowledge. The Socratic maxim “Know thyself” is the first step of philosophical and theological knowledge. However, the search for truth about oneself, God, and the world is not an end in itself, but only a means which prompts men to perfect their wills, their virtues, and their hearts. Not theoretical speculation but a practical quest for true spiritual happiness and divine beatitude should be the primary concern of man. Thus the cognitive effort of man must strive toward the ethical, and the ethical toward the ontological purpose of man. The third world is a symbolic one, namely the Bible, in which are gathered figures, symbols, types, and images of heavenly, earthly, and nether-worldly realities. These are monuments leading our thoughts to an understanding of eternal nature, which is mysteriously present in the mortal one. Here Skovoroda was following the Alexandrian patristic allegorical and typological interpretation of the Bible and of principal theological concepts.

The dialogues are followed by Skovoroda’s translations of Sidronius Hosius, Cicero, and Plutarch (2:174–215). These prove that Skovoroda possessed an exceptional ability to render difficult texts with exactitude and literary beauty. Important is the collection of 125 letters by Skovoroda (some in Latin and in verse form, 2:217–419) and the “Life of Hryhorii Skovoroda” by M. Kovalinsky (2:439–76), the most authoritative document on the subject. Also published are some occasional writings and additions (2:422–38). No reason is given why the editorial committee placed them here. Some letters addressed to Skovoroda (2:477–83) and documents on his pedagogical activity (2:484–99) are also included.

Volume 1 (pp. 465–527) and volume 2 (pp. 500–556) contain notes and critical apparatus. A dictionary of antiquated and difficult words (2:557–60) is followed by an index of names (pp. 561–70). All of these leave much to be desired. One looks in vain for a subject index and a bibliography on Skovoroda. Also, the paper is of poor quality. In spite of these drawbacks this collection is one of the most important publications for investigators of Skovoroda’s life and thought.

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