

Spremić, of the University of Belgrade, fills a serious gap in our knowledge of both areas. Indeed, since the Neapolitan archives burned in 1943, and few documents for the fifteenth century survived, the contribution of Dubrovnik's materials to the elucidation of the history of Southern Italy is even more substantial.

Dubrovnik's extremely intense relations with Southern Italy both before and after this time have been studied, but almost nothing has been done for this period. Spremić's excellently documented work eliminates that vacuum. It also shows the role Dubrovnik's strong relations with Southern Italy played in that city's political attitudes and economic relations with the Western world and with the Ottomans, at a time when the latter had just conquered the immediate vicinity of Dubrovnik and its main trading area in the Balkans.

Spremić has asked and answered many pertinent questions, especially concerning economic and consular activities and the men involved in them. The image that emerges is one of constant and vigorous relations, in spite of harassment by pirates and other difficulties. One regrets, however, that the chapter on political relations is very brief (pp. 7–27), though some interesting aspects of these relations are discussed in footnotes to other chapters. Also, one wonders why it was necessary to restrict the conclusions of such a rich work to a mere two and a half pages—this brevity unavoidably results in some contradictions.

Finally, a book which deals so much with Italian and Spanish history, and is therefore of great interest to scholars of the whole Mediterranean area, should have been provided with a much more detailed summary in a Western language than the existing four and a half pages in Italian.

Despite these and some additional remarks that could be made, Spremić's monograph is a valuable contribution and an indispensable tool for understanding Italian and Balkan history in the fifteenth century.

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RAZVITAK FILOSOFIJE U SRBA, 1804–1944. By *Andrija Stojković*. Belgrade: "Slovo Ljubve," 1972. 630 pp.

This large, well-written, profusely illustrated, and technically impressive volume is a sequel to *Počeci filosofije u Srba: Od Save do Dositeja ne osnovama narodne mudrosti* (Belgrade, 1970), the author's pioneering step in the direction of an eventual history of Serbian philosophy. Extremely thorough, solidly detailed, and almost forbiddingly comprehensive in its coverage of social and intellectual movements, works, and personages, this book embraces not only philosophers, such as Božidar Knežević, Branislav Petronijević, and Ksenija Atanasijević, but also philologists, ethnographers, folklorists, journalists, poets, literary critics, political ideologists, jurists, theologians, mathematicians, astronomers, physicists, biologists, and others. The order of presentation is largely chronological and biographical, though considerably complicated by various divisions and subdivisions reflecting additional principles of organization. This is why a certain figure may be discussed not only in his main section but also in other rubrics to which parts of his opus can be referred. Although not always equally successful in his apparent endeavor to maintain a high level of critical detachment and fairness, the author is, on the whole, relatively objective and balanced, especially in his treatment of intellectual

opponents and ideologicopolitical adversaries. All in all, this commendable achievement is likely to become an important reference for any serious student of modern Serbian intellectual history.

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ČEMU PRAXIS. By *Gajo Petrović*. Zagreb: Praxis, 1972. 240 pp.

The chronicles, reviews, and interviews included in this quintessential booklet were published in various contexts between 1964 and 1968. Except for the "Addendum" ("Dodatak"), enlarged with information dating from 1968 to 1971, all the articles are republished unchanged. Besides a preface, an introduction, and a bibliography the volume consists of fifteen largely independent topics from the whole range of current Marxism, as experienced by a leading Yugoslav philosopher surveying the highlights and problems of its recent development at home and abroad. These topics are grouped under three subtitles: "Yugoslav Philosophy and the Journal *Praxis*," "Marxism in the West and in the East," and "Chances of Disalienation." The concluding article deals with questions of Yugoslavia's multinational society, and the "Addendum" with the development of its philosophy since World War II (1945–71). According to Professor Petrović, *Praxis* is meant to be a "philosophical journal in the sense in which philosophy is a thought of revolution: a merciless critique of everything existent, a humanistic vision of a truly humane world, and an inspiring force of revolutionary action." A well-known anti-Stalinist, opposed to repression and administrative interference, he defends the freedom of expression and categorically rejects every preconception about who has the right to be regarded as an "authentic" Marxist.

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LIUBEN KARAVELOV: ZHIVOT, DELO, EPOKHA, 1834–1879. By *Mikhail Arnaudov*. 2nd edition. Sofia: Nauka i izkustvo, 1972. 874 pp. 8.71 lv.

Historians of the Bulgarian national renaissance have acknowledged the particular contribution and significance of Liuben Karavelov not only in the development of the ideology and tactics of the Bulgarian revolutionary movement and the establishment of the Bulgarian Revolutionary Central Committee but also in the general cultural and literary revival. Mikhail Arnaudov is one of the leading authorities on the renaissance. Through his voluminous writings, especially those dealing with the major figures of the renaissance, he has greatly contributed to our knowledge and understanding of the period. Thus his work on Karavelov, completed in the 1950s but not published until 1964, is not only a continuation of the series of works on the *vŭzrozhdentsi* (enlighteners) and his efforts to study the period through the leading personalities—or, as he calls them, the "heroes of the Bulgarian renaissance"—but also a successful completion of those writings.

Arnaudov's meticulous work on Karavelov is chiefly an intellectual biography of the complex personality, activities, and ideology of the writer, journalist, revolutionary, and politician. Based on archival sources, Karavelov's published works,