

GNÔTHI SEAUTON! – CLASSICS AND COMMUNISM

THE HISTORY OF THE STUDIES ON ANTIQUITY IN THE CONTEXT OF THE LOCAL CLASSICAL TRADITION

SOCIALIST COUNTRIES 1944/45-1989/90

Focus Group project at Collegium Budapest for 2009/10
submitted to Fritz Thyssen Stiftung

convened by JERZY AXER, GYÖRGY KARSAI and GÁBOR KLANICZAY

I. Preliminary Considerations

In the Eastern part of Europe the study of classical Antiquity (philology, archaeology, history, etc.) has been a most successful and worldwide acknowledged field of research since the nineteenth century. In Hungary, for instance, the interest in the Roman imperial period (first to fifth century AD) took its origin in the history of the Roman Empire, where the *provincia Pannonia* played an important role as the North-Eastern *limes*, the border-territory of the Empire. Just to illustrate the complexity of the meaning of the term “*classical philology*” in this part of Europe, the same period – and even the one preceding it - became an essential field of research in Romania, where the ideology of *Great Romania* was founded on the basis of the so-called “*Daco-Roman theory*”, trying to prove that the territory of the present state had belonged since the early Antiquity to the ancestors of the Romanian people. This question, among others, became a crucial point in the discussion between the two countries throughout the whole twentieth century.

The arrival of Soviet-Communist dominance fell on different soil in different countries, and the strategies that the new authorities applied towards studies of antiquity were also different. Conducting the research planned in the program, we will obtain not only knowledge on the community professionally involved in studying antiquity, but also a very interesting and as yet unutilized tool for identifying the similarities and differences in the cultural tradition of the nations that were driven into the “camp of socialist countries”.

Let us take the example of Hungary: the numerous archaeological sites (Aquincum, Brigetio, Sopianae, Savaria, etc.) have provided here – and are still providing even nowadays – abundant materials for historians, archaeologists and researchers of ancient cultures. Furthermore, in Hungary the Latin language has been the official language in state administration as well as in several educational institutions until the mid-nineteenth century, therefore the knowledge of Latin facilitated considerably the approach of a wider public to the literary works written in this language. It is also important to note that, since the *Hungarian Electra* (*Magyar Elektra*) of Péter Bornemisza (1558) the translation and transliteration of classical literary works of Greek and Roman authors has been a significant territory in Hungarian culture until today. During the 19th century the best poets gave a privileged place in their activities to the interpretation of classical, Greek and Roman authors: Mihály

Vörösmarty, János Arany, Sándor Petőfi praised the quality of their predecessors, such as Homer, Sophocles, Virgil or Ovid.

This special interest towards the classical antiquity remained almost intact until the end of the Second World War. But with the arrival and then the predominance of the Soviet-Communist ideology in Hungary the position of classical studies changed radically. For instance it became a clear obligation to “reorganize” one of the most prestigious Hungarian institution, the *Eötvös Collegium* (the Hungarian equivalent of the French *École Normale Supérieure*): since the beginning of the 19th century the best scholars of almost all fields of research passed by this unique high level formation-giving institution. As a first step, not later than in 1946, it was closed and condemned as an “elite-training institute”, then reopened in 1948-49 on a quite new ideological basis. The Eötvös Kollégium (note the different spelling!) received the task to assure an exceptionally high level formation of “the most talented young students of the Hungarian people”. It meant that a large preference has been given for students coming from poor peasant or worker families.

In a similar manner, during the Communist rule in Poland the classical culture was attacked (and eliminated) from the “class struggle” stand as a vehicle for a tradition which was considered ideologically hostile; the Latin culture was also destroyed as a medium of the Western culture and as a language of the Catholic Church. On the other hand, some components of it were used by the authorities as valuable and effective arguments for spreading materialism and atheism. Specific for the Polish situation was the struggle with the Latin culture as alien and antagonistic to Slavdom and the “Slavicness” (which was an old and important element of the Russification and pan Slavism).

Our project aims to discover and explore the history of classical philology after the second world war not only in Hungary, but also in the whole “*camp of socialist countries*”. Working together with colleagues in other ex-Socialist countries, sharing our common experience – and also attentive to the differences in our results – we may uncover the history of this important domain of European culture under the Communist period; a subject not examined in details until now.

In all Socialist countries there were eminent scholars who – because of ideological reasons, their supposed or real opposition to the Communist system - were banished from the institutional frames of classical philology (universities, academies), if not even from their country: Károly Kerényi in Hungary, Jan Patočka in Czechoslovakia, etc. A set of comparative case-studies is to be envisaged to discover the mechanisms adopted to put an end to the career of the classical philologists who were judged dangerous for the development of Communism.

For Poland, a good example could be the case of Prof. Kazimierz Feliks Kumaniecki, an outstanding Ciceronian scholar, soldier of Armia Krajowa (Polish resistance force during the II World War) and the role he played in maintaining the Polish academic milieu under the Communist rule. At the same time, he was “used” – because of his international position – by the authorities as an “ambassador” of the Polish scholarship in the West, a sort of legitimization for them. As regards the DDR, we would suggest to describe the case of Prof. Johannes Irscher. Besides his activity as “secret agent”, he served as a promoter of the new vision of the classical antiquity in the “real” socialism as well as an alibi for the Communist authorities in the Western eyes. In the People Republic of Poland, Prof. Bronislaw Bilinski was supposed to play a similar role, however, after 1956 the government changed its strategy

and placed Bilinski at Rome to watch and inform about the Polish communities in exile and their contacts with the country. For Russia, the person of Prof. Jakov M. Borovskij (1895-1994), one of the last disciples of Tadeusz Zielinski in Sankt Petersburg, a great Latinist and poet, can serve as an example of the continuity and discontinuity of the Russian culture from the pre- to the post-Soviet period.

The case of the Czech philosopher Jan Patočka (1908-1977) is maybe the most emblematic career of a classical philologist during this period. One of the best specialists of ancient philosophy from the second half of the 1930's, he was expelled from the university of Prague in 1950 and remained sentenced to silence until 1968. During the 'Prague Spring' he finally regained his place at the university as professor of ancient philosophy. But after the Soviet occupation he was expelled again. He continued to teach unofficially, his legendary "Plato seminars" became the meeting places of democratic opposition; he got arrested several times by the police. It was only long after his death, from the '90s on, that his studies and books could be published in his homeland. Patočka was, of course, exceptional, but his fate can be called unfortunately rather typical in the Socialist countries after the Second World War. But why could such a discarded scholar become a leading moral authority in one country and remain in the background or in the total oblivion elsewhere? A comparative research in this field would put such prominent cases in context.

There was one pioneering enquiry in our field: Victor Bers, Gregory Nagy (eds.): *The Classics in East Europe: Essays on the Survival of Humanic Tradition. From the End of World War II to the Present*. Worcester, Mass. 1996. (American Philological Association Pamphlet Series), an various research initiatives have been indicating the timeliness of the subject (such as the researches on the historical prosopography of Sankt Petersburg classical philologists by Alexander Gavrilov at the *Bibliotheca Classica Petropolitana*, the *Multiple Antiquities – Multiple Modernities* project at Collegium Budapest, or the researches on the history of Classical Culture in the Centre for Studies on the Classical Tradition in Poland and East-Central Europe, University of Warsaw (*Osrodek Badan nad Tradycja Antyczna w Polsce i w Europie Srodkow-Wschodniej, Uniwersytet Warszawski*). The alliance of the latter two institutions in designing this project, and the hopeful adhesion of the third one to this project could create the basis of a systematic comparison in this field.

II. Proposed Research Fields

1. Prosopography: An overview of the fate of classical philologists in the countries concerned during the post-war period; their biographies, their professional and/or political *cursus*, a research based on personal legacies recently opened to the research in national archives, interviews. Some eminent philologists of this category: Johannes Irmscher (Berlin, GDR), Rainer Müller (Berlin, GDR), Nikober Günther (Leipzig, GDR), M. Kumaniecky (Warsaw), P. Salac (Praha), J. Oliwa (Praha), Imre Trencsényi-Waldapfel (Budapest), Árpád Brusznay (Veszprém), Janku Fischer (Bucarest), R. Pippidi (Bucarest), N. Delkov (Sofia), G. Georgijev (Sofia), A. Gorton (Split); Jakov M. Borovskij (Sankt Petersburg/Leningrad).

2. Institutional history - repression and political control: The national and international organizations and the after war restructuration in the field of classical philology. The impact of the political authority and the secret services in the socialist countries. Research in the national archives and the recently opened secret service files, in the academic and university libraries.

3. Internal and external outcasts: The fate of the scholars who had to leave their profession and work in insignificant auxiliary positions or outright as physical workers; informal private circles of former leading scholars; the career of those who went in exile and their relations with their homelands.

4. The broader cultural context of the uses of classical culture: “Mediterranean archeology” understood in the context of socialist-communist ideology as a tool for proving the historical continuity of a culture (and a nation) in a given territory. Examples will be analyzed in the case studies on Romania, Bulgaria and Hungary, that is territories inside the *limes Romanus*, but also outside the *limes*, e.g. in Poland and Ukraine, where the archaeology served to justify that the given region belonged to West or East; the *primaeval* archaeology “entered” the classical antiquity; Roman law -- the legal legacy of the classical Antiquity, and its fate under Socialism; Ancient - Greek and Roman – philosophies -- modern philosophers who used classical texts to express their thoughts; socialist realism and the authorities’ ideological manipulation concerning the use of the existing ancient tradition in a given country. .

5. Architectural influence of the Antiquity in the socialist countries: socialist-imperialist ideology and the architectural environment; „archaistic” monuments, their construction and their ideological background.

6. Museums- their political vision concerning the Ancient cultures;

7. Modern culture (theatre, cinema, TV, literature) and the principal directions of the interpretation of Antiquity. .

III. Country Studies

Among the methods of the research a particularly important accent should be laid on *oral history*: interviews – as detailed ones, as possible! – should be made (sound and/or film) with those philologists who were present in their countries academic life during these years and whose career, even life has been defined by the effects of Communism.

This part of the research should include the biographies of leading scholars from each country, alongside with those philologists who emigrated or remained in their home-land on different degrees of inner emigration.

The planned country studies related to a given aspect of our research in a chosen country could follow the structure elaborated for the Hungarian and the Polish cases.

III/A. Classical Philology in Hungary after the Second World War

1. Four periods to be distinguished:

a) 1945-1950: the situation after the Second World War, the leading role of Eötvös Kollégium (a Hungarian elite institution inspired by École Normale Supérieure);

b) 1950-1956: the predominance of the Marxist ideology in the field of classical philology; the new departments, the introduction of the Soviet system in the university- and academy careers;

c) 1956-1970: the explosion of the revolution; the repression and the consolidation period, the restructuring of the institutional elements; the libraries' newly opened sections, the activity of the so called 'III/III-agents' in the field of classical philology. Case studies concerning the key-personalities: their role and their influence on the development of the careers at the universities and at the Academy of Sciences (*Imre Trencsényi Waldapfel, Róbert Falus*).

d) 1970-1989: the „softening” period: more freedom in research, international contacts and publication possibilities; the reintegration of the '1956 generation' in the universities and in the academic life.

2. Scholars and Institutions:

- Hungarian Academy of Sciences (radical transformation of the constituency of its membership; the introduction of Stalinist models; the ranging of classical studies in different sections of the Academy; the academic careers: ancient and new members of the Academy.)

- Universities (Departments of Classical Philology, the scientific and political *curricula* of their heads; professors and faculty; students, their origin, their formation; subjects taught at the Departments.)

3. Academic production:

- Periodicals (*Antik Tanulmányok; Acta Antiqua; Historia, Archeologia, Ókortudományi Értesítő, Ókor*; periodicals of the different Universities' Departments)

- Books and publications (the authors; the editors and the publications; the translations of Greek and Latin authors; the grammars, the manuals, the publications for university students; the classical authors' editions (texts and commentaries).

4. International contacts: isolation or construction of a new kind of relations?

the participation at international congresses; in international organizations (*FIEC, UNESCO*, etc.); the history of the *Eirene-congresses* from the point of view of Hungary.

5. "Private history": biography and typology

The „private history” of the after war period: the most important personalities in the field of classical philology. A classification from the point of view of professional activities:

- a) the academic career-makers (e.g. *János György Szilágyi, Géza Komoróczy*);
- b) the „mixed” career-makers (e.g. *József Révai, János Horváth, Imre Trencsényi-Waldapfel, Róbert Falus, János Harmatta*).
- c) the „outsiders”(those who remained out of the institutional frames: universities, research institutes, museums, e.g. *Béla Hamvas, József Vekerdy*)

Examples

The career of *Imre Trencsényi-Waldapfel* (1908-1970): graduated at the Pázmány Péter University, Budapest in 1932 (from Latin, Greek and Hungarian language and literature). Among his professors were e.g. Károly Kerényi and Gyula Hornyánszky. He belonged before the war to the group of intellectuals led by Károly Kerényi– mostly classical philologists and poets, like János György Szilágyi and Frigyes Karinthy– called *Stemma*. Until the end of the war he has been working in a publishing house (*Új Idők*) as literary adviser, delivering lectures from time to time at the university on Hungarian literature and history of classical literature. After the war he became a faithful, orthodox communist and soon he was recognized as one of the key figures of the classical philology in the socialist Hungary. Beside the academic and university functions - full professor at the University of Szeged (1948-1950), head of the Institute of Classical Philology at the ELTE Budapest from 1950, rector of the University (1950-1953), member of the Academy – he was the organizer (and for a while even the leader) of the Association of Hungarian Pioneers, the after war founded new, communist organization of young people. During several decades (from 1950 until his death in 1970) his influence was determinant in the field of Hungarian classical philology. A thorough research should reveal the methods Trencsényi-Waldapfel – and in general those representatives of the Communist ideology who were at the same time leading scholars and university professors, too– have made of to bring into relief the new, socialist ideology everywhere in the classical philology. Some points of his biography evokes questions as well: Trencsényi's links to the Communist party before the war and immediately after the war; his role as Rector of the University: his staff and personal politics; Trencsényi as Academy member: his influence to promote or to destroy the career of his colleagues. Research in documents (kept in the National Archives), Academy reports, specialized reviews – sometimes even daily newspapers! - and interviews could help to draw a realistic picture of that period.

The research program should be applied on the cases of classical philologists whose place was designated „on the other side”, and who were then the *victims* of the after war communist ideological system: e.g. Béla Hamvas (1897-1968) who has been literally banished from the officially recognized scientific career, and who wrote his most important works – (*Carnival, The Vedas, Silencium, Patmos, Sankhya-káriké, Kathaka Upanishad*, etc.) in a semi-illegality, working as landowner peasant, store man and translator.

Another way of scientific career has been of those scientists who never became familiar with the communist ideology and therefore had a so to say *tacitly allowed* position in Hungarian classical philology: e.g. János György Szilágyi– curator and director of the Collection of Antiquities in the Museum of Fine Arts, who never became member of the Academy, neither took a professorship at the Hungarian universities, but whose international reputation in the field of Etruscology made it impossible to the communist regime to reduce him into silence.

There are also those scholars, whose career had been broken by the repressions after the revolution of 1956: e.g. István Borzsák, Zsigmond Ritoók, Tibor Szepessy.

A special, but important case is in this respect that of the career, life and death of Árpád Brusznay (1924-1958), who has been a brilliant classical philologist, one of the most talented student of the Eötvös Kollégium, and who started his career at Veszprém. From 1949-50 he started teaching as assistant professor at the Department of Greek Philology, but because of his family – his father was arrested and put into prison in 1950 on the basis of fake evidence, his brother was deported as 'dangerous person for his comminty' as he was a Catholic priest. Immediatly after these events Árpád Brusznay was expelled from the university because of *untrustworthiness* due to his family members' position. After two years of working in a small church in Vác, he became a secondary school teacher Veszprém (1952-1956). During the revolution he was elected president of the municipal Revolutionary Council and he gained great respect by his temperance and wise soundness he managed to keep the calm in his city. He always protested against any forms of brutality – he protected the Communist party's secretary of Veszprém from being killed by the insurgents, and did not allow to attack the soviet soldiers' casern. He was arrested int he first days of November by the Soviets and deported in the Soviet Union from where he turned home at the end of 1957. First he could restart a normal lifestyle – he became again secondary school teacher in Vác -, but after two months of teaching he was arrested and put to prison. Apparently the new Hungarian Communist authority needed an example of *dangerous ennemie-murderer*, representing both the religious conspiracy against *the people's republic*, and the intellectuals who tried to destroy the Hungarian communist party's achievments in the field of all sciences. First Brusznay was sentenced to life-time reclusion, and it is only some months later that they changed the verdict to capital sentence. And there had not been any help to modify this judgment: even the most influential Hungarian intellectuel of that period, the compositor Kodály János tried to mitigate the sentence, buti n vain; Brusznay was executed in 1958.

III/B *The position of classical philology in Poland after World War II*

1. Five periods The postwar period in the development of Polish classical philology can be divided into 5 different periods:

I. 1945-1948: in a country largely changed ethnically and geographically, attempts are made to continue prewar forms of activity

II. 1948-1956: strong pressure from the Stalinist version of Marxist ideology, the education system is changed to resemble the Soviet system, classical studies in universities were reduced or closed, central academy of sciences is built, repressions hit the academic community

III. 1956-1970: the "October breakthrough", significant "softening", a return onto the international scene, restoration of classical studies; special interest deserves the year 1968 and the mass-scale emigration from Poland (including also some classical scholars) in the context of the politically inspired wave of anti-Semitism.

IV. 1970-1981: a time of a relatively liberal attitude to studies on antiquity, a relatively broad public interest in their results

V. 1981-1989: the system's gradual loss control over academic life; increasingly intensive economic changes and the impact of mass culture on the studies on antiquity, which is perceived as elitist in pejorative meaning of the word.

2. Scholars and Institutions:

- Polish Academy of Sciences (PAN – Polska Akademia Nauk), transformed from Polish Academy of Arts and Sciences (Polska Akademia Umiejętności – PAU) and Warsaw Scientific Society (Towarzystwo Naukowe Warszawskie) (the introduction of Stalinist models; the ranging of classical studies in different Sections of the Academy; members of the Academy);

- universities (departments of classical philology, *curricula* of their heads; professors and faculty; students, their formation).

3. Academic production:

- Periodicals (*Eos; Meander; Filomata*), periodicals of the universities' departments;

- Books and publications (the authors; the editors and the publications; the translations of Greek and Latin authors; the grammars, the manuals, the publications for university students; the classical authors' editions – texts and commentaries; special focus – dictionaries.

4. International contacts: isolation or construction of a new kind of relations?

- the participation at international congresses; in international organizations (*FIEC, UNESCO*, etc.); - the history of the *Eirene-congresses* from the point of view of the Polish classical scholars.

5. The Polish classical philologists of the after-war period – biography and typology

- World War II casualties / displacements / migrations;

- the elder generation (Prof. Prof. Tadeusz Sinko, Gustaw Przychodzki, Jan Oko, Jerzy Klinger, Adam Krokiewicz, Kazimierz Kumaniecki et al.);

- the faculty of the pre-war universities (Jagiellonian University; University of Warsaw, University of Poznan);

- the faculty of the new universities transferred from the lost eastern territories to the “Regained Territories” in Western Poland (Jan Kazimierz University in Lviv → Wrocław University; Stefan Batory University in Wilno → Nicolaus Copernicus University in Torun);

- the faculty of the newly established universities (Gdansk University; Catholic University of Lublin; Maria Curie-Skłodowska University in Lublin, Lodz University et al.);

- classics (classical literature / history / culture / reception) outside the university: high schools, publishers, cultural periodicals etc. – “niches” / “hiding places”).

Studies of the Polish material will involve fewer interesting or important documents obtained from secret service archives than the Hungarian material, because repressions were less destructive. Instead it will be possible to show the relations between the communities involved in classical studies and the Catholic Church strongly opposed to the communist regime. As for oral records, the *KARTA Center* (the equivalent of Russia’s “Memorial”) has already agreed to collaborate on the project.

For the international context, the Polish team will co-operate closely with Ukrainian, Lithuanian and German partners because of the specific territorial changes and historical liaisons. Our account will deal both with the classical scholars working in Ukraine and Lithuania who after 1945 came to Poland from Lviv and Vilnius and with those who decided to stay outside the new borders of Poland. The person of Prof. Roman Gansiniec (working in Lviv and since 1945 in Silesia) is here of particular importance. Our Ukrainian partner, Prof. Yaroslav Isayevych (National Ukrainian Academy of Sciences, Lviv), collaborating with OBTA UW since many years, works on a concise description of the situation of the classical scholars in Ukraine during the Soviet period.

It seems very important for the whole project – and absolutely indispensable in the Polish context – to include in it an account on the presence (and the struggle for it) of the classical tradition at high school curricula. In addition each national section should contain a separate paragraph, even short, examining the ability to “rebirth” after the regaining independence (1989/90) demonstrated by the classicists’ milieus as well as their reaction to new challenges (mass culture etc.).

6. Prosopography – Polish scholars on the Classical Antiquity

philology – Tadeusz Sinko (portrait by Jerzy Styka, Jagiellonian University); Kazimierz Kumaniecki, Marian Plezia (portraits by Jerzy Axer, University of Warsaw); Adam Krokiewicz (by Juliusz Domanski, Polish Academy of Sciences and University of Warsaw); Jerzy Klinger (by Andrzej Wojcik, Adam Mickiewicz University in Poznan); Jerzy Lanowski, Bronisław Bilinski (by Alicja Szastynska-Siemion); Wiktor Steffen (by Sylwester Dworacki, Adam Mickiewicz University in Poznan); Aleksander Turyn and other emigrants (by Jerzy Axer and Alicja Szastynska-Siemion);

classical archaeology – Kazmierz Michalowski (by Jerzy Kolendo);

Roman law and papyrology – Rafal Taubenschlag (by Witold Wolodkiewicz, University of Warsaw).

Secondary schools: -- Stefania Swiatlowska (by Jerzy Axer and Barbara Brzuska)

IV. WORK PLAN

The Focus Group project would consist of a series of individual enquiries initiated by the involved scholars and scholar groups in their own countries, the first fruit of which we would discuss at a workshop in the Fall of 2009 in Warsaw, at the *Centre for Studies on the Classical Tradition*.

Then, in **Spring 2010** there will be a **Focus Group** in Collegium Budapest where a significant number of the participants from each involved country would spend three-four months as Fellows of the Collegium, working together on a comparative analysis. For a general synthetic workshop also the remaining participants would join the group.

Participants

Hungarian team, lead by Prof. Dr. **György Karsai** (University PTE Pécs, Department of Classical Philology, Head of the Department), coordinated at Collegium Budapest by Prof. Dr. **Gábor Klaniczay** (Permanent Fellow)

Participants – individual topics

Dr. **Péter Hajdú** (Institute of Literary Studies, Hungarian Academy of Sciences)

scholar societies – international contacts/congresses – translations

Prof. **Gábor Bolonyai** (Eötvös Loránd University, Budapest, Department of Greek Philology),

Classical philology in Hungary after the World War II (classical philology at the universities, research and publication – periodicals – Hungarian Academy of Sciences)

Prof. **György Karsai**

Studies on Antiquity vs. Marxist indoctrination (negatives / positives / strategies) in Hungary -interviews, “oral history” of the Hungarian classical after-war philology –Classical Antiquity in modern Hungarian theatre

Dr. **Zoltán Gózsi** (University PTE, Pécs, Department of Medieval History, assistant professor)

classical languages and classical culture in Hungarian secondary schools – teaching Latin at universities (outside the departments of the classical philology) - the archives’ material of the Hungarian Secret Services on classical philologists

Polish team lead by: Prof. Dr. **Jerzy Axer** (Centre for Studies on the Classical Tradition in Poland and East-Central Europe, University of Warsaw), Prof. Dr. **Alicja Szastynska-Siemion** (Wroclaw University)

Participants – individual topics

Prof. Dr. **Alicja Szastynska-Siemion**, Wroclaw University

Classical philology in Poland after the World War II (classical philology at the universities – research and publication – periodicals – Polish Academy of Sciences – scholar societies – international contacts/congresses – “displaced” academic milieus)

Doc. Dr. **Barbara Brzuska**, University of Warsaw

Classical languages and classical culture in Polish secondary schools – teaching Latin and Greek at universities (outside the departments of the classical philology)

Prof. Dr. **Jerzy Kolendo**, University of Warsaw

Studies on Antiquity vs. Marxist indoctrination (negatives / positives / strategies) in Poland

Prof. Dr. **Witold Wolodkiewicz**, University of Warsaw

Roman law and “romanesimo” in socialist countries

Prof. Dr. **Juliusz Domanski**, University of Warsaw

Tradition of the classical philosophy and Marxist propaganda of atheism in Poland (Juliusz Domanski – “Nestor” of Polish classical philologists and philosophy historians; his account, based on his own experience, in the form of an interview, will be an example of “oral history”).

Prof. Dr. **Jerzy Axer**, University of Warsaw

Latin as component of the Polish national identity – tradition to elimination

Prof. Dr. **Jerzy Axer**, University of Warsaw, Prof. Dr. **Alicja Szastynska-Siemion**, Wroclaw University

Classical Antiquity in the modern Polish culture

Prof. Dr. **Bogdan Walczak** (Adam Mickiewicz University in Poznan)

Latin-Polish dictionaries as a tool for the contestation of the political system

As regards archive queries at the Institute of National Remembrance (Instytut Pamięci Narodowej, IPN) and the KARTA Center (Ośrodek KARTA – an independent non-

governmental organization documenting and popularizing the recent history of Poland and Eastern Europe), archivists and historians from these institutions will be commissioned to conduct them and remunerated through the project budget (responsible for cooperation with IPN and Osrodek KARTA will be Prof. Dr. **Jan Kieniewicz**, historian, Centre for Studies on the Classical Tradition in Poland and East-Central Europe, University of Warsaw).

OTHER NATIONAL SURVEY STUDIES

Germany

Prof. Dr. **Jürgen Dummer** – Friedrich-Schiller Universität, Jena

History of Classical Studies in the German Democratic Republic

1. Classical philologists in the GDR: biographies, professional and political careers (figures of J. Irmischer, R. Müller, N. Günther and others). The survey will be based, inter alia, on archival queries and interviews.
2. Classical philology and its place in the academic and scholarly institutions in the Soviet occupation zone of Germany and in the GDR (universities, Academy of Sciences, periodicals and book publications, special focus on the publishing house of B. G. Teubner in Leipzig and association Eirene).
3. Repression and political control over the milieu of classical philologists (the role of Ministerium für Staatssicherheit, Stasi). Continuity and discontinuity of the careers of the German classicists in the period between the Third Reich and the unification of Germany in 1990.
4. The fate of philologists who left East Germany or left their profession. Relationships and contacts with the West German scholars.

Romania

Dr. **Christian Gaşpar** – Central European University, Budapest

In the Shade of Ideology: The Rise and Fall of Classical Studies in Post-war Romania

5. On the whole, in post-WWII Romania, Classical Studies as a discipline and the people involved in teaching and researching the works of Graeco-Roman Antiquity shared a fate similar, in many respects, to that of their counterparts in the other countries of the Communist block. The initial period of radical institutional restructuring and changes of personnel (the case of **Vlad Bănăţeanu, Gh. I. Tohăneanu** and others), unable or unwilling to adapt to the new ideological requirements.
6. Classicists who had shown leftist sympathies before the war, (e.g. **Alexandru Graur, Constantin Balmuş**), who took the opportunities offered to them by the Communist government. The new ideological framework for reading,

teaching, editing, and discussing the works of ancient authors. Classical Studies.

7. The new, systematic series of translations of classical authors (especially that published by the Editura Științifică), duly equipped with highly ideological prefaces and annotations, ensured that the reception of these authors would be in line with the dominant Marxist doctrine.
8. The foundation of the Romanian Society for Classical Studies (*Societatea Română de Studii Clasice*) and the publication of its periodical *Studii Clasice* (**Iancu Fischer, D. M. Pippidi**).
9. The Latin origins of Romanian were once more reasserted, and the teaching of Latin in schools entered a sort of golden age; many prominent classicists now became involved in this process by structuring curricula and producing handbooks (**Eugen Cizek's** translations).
10. The dark period in the history of Classical Studies in post-war Romania, started with the ideological "big freeze" that followed Ceaușescu's visits to China and North Korea in the late seventies. As the political and economical isolation of Ceaușescu's regime increased, the Roman origins of Romanian(s) receded once more into the background, this time in favor of a historical, cultural, and linguistic identification with the Dacians and the Thracians (the Romanian school of Thracology and to a craze of Thracomaniac studies)..

Russia

Prof. Dr. **Aleksandr K. Gavrilov** (Bibliotheca Classica Petropolitana, Sankt Petersburg)

Classical Scholarship in Russia 1918-1991

Changes after the October revolution of 1917, initiated by the Soviet authorities in the spirit of the communist ideology, and their dramatic consequences, leading to the downfall of classical studies in Soviet Russia (also in view of destruction and elimination of the Russian intelligentsia recognized as the major carrier of the cultural – including classical – tradition); changes in the field of education – the removal of classical languages from secondary schools and marginalization of classicists at universities and Academy of Sciences; emphasis on social and economical conditions in the Greco-Roman antiquity, the "class struggle", position of slaves and underprivileged groups etc.; dogmatization of the classical scholarship. The fate of eminent scholars of elder generation (emigration – e.g. M. I. Rostovceff, the case of T. Zielinski), persecutions in 1930s – imprisonment, sentencing to labor camps (e.g. A. I. Dovatur), murders (W. N. Beneshevich). After the World War II and after the death of Stalin – turn from the dogmatic, hard-line Marxist social and economical approach. The achievements in the field of the classical archaeology and epigraphy (Black Sea and its region). The dominant position of the Moscow University. Changes in the late 1980s and early 1990s – towards the revival of the classical studies and classical education in Russia. A special attention will be dedicated to the career of Jakov M. Borovskij (1895-1994), a great Latinist, specialist in literary studies and

interpretation, editor, poet, one of the latest pupils of Tadeusz Zielinski in Sankt Petersburg), his life and works as an example illustrating continuity and discontinuity of the Russian classical scholarship and – in general – Russian culture in the twentieth century.

Bulgaria

Prof. Dr. **Nikolai Gochev** – University of Sofia

Classical Studies in Communist Bulgaria and their Historical Context

I. Factors conditioning the education and research of humanities (including classical philology) in Bulgaria.

1. The religious and national factor – Byzantine influence, Orthodox Church, struggles for national independence.
2. The pro-Western policy during the first half of the twentieth c. Military and economic cooperation with Germany and the allied countries.
3. Belonging to the communist bloc. Marxist ideology and totalitarian predominance of state during the second half of the century.

II. Classical studies before the World War II.

1. Before the Autonomy (1878). Knowledge of Greek and Latin – possibilities and hindrances for education.
2. Classical studies between the Autonomy and the Second World War 1878-1945. The educational politics of the state. The tensions and clashes with the states in the region. Developing the classical education in the secondary schools and in the institutions of the higher education. Production in the field of classics – papers, dissertations, books, translations. Relations between classics, religious education and studies on national history.

II. Classical studies in the communist period (1945-1989)

3. From the first years until the late 70-ies. Political and educational priorities of the communist Bulgarian state. The secondary schools and the secondary classical education. Reform of the higher education system. Classicists, whose researches and academic career was influenced in the process of the changes. The situation in the theological schools and faculties.
4. From the late 70-ies until the fall of communism (1989). Signs of economic stagnation. Nationalist and pro-Western feelings among the academics. Production in the field of classics. Institutional developments (The Thracology Institute). Re-establishing the secondary classical education (The National Gymnasium for Ancient Languages and Cultures). The situation in the humanities as a whole. The influence of Soviet (Russian-language) humanities.

IV. After the fall of communism (1989 -).

Political and educational priorities. The influence of the changes in the humanities as a whole and in the classical studies in particular. Revival of

the Church. The debate about the communist period and its impact on the humanitarian and classical studies.

Ukraine

Prof. Dr. **Yaroslav Isayevych** - I. Krryptakevych Institute of Ukrainian Studies of the National Academy of Sciences of Ukraine, Lviv

Scholars and Studies on Antiquity in Ukraine in the Soviet Period

1. Degradation of studies on Greek and Roman antiquity in Soviet Ukraine in the 1930s: eradication of Greek and Latin classes from secondary schools and its consequences; the fate of teachers of classical languages; authorities' hostility toward the culture based on local (Ukrainian) and world (classical) models: persecution, including imprisonment, murders and sentencing to labor camps, of the "relics of the old society's culture" – scholars, poets and translators from classical languages (in particular the circle of so called "neo-classics").
2. Situation after 1945: emigration of scholars, ideologization of academic life, classics at Ukrainian universities as barely functioning; "gentle" repressions in 1960s and 1970s.
3. Rebuilding the studies on Greco-Roman antiquity in Ukraine after 1991: classical studies at new universities (National University of Kyiv-Mohyla Academy, Ukrainian Catholic University in Lviv et al.); contacts with scholars and academic institutions in Poland, Italy, Austria, USA; cooperation with and support from eminent scholars of Ukrainian diaspora.

Lithuania

Dr. **Nijolė Juchneviene** – Vilnius

Classical Studies in Lithuania before and after the 2nd World War

- 1) The history of Classical tradition in Lithuania.
It can be traced back as far as the 13th century. In Lithuania *Latinitas* generally had not only cultural, but also political and ideological relevance. The tradition of Classical languages in Lithuania has been strengthened in 1570, when in Vilnius, the capital of Lithuania, the first college by the *Societas Jesu* was founded. In 1579 it was granted a University status and became the main centre of Classical tradition. In the beginning of the 20th cent. Kaunas University was founded, with its own school of Classical philology. After the Soviet occupation Kaunas University was closed and Vilnius University was reorganized to follow the pattern of Soviet universities.
- 2) Classical Philology in Lithuania after the 2nd World War.

The Department of Classics at Vilnius University remained the only school in Lithuania to offer Classics and a unique provider of research in the relevant fields. From 1945 for some short time (1945-1953; 1958-1965) the programme of Classical philology has been revived, but from 1969 to 1990 (till the recovery of independence) there was no “pure” Classicist study-programme. During the period mentioned Classical philology was understood as a very narrow professional competence. The new situation led to the decline of the Lithuanian School of Classical Philology.

3) Classical Philologists in Lithuania: professional and political careers (V. Silkarskis, V. Sezemanas, M. Rackauskas, M. Rocka, J. Dumcius, R. Mironas, E. Frolovas, L. Valkunas, H. Zabulis and others).

4) The teaching of Classics (1940-1990).

It was not systematic, rather a succession and the result of separate attempts. The sub-system of higher education took over the function of secondary education and created at least minimal possibilities to use Classical studies in the inculturation process. The cases of the Kaunas Medical Institute, Lithuanian Veterinary Academy, Vilnius Pedagogical Institute Departments of Foreign Languages.

Czech Republic

Prof. Dr. **Filip Karfik**, - Philosophical Faculty of Charles University, Prague

The work of Jan Patočka

To be added later

Yugoslavia

Prof. Dr. **Milena Jovanovic**

Classical philology in Yugoslavia

The so-called socialist period could be divided into two parts in (ex-) Yugoslavia from the end of WW2 until 1989: 1) the period of the „democratic centralization”; 2) the period after the death of Josip Broz Tito (1980-1989), with the disintegration of Yugoslavia into several, independent countries, until the fall of the communist-socialist regimes in Eastern Europe. For the project in preparation, our the research plan concerns the first two periods

Proposed research plan: 1) the position of the classical philology in Yugoslavia at the Universities; the cases of the *University of Belgrad* and the *University of Zagreb*.

2) the carrier of the most important philologists (1945-1974): **Nikola Vulić, Veselin Čajkanović, Anica Savić Rebac.**

3) the position of classical philological studies from 1975 in Yugoslavia; the cases of **Miloš N. Djurić, Milan Budimir, Miron Flašar and Veselin Čajkanović.**

These case-studies could be developed with the aim of comparison and finding the common points, the influence of the Communist system on the development of classical studies.

4) the description of the activities of the most important scientific institutions:

- Serbian Academy of Sciences and Arts and its Instituts (Institute for Balkan Studies, Institute for Byzantine Studies, Institute of History), Yugoslav Academy of Sciences and Arts/Croatian Academy of Sciences and Arts, Slovenian Academy of Sciences and Arts, Macedonian Academy of Sciences and Arts, Academy of Sciences and Arts of Bosnia and Herzegovina/ Bosnian Academy of Arts and Sciences;

- Universities Belgrade, Zagreb, Sarajevo, Skopje (Departments of Classical Philology, the scientific and political *curricula* of their heads; professors and faculty; students, their origin, their formation; subjects taught at the Departments.)

5) the academic productions:

Periodicals (*Živa antika*, *Vizantološki zbornik*, *Balcanica*, etc.)

V. Curricula vitae

JERZY AXER

Centre for Studies on the Classical Tradition in East-Central Europe, University of Warsaw

Classical philologist and Neo-Latinist, editor of sources. Professor Ordinarius (since 1986) at Warsaw University; founder and director of the Centre for Studies on the Classical Tradition in Poland and East-Central Europe (1992 to date); founder and director of the experimental Interdepartmental Individual Studies in the Humanities at the University of Warsaw (1993 to date); founder and director of the postgraduate East-Central European School in the Humanities (1996 to date); charter member of the International Association *Artes Liberales* (since 1996); founder of the inter-university network *Artes Liberales* Academy (1999), founder and president of the “*Artes Liberales* Institute” Foundation (1997 to date). MA in the Classical Philology at the University of Warsaw 1970; PhD from the University of Warsaw 1972; habilitation 1976. His interests include classical and Neo-Latin studies, the texts of historical sources (16th–19th cent.), and theatrical studies. His main research focuses on the reception of the classical tradition in Polish and European culture (16th–19th cent.). Leader and coordinator of international interdisciplinary projects in the humanities, inter alia: *Latin in Poland. Literary Texts and Documents from East-Central Europe; The Correspondance of Johannes Dantiscus; Latin as the Language of the Elites. Respublica Polonorum and Respublica Litteraria Europaea; Latinitas Polona – Latinitas Hungarica*. Author ca. 400 publications (editions of literary and historical sources; collective essays, studies and articles, editions of collective books). His recent publications include inter alia: *Lacina jako język elit* [Latin as the Language of the Elites] (editor, 2004); *Présentation. Une République aux confins de l’Europe*, in: Adam Mickiewicz, *Les Slaves. Cours du Collège de France 1842* (Paris, 2005); *Central-Eastern Europe*, in: *Companion to the Classical Tradition* (Blackwell, 2006); *Tradition: A Voice from Peripheries (Advances in the History of Rhetoric, vol. 9/2006); Polish Philhellenism*, in: *Ausdrucksformen des Europäischen und internationalen Philhellenismus vom 17.-19. Jahrhundert* (Peter Lang, 2007); *Po co Sienkiewicz? Sienkiewicz a tożsamość narodowa: Z kim i przeciw komu?* (Sienkiewicz – what for? Henryk Sienkiewicz and national identity: With whom and against whom?, author of conception and editor with T. Bujnicki, Warszawa 2007.

GÁBOR BOLONYAI

Eötvös Loránd University Budapest

Head of the Greek Department. Ph.D. Dissertation: *Cicero’s views on the difference between poetry and oratory* (1993) ; research works abroad: 1993-1994: Amsterdam (Universiteit van Amsterdam), 1991-1992: Oxford (Corpus Christi College). Research areas: *Ancient Rhetoric*; memberships in scientific societies: Hungarian Society for Ancient Studies (secretary), Hungarian Academy of Sciences, Committee for Classical Philology (member), International Society for History of Rhetoric (member), Hellenic Society (member), International Association for Neolatin Studies (member). He published several books and on classical Greek literature (*Szophoklész drámái* [The Plays of Sophocles] (*introduction and commentary*). Budapest 2004., *Lysias beszédei* [The Extant Speeches of Lysias] (*translation, commentary, studies*). Budapest 2003., *Arisztophanész vígjátékai* [The Comedies of Aristophanes] (*commentary, introduction*). Budapest 2002. *Arisztotelész: Poétika és más*

költészettani írások [Aristotle's *Poetics* and his other works on poetry] (*commentary and studies*). Budapest 1997, 2001²

BARBARA BRZUSKA

University of Warsaw

Classical philologist; PhD from the University of Warsaw 1990; since 1993 Head of the Section of the Methodology and Didactics in Teaching Latin Language at the Institute of the Classical Philology, University of Warsaw; 1999-2005 Vice-Director of the Institute of the Classical Philology, University of Warsaw. Her main area of interest is the history of the classical education in Poland. Her publications include *Filologia klasyczna w Szkole Głównej Warszawskiej* (Classical Philology at the Warsaw Main School, Warszawa, 1992); entries in *Polski Słownik Biograficzny* (Polish Biographical Dictionary); editions of collective books.

JULIUSZ DOMAŃSKI

University of Warsaw

Classical philologist and Neo-Latinist, historian of philosophical thought in Middle Ages and Renaissance. PhD from the University of Warsaw 1965; habilitation from the Institute of Philosophy and Sociology, Polish Academy of Sciences 1973. Professor Ordinarius since 1991. He taught courses and seminars, in. al. in classical languages and literature, mediaeval and humanistic literature and philosophy, history of philosophy, reception of classical literature and philosophy in the Polish and European culture in Middle Ages and Renaissance, at Polish Academy of Sciences, University of Warsaw, University of Lodz, Academy of Catholic Theology/Cardinal Stefan Wyszyński University in Warsaw, Theatrical Academy in Warsaw et al.; 1990 *visiting professor* Collège de France. Author of ca. 200 publications (in Latin, Polish, German, Italian, French) – monographs, collected essays, articles, editions of sources (philosophical texts), translations. His most important book publications include: *De Philippo Callimacho elegicorum Romanorum imitatore* (Wrocław, 1966); *Erazm i filozofia. Studium o koncepcji filozofii Erazma z Rotterdamu* (Erasmus and philosophy. A study on the Erasmus' conception of philosophy, Wrocław, 1973; Warszawa 2001); *700 lat myśli polskiej* (Seven hundred years of Polish thought, Wrocław, 1978), *Początki humanizmu* (The beginnings of humanism, Wrocław, 1982), *Zarys dziejów filozofii w Polsce. Wieki XIII-XV* (An outline history of the philosophy in Poland, XIII-XV cent., Warszawa 1990), *La philosophie, théorie ou manière de vivre? Les controverses de l'Antiquité à la Renaissance, avec une Préface de P. Hadot*, Fribourg Suisse-Paris, 1996; *Tekst jako uobecnienie* (The text as "making present", Warszawa, 1999, 2002); *Scholastyczne i humanistyczne pojęcie filozofii* (Scholastic and humanistic notion of philosophy, 2005).

JÜRGEN DUMMER

Institut für Altertumswissenschaften, Friedrich-Schiller Universität, Jena

Geb. 25.V.1935 Kolberg/Ostsee (jetzt Kołobrzeg).

Abitur 1952 Stendal, Winckelmann-Schule. 1952-1957: Studium der Klassischen Philologie und Neutestamentlichen Wissenschaft. 1957 Dipl. phil.; 1965 Dr. phil; 1988 Dr. sc. phil. (alles Humboldt-Universität Berlin). 1957-1991: Wissenschaftlicher Mitarbeiter der Berliner Akademie der Wissenschaften (vor allem Kirchenväter-Kommission); nach der Neugründung der Akademie (=Berlin-Brandenburgische Akademie der Wissenschaften) bis 2000 Arbeitsstellenleiter des Unternehmens, Die Griechischen Christlichen Schriftsteller. 1994-2000 Professor mit Lehrstuhl für Klassische Philologie (Gräzistik) an der Friedrich-Schiller-Universität Jena (2000 Ruhestand). 1998-2000 Sprecher des Graduiertenkollegs, Leitbilder der Spätantike am Institut für Altertumswissenschaften der Universität Jena.

1990/91: 1. Vorsitzender der Mommsen-Gesellschaft Ost.

1991-93: 2. Vorsitzender der (nunmehr gesamtdeutschen) Mommsengesellschaft.

1991: Ord. Mitglied der Akademie gemeinnütziger Wissenschaften zu Erfurt (und Mitglied ihres Senats; bis 2000 auch Vizepräsident)

Derzeit Mitglied des Kuratoriums der Winckelmann-Gesellschaft Stendal.

Bibliographie in: J. D., *Philologia sacra et profana*, hrsg. von Meinolf Vielberg, Stuttgart 2006, 393-408.

CRISTIAN NICOLAE GASPAR

Central European University, Budapest

PhD in Medieval Studies (1998); MA Thesis (1998), awarded *magna cum laude* at the **Universitatea de Vest**, Timișoara, Romania Faculty of Letters, philosophy, and History. Since 2003 he has been member of the CEU Doctoral School of History;
Some publications:

Porphyrios. *Viața lui Plotin* [The Life of Plotinus]. In *Viața lui Pitagora. Viața lui Plotin*. Trans. Adelina Piatkowski, Cristian Bădiliță, and Cristian Gașpar. Iași, Romania: Polirom, 1998 [in Romanian, with Cristian Bădiliță],

‘The Spirit of Fornication, Whom the Children of the Hellenes Used to Call Eros’: Male Homoeroticism and the Rhetoric of Chastity in the Letters of Nilus of Ancyra.” In *Chastity: A Study in Perception, Ideals, Opposition*. Ed. Nancy van Deusen, 151-83. Leiden: Brill, 2008. ,

“An Oriental in Greek Dress: The Making of a Perfect Christian Philosopher in the *Philotheos Historia* of Theodoret of Cyrhus.” In *Annual of Medieval Studies at CEU*, vol. 14 (2008). Ed. Judith A. Rasson, Katalin Szende, and Réka Forrai, 193-229. Budapest: Central European University, Department of Medieval Studies, 2008.,

“The King of Kings and the Holy Men: Royal Authority and Sacred Power in the Early Byzantine World.” In *Monotheistic Kingship: The Medieval Variants*. Ed. Aziz al-Azmeh and János M. Bak, 63-88. Budapest: Central European University,

Department of Medieval Studies, Pastis Incorporated: CEU Studies in the Humanities, and Archaeolingua, 2004. ,

“The Oath of the Indo-European Warrior.” *Studia Indo-Europaea. Revue de mythologie et de linguistique comparée* 1 (2001): 255-63.

ALEXANDER K. GAVRILOV

Bibliotheca Classica Petropolitana, Sankt Petersburg

Born in Leningrad, 1941; graduate from the Department of Classics of the Philological Department at the Leningrad State University, 1964; pupil of professors A. I. Dovatur, J. M. Borovskij, A. I. Zaicev, and others; candidate of Philological Sciences 1975 (diss. in on Aristophanes' *Ploutos*). Since 1984 he has combined work at the St. Petersburg Institute of History of the Russian Academy of Sciences with a professorship at the University, where, aside from seminars giving commentary on the works of ancient Greek and Latin authors, he has conducted lecture courses on “The History of Classical Philology”, “The Informational Search in Classical Philology”, and for the last several years, a course on “The Introduction to Ancient Culture.” In 1995, he received PhD in Historical Science (diss. *The Theater of Euripides and the Athenian Enlightenment*). He translated into Russian Mark Aurelius, Theognis and the *Satyricon* by Petronius. In 1993-1994, he founded Bibliotheca Classica Petropolitana. He takes part in the publication of an international journal on classical philology, *Hyperboreus*, and an almanac, *The Ancient World and Us*. In 1991-1992, he was a fellow in the Institute for Advanced Study at Princeton University. In 1993, he received the New Europe Prize. Starting in 1994, he became a member of the Heinrich Schliemann-Gesellschaft, and from 1997, a member of Mommsengesellschaft. In 1996-1997 he was a fellow and in 2002, he was the guest of the rector of Wissenschaftskolleg in Berlin. From 1997 to 2000, he was a member of the Academic Advisory Board at the Collegium Budapest. In 2005, he was a guest of the rector of the Netherlands Institute for Advanced Study. Author of numerous articles on the classicists in the academic milieu of Sankt Petersburg in XX century.

Recent monograph: *Peterburg v sudbe Genriha Schliemanna* (Petersburg in the Life of Heinrich Schliemann), Sankt Petersburg, 2006.;

Selected recent articles (in foreign languages):

1. “Drei Briefe von Ulrich von Wilamowitz an Michail I. Rostovzev”, *Philologus*, vol. 134 (1990), nr. 2, pp. 238-247.
2. “Schliemann und Russland”, in: *Heinrich Schliemann nach hundert Jahren. 1890/1990*, pp. 379-396.
3. “Stummes und lautes Lesen im klassischen Altertum”, *Acta Antiqua*, vol. 33 (1990-92), pp. 11-115.
4. “Russian Classical Scholarship in XXth century”, in: *The Classics in East Europe. Essays on the Survival of a Humanistic Tradition*, APA, Worcester, Mass, 1995, pp. 61-81.
5. *Humanism as Anti-Ideology*. “International Conference for Humanistic Discourses”, Munich, 1996, Internet, 11 pages.

6. "Euripides in Makedonien", *Hyperboreus*, vol. 2 (1996), fasc. 2, pp. 38-53.
7. "Anytos-ἐμβουδᾶς und der Prozess des Sokrates", in: *Festschrift Thomas Gelzer*, Mus. Helv., Jg. 53. (Basel, 1996), pp. 100-105.
8. "Sizilische Katastrophe und Euripideische Götter", in: *Festschrift M.Hengel*. vol. 1. (Tübingen, 1996), pp. 213-231.
9. "Das Diophantosdekret und Strabon", *Hyperboreus*, vol. 2 (1996), fasc. 1, pp. 151-168.
10. "Techniques of Reading in Classical Antiquity", *Classical Quarterly*, vol. 47 (1997), nr. 3, pp. 56-73.
11. "Klassische Philologie in St. Petersburg", *Altertum* vol. 45 (1999), pp. 155-168.
12. "Kleine Todesrätsel aus Bosporos (CIRB 128, 139, 141)", *Hyperboreus*, vol. 5 (1999), fasc. 1, pp. 83-106
13. "Apollons Orakelspruch im Ion des Euripides (Dramaturgie, Theologie und Politik)", *Hyperboreus*, vol. 8 (2002), fasc. 1, pp. 43- 71.
14. "Rußland", in: *Der Neue Pauly*, Bd 15, 2, Tübingen, 2002.
15. „Litterae unciales“, *Hyperboreus*, vol. 9 (2003), fasc. 2, pp. 371- 389.
16. "Zur Geschichte der Katalogisierung der Münzsammlung von Georg Lüders" (with G. I. Ginzburg), in: *Delectat et docet. Festschrift zum 100jährigen Bestehen des Vereins der Münzenfreunde in Hamburg*, ed. by M. Mehl. (= *Numismatische Sammlung*, Heft 16) 2004.
17. "Russische Altphilologen und der Erste Weltkrieg", in: *Kollegen, Kommilitonen, Kämpfer*, ed. by T. Maurer, Stuttgart, 2006, pp. 255-265.
18. "Repertorium-Projekt: Prosopographia classica Petropolitana" (with A. L. Verlinskij and O. V. Budargina), in: *Kollegen, Kommilitonen, Kämpfer*, ed. by T. Maurer, Stuttgart, 2006, pp. 226-231.

NIKOLAI GOCHEV

University of Sofia

Graduated from the National & Kapodistrian University of Athens – 1993. PhD thesis: *The Ancient Hermetism – sources, doctrine, studies and structure of the core myth* – 1998, Sofia, Supreme Attestation Committee. From 2003 - Associated Professor in Ancient Greek literature, Department of Classics, Sofia University. Habilitation work: *POIESIS. Classical and contemporary approaches on the theory of the ancient Greek literature*. Director of the Master Programme *Ancient Culture and Literature*. Courses taught at the Department of Classics: *Ancient Greek literature in the Roman epoch; The intellectuals in Antiquity*. Editor in chief of "Delos" – a series of books from and on the ancient Greek philosophy and rhetoric, edited by SONM Publishers. Since 2000 there have been published new Bulgarian translations of *Metaphysics*, *On the Heavens* and *On Generation and Corruption* by Aristotle; *Laws* by Plato; *Oeconomicus* and *Ways and Means* by Xenophon; *Rhetoric to Alexander* by Anaximenes and others.

Major publications (in Bulgarian):

- o *The Ancient Hermetism*. Sofia University Press/ SONM Publishers, 1999. 210 p.
- o *ALEXANDRIA. Stories about people, books and cities*.(Collection of articles and essays). SONM Publishers., 2002. 308 p.
- o *POIESIS. Classical and contemporary essays in theory of the Greek literature*. SONM Publishers, 2004. 361 p.

- *Letters to Aegina* (A novel on the life of Plato). SONM Publishers, 2006. 326 p.

Major translations:

- Sophocles. *Antigone*. In: Sfumato, 1, 1998, p. 17-39.
- Aristotle. *Metaphysics* (books I, II, III, X, XI, XII, XIII, XIV). Translation, notes and index. SONM Publishers, 2000.

Website and blogs:

<http://homoviator-bg.net/>; <http://gochevnikolai.blogspot.com/> (English);

<http://literaturasu.blogspot.com/>

PÉTER HAJDU

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Researcher; graduated in 1999 at the Eötvös Loránd University Budapest, postgraduate course on Romanticism, CSc Dissertation: “Claudius Claudianus eposzai” [Epics of Claudius Claudianus], he lectured at several universities in Hungary (Szeged, Miskolc, Pécs), he is actually lecturer at PTE University Pécs, Department of Classical Philology; some of his main publications: 2006 “Narrative and Linguistic Devices of Creating Opposite Chronotopes: *The Siege of Beszterce* by Kálmán Mikszáth” in *Images of the Other in Literary Communication 1*, ed. Radosvet Kolarov & György C. Kálmán, Sofia: Boyan Penev, 2006, 205–239., „Concepts of Europe in the *Sziget* Booklets” in *(Multiple) Europe: Multiple Identity, Multiple Modernity / Europes (multiples): Identitás multiples, modernitás multiples*, ed. Monica Spiridon Bucharest: Ararat Publishing House, 2002, 143–155., *Csak egyet, de kétszer: A Mikszáth-próza kérdései*. Budapest–Szeged: Gondolat–Pompeji. 2005., A római irodalom magyar története. *BUKSZ* 17, 2005, 127–234., He has been participated in different research programs, e.g. January 2005 to present *Translation, Cultural Identity and the Possibilities of Mediation*. The project is organized by Zsigmond Ritoók, and sponsored by Hungarian Ministry of Education.; his positions in academic organizations: 2003 to present Assessor of the Executive Council of the Hungarian Association for Ancient Scholarship, 2002 to present Secretary of the Hungarian National Committee of the International Comparative Literature Association, 2002 to 2006 Member of the Research Committee for East- and South-East Europe of the International Comparative Literature Association.

NIJOLE JUCHNEVICIENE

Associate Professor at the Department of Classics, Vilnius university, head of the Department. Field of scientific research – Ancient Greek historiography.

Graduated from Vilnius University (Department of Classics) in 1979; 1981 - 84 - Post-graduate course at the Petersburg State University (supervisors – Prof. A. Dovatur and V. Otkupszczikov); 1987 – Doctoral theses on the literary characteristic in Herodotus’ *Histories*, maintained at Moscow university; February – March 2000 - research work in Athens (due to scholarship, awarded by A. Onassis benefit foundation), April 2005 – research as a Guest Professor at Muenster University.

List of main publications:

Seneca’s *Apokolokynthosis* and the Political Pamphlet of Stesimbrotus // *Literatura*, 1996, 38 (3), 12 – 23.

The Role of Narrator in Herodotus’ *Histories* // *Literatura*, 43 (3), 2001, 57 – 64.

Stylistic Paradigms of the Greek Historiography: Rhetoric and Epos // *Literatura*, 44 (3), 2002, 17 – 28.

Historians on History and Tragedy // *Literatura*, 46 (3), 2004, 41 - 57.

Reception of the Greco-Persian Wars in Roman Greece: Criticism of Herodotus by Plutarch // *Literatura*, 47 (3), 2005, 8-32.

National Stereotypes in Classical and Roman Greece: Herodotus and Diodorus on Greeks and the Others: *Literatūra*, 2006, 48 (3), 52-67.

Hexameter of the First Lithuanian Epos (conference theses) // Homer and European literature. Chios, 2002, 413 – 414.

L' histoire de langue Latin en Lituanie// Le langue de la Louve, Bavay, 2007, 219-220.

YAROSLAV ISAYEVYCH

Ivan Krypiakevych Institute of Ukrainian Studies National, Ukrainian Academy of Sciences, Lviv

Born: Verba, Ukraine, March 7 1936. M.A., 1952-57, Ivan Franko State University, Lviv; 1961, Candidate of Sciences (History), Ivan Franko State University, Lviv; 1979, Doctor of Sciences (History), M. V. Lomonosov State University, Moscow (diss. *History of the Book Industry and Trade in Ukraine, 16th-17th century*). Academic positions: 1992-present: Member, National Academy of Sciences of Ukraine, Kiev; foreign member of Polish Academy of Sciences (PAN) and Polish Academy of Arts and Sciences (PAU); 1989-present: Director, Institute of Ukrainian Studies (formerly, Institute of Social Sciences and Humanities), National Academy of Sciences of Ukraine, Lviv; 1989-1990, 1991, 1992: Visiting Scholar, Harvard Ukrainian Research Institute, 1988-1989: Visiting Professor, Slavic Department, Harvard University. Selected publications: 11 monographs and more than 650 articles on history and culture of Ukraine, Belarus, Poland, Russia. Among them: Books: *Sources to the History of Ukrainian Culture, 15th-18th Centuries*, Lviv, 1972 (in Ukrainian); *Early Printed Books of Ukraine: A Catalogue*, Vol. 1-2 (in Ukrainian, entries in various languages), Lviv: Lviv University Press, 1981-1984. Coauthor: Yakym Zapasko; *Ukraine Old and New* (in Ukrainian and English), Lviv: Instytut ukrainoznavstva, 1996; *Galician-Volhynian State* (in Ukrainian), Lviv: Instytut ukrainoznavstva, 1999; *Voluntary Brotherhood: Confraternities of Laymen in Early Modern Ukraine*. Edmonton- Toronto, 2006; Editor and Coauthor: *Istoriia Ukrainskoi kultury v 5 tomakh* (History of Ukrainian Culture in 5 volumes), vol. 3, Kyiv, 2001; Editor and Coauthor: *Istoriia Lvova* (History of Lviv), vol. 1-3, Lviv, 2006-2007; Articles: "The Book Trade in Eastern Europe in the Seventeenth and Early Eighteenth Centuries", in: *Consumption and the World of Goods*, ed. John Brewer and Roy Poter, London: Routledge, 1992

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