

Bei einer so umfangreichen Arbeit sind kleine Ungenauigkeiten, Inkonsistenzen bzw. Fehler nicht zu vermeiden: So lesen wir etwa auf S. 9 „waleština“, „kymerčina“, später aber „welština“, „kymerijčina“ (S. 54); „védština“ anstatt „védčina“ (S. 54). Die Benutzung des Attributs „starý“, „stará“, bzw. des Präfixes „staro-“ ist uneinheitlich, z. B. „staroperzský jazyk“ (S. 53), aber „starý pruský jazyk (S. 53)“. Die Abkürzungen für Altirisch wechseln im lexikalischen Teil zwischen stír. und ír. In der Liste der Zeichen auf S. 56 sind die altindischen, im lexikalischen Teil häufig vorkommenden Laute „ṣ“ und „ś“ zu ergänzen. Das Graphem „j“ (wie das slowakische „dž“) wird hier nur für das Armenische benutzt, und nicht auch für das Sanskrit (j) und das Awestische (S. 56). Manche Schreibungen schwanken, wie *lineárne B písmo – lineárne písmo B* (S. 12). Manchmal ist der Stil zu umgangssprachlich (z. B. S. 37 „v otázke ... majú chaos“).³⁷

H. Panczová gebührt das große Verdienst, die slowakische Kultur um das erste altgriechisch-slowakische Wörterbuch überhaupt zu bereichern. Dort, wo üblicherweise große Teams von 15–20 Spezialisten jahre- bzw. jahrzehntelang arbeiten, hat sie alleine eine große Anstrengung unternommen und in relativ kurzer Zeit eine Lücke in der slowakischen Sprachkultur ausgefüllt. Es ist dadurch ein recht benutzerfreundliches Wörterbuch entstanden, das sicher vielen Interessierten gute Dienste erweisen wird.

Barbora Machajdíková – Marek Šibal

G. KARSAI – G. KLANICZAY – D. MOVRIN – E. OLECHOWSKA (eds.): *Classics and Communism. Greek and Latin behind the Iron Curtain*. Ljubljana – Budapest – Warsaw 2013, 294 pp. ISBN 978-961-237-601-7

There is a marked absence of published research on the history of Classics during the Communist period, and even the authors dealing with the subject pay many a time only marginal attention to the situation in a particular region. However, the classical tradition in the former people's democracies has become a noticeable research topic in the last two decades. The present book arose from an international research project on "Classics and Communism" which aimed to examine the history of classical philology after World War II in the so-called camp of Socialist countries. The material for this publication comes out from the previously published conference proceedings (*Gnôthi seauton! Classics and Communism. The History of the Studies on Antiquity*

³⁷ Einige Termini wären auszubessern bzw. näher zu erklären, wie etwa *náhradné predĺženie* (besser *náhradné dlženie*), *mimoprízentový kmeň* (besser *kmeň v inom ako prízentnom tvare*), *pasívne základné sloveso* (besser *základné sloveso v pasíve*).

in the Context of the Local Classics Tradition in the Socialist Countries 1944/45 – 1989/90. G. KARSAI – G. KLANICZAY [eds.]. Budapest: Institute for Advanced Study 2010) dedicated to the same topic of “Classics and Communism”. Nonetheless, this publication differs from others in its division of individual parts into different thematic blocks, each focusing on a specific region. These blocks contain a variety of “case studies”, including the personal histories of prominent philologists as well as national surveys. Classical studies are explored in Poland, former Czechoslovakia, Hungary, Romania, Bulgaria, East Germany, and the Soviet Union, particularly in Russia, Lithuania, and Ukraine. The situation in former Yugoslavia is illustrated on the examples of Serbia and Slovenia.

After a brief Introduction (pp. ix–xiv), the book is divided into four parts: “Soviet Russia” (pp. 1–42), the longest part entitled “Central Europe” (pp. 43–288), the part called “The Balkans” (pp. 289–372), and a short final part “A Crack in the Curtain” (pp. 373–384). Then follows quite an exhaustive and enriching documentary part entitled “Documents” (pp. 385–534) containing a number of interesting contemporary pictures and important heritage documents of great historic value. The part “About the Authors” (pp. 535–546) and “Index” (pp. 547–576) enclose the publication. These three supplementary parts, representing a good third of the book, are missing in the previously mentioned conference proceedings.

The individual chapters in the book are organized within the mentioned parts. In the part *Soviet Russia* we find three case studies: O. BUDARAGINA, *Olga M. Freidenberg, Aristid I. Dovatur, and the Department of Classics in Leningrad* (pp. 3–18); A. GAVRILOV, *Jakov M. Borovskij: Poet of Latin in the Soviet Union* (pp. 19–36); and D. PANCHENKO, *Classics and Cultural Resistance to the Soviet Regime* (pp. 37–44).

The part *Central Europe* contains eleven case studies of C. ISLER-KERENYI, *Karoly Kerényi: An Unwilling Emigrant into European Classical Scholarship* (pp. 45–54); P. HAJDU, *Classics in Hungary and the Party Line: The Case of Imre Trencsenyi-Waldapfel* (pp. 55–60); G. KARSAI, *A Classical Philologist Trapped in the Web of the State Security: The Case of Janos Sarkady* (pp. 61–106); J. MOURAL, *Jan Patočka: A Bystander Turned Dissident* (pp. 107–128); Ľ. BUZÁSSYOVÁ, *Classical Philology in Slovakia during the Communist Period* (pp. 129–140); D. MOVRIN, *The Anatomy of a Revolution: Classics at the University of Ljubljana after 1945* (pp. 141–168); N. JUCHNEVICIENE, *Classical Philology in Early Soviet Lithuania: Between the European Tradition and Reality* (pp. 169–186); J. AXER, *Kazimierz Kumaniecki and the Evolution of Classical Studies in the People’s Republic of Poland* (pp. 187–212); E. OLECHOWSKA, *Bronisław Biliński, a Bolshevik*

without a Party Card (pp. 213–236); and W. WOŁODKIEWICZ, *Rafal Taubenschlag and Roman Law in Poland during Real Socialism* (pp. 237–256).

The part named *The Balkans* comprises the case studies of I. STARK, *Johannes Irmscher's Unofficial Activity for the State Security of the German Democratic Republic* (pp. 257–290); D. MOVRIN, *Yugoslavia in 1949 and its gratiae plenum: Greek, Latin, and the Information Bureau of the Communist and Workers' Parties (Cominform)* (pp. 291–330); M. JOVANOVIĆ, *Classics in Serbia 1944–1945: The Case of Veselin Čajkanović* (pp. 331–348); N. GOCHEV, *Living with the Ancients: Vasilka Tapkova-Zaimova, A Biography with a Commentary* (pp. 349–366); and A. BARNEA, *Dionisie M. Pippidi and the Society for Classical Studies in Romania* (pp. 367–374).

And finally, in *A Crack in the Curtain* we find the case study of A. HURST entitled *The Fondation Hardt and Classical Philology in the Socialist Countries* (pp. 375–384).

In all socialist countries there lived eminent scholars who were considered enemies because of their past or their anti-Communist views and consequently had to leave universities and academies, or even often exile from their own country. However, with respect to the extensiveness of the themes discussed in these case studies, we focus here only on two of them, which directly concern the recent history of former Czechoslovakia. To bring near the situation in Bohemia and Moravia, J. MOURAL writes about Jan Patočka, calling him *A Bystander Turned Dissident* (pp. 107–128). Jan Patočka (1907–1977) was a Czech philosopher with strong penchant towards classical studies. He devoted a considerable part of his work to the study of Greek thought and culture and their influence on the subsequent intellectual history of Europe and the world (p. 107). This chapter describes the story of his becoming a dissident hero and martyr who died in March 1977 exhausted by unscrupulous police interrogation. He was known as one of the first three spokesmen of Charter 77, the other two being Václav Havel and Jiří Hájek. Strict “normalisation” policies required him to restrict his teaching and publishing to areas with only minimal ideological charge (p. 113).

The situation in Slovakia is approached in the case study by Ľ. BUZÁSSYOVÁ, *Classical Philology in Slovakia during the Communist Period* (pp. 129–140). Shortly after the establishment of Comenius University in 1921, with the active support of professors from Charles University in Prague, the Seminar for Classical Philology was created in 1922–1923 which became a constituent part of the faculty. World War II and the split of the former Czechoslovakia prevented renowned Czech professors J. Ludvíkovský and A. Kolář from working at Slovak universities: Ludvíkovský was denounced by the government in 1939 and Kolář three years later. Their leaving caused a drop in the quality of education as well as in the number of scholarly publi-

cations. One of the few successful developments in Slovak Classics after World War II was the rehiring of Ludvíkovský as an external lecturer in the years 1945–1960 by the Faculty of Arts of Comenius University. Another success was the habilitation in 1948 of Miloslav Okál, a prominent Slovak classical scholar who, in fact, became the first Slovak professor in classical philology and his monographs, studies and translations covering different research areas including ancient philosophy and drama as well as Neo-Latin studies contributed significantly to the rise of national awareness in this field of study. Despite of the fact that both his professional and private life was severely affected by the disfavour of the Communist regime, he never gave up publishing in the area and thus provided a breeding-ground for the continuity of the classical research in our country. Nevertheless, since 1950s the situation in classics was marked by constant reorganizations and these changes negatively affected also interpersonal relations. In 1954 the Department of Classical, Romance and Semitic Philology at Comenius University in Bratislava was established. With this Department several personages are connected who profoundly influenced the direction of further research in classics in Slovakia, namely professors M. Okál, J. Špaňár, P. Kuklica and D. Škoviera.

In the concluding part of her study, Ľ. Buzássyová rightly points out the fact that although classical philologists are now free to practise their scholarship, anybody can study at the university and, moreover, the political factors are gone, however, the extent of damage suffered by classical philology in Slovakia cannot be quickly repaired (p. 141). It is difficult to fill the gap left by the loss of an entire generation unable to study classical philology. In addition, the university still remains the only place providing possibilities for scholarly work in the area, moreover Greek studies as a division of the classical philology, have existed at Faculty of Arts of Comenius University only since 1999. Unfortunately, one must admit that at secondary school level the traditional classical grammar schools do not exist at all and the scope of latin lessons taught in other types of grammar schools is negligible. As a result, university teaches latin and greek from the ground up, instead of developing and enhancing a basic knowledge. These and other factors result in the fact that although we have shaken off the disgraceful legacy of the Communist past, the modern era with contemporary pragmatism prioritizing the use of modern languages and the role of science does not provide much confidence for the future of classical studies in Slovakia.

To conclude we may say that each chapter in this book provides a different perspective on what now seems “a futile attempt to exercise crude and naked power in order to intimidate minds and control ideas.” (p. xiv) The publication investigates the context for the classical tradition and its trans-

mission in the states behind the Iron Curtain, defining a significant part of Europe after World War II and thus becomes a precious document not only for the classicists and historians but also for all those who are interested to explore a small bit of a shadow part of our modern history in the post-Communist countries with regard to the study of classics.

Marcela Andoková

F. GALLO (ed.): *Miscellanea Graecolatina I (Ambrosiana Graecolatina I)*. Milano – Roma: Biblioteca Ambrosiana – Bulzoni Editore 2013.
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Am 20. März 2008 hat der Erzbischof von Mailand, Kardinal Dionigi Tettamanzi, die *Accademia Ambrosiana* gegründet und damit das wissenschaftliche Erbe der beiden vorhandenen Akademien, die in der *Biblioteca Ambrosiana* aktiv geworden waren, zusammengefügt: die *Accademia di San Carlo* und die *Accademia di Sant’Ambrogio*; sie repräsentieren jetzt zwei Klassen der neuen Akademie: die *Classe di Studi Borromaici* und die *Classe di Studi Ambrosiani*. Zwischen den Jahren 2008 und 2010 wurden dann fünf weitere Klassen gegründet: die *Classe di Italianistica*, die *Classe di Slavistica*, die *Classe di Studi sul Vicino Oriente*, die *Classe di Studi sull’Estremo Oriente* und die *Classe di Studi Greci e Latini*.

Die am 25. November 2010 offiziell vom Kardinal Dionigi Tettamanzi eröffnete *Classe di Studi Greci e Latini* widmet sich der Förderung und der Präsentation von Studien, Forschungen und Publikationen in philologischen, literarischen und paläographischen Disziplinen der klassischen, mittelalterlichen und byzantinischen Studien, hauptsächlich im Bezug auf das handschriftliche und historische Erbe der *Biblioteca Ambrosiana*. Zu ihren Aktivitäten gehört auch die Organisation von *Giornate di Studio* und von einem *Dies Academicus*, die ein breiteres Publikum erreichen sollen. Die Früchte dieser vielen Aktivitäten werden in der Reihe *Ambrosiana Graecolatina* oder in der Reihe *Fonti e Studi della Accademia Ambrosiana* veröffentlicht. Bei der Gründung der *Classe di Studi Greci e Latini* wurden „Accademici Fondatori“ ernannt; es handelt sich um anerkannte Spezialisten in den genannten Disziplinen von der Università degli Studi di Milano und von der Università Cattolica di Milano: Carla Castelli, Paolo Chiesa, Stefano Martinelli Tempesta, Carlo Maria Mazzucchi, Marco Petoletti, Antonietta Porro und Massimo Rivoltella. Don Federico Gallo wurde zum ersten Direktor der Klasse ernannt, Gabriella Orlandi zum „Segretario Accademico“.