

# Languages and Cultures in Research and Education

---

Jubilee Volume Presented to Professor Ralf-Peter Ritter  
on His Seventieth Birthday

Edited by

László Kálmán Nagy, Michał Németh, Szilárd Tátrai

---

2011  
Jagiellonian University Press

This volume has appeared thanks to the financial support of the Jagiellonian University's Faculty of Philology

REVIEWER

Wiesław Tomasz Stefańczyk

PROOFREADERS

László Kálmán Nagy, Michał Németh, Szilárd Tátrai

TYPESETTER

Marian Hanik

TECHNICAL EDITORS

Jadwiga Makowiec, Marta Janiszewska-Hanusiak

COVER DESIGN

Andrzej Błaszczuk

Copyright by László Kálmán Nagy, Michał Németh, Szilárd Tátrai  
& Wydawnictwo Uniwersytetu Jagiellońskiego

All rights reserved

No part of this book may be reprinted or utilized in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

WYDAWNICTWO  
UNIWERSYTETU  
JAGIELLOŃSKIEGO

www.wuj.pl

*Chair for Hungarian Philology,  
Jagiellonian University, Cracow*

ISBN 978-83-233-3093-6

Jagiellonian University Press, 2011

Editorial Offices:

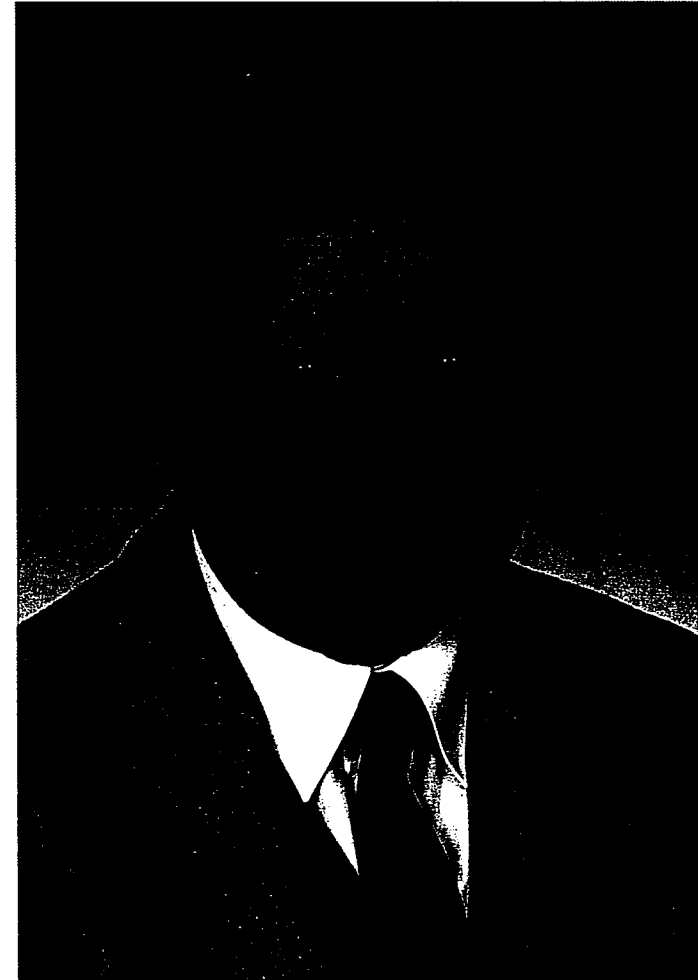
ul. Michałowskiego 9/2, 31-126 Cracow

Phone: +48 12 631 18 80, +48 12 631 18 82, Fax: +48 12 631 18 83

Distribution: Phone: +48 12 631 01 97, Fax: +48 12 631 01 98

Cell Phone: +48 506 006 674, e-mail: sprzedaz@wuj.pl

Bank: PEKAO SA, IBAN PL80 1240 4722 1111 0000 4856 3325



*Kat-Peter R. Atv*

## CONTENTS

EDITORIAL PREFACE .....	9
A SZERKESZTŐK ELŐSZAVA .....	9
VORWORT .....	11
Bibliography of the publications of Prof. Ralf-Peter Ritter (1975–2009) .....	15
Jagelló Egyetem Magyar Filológiai Tanszéke húsz éve (1989–2009) .....	25
Articles	
Peter ANREITER	
Die hungarologisch relevanten Dokumente des Bestandes „Sigmundiana“ im Tiroler Landesarchiv zu Innsbruck .....	31
Elżbieta ARTOWICZ	
A lengyel nyelvű magyar leíró nyelvtan kidolgozásának előzményei. Szófajok kérdése .....	43
Douglas FEAR	
<i>Vindolanda</i> : Ein verkannter frühgermanischer Ortsname? .....	53
José Luis GARCÍA RAMÓN	
Zur indogermanischen <u>Dichtersprache</u> .....	69
GIZIŃSKA Csilla	
A nyelv, mint léttragédia kifejezője a kortárs magyar drámában .....	79
GULYA János	
A lengyel mint közvetítő nyelv .....	89
Marialuise HASLINGER	
Romanische Namen im Talkessel von Landeck .....	99

Karolina KACZMAREK	
A jogi és a nyelvi normáról a magyar és a lengyel nyelvben .....	111
Andreas L. KATONIS	
Three Honours Given to Hatzidakis by Pre-war Hungary .....	121
KERESZTES László	
The Standardization of Minor Fennic Languages (Karelian, Veps) .....	133
KISS Jenő	
Über die soziolinguistischen Forschungen in Ungarn .....	147
Piotr KOWALCZYK	
Az útinapló – a szocialista realizmus jellegzetes műfaja a magyar költészetben (az 1948-as Kulturális Egyezmény keretében kiadott magyar és lengyel útinaplók) .....	155
A. MOLNÁR Ferenc	
A korai magyar tízparancsolat-szövegek hagyományozódásáról .....	173
MORVAY Károly	
Baszk és magyar .....	187
NAGY László Kálmán	
Vulgarizmusok a kortárs lengyel és magyar irodalomban .....	197
Michał NÉMETH	
The Role of Borrowing Routes in Defining Loanwords as Hungarisms in Polish Dialects .....	209
Wiesław Tomasz STEFAŃCZYK	
Języki ugrofińskie w polskiej tradycji leksykograficznej (na przykładzie języka estońskiego) .....	219
TÁTRAI Szilárd	
Irony as a Metapragmatic Problem .....	227

TOLCSVAI NAGY Gábor	
Flexible Word Order: A Basic Type of Semantic Construal in Hungarian ..	239
Ischchan TSCHIFTDSCHJAN	
Sprache der Vernichtung – Vernichtung der Sprache. Erfahrungen der Überlebenden des Genozids an den Armeniern 1915 .....	247
ZOLTÁN András	
Szláv–magyar etimológiák (A tervezett új magyar etimológiai szótárban hasznosítható tanulságok) ...	259

## Bibliográfia

- Fóris, Á., 2005, *Hat terminológia lecke*, Pécs.  
 Heltai, P., 2004, A fordító és a nyelvi normák I. – *Magyar Nyelvőr* 128/4: 407–434.  
 Peschka, V., 1979, *Jogszabályok elmélete*, Budapest.  
 Stawecki, T. / Winczorek, P., 2002, *Wstęp do prawoznawstwa*, Warszawa.  
 Szabó, M., 2002. *Jogi alapfogalmak*, Miskolc.  
 Szilágyi, P., 1998. *Jogi alaptan*, Budapest.  
 Szilágyi, P., 2006. *Jogi alaptan*, Budapest.  
 Zieliński, M., 2002. *Wykładnia prawa. Zasady. Reguły. Wskazówki*, Warszawa.

*Languages and Cultures in Research and Education*  
 pp. 121–132

Andreas L. KATONIS  
 (Athens)

### Three Honours Given to Hatzidakis by Pre-war Hungary

Georgios N. Hatzidakis (12.11.1848–26.6.1941) was the greatest linguist, and one of the greatest scholars of Modern Greece. Honoured by a large number of domestic and foreign institutions, he has been given distinctions also by three Hungarian establishments. In 1900 he was elected External Fellow of the Academy of Sciences and Honorary Member of the Budapest Philological Society. In 1935 he was awarded an Honorary Doctorate by Budapest University.

The unusual series of gestures Hatzidakis enjoyed calls for an investigation in order to understand the motives and the distinguished respect he and his country were confronted with in pre-war Hungary. It appears that it was the classicists who took an interest in his work rather than the linguists proper. Accordingly, the information for the following overview has been drawn mainly from philological sources, and from research in archives in Thessaloniki, Athens, Heraklion (Crete), and Budapest.<sup>1</sup>

As his work and life-span show Hatzidakis is to be considered a traditionalist whose contributions ran largely parallel to what is called in our days Classical Studies. With regard to linguistics, although the revolutionary turn from the historical or diachronic dimension to the synchronic one began with Saussure a few decades before Hatzidakis' death, the change we see today was not felt at that time in Greek Linguistics either in Greece or in Hungary. Certainly, the exceptionally rich body of Greek, and the respective cultural tradition did not predict a linguistic breakthrough, and, at least in the view of the present writer, do not require one even today.

<sup>1</sup> A book by the present author, with the same matter, was published in December 2009 in Budapest.

Hatzidakis' main concern was Greek in its vertical entirety even if he was also engaged in Latin, and to a minor extent in Sanskrit. In his country he was praised for what he had done for his native language (ancient, medieval and modern), and was also reprimanded for his clinging to Katharevousa, a learned variation of Greek suggested for scholarly, and, with some naivety, to a certain extent also for everyday use.<sup>2</sup> In the Western world, though not among the internationally leading linguists, Hatzidakis is acknowledged in first place in the field of Ancient Greek (and in this connexion also of Indo-European),<sup>3</sup> and secondly, that of Medieval and Modern Greek.<sup>4</sup> In Hungary, where Indo-European Studies existed in a restricted sense, Greek and Latin – with a main focus on the latter – had, on the contrary, already both developed and were largely cultivated. Hatzidakis' unfolding coincided with a great upswing in classical studies in Hungary for which a “fresh enthusiasm” was acknowledged by G. Bursian.<sup>5</sup> In this way, a theoretical context seems to be supplied, necessary if we want to understand why classicists and Hellenists were moved to honour a linguist. The country had already had a tradition, concerned both with classical texts, and with whatever from history to linguistics helped with the interpretation of a given text. Thus, Latin and Greek Studies were two established interactive realms referring to standards that could be drawn from the ancient Greek and Roman world, remaining united by Classical Philology; whereas Greek with its long history could be considered either partially as Classical or Byzantine Greek Studies, or united, with Modern Greek added, as Greek Studies.

In our attempt to explain the Hungarian interest, the careers of five important scholars, all of them classicists and Members of the Academy, ought to be analyzed first. Three among them were active in honouring Hatzidakis. John Télyf (1818–1898) realized that Latin and Greek Studies were closely related and should be studied together. He also understood that the same held true for the different periods of Greek

<sup>2</sup> This variation of Modern Greek, the “purified” language, based largely on Ancient Greek, was, apart from medieval origins, a suggestion made by the humanist scholar Adamantios Korais (1748–1833) whose contribution to classical philology and to linguistic questions was not unimportant.

<sup>3</sup> We quite often meet his name in the Schwyzer grammar (1953: e.g. 207.216.218[1].222.255.264), and, to be sure, Schwyzer contributed himself to the Hatzidakis-Festschrift (cf. ib. p. 254). It is perhaps not largely known that, with regard to some nationalist sensitivities, Hatzidakis always used the term “Iapetic” when dealing with Indo-European. This usage is based on the well-known passage in the Book of the Genesis (9.18). Posterity was not favourable to his gesture: the word used in his country today is the Greek equivalent of “Indo-European”. Reservations are raised against the concept and less against the term.

<sup>4</sup> There exist two reprints of his famous *Einleitung* (1892), a German one (1977), and one by the Academy of Athens (1975).

<sup>5</sup> “seit der Mitte unseres Jahrhunderts eine frische Begeisterung für die classische Litteratur erwacht” (1883: 1243). In Bursian's survey, seven names are discussed, two of which (Télyf and Thewrewk) are important to understand the motives which led classicists to the person of Hatzidakis.

language and literature. This yielded with him a vigorous interest in classical studies, a passionate connection of Ancient and Modern Greek and an especially ardent love for anything that was Modern Greek. After an initial training in theology he transferred to the Bar earning his living for many years by this and by journalism. Then he became Associate Professor of Italian, and later Ordinary Professor of Classical Philology, and soon also an MA. The number of his publications may come close to seven hundred among which also his linguistic contributions are numerous but in this field, to cite E. Schwyzer, he was a *dilettierender Philhellene* (1953: 175). Yet, before Hatzidakis, he was called the “Nestor” of the philologists of his country.<sup>6</sup> He was elected an honorary member of several Greek associations and he also received the Gold Cross of the Redeptor's Order from the Greek King. Keen on uniting Ancient and Modern Greek Studies, he devoted his life to this and to another goal, that of building as many relations between Greeks and Hungarians as possible. His esteem is expressed e.g. in the dedication of his *Corpus Iuris Attici. Graece et Latine* published in 1868, as “ΤΩΙ ΠΙΑΝΕΛΛΗΝΙΩΙ – UNIVERSIS GRAECIS”. This corpus of Attic Law, according to the *Vári Encyclopaedia* (1906: 446–447), was widely used for many years. He published an *Encyclopaedia of Classical Philology* in 1864, but there is a considerable Modern Greek material there which cannot be called classical. The policy obviously came up to his uniting endeavours as did his Greek Grammar, an unusual achievement, published as early as 1848, comprising both Ancient and Modern Greek. His fervor is apparent in the foreword, where he wrote *expressis verbis* that Greek is “a beautiful language”. The book's linguistic tenor induced István Hegedűs, a fellow philologist, to learn Sanskrit! While working as a translator and writer, a significant part of his activities was devoted to academic teaching. The *heros ktistes* Thewrewk, and Pecz came out of his school.

Aemilius Thewrewk de Ponor (1838–1917), much criticized after his death, was looked upon differently during his life-time. His epoch was exceptional, accepting and perhaps also more tolerant towards vanity (one of the charges against him), a drawback from which young Hatzidakis was not free of either. Thewrewk's dynamic energy, range of interests and influence were remarkable. In addition to being a philologist, a linguist and a translator, he was also an eloquent speaker, a poet, writing even in Ancient Greek, not unusual in those days, a sensitive patriot, an important organizer of research and an academic who by the age of thirty-four had become MA, an admirer of the ancient world, yet a child of his time, and surprisingly, not only initiator of philology and of comparative linguistics in his country but also a champion of comparative musicology. He dared to challenge Franz Liszt, to whose circle he belonged, arguing that the Liszt thesis on the gipsy origin of Hungarian folk music was incorrect. Liszt accepted the refutation and declared himself convinced. Later he was a member of Kodály's examining committee when the composer defended his doctoral

<sup>6</sup> This was the honouring address by Paul Kretschmer for Hatzidakis at the First International Congress of Linguistics (1928) in the Hague. For Télyf, cf. Pecz 1902: 1.

dissertation. His biographer, Zs. Ritoók refers to him as “polyhistor” (1993: 158). His philological contribution was evaluated by Lindsay in the Festus-edition (Teubner), and we meet his name in the Graux-Festschrift to which the linguist Saussure and the historian Sp. Lambros also contributed.<sup>7</sup> As a linguist, he was engaged first of all in problems of his native language, but as a theoretician, in the wake of Schleicher and the Neogrammarians, he published some papers on “language as a natural science”. His contribution is, in short, that he introduced classics and linguistics, he founded and led the Philological Society and its Organ, he encouraged the humanities and scholarship in general, he had an important academic organizational activity, he frequently helped young scholars (Vári, v. infra, was among them), and as to be expected, he produced a considerable number of papers and other writings. His death coincided with the ending of an exceptional period and a relatively happy awareness of life both in his country and in Europe.

Wilhelm Pecz (1854–1923), a committed follower of Hatzidakis, colleague of Thewrewk both at the Academy and in the Philological Society, Honorary Doctor of the University of Athens, was the “nimble servant of the Greek Muses” as Hatzidakis, using Homer’s words, described him when he died. A Greek Philologist *par excellence* and yet more, a classicist, with a certain interest also in linguistic issues, influenced by the Neogrammarians, he too, established a School. It was he who proposed that Hatzidakis be elected External Fellow of the Academy. In 1883, he published a Greek Syntax which was based on the newest achievements in linguistics of his time. A Grammar of Modern Greek followed in 1894 which was considered a major contribution in his time. Critiques remarked he had proved that Greek was not a dead language. He published not only in his native language and in German which was then normal, but also in Greek, both in the *Organum Philologicum* and in Greek journals, like *Athena* edited by Hatzidakis. As a pupil and friend of the latter, he accepted the *Katharevousa* and always used this idiom when writing in Greek, and on solemn occasions, as was the Jubilee of the Philological Society in 1900, even in speeches among his colleagues as the Proceedings testify, published in the *Organum Philologicum!* In 1913, he published a book written in Modern Greek and issued by the Hungarian Academy on the Greek tropes, one of the main issues that occupied him throughout his life. Influenced by German language issues and having in mind Luther’s *Kanzleisprache* used in the Bible translation, he saw it evident that the Greek linguistic development was to become similar to that of Modern High German. Over the last five decades or so, like Thewrewk, Pecz received much criticism in his country, and less recognition, but unlike the former, he was criticized during his life-time by his colleagues, for instance by Vári. The reason was his “maximalism”, to which, after his death, a critique against his katharevousianism was attached. It must be added that he was always in favour of a moderate *Katharevousa*. His “maximalistic

program” was the idea of a “united Latin-Greek Philology” for which, ideally, as carrier language, the *Katharevousa* was suggested. The idea of continuity required that Greek be understood as a whole, from Homer down to his time. But he went further than his teacher Télyf; he suggested the same for Latin, comprising even Latin usage in modern times. Italian was vaguely thought to belong to the complex. Vári repeatedly maintained that one person is incapable of mastering such an immense body of material. After a correspondence with the Byzantinist K. Krumbacher, an opponent of Hatzidakis in language questions, Pecz became a bit less ambitious and spoke only about united Greek-Latin philology. His contribution created the basis for Byzantine Studies, which became very important for his country. It is perhaps not an exaggeration if we draw the conclusion that – through the influence exerted on Pecz – the beginnings of Byzantine Studies as of an independent discipline in Hungary are due to Hatzidakis. Together with Thewrewk, he edited a series of Greek and Latin classics as part of an educational program. In our opinion, posterity owes him not criticism but gratitude for what he has done for Hungarian classical as well as Greek studies, and has to express gratitude, through his person, also to Hatzidakis. His school was continued by Vári and Moravcsik.

Rudolf Vári (1867–1940) was a scholar of a very considerable erudition. His modest nature makes it difficult to find details about his life, whereas his contributions to Classical and Byzantine Studies are self-evident. Despite his retiring nature, he was twice instrumental in proposing a distinction for Hatzidakis. He was active in the Philological Society, in academic teaching and in the Academy itself of which he became a corresponding member at the age of thirty-nine. With regard to Greek, his views were similar to those of Pecz, though he was more moderate. His Encyclopaedia of Classical Philology (1906) was still highly valued as late as 2000 by P. Hummel who also paid attention to the work of Thewrewk and Pecz. In 1915, Vári undertook a critical edition of a *Sylloge Tacticorum Graecorum*, which owing to several unfavourable factors, he never finished. After some volumes had been published and after critiques varying from very positive to negative, it was the French scholar A. Dain who took the upper hand. The failure caused Vári to temporarily return to Classical Philology, pleading not only in favour of the classics but also emphatically warning against restricting Greek studies because this would have a negative impact on national education. For several decades now, we can see how right he was. In 1926 he became an Ordinary MA. While not engaged in linguistics, his Latin and Greek were excellent. In 1900, on the occasion of the Jubilee of the Philological Society he offered the President as a surprise gift a poem written in eight distichs in Ancient Greek, praising him both as a philologist and as a translator and encouraging him not to abandon his translations of Homer. The poem is published in the 1900 volume of the *Organum Philologicum*. This silent man proposed two distinctions for Hatzidakis, one in 1900 (Philological Society), and one in 1935 (Budapest University).

<sup>7</sup> *Codex Festi breviati Trecensis*. In: Lavissee, E. (Préface), 1884, *Mélanges Graux*, E. Thorin, Paris: 659–669.

Julius Moravcsik (1892–1972) was perhaps the last really universal Hellenist in his country. He was a member of several local and foreign institutions, elected, for example, as External Fellow of the Academy of Athens in 1966 together with G. Rohlfs and L. Robert. He continued in the Pecz and Vári tradition, but he was not involved with Latin. With regard to Greek, he expressed himself very vigorously in favour of *continuity*. Beginning with the year 1933, for more than three decades he kept suggesting the term “Hellenology” which would mean united Ancient, Medieval and Modern Greek studies. The idea is best expressed in a 1965 lecture given in Athens. However, like Hatzidakis’ fate was with his proposal for “Iapetic”, posterity did not accept his suggestion and the term remains “Greek Studies”, “Gräzistik” or similar, whereas in Greece such united studies are called “Ellinognosia”, or written more conservatively, “Hellenognosia”. He was without any doubt the greatest Byzantinist of his country, and was also quite renowned internationally. His *Einführung* (1976) – first published in Hungarian in 1966 – is thought to be the best introductory work in the field of Byzantine studies, and his *Byzantinoturcica* was published in 1983 for the third time. In 1935 he initiated the successful series of the *Hungaro-Hellenic Studies* which, just like Thewrewk’s *Organum* fell victim to the destructive trend in the second half of the 20<sup>th</sup> century. J. Sykoutris’ (perhaps the greatest Greek classicist) *Philologie et vie* was published in this series in 1938. His 1955 treatise makes a sad reading, demonstrating to what extent politics could affect scholarly attitude. M. Fuhrmann’s contributions (1995) give a clear picture of that epoch (e.g. pp. 160–166). Yet he survived as a scholar and this was not easy in those years. Beginning with his very first academic years he cultivated relations with Greek scholars. The greatest part of his correspondence has been deposited in the Academy of Sciences in Budapest. The letter in which Moravcsik informs Hatzidakis about the death of his teacher Pecz, is preserved in the Heraklion Archives.<sup>8</sup> In 1934 Moravcsik was the co-proposer sponsoring an Honorary Doctorate for Hatzidakis at the 1935 Jubilee Festivities of Budapest University. The letter sent by the University seems to have been lost. So a related personal letter by Moravcsik found in Athens, also published by this author, gains on importance. One of the last letters written by the Greek linguist (1938) is part of the Moravcsik literary remains. Beside several foreign relations, cultivated as far as such a thing was possible in the post-war years, Moravcsik had also Greek friends. One of them, N.B. Tomadakis invited him to Athens in the turbulent years of the 60s to read a paper. Tomadakis commemorated his colleague’s death with these words: “A great and revered figure in Hellenic studies, Moravcsik has left the stage making no longer possible for others to continue in his wake. The winds of change bring with them irreplaceable loss as we enter the last third of the century.”

<sup>8</sup> In the book by the present author mentioned above both this letter and Hatzidakis’ answer found at the Academy in Budapest have been published.

### The first distinction

The Statutes of the year 1900 of the Hungarian Academy (*Magyar Tudományos Akadémia* or *MTA*, *Academia Scientiarum Hungariae* in Latin), set the requirements for election as External Fellow those with a first language other than Hungarian, whose scientific achievements deserved attention either in scholarship in general, or through important results concerning any cultural aspect of Hungary, or concerning the Academy itself. Hatzidakis was elected External Fellow in the First Division (Arts and Language Sciences) and was appointed after his nomination on the 4<sup>th</sup> May, 1900. The Pecz proposal has been published by Szily (1900: 14). Pecz, who stood under the personal influence of Hatzidakis, having attended his courses in Athens, uses the best words and thought it sufficient to refer to the *Einleitung* to support his proposal. The nomination and the election occurred together with those of the Orientalist Barbier de Meynard (29 in favour, 8 against), the major Indo-Europeanist linguist Karl Brugmann (30 in favour, 5 against), and Karl Krumbacher, an outstanding Byzantinist (27 in favour, 7 against). Hatzidakis was elected with 30 in favour, 5 against. It is remarkable that the elections of Brugmann and Hatzidakis received the same share of votes. The Year Book of the Academy regularly records every change in the status of the members. Thus, according to the entry for the year 1941, Hatzidakis died on July 19<sup>th</sup>, 1941.

It is perhaps useful to remark that these distinctions applied to the scholarly achievements only. Neo-Hellenists would find curious that Hatzidakis (a Katharevousianist) and sharply opposed Krumbacher found their way together to the same academy division. It is true that Pecz favoured Katharevousa himself, yet he exchanged letters regularly also with Krumbacher and they mutually influenced each other. Outside Greece, the Katharevousa – Dhimitiki opposition has little importance, if not among those who are engaged mainly or only in Modern Greek. Whereas this controversy has gradually faded by our days, P. Mackridge, as late as 2004, undertook an unusual defence in favour of Hatzidakis. It must be emphasized that both Hatzidakis and Pecz, and further many other Hungarian Hellenists (this writer included) were and are in favour of Greek linguistic and cultural unity (“enotita” as it is called today) to which such a controversy is harmful. A somewhat strange plaidoyer – one would remark. Hatzidakis, an MA, the first Rector of Thessaloniki University in 1926, Dean and Rector of the University of Athens, repeatedly honoured by foreigners, with his immense work, done *also* in the field of Modern Greek (and, in parenthesis, being also a Cretan freedom fighter), does not need patronizing. Moreover, the writer, then, like Triantaphyllidis earlier, detects “contradictions” in his writings and thus the initial mentality follows a somewhat different course. It would be better to understand Hatzidakis released from the Katharevousa – Dhimitiki controversy.



### The second distinction

The next important area which displayed its respect for Hatzidakis, and through him, his country, was that of the Budapest Philological Society (*Budapesti Philologiai Társaság*). Its co-founder in 1875, president, and perhaps most important figure, was Aemilius Thewrewk de Ponor. The society understood itself as a mediator between secondary and academic education, and the promotion of the “strict philological method” (“szigorú philologiai módszer”) was considered as its main task. This objective, proposed by its president, followed the 19<sup>th</sup> c. German model and way of thinking which we know had a considerable impact on Eastern European scholarship. Thewrewk himself had studied in Berlin, the capital where historical and Indo-European linguistics were initiated, and where awareness of the mutual benefits to be derived from linking philology and linguistics was and remains intense. He then devoted himself to introducing classics and philology into his country where they had not existed in the proper sense before. His realism was remarkable: after failing to found a society of classical studies, he proposed that everything of lasting merit in philology and, to a lesser extent, in linguistics was to be deemed “classical”. Thus, the activity of the society as well as its periodical, the extraordinary *Egyetemes Philologiai Közlöny* or *EPhK, Organum Philologicum (Hungaricum)*, existing until the takeover in 1948, interested not only in Latin and Greek scholarship but also in Latin- and Greek-centred philological studies both in his country and at every great nation, had a considerable success during the last third of the 19<sup>th</sup> century, survived through the first half of the 20<sup>th</sup>, and it was only the low-level leftist turn in Eastern Europe after the war that made the existence of both the society and its organ of information impossible. According to the Statutes for the year 1900, foreigners could be elected as honorary members by the votes of two thirds in the General Assembly. For the nomination, an “outstanding activity in the field of the philological sciences” was required. When elected, the new member belonged to the Committee, had the right to elect and to be elected for any function, to propose further candidates, to read papers, and to receive the periodical of the Society. The President was fully aware of the exceptional achievements in the field of the past hundred years when he declared in an 1899 report that linguistics was “one the most marvellous intellectual achievements of the century”. It was not difficult to persuade the members of the Society, which counted also linguists among its members, to vote for the Greek scholar. In the year 1900 the 25<sup>th</sup> Anniversary of the Society was celebrated and, in a sense, it was the last happy moment of the European *belle époque* before everything was changed by the outbreak of the First World War. At that time Hungary was an equal member of the Austro-Hungarian dual monarchy, and in spite of minor frictions between the two states, this was a golden age for both, and, whatever the discussions on the Dual Austro-Hungarian Monarchy conclude today, far superior to what followed. It pays to emphasize these details in order to understand both the optimism of the epoch and the pessimism of many decades to come. The spirit of the time was

mirrored in the aristocratic attitude of Society President Thewrewk, a descendant of a Transylvanian minor gentry family, and enhanced the glamour of a jubilee election like that of Hatzidakis' and others in 1900. It was an equally happy fact that the foundation of the Society practically coincided with a turn which came in the so called *annus mirabilis*. The unusual year of 1876 brought the new and much more correct doctrine of the Neogrammarians in linguistics, so that members did not have to concern themselves unnecessarily with remnants of “old” views. Hatzidakis himself was a Neogrammarian as was his pupil and friend Pecz, as far as linguistic interests were concerned. No need to say that Thewrewk had long been involved in Greek philology and linguistics, even though Modern Greek fell outside his main interests. Yet, he was at pains to introduce Modern Greek studies in an official way and his efforts were crowned with success.<sup>9</sup> The story, not without Télfy's active participation, ended with the appointment of Rhousos Rhousopoulos, author of a good Modern Greek–German dictionary first published in 1900, as head of the newly established Chair of Modern Greek at the Budapest Commercial Academy. Both Télfy and Thewrewk had free access to the much-loved, philhellene, pro-Hungarian queen Elisabeth, wife of Franz Joseph II, who played a significant role in the background. As for Hatzidakis, he was elected an Honorary Member of the Society together with the Latinist J. Vahlen, a scholar of considerable weight.

Through research in the archives, I found that the nomination took place on 15<sup>th</sup> December, 1899. Here, Thewrewk nominated Vahlen, and Vári proposed Hatzidakis. The General Assembly on 13<sup>th</sup> January, 1900 approved of both nominations by acclamation. The procedure needed the authorization of the Ministry of Education which came before 10<sup>th</sup> October, 1900. Next, the Committee gave order to issue the two certificates and to mail them together with a letter to the new Members. Pecz would have written the letter to Hatzidakis in Greek, and G. Kassai to Vahlen in Latin.<sup>10</sup> At this point archival material, both in Budapest and in Athens or elsewhere in Greece, could not provide further details. The 1900 periodical of the society informs its readers that the number of foreign honorary members was five in that year. Hatzidakis' death was announced in the General Assembly of the Society and the written announcement appeared in 1942.

### The third distinction

The third important distinction came from Budapest University (i.e. *Pázmány Péter Tudományegyetem* or *Universitas Scientiarum Budapestinensis de Petro Pázmány Nominata* in Latin) in 1935. This was part of the Tercentenary Anniversary Festivities. Fate was not always favourable to the archival researches. During the fights through-

<sup>9</sup> One is impressed how aptly, Thewrewk (1884), who never claimed to be a Neo-Hellenist, reviewed and complemented Jannarakis' German–Modern Greek dictionary.

<sup>10</sup> Vári remarked that Kassai was able to reproduce a Ciceronian style when writing in Latin (1906: 453).

out the Hungarian capital in 1956 a whole annex of the State Archives was destroyed. Some irretrievable documents concerning Hatzidakis may have been lost forever since the university material happened to be stored there. Data collected from other sources produced the picture that a letter of invitation dated February 1<sup>st</sup>, 1935, written in Latin, was sent “to all universities and academies” of the world announcing the celebration and requesting notification of acceptance. The “sollemnitates jubilares” were planned for October of that year. The letter in Latin, signed by University Director B. Kenyeres, has been published in the two Commemorative Volumes (Hungarian and French), both edited by J. Kornis, a high ranking Piarist priest, and Professor of Philosophy and Psychology at Budapest University. Its text can be accessed only through the evidence of the Kornis publications (cf. 1936: 139–140) since any archival research after the original remained unsuccessful.

There is no evidence either, indicating who composed the text. Some considerations make it probable that the author, as well as that of the Diploma which shows a similar language, was Kornis himself. There are allusions to the Hungarian past and to the cultural history which, however acute the questions were the moment they were put down, may have been unclear to some recipients. What is important however, is that all “citizens belonging to the same world of scientific and classical studies” were invited with equal respect and amiability, to attend the festivities in October of that year. To the letter, “most Universities and Academies” answered. There was a diplomatic memorandum sent by the Greek authorities and a congratulatory letter by Athens University. However, neither Hatzidakis, aged 87, nor any representative from a Greek university was able to attend the Budapest celebrations. With regard to the University of Athens, I have found the reason to be that representatives were supposed to travel and to attend on their own. There is some uncertainty about the exact number of the doctors *honoris causa*. The Commemorative Volumes mention eleven. The respective protocol has been lost but an Abstract exists which puts the number at thirty.

We add that among those honoured was the historian J. Dąbrowski, professor of the Jagellonian University, Cracow (cf. Kornis 1936: 23).

Indirect data show that University authorities must have sent some official notification to Hatzidakis. By courtesy of the late Maria Anagnostopoulou (Athens) who looked after Hatzidakis until his dying day, a personal letter from J. Moravcsik in Greek could be found which informed Hatzidakis with regard to both his election and to the official letter that was said to come from the university. The Moravcsik letter, dated from 17<sup>th</sup> May, 1935, is an important piece of evidence. There are indirect indications that Hatzidakis answered and supplied a reason for not being able to attend. Another letter sent by Moravcsik, now in a mutilated condition in the Heraklion Archives, requests a photograph from Hatzidakis for the “Album” to be published. It could not really have been sent at any time other than the end of 1935 as it contains wishes for the coming new year, and the Commemorative Volumes must have been meant. The rest of the University material rescued from the Budapest

fire catastrophe and now stored separately contains a few documents concerning the 1935 doctoral election. I found a presentation setting forth why Hatzidakis should be elected as an honorary doctor, in two versions. The one was signed by R. Vári and J. Moravcsik on June 2<sup>nd</sup>, 1934. This was the last active year in Vári’s professorship, and Moravcsik’s rank was “Honorary Associate and Deputy Professor”. The text is preserved in the Archives of ELTE University, Budapest (ELTE Levéltár) under Dosszié (Folder) 1484: “Diszdoktorok ügye” (Doctors Honoris Causa).

The text expresses a high appreciation not only for Hatzidakis but also for the excellent scholarship of his country. A second version with almost the same text is a Faculty Resolution dating from 26<sup>th</sup> December, 1934. There exists a letter from 19<sup>th</sup> June, 1935 sent to the Rector of the University with the information that Hatzidakis accepts the distinction but is unable to be present. The message, in the form of a letter or a telegram, must have been lost. An application written by Hatzidakis on 23<sup>rd</sup> June, 1935 to the President of Athens Academy, stored in the “Hatzidakis” Folder at the Academy in Athens, mentions health problems and contains a request for a longer sick-leave. Obviously, this is the reason why Hatzidakis could not be present and receive the diploma in person.

The courtesy of Maria Anagnostopoulou meant I was able to see the material which accompanied the diploma. The box, now in Heraklion, had among others the *Fasti Universitatis* containing the names of university people of excellence, such as of Télyf and others familiar with the Hatzidakis matter. The names of others honoured by the university earlier, like those of the linguist M. Müller, the philosopher H. Spencer, the psychologist-linguist W. Wundt, and so on, are also to be found.

The award ceremony at the university was carried out in Latin accompanied by a show of hands, adding the words “doctorem Te saluto” spoken by Dean J. Melich. Those unable to attend received the documents through the mail. The Diploma for Hatzidakis in Latin is now on exhibition in the central building of the Academy of Athens. It has been signed by the aforementioned Kornis (Rector) and by J. Melich (Dean), a linguist whose contribution was important in Slavic and medieval Hungarian studies. Issued in accordance with a 1935 decree of the Governor of the country, the diploma acknowledges outstanding merits (cf. “praestantissime comprobaverit”), uses words of great respect (like “respectu insignium Eius meritum”) and bears the great seal of the university (the “Sigillum Universitatis”). It is to be regretted that Hatzidakis was unable to attend the festivities, yet it is pleasing to know that his rich work could be crowned by a major gesture of an important Hungarian institution. Though his vigour was fading, six more productive years followed until his life ended in 1941.

akatonis@itl.auth.gr  
University of Thessaloniki

## References

- Bursian, C., 1883, *Geschichte der classischen Philologie in Deutschland von den Anfängen bis zur Gegenwart* (= *Geschichte der Wissenschaften in Deutschland. Neuere Zeit* 19), R. Oldenbourg, München–Leipzig.
- Fuhrmann, M., 1995, *Europas fremd gewordene Fundamente. Aktuelles zu Themen aus der Antike*, Artemis & Winkler, Zürich.
- Hatzidakis, G.N., 1892, *Einleitung in die neugriechische Grammatik*, Breitkopf & Härtel, Leipzig [Reprint by the Academy of Athens, Athens: 1975; Nachdruck: Georg Olms Verlag, Hildesheim–New York: 1977].
- Hummel, P., 2000, *Histoire de l'histoire de la philologie. Étude d'un genre épistémologique et bibliographique*, Librairie Droz, Genève.
- Kornis, Gy., 1936, *Le tricentenaire de l'Université Royale Hongroise Pierre Pázmány de Budapest. En souvenir des fêtes jubilaires organisées pour commémorer le 300<sup>e</sup> anniversaire de sa fondation*, Rédigé par Jules Kornis, Recteur de l'Université, Imprimerie Royale Hongroise Universitaire, Budapest.
- Mackridge, P., 2004, „Sie sprechen wie ein Buch“: G.N. Hatzidakis (1848–1941) and the defence of Greek diglossia. – *Κάμπος: Cambridge Papers in Modern Greek* 12: 69–87.
- Moravcsik, Gy., 1955, *Stand und Aufgaben der Klassischen Philologie in Ungarn* (= *Deutsche Akademie der Wissenschaften zu Berlin. Schriften der Sektion für Altertumswissenschaft* 4), Akademie-Verlag, Berlin.
- Pecz, V., 1902, Télfy Iván. – *EPhK (Organum Philologicum Hungaricum)* 26: 264–267.
- Ritoók, Zs., 1993, *Ponori Thewrewk Emil* (= *A múlt magyar tudósai* [= Hungarian Scholars of the Past]), Akadémiai Kiadó, Budapest.
- Schwyzler, E., 1953, *Griechische Grammatik auf der Grundlage von Karl Brugmanns Griechischer Grammatik*, I, Beck (Fünfte, unveränderte Auflage, 1977), München.
- Szily, K., 1900, *Magyar Tudományos Akadémia. Tagajánlások 1900-ban* [= Hungarian Academy of Sciences. Nominations in 1900], MTA, Budapest.
- Télfy, I., 1868, *ΣΥΝΑΓΩΓΗ ΤΩΝ ΑΤΤΙΚΩΝ ΝΟΜΩΝ. CORPUS IURIS ATTICI. Graece et Latine*, E fontibus composuit, commentario indicibusque instruxit I.B. T. Advocatus, Sumptibus G. Laufferi, Pestini et Lipsiae.
- Thewrewk de Ponor, E., 1884, *Review of Antonios Jannarakis, Deutsch–Neugriechisches Wörterbuch [...]*, Jahn'sche Buchhandlung, Hannover 1883. – *Philologische Rundschau* 4: 25–28.
- Vári, R., 1906, *A classica-philologia encyclopaediája* [= *Encyclopaedia of Classical Philology*], Athenaeum, Budapest.

KERESZTES László  
(Debrecen)

### The Standardization of Minor Fennic Languages (Karelian, Veps)

**0. Karelians** are a relatively large Fennic ethnic group. *Karelian* dialects, which are spoken in Russia – in the areas that lie beyond the eastern parts of the Finnish border – are divided into several subdialects, which have several parallel names in specialized literature, depending on the place and time of publication. Classification based on the four cardinal points differentiates between the *southern*, the *eastern* and the *northern* dialects. The northern dialect is also called *Viena Karelian* (*Vienanmeri* being the Finnish name for the White Sea). Eastern Karelian is also called *Lude*; this dialect was born out of the meeting of the Karelian and Veps dialects and is spoken by only very few. The other name of the most southern dialect is *Aunus* in Finnish and *Olonets Karelian* in Russian (after a city by the same name). This group call their own language *Livvi* (which, however, must not be mixed with the name of another small Fennic group, the *Livonian* (cf. Grünthal 1997: 75–76). *Tver Karelians* (former Kalinin region) moved from Karelia to the surroundings of the city of Tver' (Тверь) (the drainage area of the rivers Tikhvinka and Medveditsa) in the 17<sup>th</sup> century.

**Veps** are a small ethnic group in Russia, living near Lake Onega, to the south of Petrozavodsk on both sides of the River Svir' (*Syväri* in Finnish). Their southern groups, which live towards the White Lake (Белое озеро) use the old name (*bepsa-*, *vepsa-*), whose origin is unknown. There is a group called *veš* in the old Russian sources, which name refers most probably to the Veps. (Cf. Grünthal 1997: 97, 106–108, SSA III/426.) The middle (centre) groups called themselves *tähiine*, *tägälaine* meaning 'local, coming from here'. The northern Veps near Lake Onega, on the other hand, use *lüdiirik*, *lüdilaine*, 'Lude' to refer to themselves. (There is also a Karelian subgroup by the same name.) This name has a Russian origin: *люди* 'people', which fits in the endonyms of most of the Finno-Ugric peoples. After the October revolution, however, all the ethnic groups were uniformly called *æenc* (Grünthal 1997: 99; see also Ralf-Peter Ritter 1989 about the Veps language and its research).