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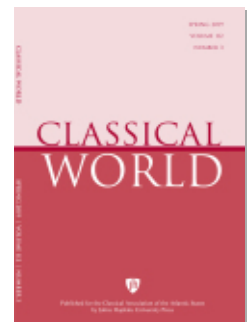
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Quo Vadis *Altertumswissenschaft* ? The Command of Foreign Languages and the Future of Classical Studies

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# Quo Vadis *Altertumswissenschaft*? The Command of Foreign Languages and the Future of Classical Studies

ALEXANDER RUBEL

ABSTRACT: This paper discusses the question of whether the “internationalization” of science means that students of Classics in the broadest sense, who have long been multilingual, must now in the twenty-first century be obligated to write in English, even if not all of us can adequately express our thoughts in the language of Shakespeare. In order to be noticed at all in the Anglo-American world, scientific publications increasingly have to appear in English, regardless of the language skills of the authors. Native English speakers, on the other hand, no longer consider it necessary to read in other languages and they thus run the risk of reinventing the wheel. In addition, criticism is levelled at national research policies in European countries that carelessly abandon their own languages in favor of the dominant tongue (not always used with complete accuracy). This paper argues in favor of multilingualism.

I have long wondered why many younger Anglo-American colleagues no longer seem to read any languages other than English, and what are the possible ramifications of this for the future of classical studies (although the German term *Altertumswissenschaften* is perhaps more appropriate in that it embraces not just classics, but ancient history and archaeology as well).<sup>1</sup> But the stimulus for the present mild polemic was an evaluation I received on a project proposal. This was a project in the framework of a call for funding in a country of the EU, and an important chapter for evaluation of the proposals was one concerning the project leader and (I quote the exact words) “his/her visibility and prestige within the group he/she belong [sic] at [sic] international level.” In this context I received the following assessment (again I quote the

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<sup>1</sup> On the term and its use especially in American scholarship see Percy 2005: 15–41.

exact words): “[the project leader] lists a number of first authored publications, but it is difficult to determine whether these publication [sic] would meet the visibility in the international community standard since they are not in English.” I have to admit that most of my contributions are, alas, written in German (but there are some in English and French as well). Reading between the lines, one realized that this evaluation was not written by a scholar in classics, or even the humanities; the content of the proposal was not criticized, since the reviewer clearly had no idea of what he or she was reading about. My first reaction to this evaluation was to dismiss these ignorant remarks and to determine to apply again in another call for funding. But it is scarcely worth dwelling on this episode were it not for the fact that it revealed the fault-line in scholarship that I shall discuss in the following pages.

The reviewer’s observations were, however, thought-provoking. What if this individual was right? Even if Mommsen, Wilamowitz, Beloch, Dörpfeld or Jaeger turn in their graves, is it perhaps the case that classical studies share the same fate as chemistry, physics or engineering, whereby all relevant publications (apart from school texts and handbooks) are nowadays written in English. If you publish in a language other than English, even in a once highly respected language like French or German, it seems that nowadays your international visibility tends towards zero in all fields of study. The fact is that the tendency towards monolingualism in nearly every discipline of modern science has now reached the humanities in general, even the study of the ancient world. This development might be labeled a kind of “linguistic imperialism,”<sup>2</sup> but is it one that can be appreciated as a normal and welcome evolution that also makes economic sense (Van Parijs 2011), or is it one that lays itself open to criticism as harmful and dangerous for the development of ideas?<sup>3</sup>

This linguistic globalization is not new, for the medieval scientific community was also monolingual. In the eighteenth century, many critics complained about the “nationalization” of science, since Latin was no longer the only acceptable language for academic publications as it gave way to the vernacular languages of Europe. The French *Encyclopédistes* complained of the growing necessity to learn foreign languages,

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<sup>2</sup> Phillipson 1992, also Trabant 2012; Seguin 2015.

<sup>3</sup> See the contributions of Trabant cited here, as well as Mittelstraß et al. 2016, with a useful bibliography.

instead of concentrating on science.<sup>4</sup> Today we know that the diversification of language and the decline of Latin gave way to the democratization and popularization of science and education. But the concept of linguistic “unity” receives support from the biblical story of the Tower of Babel, which implied that linguistic diversity is a result of the wrath of God. We thus probably have to deal with a return to the good old times of medieval unity in academia, when all educated persons used Latin for scientific communication (except that today native speakers of English have a certain advantage).

In what follows, I would like to show that this development is somehow indeed a medieval feature, but in a negative sense, since it has the potential to dumb down international research and the circulation of bright ideas in this field of study. In 2016 a profound and thorough examination of this issue was published by three eminent scholars of the philosophy of science, linguistics, and romance philology, which makes some important points on the general situation and the dangers of monolingualism in the humanities (as well as in science generally). Unfortunately—in the logic of this paper, which addresses a predominantly monolingual audience—it is in German. In the following paragraphs, I shall summarize a few of the sophisticated and well-balanced considerations of Jürgen Mittelstraß, Jürgen Trabant and Peter Fröhlicher (Mittelstraß et al. 2016).

Two questions arise in the special context of *Altertumswissenschaften*: (1) Is this really so, and does English really occupy a dominant position on an international level in classical studies? (2) If—I will argue that it is not, yet, the case—this were so, would it be acceptable? I will concentrate in this article on the role and importance of the German language, although I am very much aware of the outstanding importance of (at least) French and Italian in ancient history and classics.<sup>5</sup> And specialists in Roman imperial studies will have to admit that they require at least some knowledge of the “minor” languages of the eastern parts of Europe, if they are dealing with, say, archaeological evidence from the Danubian *Limes* of the Empire. But because of my personal studies, and because German was perhaps the most important means of

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<sup>4</sup> Cf. Trabant 2013, 158 sq. and Mittelstraß et al. 2016,

<sup>5</sup> See e.g. Jacqueline de Romilly, “Protéger le français, c’est essentiel,” in: *L’Express*, Mar. 29, 2007. ([http://www.lexpress.fr/culture/livre/jacqueline-de-romilly-protoger-le-francais-c-est-essentiel\\_822039.html](http://www.lexpress.fr/culture/livre/jacqueline-de-romilly-protoger-le-francais-c-est-essentiel_822039.html))

communication in classical studies in the “good old days” (as well as in the interests of conducting a closely argued polemic) I confine myself to a presentation of the German point of view alone, but the situation also applies *grosso modo* to at least, French and Italian.

I am fully aware that the view presented here is highly marked by Eurocentrism; a standpoint which, however, does not deny the benefits of globalization in academia. The use of, in the main, English, helps to foster Asian, African and South-American research in the humanities. By contrast, however, with, say, Meso-American archaeology or modern political science, which is regarded as a genuine American contribution to the international scientific community, classics/*Altertumswissenschaft* is a very European discipline, considering its origins (it represents “Old Europe” in Donald Rumsfeld’s terms). Notwithstanding this, I apologize for taking such an old fashioned European stance. To quote that great American artiste Clint Eastwood, the only genuine American contributions to the world of culture were the Western and Jazz (Neibaur 2015: 144). He is certainly wrong in this exaggerated, but witty assessment. I hope, however, that readers who are rightly proud of the excellent universities of the New World—where they graduated perhaps very successfully, but without concerning themselves overmuch with languages other than English (and Greek and Latin)—will forgive me for insisting on some concerns linked to the command of languages I consider crucial for the progress of research in classics and for mutual respect between the Old and the New Worlds.

## I. The Good Old Days

Many books and articles have been written on the influence of German scholarship and academic organization on British and American scientific communities in the nineteenth century.<sup>6</sup> Thanks to the modern university system of the Humboldtian type, German higher education became the model for reforms at Oxford and Cambridge as well as at Harvard and elsewhere (newer American universities were set up directly on the German model). Accompanying the modernization of academic

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<sup>6</sup> Armytage 1969 gives an overview of the British situation; see too Haines 1969. On American Classics see first the works of William Calder III, e.g. Calder 1984; 1995. See too Percy 2005, and Adler 2016: 51–67.

administration and teaching there came German books, shipped across the ocean to the prestigious colleges and universities of the United States. In the first three decades of the twentieth century German even became the leading language for scientific publications of all kind worldwide (Ammon 2001: 344 with chart). There were of course other important vehicles for scientific communication, notably English and French, but the relative dominance of German came into a crisis with WW1 and the beginning of a boycott of the German language by the scientific community on account of the war and the bad image Germany thereby obtained (Reinbothe 2006). Even though German was still dominant until the 1930s, the unstoppable trend was given further impetus by Germany's ugly involvement in totalitarian politics. It became obvious, therefore, that German would lose ground as the dominant language of international scientific communication, where English and French (and from the 1950s also Russian and Spanish) were on an equal footing (Ammon 2001: 344; Gordin 2015: 7–9: 303–315).

The German language was discredited after 1945 as the language of fascism, and many of the brilliant (mainly Jewish) minds who had used it before so successfully, having been forced to emigrate preferred now to publish in the language of their hosts who had saved them from Nazi terror. The language in question was to a large extent English. Today virtually 100% of scholarly literature in the natural sciences and engineering is in English. A slightly different situation prevails in the humanities and especially in the *Altertumswissenschaften*. While it is the case that in the social sciences and a good part of the humanities languages other than English increasingly cease to have any international relevance (in that such research does not appear in citation indices and is ignored by monolingual scholars in English speaking countries), classical studies seemed to offer greater resistance, even in the Anglo-American world. There are several reasons for this<sup>7</sup> that might be briefly summarized as follows: the eminent traditions and publications of the German scholarly community (especially Pauly-Wissowa, the monumental masterpiece of German scholarship) remained the benchmark. Anglo-American scholars had at least to read German. They were encouraged in this by their teachers, who themselves were once British or American students in Germany (most prominently Basil L. Gildersleeve and William Abbott Oldfather),

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<sup>7</sup> See Calder 1984: 15–42; Calder 1995; Leppin 2012; Obermayer 2014.

or had been refugees from Germany, like Werner Jaeger, Kurt v. Fritz, Paul Friedländer or Martin Ostwald (all in the US), or Eduard Fraenkel and Victor Ehrenberg (in the UK) to name just a few. They all had an enormous influence on English-speaking scholarship, especially in the US.<sup>8</sup> In Europe the mutual respect for national and linguistic traditions perhaps still favor a working multilingualism in the humanities. Indeed, a classical scholar from Finland acknowledges that even today nobody who wishes to become a serious scholar in *Altertumswissenschaften* can avoid German (Solin 2011). The same arguments were recently used by the American scholar Joseph McAlhany, who insists that graduate students of classical studies at least should have some notion of German in order to read those masterpieces of German scholarship that have not yet been translated (McAlhany 2005).

Even in France, famous for its own cultural and linguistic imperialism, immediately after WWII, when Franco-German friendship was still a faraway dream, the epigraphist Louis Robert took up the cudgels for German. He is said to have always asked at the beginning of his courses whether there was anyone present who did not know German. Monsieur Robert was a very small man, humble in appearance, and he used to ask this question in a quiet and gentle voice. When, as was usually the case, several young men, often veterans of WWII, proudly raised their hands, Robert jumped around like a dervish, screaming at the top of his suddenly booming voice: “In three weeks you will know German!”

The actual situation of *Altertumswissenschaften* differs somewhat from that of other disciplines, for there is still an international community that attends conferences where English, German, French and Italian (and to a lesser extent Spanish and Russian) are the acceptable languages for papers. Moreover, important papers and especially books are published in the major centers of research in Europe: in Paris, Aix en Provence, Munich, Heidelberg and Berlin, Rome and Milan; and these are all not in English. (And while on the subject of books, the back-bone of research in humanities, one might note that they are ignored by the ranking fetishists at the Web of Science Index, the most influential citation index).

This activity derives from the rich tradition of classical studies in European countries, especially Germany. Thanks to this tradition and the very important “means of production” (in Marxist terms) which are

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<sup>8</sup> Exhaustively treated by Obermayer 2014; see too Calder 1984.

represented by renowned chairs (with their academic infrastructure, assistants, excellent libraries, etc.), important series and journals, it is highly likely that leading research with seminal results can be carried out in those countries.

## II. The Situation Today: Two Perspectives

The bane of specialist literature in the field of classical studies in the twenty-first century is doubtless the “Handbook” or the “Companion.” A flood of companions (to Periclean Athens, ancient philosophy, the Roman Empire, late antiquity, the wart on Cicero’s cheek, and so on) bursts the banks of academia and can no longer be stopped. Some chapters in these compendia are acceptable, some are even good, some are not good at all. Most have in common that they a) do not propose any new insights or bold theses on the subjects they are treating and b) do not cite any book or article in a language other than English. Only a very few contain chapters that refer to literature in other languages than English, and these are usually written by foreign “mercenaries” employed in order to provide an international veneer, and these do sometimes succeed in smuggling foreign contraband into the supposed works of reference.<sup>9</sup> The widespread omission of specialist literature in other languages may be the choice of the publishing house, but it could also be a reflection of self-censorship by the author. These books address mainly students, who will appreciate this professional and well-meaning guidance. The better textbooks are eminently suitable for undergraduate teaching, and I would not argue here that every student needs to know foreign languages to obtain a degree and to become a good teacher of history or Latin after their BA. What I am concerned about here is research and the formation of future academic staff. Even the otherwise useful compendia, are, to be serious, ultimately insubstantial fare. If young, still impressionable, and potentially bright students are not forced to struggle and to find their own way through the maze of specialist literature of all kinds, because we put all the complicated issues in “Reader’s Digest” bites before them, they will continue to have limited minds, a

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<sup>9</sup> Leppin 2012: 212 maintains that German scholars eagerly contribute to such companions to attract the attention of Anglophone students and scholars to German contributions that would not otherwise be noticed.



situation that is not going to change when it is their turn to become professors. This is a general observation, which also encompasses how the Internet and digital “readers” carefully prepared by university teachers make adventurous expeditions into libraries unnecessary, not to speak of reading in other languages, a tendency also noticeable in European countries with a strong national language culture. I will never forget my first undergraduate class on the “Invention of Writing in the Ancient Orient”; this was in the early 1990’s (in Germany). A girl complained at the professor’s desk after class that most of the titles in the bibliography for her essay were in Italian. The answer she received is unforgettable: “Miss, you are not going to tell me now that you do not know the European dialects, at least to the level of reading skill?” I should add that the professor was fluent in a good dozen languages, eight of them dead (such as Akkadian, Sumerian, or Hittite) and that his remark was also at that time an exaggeration.

But it is not only textbooks and companions that ignore the existence of research other than in English. It is also the case that many recent books resulting from PhD theses or works of serious research, published by the Oxbridge presses or other prestigious publishing houses, and which are rapturously received, no longer cite non-English literature.<sup>10</sup> We can thus observe a tendency for research in the Anglo-American world to follow a solipsistic path: “What I do not know does not exist.” The problem is that there are things that *do* exist, even if they are unknown to some people (see further below, in the paragraph on Ignorance). This inevitably leads to a parochial provincialism which is highly detrimental to scholarship and the dissemination of ideas (Mittelstraß et al. 2016: 9). What does it matter anymore, that extremely important books such as the seminal monograph by Armin Eich (2006) on the political economy of ancient Greece are published, if they are only reviewed and cited in German or French journals and not received at all in the Anglo-American world?<sup>11</sup>

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<sup>10</sup> Two (German) reviews that draw attention to this shortcoming: Stem 2012, review: <http://bmc.brynmawr.edu/2013/2013-08-10.html>; Fragoulaki 2013, review: <http://bmc.brynmawr.edu/2014/2014-12-16.html#t2>.

<sup>11</sup> Only one review in English (by a Dutch scholar); perhaps there are more, but an online search discovered only one major book in English that refers to Eich’s work: Ober 2015: 530n. Others must exist, but the fact that an Internet search gave such scanty results speaks for itself.

On this rather sinister view, international research in languages other than English just does not exist because such results are not taken into account by monolingual, but nevertheless international scholars, and they are thus not represented in (international) textbooks and companions; nor are they included in ranking and rating-orientated indices, which almost by definition ignore non-English publications. It might seem to follow that recent German-nationalist appeals for multilingualism, written by frustrated elderly scholars living in the past (vide Mittelstraß, Trabandt et al.) and not understanding that “international” simply means “written in English,” are nothing other than the swan song of the fading relevance of German in scientific discourse, as the hard data provided by Ammon might suggest.<sup>12</sup> But there are always two sides to a story. Let us examine the other side.

There still does exist an international world of *Altertumswissenschaften*, in which many Anglo-American scholars participate. It is a tragic irony therefore that one of them, Simon Hornblower, complains in his *Companion to Classical Greece* (one of the better examples of the genre) that the target group for his book, students in the UK and the USA, do not read foreign languages anymore. He admits however in the same passage that editorial policy forced him to cite only exceptionally literature in languages other than English.<sup>13</sup> What this means for the future of the discipline in English-speaking countries will be discussed in the last section of this paper. If we take the more optimistic assessment by Hartmut Leppin into account, then classical studies are still a kind of Garden of Eden for multilingualism in the humanities. It is perhaps nowadays unwise to present papers at international conferences in non-German-speaking countries in German, if you want to have an audience (I had the personal experience in 2009 that I was the only one at an archaeological conference who presented in German—in Vienna [!], forcing the Austrian moderator to quip that it would be quite acceptable for a paper to be delivered in Vienna in German), but many scholars from across the pond and beyond the channel are increasingly fond of foreign languages,

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<sup>12</sup> In Philosophy the percentage of publications in German was 1970 still around 12% (English 73%), 1995 it was 3.2 % (English 85.5 %); see Ammon 1998, 166, and Ammon 2015, a 1300-page-long work on “the role of the German language in the world” with more recent data. Pp. 587–623 deal with German in the humanities.

<sup>13</sup> Hornblower 2002: XIV. “Nowadays in my experience students in the UK (and I think also the USA) cannot normally cope with any modern language other than English: appalling but true”.

especially German (Leppin 2012: 211). Klaus Geus is one of the colleagues I asked in a private poll to comment on the issue from their point of view, and he said rather optimistically: “the top-level researchers in the US and GB know and read some German, and they know about the importance of German.”<sup>14</sup> And if high-quality Anglophone research does still recognize and digest multilingual international scholarship this should be a good sign. Moreover, some scholars in the Anglo-American world still insist that for graduate students in *Altertumswissenschaften*, “ability in German is an absolute necessity.”<sup>15</sup> Even the pessimistic empiricist Ulrich Ammon gathered encouraging data and admits that there are certain “niche-disciplines” (*Nischenfächer*) in which German is an international language of some relevance. For *Altertumswissenschaften*, one of his key niche-disciplines, he surveyed (separately German and non-German) scholars and librarians about the relevance of this language.<sup>16</sup> The results are moderately encouraging. The fact that many German journals in the field of *Altertumswissenschaften* are on standing order in most relevant US libraries is also interesting (Ammon focused on the US since Americans are supposedly more “xenophobic” when it comes to language pluralism). He describes the situation in 1996 (later data was not available), which shows that in all three subdivisions of *Altertumswissenschaften*, classics, (classical) archaeology and ancient history, German (on equal footing with French) has quite a fair showing (246 periodicals in English confront 126 German, 122 French, 87 Italian and 157 in other languages; Ammon 2015: 612). This means—in terms of multilingualism—246 against 492. Even if we allow that several articles in the German and French journals are presumably also in English, these figures are quite significant and should give those who read only English pause for thought, and to wonder whether they are missing out on something.

*Altertumswissenschaften* are after all still an international business, and there is a large output of important articles in German (and French and Italian) in celebrated journals with, as seen from the “New World,” a sometimes intimidating history of their own. Think of the *Archäologischer Anzeiger* which has appeared interruptedly (and under the same title) since 1889, or the famous journal *Hermes*, founded in 1866 by Emil

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<sup>14</sup> Klaus Geus (email, February 16 2017).

<sup>15</sup> McAlhany 2005: 315. I would personally add French and Italian.

<sup>16</sup> See the charts in Ammon 2015: 603–623.

Hübner and Theodor Mommsen. Until today these journals (and many others; think too of the French *Revue des Études Grecques*, founded in 1888) publish important contributions in English, German, French and Italian, the generally accepted language quartet for classical studies. Many of these renowned periodicals do not appear in any citation index (such as the popular commercial Thomson-Reuters—now Clarivate Analytics—Index *Web of Science* with sections for the social sciences and humanities, and considered to be a very important means of bibliometrics),<sup>17</sup> but have much more impact than many of those indexed in an autistic citation system (even if they have no “impact factor” which indicates—especially in the natural sciences—the rank and importance of the relevant journal).

I should like to summarize this part of my argument with the words of the Finnish scholar Heikki Solin (to quote an unbiased scholar from abroad). In 2011 he wrote (Solin 2011: 118; my translation from German original):

Without any knowledge of German one cannot pursue classical studies, which means that every student, who wants to progress in *Altertumswissenschaft* must know at least some German, to use German dictionaries and other literature, and to follow German presentations at conferences and other events. German is in our discipline still a very important language, which is equally used with other important languages of communication in our field of study.

### III. Nightmare Scenarios: Between Ignorance and Reconciliation

To begin with the worst-case scenario: What if the new generation of graduate students are deaf to the advice of Heikki Solin or Joseph

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<sup>17</sup> Thomson Scientific, part of Thomson Reuters Corporation (formerly the Institute for Scientific Information) ran the most influential citation index for the natural sciences, as well as the controversial *Arts & Humanities Index* which includes predominantly American journals and is based on the same analytical criteria as the index for science. *Web of Science* was sold in 2017 for more than \$3 billion to a private equity firm called “Clarivate Analytics”. See e.g. Huang & Chang 2008, on the use and misuse of such biometrical tools in the humanities. General criticism of the whole bibliometric evaluation process was made in 2008 by none other than the “International Mathematical Union” (IMU), (<http://www.mathunion.org/fileadmin/IMU/Report/CitationStatistics.pdf>). See too Jürgen Kaube, Die bibliometrische Verblendung, *Frankfurter Allgemeine Zeitung*, 24. Juli 2008: 36; and a recent survey of the possibilities of bibliometric evaluation in the humanities: Ochsner et al. 2016; more below.

McAlhany that it is mandatory to learn some German and if Ulrich Ammon is correct in his pessimistic view of the further decline of German as an international language? And even worse: What if all the humanities become submissive servants of profit-orientated companies which use scholarship as a vehicle for their commercial activities, and which are by no means creations of peer groups within academia or another impartial institution. (Perhaps the “European Reference Index for the Humanities” [ERIH] could develop in this direction)? And what if even the articles in foreign languages in the 492 foreign classical journals on standing order in the library of the University of North Carolina at Chapel Hill (where Ammon took his data sample) are not read any more? If no major companion to classical studies refers to Armin Eich’s seminal work? As Donald Trump might put it: “This would be sad. Bigly.”

But the most important question in the context of this scenario is: does the book by Armin Eich exist? Do the German articles in *Archäologischer Anzeiger* exist or not? If German articles (and French, Italian) are not indexed in *Scopus* and the *Arts & Humanities Index* (this index incidentally does not measure citations with an impact factor, the only justification for the existence of indices of this kind, which in any case only make sense in science and engineering), do they not exist in hundreds of libraries, not to mention the back-bone of our craft, the monograph, which is not indexed anywhere?

Well, they do exist. And if people ignore things that do exist and that are to hand, they are ignorant; and ignorance is no excuse. The Vikings may have discovered America, but since their discovery was not indexed by ISI-Thomson Reuters, it was Columbus who received the honor and the publicity. The destiny of Leif Erikson will be shared perhaps by many European scholars, who are stubbornly going to publish in their languages, while only English is “international,” and research results in other languages will not be indexed by the monopolist companies who run citation indices and subjugate public research all over the world.<sup>18</sup> Cases of overlooked research in languages other than English

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<sup>18</sup> On research evaluation and funding based on such bibliometric tools, see below. The need for quality standards in research is undeniable, as is the need for some bibliometrical tools in the humanities, but the way this happens now verges on the ridiculous. Arguments against the mania for measurement in the humanities are presented in Archambault et al. 2006, Huang & Chang 2008 and Sivertsen 2016; see too De Bellis (2009, e.g.:

are mentioned in many reviews (see note 17 above; but do the ignorant read these reviews?). The German medievalist Hermann Heimpel once said: *Literaturkenntnis schützt vor Neuentdeckungen* (“Knowledge of literature prevents new discoveries”).<sup>19</sup> This is today as valid as it was in 1954 when Heimpel lost his temper, but today it also includes the language issue. Here are just a few examples. From 1989 to 2001 a research group (archaeologists, ancient historians, epigraphists etc.) led by Frank Kolb from Tübingen undertook a huge landscape survey in Lycia, absolute state-of-the-art research with brilliant results (all published),<sup>20</sup> which never found their way into the English language handbooks and companion volumes that deal with this region.<sup>21</sup> Then, in 1988 Benjamin Isaac published an article using exactly the same arguments and drawing

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xii): “For the most part, indeed, social sciences and humanities conform to communication habits that do not fit the analytic capabilities of current bibliometric facilities: the flair for book (instead of journal article) publishing and referencing; the frequent bias toward themes of local/regional interest prevalingly dealt with using a national, non-English language; and the tendency to rely on a pool of sources older than those employed by natural scientists and much more loosely knitted to the ongoing research activity”. See also Roemer & Borchardt 2015: 58–60, Ochsner et al. 2016. Two examples to illustrate the nonsense of the use of bibliometrical tools derived from natural sciences in the humanities: a) Norbert Elias (1897–1990), the “titan” of social science with his ground-breaking work “The civilizing process” (*Über den Prozeß der Zivilisation*, 1939) is today one of the most cited scholars (look, for amusement, at his astronomical Hirsch-index entry). His book however was only acknowledged more than 30 years after its first edition. Elias only became famous in the 1970s, but in terms of citation indices this is an eternity. The extreme case of Elias shows that in the humanities it often takes time for new approaches to settle; b) the Austrian periodical *Literatur und Kritik* is indexed in the *Arts & Humanities Index* (while e.g. *Germania* or *Archäologischer Anzeiger* are not—in common with many other periodicals). *L+K* publishes poetry and journalistic essays without footnotes. The contributions can be good reads, but they have nothing to do with scholarship.

<sup>19</sup> Hermann Heimpel: [Review of:] Friedrich August Freiherr von der Heydte: *Die Geburtsstunde des souveränen Staates* [ . . . ]. In: *Göttingische Gelehrte Anzeigen* 208, 1954, 197–221, quote p. 210.

<sup>20</sup> See e.g. the nine volumes of *Lykische Studien*. See too the web-page with the main results summarized (in German . . . ): <https://www.uni-tuebingen.de/fakultaeten/philosophische-fakultaet/fachbereiche/geschichtswissenschaft/seminareinstitute/alte-geschichte/forschung/lykien/startseite.html>.

<sup>21</sup> The chapter “The Essential Countryside” (by Alcock and Terrenato) in Alcock & Osborne, which deals with survey methods, settlement forms etc., ignores the Tübingen Lycia-survey which was a globally significant project with a unique and complex set of archaeological data. This omission was in no way accidental, but was perhaps the consequence of editorial policy, since one of the authors attended a conference organized by F. Kolb and delivered a paper (published together with other articles by the Lycia team). Information from Ulf Hailer of the Lycian survey team.

the same conclusions as August Oxé in a ground-breaking article on the *limes* of the emperor Tiberius in *Bonner Jahrbücher* as early as 1906 (one of the most important German periodicals in archaeology and ancient history, available in every college library).<sup>22</sup> Even though Gerhard Perl drew attention in 1983 to Oxé's important view that *limes* does not delimit a border, Isaac rediscovered this 80 years later (JRS's anonymous referees were also oblivious). It is thus not surprising to read in an article of 2011, that "to my knowledge, the first scholar to challenge the understanding of *limes* as a system of military defense was Benjamin Isaac, in an article from 1988."<sup>23</sup> It was not a case of plagiarism, just ignorance. To be frank: plagiarism at least shows a certain appreciation and respect for the victim. But it seems that criticism that mentions such slips, is like water off a duck's back to many hard-boiled monolingual scholars (who perhaps do not know that they might have re-invented the wheel, if there is nobody to tell them in English). The reaction of many German scholars to this trend is to accept the new rules and to publish in English and American journals as a "gesture of good will, but also as an act of surrender, linked to the wish to get their voices heard"<sup>24</sup> (with the help of native speakers, who correct their pidgin language so that it does not sound too much like translationese—as is the case with this article),<sup>25</sup> in the faint hope that they can attract the attention of monolingual readers to books that may be relevant in certain areas of study.

But perhaps this worst-case scenario is exaggerated. There are many scholars (perhaps the significant ones, as Klaus Geus assures us) in English-speaking countries who still read foreign languages (including German), and, if Leppin is right, there is also an increasing interest amongst younger scholars from overseas to learn German and other "European dialects." And since in the end truth prevails there is also hope for those German (and French, Italian et al.) scholars whose research has not yet

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<sup>22</sup> Information from Kai Brodersen, who mentions this "new discovery" in Brodersen 1995: 171. See too Oxé 1906 and Perl 1981.

<sup>23</sup> Drijvers 2011: 16. See too, Hans Delbrück's monumental *History of the Art of War in the Framework of Political History, Vol. II The Germans* (English translation 1980), where Oxé's article is cited on p. 129; reprint entitled *The Barbarian Invasion*, Lincoln, Ne. 1990.

<sup>24</sup> Leppin (2012: 210) "Es sind vielmehr einzelne Akte des Entgegenkommens, des Nachgebens, des Wunsches auch Gehör zu finden."

<sup>25</sup> I would like to thank Michael Vickers, Oxford, for doing his best to improve my poor English.

been cited, even if their arguments on some issues anticipated the same arguments presented later by colleagues who through ignorance overlooked their writings. Perhaps in future they will be recognized as the real authors of some profound ideas in their field of study. At the Port of Seattle (Shilshole Bay Marina) and near the Minnesota State Capitol in St. Paul one can admire colossal statues of Leif Erikson, which now acknowledge the primordial deed of the Viking king, and this gives us reason to hope for the future.

#### IV. The Necessity of Multilingualism in the Humanities (and Especially in Classical Studies)

The advocates of multilingualism in (at least) the humanities have many arguments to foster the idea of the diversity of tongues in scientific writing.<sup>26</sup> One standard argument is the link between language and thought. Since Sapir and Whorf (in fact since Humboldt on whom Sapir and Whorf largely depend) much has been written on this, but—to be blunt—we still do not know much about the exact nature of this nexus, and all psycholinguists agree that it is a complex matter, much too complex as to be discussed here.<sup>27</sup> In the context of scientific communication the apologists for multilingualism hold that the humanities require special consideration when it comes to language issues. While natural sciences use a formalized meta-language and are much more based on visual and graphic forms of communication—thus using predominantly non-verbal features—in the humanities it is the other way round. Language is not only a communicative but also a cognitive instrument, a requirement and part of the thinking process. And different languages do carry with them what Humboldt called different *Weltansichten* (worldviews),<sup>28</sup> and contain different “semantic universes.”<sup>29</sup> But even if one denies the particularities of languages and the importance of the nexus between

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<sup>26</sup> They are now so desperate in their desire to be heard by the monolingual world, that they publish their work in English, see Kippenberg & Mersmann 2016 (no contributor is a native speaker of English). See too the useful essay by Mittelstraß et al. 2016, and Trabant 2011, 2012.

<sup>27</sup> A recent polemic against the overestimation of the bond between language and thought includes—its principal merit—many relevant references: McWorther 2014. Beyer & Gerlach 2011 give an unbiased overview of the theories of language and thought.

<sup>28</sup> But see J. W. Underhill, *Humboldt, Worldview and Language* (Edinburgh 2009)

<sup>29</sup> See Trabant 2012: 10–19; 12, and the many contributions in Wiegand 1999.



language and thought,<sup>30</sup> it should be clear that one can express oneself most accurately and precisely only in the language one knows best, and this is usually one's mother tongue. From personal experience—there might be exceptions, especially among those living for a long time in an English-speaking country—one can only really make one's point in the first language. Non-English-speaking scholars “do not say what they want to say, but what they can say” if they must express themselves in English.<sup>31</sup>

English is undoubtedly most important in terms of international communication, but nobody should be forced to produce his scholarship in English, because accuracy and wit will definitely fall by the wayside. And there is another aspect: English is by no means a *lingua franca*, a language “of need”, an “emergency-language” which enables sailors to communicate in seaports or merchants to fix a price in negotiations. Proper and well-formulated English, like all other languages, provides all those stylistic features connoisseurs of linguistic elegance will always appreciate. Yeats, Emerson, William James or T. S. Eliot would probably get the creeps if they were forced from their graves to attend the meeting of the World Archaeological Congress in Jordan in 2013, where many papers by local researchers were delivered in the *lingua-franca*-variety of English. I myself had the pleasure of attending an international archaeological congress in Istanbul in 2014. Coming back a little late from a coffee-break I asked a Turkish colleague who was still waiting in front of the lecture hall in what language the actual paper would be presented. He answered: “Oh, it is delivered in *Tarzan-dil*”. As I expressed surprise at his enigmatic utterance, he explained what he meant: “*Tarzan-dil* is the language of Tarzan, like ‘Me Tarzan—you Jane,’ this is how we label the efforts of our compatriots if they try to speak English.”

Besides the blatant injustice that European scholars should be forced to spend enormous amounts on translation and proof-reading and should be permanently discriminated against in favor of native speakers of English (think of calls for funding, access to journals), it should be clear that the quality and precision of arguments fall by the wayside if one does not write in one's first language. This means

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<sup>30</sup> See the most entertaining pamphlet by McWorther 2014.

<sup>31</sup> “Il s'avère que les non-anglophones ne disent pas ce qu'ils veulent, mais ce qu'ils peuvent.” Seguin 2015.

that if not sciences in general, then at least the “sciences of the mind” (*Geisteswissenschaften* as humanities and cultural studies are called in German) will and must remain firmly multilingual in the future. Hopefully, this will be accepted by scholars in the Anglo-American world too, and with some common efforts within the academic community there may well be the chance in the future to promote multilingualism in classical studies, at least on a graduate level. Perhaps the self-critical assessment by a scholar of international relations, a discipline which is doubtless dominated today by Global English and especially by US scholarship, can be also applied to the even more multilingual *Altertumswissenschaften* (Biersteker 2009: 324):

You can travel throughout the world making references to I[nternational] R[elation] theory entirely produced by other American scholars, and most of your audience will be familiar with the basic texts, if not all of the latest arguments. The problem is, however, that ‘they’ can speak in languages and discourses that ‘we’ Americans cannot understand. They may also have important insights and adaptations of our arguments that we cannot comprehend or benefit from, either due to linguistic or epistemological barriers. English has become the global lingua franca, not only for global business, but for global academia. While everyone may be speaking the same language, however, the core concepts and ideas may not always have the same meaning in translation. Identical concepts may be interpreted or understood differently, and these differences can at times be profound. Thus, there is a danger that by reading only other American scholars, by assigning virtually no translations of works published in other parts of the world, and by operating largely within a single rationalist and positivist theoretical framework, American International Relations will be less able to perceive counter-hegemonic developments, trends, resistances, and tendencies in the world.

There still is hope for reconciliation in the *Altertumswissenschaften* thanks to the cautionary voices of eminent English-speaking scholars who still foster multilingualism, and especially German studies. The greatest danger for multilingualism comes from inside. German, as an internationally employed language in the humanities, is on the back foot because of the Germans themselves first of all. The archaeological conference in Vienna, where only one paper was in German (although the majority of the participants were German and Austrian) is a typical case. Project proposals for funding must be written in English, even if the proposal is in German literature and everyone involved (anonymous

referees and all) are scholars of German studies. There is a special German eagerness, it would appear, to denigrate their own language tradition and at the same time to demonstrate their ability to present papers and to speak publicly in English, a thing a Frenchman would never do (even if he could). Hitler is certainly again to blame, as Trabandt (2005: 101) specifically mentions: “The Germans want to get rid of their Nazi-language” to receive absolution. The rather troubled relationship for historical reasons between the Germans and their language is only one factor in this self-damaging development. (For the French their language will always remain the core of their identity.) This linguistic self-hate is certainly not the main cause of the decline of German in favor of the dominant role of English in a globalized world, but it throws light on the *Zeitgeist* in terms of language policies in Germany.

On an institutional level Anglomania is fiercely endorsed. Many German deans and rectors implement English teaching in universities (even if 99% of the students are German, or foreigners eager to learn German), and politicians involved with higher education promote new school curricula in German high schools in biology, history or geography to be taught in English. In German universities “international BA and MA programs” with English as the language of instruction are endorsed by politics and the DAAD (German Academic Exchange Service) in order to attract foreign students to German universities.<sup>32</sup> This trend has led to the much criticized decision by the rector of the Technical University at Munich that all classes of the masters’ program will be taught in English from 2020, even if all or most students in the relevant classes were German speakers.<sup>33</sup> The only amusing aspect of this development would perhaps be the peculiar English spoken with a Bavarian accent to be expected from senior university teachers, forced to teach exclusively in a language they consider to be English. Other reasons for the

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<sup>32</sup> For a lively account, see Gordin 2015: 302–303. These policies overlook the fact that high-achievers prefer the “real thing” and choose to go to US Ivy League or Oxbridge colleges, often leaving the Germans with students who are inferior material internationally.

<sup>33</sup> This decision was severely criticized by the think-tank ADAWIS (the committee for German in academia), a network of academics, who argue for the use of German in university teaching (and research); see <http://www.adawis.de/admin/upload/navigation/data/PM%20TUM%207–2014.pdf>. The elimination of German in the context of a university is also probably illegal and noncompliant with the German constitution, as a professor of law has already stated: <http://www.adawis.de/admin/upload/navigation/data/Flessner%20ZRP%202015.pdf>.

prominence of English in the humanities are vanity, careerism and the consequences of linguistic imperialism.

There are practical reasons why Global English has its attractions: your deliverables (and your name) will be well known in New York, Rio, Tokyo (along the lines of the proliferation of pop music), and not only in Kaiserslautern or Potsdam. If one bows to bibliometrical rules (which are useless, if not absurd, beyond the natural sciences) imposed on humanities by profit-orientated companies, it can be very helpful with funding calls which employ such instruments for practical reasons. Conformity and submission can thus result in gaining important resources and the “means of production” which assists in the accumulation of both concrete capital and important *capital social* in the sense of Bourdieu’s *Les formes de capital*. And through the active linguistic “colonization” of academic cultures in non-English-speaking countries, abused by their English-speaking role models who do not read (or cite) books or articles written in languages other than English, the resultant academic Creoles are so proud of their command of English, that they begin to disdain the academic culture they came from.<sup>54</sup>

## V. Monolingualism and Policies of Research Evaluation

Apart from a Teutonic lack of pride of in linguistic traditions and cultural achievements, the blame also lies with the “the system.” This applies to most of the EU-member states and their policies on funding and the evaluation of research. I can only touch briefly on this controversial issue here, but there are specialist books and many articles on bibliometrics and their impact on research policies in the EU and beyond for further reading.<sup>55</sup> In general, one can say based on a random survey of EU funding via the ERC and some EU member states, that monolingualism dominates the funding processes in Europe in funding calls for both the humanities and social sciences (they are often addressed together).

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<sup>54</sup> This summarizes the polemic of Trabant 2012: 107. Prof. Herwig Wolfram (Vienna) tells me that in his opinion the Danish, Swedish and Dutch academic communities have already reached a point of no return, and in that they publish nearly exclusively in English they are about to lose their own scientific tradition. This would reduce their languages to the condition that the “colonized” eastern European languages (like Slovenian, Czech etc.) found themselves during the Austro-Hungarian Empire: the languages of peasants and the uneducated.

<sup>55</sup> See the bibliographies in Ochsner et al. 2016 and Peric et al. 2012.

This is certainly the fault of the administrators of the grant-giving bodies and of national agencies or research councils, and worse, it exhibits an unsound spirit of anticipatory obedience. Scholars who write in English are certainly not to blame for this, but they indirectly benefit from this framework.

I can only refer here to a few examples. So far as the application language is concerned things are quite clear. The ERC (European Research Council) with very attractive research grants (up to 3.5 Million Euros) only accepts applications in English. In specific EU countries, various linguistic policy models are to be found. In some countries applications have to be in the vernacular language and in parallel in English.<sup>36</sup> Elsewhere they might have to be delivered in English alone, as is the case for nearly all applications to the Austrian research agency (FWF), or the Romanian UEFISCDI.<sup>37</sup> The “English-only” policy endorsed by the Austrians and Romanians makes a certain sense, since nearly all agencies call upon international evaluators, who probably do not know the vernacular language, or any other language other than English (30% of the evaluators for ERC grants are from the UK or the US; König 2016: 158). Nevertheless, there was a famous case which led to fierce protests and a debate in the Austrian parliament when applications for a huge grant in linguistics (a so-called *Spezialforschungsbereich* [a special collaborative research center] with the revealing project title: “Deutsch in Österreich”—German in Austria), had to be delivered in English, and only English.<sup>38</sup>

The problem of promoting monolingualism by science policy seems to be the result of evaluation criteria and the evaluators. Here one can observe a continuing trend to use debatable bibliometric methods for science policy purposes, particularly in Europe (Archambault et al. 2006: 329–42). The most popular tool for this purpose unfortunately seems to be the aforementioned Clarivate Analytics Scientific database.

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<sup>36</sup> The case in Bulgaria (Dilyana Boteva, email 11.06.2017) and Poland <https://www.ncn.gov.pl/finansowanie-nauki/konkursy/typy/5?language=en>

<sup>37</sup> Austria: <https://www.fwf.ac.at/>; (see also for the Austrian FFG: <https://www.ffg.at/>); Romania: <https://uefiscdi.ro/programe-pncdi-iii-coordonate-de-uefiscdi>. The Swedish funding organization is generous and provides an English translation for applicants: <http://www.formas.se/en/Financing/General-instructions/>

<sup>38</sup> See: <http://www.adawis.de/admin/upload/navigation/data/FWF%205–2016.pdf>. I owe this information and other relevant data on DFG and FWF to Ralph Mocikat, Munich, president of ADAWIS, the committee for German in academia.

This leads to the unsound domination of questionable rankings and bibliometric tools<sup>39</sup>

To summarize: the policies of many European states to evaluate the “internationalization” of national research with existing easily accessible commercial bibliometric tools, stimulated a trend towards publishing in journals covered by *Scopus* or *Web of Science* (and thus predominantly in English), even if recent studies reveal that thanks to the biased coverage of the Clarivate Analytics databases German, for example, is under-represented by 50% (Spanish by almost 70%), compared to the real output in distinguished peer-reviewed journals.<sup>40</sup>

Switzerland, a country which has multilingualism in its constitution, seems to be still the “El Dorado” of multilingualism, since applications for nearly all fields of study, and in all social sciences and the humanities, must be written in one of the four official languages;<sup>41</sup> perhaps this is one of the few advantages of not being a member of the EU.

We might conclude, as did the authors of a survey of recent publication habits in Flanders and Norway, that the parameters employed in a performance-based funding system may influence the publishing patterns of researchers, boosting the use of English as publishing language (Ossenblok et al. 2012).

## VI. Opportunities for Multilingualism

As for multilingualism in the natural sciences or economics, this ship has sailed. A drastic trend can also be observed in the humanities, including *Altertumswissenschaften*, although here writing in one’s first language is mandatory for anyone wishing to make their point convincingly. Ulrich Ammon, the expert in this field, is most pessimistic for the future of languages other than English in any discipline in the sciences or humanities. “The problem is irreparable,” he says, and there is no

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<sup>39</sup> In Romania, for example, for the evaluation of the PI of a grant publication in journals listed in the *Web of Science* is crucial (even in the humanities) <https://uefiscdi.ro/proiecte-de-cercetare-exploratorie> (open “package information” and the subfolder “sheet evaluation”). It is the same in Bulgaria, where the bibliometric indexes *Scopus* and *Web of Science* are essential for evaluation (Dilyana Boteva, email 11.06.2017).

<sup>40</sup> Archambault et al. 2006: 337. Trend towards publishing in English; Engels et al. 2012. 383–386.

<sup>41</sup> <http://www.snf.ch/fr/encouragement/projets/projets-toutes-les-disciplines/Pages/default.aspx#Requ%EAt>

way to confront this trend. Fostering English classes and terms abroad in English-speaking countries would only help to attenuate the general gloomy trend.<sup>42</sup> Perhaps, though, he paints too bleak a picture, since most in our craft would still agree that globally mandatory writing in English definitely lowers the quality of research. And while there is still some Kantian rationalism in the minds of those responsible for academic policy, they will one day conclude that the appropriate answer to the growing complexity of social, economic, scientific and technical issues in our globalized world cannot be linguistic simplification and parochialism: monolingualism which ultimately leads to speechlessness (Strohschneider 2012: 193).

The British Academy recently published two clear-cut position papers based on an alarming survey of the language competence of younger British scholars and drawing attention to the dangers for British science in general (not only for the humanities) and economy if the monoglot trend is not stopped. The Academy strongly recommended what is evident: “In conclusion, we firmly believe that the study of languages is fundamental to the prosperity, well-being, security and competitiveness of the UK, and we therefore urge universities to place languages at the heart of their missions. To do otherwise is to risk a parochiality which is at odds with the notion of a university.”<sup>43</sup> This report should be a “set book” for those occupied with German “Hochschulpolitik” (academic policy). In the context of this paper on the future of classical studies, the crucial question lies in how the results of first-language-scholarship in *Altertumswissenschaften* can be received internationally in future. But before we attempt to consider this problem in the more conciliatory last part of this essay, let us reflect on what we all lose, if the trend towards global English and monolingualism continues in the *Altertumswissenschaften*.

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<sup>42</sup> Deutschsprachige Forscher sind benachteiligt, weil das Englische alles verdrängt, in: Neue Züricher Zeitung am Sonntag (12.2.2017); <https://www.nzz.ch/nzzas/nzz-am-sonntag/sprachenvielfalt-deutschsprachige-forscher-sind-benachteiligt-weil-das-englische-alles-verdraengt-ld.145041>

<sup>43</sup> The British Academy, position paper “Language matters more and more” from 2011: <http://www.ucml.ac.uk/sites/default/files/pages/160/Language%20Matters%20more%20and%20more.pdf>; see too the basic position paper of 2009: Language matters, <http://www.ucml.ac.uk/sites/default/files/pages/160/LanguageMatters.pdf>. This was based on the RAND report on language abilities and education in the UK: [http://www.rand.org/content/dam/rand/pubs/technical\\_reports/2009/RAND\\_TR657.pdf](http://www.rand.org/content/dam/rand/pubs/technical_reports/2009/RAND_TR657.pdf).

## VII. What I Lose and What I Keep

If this trend is indeed unstoppable—and I and my kind stubbornly insist on publishing in German (as colleagues from other countries will do in French, Italian or Spanish)—it is highly likely that unpleasant experiences, such as the one I enjoyed with the evaluation of my recent project proposal, will recur, and third-party funding, fame and a respectable Hirsch-index will avoid me like the plague. I will certainly read in new books and articles in English of matters that will sound very familiar to me and some other Europeans, and which will merely amount to old wine in new bottles<sup>44</sup>.

But I will persist in the hope that one day some of the outstanding English-speaking scholars (some of whom I call friends), who still read other languages will appreciate my efforts. In recalling the delayed gratification Leif Eriksson received, and the fact that modern archaeology found Norse dwellings at L'Anse aux Meadows, I can enjoy my multilingual competence and order my drinks in many places in the world in the vernacular tongue, while my Anglo-American colleagues get ripped-off by native taxi drivers. Speaking four languages fluently and reading another four can in fact be an advantage in everyday life beyond academia.<sup>45</sup>

## VIII. What You Win and What You Lose

Under these conditions, native speakers of English will certainly possess advantages in obtaining grants within a badly adjusted system of research funding; an important matter, since resources are also linked to reputation, not to speak of Marxist “measures of production.” There are also advantages in the job market, since there will be a strong need for proof-readers and editors (i.e. for those who do not get positions in academia) to put all the pidgin-papers of European scholars into readable and idiomatically acceptable English. And native speakers of English will also certainly be preferred for academic positions all over the world.<sup>46</sup>

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<sup>44</sup> For some examples from personal experience see the preface of the English translation of my book on religion and the Peloponnesian War: Rubel 2014: vii-x.

<sup>45</sup> The brochure “Seven hundred reasons for studying languages,” Gallagher-Brett 2005, may be an inspiration in this context.

<sup>46</sup> A certain “Pro Credit Academia GmbH” recently advertised for a lecturer in ancient history for their campus in Fürth/Odenwald in Germany, where the language of



On the other hand, this inequity justifies non-English-speaking scholars in complaining that an imperfect command of English stigmatizes them, and that their “bad English” should often be unjustly associated with personal attributes. Their manuscripts are turned down on linguistic grounds which also causes emotional stress (Seguin 2015). But despite these short-term advantages for native speakers, the disadvantages are perhaps worse in the long term. Monolingual scholars of the new kind would probably be appropriate for certain positions, at, say, Punxsutawney City College. Meanwhile, Ivy-League schools and the best universities in the (English-speaking) world would probably prefer multilingual experts in classical studies, since there the scholars who are their peers are still aware of the importance of multilingualism. An examination of the web-pages of classics and ancient history departments of major UK and US universities reveals the presence of many non-British or non-American names. Even if some may be descendants of immigrants (especially in the US), many are multilingual citizens of continental EU member states. The British Academy’s position paper (British Academy 2009 [see note 64]) states: “UK-born and -educated researchers lack essential foreign language skills, which limits their ability to engage with research topics requiring advanced knowledge of languages other than English.” The Academy’s concerns exactly mirror those of Mittelstraß, Trabant and Fröhlicher, who might easily be dismissed in Germany as a bunch of grumpy old men by the latter-day Creole scholars. Likewise, “the lack of language skills at secondary, tertiary and research levels will affect the UK’s ability to compete effectively in a global market and to promote UK interests in a global context. It will also make UK citizens less likely to be in the running for a range of work opportunities available both at home and overseas.” It is probably not too far-fetched to predict the same outcome for the United States.

This underlines the risk that if other academic cultures do not preserve the rich tradition of classical studies in their countries, we will perhaps in the near future have two parallel worlds of *Altertumswissenschaften*. And I doubt that the Anglo-American world will take the lead, especially if we consider the fact that the UK will soon be excluded from EU-funding thanks to Brexit, and the advantage to be derived from

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instruction is English, but the position was only announced in media outside Germany (<http://www.jobs.ac.uk/job/BBN599/lecturer-in-ancient-history/>).

a native speakers' command of the application language will no longer be relevant.<sup>47</sup> In this context, EU policies concerning bibliometrics will perhaps change, too. The European Science Foundation is enhancing the tool "European Reference Index for the Humanities" (ERIH),<sup>48</sup> and this may well serve as the core of future bibliometrical assessments of publications. A step forward is certainly the European Science Foundation (ESF) Scoping Project "Towards a Bibliometric Database for the Social Sciences and Humanities," which proposed the framework of such a database (Lauer 2016).

## IX. Ways out of the Dilemma

In the end, therefore, we all lose more than we can win if we continue to accept the trend towards monolingualism. This applies to both sides, both to the linguistic "imperialists" and to the eagerly submissive German enthusiasts for publishing in English. In terms of game theory this is stupid. So, what might be done to achieve a win-win situation?

Nobody wants to turn back the clock. To propose the glory days of Mommsen, Wilamowitz and Oldfather as a model for the future would be absurd. But win-win situations can usually be achieved by reconciling different positions, and by establishing a balance of interests. In what follows some recommendations for a better common future on both sides of the Atlantic (and the Channel) will be proposed. They concern both academic policy and personal choice.<sup>49</sup>

Noticeable concessions have already been made by multilingual Europeans, who present their papers in English (and outside their own language area). They thereby deliver advance service. It would also be useful for scholars from the old continent to present new results from voluminous books in German, French or Italian in prominent journals

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<sup>47</sup> The impact of Brexit on European funding is unforeseeable, but it will certainly be huge. Since 208 of 501 funded grants in social sciences and humanities in the first ten ERC-calls were granted to British host institutions, the change will clearly be dramatic (König 2016: 160). That there will be major consequences for the language policy of the EU is less probable in my opinion.

<sup>48</sup> Now ERIHPlus (including also Social Science) see: <https://dbh.nsd.uib.no/publiseringskanaler/erihplus/>

<sup>49</sup> Relevant proposals are presented by Mittelstraß et al. 2012: 41–43. Only a few are mentioned here since they mainly address German "Hochschulpolitik", but I add my own ideas in the context of *Altertumswissenschaften*.

in English as a kind of “teaser” for their monographs. This would imply the willingness of the editorial staff of these periodicals to turn a blind eye to stylistic and grammatical slips, to be rectified later during proof-reading (a task also to be undertaken by the editorial staff). And on the political level we need funding for the translation of seminal books (mainly into English, but also from English into other tongues). There are already such funds at EU-level, for example “Traduki” (see [www.traduki.eu](http://www.traduki.eu), a state-funded network providing reciprocal translations incorporating German-speaking countries and South-Eastern Europe states), or the national funds for the translation of books from other languages (I am only familiar with the German and Romanian funds, provided by the Goethe Institute and the Romanian Cultural Institute, ICR). This approach should be extended (the German translation fund mainly sponsors academic “bestsellers” and regrettably not very specialist literature). The beneficiaries in English-speaking countries should make a financial contribution as well. The Croatian *Vjesnik za arheologiju i historiju dalmatinsku* (*Bulletin for the Archaeology and History of Dalmatia*) provides bilingual coverage in exemplary fashion, but not all European journals could afford to do the same. On a political level, too, it will be necessary to design more sober assessment criteria for quality control in the humanities, based on rankings and indices developed and controlled by experts from within academia. Existing structures should be extended. Third-party funding should focus on quality instruments which reflect the realities of multilingual research in the humanities. Existing measuring devices and indices need to be opened up towards languages other than English, and—most importantly—to accept as a core-criterion the most traditional and most important contribution to *Altertumswissenschaften* (not to mention humanities in general), namely the monograph. These new or reshaped indices should also consider the extent to which contributions in a certain field of study are cited and recognized outside the English language area.

For the Anglo-American academic community things are easy: just read, for it is written in English, and implement the recommendations of the British Academy position paper. Institutional and individual approaches can be pursued in this matter. Is it really asking too much of (at least) graduate students to obtain a passive knowledge of let us say two foreign languages? Even if many graduate programs (at least PhD programs) require a reading ability of German and French or

Italian,<sup>50</sup> the assessment presented here suggests that this knowledge is rather hit and miss, or that some students later simply avoid the cumbersome task of reading literature in foreign languages.<sup>51</sup> Some institutional support to ameliorate this situation already exists, e.g. courses on “Reading Academic German” at Manchester (and elsewhere), and Germany runs via the DAAD (the German Academic Exchange Service) a huge network of German Lecturers (native-speakers, of whom there are currently forty-four in the UK and Ireland) who not only provide German classes in the framework of German Studies but also offer guidance for scholarships in Germany (also offered by the DAAD). An easy way to get a glimpse at least of recent literature without knowing the language is, of course via Google-translate, which works well enough with German and English. This is very helpful for recent articles that are available electronically and which can be easily entered by means of cut-and-paste. This leads to another important point: academic books and references to non-English literature. As we saw above, even if authors are aware of major contributions in their field written in languages other than English, they avoid citing those contributions in companions and reference books. I doubt that the feelings of undergraduates would be seriously hurt, if the author of a companion were to state—referring to G. A. Lehmann—that “the best work on the Sea Peoples is in German,” as does Victor Parker (2014: 57) in his excellent *History of Greece 1500 to 30 BC*.<sup>52</sup> Undergraduates will doubtless be satisfied with the reference to three English books for further, but they will know the truth, namely that Lehmann is the Big Cheese in the field, and that scholars of real merit do exist outside the English language area. Students would thus perhaps be better informed as to which texts they could usefully experiment with in Google-translate.

Ultimately, two essential qualities should be fostered in our craft in the future: respect and diversity (aided by translation). This is the

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<sup>50</sup> See for example UC Berkeley: <http://www.classics.berkeley.edu/programs/graduate/classics> and Harvard: <https://classics.fas.harvard.edu/classical-philology>.

<sup>51</sup> An anonymous reader for this journal reports first-hand knowledge of younger scholars deliberately ignoring earlier scholarship even in English.

<sup>52</sup> Parker frequently refers to non-English literature in exemplary fashion. My polemical claim that companion volumes never refer to literature in languages other than English was exaggerated. Parker obtained his PhD in Heidelberg, and his international perspective might be considered an exception to the rule.

point of what I hope has been a friendly polemic. While one can request non-English-speaking scholars (even if some of them might feel embarrassed because of their “bad English”; Seguin 2015) to present their results in English summaries or in talks at international conferences, it would be useful all round if Anglophone scholars would agree to refer from time to time in their writings to the results of their colleagues from the old continent. And if they would ask around for what is new (at conferences or within the ivory tower of their own universities), or what they may have missed. They could also for example ask exchange students from old Europe to make summaries of important books from abroad instead of writing an essay, or they could encourage them to use translation programs themselves. In these ways, the *Altertumswissenschaften* could become again a leading and ground-breaking discipline in the humanities, even if this occurred in “splendid isolation,” with the nearly exclusive use of global English in other disciplines. Better to understand each other, one of the most important measures to be adopted would be the encouragement and funding of translations, something we all can all promote on a personal level by recommending to our editors seminal books for translation in languages other than ours. Even though I hope to inspire some of the readers of this paper to think seriously about the benefits of multilingualism, I am fully aware that the general trend is irreversible, even in classics. Translations (which would need serious funding) would represent a sound compromise, which would also allow those who cannot manage to study several languages to take part in a larger discussion. This would also bring justice to those European scholars (such as Armin Eich), whose seminal works are simply ignored thanks to the language barrier.

In conclusion, the following passage from the position paper by the British Academy (2009) seems appropriate, and I assume that the underlying idea is equally applicable in an American context:

[R]esearch advances not just by uncovering new material but also by creating new ways of thinking about, understanding, and analyzing the material in question. One of the best ways of freeing up and quickening the thinking process is by engaging with traditions of thought outside one’s own—by confronting those other (national, discursive) traditions in their own languages. Now, more than ever, research is a global enterprise. It has been observed that if “the research base” of UK younger educated researchers in the humanities and social sciences is increasingly monoglot in character, it runs the risk of being marginalized, and will end up, as it were, world-famous only in England”.

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