

Chapter 1 : Pentti Aalto - Wikipedia

*Classical studies in Finland, (History of learning and science in Finland,) [Pentti Aalto] on racedaydvl.com *FREE* shipping on qualifying offers.*

Simo Parpola contemplating fragments of cuneiform tablets at Ziyaret Tepe, Turkey. This is not intended as a survey of the intellectual impact of Assyriology and Assyriologists on the research fields in Finland and abroad. Sanna Aro was responsible for describing the early Assyriologists including Jus- si Aro and Raija Mattila supplied the text for the contemporary scholars as well as the presentation of the State Archives of Assyria project. Sanna Aro also compiled all the illustrations and the short bibliography. We wish to thank Prof. Simo Parpola for other photographic material and useful comments. We also wish to thank the staff of the National Library of Finland for all their help and assistance. Special thanks go to Risto Valjus, researcher at Biographical Centre of Finnish Literature Society, who provided us with much data and valuable details. Margot Whiting revised our English, but any possible errors remain entirely our own responsibility. Oriental and Clas- syriology, a new and exciting field in the sical languages were his main interest oriental studies. During his leisure time he wrote of the cuneiform script happened more poetry. Assyriology â€” here meaning hard to get grants and scholarships to go both archaeology and cuneiform studies abroad. His doctoral dissertation of â€” initiated with European scholars but with the title De pronomibus arabicis soon Americans also sent their expedi- dissertatio etymologica, still written and tions to Mesopotamia. The first teaching defended in Latin, was mostly the result positions in European universities for of scholarly visits to St. Petersburg, Ber- Assyriology were established in Paris, lin and Kiel. Eneberg benefited greatly London and Berlin. Finnish Pioneer How did Eneberg become involved in Assyriology? On a national and na- tablets. Certainly Eneberg was inspired tionalistic level, Finns were interested by the almost legendary discovery of in knowing if their own agglutinative the join to the famous tablet containing language might be related to Sumerian, the Epic of Gilgamesh, which Smith had as suggested by some scholars. With the been lucky to find at Nineveh in Again, visor was Julius Oppert , Otto Donner succeeded in obtaining a who was at the time one of the lead- travel grant for Eneberg, at least partly ing scholars not only in Akkadian but financed by the Finnish Science Soci- also in all cuneiform studies. By mod- ety, and so Eneberg was ready to make ern standards â€” students of Assyriology his dream come true and experience the usually need several years to master the Orient. His dialects of Akkadian â€” Eneberg learnt first formal application was turned down. Enebergs application comes too Asiatique under the title Inscription de late, Mr. Smith having started about a Tiglat-Pileser II: This fortnight ago for the East. He has gone seems to be the first attempt of a com- alone and I could not recommend that plete translation of the summary inscrip- Dr. Believe me of the same text. In order to fulfill the yours very truf. He was not convinced did not feel discouraged. On his return in nople but intended to restart the expe- August, Smith was also taken ill with fe- dition within a few weeks. Smith ac- ver and died near Aleppo. In the light of Nachlass kept in the National Library present day careful research plans, such of Finland. He definitely parted from spontaneous, ill-prepared ventures seem Smith in Aleppo and travelled the very risky and quite hazardous. It is thus obvi- Smith and Eneberg travelled more or ous that the description by E. Wallis less together until Aleppo. The circumstances around his death were not very clear and left an opening for all Knut Tallqvist sorts of speculation in Finnish academ- ic circles, but obviously Eneberg was After Eneberg, there is a break of two struck by an unexpected illness rather decades in Finnish Assyriological stud- than being poisoned by his dragoman, as ies. Eneberg never had the opportunity to suspected by some. Eneberg and Tallqvist both shared a similar background being the young- est sons in clerical families, they both mastered Finnish in addition to Swedish but there are obvious differences in their approaches to Assyriology. Eneberg can be regarded as an activist with romantic views of travelling to the Orient and also with a desire to find cuneiform tablets himself. Tallqvist travelled extensively in Egypt, Palestine and Syria but he nev- er participated in archaeological excava- tions. He preferred to do his cuneiform research in libraries. Tallqvist spent university terms in Germany in and felt a grow- ing interest in Akkadian and Sumerian. In Leipzig and Berlin, he enjoyed the scholarly teaching of Friedrich Delitzsch and

Eberhard Schrader He started teaching Top: The first doctoral dissertation in Assyriology was defended by Knut Tallqvist in Literatures in , a chair held by him When the Finnish Oriental Society until his retirement in During the first dec- a clear passion for listing, classifying ades of its existence, the society held and analysing inscriptions and he was monthly meetings in Helsinki where also able to use the extracted informa- papers on the latest news, especially tion effectively. Tallqvist did not copy in the field of Assyriology, were given many cuneiform texts himself since followed by vivid discussion. Tallqvist Finland lacked extensive tablet collec- held the chairmanship and was famous tions. However, in he spent time for his sharp and sagacious comments in the British Museum and collected, up to when an illness tied him to copied and edited the first important home and bed. Other contributions on Mesopotamian religion Disciples of Tallqvist: He did not have many students, onomastic research. He published a but those who he had were talented and study on Neo-Babylonian names , carried on the traditions. The Assyrian Personal logists studying in Germany and schol- Names served for a long time as the only arly contacts with German colleagues handbook on the subject, its value only were often decisive in choosing subjects diminishing with the more extensive of specialization. The strong influence project of the State Archives of Assyria, of the German schools of Assyriology The Prosopography of the Neo-Assyrian is visible not only in the methodological Empire Holma sits third from left among other doctors of philosophy who were later to become mostly university professors, and statesmen such as L. Relander upper row, second from left , President of Finland Holma first planned an in In the degree ceremony of international scholarly career but the war the Imperial Alexander University of changed the situation and he entered the Helsinki in , Holma had the great interesting and eventful life as one of the honour to act as Primus Doctor, which first diplomats of the independent State is given to the writer of the dissertation of Finland. However, he never lost his with the highest mark. These degree cer- affection for cuneiform or oriental stud- emonies with strict dress codes and para- ies: In March copied and edited by him. Like Tallqvist Sumerian-Hittite glossaries published and Holma, after completing his degree by Friedrich Delitzsch just before the , Salonen headed for Germany for outbreak of the war. These texts, as cor- further study. He was fortunate to be able rectly interpreted by Delitzsch, were to to attend seminars of such outstanding serve the scribes doing the international professors as Erich Ebeling correspondance at the imperial Hittite and Adam Falkenstein In court, but he did not believe that Hittite , he also wanted to study with Ben- could be an Indo-European language. Before the war started by Pentti Aalto², the first to observe the to affect scholarly work, he also collabo- Hittite â€”r â€”passive, which he compared rated with Holma and published a small with parallel structures in Latin, Oscian collection of Ur III cuneiform tablets. Soon after World War II, Salonen re- After the war, Holma published sev- ceived the opportunity to work for two eral smaller Assyriological contributions years as a visiting professor 2 Oriental Studies in Finland He was the in Assyriology, Salonen was also very first Finnish contributor to the famous keen to provide insights into the signifi- Chicago Assyrian Dictionary CAD , cance of Mesopotamian civilisation for followed later by Jussi Aro, Simo Parpo- the general Finnish reader. He was a pro- la and Raija Mattila. When he returned digious writer for Finnish newspapers from the United States Salonen was ap- and an extensive handbook on cultures pointed as Extraordinary Professor of in Mesopotamia was published in Assyriology at the University of Hel- Later he also wrote a book dealing with sinki in He also translated into Salonen produced systematic works on Finnish the Epic of Gilgamesh and the Mesopotamian material culture, which Law Code of Hammurabi. He had already started this series of contributions with his doctoral disserta- Semitist Jussi Aro tion, which dealt with Wasserfahrzeuge boats and other water vehicles and Jussi Aro , born in a small later studied such topics as land vehi- village of the Ostrobothnian town of cles, horses and horsemanship, birds, Lapua, first studied theology, with the furniture, doors and domestic materi- aim of pursuing a career in the church. Archaeological evidence, mostly il- However, Aro turned out to be one of the lustrations of different objects on seals, most eminent linguistic talents of Finn- etc. This ish Oriental studies. Already as a small naturally required knowledge of vast boy, he had a genuine passion for old amounts of data, which can partly be ex- books and languages and at school he plained by the fact that Salonen was able mastered several languages. Finnish-American Academic and Professional Exchanges: Analyses and Reminiscences Aro also made friends ing a circle of several experts, e. The students read kudur- wrote the early surveys of Middle Baby-

ru-inscriptions and Neo-Assyrian letters Ionian grammar” Aro defended his dis- with Oppenheim and it is beyond doubt sertation in December with the title that the year spent in the Oriental Insti- Studien zur mittelbabylonischen Gram- tute was crucial for Aro in his formative matik followed by a glossary of the cor- years as Assyriologist. Aro and Salonen middle row to the right wear large white handkerchiefs knotted at corners to fit their heads -- an old-fashioned Finnish way of preventing sunstroke. The woman between Aro left and Salonen right is Eila Aro. Courtesy of Family archives of Jussi and Eila Aro. For this reason, Aro modern semitic languages and Aro did spent time in London in and not have time for active Assyriological copying and collating relevant tablets research, he maintained his interest in but after obtaining the professorship of cuneiform studies and he tried to follow Oriental Literature at the University of the field as much as possible. He con- Helsinki in , did not have time to tinued collaborating with colleagues in complete the monograph. His study ma- Jena by publishing a collection of Klei- terial, only partly published in a confer- dertexte. After finishing a medical in Neo-Assyrian grammatical studies. In , Parpola published an edition Erkki Salonen received his of letters from Assyrian scholars to the Ph. Intro- ing formulas in Babylonian texts and the duction and Appendices, published in economic life of Babylonia. Par- pola later published an extensive com- mentary on the material. Parpola Salonen were based on data collected was Associate Professor of Assyriology and manually sorted on file cards. With his brother Asko Par- Mikromikko in The first priority of the project was to publish the Assyrian royal archives of Nineveh in critical text editions. Mario Fales University Press. Secondly, the project and J. Nicholas Postgate in Helsinki in when aimed to compile an electronic corpus launching the State Archives of Assyria”project. The current size of the corpus is , lines equalling circa 2 million words.

Chapter 2 : Classical Studies in Finland, Pentti Aalto: racedaydvl.com: Books

Finnish classical scholarship during these year a relativals madey slight impac on thte rest of f Europe: 'The publishin ogf important studies in the form of dissertations was obviously not an effective way of making them know inn the scholarly world' (p. n. 1).

Only since World War II have Buddhist world-views, ways of life and spirituality been increasingly adopted by some of the people in Finland. A quadripartite time frame seems most useful for illustrating those developments. It would naturally include: Prehistory of Buddhist contacts from late Antiquity till circa , 2. Growing interest for Siberia and the East Indies circa onward , 3. Awakening of Buddhist studies circa onward , and 4. Geometrical expansion of Buddhist activities circa onward. Due to time constraints this paper however will focus on historical developments one through three, and will leave the question of Buddhist activities aside for later. The Finnish and Sami formerly called: Lapp peoples who inhabited the forestlands and waterways of Finland in early times were predominantly hunters and farmers. In religious terms they were animists and polytheists, and included a sprinkling of shamans and seers. Some features of their world-view such as the three-tier world conception [1] and swastika symbol were held in common with peoples lying to the east, Buddhists included. Because Finland lay at the northeast end of the Baltic Sea , the land formed a crossroad between East and West. Fleeting contacts through traders must have occurred even before the Viking age. Soon thereafter the eastern Vikings i. Possibilities for contacts were particularly favourable in two periods of the mediaeval age. Again in the 13th century trade between Europe and Asia was promoted by the Mongols throughout their world empire. Intangibles, like tales from the Panchatantra , Jatakas, etc. To this day Eastern Orthodox churches and believers in Finland and abroad celebrate the memory of Bodhisattva Siddhartha as Josaphat on November 27th. On the other hand the Protestant Reformation together with re-imposition of press censorship and the law of Lutheran orthodoxy since starkly circumscribed the state ideology. Because Church membership was obligatory under pain of death, the Eastern Orthodox population in newly conquered Karelia largely fled to Russia. Buddhist Oirat -Mongol tribes in turn migrated circa - 40 from Central Asia and settled in the lower Volga delta and adjoining steppes known today as Kalmykia. Growing interest for Siberia and the East Indies circa onward During the 17th century Sweden-Finland emerged as a great European power, and Russian Cossack troops fought their way eastward. By Siberia had been conquered and Russian territory extended all the way to the Pacific Ocean. As fortunes of war changed to the detriment of Sweden, Russia Russian and European knowledge of Mongol culture. In this connection two Finns contributed to early Upon the urging of German philosopher Leibniz , the Finnish philologist Henrik Brenner - carried out fieldwork on the Kalmyk and other languages spoken north of the Caucasus. As soon as the Great Nordic War broke out in Russians interned him under suspicion of being a spy. Brenner was held for the entire length of the war and most of his manuscripts and ethnographic materials were lost. Lesser parts were copied and published by fellow prisoners such as Strahlenberg. Some ethnographic information also survives in correspondence. According to a letter [2] sent to his cousin Elias Brenner in Finland , the Kalmyks under Ajuka Khan were a force to be reckoned with and omnipresent in the Volga delta region. They ought not to be confused with Tatars , for "They have their own writing and books It seems that this people is excessively devoted to astrology from which most of their wisdom derives. Another Finn, military lawyer Simon Paulinus Lindheim - was taken prisoner of war at Poltava in , but unlike Brenner was encouraged by his captors to gather Kalmyk materials. In the meantime wide swathes of Finnish territory were laid waste during periods of the Greater and Lesser Wrath - 21, - Further parts of eastern Finland were annexed to Russia , and people in Finland for the first time attestedly came into contact with Cossack and Kalmyk troops. Starting in the s Kalmyk troops in Russian service were stationed on the Karelian Isthmus. Church records cite the presence there of foreigners following the "KalmykTibeto-Mongol Buddhism. Partly due to their different appearance, nomadic customs and association with hostilities, dialect names for Kalmyks such as Kalmukki, Kalmunkki, etc. During the latter half of the 18th century the Imperial Russian Government became increasingly conscious of the need to learn about prevailing conditions and resources available in its distant

Siberian territories. Naturalist Erik Laxman - 96 from Savonlinna , in the employ first of the Barnaul mines and later of the Imperial Cabinet , carried out extensive minerological explorations in southern Siberia. During a long sojourn in Mongolia he also acquainted himself with Lamaism and the Tibetan language. Alexander Thesleff - , an illustrious Finnish officer and cartographer in Russian Siberia and Chinese Mongolia. Thesleff also executed handsome drawings of the Mongolian capital Urga. To overcome Finnish resistance Finland was granted autonomy as a Grand Duchy joined to Russia through the person of the Czar. Although the Evangelical Lutheran Church was joined by a second state church - the Finnish Orthodox Church , Age of reason philosophy spread to Finland and gradually promoted overall secularization of society. Interest began to stir towards Finnish national romantic traditions as well as towards foreign, Ural-Altaiic and Indo-European traditions. In , while Turku Swedish: The May 4th issue reported with Christian overtones: Lama , who is authorized by H. M the Czar of Russia, and besides numerous lay priests, who according to their Teaching pardon sins, bless people, recite prayers and officiate at burials. They have many male and female idols, whose likenesses are made of gold, silver, copper, clay or wood. These idols have separate tents or yurts. In front of the likenesses stand bowls filled with rice, nuts and milk. I believe in and honour the highest Lama. I believe in and honour innumerable Gods. I bow before the high spiritual Estate. I honour the holy Law. These four I dare address in the hope that they be merciful toward people and commoners, and toward the animals, snakes and birds of the forest, and fishes. Exploratory journeys to Siberia and Asia became more common, and they were often carried out by Finnish academics affiliated with Helsinki University or with the Imperial Academy of Sciences in St. He was the first western scholar to thoroughly study BuryatMongolian dialects. His volume *Nordische Reisen und Forschungen* including an Introduction to Buryat grammar [6] was published posthumously [7] under the editorship of the Estonian Balt , Anton Schiefner. Herman Kellgren - had studied under Burnouf and served as the first docent for Sanskrit at Helsinki University. It was based on the findings of Orientalists Burnouf and Isaak Schmidt. Donner had broad interests and a special talent for administration. This enabled him to play an important role in founding the Finnish missionaries also went to Asia to spread the Gospel. To increase interest for their activities abroad, partly also to spread knowledge about their target populations and to solicit needed funds, missionaries sent back reports and ethnographic items to Finland. She was stationed in the HimalayanKalimpong , West Bengal from to and learned the Tibetan language fluently. Near the end of her stay Hilja Heiskanen sent some predominantly Tibetan artifacts to the Finnish National Museum. Today they are housed at the Museum of Cultures in Helsinki. With support from the Finno-Ugric Society, Ramstedt conducted half a dozen expeditions to Mongolia and Eastern Turkestan between and , and additionally spent five months in Kalmykia at a lamasery in Sarepta. Such onsite researches enabled him to make recordings and acquire a wealth of ethnographic, religious and linguistic materials, as well as master different Mongol dialects. Ramstedt taught a new generation of leading Altaists, such as A. Rudnev and Nicholas Poppe. While in Japan he studied the Korean language and discovered its affinity with the Altaic language family. After producing the first descriptive - Korean Grammar [11] and after Korea regained its independence, the ever-modest Ramstedt became for Koreans an international celebrity. Carl Gustaf Mannerheim - is better known as the greatest Finnish statesman and military commander of the 20th century. In the course of his eventful life Mannerheim also helped further knowledge and appreciation for Central Asia and China. During the two years - of his Central Asian expedition Mannerheim traversed 14 kilometers mainly on horseback. At the western end Mannerheim acquired Buddhist antiquities, coins and text fragments from the archaeologically rich Khotan region. Midway on his journey, in the Labrang Monastery area Mannerheim purchased Tibetan thangkas , statues and instruments. On Mount Wutai Shan at the eastern end of the expedition Mannerheim was the second westerner ever to be granted an audience with the 13th Dalai Lama. The largest collection of ethnographic items gathered from Central Asia by any Finn is the Mannerheim collection [14] held today by the Museum of Cultures. Awakening of Buddhist studies circa onward Finland had already witnessed a remarkable growth in capital accumulation, while contacts with the Orient had markedly increased via Russia. Both circumstances favoured the setting up of scientific institutions dealing also with Oriental culture. Avidly interested intellectuals read relevant publications coming from the "Continent" [15] and Russia. Original Finnish reports to date had been sporadic and oftentimes superficial.

Studies on Buddhism could not develop normally before major bottlenecks were removed. Lack of religious freedom was an important restrictive factor, though not the only one. Until late in the 19th century membership in either the Lutheran or Orthodox Church was mandatory for Finnish nationals. The Religion Act of loosened restrictions on Protestant Christians, but press censorship continued until Lieutenant-General Carl Sederholm - became interested in Oriental religions during his military service in Russia and post-Crimean war imprisonment in Turkey. There he had unlikely access to a range of religious literature. Upon retirement in Finland , Sederholm studied and wrote on Indian religions and gnostic traditions. He sought to harmonize Hindu and Buddhist teachings with Christian ones. At their meetings members gave presentations on topics of especial interest and these were discussed afterwards. In this way Theosophical teachings combining Vedantic, Buddhist and other elements spread widely in Finland. Part of the educated class accepted the novel concepts of karma, reincarnation and nirvana. It gained great popularity among Theosophists.

Chapter 3 : Bryn Mawr Classical Review

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Bryn Mawr Classical Review Society of Biblical Literature: Centennial Publications, Atlanta, La Filologia greca e latina nel secolo xx. Atti del Congresso Internazionale, Pisa, Reviewed by James J. The history of classical scholarship, of course, is customarily treated as a trivial pursuit, a sport for amateurs and gossip-mongers, and is the sort of thing we read in our easy chairs or under the trees as a diversion from more serious activities. The first is more interesting because more serious: Several odd chapters are the most amusing, catalogues of vices of scholarship: The bibliography runs to 74 pages. Assorted and sundry heavy hitters gathered to report on the state of Greek and Latin philology in their home countries in this century. The volumes make ponderous reading, only intermittently holding the attention of the Unterbaumleser. The coverage is broad, so one may read of scholarship in places like Bulgaria and Czechoslovakia, pieces which tend to be of greater interest simply because the state of affairs in the less-favored nations tend to be less well-known. That such histories in smaller countries can be very interesting is well attested by another chance acquaintance: Pentti Aalto, Classical studies in Finland, [Helsinki,], paying healthy attention to the way individual scholars made careers by going abroad and to the institutional settings of their work. I learned much about the difficulties Japanese scholars have with transliteration: But most of the articles are wearying catalogues of publications and names, with little assessment or explanation. What I found most readable were the surveys of Latin studies in Britain and the U. Kenney interesting on W. Jackson Knight especially and by David Ross refreshingly free of boosterism: There is enough in these books to make you wish that there were more historians of classical scholarship among us, and fewer biographers.

Chapter 4 : Gustav Holmberg, History of Astronomy in Finland, " - PhilPapers

Aalto Pentti: Classical Studies in Finland (The History of Learning and Science in Finland , 10a.) Pp. ; 4 plates. Helsinki: Societas Scientiarum Fennica,

Graecia capta ferum victorem cepit? Storia dei dizionari del greco antico, di Franco Montanari p. La Finlandia che in quel periodo comprendeva la regione di Turku ebbe anche una sede episcopale il primo vescovo fu Tommaso, morto nel Di conseguenza, in Finlandia ci sono estremamente pochi prodotti giunti nei musei, nelle biblioteche e in altre raccolte. Kaltio a cura di , in collaborazione con H. Haltia, Constantine the African, Theorica Pantegni. Facsimile and transcription of the Helsinki manu- script Codex EO. Kajava offre un elenco di epigrafi antiche conservate in Finlandia. Per i motivi sopra esposti, gli studiosi classici finlandesi si sono occupati soprattutto di fonti scritte. Ma anche in questo ristretto campo ci sono degli squilibri. Resta dunque soltanto la ricerca filologica e linguistica. Va detto di passaggio che la stragrande maggioranza viene da Helsinki. Zilliacus, Den nyare franska poesin och antiken, Tesi di dottorato, Helsingfors Zeitgeschehen und Zeitgeist in den geschichtlichen Beurteilungen von B. Anche per questo stato di cose si possono trovare delle spiegazioni. Va ancora aggiunto un punto non irrilevante. Come conseguenza della cristianizzazione forzata, la Finlandia divenne una provincia svedese e rimase in questo stato fino al , quando divenne un granducato russo, tuttavia praticamente un Paese indipendente. Aboa] , trasferita nel , dopo lo spostamento della capitale, a Helsinki. Anche le lezioni erano tenute in latino, come pure gli esami pubblici. Addirittura il prospetto delle lezioni era redatto unicamente in latino. Ancor meno possiamo parlare di studi greci. Nel il greco ottenne una propria cattedra. Elias Lonnrot, per gran parte ispirato da Omero, compose il Kalevala in base ai canti popolari, nei quali egli credette di riconoscere un ciclo di avvenimenti eroici. A causa degli intrighi accademici fu costretto ad abbandonare la carriera universitaria e trascorse il resto della sua vita come insegnante nella cittadina di Porvoo. Nelle scuole le cose non vanno meglio. Ma anche questo tipo di scuola, dove si studiava latino per sette anni e si poteva studiare greco per tre anni, fu abolito nel Abbiamo poi alcuni posti stabili di quello che in Italia equivale alla figura del ricercatore e un numero di liberi docenti che tuttavia, non essendo pagati, non possono sopravvivere a questa occupazione. Il numero di studenti attivi nel Dipartimento di Filologia classica a Helsinki ammonta per il momento prima vera a circa 40 per il latino, 25 per il greco, anche se non tutti hanno latino o greco come materia primaria. Il numero dei dottorandi che sono attivi ammonta in tutte e tre le discipline greco, latino, archeologia classica a circa Ivi esiste ora solo un dottorato di latino. In via preliminare si veda H. De ordine et temporibus carminum Valerii Catulli del Tradizione e innovazione sono le due parole chiave con cui si dovrebbe andare avanti. Geburtstag von Johannes Sundwall, Berlin.

Chapter 5 : Assyriological Studies in Finland | Sanna Aro-Valjus - racedaydvl.com

Pentti Aalto: Classical Studies in Finland (The History of Learning and Science in Finland , 10a.) (The History of Learning and Science in Finland , 10a.) Pp. ; 4 plates.

Chapter 6 : Catalog Record: Studies in Korean etymology | Hathi Trust Digital Library

Classical Studies in Finland by AALTO, P.,. Societas Scientiarum Fennica, Helsinki, p. ill.B&W photographs. Paperback. Tail spine slightly bumped.

Chapter 7 : Classical studies in Finland, (Book,) [racedaydvl.com]

Pentti Aalto, Classical Studies in Finland By Edmond Liard. Publisher: PERSÉE: Universit  de Lyon, CNRS & ENS de Lyon. Year:

Chapter 8 : AALTO, Pentti â€“ Persons of Indian Studies by Prof. Dr. Klaus Karttunen

*The History of Learning and Science in Finland hl7b Allan Tiitta: The History of Geographical Studies in Finland hl16
Matti Klinge: A history both finnish and european.*

Chapter 9 : Camilla Asplund Ingemark | Uppsala University Campus Gotland - racedaydvl.com

*Pentti Aalto: Classical Studies in Finland (The History of Learning and Science in Finland , 10a.) Pp. ; 4 Plates. Helsinki:
Societas Scientiarum Fennica,*