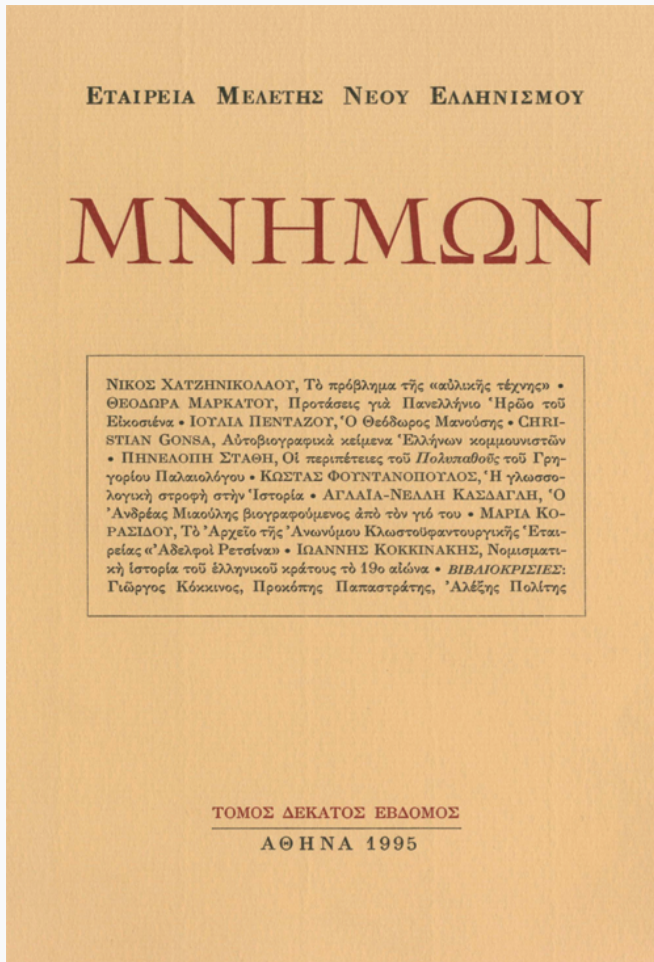


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ABSTRACTS/RÉSUMÉS

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ABSTRACTS/RÉSUMÉS

N. Hadjinicolaou, *Le problème de l'«art de cour» et la peinture en Emilie au 16e siècle*

Après avoir constaté que le terme «art de cour» est très répandu dans la bibliographie, l'auteur étudie dans un premier temps cette notion en relation avec la notion de «maniérisme».

Dans un deuxième temps l'art produit en Emilie durant le 16e siècle, dont la cohésion a nourri durant longtemps l'idéologie de l'«emilianità», est analysé à la fois comme «art de cour» et comme «art maniériste» pour parvenir à la fin à la constatation, que, dans le cas précis au moins, ces deux notions renvoient le plus souvent à la même réalité.

Theodora F. Marcatou, *The proposals for a pan-hellenic war monument of 1821 (1830-1930)*

For a century, the Greeks had been planning to erect a pan-hellenic war monument in token of gratitude to coefficients of the Revolution of 1821. For this reason, the architects Lysandros Kaftanjoglou (1830-1834) and Ernest Ziller (1870, 1908) had drawn several designs, while the sculptor George Bonanos had been studying for decades (many years before 1914 until 1930) the model of an «architectural-sculptural» work of art. In 1929, an artistic competition was announced and architects and sculptors submitted new proposals but the monument that was founded in the Field of Mars in 1930 was never realised.

Through the debates about the pan-hellenic monument, the ideology of the official Greek state was revealed and the national ideals (Megali Idea) were reflected.

Ioulia Pentazou, *Theodoros Manoussis, professor of History in the University of Athens (1837-1858)*

This essay is focused on the historical thought of Th. Manoussis, professor of «Universal History» in the University of Athens (1837-1858).

It is organised around two central themes: the first one is to delineate the internal reasoning of Universal History as it is manifested through the theory, the methodology and the teaching of history; secondly, using «Manousseia» (social upheaval that was provoked by the content of the teaching of the professor in Athens of 1848) as a starting point and placing Manoussis within the intellectual context of his time, the author attempts to investigate society's demands on history.

The essay argues that:

1. During the 18th and 19th c., historical science was structured around three key-concepts: Philosophy - Divine Providence - Universality. In the new -scientific- context of history, terms, which originated from a theological past, acquired a different -secular- meaning.

2. In 19th c. Greece, the national reading of history had not yet been consolidated. This allowed Manoussis to recognise in Byzantium the historical continuity of Greek history, without identifying it with national history.

3. In order to be recognised as «Truth», history was required by the society to play a didactic role. In other words, history was not accepted as a scientific, but rather as a moral and legitimising system.

Christian Gonsa, *Autobiographical publications by Greek communists and the History of the Greek Communist Party until the Second World War*

The article deals with the autobiographical publications by Greek communists referring to the mid-war period. These publications have undergone considerable development during the last two decades after the end of the Greek Colonels' regime in 1974. The analysis presents chronological frame-work for the evolution of the genre and reviews the old communists' motivation for their writing which is based on both their ideological and personal histories; in addition the analysis tries to clarify the connections between outlook and history of the genre. A list of authors and publications is intended to stimulate further research.

The chapter on the approach the members of different social groups had to the Communist Party—a chapter that relies on the autobiographical presentations—proves that these texts are an excellent source for the party history, provided that the sources are not used in isolation from their textual and historical contexts.

Pinelopi Stathis, *Les aventures du roman «Polypathis» par Gr. Palaiologos*

Le très savant Evangelinos Missaïlidis, éditeur et auteur de plusieurs ouvrages en turec avec des caractères grecs, a traduit le roman «Polypathis», écrit par Gr. Palaiologos et édité l'an 1839. Cette traduction a paru à Constantinople sous le titre «Tamasa i Dũnya ve Cefakâr u Cefakes» et s'adressait aux orthodoxes turcophones. L'auteur, néanmoins, n'a pas mentionné qu'il s'agissait d'une traduction, mais il presenta le roman comme son propre ouvrage, composé des notes autobiographiques.

Le cas est intéressant car Missaïlidis a enrichi le roman de Palaiologos avec plus de cent pages, inserrant des chapitres qui concernent les moeurs de la vie quotidienne de Constantinople.

Dans cette article nous avons essayé de trouver les sources du roman Karamanli et de comparer les chapitres, les livres et les volumes (divisions faites par les auteurs) de deux versions du même ouvrage. Le résultat de la comparaison montre que E. Missaïlidis a composé un roman pour la population orthodoxe turcophone de l'Asie Mineure en integrant le roman de Polypathis de Gr. Palaiologos.

Costas Fountanopoulos, *Linguistic turn in history: some considerations*

Powerful revisionist currents are now flowing through the social sciences against what have been termed «society-centred» modes of explanation. The swift away from social determination has centred on the problem of the material referent of political motivation. This essay, talking about the language, wants to discuss some of the most problematic legacies of the social historical methodology.

Linguistic turn in history focuses on the ways meaning is constituted in and through language in order to explain the world. *Discourse* is the organising concept term for conceptualising and practising the history of meaning. Discourse operates so as to structure thought and speech in certain ways and to preclude being structured in others.

The problem of organising a social identity becomes one of representation: ideas certainly do matter, but the ways in which they matter, indeed their very existence as identifiable ideas, depend on processes of institutional and cultural mediation. That's why there is always an element of discordance between «social being» and its interpretation in

«social consciousness». The disequilibrium results from the fact that their linkage is a product of human convention. People's responses to their experiences help shaped social change.

Aglaïa-Nelli Kasdagli, *A Biography of Andreas Miaoulis by his son: document from the Archive of Thomas Gordon*

The papers of Thomas Gordon (1788-1841), now property of the Aberdeen University Library, consist for the most part of approximately 700 letters (in English, Greek, French and Italian), and of documents (mostly in Greek) collected by Gordon for use in his history of the Greek War of Independence.

The letter presented here was written in 1830 by Andonios Miaoulis and addressed to George Lee who had asked him a number of questions concerning Andonios' father, the Admiral Andreas Miaoulis, one of the leading figures of the resurgent Greeks. The value of the document lies first in the little-known information it provides for the Admiral's early years; second, in the light it sheds into Gordon's method of reworking and presenting his material; and third, in the text itself, for its vivid style, and the sense of history that the author displays. A contemporary view of Andreas Miaoulis, as given by James Emerson in 1825, is cited in the appendix.