

doris. 2. Les restes de l'archive de K. L. Mousouros (1807-1891) et 3. Les archives d'Alexandre Karatheodoris; les deux premières unités appartiennent à Stephanos Karatheodoris et au beau-père de Alexandre Karatheodoris Mousouros. Le matériel de Karatheodoris découvert son multiple activité à partir des ses premières études jusqu'aux ses plus officielles occupations professionnelles. Selon les affirmations de Mme Gardikas, les années 1885-1894, à savoir pendant la période où Katatheodoris était gouverneur de Samos, occupent la plus grande partie de ses archives. Un certain intérêt se dégage des archives Karatheodoris qui constitue, en même temps, un éloquent témoin de ses occupations littéraires et scientifiques, plutôt juridiques. Il convient de citer ici que Mme Gardikas dans son introduction nous donne des informations sur la personnalité de Karatheodoris, informations liées avec le contenu de ses archives. Elle suit une description des 25 liasses classées suivant les étapes de sa carrière, ainsi qu'un matériau relatif à ses intérêts; un inventaire des personnes, un inventaire général et enfin une annexe avec des imprimés grecs et étrangers complètent le livre. Bien sûr parmi ses amis, collaborateurs et personnalités avec qui il correspondait se distinguent plusieurs Grecs et étrangers dont le rôle pendant la dernière phase du Quest d'Orient fut considérable. Mais les archives de Karatheodoris présentent une extrême importance pour la littérature néohellénique, puisque son créateur était un homme de lettres remarquable à l'époque et ses notes et commentaires reflètent les intérêts d'un érudit grec du XIX^{ème} siècle qui était au courant du ce qui passait en Occident.

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Paul Graham Trueblood, editor, *Byron's Political and Cultural Influence in Nineteenth-Century Europe: A Symposium*. London: Macmillan, 1981. Pages xix+212.

The 1974 Lord Byron Seminar at Cambridge, observing the 150th anniversary of his death in 1824, gave impetus for the creation of this handsome volume of studies that its veteran editor collected and presented with patience and enthusiasm.

A known scholar, author of *The Flowering of Byron's Genius: Studies in Byron's 'Don Juan'* (1945) and of *Lord Byron* (1969, 1977), a genuine philhellene, Dr. Trueblood is now Emeritus Professor of English, Willamette University, Oregon. His *Symposium* consists of twelve studies by celebrated scholars and critics, for the most part, which had been delivered as lectures at various international symposia like the already mentioned one at Cambridge and the Second International Byron Seminar at Missolonghi, Greece, in 1976. Some had been published before.

The circulation of this volume revived and enhanced scholarly interest in Byron which had somewhat lost momentum since the period of New Criticism and the generally anti-romantic attitudes of the troubled decades, 1930-50. There is no doubt that this book belongs in the company of serious studies by scholars like L. A. Marchand, A. Rutherford, J. Jump, J. McGann, G. Ridenour, D. L. Moore,

E. Langford, P. Quennell, W. W. Pratt, E. E. Bostetter and other biographers and critics of our times.

The first of these essays, "The Historical Background: Revolution and Counter-Revolution 1789-1948", is written by Douglas Dakin (Emeritus Professor of History, University of London), who is an authority on Philhellenism and the Greek Revolution of 1821. It offers a quite objective and extensive panorama of the historical, diplomatic, and ideological trends and events which created the intellectual climate within which Byron's poetic talent flourished as an honest reaction to established practices and beliefs. In it Professor Dakin dismisses some romantic and revolutionary myths *vis-à-vis* that period and its dominant personalities.

In the second entry, "Byron and England: The Persistence of Byron's Political Ideas", lecturer W. Ruddick (University of Manchester) quite persuasively argues that the reasons for Byron's rebelliousness did not begin to be understood in his country before 1860, and that his influence on "radical" authors and thinkers — such as Ruskin, Morris, Orwell, and Auden — manifested itself long after the end of the Romantic Period.

Things were different on the Continent, though. The British Germanist C. Hentschell (The British Council) in his detailed comparative study of Byron and Byronism in Germany and Austria offers us numerous observations on their enormous artistic impact on local poets from Goethe and Heine to Pückler-Muskau, and on the substantial ideological attraction they exercised on leading personalities like Bismarck and Nietzsche. Quite soundly Dr. Hentschell relates his topic to the more general one of Philhellenism, and even mentions the Bavarian monarch Ludwig, father of the first king of Greece, Otto.

In his short but cogent article, "Byron and France: Byron as a Political Figure," the famous comparatist R. Escarpit (University of Bordeaux III) clarifies with precision and ease that Byronism in France appeared mainly as an ideological, not a literary, phenomenon, and that poetic imitators of Byron's style and pose had depended on rather hasty and irresponsible translations of his verse which, in their turn, had misrepresented many salient features.

The entries by professors G. Melchiori (Rome), F. de Mello Moser (Lisbon), E. Pujals (Madrid), E. Giddey (Lausanne), N. Diakonova and V. Vacuro (Leningrad), and the account by novelist-translator J. Zulawski (Warsow) examine the handling of local cultural elements by Byron in his poetry, and the impact of his life and work on the national literatures of Italy, Portugal, Spain, Switzerland, Russia, and Poland, respectively. Undoubtedly, from a purely literary view point, Byron's impact was greater in Poland, Russia, and, naturally, Greece, where many direct and indirect influences converged, as it were, since many a European model to local poets had been influenced by Byron directly.

"Byron and Greece: Byron's Love of Classical Greece and His Role in the Greek Revolution," by Emeritus Professor E. G. Protopsaltis (Athens), deals with the political significance of Byron's presence in embattled Greece, 1823-24, discusses various official documents related to his activities and eventual death at Missolonghi, and even mentions some new details of interest to Greek historians of the Revolution. Byron's impact on the literature, art, and culture of modern Greece is almost ignored, unfortunately, thus this article is not in harmony with most of the contributions by the literary scholars of Europe. It seems to me that the e-

ditor should have solicited an essay comparable in nature and contents to those of Melchiori, Diakonova, or Moser — to name just three — where the reader is given a chance to realize the degree of Byron's multifaceted influence on, for instance, the Risorgimento in Italy, the poems and stories of Pushkin and Lermontov, or to read an honest revaluation of his lordship's rather derogatory comments on the character of the Portuguese, as all these figure in his poems and other writings.

A general comprehensive survey by Professor Trueblood rounds off this presentation of studies about Byron's political and cultural influence in nineteenth-century Europe. This fine *Symposium* is completed by a necessary Index of names, Notes on the Contributors, and by a Preface where the energetic American Byronist explains its purpose and genesis. All entries are properly documented; and the volume constitutes a precious source of most reliable information and commentary for Byronists, comparatists, and scholars of English Romanticism.

Through Dr. Trueblood's labours, the Pole, the Russian, and the Greeek student of the composite cultural phenomenon Byronism-liberalism-philhellenism is assisted in forming a complete and sound idea as to motives and consequences. Older studies of Byronic liberalism and philhellenism tended to almost canonize the eccentric English nobleman and his disciples as angels or saints of Liberty tormented in a world of cynicism, intrigue, and reactionary activities on the part of the socio-political and religious establishment. Newer treatises, such as William St. Clair's eloquent though slightly prejudiced *That Greece Might Still Be Free: The Philhellenes in the War of Independence* (1972), with their application of marxist principles and other fashionable criteria, not only had demythologized Byron and the other "freedom fighters" of that time, but had even suggested that their motives were, more often than not, mercenary, opportunistic, egotistical, and the like. Paul Trueblood's collection of essays restores the balance between these two extreme attitudes.

International volunteers fought for the Independence of the American Colonies, the preservation of the Spanish Republic, the defeat of fascism, colonialism, and imperialism all over the world. No serious academic ever suggested that Lafayette, Garibaldi, or Che Guevara were restless misfits or sublime egotists rather than dedicated and honest idealists. To suggest that Lord Byron and those inspired by his example were so, is more than unfair: it is a pseudosophisticated and almost cynical pose worth no more than the pseudo-idealistic and melodramatic practices of many third-rate petty imitators of Byron's life and poetic creation.

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Osmanlı Arastirmalari I [The Journal of Ottoman Studies I] Editorial Board: Halil Inalcik - Nejat Göyünç-Heath W. Lowry, Istanbul 1980, VIII+287 pp.

It is only a few decades that the scholars of Ottoman history have started to take an interest in the Ottoman archives and their fields of research have been moulded accordingly. Interest in the study of Ottoman history has increased as archival