

Corydaleus, had as professors Paolo Sarpi and Cesare Cremonini who taught them Ancient Greek science.

To identify themselves with the Ancients was for the Greeks of those times a sign of Modernity. Consequently, Ancient Greek science was not only considered as a valuable knowledge, but also as a knowledge belonging to Modern Greeks, who were identified with the orthodox subjects of the Sultan. And history of science will appear at that moment, in order to reinforce the intellectual trend of "Orthodox humanism".

During the 17<sup>th</sup> century, the separation between history of science and science was vague enough. As far as it concerns science teaching at the Greek colleges, Gerassimos Vlachos (1605-1685), professor of the College of the Greek community in Venice, was teaching science by presenting to his pupils the definitions given for each subject by Greek and sometimes Latin authors. His book (manuscript) *Harmonia definitiva entium de mente Graecori doctorum*, is a sort of dictionary of terms (for ex. "sky", "meteor", "element", "colour") where one can find what the Ancients had said about these terms. Today, this book could be considered as a Lexicon of Ancient science; for Vlachos's pupils, it was their book on science.

In our survey on Modern Greek historiography of science, we will only present the authors who were conscious to write history of science. This was clear for those who wrote an historical preface to their scientific books. And it is important to remark that writing a preface describing the history of the science treated in the book, became common in the Greek books of science of the 18<sup>th</sup> century.

From the time of Theophilus Corydaleus and Cyril Lucar until the 1770s, when the new ideas of Enlightenment were introduced into the Greek communities of the Ottoman Empire, this "history of science" consisted of the following ideological scheme: science was born in Ancient Greece and it was time, after the vicissitudes of history, that they come back to their country of origin. This idea of an intellectual revival of the Greeks related to the idea of their independence from the Ottoman Empire was the principal reason for the re-introduction of the scientific teaching to the Greek communities, two centuries after the fall of the Byzantine Empire.

An example of an historical prologue of those times was that of the book *Odos mathematikes* [Cursus Mathematicus] of Methodios Anthrakites (1650-1736), one of the Greeks who had studied at Padua University. The book was printed in Venice in 1749 but the manuscript circulated from the beginning of the century on.

## HISTORIOGRAPHY OF SCIENCE IN GREECE

*Efthymios Nicolaidis*

History of science in Modern Greece appeared as a specific scientific field at the beginning of the 20<sup>th</sup> century, when Michael Stephanides who worked on the history of Byzantine alchemy was named professor of history of science at the University of Athens and furthermore became a member of the new-born international scientific community of historians of science.

Michael Stephanides's interest on history of science did not come "out of the blue". He was the heir of a long tradition, born during the 17<sup>th</sup> century, which aimed to demonstrate that modern European science was born in Ancient Greece and that the Greek communities of the Ottoman Empire and the Venetian possessions became interested again in science.

At the beginning of the 17<sup>th</sup> century, a new intellectual trend was born in the Greek communities of the Ottoman Empire. This trend has been named by contemporary historians "Orthodox humanism" that means the renaissance of Ancient Greek studies without turning away from the Christian orthodox dogma. This trend was related to the "heretic" ecumenical Patriarch Cyril Lucar (1570-1638), a discreet partisan of Calvinism, who tried hard to renovate the Orthodox Church. Lucar was dismissed and replaced five times at the patriarchal throne by the Sultan; after the last dismissal, his enemies -orthodox and catholic- assassinated him as they feared that the Sultan would again appoint him as Patriarch.

Lucar favoured the ideas of the "orthodox humanism": modern Greeks were considered as the heirs of Ancient Greece -and not only of Byzantium- and furthermore they came closer to the contemporary intellectual European trends where classical studies were at the forefront of the university curriculum.

The Greeks who have propagated these ideas, have been at their majority students at the university of Padua. Indeed, the current way of studies of the Greek scholars of the Ottoman Empire of those times, was the following: primary education by a private teacher, secondary education at a Greek College of the Empire and then, if they wanted to go on, studies at the Venetian university of Padua, as in Venice existed a flourishing Greek community established there after the fall of the Byzantine Empire. Lucar, as his scientist friend Theophilus

Anthrakites presented a long “history of the discovery, antiquity, development and perfection of mathematics”. After praising the Ancient Greeks and after saying a few words on the Assyrians and the Chaldeans, the author presents the history of mathematics from Thales of Milo to Pappus, calling this later as “almost the last mathematician”. Knowing that Anthrakites was acquainted with Descartes (he had probably translated some of his texts) - that means with modern mathematics-, it is clear that this phrase is not the fruit of ignorance, but a clear ideological position.

This position will change during the 1770s, when the ideas of Greek Enlightenment (following the European Enlightenment) together with the economical development of the Greek communities of Western Europe will strengthen the idea of national independence. The revolt provoked by Russia in 1770 had failed, but two decades later, the French revolution and Napoleon’s campaigns will strongly revive this idea.

The new position of the followers of the Greek Enlightenment was that everything of value came from Europe: the national state, the republic, the new philosophy and furthermore the new science. The new historical prologues of scientific books will not present only Ancient Greek science: for these authors, science was born in Greece but transmitted and developed in Europe.

Constantine Koumas in the prologue of *Seiras stoicheiodous ton mathimatikion kai fysikon pragmateion* [Elementary treatise of mathematics and physics] published in Vienna in 1807, writes that “symbolic calculus [algebra] was born in Greece and the Arabs have given the small baby to Europe where, breast-feed until Descartes and due to him, has grown today not only to an ordinary man but another Hercules”. As for European scholars “inheriting what Ancients [Greeks] have found, Galileo, Descartes, Newton, Leibniz, Wolf, de la Caille, Euler, everyone discovering something and recognizing his due to his predecessors, they traced the gold line of physico-mathematical treatises which are the pride of the peoples of Europe”.

The French Revolution and Napoleon’s campaigns prepared the Greek national revolution but this revolution as well the European philhellenistic movement, were inscribed in the Romantic Movement.

This movement will influence Greek historiography and as a consequence Greek history of science. The new ideology developed by Modern Greek historians after the foundation of the Greek national state, was that of the continuity of Greek nation from the antiquity until today, and Greek history was divided in three periods: Ancient, Byzantine and Modern. Byzantium was again upgraded in the collective consciousness, being presented as a Greek Empire who continued Ancient Greek civilization in combining it with Christianity.

As far as it concerns history of science, the new historiography (systematized by the historian Constantine Papanigopoulos in his book on the history of the Greek nation published in 1853)<sup>1</sup> upgraded the role of Byzantium: until that period, Byzantine science was not mentioned in the Greek historiography of science. Following this new historiography, Byzantium preserved Ancient Greek knowledge and transmitted it to Europe. As for the Ottoman period, science was kept alive in the Colleges of the Greek communities. In order to “fill the gap” of the four centuries of the Ottoman period, the Greek State established a prize for the compiling of a bibliographical dictionary of the Greek scholars of this period. The prize was won by Constantine Sathas who published his dictionary in 1869.

Michael Stephanides (1868-1959), the first Greek historian of science in the current meaning of the word, followed this new historiographical trend. His work *L’art psammurgique et la chimie* edited in Lesbos in 1909 presents the chemistry of Ancient Greeks and in the Alexandrian and Byzantine periods as belonging to the same tradition, different from that of Western Europe and of the Arabs. Stephanides worked also on the history of Greek science during the ottoman period (“before the revolution” as he writes), transposing in history of science the complete historiographical scheme of the three periods of Greek history.

In 1924, Stephanides was named professor at one of the first history of science chairs in the world established at the Faculty of Mathematics and Physics of the University of Athens. George Sarton showed clearly the ideological reasons of the creation of such a chair. In 1926, he wrote in *Isis* that the creation of this chair was not a surprise for him, as Ancient Greek science was one of the most important national glories of the Greek State. Sarton pointed out that Greek science does not belong only to Greece but to the entire world and propagates the idea for the creation of history of science studies in the most important universities.

By his articles in *Isis* and his presence at the international congresses, Stephanides participated to the international community of historians of science. He participated to the famous 2<sup>nd</sup> International Congress organized in July 1931 in London, where the Soviet delegation led by Boukharin himself related social history to scientific development. Stephanides listened with the other participants to the paper of the Soviet historian Hessen, where Newton’s discoveries were related to the development and the needs of English capitalism. But all that important debate did not influence him. Although Stephanides participated to the

<sup>1</sup> C. Papanigopoulos, *Istoria tou ellinikou ethnous* [History of the Greek Nation], Athens 1853.

activities of the international community, he stayed in the line with the national historiography aiming to show the importance of Ancient Greek science and its relation between Byzantine science.

In his book *Eisagogi eis tin istoria ton fysikon epistimon* [Introduction to the history of physical sciences], published in 1938, the year he was elected member of the Academy of Athens, Stephanides presented his historiographical schema: 150 of the pages this book dealt with Ancient Greece, 20 with the Byzantium, 6 with the Arabs, 10 with Middle-Age Europe, 5 with Renaissance and only 40 with the period from the 16<sup>th</sup> to the 20<sup>th</sup> centuries.

Stephanides was the first scholar who wrote a specific book on Greek science during the Ottoman period. By writing this book, his aim was to demonstrate the continuity of the Greek nation after Byzantium until the foundation of the Greek state and also to “upgrade” the intellectual and scientific life of the Greeks during the four centuries of the Ottoman period, considered by his contemporary historians as the “dark period” in Greek history.

Stephanides was not able to organize a team of historians of science and to create a Greek scientific community. Short after his election to the Academy, he retired from the university. The chair was given to Christos Papanastasiou, an unknown professor without any contribution in the field of history of science, and so declined this first attempt to introduce history of science in Greek higher education. Nevertheless, some books were edited, as *I filosofia tis anagennissis kai I themeliosis tis neoteris fisikis* [The philosophy of Renaissance and the foundation of modern physics] edited in 1955 by the National Organization of Education Books (NOEB), written by Constantinos Logothetis in a pedantic style as a chronological table of biographies of scientists and philosophers. In this historiographical desert, we remark Evangelos Stamatis, former master of gymnastics who studied physics in Germany during the 1930s and who edited remarkable editions of Archimedes's *Opera* (4 vols, editions of the Technical Chamber of Greece, 1970-1974), of Apollonius *Conics* (4 vols, editions of the Technical Chamber of Greece, 1975-1976) and of Euclid's *Geometry* (3 vols, NOEB, 1975).

Evangelos Stamatis, represented a specific generation of scholars, lovers of Ancient Greece, with a deep knowledge of Ancient Greek language and also with conservative political ideas.

The new generation of Greek historians of science who will form the present scientific community appeared after the fall of the dictatorship of the Colonels (1967-1974). This generation had a common political characteristic: its members belonged to the left and due to specific political reasons (the sterile

celebration of Ancient Greece by the educational system under the Colonels), they turned away from the study of Ancient Greek science.

During the 1970s, the Greek professor of Byzantine history at the Ecole Pratique des Hautes Etudes, encouraged Yannis Karas, a political refugee from the civil war in East Europe, to study an unknown period of Greek science, that of the Ottoman period. The small book of Stephanides was at that time the only reference to these four centuries and no one had even catalogued the numerous books and manuscripts of science of those times.

Until then, the (very few) Greek historians of science had studied Greek science as the mainstream science: without doubt it was the case of Ancient Greece but also in a certain extend it concerned the contribution of the Byzantines. At the end of the 1970s, Yannis Karas opened a new field, that of the study of the spreading of a scientific knowledge not born in Greece to the Greek communities of the Ottoman Empire. This field will soon interest a great number of scholars who, together with colleagues working on history of science in Europe will constitute the first community of Greek historians of science.

The first institution who opened towards this new field, was the National Hellenic Research Foundation (N.H.R.F.), by accepting at the end of the 1970s Yannis Karas as a researcher on history of science (N.H.R.F. was founded in 1958 by scholars who were too progressive to be accepted by the university at that period and who persuaded, in the cold war context, the Americans – and the King of Greece, that the country needed an institution at the image of the research centers of the Academies of Science of Eastern Europe).

At the same period, a number of Greek scholars became interested in the history and philosophy of science. This group of scholars had the following characteristics:

Graduated in exact sciences, they participated in political movements of the left and followed post graduate studies in history or philosophy of science abroad. Coming back to Greece in a period when finding a post at a university was relatively easy, they entered these institutions not as historians of science, but soon began to teach history and philosophy of science and to organize seminars and, at the end of the 1980s started the post graduate programs. The research field of those scholars was not any more Ancient Greece or Byzantium but European science (19<sup>th</sup> and 20<sup>th</sup> century) and also science in post-Byzantine Greece.

If we have mentioned the political affiliation of these scholars it is because there is a bond between this affiliation and their interest on history and philosophy of science. Indeed, this interest came out from the problematic of the 1970s on the social role of science and the relations between hard sciences and

human sciences. This is why the research field of these scholars was mainly on recent periods; Ancient and Byzantine times were out of their interest.

This group of scholars constituted the first organized community of historians of science in Greece. At the end of the 1980s, history of science in Greece had already the following organization:

Except the History of Science Program of the N.H.R.F. (Yanis Karas, Efthymios Nicolaidis and George Vlahakis), two educational programs were organized: the first opened at the University of Salonica by George Goudaroulis and the other at the National Technical University of Athens by Michael Assimacopoulos, Aristide Baltas, Costas Gavroglu, Vassilis Karasmanis, Aris Koutougos, Pantelis Nicolacopoulos and Christina Phili. At the same period, Vassilis Kalfas taught history of science in the University of Crete, Efthychis Bitsakis at the University of Jannena and Costas Krimbas pursued his research on the reception of Darwinism in Greece at the Agricultural University of Athens. The time was mature for the creation of the Greek Society of History of Science and Technology, founded in 1991.

A few years later, in 1994, a “Department of Methodology, History and Theory of Science” was created at the University of Athens upon the initiatives of the rector of this university Petros Yemtos and the professor of mathematical logic Dionysis Anapolitanos. During the same period, post-graduate studies were institutionalized in Greek Universities, and the National Technical University of Athens and the University of Salonica organized such studies in the field of history of science. Unfortunately the initiator of this program in Salonica, our colleague George Goudaroulis, one of the most active Greek historians of science passed away in 1997 at the age of 51 and the program declined. Nevertheless, history of science is not absent in this university; especially history of mathematics is taught by Nikos Kastanis at the Department of Mathematics.

If to all that we add the publication of the journal *Neusis* in 1996 presenting a lot of history of science articles, the publication in 1999 of the *Newsletter of history of science in Southeastern Europe* by the N.H.R.F., the post-graduate teaching of history of science at the Department of Education of the University of Athens organized after 2002 by Costas Skordoulis, and the presence of history of science at the universities of Volos and Patras, we have an active community of numerous researchers, who prospered during the last twenty years and is capable to renew itself by its own means.

This community together with the institutionalization of history of science in Greece has had a large impact on the Greek historiography of science. First of all, as we have already noticed, the main research concerns two fields: that of the spreading of classical science (the science developed in Europe from the 16<sup>th</sup> to

the 19<sup>th</sup> century) and that of the mainstream studies on classical and contemporary science (science after the conception of the field in physics).

The research on the spreading of classical science aims to study the process of the spreading of the European Enlightenment to the Greek communities of the Ottoman Empire and of the Venetian possessions and later of the construction of the scientific and educational institutions of the Greek State after the European model. This is why in recent years these studies also deal with the 19<sup>th</sup> and the 20<sup>th</sup> centuries and include the history of technology. Many books and articles have been published on that field in Greek but also in French and English.<sup>2</sup>

As the community of historians of science developed further during the last years, some studies on Ancient and Byzantine science appeared again. Apart the classical editions of Plato's *Timeus* and Aristotle's *Physics* by V. Kalfas, studies on Ancient Greek mathematics in Greek and French were made especially by younger colleagues (Y. Christianides on Diophantos and K. Nikolantonakis on Sirenus), and Byzantine science was also researched (for ex. the theses on the older Byzantine *Quadrivium* preserved, by Y. Katsiavoura).

To conclude this short presentation, we should say that the community of Greek historians of science grew beyond any expectations during these last years, the researches include many historiographical trends that are developing in the international community and the fields of interest of Greeks historians of science are expanding. The number of theses, articles, books and also the international co-operative activities (encouraged and financed by the European Union) show that this young community is open to all new trends in the studies of history and philosophy of science.

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<sup>2</sup> The bibliography on that field is very rich. A pre-1999 bibliography is included in Y. Karas's *Istoria ton epistimon. Neolliniki vivliografia* [History of science. Modern Greek bibliography], Institute for Neohellenic Research/N.H.R.F., Athens, 1997. After 1999, much bibliographical information can be found in the *Newsletter for the History of Science in Southeastern Europe*, published by the History of Science Program of the Institute for Neohellenic Research/N.H.R.F.

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### Yunanistan'da Bilim Tarihi Çalışmaları

*Efthymios Nicolaidis*

Yunanistan'da bilim tarihi araştırmaları ve bu bilim dalının kurumlaşması, yirminci yüzyılın ikinci çevreğinde, Michael Stephanides'in (1868-1959) çalışmalarıyla ve onun Atina Üniversitesi'ne professor olarak atanmasıyla başlamıştır. Ancak onyedinci yüzyılın başında, Osmanlı İmparatorluğu'ndaki Rum toplumlarında ortaya çıkan ve "Ortodoks humanizma" olarak adlandırılan yeni bir düşünce akımı, Hristiyan dogmadan ayrılmaksızın Eski Yunan öğretisini (bilimini) yeniden incelemeyi hedeflemekteydi. Bilim Tarihi bu düşünce akımını kuvvetlendirici bir unsur olarak ortaya çıktı.

Avrupa'daki Aydınlanma'yı takip eden Yunan Aydınlanması, Batı Avrupa'da yaşayan Yunanlıların ekonomik olarak gelişmesi, Fransız devrimi ve Napoleon'un seferleri, ulusal bağımsızlık fikrini kuvvetlendirdi. Yunanlı aydınlara göre değerli herşey -- ki bunlar arasında bilim de vardı -- Avrupa'dan gelmekteydi. Bilim, Eski Yunan'da doğmuştu ama Avrupa'ya geçmiş ve orada gelişmişti.

Modern Yunan Devleti'nin kuruluşundan sonra modern Yunan tarihçileri tarafından geliştirilen yeni ideolojiye göre, Yunan tarihi üç döneme ayrılmıştır: Eski Çağ, Bizans Dönemi ve Modern Dönem. Bu yeni tarih anlayışı, Bizansın rolünü önemli kıldı. O zamana kadar Yunan bilim tarihçiliğinde Bizans'tan söz edilmezdi. Bu anlayışa göre, Eski Yunan bilimi Bizans'ta korunmuş ve Avrupa'ya aktarılmıştı. Osmanlı döneminde ise bilim, Rum cemaatlerin okullarında canlı kalmıştı. Osmanlı dönemindeki dört yüzyıllık açığı kapatmak için Yunan Devleti, Osmanlı döneminde ürün veren Yunanlı yazarların eserlerinin bir bibliyografyasını hazırlamak istedi ve bunun için bir ödül koydu. Bibliyografya 1869'da yayımlandı.

Yunanistan'ın bugünkü anlamda ilk bilim tarihçisi olan ve yukarıda anılan Michael Stephanides, bu yeni tarih akımına mensuptur. Yunan tarihinin üç dönemini bilim tarihine uygulamıştır. Aynı geleneğe dahil ettiği Eski Yunan, İskenderiye ve Bizans kimyası üzerinde yazmış olduğu gibi, Osmanlı döneminde Yunan bilimi hakkında eser vermiş ilk bilim adamıdır. 1924 yılında dünya üzerindeki ilk bilim tarihi kürsülerinden biri olan Atina Üniversitesi Matematik ve Fizik Fakültesi Bilim Tarihi kürsüsüne profesör olarak atanmıştır. Stephanides, Londra'daki İkinci Uluslararası Bilim Tarihi Kongresi'ne (1931) katılmış ve Sovyet sosyal bilimcisi Buharin'in sosyal tarih ile bilimsel gelişme arasındaki ilişye dikkat çeken ve Sovyet tarihçisi Hessen'in Newton'un keşifleri ile İngiliz kapitalizminin gereksinimlerine dikkat çeken konuşmalarının etkisinde kalmamış ve Eski Yunan biliminin önemi ve Bizans ile olan ilişkisini ortaya koymak için milli tarihyazıcılığı çizgisinde yürümeye devam etmiştir. Kendisinden sonra kürsüsü verimli olamamış ise de Yunanistan'da bilim tarihiyle ilgili bazı kitaplar yayınlanmıştır. Bunlar arasında, Antik Çağ Yunan bilim adamlarının (Arkimedes, Appolonius, Öklides) eserlerinin edisyonları bulunmaktadır.

Günümüzdeki bilim tarihçileri topluluğunu oluşturan yeni nesil Yunanlı bilim tarihçileri, Generaller cuntasının (1967-1974) düşmesinden sonraki dönemde yetişmiştir. Sol kanada mensup bu bilim tarihçileri, siyasi sebeplerden dolayı (Cunta dönemi eğitim sisteminde Eski Yunan dönemi kısır bir şekilde yüceltildiği için) Eski Yunan bilimini araştırmaktan uzak durmuşlardır. 1970'lerde, Yannis Karas yeni bir araştırma alanı açmış ve Yunan kaynaklı olmayan bilginin Osmanlı dönemindeki Rum cemaatlerine girişini ve yayılmasını incelemeye başlamıştır. Bu alan kısa sürede bilim adamlarının ilgisini çekmiş ve Avrupa'da bilim tarihi konusunda çalışanlarla birlikte, Yunanlı bilim tarihçileri topluluğu oluşmuştur.

Y.Karas'ın 1970lerin sonunda National Hellenic Research Foundation (NHRF) bilim tarihi konusunda araştırmacı olarak kabul edilmesi önemli bir gelişmedir. Bu kurum, 1958 yılında, üniversitelere kabul edilmek için çok ilerici

olan bilim adamlarının, Yunan Kralı'nı ve Amerikalıları, Yunanistan'ın Doğu Avrupa'da örneği bulunan araştırma merkezlerine benzer bir merkeze ihtiyacı olduğu konusunda ikna etmeleri neticesinde, soğuk savaş döneminde kurulmuştur. O dönemde, bilim tarihi ve felsefesi konusunda çalışan bilim adamlarının ortak özellikleri şunlardır: Matematik bilimleri konusunda lisans eğitimi almışlardı, sol hareketin içinde olmuşlar ve lisans üstü eğitimlerini yurt dışında yapmışlardı. Yunanistan'a dönüp üniversiteye girmişler ve bilim tarihi ve felsefesini öğretmeye başlamışlardı. Eski Yunan ve Bizans bilimini değil, Avrupa bilimini (19. ve 20. yüzyıllar) veya Bizans sonrası Yunanistan'da bilimi araştırmaktaydılar. Bu grup, Yunanistan'daki ilk bilim tarihçisi topluluğu olarak nitelendirilebilir.

1980'lerin sonunda bilim tarihinin Yunanistan'daki örgütlenmesi şu şekilde gelişmiştir: NHRF dışında, biri Selanik Üniversitesi, diğeri Atina Teknik Üniversitesi'nde olmak üzere iki bilim tarihi eğitim programı vardır. Başka üniversitelerde, program statüsünde olmasa da, bilim tarihi dersleri verilmekte, araştırmalar yapılmaktadır. 1991 yılında Yunan Bilim ve Teknoloji Tarihi Cemiyeti kurulmuştur. 1994'te, Atina Üniversitesi'nde "Bilim Metodolojisi, Tarihi ve Teorisi Bölümü" açılmıştır. Aynı dönemde, Yunanistan'daki bazı üniversitelerde bilim tarihi konusunda lisans üstü çalışmalar başlamıştır.

1996'da yayıma giren *Neusis* dergisinde çok sayıda bilim tarihi makalesi yayımlanmaktadır. 1999'da ise NHRF tarafından *Newsletter of History of Science in Southeastern Europe*'un yayımlanması, 2002'de Atina Üniversitesi Eğitim Bilimleri Bölümü'nde lisans üstü derslerin verilmeye başlanması ve iki üniversiteye (Volos, Patras) daha bilim tarihinin girmesiyle, bilim tarihçileri grubu büyümüştür.

Yunanistan'daki bilim tarihçileri bugün başlıca iki alanda çalışmaktadır. Birincisi, klasik bilimin 16-19. yüzyıllarda Yunanistan'da yayılması ve hedef, Avrupa Aydınlanması'nın Osmanlı İmparatorluğu'ndaki ve Venedik topraklarındaki Rum topluluklarına etki sürecini ve daha sonra Yunan Devleti'nin Avrupa modeli üzerine kurduğu bilim ve eğitim kurumlarını incelemektir. Bu sebeptendir ki, son yıllarda bu çalışmalar 19. ve 20. yüzyılları kapsamakta ve teknoloji tarihini de içine almaktadır. Yine son yıllarda, bilim tarihçilerinin sayıca artmasıyla, Eski Yunan ve Bizans dönemi bilimi üzerinde araştırmalar ortaya çıkmıştır. Uluslararası akımlar doğrultusunda araştırmalar yapılmakta ve Yunanlı bilim tarihçilerinin ilgi ve araştırma alanları gün geçtikçe genişlemektedir.

The present article aims to review the development of history of science studies in modern Greece in the 20<sup>th</sup> century beginning with Michael Stephanides, first professor of history of science at the University of Athens, who represented the a tradition aiming to demonstrate the birth of modern European science in Ancient Greece.

The new generation of Greek historians of science who would form the present scientific community appeared in late 1970s. They turned away from the study of Ancient Greek science. Yannis Karas opened a new field, that of the study of the spreading of a scientific knowledge not born in Greece or to the Greek communities of the Ottoman Empire. This field soon interested a great number of scholars who, together with colleagues working on history of science in Europe, constituted the first community of Greek historians of science.

The first institution embracing this new field, was the National Hellenic Research Foundation (NHRF) which accepted at the end of the 1970s Yannis Karas as a researcher on history of science. In late 1980s, educational programs were organized in the University of Thessaloniki and National Technical University of Athens.

In the beginning of 1990s the Greek Society of History of Science and Technology was created and a "Department of Methodology, History and Theory of Science" newly created at the University of Athens in 1994. The publication of the journal *Neusis* in 1996 and the *Newsletter of History of Science in Southeastern Europe* by the NHRF in 1999 widened the communion and exchange of information among historians of science. The post-graduate teaching of history of science at the Department of Education of the University of Athens was organised in 2002. Institutionalisation led to the expansion of the community of Greek historians, and researches are presently carried in line with historiographical trends that are developing in the international community.

Key words: Historiography, Greece, history of science, Michael Stephanides, Yannis Karas; Anahtar kelimeler: Bilim Tarihi Yazıcılığı, Yunanistan, bilim tarihi, Michael Stephanides, Yannis Karas.