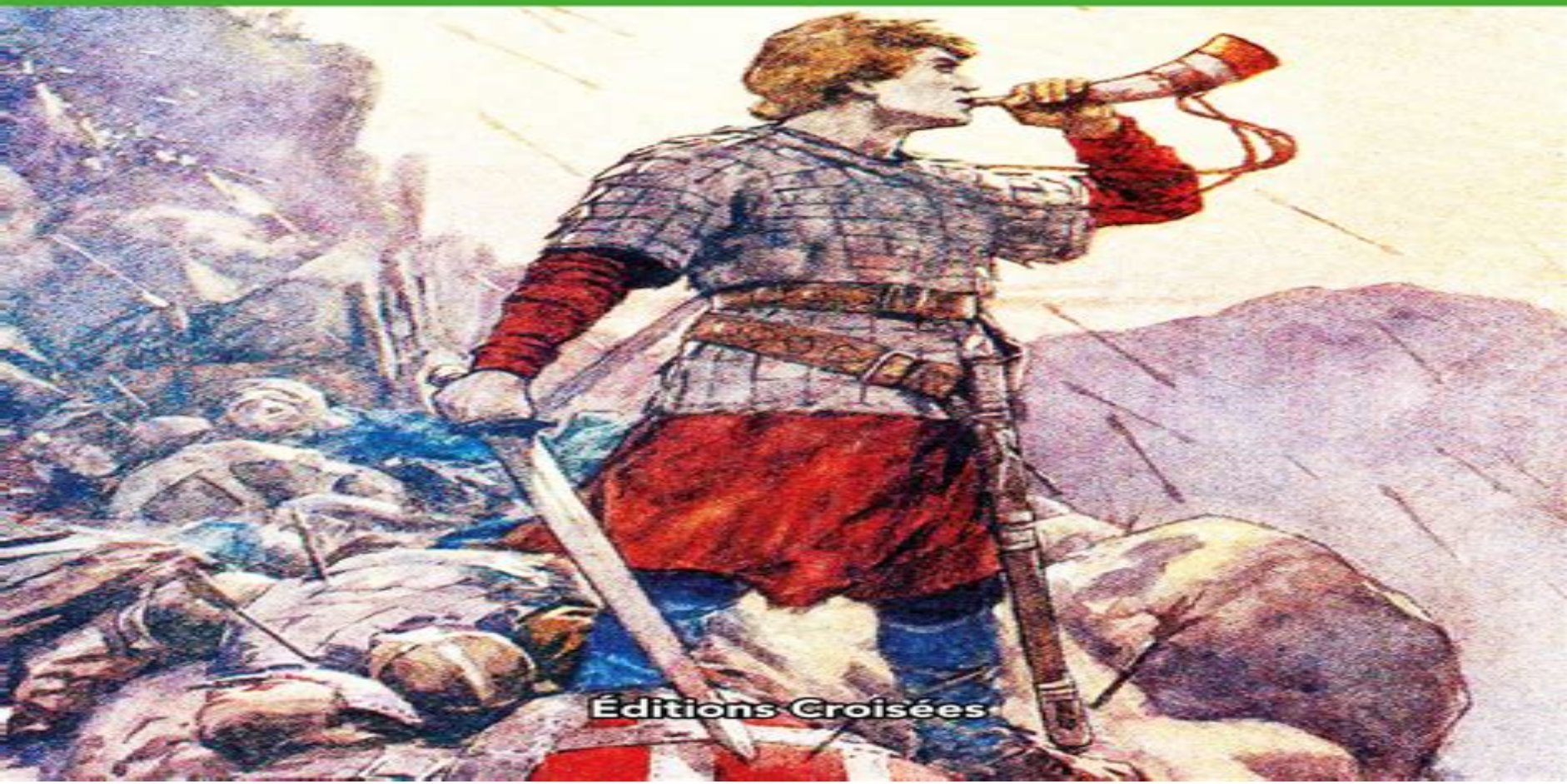


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A red circular graphic with a gradient, appearing as a stylized arrow or a partial circle, located to the right of the text 'Société de l'Ecole des Chartes'.

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Propos d'étymologie sociale. Tome 2 Maurice Tournier, 2014-03-03 Cet ouvrage est le contraire d'un dictionnaire. Il ne parle pas de langue, il ne prétend pas regrouper les significations par delà les emplois concrets du vocabulaire pour définir un répertoire de normes généralisables. Bien au contraire, c'est aux situations qu'il s'arrête dans le fouillis de l'histoire afin de saisir les différences d'utilisation davantage que les consensus, ces instants de fracture qui justement font avancer la langue. D'où l'aspect hétérogène d'un recueil d'articles et de chroniques d'origines diverses. Pour tous ces textes disparates, l'objectif est cependant le même : saisir la forme ou le fond d'un terme au moment d'une entrée en politique, en entendant par forme sa manière d'être dans le monde, ses liens aux autres mots, le rythme de ses fréquences, sa spécificité d'emploi et par fond les stratégies qui se servent de lui au cours d'échanges entre locuteurs ou de situations d'affrontement dont la parole est témoin et actrice. Lors de ces échanges se dissimulent ou se révèlent les enjeux profonds, voire les idéologies d'arrière-plan qui habitent les mots et les liaisons entre mots. Ces études de cas plus ou moins laborieuses selon les supports convergent vers une conception de l'émergence du sens que nous appelons **étymologie sociale**.

La violence verbale Tome 2 COLLECTIF, 2008-07-01 La violence verbale fortement invoquée dans les discours publics questionne les sociolinguistes qui cherchent à décrypter les mécanismes linguistiques et interactionnels mais aussi les effets sociaux et institutionnels. Ce volume s'interroge sur la notion de violence verbale d'un point de vue diachronique pour en montrer les ancrages culturels et sociaux.

Études d'esthétique médiévale - tome 2 Edgar de Bruyne, 2014-04-01 En 1946 un professeur de philosophie de l'université de Gand jetait les bases de ce qu'on appellera plus tard l'histoire des sensibilités esthétiques. Se consacrant au Moyen Âge de Boèce aux grandes sommes théologiques du XIII^e siècle, Edgar de Bruyne a cherché en exposant les diverses doctrines du Beau, à entrer dans l'âme et l'esprit de ces créations intellectuelles, elles-mêmes œuvres de beauté. Profondément novatrice, cette synthèse unique dresse le portrait d'une civilisation médiévale qui fait du monde un chant, la gloire du Beau Dieu. Cette rédaction pour la première fois réunit les études et un texte postérieur. L'Esthétique du Moyen Âge. Elle est accompagnée d'une préface de Maurice de Gandillac, professeur titulaire à l'université et d'une postface de Michel Lemoine, médiéviste et membre du CNRS qui analyse l'originalité et la fortune de ce superbe ouvrage.

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"Girart de Roussillon" and the "Tristan" Poems Eric Sidney Murrell, 1926

Revue Internationale de Sinologie Henri Cordier, Gustaaf Schlegel, Édouard Chavannes, Paul Pelliot, Jan Julius Lodewijk Duyvendak, Paul Demiéville, 1915 Covers all aspects of traditional China

Le monde byzantin. Tome 2 Jean-Claude Cheynet, 2006-11-27 Ce second volume sur le monde byzantin est consacré à l'Empire byzantin de la mort de Héraclius en 641 jusqu'à la chute de Constantinople suivie d'un effondrement politique de l'Empire. La structure de ce volume est proche de celle du volume 1 : l'Empire romain d'Orient de 330 à 641, présentation des grandes lignes de l'histoire vénéralisée, analyse des principales structures : empereur, glise, armée, aristocratie byzantine et monde rural, fondements de la

civilisation et études régionales Les fondements de la civilisation byzantine ont été posés durant l'Antiquité tardive et sont restés les mêmes. Durant ces cinq siècles et demi, l'Empire subit de nombreux revers face aux Arabes mais au prix d'amputations territoriales majeures et d'une militarisation de la société, les empereurs réussirent à établir l'équilibre des forces et trouvèrent des ressources financières pour faire face aux guerres. Ils recentrèrent l'Empire sur l'Asie mineure tout en sauvant la capitale. La chute de Constantinople marque la fin de la civilisation byzantine.

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