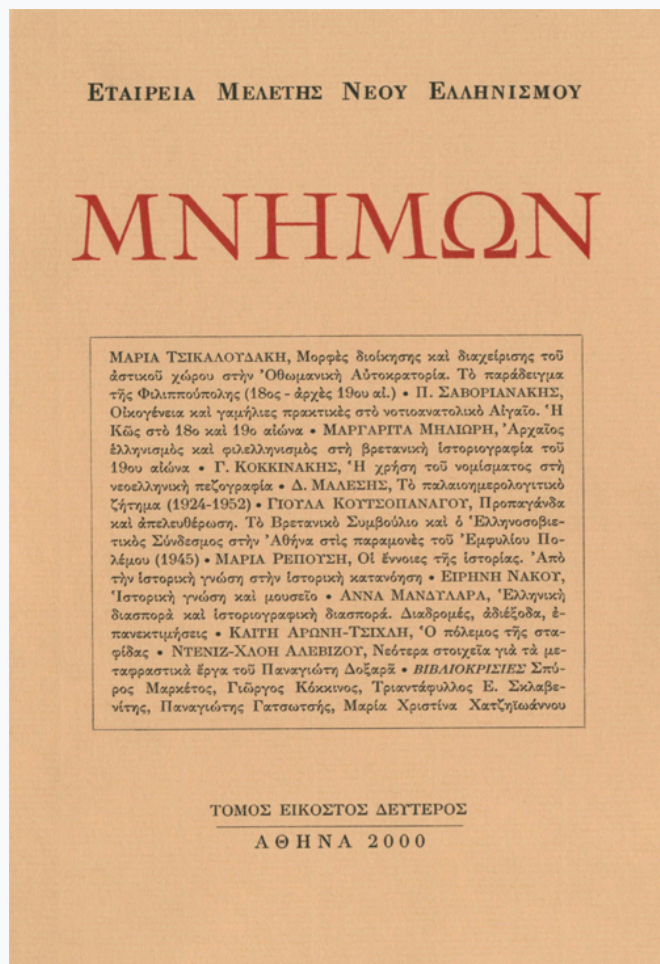


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ABSTRACTS / RESUMES

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ABSTRACTS / RÉSUMÉS

Maria Tsicaloudaki, *Formes d'administration et de gestion de l'espace urbain dans l'Empire Ottoman: le cas de la communauté chrétienne de Philippople (XVIIIe - début XIXe siècles)*

Cet article constitue une tentative d'étudier, à travers l'exemple de Philippople, le rôle que jouent les communautés confessionnelles dans l'administration et la gestion de l'espace urbain. Les *énoriés* (paroisses) et les *mahalle* (quartiers) sont les deux configurations administratives mises en place pour l'administration des quartiers habités par les chrétiens. L'étude du cas de Philippople démontre que le caractère de l'*énoria* en tant que subdivision de la hiérarchie administrative ecclésiastique et en tant qu'outil de découpage de l'espace, a été altéré.

Ce double système de gestion de l'espace a été étudié, afin de déterminer si l'espace est morcelé administrativement en fonction des communautés confessionnelles qui le peuplent ou si l'unité urbaine se réalise sous l'effet de l'infiltration de l'administration ottomane dans les espaces communautaires. Les ottomans ont concédé ce champ d'exercice de pouvoir aux dirigeants des groupes institutionnels tels les communautés confessionnelles.

La façon dont une communauté est administrée dépend des modalités de son implantation dans l'espace: deux *kethüda* chrétiens sont témoignés dans les archives, le *sehîr kethüda* pour les *hane* (maisons) chrétiens situés dans la forteresse spacieuse de la ville et le *vaross kethüda* pour les chrétiens qui sont distribués dans les 17 *mahalle* musulmans sis dans le *vaross* (la partie de la ville qui entoure la forteresse).

Panagiotis Savorianakis, *Family and Marriage in the Southeastern Aegean: Kos in the 18th and 19th Century*

This article focuses on the function of the institution of family in the framework of the Greek Orthodox society of Kos during the 18th and

19th centuries. The existence of issues which consisted violation of what was legislated according to the regulations of the Church was remarkable. Such violations were the provision of divorce after adultery and the usual records of divorces after the «common will» of the couple. In particular, during the 18th century, according to the practice of the Court of the Church in Kos, it is obvious that any case was not solved as it was legislated by the Church in the past but it was solved «ad hoc». Thus, the function of the Family Law in the provision of justice by the Court of the Church in the 18th century was based, not on already existed and objective criteria, but on solutions ad hoc («κατ' οἰκονομίαν») as the terminology of Church describes them. In this case the model of the Greek Orthodox Church became flexible in order to keep the control of the local Christian society, adapted in local or even temporary needs. This situation changed during the 19th century, when the Church tried—with the support of the local «demogerontes»— to play the role of the strict supervisor in issues of violation of the Family Law.

Margarita Miliori, «*Hellenism*» and «*Philhellenism*» in *Nineteenth-Century British Historiography. Political and Moral Dimensions of the National and the Wider Cultural Connotations of Greek History*

The article examines the interplay between the «national» and the «European» connotations of «Greekness» within two kinds of nineteenth-century British historical texts: Histories of Ancient Greece on the one hand, and Histories of the Greek nation «from ancient to modern times» on the other. The article argues that both kinds of historical texts utilize the ambivalence involved in nineteenth-century understandings of «Greekness» in order to comment on the relationship between the political and moral dimensions of «nationality» and the wider cultural, economic and social values associated with nineteenth century concepts of «Europeanness». However, this commentary is constructed differently in each historiographical context, and these differences point towards the relative autonomy of the wider «hellenist» and «philhellenic» discourses from which these two kinds of texts derive.

Reaching its peak with George Grote's *History of Greece* (1846-1856), nineteenth century «hellenist» historiography re-writes the history of ancient Greece as a national «epic», «liberal» fifth century Athens as its collective «hero», and the Macedonian conquest as the moment of closure of «authentic» Greek history. Furthermore, by situating the

patriotic ethos of the Athenian citizen at the centre of the wider «Pan-hellenic» aims of the Athenian polis, nineteenth-century British historians constructed a parable, through which they projected traditional notions of British «patriotism» at the very centre of the nineteenth century notions of Europeanness.

Histories of Greece from «ancient to modern times», on the other hand, take their rise from a distinctly «philhellenic» intention, that is from an intention to «understand» and to «defend» the modern Greeks. The interplay between the «national» and the «European» connotations of Greek identity unfolds here as a commentary on the relationship between the «classical», the «Roman/Byzantine», and the «Eastern Christian» facets of «Greekness». Ultimately, the article argues, in its effort to reincorporate the modern Greeks to Europe, philhellenic historiography was led to reintroduce the history of the «post-Byzantine/Christian Ottoman» peoples to the common fold of European History, challenging, thus, prevalent notions of «Europeanness» nurturing from classicized images of Ancient Greece.

John Kokkinakis, *The Use of Money in Greek Literature. Some Preliminary Evaluations*

Understanding monetary phenomena does not only require a pure economical research but an examination of money through it's various social, ideological and political aspects. Literature may provide a framework for a fruitful investigation of these aspects of past and present life. This article tries to find monetary traces in the 19th and early 20th century Greek literature. The circulation of foreign and domestic metallic currencies, as it emerge from the texts of various writers of the time (Palaiologos, Calligas, Vikelas, Carcavitsas, Theotokis, Papadiamantis, Mirivilis, etc.), the role of Turkish currencies, the social evaluation of the drachma, the apparition of token currencies and the penetration of paper money in daily transactions, are few of the issues that this investigation involves.

Dimitris Malessis, *The Issue of the Old Calendar (1924-1952). Views of the Political and Cultural Conflict during the Interwar and the Post Civil War Period*

The aim of the current study is an attempt to address the problem which emerged in the Hellenic Society during the years of the inter-

war as well as the first post civil war period, due to the change of the calendar. The introduction, from the Hellenic Church, of the new (Gregorian) calendar in 1924 created a strong reaction among the believers which resulted to the creation of a new movement, named Greek Religions Community of Genuine Orthodox Christians (C.O.Ch.). This conservative minority, having had a great influence, insisted in the reinstatement of the old calendar and caused important conflict in the Hellenic society. The issue is examined from a political viewpoint, since the G.O.Ch. functioned as a pressure group towards the governments, demanding the free exercise of their religious duties. The governments appeared rather uncourageous in facing the problem, as they relied on G.O.Ch's vote. However, there had been systematic chasing persecutions against their clergymen, with them arrested or sent to the exile, facts which aggravated the problem. In this article, we also attempt to analyse the ideological stigma of the G.O.Ch. movement as they moved against all innovations of West-European origin and they declared their dedication to the traditional customs. Another aspect of the issue, concerns the so-called Macedonian issue and since the Church as well as many politicians considered the G.O.Ch. as being Serving the Yugoslav propaganda between the Slavonic-speaking minority of Macedonia, given that the Serbian Church maintained the old calendar. The C.O.Ch. Church attempted to defend itself against those accusations claiming that the change of the calendar served the political plans on the northern neighbours.

Gioula Koutsopanagou, *Propaganda and Liberation. The British Council and the Greek-Soviet League in Athens on the Eve of the Civil War (1945)*

The purpose of this paper is to examine the role of cultural propaganda in formulating and conducting foreign policy aiming at political supremacy and cultural penetration within the overall context of the ideological conflict between East and West during the Cold War era. Educational and cultural exchanges and other events of a nominally non-political nature are examined within their political context.

In particular, the paper observes Anglo-Soviet relations over Greece. These relations turned increasingly hostile in mid-February 1945. Around that time a marked intensification of Soviet propaganda occurred. In July 1945, the Greek-Soviet League was established. It is interesting that, in response, the British Foreign Office considered that the British

Council in Athens should be reinforced and acquire a permanent representative. It was also decided to reopen the question of the Anglo-Greek Cultural Convention that was signed in 1940 but never ratified.

This presentation seeks to examine the purpose of establishing these two cultural agencies, their staffing, the funding of their activities, the content of their cultural programmes, and the profile of their Greek supporters, both state officials and private individuals. How successful was the effort by the British Council and the Greek-Soviet League to promote their cultural programmes and what was the impact of these programmes on Greek public opinion? How did their cultural initiatives continue during the Greek Civil War? On the basis of the sources available, did each agency, and if so to what degree, enjoy the support of the country it represented? The comparative study of British and Soviet cultural propaganda in Greece will contribute to understanding the differences and similarities in the means used by each country to achieve its political ends in Greece.

Maria Répoussi, *Didactique de l'histoire. Conceptualisation et compréhension historique. Les concepts*

Cet article essaie de lier la recherche et la théorie relatives aux concepts de l'histoire avec leur introduction à l'école primaire et secondaire afin de mettre en lumière l'importance et la complexité de leur approche dans une perspective de faire progresser la compréhension historique à l'école.

La première hypothèse sur laquelle on s'appuie est que le passé n'est pas compréhensible que par les concepts avec lesquels les gens et les historiens/nnes pensent ce passé, lui donnent du sens, le textualisent et le constituent objet de la communication humaine. La deuxième hypothèse est que les sujets de la connaissance ne peuvent approcher leur objet de connaissance que par le biais de ce système conceptuel qui constitue l'aspect non-événementiel de l'histoire. De là résulte la nécessité de l'acquisition d'un savoir conceptuel capable à conduire progressivement à la compréhension historique à l'école.

Les concepts historiques sont cependant des concepts «paradoxaux», d'une part pleins de significations et d'expériences, trop englobants, dépendants de l'autre des représentations sociales composites qui interviennent au progress notionel.

La mise au point de différentes approches en la matière, d'une part

du champ didactique et de la recherche concernant la relation concepts - compréhension, de l'apport épistémologique de l'autre, relatif à la physionomie des concepts de l'histoire, constitue le schéma référenciel de cet article et occupe sa partie centrale. Des typologies récapitulatives interviennent à la fin pour appuyer des démarches didactiques possibles.

Irene Nakou, *Historical Knowledge and the Museum*

The article examines contemporary museums as a special educational environment for the development of subjects' (especially children's) historical knowledge, on the basis of the analysis of a) different museums and different approaches to history education, in terms of their epistemological background, and b) relevant research results. It is supported that the use of museum objects and collections as historical sources and their interpretation as historical evidence can introduce subjects to History as an «episteme», enable them to realise historical uncertainty, historical relativity and historical questioning, recall and develop historical knowledge in close relation to historical thinking and skills. Carefully organised educational programmes that aim to develop subjects' historical knowledge within a museum environment may also have great political significance, if they enable subjects to realise their right and abilities in «breaking», investigating, «reading» and interpreting historical, cultural and social codes, and to articulate and communicate their own speech.

Anna Mandilara, *Greek Diaspora and Diaspora in Historiography. Itineraries, Impasses, Reassessments*

The article depicts the problems and contradictions in recent Greek historiography concerning the so-called Greek diaspora phenomenon. It is divided into three parts: 1) Levantines and Europeans, 2) What we are talking about? 3) Comparative history and migration.

In the first part, through a re-reading of unpublished commercial correspondence, is shown the «diaspora» of terms used by testimonies and historians. The second part criticizes the use of these terms as if they represented unchanged historical realities. Moreover, it is criticized the fact that studies with a theoretical-explanatory scheme, based on meagre research, have recently been replaced by descriptive-informative

monographs, without any theoretical ambitions. There follows part three proposing a multiple-comparative analysis of groups, networks and even personal itineraries of greek immigrants which could elaborate a new conceptual base for future research.

Catherine Aroni-Tsichli, *La guerre du raisin sec*

Le texte se rapporte au caractère de la lutte des producteurs du raisin sec du Nord-Est du Péloponnèse et à leurs revendications, quand, à la fin du XIXème siècle ils ont été touchés par la crise du raisin sec. Ce mouvement social sort du cadre d'une lutte des classes. Il ne s'agit pas, comme il a été dit, d'une lutte des agriculteurs contre les grands propriétaires fonciers, contre le capital ou contre l'Etat. La lutte pour sauver le raisin sec et tous ceux qui en vivaient, exprime une protestation globale de toutes les couches sociales touchées par la crise. Les populations touchées remettent leur avenir à l'Etat et à sa politique économique dont dépend leur survie.

L'Etat n'est pas pris en compte comme étant l'image d'une classe souveraine, mais comme n'étant pas l'image du «monde» du raisin sec. C'est ainsi que la défense des producteurs du raisin sec du Sud du pays résonne comme une défense d'intérêts locaux et communs, ayant comme mandataire direct le Parlement. Les demandes et les revendications des intéressés directs sont mises sur le tapis à travers des manifestations de combat nouvelles pour la société grecque, comme les groupements commerciaux, fonciers et agricoles, les associations, et surtout les grandes mobilisations, les manifestations massives, les décrets et les pétitions au gouvernement, au Parlement et au Roi.

Toutes les couches de la société participent à cette lutte qui est menée aussi bien par les citoyens que par les campagnards. Les litiges qui fleurissent ne font pas s'affronter les classes sociales, mais les différentes régions qui, selon la qualité du raisin sec qu'elles produisaient, avaient des intérêts opposés. Ces régions s'affrontaient d'une telle manière que les gens de l'époque parlaient d'une «Seconde Guerre du Péloponnèse».

On mentionne notamment les positions des députés durant les débats au Parlement sur les solutions à la question du raisin sec. Il est intéressant de noter que les députés du Péloponnèse se montrent en majorité d'accord avec les revendications faites dans leur propre circon-

scription électorale, et non avec les positions du parti auquel ils appartenaient.

Denise-Chloe Alevizou, *New Evidence concerning the Translation Works of Panagiotis Doxaras*

Three manuscripts bearing the name of Panagiotis Doxaras (1662-1729) on their title page as the author of the texts they contain are the evidence we have to this day proving that the Greek painter was also a translator of important works on the art of painting. However, if he was the translator of treatises on art, he wasn't necessarily the man who wrote the manuscripts, as was always unquestionably believed. Indeed, comparative studies of the handwriting of the texts in the three manuscripts attributed to him, and comparative studies of these scripts with the way Panagiotis Doxaras wrote and signed (see extant documents found in the State Archives of Lefkada) proved that one of the three manuscripts (the incomplete MS. belonging to the Biblioteca Marciana, Cod. Marc. Gr. IV 50-1117) was not written by his hand. Research and further comparative studies of scripts and scribes proved furthermore, that the man behind the hand which wrote the texts of the specific manuscripts must have been Panagiotis's son, Nikolaos Doxaras (1700/1705-1775).

Thus, whilst it seems that the MS. belonging to the Biblioteca Marciana is in fact a copy of a work by Panagiotis Doxaras possibly dated in 1720 and now lost, at the same time, the role of Nikolaos Doxaras in relation to his fathers' works is certainly an important factor to be assessed in future studies.