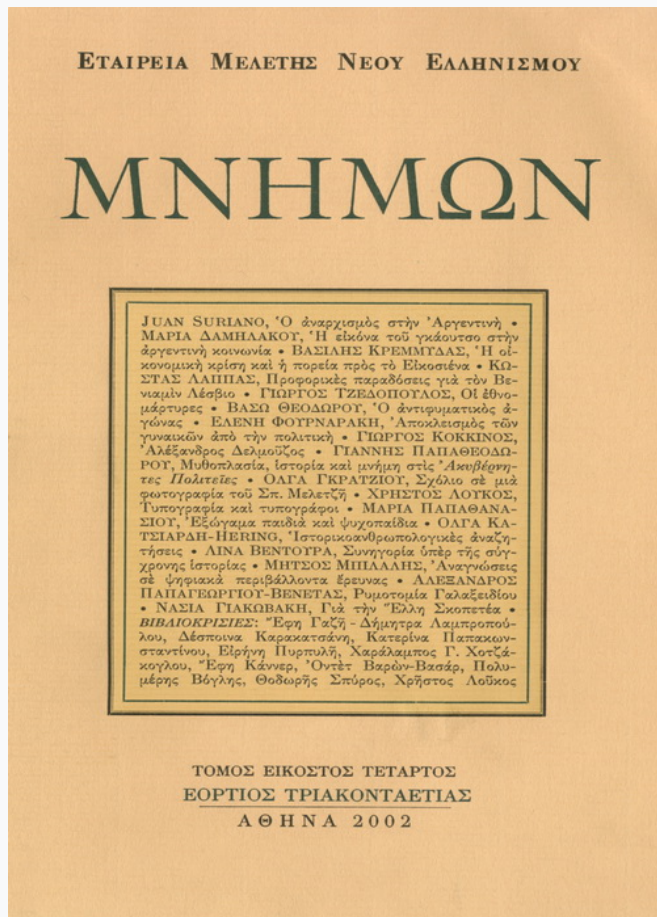


## Μνήμων

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### ABSTRACTS / RÉSUMÉS

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## ABSTRACTS / RÉSUMÉS

Juan Suriano, *Cultural practices and politics of the argentine anarchism*

The writer attempts to establish the basic characteristics of the argentine anarchism, analyze its cultural dimensions and show the limits of its strategies. The basic concepts of the anarchism in Argentina were developed during the years 1870-1920, within a constantly changing and cosmopolitan social environment, since it was in that period that the country became part of the international market place.

The anarchists' discourse, being flexible and out of rigid structures, based on the principles of class heterodoxy, individualism and universality, as well as on the spontaneous action, achieved to interpret, during the years 1890-1910, not only the demands of the working class, but also the discontent and frustration of the lower classes and oppressed social groups, in general. The anarchists undertook the mission to «illuminate» and educate morally the working class, through the doctrinaire press and a network of a considerable number of circles, clubs and alternative schools, which offered not only economic help but also education and entertainment to the workers and their families.

On the other hand, the constant rejection, by the anarchists, of the concepts of citizenship, representation and political participation had a negative effect on the popularity of the movement: because of the new political situation during the 1910s—in 1912 all men obtained the right to vote—, the working class changed its attitude towards the electoral process and got interested in the social measures taken by the radical governments of the period; as a result, the anarchism faced serious difficulties to attract the interest of the lower classes.

Maria Damilakou, *The image of the gaucho in the argentine society (1830-1940): ideological uses and historiographic approaches*

This article attempts to show the different images of the gaucho, symbol of the argentine pampa, that predominated the local society as long as to associate them to the different interpretations of the historical past

and the process of construction of the argentine national identity. This process required contacts, confrontations and interchanges among different social groups and sectors, such as the lower classes, the intellectual and political elites, the marginal rural element and the new coming immigrants.

The construction of the gaucho's image was a long process, extended from the first half of the 19th century until the peronist years. From the «heroic son of the earth» who stood up the Spanish conquerors during the Revolution of 1810, he became the «barbarian of the desert» through the discourse of the illuminated elite that, during the second half of the 19th century, undertook the national organization of the country, its fast modernization and the creation of «obedient citizens». During the same period, the popular culture provided a different aspect of the gaucho, especially through the figures of Martín Fierro and Juan Moreira: the gaucho now became the center of a large cultural phenomenon that was picturing the rural way of life, codified common experience and expectations and became a form of resistance to the process of modernization.

Later, in the 1910s, the image of the «obedient» Martín Fierro was adopted by the cultural nationalism of the period and used as the symbol of the argentine national identity and as the incarnation of the argentine essence and soul. At last, the leftwing forces adopted the gaucho as the symbol of the oppressed social groups, whereas the nationalist movements of the 1930s used his image in order to support their revised interpretations about the national historical past.

Vassilis Kremmydas, *Réalités prérévolutionnaires: crise économique et marche vers la Guerre pour l'Indépendance*

Le présent article doit être considéré comme la suite de celui de 1976 (*Mnimon* 6 [1976] 16-33) et il serait préférable que l'on les lise en parallèle. Au cours de 27 années depuis la publication du premier article, de nouvelles informations et un regard neuf sur celles déjà connues ont permis la réexamination de la crise économique survenue dans les activités neuves (commerce et marine marchande principalement); cet article traite davantage du commerce maritime.

La crise dans le commerce maritime dans la seconde décennie du 19ème siècle n'est pas dûe, comme on l'a souvent cru, à la diminution des bénéfices, mais à la réduction dramatique des travaux entrepris par les navires: la fin des guerres napoléoniennes étant devenue évidente dès

le début de la décennie, les européens ont commencé à regagner leur positions commerciales antérieures en Méditerranée Orientale.

Le schéma d'organisation et de fonctionnement de la marine grecque aurait dû jouer son rôle, plus ou moins important, dans la crise: le fonctionnement simultané dans le navire de deux compagnies, une compagnie propriétaire du navire et une gérant la charge, toutes les deux espérant des gains grâce au seul travail de la seconde; or, c'est celle-ci qui a connu la crise la plus profonde. La sortie de la crise aurait pu se fonder sur la réorganisation des fonctions, voire la séparation des deux compagnies et la réduction du navire à la seule fonction de moyen de transport; c'est supposer bien des changements, surtout la protection de l'état, ce qui était en dehors de la logique d'organisation de l'économie de l'état ottoman.

La crise économique dans la marine et dans le commerce maritime a eu un impact important sur plusieurs couches sociales de l'hellénisme assujetti; tous ceux qui tiraient profit du commerce, de la navigation et de la construction navale en ont souffert; la diminution, voire l'arrêt du commerce maritime a conduit les classes professionnelles en question au désespoir. La création d'un état national, ce qui était synonyme d'insurrection contre le conquérant ottoman, paraissait comme la seule solution au problème; la guerre pour l'indépendance, proclamée au début de 1821, a pu absorber le chômage, les navires attachés jusque-là dans les ports, en les transformant en bateaux de guerre, et les capitaux stagnants. En somme, la Révolution de 1821 a pu incorporer les tensions sociales qui avaient rapidement pris des proportions importantes.

Costas Lappas, *Oral traditions concerning Benjamin Lesbios and their use in his biographies*

Based on the correspondence between Sophocles Oikonomos and Manuel Gedeon, this paper examines a series of oral traditions concerning the scholar Benjamin Lesbios (1759-1824), which were related to Gedeon in 1868 by Neophytos Lesbios, a priest in the *Metochion of Panaghios Taphos* at Constantinople; this paper also treats various biographies of Benjamin that were composed during the same period, or slightly later, by Sophocles Oikonomos, Eleutherios Thomas and others. From the study of these texts it turns out that most traditions concerning Benjamin Lesbios were concealed or incorporated in his biographies in an altered form, either because they were considered unreliable, or because it was judged that they did not venerate Benjamin's memory. A decisive role in all

these was played by the conservative scholar Sophocles Oikonomos to whom Gedeon sent the traditions about Benjamin in 1869. According to Oikonomos, the biographer of such a distinguished person as Benjamin, for the sake of the latter's memory and reputation, ought to put under critical control and even conceal evidence on his life and conduct, when these transgressed the limits of what was considered socially and morally acceptable. From this point of view, a biography is not a neutral historical text, but a reading-story which should contribute to the moral education of the readers.

This paper also deals with the relations between Oikonomos and Gedeon and comments on certain factual issues raised by the oral traditions relating to Benjamin Lesbios.

Yorgos Tzedopoulos, *National Confession and Symbolic Usage in Nineteenth-Century Greece: the Martyrs for the Nation (Ethnomartyres)*

The article deals with the concept of martyrdom in nineteenth-century Greece. Within the context of Ottoman social realities, before the foundation of the Greek nation-state, martyrdom used to signify dying for the Christian faith. The actual martyrs were usually converts to Islam who repented, publicly declared their return to Christianity, and who subsequently suffered the death penalty as apostates. During the Greek war of independence (1821-1829), however, the concept of martyrdom underwent a major transformation brought about by the needs and realities of armed struggle. New martyrs emerged, martyrs for freedom, who did not die a death pro Christi but pro patria. Although the religious connotations of martyrdom did not vanish, this conceptual shift constitutes a paradigmatic change towards modernity.

The article focuses on the genesis of this new paradigm of martyrdom in the Greek nation-state and its elaboration during the nineteenth century. Subsequently it proceeds to a brief analysis of the legends that emerged around four historical figures: Athanasios Diakos, whose death constitutes a link between the old paradigm of the martyr for the faith and the new one of the martyr for the nation, Rigas Velestinlis, the so-called «first martyr» (protomartyr), Gregorios V, Patriarch of Constantinople, the «national martyr» (ethnomartyr), and Kosmas the Aetolian, the «martyr and apostle of the nation»; (ethnomartyr kai ethnapostolos). Emphasis is put not only on the coining of new terms and the subsequent shifts in meaning, but also on the metaphorical use of martyrdom in nineteenth-century Greek historiography. In this process,

elements originating in a religious conceptual context became embedded in the emerging secular national discourse and acquired a new meaning.

Vasso Théodorou, *Les médecins face à la question sociale. La lutte contre la tuberculose aux débuts du 20ème siècle (1901-1926)*

L'article concerne les premiers efforts de traitement de la tuberculose en Grèce tels qu'ils ont été poursuivis par la Ligue Panhellénique contre la tuberculose, une association philanthropique qui avait été créée principalement par des médecins et qui avait fonctionné depuis 1907 jusqu'en 1926, sous l'égide de B. Patrikios. On entreprend de montrer que les principaux axes de l'action du comité, à savoir la pédagogie de la société aux normes sanitaires et la fondation des centres médicaux pour la recherche et le dépistage des cas suspects de tuberculose, s'intègrent dans le cadre de la lutte contre la tuberculose, telle qu'elle s'était structurée dès les débuts du 20ème siècle dans les cercles médicaux européens, principalement les cercles français, notamment en mettant l'accent sur la prévention sanitaire. La distribution des secours aux tuberculeux ainsi que les visites à domicile, amèneront les médecins à se rendre compte des dimensions sociales de la maladie, tandis que la détérioration de la situation pendant les guerres fera comprendre les limites de l'initiative privée dans la lutte contre ce mal. A travers l'analyse que font les médecins sur les causes de la propension de la maladie et les moyens de l'affronter, nous constatons un déplacement de l'intérêt médical: on cesse de se focaliser sur un mode de vie sain et un contrôle des comportements, pour s'orienter vers l'amélioration des conditions de vie des couches sociales inférieures de la cité. Les deux premières décades de ce siècle, la tuberculose a donné l'occasion d'amplifier tant le discours médical que les discussions autour de l'action de l'état pour l'assistance et la construction des habitations sociales. Enfin, avec les ré-équilibrages de la loi des années 1920 (la fondation des dispensaires antituberculeux et le changement du régime légal du sanatorium «Sotiria» qui était jusque là encore dépendant du secteur privé), l'état prend en charge le combat contre la tuberculose, justifiant ainsi les attentes des médecins du comité.

Eleni Fournaraki, *«Wherefore deprive her of the vote?». Universal male suffrage and the exclusion of women from politics in 19th century Greece*

Through study of the Greek case, this article tries to explore the exclusion of women from political rights in the context of liberal demo-

cracy as a historiographical problem. In contrast to the vast majority of representative states at the time, political circumstances prevailing in Greece led to the constitutional establishment of universal male suffrage in 1864, though not without provoking the discontent of a sizeable portion of the political scene for several years thereafter.

According to «conventional» historical accounts, there can be no doubt that women's exclusion from «universal suffrage» in 1864, while not explicitly articulated in the Constitution or any pertinent legislation, was regarded as self-evident. Furthermore, prior to 1910-20 the possibility of attributing the vote to women did not preoccupy party politics, while a suffragist movement did not appear before the Inter-war period. Our own approach can be summarized as follows: exploration of the meaning of women's exclusion from political rights in a democratic conjuncture that assured those rights to all adult men may reveal the full dimensions of the conflict dynamic that democratic conquests presuppose. In the first place, this dynamic applies to men themselves, or more precisely to the less privileged among them. As empirical data reveal, the question of women's political rights, even if acquiring those rights was not an existing possibility, could appear as a constructive element of the political discourse: women's exclusion could have been put forward as *one of the issues in the argument against universal male suffrage*. It is precisely the self-evident and trivial nature of this exclusion together with that of children which could offer a more convincing argument against the conception of suffrage as a natural right. A lack of internal coherence and consistency in the argument of the advocates of «universal suffrage», could be pointed out through the emphasis, conversely, on the *irrationality* of a regime that guaranteed political participation down to the very last «illiterate» or «vagrant» man, while depriving all women of the vote, especially those who had the ability to possess and administrate property. Support for suffrage for those women was not totally absent from such argumentation, which served to reveal the contradictions that women's exclusion from political rights brought to the heart of the modern system for the legitimization of sovereignty. Through examination of the arguments employed by the science of constitutional law to justify exclusion, we observe a broader process of *redefinition and rationalization of the existing gender hierarchy, in modern terms*. Crystallized in the last quarter of 19th century, this process appealed to the notion of the biological and psychological «specificity» of *female nature* in order to legitimize *the incompatibility of women as a whole with politics*.

Georges Kokkinos, *Vision du monde, idéologie, recrutement politique. Le cas de Alexandre Delmouzos (1880-1956)*

Malgré le schème interprétative dominant, selon lequel Alexandros Delmouzos a été un idéologue du libéralisme grec au moins jusqu'au début de la deuxième décennie du 20<sup>e</sup> siècle, quand il a été confronté avec ces ex-combattants qui s'étaient orientés vers le marxisme, cet article essaie de montrer que la vision du monde de Delmouzos est construite par le conservatisme européen, le romantisme politique et le nationalisme allemand. Le dernier a fonctionné comme modèle pour le nationalisme grec.

Néanmoins, dans la pensée de Delmouzos, du même que dans son oeuvre politique pour la modernisation et la démocratisation du système d'enseignement, on trouve beaucoup d'idées provenant du libéralisme politique et social et aussi quelques unes du socialisme allemand. Mais, ces idées ont été incorporées dans une vision du monde profondément conservatrice, qui, d'après moi, a frustré le dynamisme historique du libéralisme politique en Grèce.

Yiannis Papatheodorou, «*The cruel April of 1944*»: *Fiction, History and Memory in Stratis Tsirkas's Drifting Cities*

Stratis Tsirkas, a distinguished Greek diaspora novelist in Egypt, published his important and controversial trilogy (*The Club, Ariagne, The Bat*), in the early '60s. The novel is situated in three colonial Mediterranean cities — Jerusalem, Cairo and Alexandria— drifting towards chaos in a war-torn Middle East, during 1942-1944. As far as the plot is concerned, the trilogy is inscribed to the wider context of postwar European literary «master-narratives» elaborating representations of war, Nazism and resistance, and also opening an agenda to the traumatic phenomena of a discontinuous modernity: violence, social repression, exclusion of the Other. This article discusses the politics of history and memory in Stratis Tsirkas's trilogy *Drifting Cities* in order to show how he problematizes the tropes of historical representation in a dialogical perspective, by focalizing to the Greek military left underground «movement of April 1944». His historical point of view, which clearly can be identified as the «return of the repressed», is related to the questions of an alternative narration about the past, enriched within a critical and deliberating interpretation of the left collective memory.

Olga Gratziou, *Ut pictura photographia. Remarks on a photograph by Spiros Meletzis*

The paper focuses on a photograph by the well-known photographer Spyros Meletzis first published in his album *In the Mountains with the Partisans* in 1976. It captures two artists in the act of painting a young partisan who is acting as their model in Lamia in 1944. Aris Velouchiotis, the leader of the partisan army ELAS, is standing behind the painters watching them work.

An analysis of the print indicates that the photographer and his camera, though invisible to the viewer, participate in the composition, and play a distinctive role in it. In this respect this 1944 photograph relates to the established pictorial theme known in painting as «the artists' studio».

Thus, Meletzis' photograph effectively projects the importance of the art of painting during the revolutionary period, while simultaneously equating the artistic importance of the medium of painting and photography.

Christos Loukos, *Imprimerie et imprimeurs dans l'état grec. Première approche: Athènes, 1930-1990*

En utilisant comme source principale les dossiers individuels des employés et des entrepreneurs du TAT (Caisse de la sécurité sociale des imprimeurs) et aussi des témoignages oraux d'anciens imprimeurs, nous essayons, à partir de l'exemple d'Athènes (c. 1930-1990) de poser quelques hypothèses de base, afin de construire une première image de l'imprimerie et des imprimeurs dans l'état grec. Nous donnons une première réponse aux questions suivantes: qui devient imprimeur, quelle est la patrie des imprimeurs, quel est leur niveau intellectuel, à quel âge commercent-ils le métier, quel est leur sexe, leurs spécialisations etc.; en un mot, quel est le monde des imprimeurs.

On examine aussi par quelles critères (stabilité ou non d'emploi, taux des salaires, conditions de travail, possibilité d'ascension sociale etc.) pourraient les imprimeurs être incorporer dans l'«aristocratie» des ouvriers. Sont indiquées les raisons qui permettent avec sûreté cette classification seulement pour les imprimeurs qui sont employés dans la presse quotidienne et périodique.

On souligne l'activité intense des syndicats des imprimeurs, leur participation dans la lutte sociale; aussi, comment ont-ils réagi à l'in-

roduction des nouvelles technologies dans leur métier. On remarque, enfin, les stratégies des ceux qui entreprennent la transition de la condition d'ouvrier salarié à celle du petit entrepreneur indépendant.

En ce qui concerne les entrepreneurs, nous soulignons la concentration de la plupart des imprimeries dans quelques rues du centre d'Athènes, l'utilisation d'un personnel qui change plusieurs fois d'entreprise selon l'offre d'emploi, les tentatives de modernisation technologique, la confrontation des employés et des entrepreneurs, l'utilisation de méthodes paternalistes par ces derniers etc.

Enfin, nous posons la question si la domination de l'imprimerie électronique a fait disparaître définitivement l'art de Gutenberg, ou si elle l'a fait passé dans une nouvelle phase historique.

Maria Papathanassiou, *Illegitimate Children and Foster Children in the Eastern Alps: Research Directions and Perspectives*

This article deals with the history of illegitimate and foster children (usually also illegitimate) in the region of Eastern Alps (Austria) between the mid-18th and the early 20th centuries. During that period these childrens' number, though not stable, remained considerably high in absolute and relative terms. The paper discerns three basic trends in literature on the subject and comments on their results:

a) Studies related to an international historical debate on bastardy in Europe and trying to explain impressive statistical data by pointing to social and economic factors, such as the domination of animal husbandry, the system of inheritance, the family system, labour organization and the so-called «agricultural revolution» in Europe.

b) Studies on legislation, on official politics regarding single mothers and illegitimate or foster children, as well as studies on public institutions taking care of illegitimate children and their mothers from the second half of the 18th century on. Austrian law did not provide clearly for illegitimate children until the civil code was enacted in 1811 and only in 1919 a new law came into being regarding illegitimate and foster children together.

c) Studies in a «history from below» direction, regarding people and their experiences but clearly not dominating the field in terms of numbers as well as analytical breadth.

This essay suggests a more systematic approach in this last direction, particularly by comparing social groups, for example illegitimate children with peasant children, illegitimate children in rural with illegitimate

children in urban environments, illegitimate foster children with other foster children in rural Austria, single mothers born and grown up as illegitimate children themselves with single mothers born and grown up as peasant daughters etc.

Olga Katsiardi-Hering, *Historico-anthropological researches in the german-speaking bibliography*

This is a review-article concerning the Historical Anthropology, especially in the german-speaking bibliography in the recent time. The discussion is concentrated at the books of Richard van Dülmen, Michael Mitterauer, Gerd Dressel, Karl Kaser, Maria Papatthanassiou, Hans Medick and others, which are focusing subjects of «every day» life, family history, cultural history, childhood, Historical Anthropology as a new tendency of social sciences and history.

Lina Ventoura, *A Call for «History of the Present»*

This article begins by briefly presenting the condescension which fell on contemporary history during the modern era, as well as the recent emergence of a social demand for a systematic historical study of the present. It outlines those general factors that contributed to the formulation of this demand, while taking into consideration the divergent traditions and objectives in different European countries. It attempts a short review of the current discussion on the definition, periodization and the specificities of the «history of the present» and the problems created by the lack of temporal distance, by the use of new kinds of sources and by the prohibition of access to state archives of the last thirty years. The article discusses the issue of the use of a posteriori knowledge by historians working on the remote past, insisting specially on the danger of «retrospective determinism». On the contrary, the study of the «history of the present», as it comes across all that remains open in our times and ignores the future, may contribute to bring out the uncertainty of the past for those who lived in it.

Mitsos Bilalis, *New Histories for the Electronic Vision: The 19th Century and the Digital Domain*

This article focuses on contemporary historiographical accounts on 19th century, which have been formed —during the last two decades of 20th

century— in various academic disciplines from art history and critical theory to 3-D graphics design and new media theory. The article examines the main epistemological presupposition of the above historiographical attempts, namely perceiving 19th century visual culture as a precursor of the contemporary digitalized optical experience.

A. Papageorgiou-Venetas, *Der Fluchtlinienplan der Stadt Galaxidi aus dem Jahre 1882 und Pläne griechischer Städte im 19 Jh.*

Im Laufe des 19 Jh. wurden in Griechenland eine große Anzahl von Plänen für die Gründung neuer Städte sowie für die «Regulierung» und Erweiterung bestehender Siedlungen entworfen. Alle wurden ausnahmslos von der zentralen Planungsbehörde (Innenministerium) in Athen erarbeitet. Kopien dieser Pläne wurden nach ihrer Genehmigung durch königlichen Erlass den betroffenen Gemeinden zur Ausführung überreicht. Wir besitzen heute 81 dieser städtebaulichen Dokumente die größtenteils im Archiv des Umweltministeriums in Athen aufbewahrt sind.

Der hier veröffentlichte Plan der Hafenstadt Galaxidi (an der Nordküste des Korinthischen Golfes unterhalb Delphi gelegen) aus dem Jahre 1882, wurde erst vor Kurzem im Amtssitz der Gemeinde Galaxidi in sehr schlechtem Zustand gefunden und dem Marine-Museum der Stadt im Jahre 1999 überreicht.

Das Dokument (114×130 cm groß) im Maßstab von 1:1000, wurde sorgfältig restauriert und stellt eine der detailliertesten Bestandsaufnahmen einer griechischen Stadt am Ende des Klassizismus dar. Im Artikel wird durch genaue Interpretation der auf dem Plane ablesbaren Daten und meßbaren Größen, eine beträchtliche Anzahl von Informationen über die Wohnverhältnisse, die öffentlichen Bauten, die Struktur und Gestalt des Stadtgefüges sowie die Planungsabsichten der Stadterweiterung gewonnen. Was wir über die Stadt nur aus spärlichen textlichen Hinweisen kannten wird so entscheidend bereichert.

Die Auffindung und Rettung des Planes von Galaxidi erlaubt die Hoffnung daß viele vergleichbare Plandokumente, die vernachlässigt bei den diversen Stadtverwaltungen liegen, noch auffindig gemacht und das Gesamtbild der städtebaulichen Entwicklung im Lande ergänzt werden kann.