

**SOUNDS OF SATIRE
ECHOES OF MADNESS**

Performance and evaluation in Cefalonia, Greece.

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Thesis submitted for the degree of Doctor of Philosophy.
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August 2009.

“He was one of those in the world who have the most wit, liberality, magnificence, intrepidity, and was full of great projects, but perhaps he only wanted to have French troops in order to try and make himself king after the death of his master, which he saw as imminent. He was proud, cruel, pitiless, and with inordinate ambition. He supported the Christian religion because it could support him; but I would never have trusted him in things in which his own advancement was not involved”.

Abbé de Choisy MCMLXXIX *Mémoires pour servir à l'histoire de Louis XIV*, Mercure de France, p.150. (Reference is here to the Cefalonian Costantine Gerakis, known as Phaulkon, who served as prime-minister in Siam during the 1680s).

“What is life but a series of inspired follies? The difficulty is to find them to do. Never lose a chance. It doesn't come every day”.

Shaw, B. 1972. *Collected plays with their prefaces: Pygmalion*. (vol.4). The Bodley Head: London, Sydney, Toronto p.691.

*“Foreigners, do not hope to buy our madness
our ancestors have never exported it
It is Cefalonian and it is not even contagious
Because , like ‘Monopoly’ we exclusively claim it ‘ours’!”.*

«Ω ξένοι μην ελπίζετε...τρέλλα μας να ψονίσετε
Εξαγωγή δεν έκαναν ούτε κι οι πρόγονοί μας
Είναι Κεφαλονίτικη κι ούτε θα την κολλήσετε
Γιατί σα ‘Μονοπώλιο’ τη θέλουμε δική μας!»

Vounas, Ch. 1970. *Cefalonian satirical calendar of 1970*. Patras. p 75.

To all Cefalonians

who have and show “the spirit of the place”

Who feel and act as “Cefalonian Devils”

who are proud of being “mad Cefalonians”(kourli Kefalonites)...

DECLARATIONS FORM.

I, *EFPRAXIA POLLATOU*, hereby certify that this thesis, which is approximately *100.000* words in length, has been written by me, that it is the record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

I was admitted as a research student in *SEPTEMBER 2003* and as a candidate for the degree of *DOCTOR OF PHILOSOPHY* in *SEPTEMBER 2004* ; the higher study for which this is a record was carried out in the University of St Andrews between *2004* and *2009*.

date 4/08/09

signature of candidate

I hereby certify that the candidate has fulfilled the conditions of the Resolution and Regulations appropriate for the degree of *DOCTOR OF PHILOSOPHY*... in the University of St Andrews and that the candidate is qualified to submit this thesis in application for that degree.

date 4/08/09

signature of supervisor

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Abstract.

This thesis is about the construction of 'satire' as an exclusive practice among the Cefalonians and hence proposes the term *satiricity* (*satirikótita*). It explores the construction of the category of the Cefalonian "madman" by means of dialogics between performance and evaluation. It is observed that the relation depends on three principles that obtain among audience members and a performer: conditioning the performance, participation in and observation of the performance and evaluation of it.

Being one of the few anthropological studies on the Ionian islands of Greece, this thesis aims to contribute to the anthropology of the Ionian Islands and of Cefalonia in particular. It looks at the relation between a town and a village on the ground of teasing events and refutes the argument of satire as an urban phenomenon only. It sets the elementary principles towards anthropology of satire and emphasizes the importance of studying everyday teasing events. It also contributes to understanding a 'native' researcher's presence in different ways.

Satiricity is seen as a 'par excellence' feature that Cefalonians have. No matter if Cefalonia is a part of the Greek Nation-State and people follow 'modern Greek culture', they still employ satiricity as a way of distancing themselves from Greeks. 'Distance' is forged on the basis of absolute exclusion of Greeks from having, practicing and understanding satiricity in the way that Cefalonians do.

The Conclusions leave the ground open for more investigation on teasing events, and application of such viewpoints around other areas of the island, and of the Ionian Islands, or other Greek islands. I also point to studies looking at island and mainland teasing events and potential differences. After all, we need to examine not only how people construct the claim on the exclusivity of 'satire'. We need to examine how such a claim is applied, supported or contrasted and possibly rejected when Cefalonians engage with other Greeks away from the island.

ACKNOWLEDGEMENTS.

The study of 'inspired follies' to borrow from the epigraphs of this thesis, is not a painless task. On the contrary, it is arduous. It feels like the sculptor who has to work on solid marble with a chisel and see the marble turn into shape after many hours of work.

This has been my supervisor's rationale when advising me to get the chisel and start working on the 'marble' which I had brought back from the field in late November 2005. Now that I look back to the actualisation of this study, I think that he actually asked me to work on my self.

The product of this work, this thesis, is mostly his own labour. From this point of view, I would like to thank professor Tristan Platt for being a true mentor to me ever since I started my study on Cefalonian people. His continuous advice and encouragement had pushed me further than I thought I could reach. He has taught me even more in his tone of voice and his stance to anthropology. Most of all I would like to thank him for his patience with me and my own 'madness'.

Apart from my supervisor, there have been many people who have contributed to 'the shaping of the marble'. They are members of staff from the department of social anthropology at the University of St. Andrews; my colleagues from the same department; people that I met and shared experiences with while in St. Andrews.

I thus extend my thanks to dr. Kai Kresse who supervised this project during early 2004; to my second supervisor, dr. Stephanie Bunn, who guided me through anthropology of sounds and encouraged me to work on this topic; to dr. Adam Reed for his useful advice during writing up seminars; prof. Christina Toren for her advice and insight into my presentations during writing up seminars and prof. Roy Dilley for his particular contribution to sections of chapters three and four and his general guidance on performance. I would like to express my gratitude and special thanks to Dr. Paloma Gay y Blasco for her advice and her help with last minute issues.

I wish to offer special thanks to people with whom I shared an 'office' not only as space but also as endless moments of hard work and silence, moments of loud laughter, of meditation, encouragement and exchange of opinions over coffee, chocolates and biscuits: Dr. Paolo Fortis and Margherita Margiotti. My particular thanks go to dr. Rodrigo Villagra who has been like a big brother ever since 2004.

To dr. Giovanna Bacchiddu, Linda Scott, Veronika Groke, Eleni Bizas, Conrad Feather, Jeanne Faux de la Croix, Jean Grill, Máire Ní Mhórdha, Huw Lloyd-Richards, Christos Lynteris, Giannis Kallianos and Eilidah Swan go my heartfelt thanks for their contributions to my presentations and for sharing jokes and teasing. Particular thanks go to Linda Scott for her help with English language, her care and the constant expression of emotions of support during the last days of the writing process. Her contribution is invaluable.

I offer my gratitude to Margarita Lianou and dr. Aikaterini Oikonomopoulou, both from the classics department, for their enthusiasm on my project and their invitation to present it at the Scottish-Hellenic Society.

To the social Anthropology School Secretaries, Kiria Lisa Neilson and Mhairi Aitkenhead go my sincere thanks. They have been very efficient and very fast in all my requests. Lisa's smile and cordial talk in particular was the warmest welcome to the department in September 2003.

To Cefalonians go my appreciative thanks for their support throughout this project. I consider myself fortunate to have been surrounded by a number of people who have contributed in diverse ways.

I am particularly grateful to dr. Georgios Avlami and his wife, dr. Athina Avlami for their encouragement to pursue further studies and their ongoing interest in my progress apart from their help with other issues.

I gratefully acknowledge the financial support given by “George and Mary Vergotis” foundation throughout this project. Kiria. Lilian Vergoti and Kiria. N.Iatrou in particular were a permanent point of contact and expressed their enthusiasm on the project. Discussions I had with Kiria Vergoti also pointed towards different directions that my research could follow.

Prof .Giorgos Moschopoulos, Giorgos Moschonas, dr.Pentogalos and the late Giorgos Alisandratos provided me with invaluable support and comments in different ways. I wish to thank them for trusting me in delivering papers during conferences on Cefalonia and on the island of Kithira.

To dr. Petros Petratos (and to his wife, Kiria Lukia Petrato) also goes a special note of thanks for his strong support and encouragement phrased in strong words. His help has been not only direct but also concealed (only to be later discovered) until the last minute of the writing up process. I wish to thank him for his confidence in me, in moments when I was empty of it; for his ‘ever green’ Lixurian humour and wit and for his belief in the study of local culture from an anthropological perspective. I am grateful to him for all that.

I also state my deep appreciation to all members of staff of the Korgialenios Library in Argostoli. Kiria Maria, kiria Georgia, Kirios Stamatatos, Eleni and, above all, Ilias Tumasatos. They have facilitated my research in many ways. I have particularly benefited from discussions with kirios Stamatatos and with Ilias.

My greatest debt, of course, is to all those people in Argostoli and Kondogenada who accepted me as a researcher and facilitated or created difficulties for me, thus making fieldwork even more exciting. From my fellow Argostolians I wish to offer many thanks to Kirios and Kiria Stefanatos for taking me in the masquerade group. That sparked my interest in local culture without them realising it. My first meeting with the masquerade group people gave me inspiration for research topics covered in this thesis. Kirios. and Kiria Stefanatos shared with me moments of teasing and loud laughter around the Argostolian marketplace and during the carnival time. I also thank Kirios Babis and his wife Kiria Erithra Makri , Kirios Gerasimos and his wife, Maria Augoustatu, Kirios Dionysis and Kirios Kostas at the Argostolian Tax Office(Eforia), Kirios Gerasimos Niforatos, Zoi Helmi and Kiria Anthula Vuna for their support and help. I also thank Kirios Gerasimos Apostolatos, for allowing me to access the Prefecture Council meetings and attend them, apart from his teasing and discussions on politics, island issues and humour.

I state my deep appreciation to all other Argostolian men and women who facilitated my research and the names of which compose a big list. My special thanks go to two young people, Giana Bagelatu and Dionysis Galiatsatos for their willingness to talk about humour and to engage in teasing with me.

I also offer my gratitude to the “ambassador” of Kondogenada, to the Lixurian “daemon”, as he jokingly calls himself who first talked about this place to me and drove me to that village: kirios Gerasimos Galanos. His humour and zeal for research on Cefalonia as well as his endless performances of madness are with me all the time.

I owe a deep debt of gratitude to the village people with whom I stayed and conducted research, to “my” Kondogenaditians. My stay with them was full of nice moments and my use of the pronoun “my” presents the degree to which I have come to love them and their place for all that they have offered me. I have learnt many things from their behaviour and their discussions, most important of all to set my

mind to work and never fall low. Their sharp criticism and deep insight into things has made me place them high in my appreciation and think of their village, of Kondogenada, as a concept and not just as one Cefalonian village.

For their warmth, hospitality and care my debt to my next door neighbours in the village is enormous. They saw me as their third daughter and as such treated me. My daily discussions with them and their acceptance to my attending events in their place proved an invaluable source of material for me.

Thanks also go to the late Memas Kondogianatos (known as Legas) whose seriousness and wisdom became a good guide to my research. He did not live to see this thesis completed but his contribution is here acknowledged. Chapter five is dedicated to his memory with due respect.

I warmly acknowledge the support of kiria Regina and her husband kirios Harris and their cordial welcome at the village grill house. Their spontaneity made me feel at ease with the place and the people and their comments were particularly helpful. To Babis Gerolimatos, Kiria Hriso and Haralabos Frangiscatos and to Panagis Ruhotas go my appreciative thanks for their help even at my most awkward moments.

Apart from my research people, I wish to thank all my non-Greek friends, those that I met and with whom I spent moments in St. Andrews. They all contributed to my engagement with other countries and embodied the sense of multiculturalism for me. I express my heartfelt thanks to Deborah d' Amico with whom I spent moments talking and who accepted all my experiments in style while teasing her. Our long-lasting friendship is based on these. Rachel Conner- Huddleston and Rita Pinto were sources for laughter and good discussants on all topics. I am grateful to Rita for showing me the importance of details in photographs and for teaching me many useful things on photography.

To Joseph Tinney goes a note of appreciation for his continuous encouragement, his friendship and engagement in conversations on anthropology and international relations. I would like to thank him for giving me the opportunity to work for the University and acquire useful experiences.

I state my deep appreciation to Dr. Maria Halkias, a good friend and housemate. I had many helpful discussions with Maria on many topics while writing up and spent moments relaxing. We witnessed each other's stress and happiness, agonies and devastation. I owe her thanks for being by my side when needed.

I particularly wish to thank Sarah Marley and Philippe Bouchet. Being my housemates, during the last year of my study, they have been my adopted family in St. Andrews. They have been particularly tolerant with my madness, my endless and quite often incomprehensible talk and my obsessions. Both of them stood by my side at all times. We shared many good and bad moments, which I shall particularly cherish. Sarah has offered her help in describing the Cefalonian 'landscape' and using the appropriate vocabulary. Her eye for detail was particularly helpful to me and made me see my place from another perspective. To Sarah's family go my warm thanks for their special support in early September 2008 during hard times as well as their enthusiasm on my project. I felt stronger with them being close to me and I express my gratitude to them.

Margaret Hutcheson deserves my warmest thanks. Early morning chats with her triggered laughter and strong support towards the completion of this thesis. I enjoyed talking with her about the island and felt as if I were there. She was always a nice person to talk to and had handy advice concerning all issues of everyday life. She has made me proud of being Cefalonian and studying aspects of the Cefalonian culture.

I have saved the last place of thanks to all my Greek friends. I offer my thanks to all people who have proved real friends by standing by me and showing confidence in my work. Special thanks go to my schoolmate and owner of a bookshop in Argostoli, Panagis Moschonas for all his help with rare books and copies of articles and maps; for his humour regardless of my research and his ongoing encouragement.

I wish to offer many thanks to my Lixurian friend, kiria Kiriaki Dellaporta – Pana for her help with bank issues apart from her warmth and support. Her parents have contributed to this research, much as they did in previous projects. I truly thank them.

I would especially like to thank my Argostolian neighbour, Kiki Fanu-Avgustatu and her family for many years of friendship and of practicing ‘real neighbourhood’, as she calls it. I owe her my most cordial thanks for first inviting me to join the masquerade group in 1999. Without this invitation, research interests would not have been defined as here.

For all his help with computer issues, maps and power point presentations I wish to thank Christos Kokalis. He stood by my side during the early stages of the writing up of this thesis. His encouragement at times when I was feeling devastated is acknowledged.

My uncle and his wife, Panagis Pollatos and Evulia Pollatu provided me with support in many ways. Behaving like a second father and mother, they have encouraged me ever since 2003. I wish to thank them for being by my side at good and bad times.

My sister deserves a special note of thanks for her help in many ways, all of which ended up bringing us even closer. I give her my most cordial feelings and my love. She has been by my side since the very first day. Her help has been invaluable and so has her sense of humour.

Having reached the end of my PhD, I would like to express my life-long thanks to two people who are engaged in a ‘non-ending PhD’: my parents. They have been with me sharing all agonies and happy moments and have believed in me ever since I started this project. My thanks and my gratitude will never be enough.

The last word of thanks belongs to a very special ‘mad’ Cefalonian who has shared moments of teasing and laughter. His love for the island, together with the use of long forgotten dialectic variants, has turned my love for the island even stronger. His presence in my life is precious. To him go my deepest feelings.

NOTES TO THE READER.

The name of the island is Cefalonia. It is usually spelt in this way and I use this spelling throughout the thesis, unless quoting an author using a different spelling. Intonation is Cefalonjá,(I use j here to denote synizesis) even though Cefalónia is also used. Yet, other spellings are valid and often appear in texts, like travellers' accounts. These are Kephalaria, Kefalaria, Kefallinia, Cephalonia.

The term 'Ionion' that is used to denote the geographical and cultural area to which Cefalonia belongs, is not to be confused with the area known as Ionia. The term appears interchangeably with 'Ionian' in maps and sites. In this thesis, I use the correct form Ionion.

Ionion islands are also known as the Heptanese because of the number of the main islands that comprise the complex: seven (epta). Ionia, on the other hand, refers to the area known as Asia Minor and stretches along the west coast of Turkey.

Place names and peoples' names are real, to the extent that people have consented to be recognised. When otherwise, initial letters have been employed. In addition, I have either used existing versions of proper names or created mine in order to indicate different people bearing the same proper name and thus avoid confusion.

In giving the equivalent Greek or, on a local level, Cefalonian terms for concepts, I have followed the phonetic transcription of terms. I have marked the syllable which is stressed.

Photographs are mine, unless otherwise stated.

Translation of transcribed texts is also mine. The transcribed texts that are presented and partially commented upon in this thesis are parts of longer recordings.

I use the term Kondogenadites (Greek) interchangeably with Kondogenaditians (English).

I use italics for Greek terms that I think may contribute to constructing a vocabulary of "satire" which emerges in the course of the thesis.

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Proximity to Italy (source: www.worldatlas.com).

Administrative and 'cultural' areas of Cefalonia. (source: kefalonianet.com).

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Greece and the Ionian Islands.



The exact location of the island along the Ionian sea.
 (source: www.map-of-greece.org).



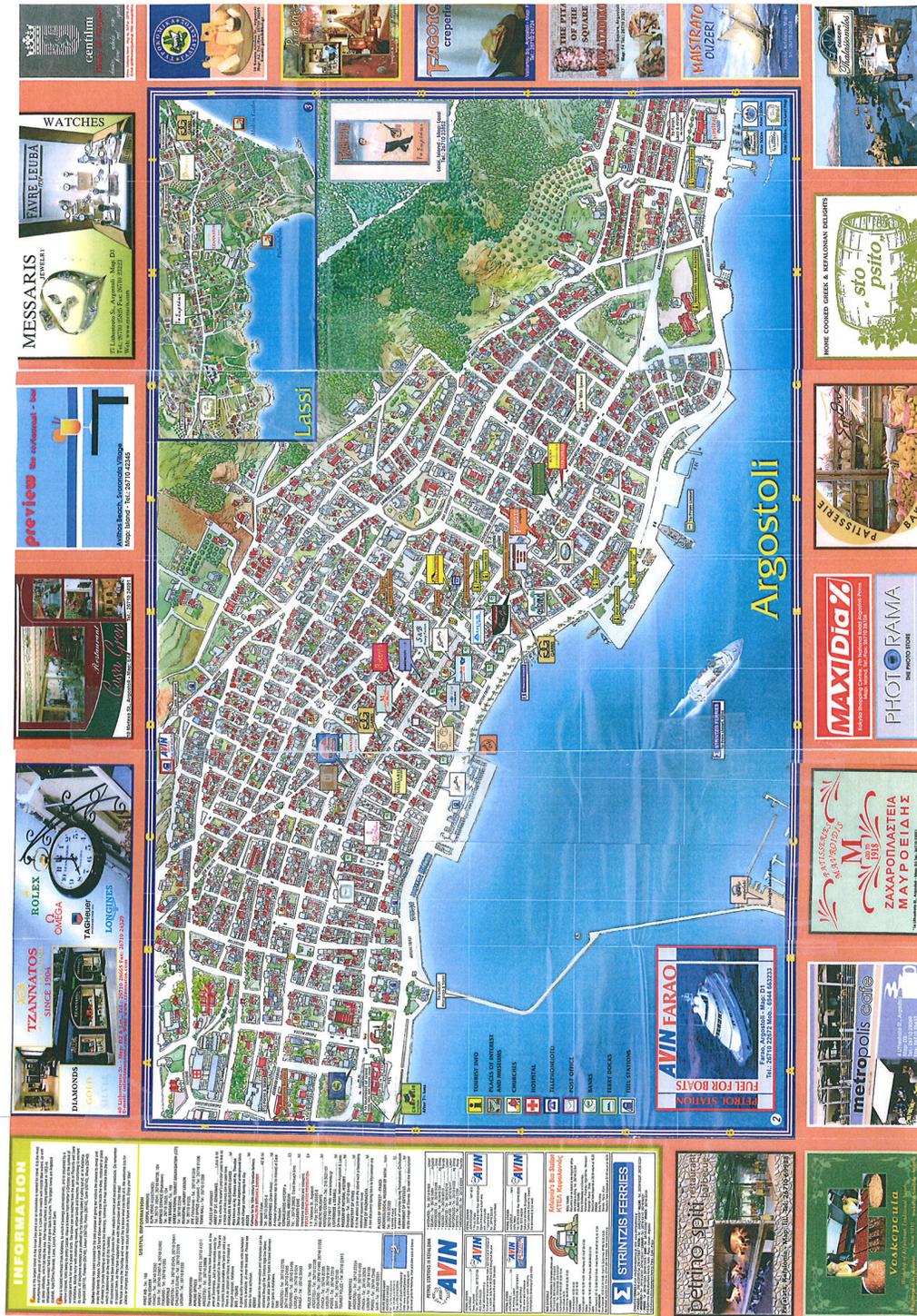
To the west of Greece and close to Italy...



The Island of Cefalonia and to its right the island of Ithaca.
The map shows administrative and cultural areas of the island.
(Source: kefalonianet.com.)



Locating the fieldsites: the location of Argostoli and of Kondopenada on the island.



This is a view of Argostoli. The marketplace stretches along a wide area, part of which is here marked with shop labels. Source: map of Cefalonia distributed by “Panelinionikis” bicycle shop, Argostoli.



Locating Kondogenada along Paliki province...