

Lydia Tricha, *Χαρίλαος Τρικούπης. Ο πολιτικός του 'Τις παίει;' και του 'Δυστυχώς επωχεύσαμεν'*, Athens: Polis, 2016. Pp. 626
DOI:10.1017/byz.2019.5

The history of nineteenth-century Greece is a topic much more rarely addressed than that of the twentieth century. Apart from a few notable exceptions like John Petropoulos¹, Ioannis Koliopoulos², Gunnar Hering³ and Georges Dertilis⁴, few scholars have offered insightful contributions on the first century of the Greek state. Lydia Tricha's recent biography of Charilaos Trikoupis presents a welcome addition to this distinguished line of scholarship. Indeed, high-quality biographies are a rare commodity in Greek-speaking academia, as the author herself remarks (p. 17). This lacuna becomes particularly evident when it comes to Trikoupis, who is commonly recognized as the most charismatic nineteenth-century Greek statesman but, up to this point, has not been the object of a scholarly biography. Tricha has invested more than three decades into the study of her subject, and she was allowed access to previously unexploited archives, including Trikoupis' personal estate. This invaluable source is further supplemented by a wide range of Greek, British and French archival and published material, such as newspapers, parliamentary protocols and periodicals, and supported with abundant secondary literature. The author has used this impressive amount of sources to produce an authoritative account of Trikoupis' public and private life, which is likely to remain a key reference work for years to come.

The biography follows a rather conventional chronological structure and is written in a lucid style, which enables even the non-expert to grasp Trikoupis' background, formative stimuli, ambitions and limitations. Although Trikoupis is consistently at the core of the volume, it is in fact the comprehensive intermedia scattered across the book that provide the most fascinating information on broader issues surrounding the main protagonist. Therefore, the reader gets also informed about the early functioning and shortages of the 'Othonian' university of Athens, where Trikoupis began his legal studies (pp. 88–96); or on the peculiar voting system with a pellet (σφαιρίδιο), valid between 1864 and 1915, which defined the result of many an election during Trikoupis' times (pp. 135–145). Here, Tricha can escape the mere narration of a great man's deeds. She is thus able to contextualize her subject appropriately by contrasting her findings with relevant scholars like Kostas Lappas⁵ and Nikos Alivizatos⁶ respectively. The author, however, does not always take full advantage of these opportunities and prefers to treat them solely as episodes in Trikoupis' development.

1 John Petropoulos, *Politics and Statecraft in the Kingdom of Greece, 1833–1843* (Princeton 1968).

2 Ioannis Koliopoulos, *Brigands with a cause: Brigandage and Irredentism in Modern Greece, 1821–1912* (Oxford 1987).

3 Gunnar Hering, *Die politischen Parteien in Griechenland, 1821–1936*, 2 vols. (Munich 1992).

4 Georges Dertilis, *Ιστορία του Ελληνικού Κράτους, 1830–1920*, 2 vols. (Athens 2004).

5 Kostas Lappas, *Πανεπιστήμιο και φοιτητές στην Ελλάδα κατά τον 19ο αιώνα* (Athens 2004).

6 Nikos Alivizatos, *Το Σύνταγμα και οι εχθροί του στη Νεοελληνική ιστορία, 1800–2010* (Athens 2011).

As regards the beginnings of Trikoupis' career, one of the book's greatest achievements is that it permanently demolishes the oft-cited myth that sees in Trikoupis the rise of a bourgeois class in Greece. On the contrary, Tricha insists that Trikoupis was the most representative offspring of the Greek political oligarchy, being son and nephew of two former prime ministers, and, as such, best qualified for the highest governmental posts.

After examining the groundbreaking article 'Who's to blame?' (pp. 223–234) and the establishment of the no-confidence motion (pp. 250–254), Tricha turns to the modernizing ventures of the multiple Trikoupis cabinets after 1882 (pp. 317ff). Chapters 4 and 5, which focus on Trikoupis' premierships until 1895, are thus the most interesting and well-written of the book, resembling an introduction to the political and administrative history of the period, rather than just the story of one man. Banal though it may sound at first, it is the history of Trikoupean bureaucratic advancement—allegedly the most important state-building episode between Othon and Venizelos—that requires urgent revisiting. Successfully transcending dated political histories⁷ and agreeing with recent reappraisals on statecraft⁸, Tricha articulates a colorful picture of the internal dynamics of the expanding state apparatus. She accordingly provides a much-needed social history of the Greek state mechanism, a trajectory that will hopefully be replicated for subsequent eras of Greek history. Through administrative and military reorganization, reforms in public finance, and 1880s infrastructure projects, Tricha portrays Trikoupis' vision of a strengthened Greece capable of dealing with international challenges in the post-1878 Balkans, and the means he deployed to create it (pp. 325–364, 433–448). Yet, these ambitious efforts concluded with Trikoupis' last premiership (1892–1895). At this point, mounting economic problems led to the infamous 1893 bankruptcy, Trikoupis' retirement from politics, and his premature death in self-exile in 1896 (pp. 509–558).

Tricha eventually judges Trikoupis rather favorably, mostly because of his parliamentary, legislative and infrastructural legacy, and despite the ultimate failure (or inadequacy) of his military and economic policy (pp. 558–566). Judging from her overall attitude towards Trikoupis, her positive empathy with her subject becomes evident. This stance leads her to Manichean conclusions and a harsh condemnation of Trikoupis' main rival, Theodoros Diligiannis, even though certain scholars have already offered more balanced assertions about Diligiannis' political career.⁹

Finally, Tricha also deserves praise for unravelling the private individual behind the statesman, an essential ingredient for an aspiring holistic biography such as this. Therefore, the reader discovers the discreet yet highly influential role that Trikoupis' sister Sophia played in his political rise and victorious electoral campaigns (especially pp. 218–223), as well as his late romantic engagement with Maria von Trautenberg,

7 E.g. Katerina Gardikas, "Parties and Politics in Greece, 1875–1885: Towards a Two-Party System" Ph.D. diss. University of London, 1988.

8 Kostas Kostis, *Τα κακομαθημένα παιδιά της Ιστορίας. Η διαμόρφωση του νεοελληνικού κράτους, 18^{ος}–21^{ος} αιώνας* (Athens 2013).

9 Above all Niki Maroniti, *Πολιτική εξουσία και εθνικό ζήτημα στην Ελλάδα, 1880–1910* (Athens 2009).

wife of the Austrian ambassador in Athens (pp. 376–384). Such brief intervals to the main storyline serve both to humanize Trikoupis and to provide relief from the typically ‘heavy’ political narrative that dominates the text.

In conclusion, one cannot but recognize the well-researched and timely contribution of Lydia Tricha to modern Greek historiography. One hopes that a shorter version, at least, will be translated into English as well. That way, Trikoupis could be interpreted comparatively to the other great European statesmen of his time, like Disraeli and Gladstone in Britain, Bismarck in Germany, Bach and Taaffe in Austria, and Stabulov in Bulgaria.

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Angelos Dalachanis *The Greek Exodus from Egypt: Diaspora Politics and Emigration, 1937–1962*. New York/Oxford: Berghahn, 2017. Pp. 274.
DOI:10.1017/byz.2019.6

Angelos Dalachanis created quite a stir by starting the Greek edition of this book with the emphatic statement “Δεν είμαι Αιγυπτιώτης.” Although his disclosure loses some of its potency in translation, by declaring that he is *not* a Greek from Egypt, Dalachanis presumably intended to highlight his lack of bias and distance himself from Greek Egyptians who have published on the subject of their homeland. With this in mind, I should probably mention that my father was a Greek from Egypt and the exodus described in this book directly affected three generations of my family. When recounting their experiences, my Greek Egyptian relatives never referred to an expulsion, a commonly held misconception that Dalachanis and others are trying to correct. Their decision to leave Egypt was clearly a matter of personal choice. Still, their actual motives were often unclear and with the passage of time many of their stories gave rise to questions which remained unanswered. Until now.

Numerous studies of the Greeks in Egypt have focussed on the super-rich cotton barons of Alexandria and a handful of other wealthy industrialists and benefactors. Most Greek Egyptians know very well that their story does not begin and end in the salons of the Benakis and Kotsikas families. Dalachanis’ book helps combat this delusion by introducing a large cast of protagonists made up of influential but lesser-known community leaders, educators, journalists and ordinary run-of-the-mill Greek Egyptians. His analysis of unpublished diplomatic sources reveals that in the post-Montreux era, and especially after World War II, successive Greek governments feared that an influx of impoverished Greek Egyptians would upset the fragile political and socioeconomic status quo in Greece. In response, community leaders, politicians and diplomats tried to prevent such an occurrence from taking place by diverting the flow of migrants in other directions. This uncomfortable truth has not gone down well in some quarters, but the evidence produced by Dalachanis is conclusive. As this book