

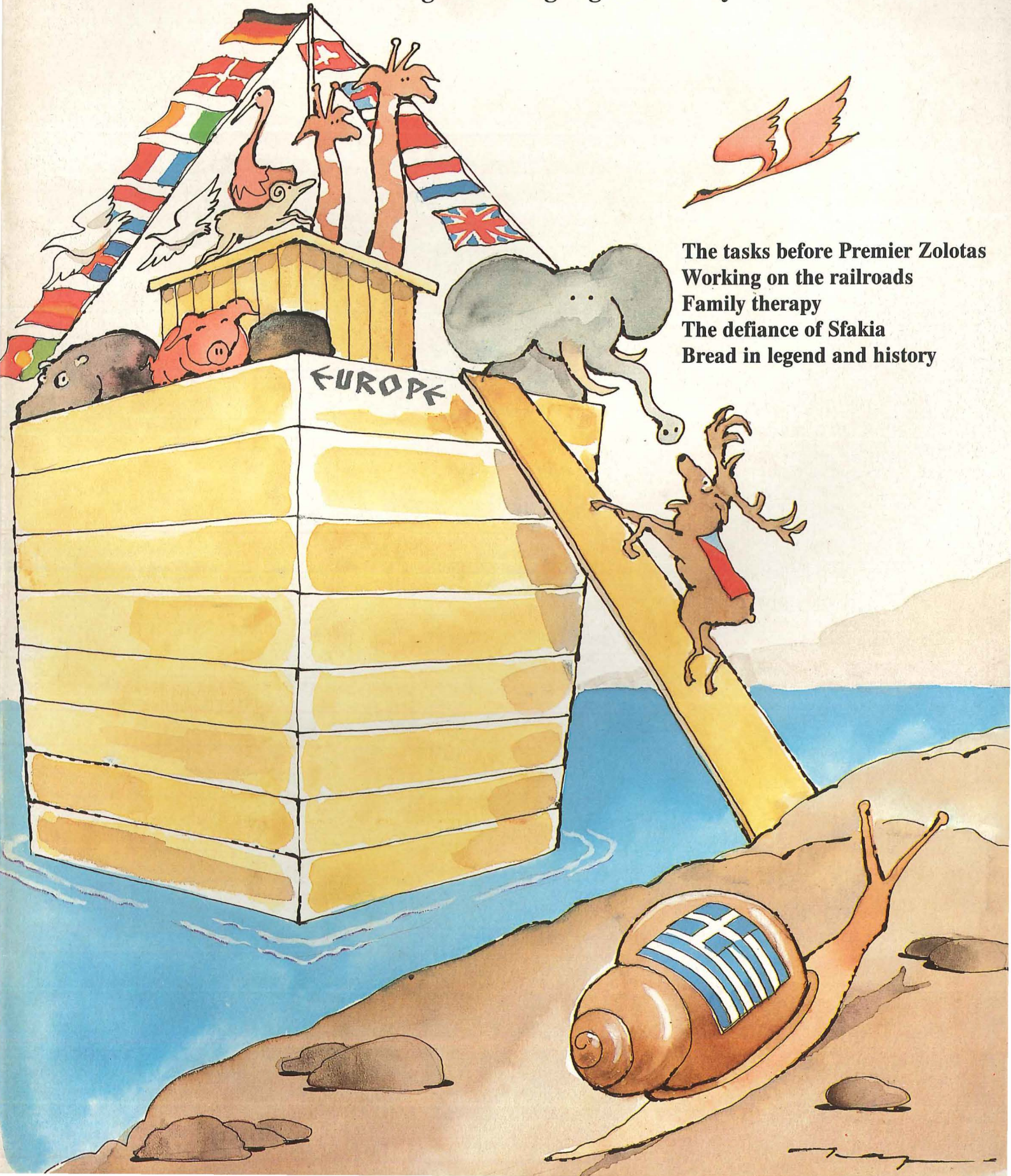
January 1990

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ATHENIAN

Greece's English Language Monthly



The tasks before Premier Zolotas
Working on the railroads
Family therapy
The defiance of Sfakia
Bread in legend and history

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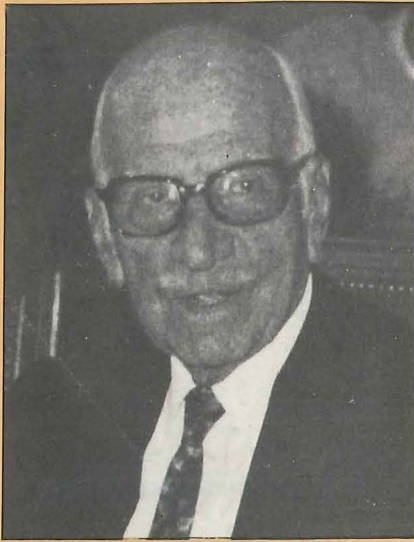
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FEATURES



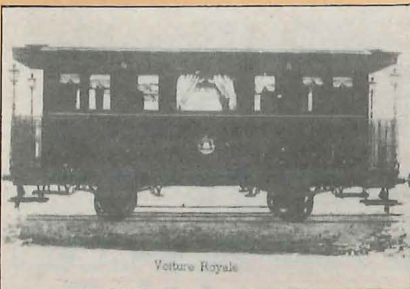
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14 The miraculous Professor Zolotas

Octogenarian, Xenophon Zolotas, ready to embark upon an unenviable prime ministership, has what it takes to make a miracle happen. Sloane Elliott reports on the economic hurdles ahead

17 Light at the end of the tunnel

Promises! Promises! Will the Greek Railroad Organization actually succeed in diffusing its old track record? Zane Katsikis conjures up dream voyages for us



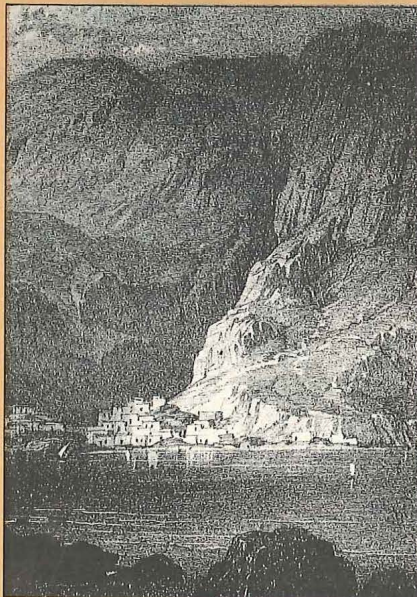
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A Swiss family therapist deemphasizes cross- and multi-cultural issues in family dynamics. Elizabeth Herring interviews Dr. Nora Charitos

23 The legendary defiance of Sfakia

Over time the invader has sought to kick the dignity and courage out of the mountain inhabitants of Crete. What he met was his Waterloo. Margot Demopoulos escorts us through some really rugged terrain



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30 Bread: the staff of traditional life

The romance behind Greece's 'humble' staple: Katerina Agrafioti researches into the intricacies of baking and breaking bread.



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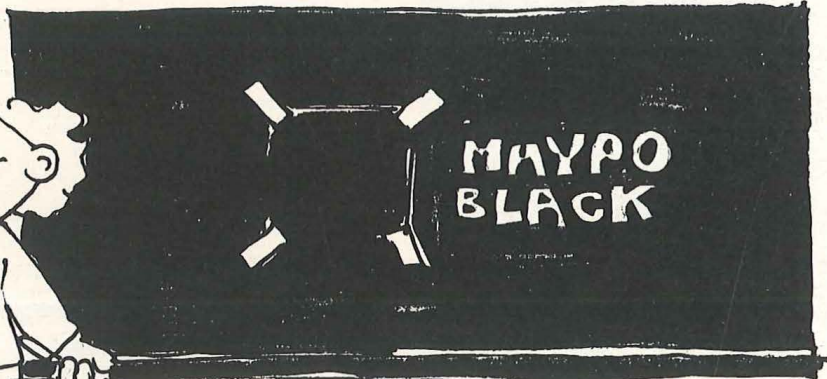
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Cover: Antonis Kalamaras

GREEK IDIOMS...

ΓΕΙΑ!



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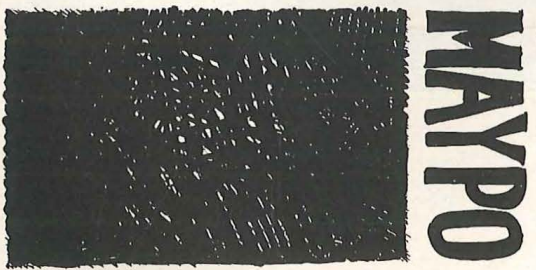
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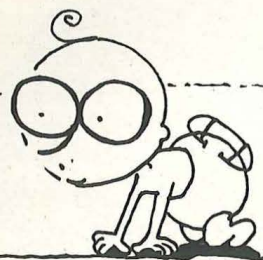


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meaning: IT LEFT FOR GOOD...

The Gay Nineties

A rare atmospheric phenomenon enveloped Athens in such a deep fog one day last month that it was impossible to see three cars ahead in any of the city's traffic jams. There was at the same time a city-wide electricity failure. The combination fog and blackout was quickly picked up as symbolic of the country's economic condition, while aesthetes pronounced that Athens had never looked prettier in the past 20 years.

One of the many oddities about Greece is that its intelligensia takes such a gloomy view of things, when, as every Brussels-based opinion poll consistently shows, Greeks on the whole are the most optimistic people in the EC.

It has become fashionable to apply to Greece the witticism that the *fin* is coming early this *siècle*. In a similar vein Professor Achilleas Tourkantonis, chairman of the Second Panhellenic Congress on Hypertension, said that a million and half of his fellow citizens are suffering from high blood pressure. His conclusion agreed with a widely-held opinion: "The entire population needs a check-up."

Luckily there is a large section of society, at least 40.67 percent, which isn't the least bit tense, spends much of the day in agreeable indolence, mainly in state offices, enjoying a cigarette and a cup of coffee and believing in ever better days.

It is this relaxed feeling of optimism which *The Athenian* tries to reflect and encourage in the first month of the first year of a new decade.

In January, 1980, this page endeavoured to describe Athens as it would be 10 years later with all the promises which governments had made in the previous decade fulfilled. And now, as we enter the last lap of this 'fun' century, a similar description will be attempted from the promises of the decade just past, at the turn, that is, of the millennium.

There follows a condensed version

of that 1980 description. It was written in the form of a tourist pamphlet:

Welcome to Spata International Airport! Just pick up your rented car and drive right through the Mount Hymettus tunnel, emerging at the other end into the crystalline atmosphere of Athens. Note on the left, as you descend into the city, the ladies in traditional costume, reviving classical and post-Byzantine dance around the newly-restored Isadora Duncan Museum. Straight on, note that not a single apartment block has risen nor a tree been cut in the last 10 years from the greenery of Mount Lycabettus.

Why not park your car at the CCCC (Constantine Caramanlis Cultural Center) garage just opposite the Hilton? It is one of 16 underground car parks located in convenient areas around the city.

Then, step down into Rigillis Station on the spotless Athens Metro. For a first jaunt take the Peristeri "A" train as far as the handsomely landscaped Pedion Areos Park; plunge into its Olympic-sized pool or ramble around the galleries of the Passas Museum next door and gaze at all the Oriental masterpieces. Or, if you want the performing arts, just hop on the Ambelokipi Line and take in a concert at the Hall of the Friends of Music.

If antiquity is your 'thing', take the express south to Makriyiannis Station and enjoy the Elgin Marbles in the New Acropolis Museum. We recommend a visit at sunset when the Swiss-built Bubble Dome over the Acropolis is at its most evocative.... So much for Athens today.

The most superficial review of promises of the last decade can only begin to suggest the delights of Athens in the year 2000, but here goes:

Welcome to Spata International Airport! As soon as we touch down, please light up all your smoking materials and inhale deeply the glories of Greece. And thank you for flying an

Olympic 707 which is of museum quality. PASOK, which is here — as it is everywhere — hopes you'll enjoy your 'rendezvous with history'.

Now help yourself to one of the 20,000 luggage carts and amble out to the taxi-stand. The fare to midtown is about 70,000 drachmas (unless there has been another devaluation since this writing).

We hope you've made your reservations early for, as you know, the 1996 Golden Olympics were so successful that Greece has had 20 million tourists a year ever since, and the Games are being held here again this year by universal demand. For example, the Grand Bretagne has had to add on nine new floors just to take care of back-to-back bookings until 2010.

The Athens Metro is so extensive and efficient today that people only come to the surface to enjoy rambling in the parks and listening to the twittering of birds. It was a foregone conclusion this year that Athens would be once again named The Quietest City in the EC.

As for the nefos, it is a thing of the past, trashed like the Right into the rubbish bin of history. So successful were measures taken by the PASOK socialized scientists that no cloud, polluted or benign, has ever darkened the city for years, enabling it to enjoy 365 days of annual sunshine, and whose greenery is entirely watered by the River Ahelöos which has been diverted via Thessaly right through Attica.

The reconstruction of the Parthenon was such a success that as soon as it was completed, President and Mrs Papandreou decided to move right in. Their happy brood of children (the eldest is almost nine; how time flies!) love romping about the Portland stone pediments. But the presidential couple loves company, and every year on November 30, endless queues of pilgrims zigzag their way up the Sacred Way like the Panathenaic procession of yesteryear, to wish the Ecumenical Peacemaker *chronia polla*.

THE ATHENIAN DIARY

by Sloane Elliott

Boris Yeltsin's round of visits

With Greece self-absorbed in political uncertainties and economic dilemmas, the extraordinary events unfolding in nearby Eastern Europe and the Soviet Union were not getting quite the attention they deserved.

It was therefore refreshing to get a blast of glasnost from abroad to ventilate the stale, local atmosphere with a five-day official visit by Member of the Supreme Soviet, Boris Yeltsin. He came at the invitation of the conservative daily, *Kathimerini*, and private radio channel, SKY.

The liberal gadfly of Mikhail Gor-

bachev, Yeltsin, who locates himself 'left of center', in his opening remarks said flatly that the only solution for the Soviet Union today was to accelerate the process of perestroika. "We must finally put an end to half-measures and compromises." Yeltsin has consistently criticized Gorbachev for dragging his feet and implied that in pluralizing centers of power, he has surrendered none of his own. Yeltsin's first visit was to Mayor of Athens, Dimitris Iatrakos, who presented him with the key to the city. Yeltsin put this to good use during the next five days, opening practically

every door in town with the exception of that of Harilaos Florakis, the President of the Alliance of the Left, a party that's recently moved into the fast lane but which, not very far back, was out on a siding collecting dust and kowtowing to Leonid Brezhnev's Moscow.

At a banquet given in his honor by Mayor Iatrakos, the Soviet parliamentarian said he championed Greece's bid to hold the Olympic Games in Athens in 1996. (This statement is heard everywhere these days, as it costs the speaker nothing and wins the hearts of all Greeks excepting

The theft and recovery of the True Cross

On the night of the 5th and 6th of December, three men broke into the *catholikon*, or central church, of the monastery of Grand Lavra on Mount Athos. From the treasury they stole a silver-gilt reliquary studded with 62 precious gems. Within the box lay a double-beamed gold cross which contained the largest fragment of the True Cross in existence. It was the most audacious theft in the one-thousand-year history of Holy Mountain.

The reliquary was the gift in the 10th century by Grand Lavra's co-founder, the Emperor Nikiphoros II Phokas and the relic of the True Cross was donated by him, or by his imperial successor, John I Tzimiskes, the monastery's greatest benefactor.

According to early reports (still garbled at press-time) the thieves approached by Chris Craft and anchored in a cove beneath the monastery, climbed the steep slope and broke the iron lock of the *catholikon* some time between 6:30 pm vespers and 3:00 am matins. They also made off with the contents of the alms box containing 150,000 drachmas and a personal check for 1,000 dollars, a pad of receipts, a ledger book and the monastery seal.

In leaving, the thieves cut the telephone lines and attempted to smash the BHF radio transmission set. It seems they left the way they came, for the motorboat was later identified in Ouranoupolis moored under the Byzantine tower inhabited, until recently, by Joice and Sydney Loch.

Suspicion almost at once fell on former novice, Andreas Hadziioannou (earlier known as Father Pandelis), for it was clear that the theft had been masterminded by someone who knew his way intimately around. Border security officials were alerted and the next day, 7 December, Hadziioannou was apprehended at Patras boarding a ferryboat bound for Italy. At first he said he was going to Bari for reasons of health, but when 250,000 drachmas and a Byzantine artifact

were found on his person, he confessed to the theft and named four accomplices.

The tip led to the recovery of the stolen goods from the home of Kostoula Lambrou in Halkida. She, and the other three male partners to the crime who lived with her, were arrested – three on grounds of grand larceny and two for moral instigation.

The reliquary was found broken into pieces and most of the precious stones gouged out of it. The relics, recovered intact, were returned to Mount Athos where they were greeted with reverence, penance and thanksgiving.

The audacity of the theft brought to the fore once again the need for better security on Holy Mountain, and its notoriety aroused general indignation at the corruption of modern society.

In this matter of moral decline, it is interesting to note in regards to the two great imperial benefactors to Grand Lavra, that one murdered the other. This event is best described in the colorful words of that great lover of Mount Athos, Sydney Loch:

"One winter night the palace gates were treacherously opened to the assassins. Nikiphoros Phokas slept away the last hours of his reign on a tiger-skin. He was kicked awake, and a sword-stroke opened his face. His legs were roped, and his bleeding body dragged to Tzimiskes, who taunted him, and in fury plucked out his beard. The Emperor looked up at the emperor-to-be, adulterous lover of his wife, Theophano, the tavern-keeper's fair and vicious daughter; she whose beauty lifted her from the tavern to share the couch of three successive emperors. Then Tzimiskes killed Nikiphoros Phokas with his sword."

The pictures of the murdered and the murderer keep perpetual company at Grand Lavra and are held in equal honor by the monks. □

members of the small Alternative Ecology Party and the former great tragedienne, Anna Synodinou.)

The next day Yeltsin paid a courtesy call on Prime Minister Zolotas, who was deep in his account books, and then visited the Great Compromiser, opposition leader Mitsotakis, whom he may not have reassured when he told him that things "are no worse in the USSR than they are in Greece".

Later, in an interview on SKY, Yeltsin regretted that Soviet ambassador to Greece, Anatoli Slusar, had not welcomed him officially or attended the banquet in his honor. It may be that with Russia's new pluralism and Greece's new ecumenicalism, *carte blanche* no longer exists in either country. Among other interesting revelations, Yeltsin said that the USSR has isolated an effective vaccine for AIDS, but the Ministry of Health hasn't the funds to manufacture and distribute it.

Yeltsin spoke of his talk with Secretary of the Leftist Alliance, Leonidas Kyrkos, as "interesting" and "fruitful", adding that he was prepared to meet with the party's President, Harilaos Florakis, too, believing it would be beneficial.

"He may feel," Yeltsin said, "that within the spirit of the dogmatic remnants of an era of stagnation, this may not be the proper time. I am not a leper, however," he added. "I will not contaminate him nor influence him to change his ideologies."

As expected, the meeting did not take place. That evening, the Soviet statesman attended the session of parliament at the end of which the Zolotas government won a strong vote of confidence.

On 2 December Yeltsin paid his respects to the leader of PASOK at his home in Ekali. After an hour's talk, he expressed himself "enchanted" with Mr Papandreou's personality. "He enjoys great popularity and respect in our country," he added.

At an informal press conference held in the VIP airport lounge, the departing leader expressed pleasure and satisfaction with his visit. He confirmed questions that he was taking back some business offers with him. Among them are a proposal to build 50,000 flats, to open a meat factory and to set up a chain of supermarkets.

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(Among his other calls, Yeltsin paid a visit to the Psychiko branch of AB Vassilopoulos where he found all the luxury specialities mouth-watering but terribly expensive.)

“I am also going to propose the establishment of a Soviet-Greek Friendship Association in Moscow with the purpose of developing bilateral relations.”

When asked if he would pursue a bid for the presidency of the Supreme Soviet, he did not deny it.

Pavlos Zannas

Author, film critic and liberal activist, Pavlos Zannas, died suddenly in Athens on 6 December. He was 60. For most foreigners who attended his funeral, it was their first visit to the First Cemetery since Zannas delivered the eulogy for his friend, Kevin Andrews, in September.

Born in Thessaloniki in 1929, Zannas attended Athens College and later studied at the University of Geneva. On his return to Greece, he became one of the founders of The Macedonian Fine Arts Society ‘Techni’ whose leading light was the noted literary figure, Linos Politis, author of the Oxford *History of Modern Greek Literature*.

For years Zannas headed the Cinema Club of ‘Techni’ and as such became one of the founders of the Thessaloniki Film Festival of which he became president in 1965.

An outspoken critic of the junta at a time when most people were merely mumbling, he was arrested and, while serving a four-year term in prison, he began his most laborious contribution to modern letters by embarking on the first Greek translation of Proust’s *Remembrance of Things Past*. The first section “Swann in Love” was published to great acclaim. Like most translators of Proust (and, some say, it was true of the author, too), he never lived to finish his massive task. At his death 17 years later, the last two volumes remained uncompleted.

Zannas was a director of National Radio; President of the Hellenic Union of Cinema Critics; President of the Greek section of Amnesty International; founding member of the Center for Translators of Literature, connected

with the French Institute; served a second four-year term as President of the Thessaloniki Film Festival; and in 1982 became president of the Society of Greek Authors.

Pavlos Zannas was a man who faithfully upheld the great tradition of a family which has dedicated itself for generations to the political and cultural commonwealth of the modern Greek state. He was the great-grandson of the philanthropist, Emmanuel Benakis, who held many ministerial portfolios and was mayor of Athens; grandson of Stefanos Deltas, founder of Athens College and of Penelope Delta, the leading woman in modern Greek literature, whose letters and journals Zannas so carefully edited. His father, Alexander Zannas, was a close associate and cabinet minister in the first government of Eleftherios Venizelos. Both his aunt, Alexandra Papadopoulou, and his sister, Lena Samara, have been active board members of Athens College, and his nephew, Antonis Samaras, has been recently appointed Minister of Foreign Affairs.

Pavlos Zannas is survived by his wife, Mina Zanna, the pianist; two sons, Alekos and Andreas, and a granddaughter whose rare, combined name – Virginie-Argène – perpetuates many of her family’s illustrious women.

Biggest bang

Employing Chinese historical records, studies of tree rings and soundings deep into Greenland ice, US scientists meeting in California last month placed the great Santorini eruption in the late 17th century BC. This corroborates opinions expressed at the III International Conference on Thera and the Aegean Islands last summer and published in the September issue of *The Athenian*. Latest researches conclude that in energy the blast equalled that of two million atomic bombs of the type dropped on Hiroshima.

Men without women

A large and voluble section of society hotly disputed calling the new Zolotas government “ecumenical”. There is not a single woman in the cabinet in spite of the fact women make up 51 percent of the electorate and have an unprecedented 24 parliamentary seats. Doing

THE ATHENIAN

a little ecumenicalism on their own, ND deputy Fani Palli - Petralia, Sylva Akrita of PASOK and actress Eva Kotamanidou of the Alliance of the Left voiced protest in unison. Male spokesmen from leading parties defensively replied that if any one party had gained a ruling majority, there would have been women in the cabinet. The excuse sounded lame, but it was probably true.

Prize for Patmos

The French Academy of Fine Arts has bestowed its coveted Bernier Prize on the volume *Patmos: Treasures of the Monastery*, published by Ekdotike Athenon. The prize was presented in the amphitheatre of the French Academy to the Byzantine scholar, Eleni Glykatsi - Ahrweiler, president of the George Pompidou Center. Mme Ahrweiler wrote the historical introduction to the book whose general editor is Athanasios Kominis, professor of Byzantine Studies at the University of Athens. It is the third French prize for the volume, having won an award from the Sorbonne a year ago and another last spring from the Epigraphical Institute. The book appears in an English and a French as well as in a Greek edition.

Moving metopes

Of the remaining metopes still *in situ* on the Parthenon, the 17 which are salvageable are being removed and replaced by replicas made of Portland cement. Most of these are on the north side of the temple. Since the latest phase of restoration work on the Parthenon began in 1986, 150 separate pieces have been dismantled, weighing a total of about 300 tons. Another 21 architectural members have been reset.

Latest academician

Professor John Georgakis is the newest member of the Academy of Athens. The installation took place in the presence of Constantine Karamanlis and other notables of the political and cultural world. Dr Georgakis is a leading expert on international penal law, diplomat of ambassadorial rank, president of the Alexander S. Onassis Public Benefit Foundation and general secretary of the Onassis Prizes.

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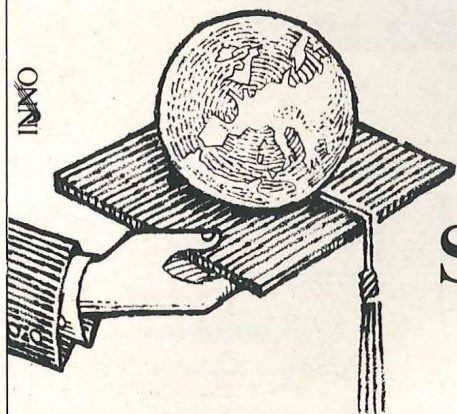
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THE ATHENIAN

International Symposium

The Greek Section of Global Co-operation for a Better World, affiliated with the United Nations, is organizing an international symposium in Athens, 3-7 January. Entitled "Science, Technology and the Environment: A case for Global Co-operation," the symposium, held in English, is made up of about 10 Greek scientists and 40 from abroad. Among the eminent physicists, chemists, biologists, ecologists, geologists and medical experts gathering in Athens are two Nobel Prize laureates, Brian Josephson (physics), and George Wald (medicine), as well as Dr. Veliikhov, Vice President of the Soviet Academy of Sciences and Prof. Dr. Klaus Gottstein of the Max-Planck-Gesellschaft in Munich.

The overall purpose of the symposium is to research how science and technology can once again serve humanity more fully.

Rountable discussions will work towards solutions to globally threatening conditions, and many participants have requested that the symposium, as a whole, direct itself towards redefining the ethical values of science in the contemporary world.

Offered by the University of Athens, the recently restored neoclassical masterpiece of Cleanthes in Plaka, known as the Old University, will be the venue of the symposium. It is held in participation with the Ministry of Culture and the National Tourist Organization.

As in all the activities of Global Co-operation for a Better World, the organization of the symposium is entirely based on voluntary service. All participation is by personal invitation and without payment of any kind. Transportation, international as well as local, and social functions have been provided by private companies and individuals; hospitality is donated by Hotel Grand Bretagne, Amalia and the Athenaeum Inter-continental. The *Athenian*, which is one of the sponsors, has also offered office space and secretarial services for the symposium organizers.

The Greek patrons of the symposium are Niki Goulandris, George Potamianos and Drossoula Vassiliou-Elliott, who is also Symposium Co-ordinator.

In Brief

□ Having Greece charged on the quality of its **table water** is like condemning France for its wine and Scotland for its whiskey. Even fretful old guide books to Greece which warned against bottled water, praised Greece's natural water to the skies. Now Greece has been referred to the European Court for neglecting to prepare the necessary measures stipulated in a directive concerning the purity of table water.

□ Although famed actor **Alexis Minotis** is approaching his tenth decade and announced that his last summer's appearances in Oedipus at Colonos were his last, this is only true of Greece. This coming summer he is taking the late Yiannis Tsarouchis' production of the Sophocles tragedy to Paris and London. In turn, the Comédie Française and Covent Garden will each be sending productions of its own to the Epidaurus Festival, though the works themselves have not been announced.

□ Under the sponsorship of the European Community, a group of university students from West Germany and the Netherlands are in Athens studying various aspects of Greek public administration and government organization. Called the **Erasmus Program**, the study group takes its name from the great Dutch humanist whose most celebrated work is *In Praise of Folly*.

□ A new prize is being established in memory of the late, noted pathologist, **Vasilios Malamos**, academician and founder of the Therapeutic Clinic of Greece. The prize has been endowed by the doctor's widow, son and daughter. A ceremony inaugurating the award took place in the Convention Hall of the University of Athens in the presence of many distinguished guests including the new fund's honorary president, Evangelos Averof-Tossitsas. The annual prize will be awarded to young medical researchers.

□ A frequent visitor to Greece, British actress **Susannah York** was back in Athens last month playing in Jean Cocteau's bravura one-act monologue, *La Voix Humaine*, in a role made famous here by the late Elli Lambeti. Performances here and in Thessaloniki were under the aegis of the British Council.

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The miraculous Professor Zolotas

If the new prime minister produces a marvel, it will be to convince his starry-eyed, pampered fellow-citizens that there are no more miracles from now on except responsibility, integrity, self-control and hard work

by Sloane Elliott

From the totting up of the 5 November elections results which showed no party winning a ruling majority in Parliament until the leaders of the three leading parties, whose votes in sum came to nearly 98 percent of those cast, agreed on 21 November to form a new government together, public affairs remained up in the air in this country. The only exception was the economy, the nation's most desperate concern, which kept digging itself deeper into the ground each day.

For a fortnight mandates, as required by the constitution, were handed doggedly around from party to party, and when none could be found to form a government, a fourth mandate was assigned for all parties to put their heads together with the president and find a way out of the stalemate. And this is what they did.

During these days when Greece wallowed in its local political limbo, its northern neighbors were hyper-active; (7 Nov) daily exodus of East Germans to the West topped 20,000; (8 Nov) East Germany appointed liberal prime minister; (9 Nov) East Germany opened its borders; (10 Nov) Bulgarian strongman Zhivkov resigned after a 35-year rule; (11 Nov) parts of the Berlin Wall dismantled; (13 Nov) massive rallies in Estonia; (15 Nov) Walesa in US called for Marshall Plan for Eastern Europe; (16 Nov) Czech borders opened; (19 Nov) 50,000 rally in Sofia; (20 Nov) 100,000 rally in Prague.

Then on 21 November, while 200,000 were gathered in Wenceslas Square, the three Greek political leaders, Messers Mitsotakis, Papandreou and Florakis, along with President Sartzetakis, proudly announced that they had agreed on the formation of an ecumenical (sic) government to be led by the 85-year-old economist,

Xenophon Zolotas.

Although jokes at once circled about the age of the newly-appointed prime minister (mostly along the lines that if someone merely middle-aged had been picked, he would soon oust all the present party leaders), Professor Zolotas is extremely spry. One of the reasons for his quickness of mind and trimness of figure, is that he takes a daily swim in the sea even in mid-



Prime Minister Xenophon Zolotas

winter, and it is the opinion of the octogenarian that a cold plunge is just the thing to reinvigorate the flabby and overheated economy.

If the word 'ecumenical' applied to the government means anything more than that the three leading parties support it, then it means that Professor Zolotas is one of the few figures in Greece today who commands wide respect abroad and for decades has been an economist of world repute.

Xenophon Zolotas studied law and economics at the universities of Athens, Leipzig and Paris. At the tender age of 30 he headed the Greek delegation at the Economic Council of

the Balkan Entente. As a joint governor of the Bank of Greece right after the liberation of Greece in 1944, he is credited with the miraculous economic recovery of the devastated country.

From 1946 to 1947, he represented Greece at the IMF and at the UN from 1948 to 1953. He was one of the four economists to propose the creation of the OECD in 1960 and served as Governor of the Bank of Greece from 1955 to 1981 with the exception of the seven year period of the military dictatorship. He was elected to the Academy of Athens in 1952.

Although he has never belonged to a political party, nor has he ever run for parliament, Mr Zolotas has been associated with both Mitsotakis and Papandreou in the past, having had both as students while teaching law at the University of Athens in the 1930s. And given the on-going Aesop's fable of the Fox and the Stork in which the two politicians have been appearing as protagonists for the last quarter century, it is characteristic that it was Mitsotakis who proposed the appointment of the veteran economist to the others and Papandreou who told TV listeners later that it had been PASOK which had "undertaken the overall initiative".

The next day a cabinet was formed which included figures from all leading parties in proportion to the number of votes each had won, as well as seven members held over from the caretaker Grivas government it was replacing.

In creating the new ecumenical administration, the three leading parties agreed that the present government would end its tenure by April at which time presidential elections must take place; that the present electoral law (an unreinforced proportional system which has made an outright majority impossible to obtain in the last two

elections) will remain the same through the next elections; and that the three party leaders shall meet weekly.

The main concern of the government is the rapidly deteriorating economy. The bargaining before the announcement of the new government and the jostling that had been going on since are being handled (or juggled) by National Economy Minister George Yennimatas (PASOK), Alternative Minister Yiannis Dragassakis (Alliance of the Left) and Finance Minister

than a decade, in their rooting for votes, have encouraged over-indulgence, corrupted supporters with handouts, pampered the public with socializations and unaffordable benefits, and run state agencies in a wasteful and unbusinesslike manner.

Speaking from a long life of experience, Professor Zolotas, at his first cabinet meeting, told his colleagues that "the problems confronting this country are acute, and if we just sit and wait, putting off solutions, they will

feet in order not to offend their constituents.

Meanwhile, the prime minister set off to attend the EC summit in Strasbourg where he did not hesitate to say that Greece held a world record in the proportional size of its budget deficit (23 percent of the Gross National Product). At the same time he buffed up Greece's tarnished image abroad by proposing a plan setting up a reserve bank to help out Eastern European countries. It may have been the only internationally practical and creative idea that Greece has come up with in the last decade.

People at home remained unhappy. On his return, when it was suggested that his government was hedging, the Premier replied testily, "What do you expect from a government of 10 days? To perform miracles? To solve all the problems that have been plaguing the country for years?"

As December progressed, populist ministers were still insisting on what they called "socially tolerable" measures, and not a single specific item had been proposed in the way of budget cuts. The problem was not simply to stop the expansion of public indebtedness but to reduce it. How else could the country gain credibility and get future loans at a lower interest rate? Meanwhile, how were pensions to be paid at the end of the year, let alone that 13th month wage bonus?

The concern felt by the OECD and the EC on Greece's economic plight was clearly reflected in a press conference held by European Commissioner, Vasso Papandreou. "Greece," she said, "must intensify and increase its efforts if it does not want to find itself on the fringes of Europe. We live in a period of terrifying developments and challenges in Europe, and whoever does not participate is simply placed on the margins."

"There would be," she said, "three groups of European countries in the near future, the first consisting of those fully participating in economic and monetary union; those that have been left behind; and finally those in Eastern Europe. If Greece is to participate in the first group, it needs to be a steady currency, with a much smaller rate of inflation, much smaller deficits and a better balance of payments. □

"We must inspire in the people a feeling of sobriety and credibility"

George Souflias (ND).

Although Andreas Papandreou has maintained all along that the economy was in lusty condition at the time that his government was ousted in June and has only fallen apart since then, Mitsotakis has gloomily repeated that every man, woman and child would have to work *gratis* for a year to get the country out of debt. Most people expected the worst and that is what they got.

Like archery experts, the new economic ministers boldly started setting up targets. Among these, the vast public deficit was to be chipped away by reducing public expenditure to one percent of the GDP; increasing taxes on high incomes; hiking the costs of utilities and public transport; raising more revenue from 'sinful' products and freezing further employment in the grossly overstuffed public sector. With less than 10 million people, Greece has 220,000 regular civil servants; another 100,000 who are temporarily employed and 300,000 pensioners. The burden is insupportable and the targets too vague.

In his first address to Parliament, the pragmatic professor made it plain that there could be no banking on miracles; that the Greek people could not expect the government to achieve an economic recovery by itself.

He reminded his listeners that citizens, too, have obligations as well as rights, and a feeling of insecurity among workers could best be overcome by improving the quality of services and by increasing productivity.

The implication, of course, is that the policies of administrations for more

worsen further". Muddling the problem of the immense deficit in the public sector is the inflation rate, four times that of the EC average, and rising. "At this time," he warned, "there are new inflationary pressures. And since the conditions for steady economic and social developments are lacking, inflation must be combatted at once. He reiterated that the drachma would not be devalued, but that it would be allowed to slide.[] "Above all, we should inspire in the people a feeling of sobriety and credibility; convince them that we are serious; that we are determined to take measures; that we will not surprise them every so often with emergency measures." On 2 December, the government won an overwhelming vote of confidence in parliament. Of the 300 MPs, 292 voted in favor; one (of the Alternate Ecologist Party) against; two PASOK delegates simply stated their presence; and five were absent.

In making out his economic prescription, Prime Minister Zolotas decided that citizens had to take their medicine like grown-ups. Passing on his austere directives to his younger colleagues, the *troika* of financial ministers announced the next day certain measures that were as unclear as they would certainly be unpopular, and it took another three days for them to spell out the facts: electricity, up 13 percent; telephone, up 12 percent; railway fares, up 12 percent; water and postage, up 18 percent; and so forth. Everybody groaned; the stock market plunged; like Peter Pan, no one wanted to grow up, and above all, the ecumenical economists dragged their

The EC and the Greek economy: You can't have your cake and eat it too

"Annual income twenty pounds, annual expenditure nineteen six, result happiness. Annual income twenty pounds, annual expenditure nineteen pounds eight and six, result misery."

David Copperfield

Having studied economics on stage-life, Mr Micawber knew of what he was talking, as do Greek economists. Unfortunately in neither case did deeds follow words. *Something will turn up...* in Micawber's case, the debtors' prison; for Greece, the politicians. But the EC, in its latest report (No. 42) of October 1989, sheds disturbing light on the present state of the Greek economy.

In 1986-7, Greece pursued an economic stabilization policy aimed at reducing current account deficit and inflation. From 1985 to 1987 inflation was reduced from approximately 19 percent to 14 percent. 1988-9 has seen a relaxation of wage restraints (election year!), boosting both consumption and, to some extent, private investment. At the same time public deficits and the public debt/gross domestic product ratio grew sharply, leading to an increased inflation in 1989 of 16 - 18 percent (depending on who's counting). The Gross Domestic Product (GDP) per capita had begun to catch up with the EC average in the 1960/70s, but in the 80s this chugged into reverse. The resumption of a forward trend can only come about when (or if) the national economic policy becomes more balanced; i.e. less public sector and more private enterprise.

Greek public deficits, the largest in the Community, must be reduced and quickly, so that the 'real economy' has an opportunity to expand. At the moment far too much of the available bank credit is wasted merely to pay for the growing deficit cancer. The public debt has risen in nine short years from 27.7 percent to 82.1 percent of the GDP, and is expected to rise to 91.8 percent in 1990. The faster growth of this debt is due, on the revenue side, to a sharp increase in all public sector expenses including personnel...election year!

The public debt, having increased in one year from 16 percent of the GDP in 1988 to 21 percent in 1989, cannot escalate for long up this track. Compare these figures with the next highest, Italy, at 10 percent of the GDP, Portugal at six percent, and Spain at three percent. Apart from the threat to the economy, the psychological effect of the public sector's gobbling up of productive capacity has and will continue to inhibit both internal and external investment. The financing of this rising public debt will mean increased interest rates from an already high base. This will

lead to the vicious cycle of costlier investment (inhibiting the establishment and thwarting the modernization of competitive industries), leading to lower tax revenue, more public debt and even higher interest rates.

This whole movement will put a strain on the present controlled inflation of the drachma (the highest in the EC), pushing up consumption and prices. A falling confidence in the drachma will reveal itself in material purchases (such as real estate) rather than productive investments. Capital inflows will be reduced, adding once more to the difficulties in financing the country's huge government deficit.

Quoting the EC Commission's European Economy Report No 42: "There are already signs indicating that such a negative scenario in Greece is not pure fiction but a worrying possibility. The lack to date of a significant improvement in the position of public finances, makes the resolute application of a consolidation program very urgent."

Greece's annual inflation rate is some three times the EC average. This rate negates any move that Greece can make towards participation in the EMU (European Monetary Union). A stable Greek government *must* pursue fiscal, monetary and economic policies with *that* end in view, if it is to reap the benefits of the Single Market. Not the least is the urgent need...while reducing the public sector even at the painful cost of temporary unemployment...to increase the productivity of the remaining public services...and, most important, to build financial confidence within as well as without the country. Such confidence can only be produced by a Government dedicated to actions rather than words, co-operation rather than conflict, State priorities rather than political games. (or gains!)

Not only has Greece been living beyond its means for the last nine or ten years but it has, at the same time, been degrading its citizens, its human asset. An ever increasing part of the public now believes that it has the right to go to a job without the commitment to work. The political patronage, that insults people by selling them a wage for a vote, has at the same time sucked the work ethic out of hundreds of thousands of State employees. This system of political patronage is so deeply ingrained in the fabric of the country that it will be difficult, if not impossible, for any government to say *Stop!...Enough!* and remain in power.

But if Greece is to remain in the EC, it *must* bite the bullet and take the steps that the EC recommends. Otherwise, like Micawber, the good life will cease. It will end up in debtor's prison.

The new Zolotas government is certainly an important step in the right direction; its economic package presented to Parliament hard and realistic. The question now is, will it keep glued together? □

Light at the end of the tunnel

A fifteen-year project launched by the Hellenic Railways Organization is attempting to transform bone-jarring journeys into dream voyages

by Zane Katsikis

It is delightful to think of ships plying the clear blue waters of this enchanted sun-drenched country. The railways of Greece, on the other hand, rarely foster any such romantic imagery.

Encounters with local trains are usually of a strange kind. Despite numerous spectacular segments of track, such as the narrow gauge, rack railway from Diakofto up to Kalavryta in the Peloponnese or the Livadia-Lamia stretch through the foothills of Mount Oiti and over the precipitous canyon of the Gorgopotamos River on

travellers have of a land acclaimed for the brilliance of its light, is often of a string of dingy olive-green and faded blue railroad cars pulled by a worn diesel locomotive caked with, and spewing, oil. The ensemble bobbing and weaving down the track looks bound, not for the next station, but directly for the junk heap. If, after riding its trains, these people still cradled dreams of Greece as a pristine land, they would soon be calling them nightmares.

The relationship of Greece with its railways is as long as its modern history

pean countries to enter the railway age.

Early Greek railway builders, mostly self-interested European speculators, had to overcome two major problems: the rugged, virtually impenetrable mountain terrain and the penchant for Greek peasants to live as far back up valleys as they possibly could – the better to avoid in earlier times rampaging marauders coming by sea. Once peace and independence came, it was imperative that these people find an outlet for their produce and for the mineral wealth contained in the mountains. The earliest country railways, such as the Pyrgos to Katakolo line, were attempts to do just that.

The normal pattern throughout the rail building era was every man for himself. Interline coordination between competing interests was not necessary nor was it wanted. Each builder, following his own conceptions, did what seemed best for himself.

The first serious attempt to connect cities, other than the Athens-Piraeus line, was made towards the end of the nineteenth century. The proposed line was to hook up Athens, Corinth and Patras along the tortuous shore near Megara and the narrow plain along the Gulf of Corinth in the days before the Corinth Canal was dug. This line, as did all railroads of the day, followed the path of least resistance. Today's Athens-Patras line is largely the same as the original, albeit strengthened and straightened in parts. As a result, present-day trains cover the 220 kilometres at about their same slow pre-World War II speeds while cars whizzing along on the parallel National Road built in the 1960s, complete the route in about half the time.

In reality, Greek railways have not succeeded in moving people about any faster than they were capable of 50 years ago. And, though it is possible to get from here to there by rail, it is neither easy nor direct. Kalamata-



The new Inter-city Express has a top speed of 160 kph

the main Athens-Thessaloniki trunk line, Greece's trains inspire no reverie at all. Greeks themselves scorn the excruciatingly slow schedules and the dirty old wagons. Those who ride are mostly the old and the young taking advantage of steep discounts.

Many visitors confront the Hellenic Railways Organization (OSE) trains as soon as they cross the border whether they come off ships at Patras or Piraeus or enter the country from Yugoslavia or Turkey. The first impression which

– and equally as troubled. The first line planned – naturally enough connecting Athens with Piraeus – was conceived shortly after the capital of the new Kingdom was transferred to Athens from Nauplia. In 1835 French interests headed by François Feraldis proposed a railroad between the two cities linked historically since antiquity. It took 20 years of faltering discussions and financial discord before the first rails were laid and another 14 before trains finally ran. Greece was one of the last Euro-

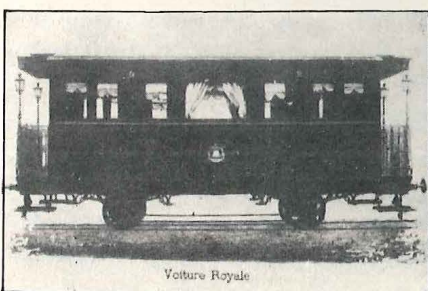
Kozani, a 700 kilometre trip, for example, requires about 20 hours by train, two changes and a detour via Thessaloniki. It is no wonder that the railroad's share of passenger traffic has plummeted from over 50 percent in 1950 to about four percent in the late 1980s.

Things are about to change – and change dramatically. They have been evolving ever since local railway affairs were consolidated under the banner of a single organization, OSE, in 1971. Results of more efficient coordination and management began to be seen almost immediately. The block-sized, eight-storey edifice built in 1972 at 1 Karolou Street, Athens, which houses all OSE administrative offices, was as much a symbol as it was evidence of Greece's commitment to systematic management and improvement of its railway network.

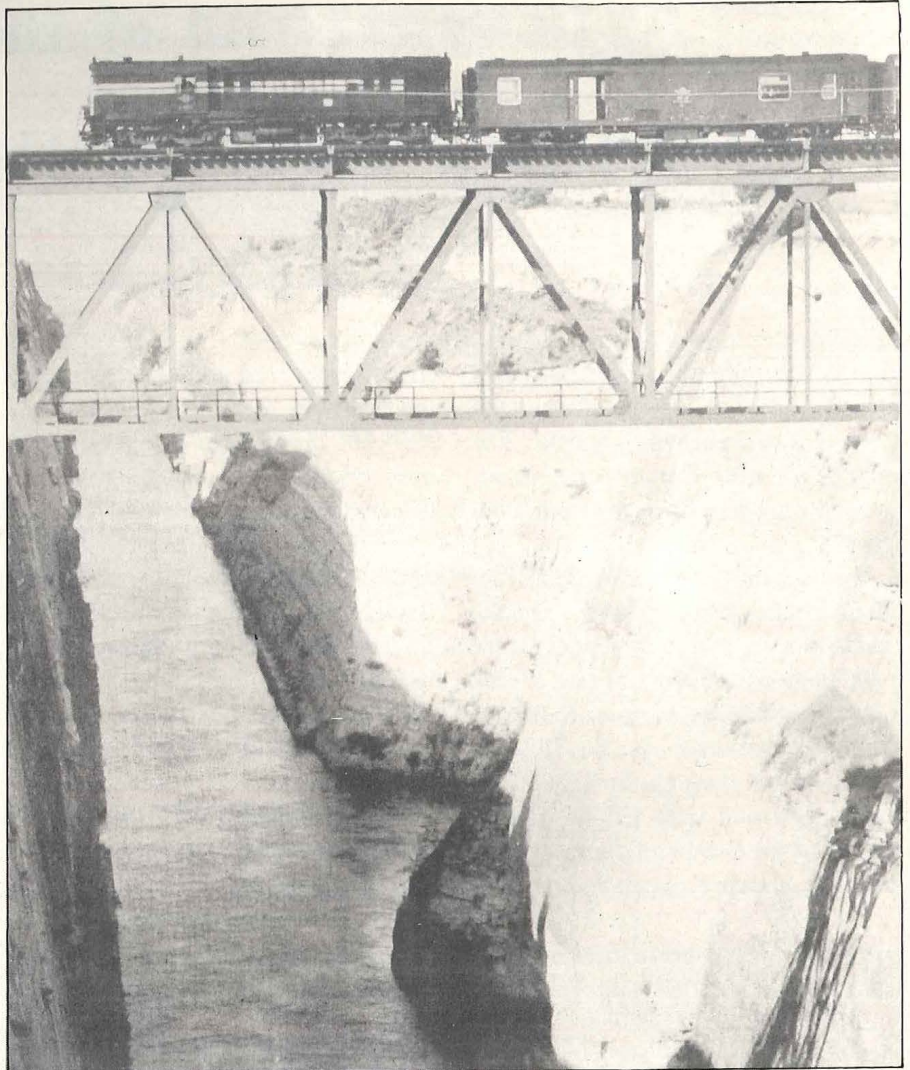
But, like 'the little engine that could' of bedtime story fame, OSE has had to surmount internal mountains of internecine rivalry among the various lines it inherited (it still does not manage the Athens-Piraeus electric line) and the stiff road and rail competition brought about because of massive infrastructure investments made in the post-World War II era. The OSE's biggest stumbling block could be the endemic Greek aversion to long-range planning.

Centralized, nationwide railway planning in Greece dates only from the creation of the OSE, less than 20 years ago. France, in contrast, began its railway revolution with 'La Société Nationale des Chemins de Fer Français' in the 1940s.

Despite major infrastructure improvements and rolling stock purchases during the first decade of the OSE's life, the second event which marks Greece's orientation towards a modern, efficient rail transportation system



King George I's private railway car



Crossing the bridge over the Corinth Canal

is the nation's entry into the EC in 1981. This has allowed Greece to participate with its Northern European partners in the Community of European Railways.

Future railway planning will be coordinated with EC partners and will run along two main axes: integrating Greek railways with European needs along the Patras-Athens-Thessaloniki-Idomeni (Yugoslav border) trunk, and upgrading the remaining domestic network to modern international standards of service and quality.

The best visible sign of what promises to be a rail renaissance for Greece is the arrival last October of new passenger trains of West German manufacture capable of 160 kph speeds. Ordered by OSE in 1983 as part of a 15-year development program, all 12 sets of these four-car Intercity Express trains should be on our soil by this spring. These are the most comfortable trains operating on the fastest schedules ever followed in Greece.

Though these trains are the best

visible sign of progress, a train is only as good as its track and signal system. As we have seen, Greek trains – even the most advanced – have been operating on tracks which date back to the era they were built, nearly a century ago. Most tracks were laid in a technologically less sophisticated era when speed was not the primary object of rail builders. Any modern day train rider coming from Patras or Thessaloniki to Athens is aware of the winding nature of tracks forcing trains to screech around curves, sounding and looking like giant accordians making more noise than speed.

All this had to change. A massive undertaking. The 15-year development program created in 1983 and presently in its second of three stages, calls for double tracking along most of the Thessaloniki-Athens and the Athens-Patras routes and widening the latter to allow through-service from Thessaloniki to Patras. It also calls for an integrated telecommunications system permitting better train traffic control.

At this writing, roughly half the 520-kilometre north-south line is ready for higher speeds. The new Intercity Expresses, in revenue service since last October, travel at top speed over selected track segments. Travel time between Greece's two major metropolitan areas has been reduced by 90 minutes. Once all track and signal improvements are in place, only four hours will be required for Athens-Thessaloniki (as opposed to today's eight-hour journey) and two for Athens-Patras (currently four hours and some). Traffic on this trunk is expected to quadruple from today's average of 4,500 passengers. These projects, scheduled for completion in 1997, are expected to cost over 250 billion drachmas (1983 figures) and will fully qualify this trunk line for inclusion in the Community of European Railways' High-Speed Network.

Improvements on the entire OSE network, not just to the International Trunk Line, are part and parcel of the 15-year plan. If OSE's plans come to fruition, the hypothetical Kalamata-to-Kozani trip will take a mere eight-and-a-half hours with only one change. Possibly more important than speed improvements is OSE's desire to "build Greek". Under-utilized shipbuilding yards at Elefsina and Skaramangas have been recycled to construct railway rolling stock.

"Out of the Tunnel" is the title of a glossy brochure describing OSE's pro-



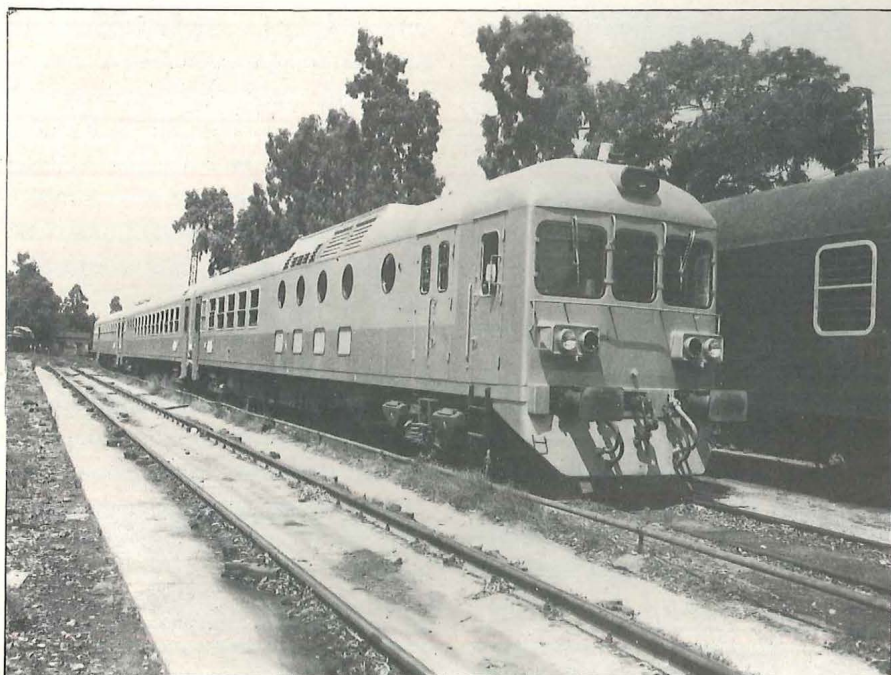
Covering the Athens-Patras stretch at slow, World War II speeds

jects. It is possible that the 1990s will be the beginning of a golden railroad age for Greece; an era when it will exploit its railway potential. Long-range plans even call for new tracks linking a completely rebuilt Kalamata-Volos line across Thessaly with two brand-new, environmentally sound lines (a double track rail right-of-way takes up one-third the space of a modern roadway); a continuation over the Pindos moun-

tains to Ioannina and Igoumenitsa, and a branch line running up to Kozani via Grevena.

Will Greece actually succeed, this time, with its railway ambitions? Taking into consideration industrial and railway development in Greece, the logical response is 'maybe', but don't bet the olive groves on it. Given the reality of several important factors, it is possible that Greece will make it — perhaps not within the given timeframe, but shortly thereafter. The OSE has survived 20 years of dictatorship and a rocky democratic government. The member nations of the European Community are committed to a tightly organized rail network of high speed trains. Fast trains make money and present a strong return on investment and equity. Considering these factors and given the current ecological and environmental consciousness prevalent in Europe and Greece, it is more than likely that most of the OSE's rail projects will be realized in the foreseeable future.

Before long, the trains of Greece will be fast, efficient and comfortable, providing the backbone for Greece's ground transportation system. Gone will be the days of bone-jarring journeys in dirty wagons. At last, trains in Greece will be the stuff of dreams. □



Consolidated in 1971, the Hellenic Railways Organization (OSE) began updating its rolling stock

Time to grow: working with multi-culturalals

Cross- and multi-cultural issues play a lesser role in family dynamics than other factors. Nora Charitos speaks about the work, and play, in relationships and families enriched, and complicated, by diversity

by Elizabeth Boleman Herring

The Center for International Family Learning in Politeia is directed by Nora Charitos, Ph.D., a Swiss and US trained psychologist and family therapist. This interview with Charitos continues the dialogue begun four years ago. (See 'The Athenian': 'Counselling the cross-cultural couple', June 1985.)

EH: Nora, we last spoke in 1985, when I interviewed you about how family therapy might benefit the cross-cultural couple and extended family. Have four years of counselling cross-cultural couples led you to new insights?

NC: Clinically I've always de-emphasized the cross-cultural or multi-cultural issue as such, but in terms of people's realities it has been an enriching learning experience to share the psychosocial situation of different foreign wives and their husbands. It's fascinating to see how different personal, familial and cultural 'styles' come into play within a relationship.

New insights? Yes. I am more and more impressed by the histories of varied strengths, endurance (sometimes also emotional exhaustion) and bewilderment or unfortunate misunderstanding in families. There is so much initial goodwill on both sides; then, through conflicting messages, through escalating power struggles, attempts to change the other and what have you, things turn sour, people get desperate, and that genuine caring gets lost in the explosive climate of growing reactivity, criticism and resentment.

An important facet of our work at the center has been seeing how middle and upper class 'migrant workers' and

their families cope with the naturally heightened anxiety running through their emotional systems in the aftermath of or before yet another move. Our work with these 'transient executives' illustrates clearly what is known theoretically as well: it's crisis time. And there is nothing wrong with admit-



"Children are a good indicator of the family's level of anxiety"

ting it! A crisis can always be a challenge. People are asked to cope. And that's the time in our lives when we better tap all the available resources for emotional or practical support. It's the time when letting go or building up from scratch makes us more vulnerable than usual but, for the most part, more capable as well. It's a time to grow.

EH: Can you describe, in general, the types of clients/groups of clients with whom you've worked? Perhaps give us some very well-camouflaged cases,

broadly rendered, to illustrate just who might benefit from working with your Center for International Family Living?

NC: When you say 'clients' I think of course first of the families, couples or individuals who ask for assistance with their personal and relationship issues (what people usually call 'problems' but what very often is something developmental in nature.) The core service we offer is therapy.

Let's take Fanny. She is a wife of Anglo-Saxon background, sensitive and intelligent. She's been here for about six years, has become angry about many things here and is more and more at a loss about how to deal with her Greek husband's tiring demands, his temper and his passivity as a parent. An exploration of the wider family context shows that her mother back home has not been well lately and that Fanny, who is 'an oldest', is worrying a lot about what's going to happen to Dad in case Mother dies. Here, in her nuclear family, Fanny makes it through the day with two small children and no car of her own. She is aware of being more socially isolated than is good for her. In-law problems burden the couple relationship. She feels constantly on the defensive. It's as though she doesn't recognize herself any more: she has no interest in anything; smokes a lot. She is irritable; hates herself, her husband, the country, the kids. Her husband, likewise, is getting more and more turned off by her erratic behavior. He says he doesn't know what's "wrong with her". As far as he is concerned, things aren't so bad at all. She has all he could possibly offer her. The children have started to exhibit sibling rivalry; they are fighting and screaming a lot. You get the picture? Everybody's anxiety is high.

Clinically, we also work with expatriates who are up for another move, and whose relationship issues are surfacing as a result. Their anxiety about career decisions, personal development, as well as their dissatisfaction with life in general, ask to be dealt with.

Children are actually a pretty good indicator of the family's level of anxiety. So, naturally, we also see families where the initial problem focus is on the child.

Now, the non-clinically, preventive service of the center involves anyone with questions about living here, be it bi-nationally or in an expatriate situation. We just want to be here for people – extend a helping hand if you like. They don't have to be over their heads in depression to come in, but if there are signs of a depressive mood these can be dealt with frankly: it's ok. It's perfectly human to have an emotional reaction of some sort. It's most likely precisely what each of us foreign wives has gone through in the beginning. It doesn't mean that there is something wrong with us.

EH: What sorts of behaviors help your clients most?

NC: It's important to clarify some priorities. To allow oneself to experiment with what's possible here and now, to be flexible again and again, to get a sense of who one is while in the never ending process of relating. In other words: connect, and stay connected – also with the folks you come from. To be a well-coordinated husband-wife team, able to address certain sensitive issues without a major disruption isn't bad either. It all boils down to a half-serious, half-playful, continuous attempt to define oneself while staying in motion – whatever one chooses to do and be. By this I don't mean, of course, running frantically from one activity to the next...

EH: We discussed, last time we met, the host country's becoming a 'scapegoat' for problems in a relationship or family that, in reality, arise from other 'causes'. Could you elaborate?

NC: This happens of course more in cross- or multi-cultural families where 'the country', with its very specific representatives – to whom one may be related – gets under one's skin occasionally. Most of the expatriates I've met have developed de-sensitization skills which come with a certain detached openness about the country they happen to live in. They are able to monitor how much of native vs non-native contacts they choose to have to a certain extent. Local, outside stress tends to fortify them rather as a functional unit rather than erode them.

Vulnerable newcomers (I myself was definitely one of these 20 years ago) or children entering adolescence



Dr. Nora Charitos drawing a genogram for Fanny

photos/E. Herring

are excellent 'scapegoatists'. Like my own son: he just kept on blaming all that went wrong in his late-teen-life on this blankety-blank country. He obviously wasn't yet ready to take a closer look at himself.

Actually, the idea that A causes B is too simplistic to describe reality. The living conditions, way of life, local mores or the prevailing emotional climate (to name only a few) may very well be *contributing factors* and, as such, they need to be identified and addressed. But *cause*? Isn't that saying a bit too much?

Once we know what is bothering us, the responsibility for what we can or can't do and how we are going to feel about things belongs to us entirely. We choose. Therefore, let's be careful with national and ethnic stereotypes. They are valid if we are getting out to learn more about what is or tends to be. But when they become put-downs barely disguising our own chauvinism or our neo-colonial arrogance we do ourselves and others a disservice. A good question for people populating their host country with stereotypes is: what do I dislike or disapprove of in my own country?

EH: 'Foreigners', or expatriates, or corporate wives may lack the feeling of 'belonging' here which living 'at home' affords. How can this problem be ameliorated?

NC: A person fairly well-rooted in her

or his own country (without single-mindedly idealizing it, of course) already has the tools to apply here or anywhere. Once we get over the initial culture shock, our common sense usually tells us to reach out in whatever way possible. I think that even belonging to whatever extent to my given 'sub-ghetto' – or combination of these diverse social and professional groups – is already a first step. By sub-ghettos, I mean national, corporate, diplomatic, cross-cultural, gender, socio-economic, family, church, age, age of children, children's schools, etc etc groups. A foot in several ghettos gives us more stability.

Also, it is crucial to stay connected with one's country and family of origin.

For the sake of here-and-now-amelioration, one must, sooner or later, start networking in order to compensate for the practically non-existing, pre-structured community. I am a real believer in neighborhood – and that's where a smile every now and then is good for starters. Then, maybe, chat a bit with – whomever – have coffee together or whatever comes naturally. It means a lot to me to occasionally borrow or lend an egg or two, share plants, recipes or swap favorite dishes... This, for me, is really the beginning of community, of belonging, the flow of give and take, a live definition of closeness and distance. Then, of course, we need to reach out farther to

whatever interest groups attract us: *to get involved*.

EH: Your work has come to focus, it seems, on anger, and on affirmation. Could you discuss these two concepts as they relate to your clients?

NC: Clinically, we rather discourage dwelling on anger, although, initially, it needs to be acknowledged. But I don't believe in screaming it out or impeding my here-and-now-options for action or active self-exploration by scrutinizing the roots of my bitterness in paralyzing inaction.

It's more productive to steer away from that reactive feeling of anger and, on one level, to deal with the emotional pain and sadness behind or underneath, while, within the 'people system', or context, to start *taking responsibility for one's own part* in whatever situation. That's our best route to small and humble but important changes.

Anger seems to be the prevailing mood of women in cross-, or bi-cultural, situations until they somehow come to terms with it and this can take years. Anger and dealing with a significant other's anger, of course.

And the idea of 'affirmation' comes hand in hand. I myself define positively who I am, what I stand for, through actions, behavior, beliefs, preferences, priorities etc. I also check how consistent my doing and my thinking and feeling are. I'd like to provide the workshop participants with an opportunity for creative self exploration for a multidimensional look at themselves. Something like that.

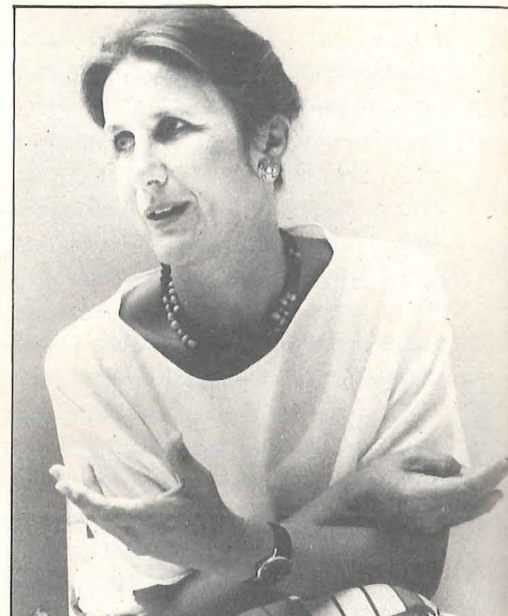
EH: The art of living in Greece, if one is an outsider, may take years to perfect, to master. What enables the neophyte to progress, and progress more rapidly?

NC: You mean how can I achieve as much of it in as little time as possible? We already have two concepts of 'the art of living' – here. Do I want to become a self-professed virtuoso in this art, or do I allow myself to be a 'diletante', in the sense of its Latin origin, namely: *delectare*: to enjoy doing.

According to my own understanding of the art of living, I don't have any preconceived standards of mastery, nor do I allow for pressure in the realm of achievement. It's really a mischievously happy twist on what the French call *la joie de vivre*.

A key word in informal discussion is 'relating'. Relating to the country and its perceived reality, to 'the people' and some specific people such as husbands, friends, neighbors and relatives. I stress *perceived* reality because we are always co-creating what is out there by the way we decipher it. If we decipher it. If we bring in our preconceived, stereotyped (and often negative) notions, we will find them confirmed one way or another.

In most cases, there is no way we are going to change that 'reality' out there, or that particular guy. Therefore, it's our turn to do some creative thinking about what we can do so that A, B, and C don't get the better of us? Following through on these ideas might get us – temporarily – into more con-



"I am more and more impressed by the histories of varied strengths"

flict, or it might mean we better develop our sense of humor. We might want to put our observations about what is 'Greek' into action, namely by tentatively play-acting the Greek occasionally, rather than being judgemental about 'the way they are'. This can be a way of enlarging one's behavioral repertoire, of being a bit more flexible. I am not saying it's going to be easy from the very beginning, but when I try it sometimes myself I get quite a chuckle out of this cross-fertilization.

Another aspect of the art of living is being able to laugh at oneself in a very humble and nurturing way, to tell oneself: so, that's what you're like? Maybe it's not perfect, but it's better than nothing. You can stay. □

Though reading may not help everyone, here is a list of helpful titles for those interested:

Foreign Women in Greece (1984)

Legal, practical and personal information regarding foreign women living in Greece compiled by the Multinational Women's Liberation Group.

A Foreign Wife, Gillian Bouras. (For purchase call the Center for International Family Living: 801-4428). Also available in Greek.

Survival Kit for Overseas Living, Robert Kohls. Intercultural Press, Inc., P.O. Box 768, Yarmouth, Maine, 04096, USA.

Passages, Gail Sheehy, Bantam.

Necessary Losses, Judith Viorst, Fawcett.

Women Who Love Too Much, Robin Norwood, Pocket Nonfic.

The Dance of Anger, Harriet Goldhor-Lerner, Harper & Row, Perennial.

The Dance of Intimacy, Harriet Goldhor-Lerner, Harper & Row, hardcover.

That's Not What I Meant: How Conversation Style Makes or Breaks Your Relations with Others, Deborah Tannen, William Morrow & Co. Inc., NY.)

(The last three titles may be purchased from the Center for International Family Living.)

The legendary defiance of Sfakia

Perpetrators of violent vendettas, rugged inhabitants of mountain fastnesses, the scourge of more peaceable islanders in the lowlands, the intractable inhabitants of Sfakia have a fierce history of blood and iron. Over the centuries, the heroes' names may have changed, but both the Venetians and Moslems met their match on the southwest coast of Crete

by Margot P. Demopoulos

Extolled and censured in captivating stories, songs and verse, the tough and formidable Sfakians are an inexhaustible source of fascination. Isolated on the rugged southwestern coast of Crete, they were forced to survive in the barren, unforgiving mountains by their own wiles. From generations of unrelenting struggle they developed an iron will to endure and to resist any threatened intrusion or invasion. They fought fearlessly to repel those who wished to annihilate them, notably the Venetians, the Turks and the Germans, and they frustrated each such invader with a succession of obstacles in a labyrinth of mountain ravines.

Sfakians were viewed as suspicious, superstitious, intractable, incorrigible, defiantly proud and awe-inspiring; as sheep thieves, lawbreakers, avengers of blood feuds, believers in vampires, victims of unimaginable treachery, practitioners of marriage by abduction and the creators of a distinctly idiosyncratic idiom, dress and canon of mores. They were hailed for their remarkable beauty, their noble bearing, their pure yet questionable bloodline (they may well have mixed with invading Arab pirates), their superior fighting skills, their commanding stature and their irrefutable courage.

The question of their origin is unresolved. Some historians maintain that they are descended from the Dorian invaders. Others say they are not Dorians at all, but rather people who fled from the Dorians and, hence, people of Minoan stock who kept their ancient ways, the Eteocretans.

The Sfakians include not only the inhabitants of Hora Sfakion, the chief village of the region, but also the now

dwindling population of adjacent villages including Anopolis, Komitades, Ayios Ioannis, Imbros, Loutro and others. Sfakia is actually much less extensive than its vivid history and notoriety would suggest. The area is about 40 kilometres from east to west and 15 kilometres from north to south. Its name derives from an ancient Greek word for ravine and is thus known as the land of ravines, *ta sfakia*. The maze of these ravines, one indistinguishable from the other, was familiar protection for the Sfakians, and the nemesis of each hostile intruder. In their guarded mountains the Sfakians were more secure than other Cretans. The area is often aptly described as the best natural fortress on the island.

It was not until the 1950s that a proper road was cut through the lofty White Mountains, opening the area up to the modern world. Although the population has diminished and the times are assuredly less turbulent, the mountains remain the same – multiple

folds of rock stretching unevenly towards the Libyan Sea. In recent years, with the increased migration of Greeks from village to city and then to foreign lands, the Sfakians have become less distinct from other Cretans. But there will always be something tough and uncompromising about Sfakia.

Sfakian severity is well documented. Robert Pashley, an Oxford professor who travelled throughout Crete in 1834, reported the cruel but not uncommon story of a young Sfakian woman suspected of adultery. No charges were ever proven, but her father, a priest, nevertheless invited her relatives to dispense whatever justice they chose. Thirty or 40 vigilantes from Askyfo went to Anopolis where the young woman lived. They took her from her home, tied her to a tree and shot her. More than 30 shells of ammunition tore through her body but she continued to breathe. One vigilante finished the job. The suspected lover was spared. He was reportedly from a



Entry to the Samaria Gorge (Pashley, 1837)



Sixteenth century Sfakian

'powerful' family. According to Pashley's hosts, the man was ultimately excommunicated from the church and ended his life by leaping from a cliff.

A Sfakian mountaineer told Pashley that "only a few people ever died a natural death in Sfakia." When a man was killed because of a blood feud, his family was expected to avenge his death. Decades might pass before the death was avenged, but the obligation of honorable vengeance remained in force. Succeeding generations inherited the debt, and the honor of the family was at stake. Whenever a Sfakian victim had a large extended family, the murderer had no alternative but to flee. Following his flight his home was burned to the ground and the victim's relatives took possession of the property.

Present residents of Sfakia can recall being unable to visit neighboring villages for fear of death because of ongoing vendettas. Much like the infamous blood feuds of the Mani, the Sfakian feuds were not only imposed on families and inherited by children, but also inflicted upon entire embattled villages. The most notorious village feud was between Gyro and Kampi, equally dividing the loyalties of the town of Anopolis. As recently as 1948, the villages of Lakki and Samaria in the gorge were engaged in bloody encounters with each other. That tragic enmity ended abruptly with the evacuation of the Samaria Gorge when it was declared a national park and game reserve. Within the last 20 or 30 years, persistent feuders have been forcibly

removed from Sfakia to distant parts of Crete or surrounding islands.

A myth that has survived for generations dramatizes the stark needs of the Sfakians, and embodies the distrust shown by their fellow Cretans. It is said that when God created Crete, He offered a gift to each place – olives to Selino, vines to Kissamos, wheat to the Mesara, oranges to Hania – until the gifts were depleted and all that remained for Sfakia was barren rock. The Sfakians confronted the Creator and demanded to know how they could live off barren rock. Allegedly He replied, "You've got brains, haven't you? Can't you see that all these people down on the plains are working to grow splendid products for your benefit?" For some who lived in neighboring villages, these tough mountaineers were a perpetual threat.

The Sfakians had abundant opportunity to develop their brand of stern justice during the lengthy periods of foreign occupation. Crete was invaded successively by the Romans, Arabs, Genoese, Venetians, Turks and Germans. The Venetians held the island from 1212 to 1669. One of the earliest recorded acts of Sfakian defiance dates back to the early 16th century. The events were recorded in rich but horrifying detail by a Venetian chronicler who reported that the Greeks of Sfakia, Selino and surrounding areas banded together and openly defied their Venetian masters. The Greeks resented the powerful and autocratic Venetians and were scornful of their inexorable taxes. The vicious reprisals of the Venetians, however, were un-

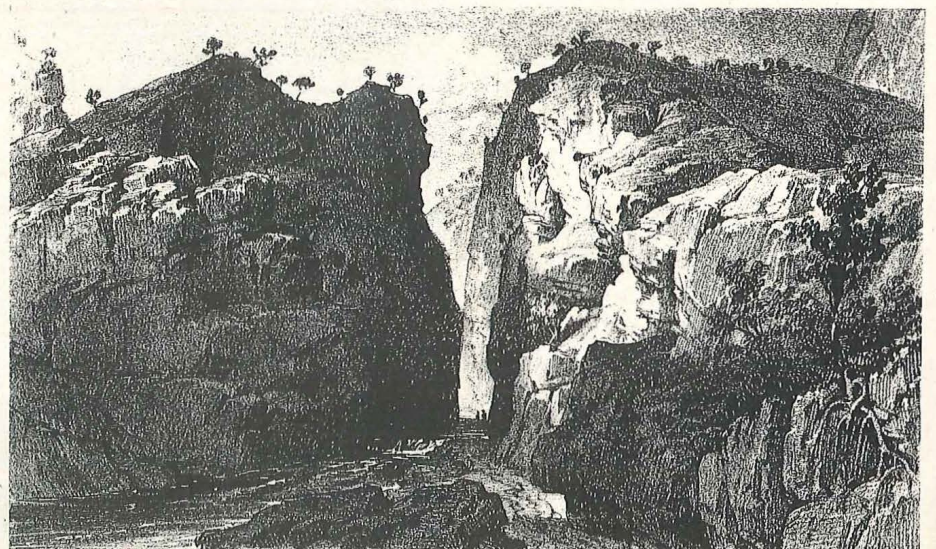
anticipated. Unimaginably savage, they reverberated throughout Sfakia for generations.

Among the defiant Greek leaders in the early 16th century were the Pateropouloi of Sfakia and George Gadhanole, from the village of Krustogherako, who was elected rector of the defiant provinces of Selino, Sfakia and the Rhiza. As rector, Gadhanole was personally able to appoint the officials in his administration and he selected Greeks to fill all the leadership positions. Duties and taxes were then collected by the Greeks and not by Venetians. Unfortunately, this favored Greek autonomy was shortlived.

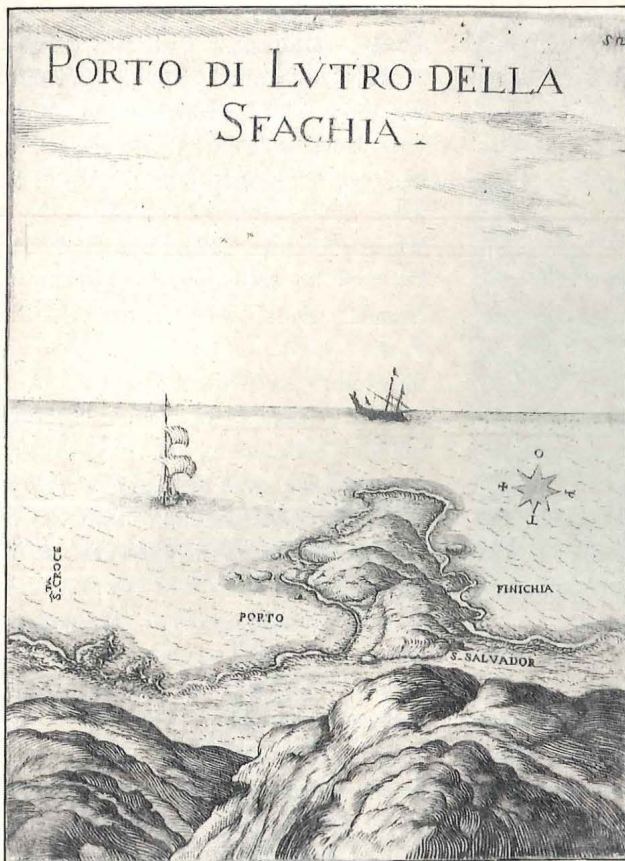
Venetian vengeance erupted with uncontrolled fury following an innocent visit made by the Greek rector to the home of a Venetian nobleman, Francesco Molini. Gadhanole asked Molini for the hand of his daughter for his son Petros. Gadhanole told Molini that he intended to resign his post as rector and give the position to his son upon marriage. That one visit, viewed by the Venetians as unabashed audacity, triggered a repugnant series of retaliatory acts.

Molini feigned consent, the betrothal took place and the wedding was set for the following week at Molini's country house. Molini was to be accompanied by a notary and a few friends and Gadhanole and his son were to be joined by a group of Greek celebrants not to exceed 500 men. The Greeks never suspected foul play.

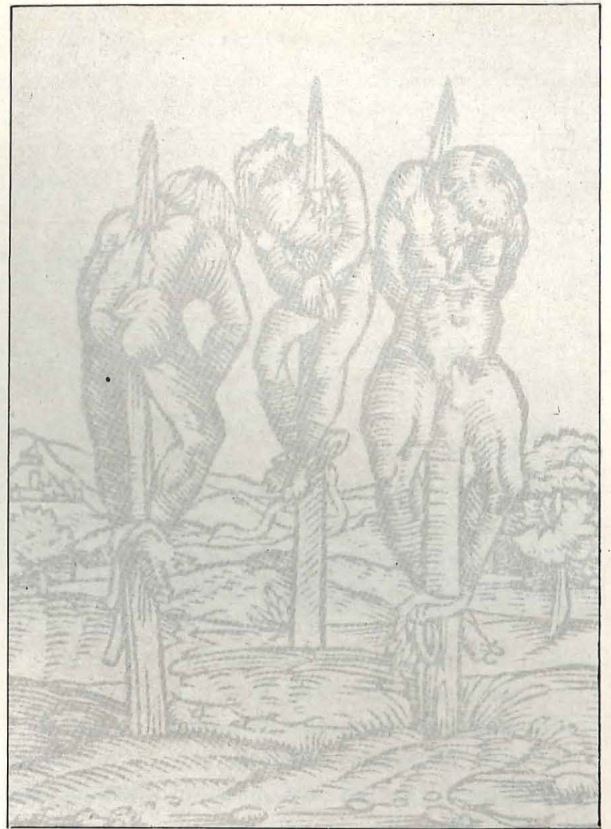
The morning after the betrothal, Molini and the Venetian governor of Hania conspired against the Greeks. Their plan was to conceive a plot so



The Iron Gates in the Samaria Gorge (Pashley)



Lutro (Marco Boschini, 1651)



Torture by impalement, woodcut by Sebastian Münster (Cartography of Crete, 1550).

brutal that it “might serve as an example to posterity”. To disguise his duplicity Molini dispatched tailors to make dresses for the wedding party and he sent gifts of fine cloth to his future son-in-law. At the same time, in the city of Hania, the Venetian governor assembled a troop of about 150 horsemen and 1700 foot soldiers.

On the eve of the wedding Molini, along with approximately 50 of his friends, travelled from Hania to his country home in Alikiano where the wedding was to take place. In a seemingly expansive and festive mood, he ordered a grand feast of 1000 roasted sheep and oxen. Gadhanole arrived on the wedding day with about 350 men and 100 women. Molini greeted his guests with the appearance of good will and conviviality.

During and after the wedding the Greeks celebrated passionately. They were plied with wine while the Venetians feigned their own intoxication: the sober Venetians awaited the prearranged signal from Hania. Just after sunset the expected loud blast was heard, signaling the departure of the troops that had been assembled by the governor and Molini. By then the dispersed, unsuspecting Greeks were overcome with wine.

When the Venetian troops arrived they easily bound the sleeping Greeks hand and foot. At dawn Molini and a highly-placed Venetian official, whose pompous title was Public Representative of the Most Serene Republic, avenged the supposed indignity of the Greeks. Gadhanole, along with his son, the bridegroom, and one of his younger sons were hanged from trees on the estate. Other Greek leaders and their families were shot and also hanged. The remaining Greeks were divided into four groups. The first group was hanged at the gate of Hania; the second at Krustogherako, which was destroyed because it was the birthplace of Gadhanole. The third group was hanged at the castle of Apokorona and the fourth in the mountains between Lakki and Theriso, above Meskla, the village where Gadhanole had lived.

“Thus,” wrote the Venetian chronicler, “they were annihilated and all men who were faithful and devoted to God and their Prince were solaced and consoled.”

Current residents of Meskla claim that a bush called *mouskalia* grew from the tombs of those unfortunate Greeks killed at the wedding, and the corrupted word Meskla became the name of the village.

Atrocities against the Greeks did not end there. The Senate in Venice elected Cavalli as Proveditor and empowered him with full authority to extirpate the Greeks. One midnight he marched with his troops from Hania to the village of Fotigniaco, about four miles away, near Mournies. Seizing everyone from their beds, the Venetians set fire to all buildings in the village, and at dawn hanged 12 Greek bishops. Not yet sated, Cavalli seized the pregnant wives of four of the Greek leaders of the village and, as the chronicler reports, “cutting open their bodies with large knives” tore out each fetus – “an act which truly inspired very great terror throughout the whole district.” Most of the captives were killed. The remaining prisoners were sent away from Crete to adjacent islands. Five or six villagers miraculously escaped that midnight and found safety in the villages of Mournies and Kertomadhes.

Cavalli pitilessly pressed on. He callously ordered all the Greeks of Sfakia, Castelfranco, Apokorona, Selino and Kissamos “to appear in the city, and make their submission”. They all sensed treachery, but the Sfakians alone refused to comply. The Venetians sentenced these defiant Greeks

with an insoluble dilemma. After seizing their property, the Venetians placed an unprecedented price on their heads. The only way a Greek could save his own life was by executing with his own hand a blood relative. The Greek was then expected to appear in Hania carrying the bloodied head of his own father, brother, cousin or nephew. Each additional head which was offered would save the forfeited life of another relative.

The incident that reportedly moved the Venetians to abolish the law involved a Greek Orthodox priest. The priest was of the family of Pateroi-Zappa and entered Hania along with his two sons and two of his brothers. They carried five bloodied sacrificial heads. They placed their offerings before Cavalli and the other Venetian leaders and with bitter tears identified each head. Witnesses confirmed their identification. The law was therefore abolished. The grievous spectacle had even aroused the sensibilities of Cavalli.

Four centuries of Venetian rule ended in 1669 with the surrender of Candia (now Iraklion) to the Turks after a 21-year siege. The Turkish occupation lasted until 1898. During that time there were some ten Cretan revolts of note but the most renowned was led by the famous Sfakian leader Vlachos Daskaloyiannis in 1770. Daskaloyiannis, meaning "John the Teacher", was so addressed as a mark of esteem. He was greatly admired by his fellow Cretans. He owned a fleet of ships which traded in the Mediterranean, spoke several languages, wore

European clothes and was one of the wealthiest men on the island. During a commercial venture on the Black Sea at the outbreak of the Russo-Turkish war, he met the Russian Count Orloff. Daskaloyiannis became a treasured ally of the Russians and at two inauspicious meetings a strategy was planned. The Cretans agreed to revolt against the Turks at the same time as the Greeks in the Peloponnese. Orloff promised support from the sea: but for that, the Cretans would not have revolted when they did. The Russian fleet entered the Mediterranean in November 1769, the people of the Mani rose in March 1770, and the Russians temporarily captured the port of Navarino. Daskaloyiannis was thereby able to persuade his fellow Cretans that triumph was within their grasp.

On 25 March Daskaloyiannis raised the standard of revolt. The Turks sought refuge within the walls of Hania, and Daskaloyiannis pushed down to the Malaxa ridge with a grossly inadequate force of 800. The plan was to contain the Turks in Hania until the Russian fleet arrived. It never came. Without their promised support, Daskaloyiannis knew the rebellion was doomed and he reluctantly retreated before an army which outnumbered his force by about 30 to one.

The Turks twice called on Daskaloyiannis to surrender. Initially, he thought to, but was dissuaded by his associates, who urged that surrender was shameful. When the Turks again demanded surrender, the Cretans could not refuse. The Aradaina ravine, their last defensive barrier, had been penetrated. A spy had led the Turks to

the only path across the defile. The Turks addressed Daskaloyiannis: "...Daskaloyiannis of Sfakia, come and meet me/ And see that you tame birds you drove wild ... Trust my letter, whatever they may tell you,/ And so leave Sfakia with men to live in her./ When you come and we talk together,/ All will be settled and we shall be friends." Daskaloyiannis accepted the Pasha's invitation and bade a poetic farewell to his fellow Sfakians: "...And you, my friends, my people, brother Sfakians,/ Listen to the advice I give you./ Do not trust the Turk, whatever he orders,/ He will fight with lies to cheat you all./ Avoid the Turk, let no one approach him./ Our fate, our destiny, has not changed yet." Reluctantly he gave up. He was taken to Iraklion where he was greeted with food, wine and tobacco, then interrogated. He was asked to elucidate the cause of the revolt. "...The cause - you are the cause, you lawless Pashas ... That's why I decided to raise Crete in revolt, / to free her from the claws of the Turk./ First for my fatherland, and second for my faith,/ Third for the Christians who live in Crete./ For even if I am Sfakian, also I am a child of Crete/ And to see the Cretans in torment is pain to me..." He was grilled about the rebels in the Peloponnese. According to the poem, Daskaloyiannis lost control and was then flayed alive in the main square of Iraklion: "...Silence, Pasha, you are wasting your words./ Your net is cast and you will not catch the fish ... Do what you like with me, but harm no one else..."

The poem by Pantzelios is quite dramatic and contains precious histor-



Coast of western Sfakia at Tripiti (Spratt, 1865)



Laki, scene of Venetian atrocities (Pashley)

ical material not found elsewhere. Some critics urge, however, that the poem is not entirely accurate. Several misstatements do appear. Daskaloyiannis languished in prison for a year and was executed in June 1771. In the poem, by contrast, his death takes place on the heels of his defiant outburst to the Pasha. The poem, nevertheless, is of great historical and literary value.

Prior to the Daskaloyiannis revolt, Sfakia had an impressive fleet of about 40 ships. But for that defeat, Sfakia undeniably would have been a more consequential force in the War of Independence and might have enabled Crete to rise in rebellion much earlier.



Lutro, near Hora Sfakion (Pashley)



Sfakians in their cloaks

Turkish rule produced the insidious Cretan 'Mohammedan'. The Turks converted some of the Cretans to Islam because they were unable to leave an effective military force on the island. These converts became deadly tyrants. The early converts were Venetians or the hybrid Veneto-Cretans who were feudal chiefs and landowners. Their conversion was motivated not by religion, but rather by desires for self-preservation, wealth and power. The converts abused their authority and arbitrarily imposed their will on the Christians, often bullying them with taxes and insults. From the outset of the Turkish occupation, the *vokouphiko* system was in force in Sfakia. Each household was taxed annually to pay for some designated building or other cause. The taxes from Sfakia supported the poor in the holy cities of Medina and Mecca. In 1672 there was a

soubashi, or representative, of the aga living in the town of Hora Sfakion.

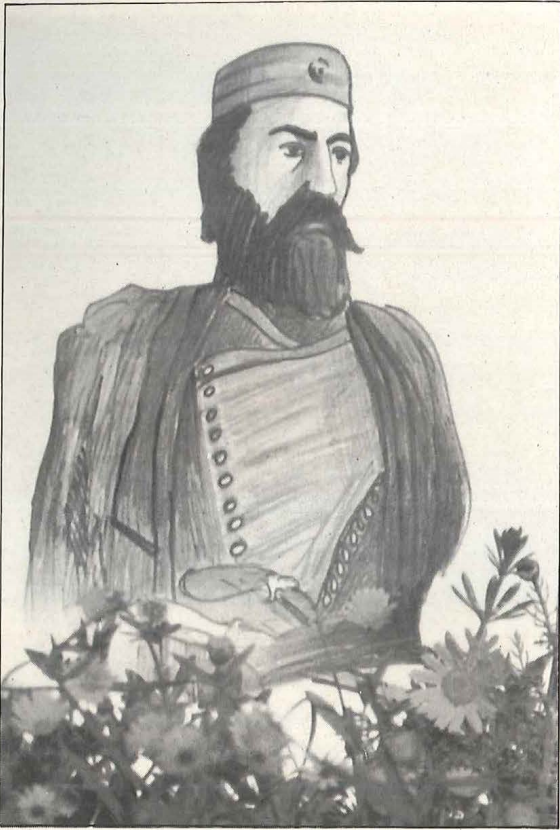
The aga or his representative was thereafter rarely absent from the province. Moreover, from 1690, Sfakia was subject to the capitation tax, or *haratch*, which secured the right to live or the safety of life and limb, and for which each Christian was liable. It was not until after 1760 that Sfakia was relieved of some of these burdens. It was then that the sultan selected Sfakia to protect Fatma Hatoum, granddaughter of Sultan Ahmed III. In other parts of Crete, Turkish rule produced daily indignities for the Greeks. Pashley reports that no Greek was secure in his or her own home. He reported that "any Mohammedan might pass his threshold, and either require from him money, or, what was far commoner, send the husband or father out of the way, on some mere pretext, and himself remain with his wife and daughter."

He continued: "So atrocious and frequent were such acts of violence and oppression, that I have been assured, by persons well acquainted with Turkey, and certainly favorably disposed to the Turks, that the horrors and atrocities which were almost of daily occurrence in Crete, had hardly a single parallel throughout the whole extent of the Ottoman Empire."

When Bishop Germanos of Patras raised the standard of revolt at the monastery of Ayia Lavra in Kalavryta in the Peloponnese on 21 March 1821, Crete was unable to join the uprising.

Crete suffered from a crippling lack of arms and munitions due in great part to its isolation. The events in Kalavryta, however, sparked a series of reprisals on Crete. The Austrian Consul at Hania wrote: "The bishop of Kissamos has been delivered over to the fury of the people (the Turks), who without regard for his character have dragged him through the town, half naked, by the beard and have cruelly hanged him." Shortly thereafter, 30 Christians were massacred in Hania. In Iraklion the Metropolitan Archbishop along with five bishops and other priests were executed at the altar of the cathedral where they sought refuge. A major uprising followed with the first revolt occurring in Sfakia in May 1821. Crete revolted from one end to the other.

Sfakian defiance surfaced with renewed ferocity against the Turks. In an account of a Turkish expedition en route to Anopolis, it was told that they had captured a beautiful young Sfakian mother who carried her infant child. She was so remarkably lovely that her captors fought over who would ravish her. While they fought she fled with her infant in her arms, went to a large open well and jumped in. Like many determined Greeks in other areas, she found voluntary death more palatable than Turkish debasement. Some Sfakians chose exile as an escape from further Turkish rule. In a work attributed to Kornaros, the theme of exile is reiterated: "On which road can my loving son be travelling?/ What sent



Vlachos Daskaloyiannis

the light of my eyes into exile?"

A cave below the White Mountains of Sfakia bears a record of Sfakian determination etched in rock: "Here in this cold water cave on the ninth of August 1821 the Pashas Resit and Osman put to death by suffocation 130 men, women, and children of Vaphes, Christians fleeing from a Turkish onslaught after three days of valiant resistance." Some historians concluded that the Christians of Crete were worse off in 1821 than at any other time in their history.

A dramatic illustration of Sfakian defiance against the Moslems occurred at the outbreak of the revolution when the greatly outnumbered Greeks pursued the Moslems through the gorge to Askyfo. In August 1821 the Pasha was determined to penetrate Sfakia. He assembled an enormous troop of Cretan Moslems and successfully reached Askyfo, and confidently waited for the Sfakians to surrender. Undaunted by the large number of Mohammedan troops, the Sfakians worked tirelessly through that night and the next gathering troops from surrounding mountain villages. They sent word to Malaxa where nearly 100 troops from Askyfo were assembled. By dawn of the second day they had amassed a force of over 400 at Xerokampos, about two miles

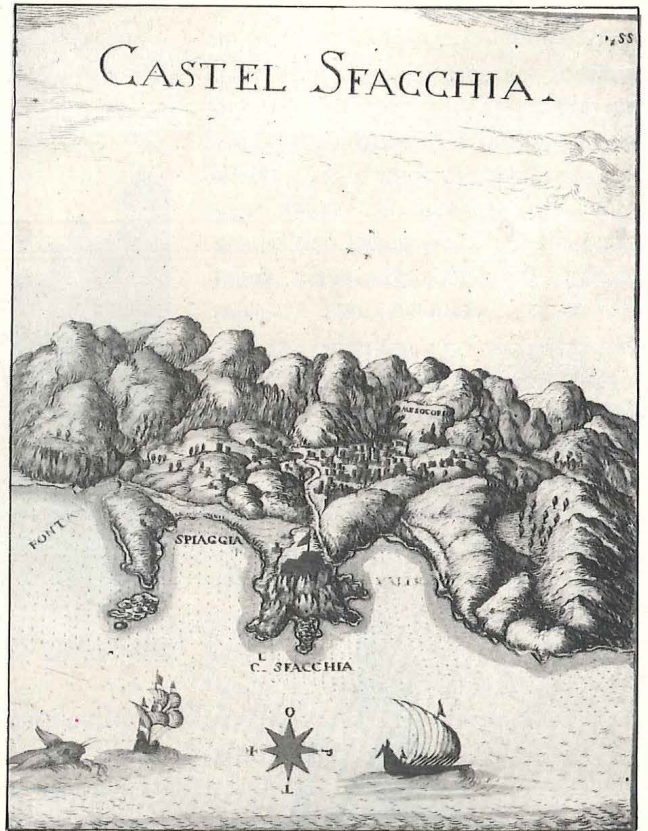
west of Askyfo.

As they advanced toward the plain they saw it blanketed with Turkish tents and troops. Their view was partly obscured by the billowing smoke rising from the razed adjacent villages. Rousos, one of the prominent Sfakian leaders, entered his own home on the side of the mountain, a mere musket shot from the enemy. He found a large earthen jar of wine the enemy had missed. He shared the wine with his men, then moved on the plain, opening fire from behind low walls. Other Sfakians joined the attack from just south of Rousos' troops on the same western slope, from the villages of Petres and Stavorakhi. These simultaneous assaults infuriated the Moslems. They had seen the Greeks approach but assumed they were coming to surrender: they had underestimated the obstinacy of this resolute and resourceful mountain force.

Just after sunrise and for seven continuous hours, the Mohammedans kept up heavy defensive fire. Despite the quantity and force of the enemy's ammunition, the Sfakians were favored. From their perch on the mountains, their aim was more precise. By early afternoon, the Sfakians had swelled to a force of 900 and their spirit was buoyed up by their apparent

advantage. Small parties of fighters arrived periodically during the battle, relieving tired gunmen. A pivotal cadre of Greeks then occupied the wood above Kares, the northeast corner of the plain. They surprised the Mohammedans, who had already moved in on the village. Exposed to yet another unanticipated attack, the enemy wavered briefly, then quickly retreated. Their flight caused panic among their troops. The Greeks tenaciously pursued the retreating column across the plain and, as the rear guard retreated along the path to Apokorona, the Sfakians continued to unleash their fire.

When the enemy reached the descent where the path began to narrow the Greeks sent off a small strategic party. They circled over the northwest hills and surprised the left flank of the enemy at the narrowest part of the gorge — a mere 300 paces from its opening. The Greeks opened fire; the Mohammedans momentarily attempted to hold their ground. The Sfakians, however, were concealed from view and the Mohammedans recognized that their only chance for survival was flight. Many abandoned their horses. The only sure way through the rugged ravines was on foot. They fled to the east, heading for the cover of the mountains.



Hora Sfakion (Marco Boschini, 1651)

Before the last of the Mohammedans emerged from the plain, heaps of dead bodies covered the area from the narrow pass to the entrance above Krampi. The dead baked in the burning sun. In 1834, when Pashley travelled through the area, he was shown where these victims had fallen. He observed the evidence 13 years after the event: the bleached bones of ambushed enemy troops.

When the main body of troops got through the narrow pass they found themselves on the open barren mountains above Krampi. The end of the line was still being attacked by a steady pursuit of dogged Sfakians. Many lone Mohammedans attempted to survive in the unknown mountains. The Sfakians continued their pursuit for about 12 miles beyond Askyfo, to Armyro. At Armyro nightfall brought the Mohammedans protective cover.

Although the main battalion was no longer pursued the struggle of the lone straggler had just begun. The wounded simply resigned. With no aid forthcoming they sank down and died. The more able got lost in the labyrinth of ravines or were intercepted by parties of angry Sfakians. For the next few days, according to their own accounts, the Sfakians hunted these stragglers "like so many wild goats". Some Mohammedans were unable to tolerate the hunger and thirst and ventured into villages begging for mercy and food. Their fate too was unpropitious.

One Sfakian reported that about two or three days after the great flight a Mohammedan arrived at his door, fell to his knees and begged for water. When asked what he did, the Sfakian responded evenly, "I took my *tufek* and shot him."

Sfakian tenacity and defiance thus endured through centuries of attempted subjugation and foreign rule. While its population has rapidly diminished, the determined character of Sfakia's people and the rugged beauty of the White Mountains endures. The black shirt worn by the old Sfakian men today is a lasting symbol of their renowned resolve. From Venetian times, the Sfakians would not change their style of dress, shave nor eat meat until their revenge was satisfied. Today, the black shirt is a vivid reminder of that rich and valiant past. □

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Bread: the staff of traditional life



Greeks may be the greatest meat-eaters in the EC today, but bread is still a part of a great and long tradition which unites the mystery of the spirit with the fertility of the earth

by Katerina Agrafioti

Greeks, by tradition, have been a frugal people and since time immemorial very respectful of bread. From the days of Homer, one of whose epithets for the Achaeans was *artophagous* (bread-eating) down to modern folklore, "God's blessing" has played a central role in common life.

One has only to remember last summer's conflict between the Ministries of Commerce and Finance and the bread industry unions resulting in the 20 percent price hike, to nod agreement with the long-held notion: "Bread can bring down governments". Nor can one forget that Marie Antoinette's celebrated remark, "If they don't have bread, let them eat *pantespani*" not only caused her to 'lose her head', but created one of the bloodiest upheavals in human history.

Although the ancient Egyptians had over 50 recipes for bread, it was a liberated Greek slave, Evryssakis, in ancient Rome who invented the first mechanical kneading machine. It was activated by donkey power.

In ancient Greece, wheat was the great gift which Demeter, goddess of agriculture, bestowed upon mortals. There were many celebrations in those days revolving around the creation of bread, culminating in the final product being offered to the gods. These festivals of fertility gave the young occasion to play the game of love (*eros*) out in

the fields, while the elders could rest a bit from the endless toil of cultivation.

One of these feasts was the Thalyssia which took place at threshing time. The Thargillia was celebrated when bread from the new crop of wheat was first baked. The Thesmophoria was a mystic ritual held in the autumn when the seed was sown. This last feast inspired Aristophanes to write *The Thesmophoriazousae*, referring to the women who participated. From fragments of contemporary comedy, a baker and a breadseller often appeared.

If most sacrifices to the gods seemed to culminate in the slaughter of an animal, there were also those called "pure", in which no blood was shed.

These were offerings of milk and honey, which also combined with wheat and bread, played important parts.

Plato in the *Republic* says the bread of the masses was made from barley, but rich and poor honored bread. It symbolized the sanctity of hospitality, and to bring bread and salt to someone who has moved to a new home, is still common practice.

The importance of the offering of bread in folklore is seen in this dialogue embodying conflict between bride and mother-in-law (not without psychological insight):

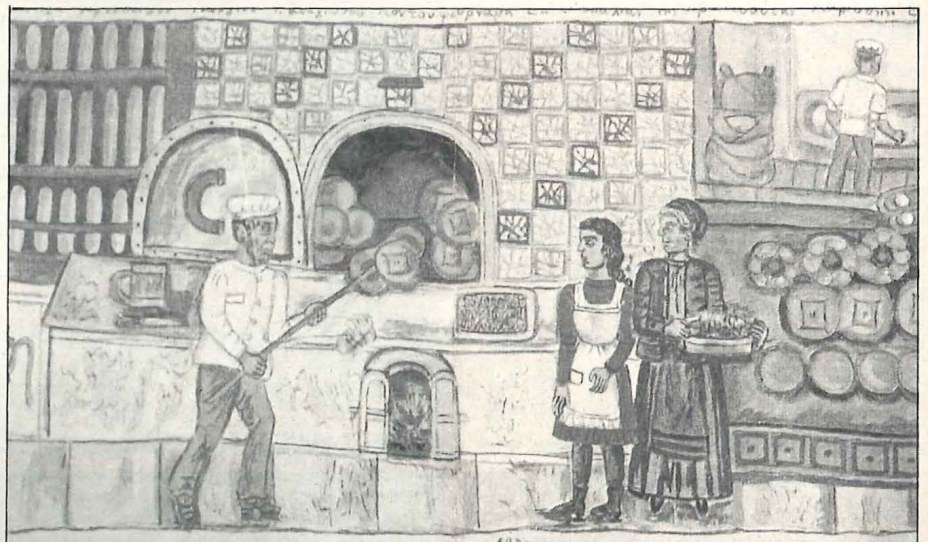
Mother-in-law: To whom, my bride, do you bring this huge loaf of bread?

Bride: To you, my mother-in-law.

Mother-in-law: To me, this tiny piece of bread?

No doubt, well-kneaded bread made from the best quality grains, was the privilege of upper classes. In Byzantine times, there were luxury breads made solely from wheat called *afratitzia*, a word deriving from *afros*, meaning foam or froth or, more freely, that which is light and pleasant in taste. A second-class bread was made from a mixture of wheat flour and some other grain; "vulgar" bread was derived from barley and corn flour. The nobility, however, ate a kind of bread called "silk" because the wheat flour was sifted through silken sieves.

It is only with our modern, affluent society in which everyone can afford any sort of bread, that people with a



The "Great Bakery" (*Mega Artopieion*) by naïf painter, Theofilos

better understanding of nutrition, have turned to simpler, more wholesome kinds of bread.

Bread too, has traditionally been endowed with spiritual values. In Orthodoxy it is transubstantiated into the body of Christ, and in folklore it has mysterious powers. There is the legend of a young shepherd who, to escape a tempest, finds refuge in a cave where he falls asleep. There nymphs (Oreads, to be exact) find him and want to trick him. But when they see he holds a piece of bread in his hand, they flee in panic. Mischievous spirits, and downright bad ones, cannot abide bread. That is why country folk warn people leaving on a trip that may involve peril: "Be sure to take some bread with you." Even today it is not rare to hear a mother tell her child, "Eat your bread; it is your power."



A typical wooden carved seal and a round loaf ready to be carried to church

bread. If, for instance, you dream of eating white bread, it is believed to bring you material gains. If the dream is of dark bread, some small misfortune may befall you. If the bread is fresh and hot, you will enjoy prosperity. If stale,

carved seals, and on rare occasions, with ones carved on stone. Nowadays these are valuable antiques, though charming replicas can be found. These seals form the sign of the cross. In each of the four squares which the cross defines, called 'portions', the monogram of Christ is cut, as well as the letters NIKA, meaning victory, set amid geometric designs.

Nowadays wives usually request their neighborhood bakery to prepare them. At the sacrament of the Holy Eucharist, each participant eats a little slice and the rest is placed before the altarscreen and the icons of the saints, after whom members of the family are named. These special breads must never be cut with a knife, but always separated by hand (the equivalent of "breaking bread" in English). This is true, too, of the sweet bread which the mother of the groom prepares for her



Women together shaping and "embroidering" the dough

There is a great variety of traditional breads, depending not only on the way it is kneaded and its ingredients, but also the occasion and season of its making. Symbolic breads with magical powers are made for every significant event in human life: for the birth of a child, its baptism, the reaching of puberty, the betrothal, the wedding – even the memorial service.

There are special breads like *almyrokouloura*, a salted bread in the shape of a ring. This is made by an unmarried girl in order to see in her dream, after she eats it, the man she will marry. While on the subject of dreams, there exists some charming literature about the interpretations of dreams involving

you can incur unnecessary expenses. And if you are caught scrounging crumbs in your dreams, then you will certainly not do well in business!

We also have the special seasonal breads, like the *Christopsomo* of Christmas and the Easter *Lambroukouloura*. Two other types of traditional breads are those kneaded and prepared as offerings to the church. These, *ta prosfora*, are blessed by the priest and given to those attending Mass. Another category, *artos* – that's the ancient word for bread – consists of small rolls given to the church in memory of departed relatives.

These last two kinds of bread are usually stamped on the top with wood-



A woman kneading. Terracotta from Tanagra 6th century BC, Louvre Museum

newly-received daughter-in-law, so that her life may be sweet and happy.

All special breads were kneaded according to strict procedure. With nothing artificial used, the leaven, made in advance, was formed from a lump of dough, kept for several days in a ceramic pot and topped with olive oil, to which a pinch of salt was added. (Of course, a housewife would never borrow leaven from a childless neighbor.) At Eastertime, when the priest scattered flower petals during morning and evening Masses, women would gather these petals, and the water they boiled them in was used in preparing the leaven. This bread was usually kneaded in a specially carved little wooden trough, which today is only found

creates meticulous designs. From these, crosses and stars and animals and sprigs of vine come into being. Often she shapes flowers, using blanched almonds for petals. In the middle of the loaf, she always designs a cross with a nut at the center. "In the *Christopsomo*", Professor Loukatos concludes, "we have in its initials (God) and in the bread itself (Earth). In the red-dyed, hard-boiled egg of the *lambrokouloura*, we have the folklore symbols of the Resurrection."

The Folklore Association of Amfikleia, a village on the slopes of Mount Parnassos not far from Delphi, has been organizing for the last few years, very interesting exhibitions devoted to the display of traditional



A serpent and other meticulous designs for this Cretan bread

breads. Among them are shown the "seven-times-kneaded" bread which is typical of the area. To make this bread it is absolutely necessary to begin after sunset. The chickpea flour is mixed with hot water. At sunrise the following day, the foam is skimmed off the top of the dough and mixed with hot water. This is repeated seven times, hence the name *eftazymo*.

A special pie, made for and offered to Saint Fanourios (August 27), is the *fanouropita*. As his name implies, he helps people find things they have mislaid. On November 26, the Feast of Stylianos, patron saint of childbearing, and December 15, the Feast of Eleftherios, patron saint of safe delivery, women prepare bread which they carry with them during their pregnancy, keeping them by their side when they give birth, and then putting them in the new-born's cradle.

On Crete, and especially at Anoyia, special breads are lavishly decorated depicting birds in flight, flowers, branches of plants, human figures and, maybe, the instrument lyra, most fa-



Small breads in shapes of animals, angels, birds, flowers – from the island of Sifnos

amongst collectors or in folk museums.

One of the most remarkable things in bread folklore is how women decorate the loaves, always using dough and then baking them. Dimitris S. Loukatos, Professor of Folklore and president of the Hellenic Folklore Society, author of many books and innumerable articles, has this to say about the decorations: "When the housewife is done with kneading the dough for the *Christopsomo*, she makes the sign of the cross and begins shaping the bread into something round, or oval or some other shape. Then, with a knife, scissors, a fork and a pair of tweezers, she

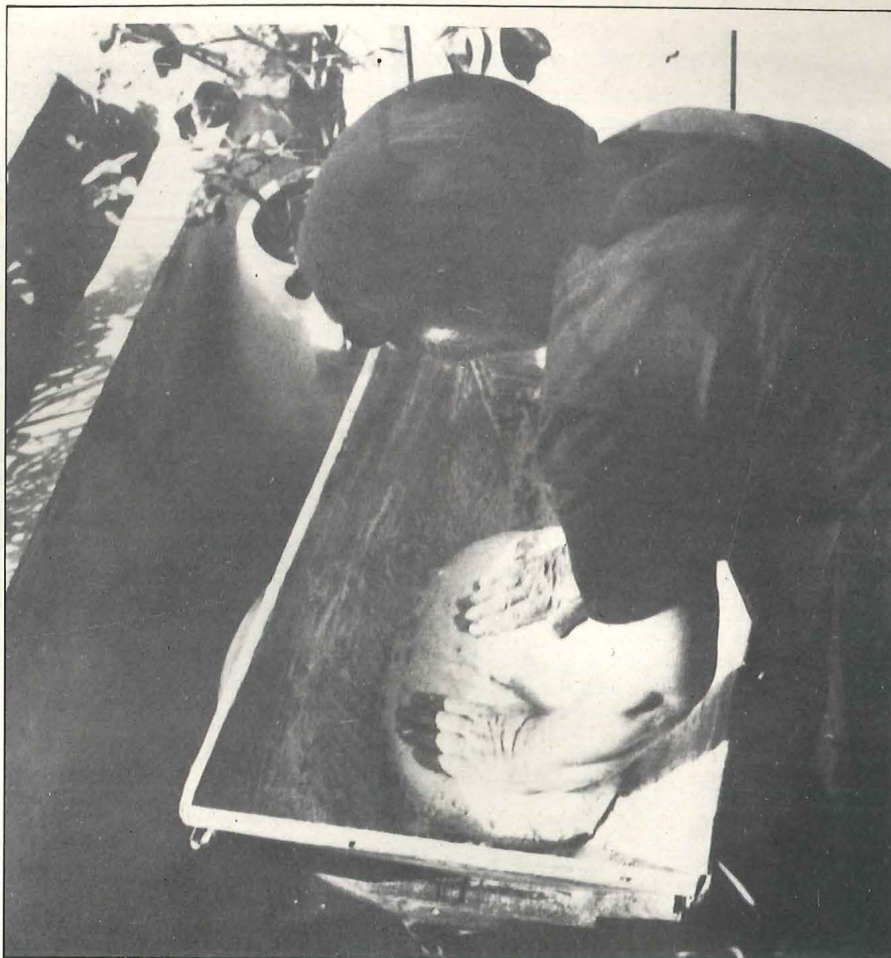


Bakers. Terracotta from Boeotia, Louvre Museum

vored in Crete. All these are mingled with the most antique symbols of fertility, like pomegranates and snakes and the leaves of the vine, all done in profusion and loveliness. Masterpieces of minor art, these loaves are filled with imagination, and often with humor.

Ever since ancient times, Greeks have placed bread in the graves of their dead. They have always believed that if the soul does not have crumbs to feed on, it will find occasion for revenge on the living. Some think that inside a hot loaf of bread a soul resides, which is why they must let it out when the bread cools. At memorial services still, a little bag of *kollyva* is handed out to the congregation. It is a mixture of boiled wheat and pomegranate seeds with minced parsley, sugar, sesame seeds, raisins and almonds. This directly descends from the very ancient *panspermia*, a variety of grains offered to the dead in antiquity.

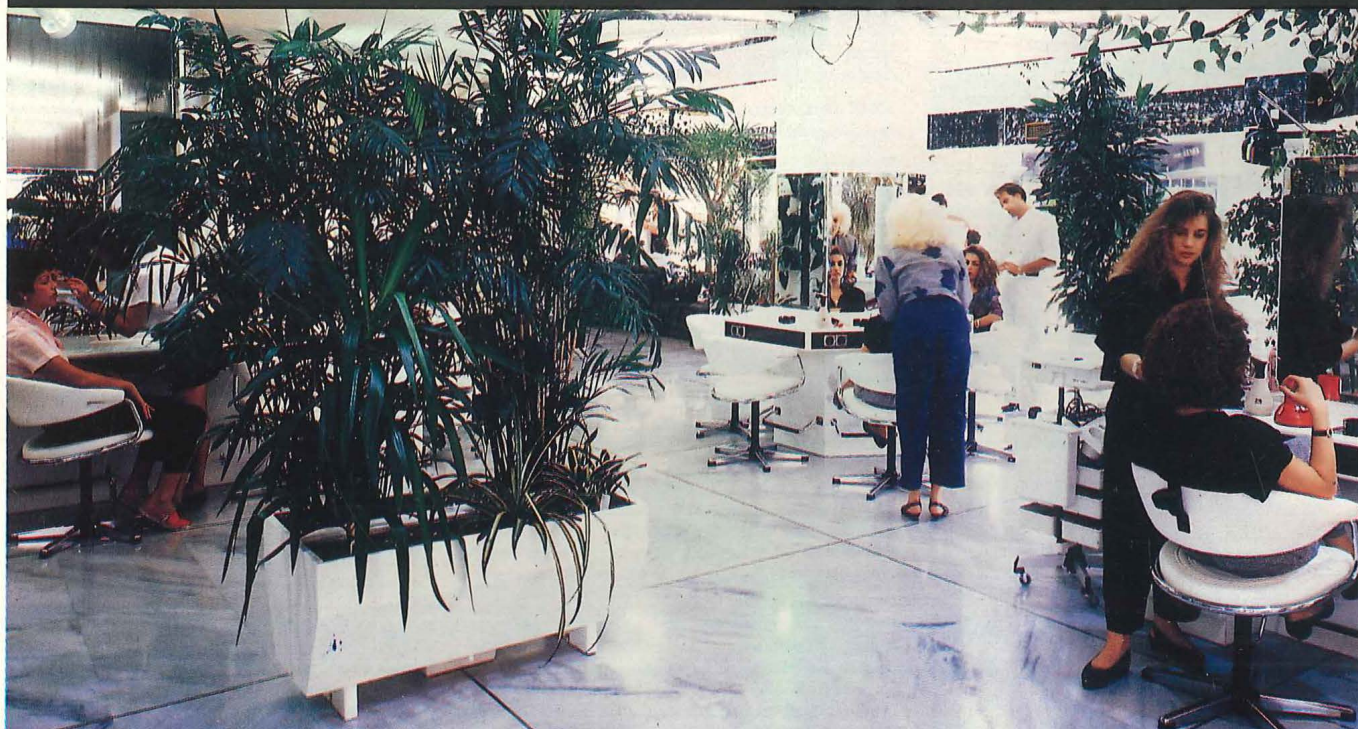
Maybe much of the sweetness of the smell of baking bread when we pass a bakery, even today, is made up of the lovely memories of childhood when Father broke open the bread so that dinner could begin. □



Leveling the dough after kneading in the traditional trough

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Health & Welfare, Aristotelous 17	523-2821
Interior, Stadiou 27	322-3521
Justice, Socratous & Zenonos	322-5903
Labor, Pireos 40	523-3110
Merchant Marine, Greg Lambraki 150, Piraeus	412-1211
National Defense, Holargos Sq	646-5201
National Economy, Syntagma Sq	323-0931
Northern Greece, Thessaloniki	(031) 26-4321

The Athenian organizer

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Planning, Housing & Environment, Amaliados 17.....	634-1460/1/9
Presidency, El Venizelou 15.....	364-0502
Press & Information, Zalokosta 10.....	363-0911
Prime Minister's Office, Irodou Attikou 19.....	724-0654
Public Order, Katahaki 1.....	692-9210
Social Security, Stadiou 29.....	323-9010

Banks

The addresses listed are those of the central offices. Most branches also have a number of suburban and rural branches. All banks are open from 8 am to 2 pm Monday to Thursday; Friday, 8 am to 1:30 pm.

National Bank of Greece, Kar Servias 2.....	321-0411
Commercial Bank of Greece, Sophokleous 11.....	321-0911
Ionian and Popular Bank, Panepistimiou 45.....	322-5501
Bank of Attica, Panepistimiou 19.....	324-7415
Bank of Greece, Panepistimiou 21.....	320-1111
Credit Bank, Stadiou 40.....	324-5111

The following exchange centers are open extra hours:

8 am-9 pm, Mon-Fri; 8 am-8 pm Sat, Sun:	
National Bank, Kar Servias & Stadiou.....	322-2738
Mon-Fri 8:30 am-1:30 pm. - 3:30 - 7:30 pm:	
Hilton Hotel, Vas Sophias 46.....	722-0201

Foreign Banks

Algemene Bank, Nederland, Paparigopoulou 3, Klafthmonos Sq.....	324-3973
American Express, Panepistimiou 31.....	323-5401
Arab Bank, Stadiou 10.....	325-5401
Arab-Hellenic Bank, Panepistimiou 43.....	325-0823
Bank of America, Panepistimiou 39.....	325-1901
Bank of Nova Scotia, Panepistimiou 37.....	324-3891
Bank Saderat (Iran), Panepistimiou 25.....	324-9531
Bankers Trust, Stadiou 3.....	322-9835
Banque Franco-Hellenique de Commerce Int. et Maritime S.A., 12 Amalias.....	323-9701
Banque Nationale de Paris, 5 Koumbari.....	364-3713
Barclays Bank, Voukourestiou 15.....	364-4311
Chase Manhattan, Korai 3.....	323-7711
Citibank, Othonos 8.....	322-7471
Kolonaki Sq.....	361-8619
Akti Miaouli 47-49, Piraeus.....	452-3511
Credit Banque Commercial de France, Amalias 20.....	324-1831
Grindlays Bank, Merlin 7.....	362-4601
Akti Miaouli 15, Piraeus.....	411-1753
Midland Bank, Seki 1A, Kolonaki.....	364-7410
Akti Miaouli 93, Piraeus.....	413-6403
Morgan Grenfell, 19-20 Kolonaki Sq.....	360-6456
National Westminster Bank, Il Merarhias 7, Piraeus.....	411-7415
Stadiou 24, Athens.....	325-0924
I Dragoumi 3, Thessaloniki.....	(031)531-007
Société General, Ippokratous 23.....	364-2010
The Royal Bank of Scotland PLC, Akti Miaouli 61.....	452-7483

Churches and Synagogues

Agia Irmii, Aeolou.....	322-6042
Agios Dimitrios (Ambelokipi).....	646-4315
Chrisospilotissa, Aeolou 60.....	321-6357
Mitropolis (Cathedral), Mitropoleos.....	322-1308
Sotiros, Kidathineon.....	322-4633
Agios Grigorios (Armenian), Kriezti 10.....	325-2149
Beth Shalom Synagogue, Melidoni 8.....	325-2823
Christos Kirche (German Evangelical), Sina 66.....	361-2713
Crossroads International Christian Center, Kessarias 30, Ambelokipi.....	770-5829
First Church of Christ, Scientist, Vissarionos 7A.....	721-1520
Jehovah's Witnesses, Kifissias 77, Maroussi.....	682-7315
Skandinaviska Sjomanskyrkan, Akti Thermistokleous 282, Piraeus.....	451-6564
St Denis (Catholic), Venizelou 24.....	362-3603
St. Andrews Protestant Church, 3 Papanikole St, Papagou.....	652-1401
Services (former Hotel Roussos) 9 am 18 Tsaldari Pan., Kifissia Sina 66, 11:15 am	
Christos Kirche, Sina 66, 11:15 am	
St Paul's (Anglican), Filellinon 29.....	721-4906
St Nikodimos (Russian Orthodox), Filellinon 21.....	323-1090

Trinity Baptist Church, Vouliagmenis 58,.....	895-0165
Church of 7th Day Adventists, Keramikou 18.....	522-4962

Cultural organizations and archaeological institutes

American School of Classical Studies Soudias 54.....	723-6314
Australian Archaeological Institute, 23 Zacharitsa, Koukaki.....	324-4842
Belgian Archaeological School, Lavrion.....	(0292) 25158
British Council, Kolonaki Sq 17.....	363-3211
British School of Archaeology, Soudias 52.....	721-0974
Canadian Archaeological Institute, Gennadion 2B, Kolonaki.....	722-3201
French School of Archaeology, Didotou 6.....	361-2518
Goethe Institute, Omirou 14-16.....	360-8111
Hellenic American Union, Massalias 22.....	362-9886
Institut Francais, Sina 31.....	361-5575
Branch: Massalias 18.....	361-0013
Instituto Italiano, Patission 47.....	522-9294
Jewish Community Centre, Melidoni 8.....	325-2823
Lyceum of Greek Women Dimokritou 14.....	361-1042
Society for the Study of Modern Greek Culture, Sina 46.....	363-9872
Swedish Archaeol Inst, Mitseon 9.....	923-2102

Educational Institutions

The Alpine Center, 39 Pat. Ioakim.....	721-3076/3700
American Community Schools.....	639-3200
Athens Center.....	701-2268
Athens College (Psychico).....	671-4621
Athens College (Kantza).....	665-9991
Byron College (Maroussi).....	804-9162
Campion School.....	813-2013
College Year in Athens.....	721-8746
Deree College (Ag Paraskevi).....	639-3250
Deree College (Athens Tower).....	779-2247
Dropfield Gymnasium.....	682-0921
Green Hill School, Kokinaki 17, Kifissia.....	801-7115/872
Institut Francais, Sina 31.....	361-5575
Branch: Massalias 18.....	361-5575
Italian School.....	228-0338
Italian Archaeol School.....	923-9163
Kifissia Montessori School.....	808-0322
The University of La Verne.....	801-0111
Lycee Francais.....	362-4301
Mediterranean College, Akademias 98.....	364-6022/5116
Pooh Corner Kindergarten/Nursery.....	801-1827
Southeastern College.....	364-3405, 360-2055/56
St Catherine's British Embassy.....	282-9750
St Lawrence College.....	894-2725
Tasis Hellenic International School.....	808-1426
Ionic Center, Strat Syndesmou 12.....	360-4448
The Old Mill (remedial).....	801-2558
3-4-5 Brit. Nursery Sch., Pal. Faliron.....	983-2204
University Center for Recognition of Foreign Degrees, Syngrou 112.....	923-7835
TASIS Elementary.....	681-4753

Social/Sports Clubs

The Aikido Assoc., 3 Sept. 144.....	881-1768
Alcoholics Anonymous.....	962-7122, 962-7218
Al-Anon.....	981-5711
Amnesty International, Mavromichali 20.....	360-0628
Athenian Hockey Club Club Secretary: D Faulkner.....	722-9716
Vice Pres: A Tipper.....	807-7719
American Legion (Athens Post) Tzirion 9 (near Temple of Zeus).....	922-0067
ACS Tennis Club, 129 Ag Paraskevi, Halandri.....	639-3200
AOK Tennis Club, Kifissia.....	801-3100
Athens Tennis Club, Vas Olgas 2.....	923-2872
Attica Tennis Club, Filothei.....	681-2557
Canadian Women's Club.....	804-3823
Belgian-Greek Business Circle, Othonos 8.....	322-0723
Cross-Cultural Association.....	804-1212
Daughters of Penelope (Ladies Auxiliary of AHEPA), Formionos 38 Pangrati.....	751-9731
Democrats Abroad.....	722-4645
Ekali Club, Lofou 15, Ekali.....	813-2685
English Speaking Society.....	672-5485
Fed of Bridge Clubs, Evripidou 6.....	321-0490
Fed of Greek Excursion Clubs, Dragatsanou 4.....	323-4107
Gliding Club of Athens, Patsaniou 8.....	723-5158
Golf Club, Glyfada.....	894-6820
Greek Girl Guides Association, Xenofondos 10.....	323-5794
Greek Scout Association, Ptolemeo 1.....	724-4437
Greek Touring Club, Polytechniou 12.....	524-8600
Hash House Harriers Jogging Club.....	807-6864
Hippodrome, Faliron.....	941-7761
Overeaters Anonymous.....	346-2800
The Players.....	666-6394
Republicans Abroad (Greece).....	681-5747
Riding Club of Greece, Paradissos.....	682-6128
Riding Club of Athens, Gerakas.....	661-1088
Spastics Society.....	701-5634
Sports Center, Agios Kosmas.....	981-5572
Politia Club, Aristotelous 18,.....	801-1566
Vera Tennis Club, Nea Filothei.....	681-3562
Yacht Club of Greece, Microlimano.....	417-9730
YMCA (XAN), Omirou 28.....	362-6970
YWCA (XEN), Amerikis 11.....	362-4291

Business Associations

Athens Business and Professional Women's Club, Ag Zonish 57.....	861-3522
Athens, Cosmopolitan Lions Club, (Mr P Baganis).....	360-1311
Danish Business Assoc., 9 Zissimopoulou, Glyfada.....	894-8848
European Economic Community (EEC), Vas Sophias 2.....	724-3982
Fed of Greek Industries, Xenofondos 5.....	323-7325
Foreign Press Association, Akademias 23.....	363-7318
Greek Productivity Center (EL-KE-PA), Kapodistriou 28.....	360-0411
Hellenic Chamber of Hotels, Stadiou 24.....	323-6641
Hellenic Cotton Board, Syngrou 150.....	922-5011
Hellenic Export Promotion Council, Stadiou 24.....	322-6871
Hellenic Olympic Committee, Kapsali 4.....	724-9235
Hellenic Shipowners' Association, Akti Miaouli 85.....	411-8011
National Organization of Hellenic Handicrafts, Mitropoleos 9.....	322-1017
National Statistical Service, Lykourgou 14-16.....	324-7805
Propeller Club.....	778-3698
Rotary Club, Kriezotou 3.....	362-3150
Thessaloniki International Fair, Hellexpo, Egnatious 154, Thessaloniki.....	(031)23-9221

Chambers of Commerce

Greek American Hellenic Chamber of Commerce, Kanari 16.....	361-8385
Athens Chamber of Commerce and Industry, Akademias St 7-9.....	360-4815/2411
British-Hellenic Chamber of Commerce, Vas. Sophias 25.....	721-0361
Chamber of Fine Arts of Greece, Mitropoleos St 38.....	323-1230
German Hellenic, Dorileou 10-12.....	644-4546
The Hellenic Chamber for Development and Economic Cooperation with Arab Countries, 180 Kifissias, Neo Psychico.....	671-1210, 672-6882
Handicrafts Chamber of Athens, Akademias St 18.....	363-0253
Hellenic Chamber of Hotels, Stadiou 4.....	323-6641
Hellenic Chamber of Shipping, Akti Miaouli 85.....	411-8811
International, Kaningos 27.....	361-0879
Piraeus Chamber of Commerce & Industry, Loudovikou St 1, Plateia Roosevelt.....	417-7241
Professional Chamber of Athens, El Venizelou St 44.....	360-1651
Foreign American Hellenic Chamber of Commerce, Valaoritou 17.....	361-8385
Arab Hellenic Chamber of Commerce, 180 Kifissias.....	647-3761
British Hellenic Chamber of Commerce, Valaoritou 4.....	362-0168
Far East Trade Center (Rep of China) Vas Sophias 54.....	724-3107
French Chamber of Commerce, Vas Sophias 7a.....	362-5516, 362-5545
German Hellenic Chamber of Commerce, Dorilaou 10-12.....	644-4546
Hong Kong Trade Development Council, Vas Alexandrou 2.....	724-6723
Italian Chamber of Commerce, Mitropoleos St 25.....	323-4551
Japan External Trade Organization, Koumbari 4.....	363-0820
Yugoslav Chamber of Commerce, Valaoritou 17.....	361-8420
Athens Association of Commercial Agents, Voulis St 15.....	323-2622

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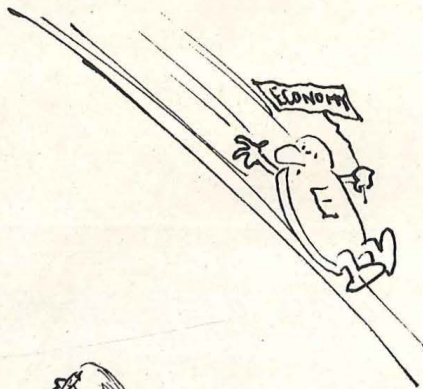
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Almanac for 1990

January

On January 6, the Feast of the Epiphany is celebrated in Piraeus with the blessing of the waters by the Archbishop Primate of Greece in a ceremony attended by the entire cabinet. The Archbishop, in accordance with tradition, throws a gold, jewel-encrusted cross into the icy waters of the harbor which are so polluted that youths no longer dive to retrieve the cross, which is tied to a string. But the string breaks and the cross disappears into the murky depths amidst cries of woe from the priests. Then, to the amazement of everybody, the 85-year-old prime minister, a die-hard year-round swimmer, removes his frock-coat, his shirt and striped trousers, throws off his shoes and socks and clad only in his Y-fronts, dives into the frigid waters and is lost from sight. In a minute, he reappears with the cross held high in triumph. The crowd explodes in a frenzy of wild cheering and the premier is carried shoulder-high all the way from Akti Miaouli to the Psaroskala and back.

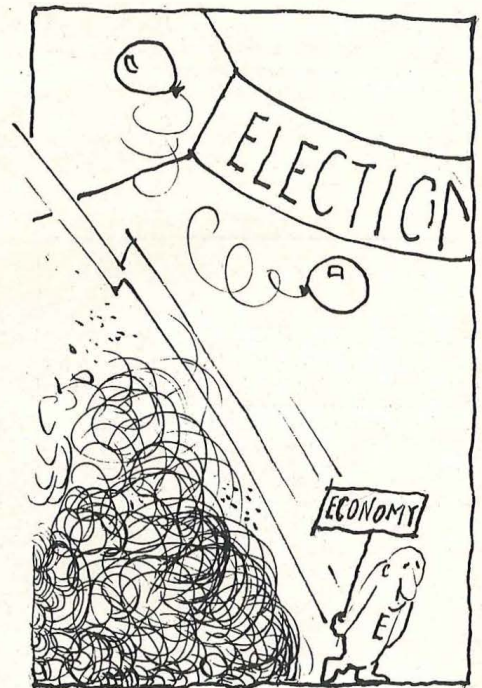


February

Mr Andreas Papandreou has a routine check-up and is pronounced *fit as a fiddle*. When asked to comment, he tells correspondents he doesn't like the connotations of the word *fiddle* where he is concerned, and says, with a wry smile, "Why not say I am fit as a bouzouki?" Meanwhile, the economy takes yet another turn for the worse.

April

The third election in nine months produces once again inconclusive results. New Democracy wins only 149 and a half seats (the half going to a staphylococic deputy with a boil on his bottom). Professor Zolotas declines a second term, saying the burden of office is so great, that with the exception of his January 6 dip, he was deprived of his winter swim for four months. The economy dives further.



May

The pollution in Athens gets so bad that inhabitants in the town center are asked to breathe on alternate days only, as their exhalations of carbon dioxide are adding dangerously to the greenhouse effect. What they would be inhaling is fatal, anyway, so while in Athens, why breathe at all?



March

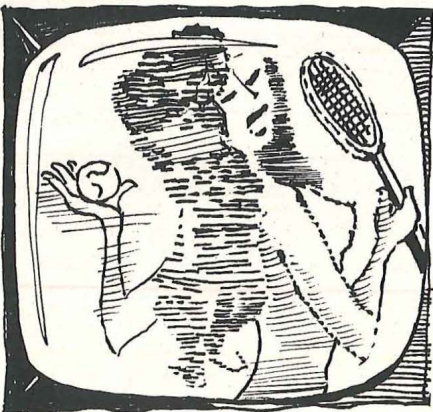
Jack Lemmon is elected President of the Republic, having starred in Costa Gavras' *Missing* and therefore deemed a worthy successor to the Jean-Louis Trintignant-Sartzetakis combination. Asked to comment on this unexpected choice, ex-presidnet Constantine Karamanlis says: "Now I'm sure I'm living in a loony bin!"





June

The police arrest a man believed to be one of the leaders of the November 17 terrorist organization. He is later released when it turns out he actually belongs to the November 16 organization which has no criminal record. On being interviewed by one of Athens' 476 radio stations, the Chief of Police says: "We got the wrong guy but you've got to admit we were pretty close to the real thing." The economy reaches a new low.



July

The male population of Athens refuses to vacation away from the area covered by satellite TV because nobody wants to miss the soft-porn on RTL after midnight on Saturdays.



August

Mr Mitsotakis makes a pilgrimage to the Church of the Holy Virgin on the island of Tinos and prays before the miracle-working icon. On being questioned by reporters as to what he prays for he looks at them indignantly and says: "You have to ask?"

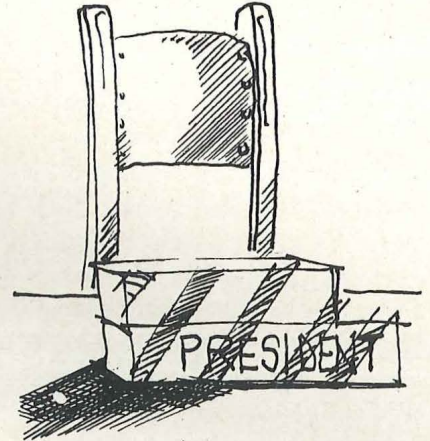
September

Mr Koutsoyiorgas' lawyers file their 19th appeal to the court in Zurich to prevent his bank from disclosing the exact amount in his numbered account. Asked to comment, Mr Papandreou's former sidekick says: "The only reason I don't want the account revealed is that if my lawyers see how much I've got, they'll double and triple their fees. I know. I'm a lawyer, too."



October

Mr Koskotas, in custody in the US, pending hearings for his extradition to Greece, is made an honorary citizen of Boston and given the keys to the city. This is seen in Athens as a snide ploy by the State Department in response to Greece's failure to extradite to the US an Arab suspected of being involved in the bombing of a TWA airliner. Economic output falls slightly below that of Burkina Faso.



November

Jack Lemmon reluctantly resigns from the Presidency because he has just been offered six million dollars to star in another Costa Gavras picture entitled *Mimi*. Mr Lemmon will play the part of an aging Greek premier who divorces his wife to marry a beautiful airline hostess.



December

The resignation of the President precipitates another general election. Again, no party wins a working majority. The economy is now in such a state that the EC declares Greece a "problematic" country and puts it up for auction. It is bought by the Sultan of Brunei. □

Giving comfort on Sundays

David Pederson, 'Pastor Dave' to his parishioners at Saint Andrews/Kifissia and Saint Andrews/Sina St., came to Athens fresh out of divinity school. "I saw a notice on the bulletin board at school, came home and said, 'Deb, we're going to Greece.'"

"It's only the second time in my life that I've made a snap decision. When I first saw my future wife, I knew she was the one I should marry. It was the same thing with this. I saw the notice and had the feeling that the plane was taking off."

A former swim team member, who grew up a Presbyterian in Livonia in Michigan, Pederson, 28, laughs easily and often slips jokes into his sermon. He makes announcements before the service: someone's had a baby; the offering plates will be passed around for someone else who has had a car accident, etc. He's a regular visitor to the refugee community, which makes up a large percentage of his downtown church membership, has lunch with businessmen and goes wind-surfing with younger members of his parish. He greets people by name after services and talks with a slow drawl on Sunday mornings. "For that one hour on Sunday I let my American-ness hang out a little," he grins. "Most of the congregation spend the rest of the week adjusting to a foreign culture. On Sunday, I want them to feel comfortable."

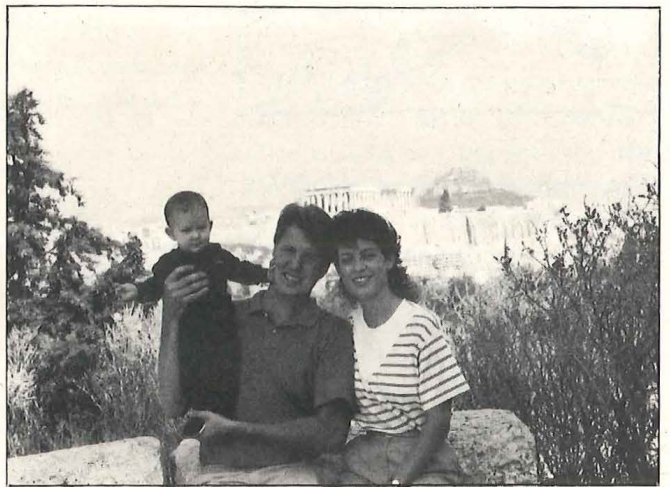
Pederson went to Wheaton College, a small Christian college in Illinois, from where Billy Graham graduated ("But I went because they had a swim team"), and afterwards worked briefly for a Saudi Arabian petrochemical company.

"I think God works kind of providentially," says Pederson. "The company moved; I decided it wasn't for me and went to one of my pastor friends to help me find a job. He suggested that instead of looking for another job, I should work in the church for a year as an intern."

That experience led him to divinity School in Chicago for three years where he found the bulletin board notice about a vacancy at St. Andrew's. Because the church, in existence for over 30 years, is interdenominational, it does not fall under the auspices of any larger organization and must find its own pastors, and raise funds (from passing the offering plate) to pay all its expenses.

Although he met a member of the Church Committee who was in Chicago on business, Pederson was basically interviewed and hired by phone, and arrived in Greece two years ago with his wife, Debbie, and six-week-old daughter, Hilary. The Church had rented and furnished an apartment in Papagou for them and provided them with a ten-year-old red Citroen.

Pederson is responsible for two 'branches' of Saint Andrew's. On Sundays he preaches at 9 am in Kifissia (18 Pan. Tsaldari Street), and at 11:15 in the Lykavitos area



"Pastor Dave" and his wife, Debbie

(66 Sina Street). The two congregations comprise some 15 nationalities and 25 denominations with two fellowships associated with the Church.

The Ethiopian Fellowship, started by a previous pastor, averages 350 people per service and uses the Sina Street Church Sunday afternoons with its own two full-time unordained pastors. The Filipino Fellowship, an active part of Sunday morning services at St Andrew's/Sina Street, ranges from 60 to 150 people. Both the Ethiopians and Filipinos, in addition to attending church services, have organized Bible Study Groups which meet in private flats throughout the week.

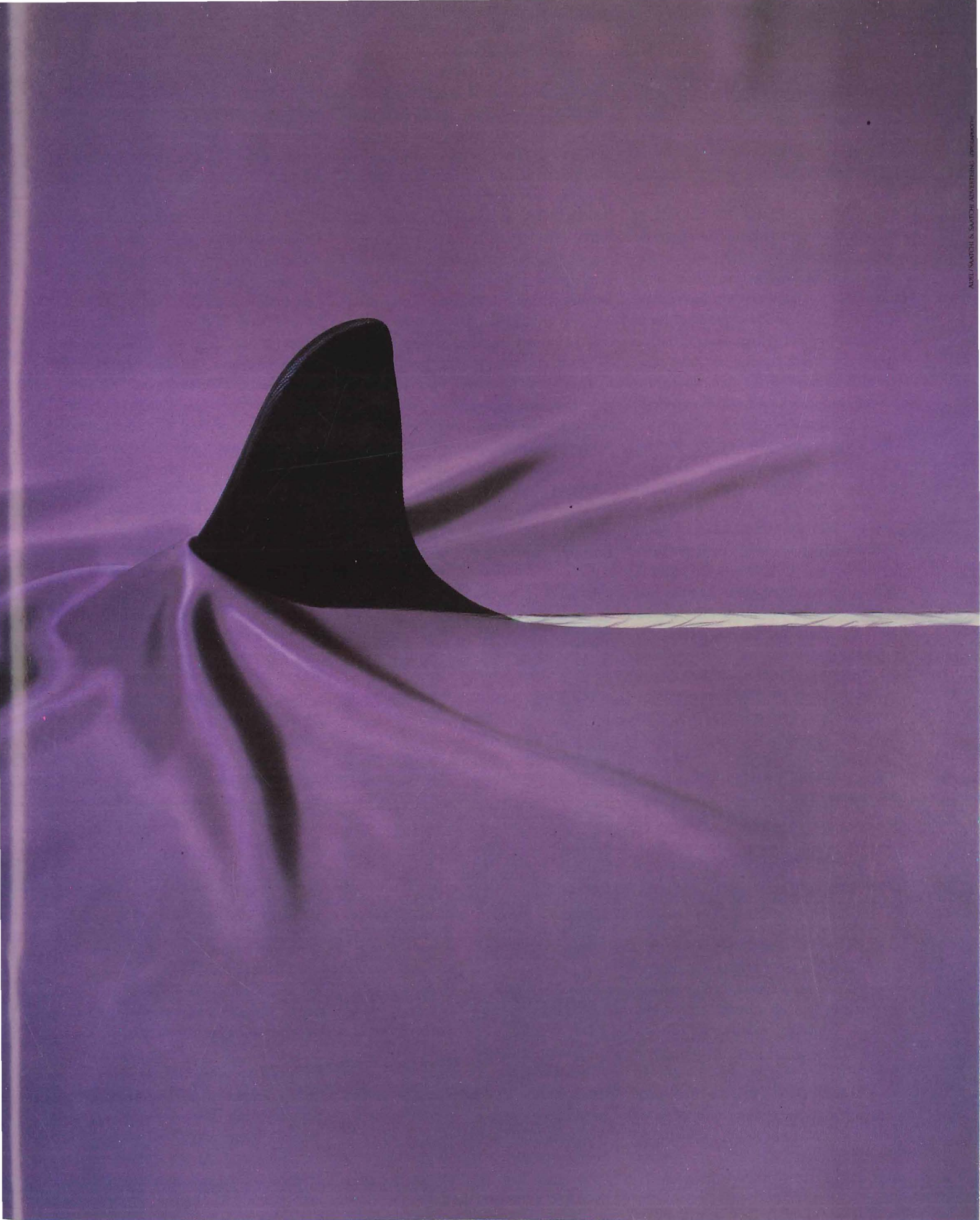
On an average weekday, Pederson spends mornings studying for sermons and researching a novel he plans to write, and afternoons paying visits to the refugee community, the US Base, American Community Schools, businessmen in their offices and various group meetings of parishioners.

There are about six Bible Study Groups in various parts of town, a weekly Men's Before-Work-Breakfast, Women's Guild and Youth weekend excursions.

Definitely not in your run-of-the-mill preaching job, Pederson already has a collection of "unique experiences" from his barely two years in Athens. He has performed seaside baptisms of adults, a Filipino double wedding and an Ethiopian wedding where he was told, just before the ceremony, that they expected him to preach for 45 minutes. "I went from Genesis to Revelations."

At his recent ten year High School Reunion in Livonia, everyone was asked to write in a Book of Remembrance about something they are doing today that they would never have imagined possible ten years ago. Pederson wrote: "I never dreamed I'd be paid for doing something I enjoy so much."

Then he says, as an afterthought, "Of course, I never actually dreamed I'd be a pastor." □



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My Beggars Column

For several years now, I have been trying to address myself to the phenomenon, or problem – I'm not sure of the correct noun here – of beggars in Athens; perhaps beggars anywhere. During the holiday season, when Kolonaki and Syntagma do their best to ape Fifth Avenue and Oxford Street, beggars and ragged gypsies bloom on the city's pavements among the very temporarily planted poinsettias and the tinsel and pine on loan from more northern European traditions.

The affluent on foot – and, by affluent, I mean those of us out there shopping for Christmas presents and New Year's spirits – must pass by deformed hands outstretched for alms, ravaged faces upturned (ingenuously? disingenuously?). The gypsies give me little pause. For most of them, this peddling of "handmade" lace or flowers in the winter cold is a "profession". It is the multiple amputees and the patently schizophrenic who encounter and leave me in a quandary. I've never, finally, written what I've come to call "My Beggars Column", because I still don't know how I feel about the ambivalent stance I take (neither hot nor cold, as the author of Revelation would term it) in the face of the needy, the lost, and the mad.

I've pestered friends and colleagues about what they do, how they feel, when they pass a beggar on the street, and have got very mixed responses from Greeks and foreigners alike. Some feel it's the working out of very tangled karmas that has brought these individuals to such a nadir, and do not feel moved by their deformity or their pleas. Ironically, some of my most "spiritual" acquaintances have adopted this position. Dripping in gold and jewels themselves, they will not, on principle, give to beggars. I myself find this stance unconscionable, but I'm not sure that I want them to give for the beggars' sakes, as much as for their own.

Other friends give what little they have to anyone who asks for it: the boy on the bus canvassing for his mother's expensive surgery, the paraplegic in her wheelchair selling packets of tissues

outside the post office, the tough little gypsy with her roses. One Greek friend says there are still entire villages – always "up north" – where children are "crippled" in order to beg more effectively in the cities. (This was once quite true, but is it still?) He claims most of these "unfortunates" have fortunes stashed away at home under their mattresses. To me, this explanation has always seemed the ultimate expression of Greek face-saving: my clever Greek friend cannot bear the thought that a fellow countryman might have to be a beggar. It is far easier to attribute his act to native cunning.

Yet another Greek friend, who gives with both hands, quotes Islam, though apocryphally, saying that he who gives thrice to the same beggar becomes re-

Close to Home



photo/Juliana Biales

Elizabeth Herring

sponsible for him in the eyes of God. Thus, giving alms is not to be undertaken lightly, as it represents a sort of spiritual contract.

I brought the whole subject up at a holiday dinner party once, asking foreign friends here whether or not they gave to beggars and how they felt about giving or not giving. The ensuing conversation was heated and defensive. Despite the fact that all of us at the table were close friends, I realized my questions were ones they had asked themselves and, like me, not answered

to their own satisfaction.

Most of my friends felt the beggars of Athens were charlatans who could be working to earn a living. One woman, formerly a "giver", said she had stopped giving years earlier after she had fed a gaunt gypsy child at her home, only to have the child's entire family show up on her doorstep expecting similar treatment. Unable to say no, she had fed them for a week or so before fearfully putting her foot down. "They took advantage of the gullible foreigner," she said bitterly, "and so I've never given to anyone on the street again."

I myself have walked the same routes in the city center for years, and so some of the regular beggars are well known to me. It is significant that I don't know their names. I've never found the courage to speak with them, a fact that my Greek friends find only natural. "If you tried to establish contact," they say, "you would only be cursed and reviled. You cannot talk to a man sitting on the pavement begging. It is something no one does. As a foreigner and as a woman, it would be impossible."

I tend to believe this, as the beggars I "know" seem masked and unreachable, almost inhuman in the disguise of the mendicant. In a few cases, all I can recall of them is their hands.

The two beggars who, after my many encounters with them, still rend my heart, are a terribly deformed man usually to be found begging during December and January on Voukourestiou Street, and another, much younger man whom I call "My Shadow". Both "deserve" real names, but I will probably never know them.

The former beggar is in his mid-60s; squat, beet-red and bent, he is missing several limbs and many digits. I have never been able to study him to determine if it was the war or defects at birth which have rendered him so piecemeal a being, but he is one of the few beggars I encounter who always looks me straight in the eye, though there is never any recognition in his glance. He will not admit that we "know" one another. His utterances are always the same: "Give and may the Virgin be with you!" And whether or not I do give, his response is always the same: as I pass, he thanks me. About half the time I give, though I don't know why,

nor why I always feel guilt whether I give or not. Giving to beggars never seems a "clean" act. Accomplished in public, it always seems a sort of display. The gift of money, too, seems pathetic, inadequate, paltry: if, year after year, the beggar is still there in the bitter cold with his chapped, ruddy face, what good do I do? What good do I do either him or myself?

The other beggar, the one I call My Shadow, is an even more distressing apparition. At least the little gnome on Voukourestiou seems sane, if forced to don the mask of inhumanity to enable him to beg at knee level. The Shadow is quite mad and, therefore, totally inaccessible to those of us he encounters. He is a man in his 30s who wears two ragged, filthy blankets like a vast, Quixotic cloak, carries rags and junk in clear, plastic sacks, and reeks of decay and death, for all his benevolent smile. I literally run right into him some mornings when I go out my front door and, no matter where I go in the city, I manage to see him at least once a week, clogging coffee at the Everest snack bar,

or performing cryptic acts across the street from the American embassy. He seems to live in my neighborhood, though it is certain he has existed out of doors for perhaps a decade. [[The Shadow is an alarming presence in his filth and "vacancy", and he is walking proof that the Greek family is no longer the water-tight safety net it used to be. Time was when schizophrenics were cared for by their families: this man has received no care from anyone for years. I have never given him anything, nor has he asked me for anything, though I know he "sees" me as an individual; knows I "see" him. Once, at the Everest, when the proprietor was gently explaining to him that, though he could come for food occasionally, showing up every day wasn't reasonable behavior, I walked right past him with two tiropittas, and felt a wave of horror: I found myself rushing to get past him and into the street. I looked up as I fled and he simply smiled. Like a saint.

What is one to do?

Coming out of the cool Protestant

tradition as I do – I grew up on the King James Version, believed in tithing, believed in charity – what ought I to do? From the age of five, part of my weekly allowance went into the offering plate for the anonymous needy. It felt neither like giving nor withholding back then. Now, whatever I do, giving or withholding, it feels wrong. On the street with the Voukourestiou man or with My Shadow, or with the gypsy woman holding the hydrocephalic child, I am forced to acknowledge the presence of beings in distress, the problem, perhaps, of evil itself. Whether I am conned out of money or not, my reactions will indicate something about the state of my soul. But what? Christ said, "...the poor always ye have with you..." – the poor, and the problem of the poor. Faced with my mad, smiling, reeking Shadow, I am faced with, I believe, myself. It would be comforting to think that before the end of yet another decade "My Beggars Column" will be something I can address myself to with more authority, and without begging off.

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An 'Ideal' New Year with Chef Christos Mihalas

Imagine launching a restaurant at 46 Panepistimiou in 1922, specializing in traditional Hellenic fare, siring three enthusiastic sons who ultimately run the business which is still flourishing almost seven decades later, and hiring a chef so lively, he hops as he cooks?

It may sound like an entrepreneur's dream. Yet the Ideal Restaurant is a dynamic reality, although you could easily pass it by in the center of the busy jewelry district. Its polished wooden door is recessed several feet from the sidewalk, and always closed. Café curtains on the window by the door shield the interior from view. And the restaurant's name, printed in French on a narrow curved marquee, is too high to read unless you walk on stilts.

But the unimposing entry unveils an enticing oasis. A brief corridor lined with small tables at the left and offices at the right, blossoms into a series of small rooms in nooks and alcoves around a central oak-beamed dining room. Merged by archways, iron railings and a windowed wall, the setting is intimate and seems as secluded as a medieval courtyard. On the white stucco walls hang all the traditional memorabilia of Greece: icons, trays, ceramics, weavings, brass and old photos.

The oldest artifact may be in the narrow office used by Dimitris, Andreas and Spyros Vlassopoulos, sons of the founder George Vlassopoulos. Above the desk are faded, ochre menus from pre-inflationary days when a serving of *arnaki psito* was offered for 13 drachmas. There is also a remarkable similarity to current menus – a plethora of meat dishes and an assortment of starters. The salads of 1932, including cucumber, vlyta, green beans (3 drachmas each) are still on the seasonal menu (now ranging from 220 to 290 drachmas each). Today the food nods slightly towards the west: Weiner Schnitzel, Prosciutto, Chicken Milanese, Camembert listed with the

sheep's milk feta, kasseri and smoked Metsovone.

"The cuisine is moving left," said Dimitri Vlassopoulos, a tall, sturdy man with gray curly hair who wears a safari vest, a clue to his informal manner. "Our customers are about 50-50, Greeks and tourists, but our dishes are about 80 percent traditional," he said on a June morning at 11 o'clock, leading the way toward the kitchen and chef Christos Mihalas.

With his slender physique and less than towering height, Chef Mihalas at

school at Parnitha and worked as a chef at the Delphi Restaurant, and at Zonar's before joining the Ideal in 1979. He enjoys varying the menu and often cooks Corfiot dishes. When asked for a favorite recipe, Chef Mihalas did not pause, until he shared three of them with the *Athenian's* readers. In the entrée recipes, he explains how to make serving easier by baking meat on one side of the pan and vegetables on the other. He urges lightness in cooking – "less oil, less frying, less tomato paste." Try his recipes. Yassou!



The Ideal Restaurant

first appeared dwarfed by the ovens and equipment in the kitchen. But as he bounced, almost jumped, to greet the visitor, and described with irrepresible energy and eagerness his life as a cook, Chef Mihalas grew immensely in stature.

He was born on the island of Corfu in 1944. "I liked cooking as a child", he said. He had begun his day at 7 am as he always does, cooking for the torrent of lunch and dinner patrons (800 or more daily). He sat at the edge of a chair at one of the white-linen covered tables, and leaned forward earnestly, ready to spring from his seat for emphasis.

"My uncle in Paleokastritsa had a restaurant, and I began helping him when I was 7 years old and became familiar with the business." Later, in Athens, he graduated from the culinary

Arnaki Roumelis me feta à la Mihalas

(Roumeli Lamb with Feta)

Meat-and-potatoes lovers! Chef Mihalas considers this his best specialty. And with the simple salad featured below, it becomes a hearty dinner.

1 leg or shoulder of lamb (about 1 kilo/2.2 lbs)

Corn or other vegetable oil

2 onions, chopped

3-4 garlic cloves, chopped

2 kilos/4.4 lbs potatoes

Seasonings: dried oregano, bay leaves

Feta, coarsely crumbled

Ask the butcher to cut the lamb into 5 or 6 pieces. Wash and dry the lamb. Heat a pan and cover the bottom with a thin film of oil. Sauté the onion, garlic and lamb. Sprinkle lightly with salt and pepper, oregano and bay leaves. Cover with water and half cook the lamb by

slow simmering. Meanwhile, peel the potatoes and slice across into 1/2 cm rings. Fry the potato rings in a small quantity of hot oil until golden. Drain on paper towels. In a casserole, or *tapsi*, arrange the lamb on one side and the potatoes on the other. Pour the cooking liquid from the lamb over the middle. Cover the casserole with aluminum foil. Bake in a moderate oven (150-200°/325-350°F) for 3/4 hour. Five minutes before serving, while the potatoes and lamb are still warm, sprinkle with crumbled feta. The cheese will melt. Serves 5-6.

Marouli Salata

(Lettuce Salad)

Adapt the amounts to your needs, depending on number of guests and the size of the available lettuce.

Lettuce

Green onion (optional)

Dressing: 2 parts oil and 1 part wine vinegar plus 2 t mayonnaise, salt and freshly ground pepper

Wash and thoroughly drain the lettuce. With a knife, cut into medium slices. Finely chop green onion, if using, and toss in a bowl with the lettuce. For the dressing, in a small bowl, whisk the oil, vinegar and mayonnaise. Season with salt and pepper. Just before serving, drizzle over the lettuce, toss and serve.

**Moschari Perivolari
à la Mihalas**

Vegetable lovers, here's one for you. Chef Mihalas invented the name of this dish to celebrate the superb vegetables he layers in it. He uses the versatile onion and tomato both as a seasoning and as a vegetable when layering.

- 1 kilo/2.2 lbs lean veal, cut in 8 pieces**
- 3-4 onions**
- Olive Oil**
- 1/2 kilo tomatoes or 1 #2 can tomatoes**
- 1 kilo eggplant**
- 1 kilo zucchini**
- 1/2 kilo green bell peppers**

Seasonings: salt (pinches), freshly ground pepper, fresh chopped parsley, favorite cheese

Wash and dry well the veal. chop 1 or 2 of the onions, and sauté in 1/2 T oil. Add the veal and cook on all sides until lightly browned. Chop a tomato and add to the veal with enough water to half cover. Simmer gently, covered, until almost done, about 90 minutes. Meanwhile, prepare the vegetables separately: Slice eggplant, zucchini and peppers lengthwise and remaining onions into rings. In a skillet, sauté each vegetable in very little oil. On one side of a baking pan, place the veal. On the other, layer vegetables: zucchini at the bottom, the parsley, eggplant, cheese, onion, peppers, and all but one tomato. Pour veal cooking liquid over the food, chop remaining tomato over the top. Season with salt, pepper and parsley. Bake in a moderate oven for about 30 minutes, just to heat and allow flavors to blend. Transfer to a warm platter and serve warm. Serves 5-7. □

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Haunting video images

Marianna Strapatsakis is presenting a most interesting double exhibition this month at the French Institute and Medusa Gallery; a rare coupling of sculpture, painting and video.

The theme, "Spectres of the Mediterranean" or "Reflections of the Past", referring to ancient civilizations destroyed by time and replaced by new ones, is described by haunting video images and painted sculptural forms.

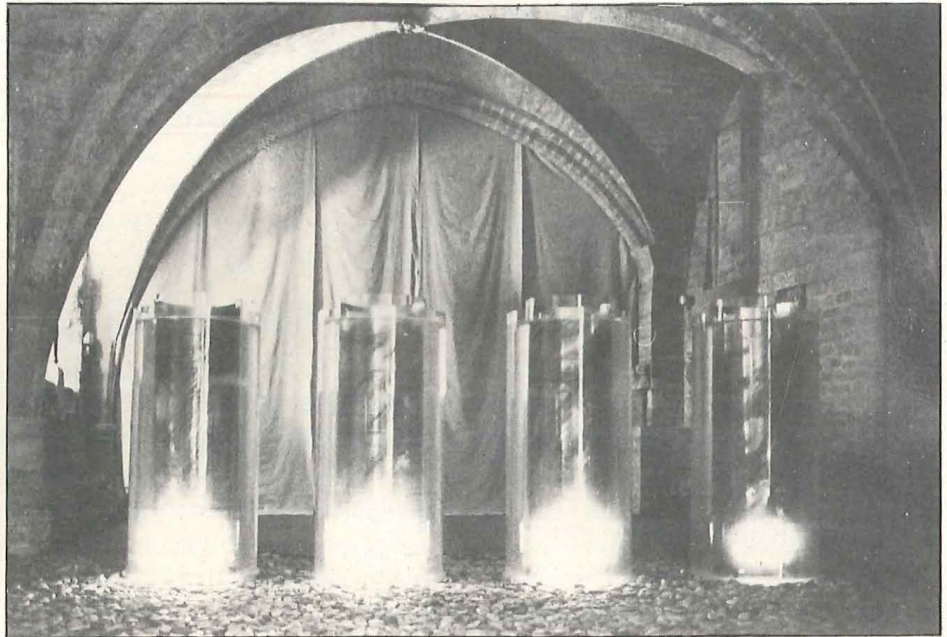
The video installation on show at the French Institute comprises four Plexiglas shapes, each containing an aluminum likeness of an ancient column immersed in bubbling water, and a video set. Two metres high, these forms sit on a bed of pebbles while each video releases its seductive imagery, intensified by the rhythms of the gurgling water.

The discovery of an old temple during an underwater exploration is the concept behind the imagery – hence, the immersed columns. The films start out realistically by showing an actual temple. But fantasy takes over as a succession of views, seen through a veil of swirling water, shows the temple at varying stages of disintegration.

This restless video-imagery is matched by the reflecting patterns flung against the enclosed columns by the agitated motion of the water. Its eerie, haunting murmur evokes the 'spectre' of the past.

The play of opposites – illusion and reality, past and present – is dramatically formulated by the impressive column-like structures, majestic forms staging a commanding presentation, and the intangible reverie of the video films.

The 'journey through time' continues at the Medusa Gallery where the viewer now literally enters the temple. Along the wall stands a perimeter of 'columns'. Made of thin aluminum sheets, the contours of a column are echoed in every panel. The silvery surface hosts painted images; tawny tonalities of oxidation implying erosion by time, and reflecting the surrounding area. Differences in the size of the



Marianna Strapatsakis' video and Plexiglas

panels create a sense of perspective and generate a feeling of interior space. Both exhibitions should be seen in order to appreciate the artist's conceptual creativity fully.

This outstanding exhibition was first presented at the Montpellier Festival in the spring of 1989, then at the 2nd Biennale at Istanbul. It will soon travel throughout Greece, and then to Paris and Madrid.

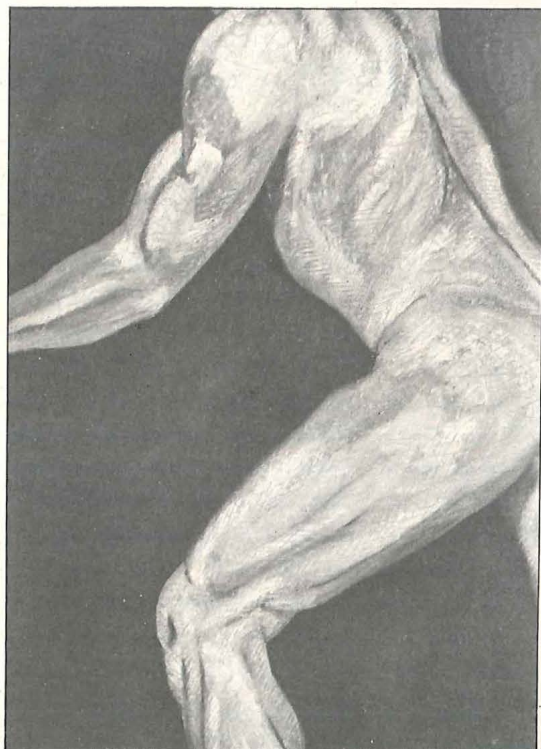
*Medusa Gallery
Xenokratous 7, Kolonaki
French Institute
Sina 31
11 January-10 February*

Anger and eroticism

A phenomenal depiction of the human anatomy dominates the paintings of Triantafillos Patraskides. In an expressionistic atmosphere he features two battling figures, struggling bodies embraced in erotic passion or in violent anger. These commanding forms are an impelling presentation of body motion as they cavort across the canvas, their exaggerated size spreading beyond the borders of the paintings. With limbs spinning in mid-air, muscles straining, bodies almost braided, the gigantic couples, powerful and passionate, are



Triantafillos Patraskides



Bodygraphics by Kostas Evangelatos



Landscape by Yiannis Stephanakis

in constant conflict. Force as well as sensuality is exceedingly evoked.

Patraskides works on huge canvases because of his characteristic expansive stroke whose intensity accelerates the flow of motion generating large shapes. The broad linear brushwork is swift and spontaneous, its fluid lines leading the eye around the figures' contours like a winding labyrinth. A cloud of shorter strokes frequently covers the canvas, adding to the pulsating frenzy of the body-action.

"The Dive", a large double panel, eloquent for its expressive brushwork, depicts a single figure plunging into a sea of shimmering color as swirling strokes evoke an image of underwater activity. An impelling force is projected in the painting of two bulls (one with a rider) pulling in opposite directions. The vitality of the animals and the rider's intense concentration create a compelling contest of power.

In another painting, the motive of the two figures is uncertain. One sits huddled on the ground, knees bent and head held in its hands, while the other, gigantic and strong, leans over it. Is the one injured and helpless? The other a culprit or a protector? The dramatic red and yellow background stimulates the sense of powerful emotion.

Also on display are several metal

sculptures, repeating the figurative entanglement in the paintings, with flat stylized figures emerging from a barrel shape.

Patraskides studies at the School of Fine Arts in Athens where he is now Professor of Art, and at the Ecole des Beaux Arts in Paris. He has had numerous exhibitions, personal and group, and has given a notable presentation at the 17th Biennale of Sao Paulo where his work was highly acclaimed by art critics.

*Titaneum Gallery
Vas. Constantinou 44
Exhibit ends 6 January*

Body lettering

A conceptual play of letter-symbols and figurative images is seen in the painting of Kostas Evangelatos currently on show at Pinelia Gallery. The theme is the human figure which, from a distance, seems to be covered by lacy cross-hatching patterns, which in actuality is a personal code of letters, numbers or names. Evangelatos refers to this use of graphics on the figure as *bodygraphics*, and links it to the Letter Art in Conceptualism. He has frequently presented this concept in art performances by lettering his own body.

Evangelatos depicts the human torso with an explosive upward surge and rhythmic muscle movement. Finely 'etched' symbols enhance the surface texture, building a mass of shadowy planes on and around bold figures.

Emotion is defined by tonal quality. Neutral skin tones are reflected in the figures' gentler postures, fiery reds dramatically accentuate every quivering muscle, and the blue and white shaded torsos evoke a ghostly atmosphere or perhaps of being in outer space.

The portraits and the tempera studies, of young men with dark expressive eyes and classic heads, and girls with Byzantine characteristics, are indeed lovely. The coded graphics, delicately echoing from their faces, add considerably to the aesthetic appeal.

Evangelatos received his Law degree from the University of Athens, then went on to study art history and painting at the New School for Social Research in New York. He has presented many one-man exhibitions in New York, Athens and Chantilly in France, staged art performances for television, and lectured on Conceptual Art and Letter Art.

*Pinelia Gallery
Mesogheion Ave. 419
Aghia Paraskevi
23 January-20 February*

Yiannis Stephanakis draws his pictorial vocabulary from the ecological deterioration of nature. Yet the mixed media paintings describing a barren, decayed landscape give birth to unbelievable beauty in color and texture.

These are imaginary landscapes, silent and solitary, with only a tree trunk or its shadow signifying a challenging presence on a parched earth. Barren soil is simulated by thick, grainy textures, blackened by smoke and tinted with deep copper tones. A floating cloud penetrates the gloomy atmosphere with its soft foggy light.

Stephanakis delivers a statement through the textural surface of landscapes. The arid soil, cracked and thirsty, is beautifully depicted. Pine needles and sawdust embedded in the paint create a rough, stoney image, at times scorched or even burned, the blackness adding its disturbing effect of destruction.

Dry and peeling, the tree trunk is eloquently portrayed, an empty, dark shell of its former self. Either half-submerged in mud and murky water, or cutting across the canvas in a blaze of fire, the message is loud and clear.

A man's shadow 'etched' on the barren earth, adds another dramatic dimension of desolation and decay to this piece of art. A wide range of browns, yellows, russets, burnt orange and mahogany intensify these spell-binding images of erosion.

Stephanakis reinforces the "eco-trend", which has invaded the work of many Greek artists, some of them in small reliefs, framed with wood taken from old school desks! He shows fossil imprints of a fish or crab, a bird entwined around a tree, the charred remains of a tree trunk, etc.

Born in Crete, Stephanakis studied painting and printmaking at the School of Fine Arts in Athens and has frequently exhibited his print works in Athens and Dusseldorf. This is his first one-man show of paintings currently on display at Gallery 3.

*Gallery 3
Fokilidou 3, Kolonaki
9-27 January*

A Stitch In Time Saves Nine

Since its inception, the main theme of "Spaggos" has been to save time and money. Indeed, this idea is carried out in the title of the column. For those of you who have not had time to learn a few choice Greek epithets, *spaggos* in Greek means string or cord. But *spaggos* is also someone who saves string or cord. In other words, a skinflint or miser.

What is being stressed, however, is not saving in the above sense. It's the kind of saving that seems endemic to the very rich. For instance, Jackie Kennedy Onassis sells her clothes to a second-hand shop in Manhattan and Leona Helmsley, the Hotel "Queen" and part owner of the Empire State Building, buys her brassiers in Macy's bargain basement!

But the late billionaire, Paul Getty, who left the richest endowed art museum to the world, wins hands down. This scrooge had pay phones installed in his London mansion. The purpose of all these individuals has been to save by using common sense, conservation and recycling. All of which are needed more than ever in our city of Athens, since utility bills have skyrocketed and Greece has the highest inflation rate in the Western World.

Admittedly, being sensible about consumption isn't helped very much by TV commercials. Have you noticed how every toothpaste ad shows toothpaste spread halfway up the toothbrush handle? How gushes of oil flow over platters of food and streams of detergent are squirted in the dishwasher?

Letting In A Little Light

For many the electricity bills are the highest of all utility expenses, but there are little ways one can save even on these. It usually isn't necessary (except for reading or working) to have every lamp a blazing torch. Glowing pools of soft radiance are far more restful, and romantic. How they do hide all those imperfections around us. It also helps to keep lightbulbs and lampshades dusted. By using light, instead of dark,

lampshades a room can have double the light value with half the wattage.

Many dark areas and corners can be painted with paler colors, which will then require less lighting. Closets painted white or lined with soft-colored paper will have the same effect. Cabinets built over sinks with indirect lighting below, can be brightened within minutes by simply lining the cabinet bottom with aluminum foil. Other areas frequently neglected in saving electricity are hallways. Often a baseboard light will serve just as well as a bulb many watts brighter.

Using the correct size burner on your electric stove is very important in saving current. You can save a great deal more if you remember that food cooks about ten minutes after the burner is turned off. Another sensible practice in cooking is to cover a pot, not with a lid, but with another pan (this one with a lid) of food that you will be cooking later. The steam from the first container will heat the second giving you a headstart.

Once something has started to boil, no amount of heat will make it cook faster. For example, if you are cooking pasta, start on high but reduce the heat immediately when it begins to boil, as after adding the pasta the water will continue to boil even if the heat is turned a notch lower.

There is always a *better* way to do things while saving energy and money. Cooking rice is a good example: one way is to add it to boiling water, but it is far better to start rice in cold water (2 cups of water to 1 of rice) on the lowest heat and simply let cook until done. Don't forget to add salt to the water. For brilliant fluffy rice, add one teaspoon of lemon juice.

When The Heat Is On

We often hear complaints of cold apartments in Athens, because of the prevalence of tile and marble floors, yet there are steps one can take, besides the judicious use of weatherstripping (which, by the way, has a multi-

tude of other uses), to combat this problem.

One easy solution is to line drapes with plastic, especially those covering door and windows of large areas such as balconies and terraces. Plastic comes in several widths. It is sold by the kilo. After you order the length you need, it is then weighed. When cut, a one metre width becomes two and so on. If your curtains hang from hooks, use a paper punch to cut holes in the plastic after first reinforcing, with plastic tape or cellotape, the parts where the holes will be cut on both sides. You will be surprised how much cold this will shut out.

Watering Down The Bills

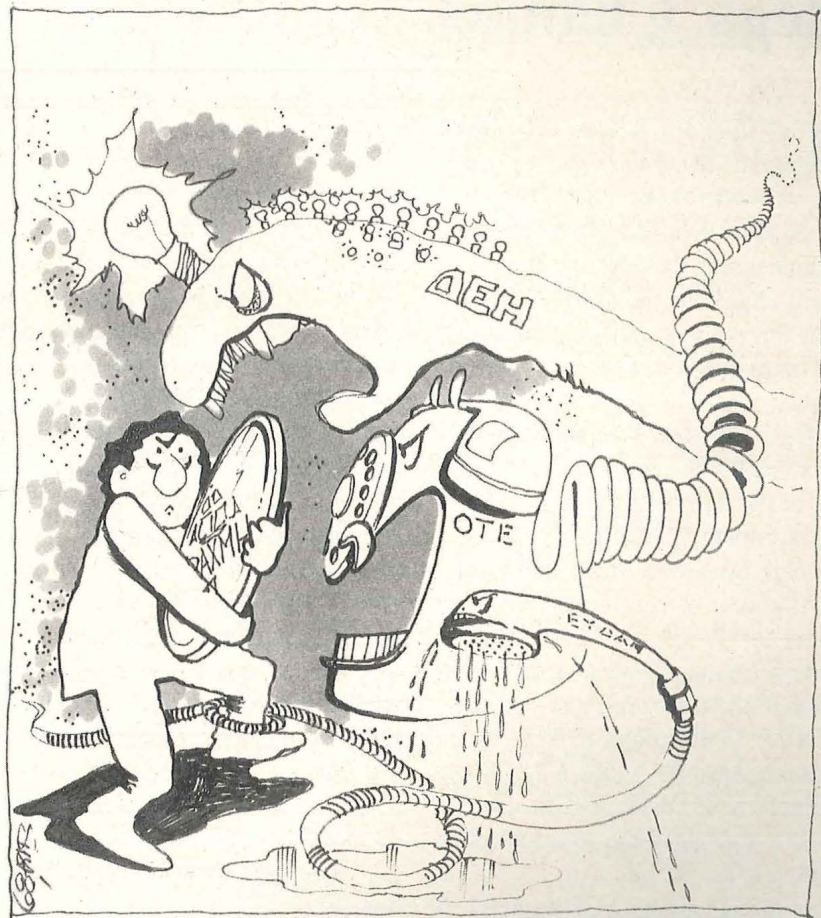
Have you notice how most people turn the water faucet on as far as it can go? In view of double-digit increases in utility rates, this is now really ridiculous. Both water and electricity are wasted. Automatic washers also waste a lot when not used to full capacity and when the heat is excessive. But bath tubs waste the most water. A shower takes but a fraction of the water, especially when the shower head has small perforations.

During the Second World War water was conserved by placing a brick or a milk bottle in toilet tanks. Bricks might not be a good idea because they eventually disintegrate, and most milk bottles have gone the way of Dobbin. But putting a filled bottle in the tank to raise the water level, and hence the float which cuts off the water flow much sooner (without any appreciable loss of efficiency), is still a good idea. One can also carefully bend the float arm so that the float itself is lower. This tactic alone will save several cubic metres of water a year.

If you have terrace plants, water them with the rinse from washing fruits and vegetables instead of letting the water go down the drain. Pour left-over tea, along with its leaves, onto your ferns. If you start to think about it, you will be surprised how much left-over water you can use in this manner.

Ethereal Voices

Even telephone calls can be cheaper for those calling overseas. Rates are



much more reasonable at night from 8-8 and on weekends. Although you can chatter away for long periods with no extra charge within the Athens area, outside calls click by at unit rates.

It is important to remember that the cost of all utilities increases progressively with the amount used. For example the second cubic metre of water costs more than the first, and the third costs even more. In other words, we all pay not only for the amount of water we use, but for the use itself.

Common Sense By The Case

You might consider writing down all the items your family consumes in large quantities and then find a more practical way to buy them. In Greece paper products are expensive. If you use tissues, toilet paper or napkins in considerable amounts, buy them by the case. They are not only cheaper, they become cheaper as you use them, because usually they keep getting more expensive at a higher rate than you would be getting if the money you spent were in the bank.

Larger sizes are cheaper in almost

everything. The exception is cooking oil in five-litre tins. One pays more per litre because of the cost of the can. There are two-litre bottles in plastic, however, that are cheaper.

Newcomers generally are not aware of the various discrepancies in the prices of almost everything on the market. These amount, for larger items, to several thousand drachmas. Department stores also have big differences in standard items; toiletries, for example. Klaouthatos is generally cheaper than Minion and even small stores have better prices than Minion for appliances. There is only one rule to follow: you *must* shop around for the best deal, and just as important, you must be willing to bargain before you make a purchase.

Micro-raves For Micro-waves

Recent polls show that over 80 percent of microwave users now rate the appliance as a necessity rather than a luxury. As a result there has been a mini revolution in eating habits. If you have a favorite hint for the use of your microwave (not necessarily for food), please send to Spaggos. □

Mega Channel

Mega Channel, Greece's first legal private television channel, characterized by its General Manager, former tourism minister, Nikos Skoulas, as emphasizing "lively reporting and current affairs", couldn't have chosen a better time to demonstrate these qualities than the first few days after its debut.

Mega Channel was launched on November 20, the eve of the announcement of the formation of an "ecumenical government", ending a political stalemate after two weeks of negotiations between the three major party leaders.

Mega Channel, which begins broadcasting in the early afternoon, has four new slots in its programming, as do public stations ET-1 and ET-2. Mega Channel's news coverage lasts only five minutes, causing some local critics to describe it as "laconic with little mention of foreign affairs." ET-1 and ET-2s news broadcasts are from 10-40 minutes long.

A survey by AGB Hellas showed Mega Station topped the ratings after its first ten days. Interest in Mega Channel was high, as is to be expected in the first few weeks after the debut of a new station, General Manager, Nikos Skoulas, noted that this interest was especially impressive considering certain areas of Athens did not pick up the broadcasts on 3 frequencies, or got poor transmissions due to what Skoulas called "intentional interference by ERT (State-owned Hellenic Radio and Television)."

POSPERT, ERTs employees trade union, filed a suit against Mega Channel, stating it interferes with its channel's competitive nature by diminishing its revenues, and Mega is causing interference in ERTs transmission by sharing frequency number 7 with it. POSPERT also mentioned it questioned the legality of Mega's license which was issued by the Leftist Coalition-New Democracy government in power for three months after the inconclusive June elections.

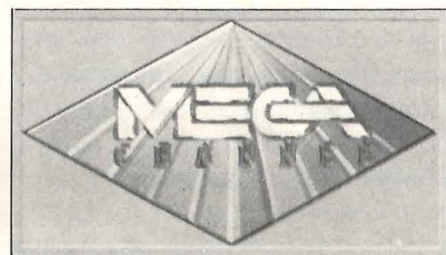
Mega Channel's sole source of income will be advertising, handled by Adel, local agent for Saatchi and Saatchi. Although the station claimed it did not want to interrupt programs in the middle for advertisements, it was doing so, with as many three ads during a movie.

AGB Hellas also released figures for November 6-12, showing that news broadcasts and interviews of party leaders were at the top of ratings charts, capturing as high as almost 92 percent of viewers in the case of an interview with former socialist prime minister, Andreas Papandreou. This is a continuation of last year's trend in which all other forms of entertainment suffered as audiences lived in front of their TV sets absorbing details of Papandreou's alleged involvement in a \$20 million banking scandal, and followed live coverage of the vituperative parliamentary debates leading to the indictment of Papandreou and four former deputies, on charges of phone-tapping and accepting bribes.

Mega Channel, the first to break legally the 20-year-old state monopoly, is owned by Teletypos, a company backed by Aristides Alafouzos. Yorgos Bobolas, Christos Lambrakis, Christos Tegopoulos and Vardis Vardi-noyiannis, traditionally competitive publishers of three left-wing and two conservative newspapers who joined forces, with each receiving a 20 percent share of the company. The station did not release official figures for the total investment which started the station, but some estimates place it at a whopping 15 billion drachmas.

Mega Channel is operating on a four-month experimental license – the media law that went into effect in October. This license should be replaced by a long-term one, now that the 11-member National Radio and Television Council has been chosen and held its first meeting.

Mega Channel faces competition from the three public stations, about ten satellite channels and several local



stations running test programs including tv- plus, whose General Manager, Daniel Bourlas, has hopes of guiding it to become the first pay station in Greece. Reception of satellite broadcasts is still in an experimental stage. Most likely, according to industry experts, free broadcasts through UHF antennae will eventually be phased out and replaced with a subscription arrangement.

According to George Krippas, director of the audio visual department of the Ministry to the Prime Minister's Office and one of the chief engineers of the recently passed media law, 100 applications have been made for private stations. Other than Mega Channel, only "Nea Tileorasi", owned by Athens' daily *Eleftheros Typos*, has been granted an experimental license but it has not yet begun broadcasts.

Krippas estimates there is room right now for nine channels within the Athens area and added, "Priority is being given to applications from newspaper publishers."

Antenna TV, backed in Greece mainly by Minos Kyriakou, a shipping tycoon and owner of Antenna Radio, the most popular of the more than 20 private radio stations in Athens, is rumored to have American-Australian media baron, Rupert Murdoch, as a shareholder, as well as West German, Dr Leo Kirch, who owns TaurusFilms and a share of Sat-1 TV channel. Antenna has applied for a license but has not received an experimental one as yet, although it is said to be ready to start operations.

Mega Channel's programming consists of at least 70 percent American

imports, mainly soap operas and action filled cops- and-robbers serials with some other foreign and Greek serials and movies included. General Manager, Skoulas, admitted the proportion was not in accordance with a 1989 law which states only 50 percent of programming should be foreign, with the other half Greek or from EC countries. Skoulas stressed the station's objective is to reach this quota within a short time.

The formation of a common European Community's legal framework for cross-frontier broadcasting has the wide support of most EC Trade and Industry Ministers, but has numerous setbacks along the way because of objections raised by a number of member states, including Greece.

Opposition has been registered as well by the US government and industry figures who feel a general directive limiting the exposure of US products, would have a disastrous effect on the American industry's substantial European earnings.

Motion Picture Association of America (MPAA) president, Jack Valenti, has voiced his discontentment with the quota aspects of the European



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Community Plan for 1992. At an entertainment symposium in New York in October, Valenti told *Variety*, "Quotes are like the beginning of a cancer. Quotes are odious. They're a sorry way to begin a magnificent adventure."

Valenti singled out France as the "protagonist" in the bid to set limits on the number of US programs in the Euro marketplace, also citing France, the UK, Spain and Italy as nations with some forms of quotas. In reference to the EC directive's goal of developing a robust movie industry, Valenti commented, "Never in the history of cinema and television is there a known example in the world where a quota has done that."

By the mid 1990s, available air time in the EC countries is expected to increase between 60 - 100 percent from current levels, because of new satellites and fewer restrictions on cross-border broadcasts. Europeans are justified in fearing these statistics point towards an escalation of the massive influx of American, and to a lesser extent, Japanese productions, if no directives are enforced.

Many factors, however, will make it difficult for Europeans to compete with non-European products. The current demand for television programs in EC countries amounts to about 125,000 hours per year, but this will quickly skyrocket to 300,000 in the near future.

Current television and cinema production is only 30,000 hours per year. Not nearly enough to cover available air time. The US also comes out ahead in economic terms since a one-hour fiction program made in the States costs barely 10-15 percent of a European program of the same kind.

Another factor working against the strengthening of a European market is a lack of international exchanges of television programs, often due to language or cultural barriers. To compete with the US, the EC programmers must first aim at the huge English-language market. Other observers warn that the EC market, comprised of a myriad localized cultures and languages, is in danger of being dominated by the larger member nations such as France, Germany and Italy.

From a cottage industry to an industry

Starvos Petrolekas, Senior Advisor on Audio Visual Affairs for the Ministry to the Prime Minister's Office, has made it his business since taking over his position in late July, to be informed about developments of European Community programs, particularly in regard to Greece's position in the overall scheme.

One of his main priorities has been to inform a representative amount of people on what's going on in the field. With this goal in mind, he organized four seminars which brought together representatives of Greek industries and banks, directors, producers, legal experts and technicians. "This was the first time these people had ever met and they spoke as individuals, not as representatives of trade unions or industries."

Petrolekas cites a growing awareness in high government circles that "audio-visual matters are fast becoming the most dynamic element of cultural policy." Petrolekas refers to a "mushrooming situation in the electronic media" after government deregulation of the airways. He characterizes Greece's current audio-visual development as "changing from a cottage industry to an industry."

Petrolekas is also the Greek National Coordinator of the Eureka Radio Visual program, created in response to a proposal made by French President, François Mitterrand, at the European Summit in Rhodes last December.

Among the eight guidelines defined for an audio visual Eureka program are the promotion of HD-Mac, a high-definition television standard developed by 600 European researchers from nine nations working for two years. Translating the potential for high-definition television into financial terms, Petrolekas explains, "Within ten years' time, the market value of worldwide sales of high-def sets, receiving and studio equipment will be \$20 billion per year, escalating to \$40-50 billion per year by 2010." Other Eureka guidelines concern a project to film the 1992 Olympic Games in Barcelona with equipment using the new standard, the mobilization of financial resources and the encouragement of the EC's Media 92 program, created in 1987 to provide start-up capital to fund audio visual projects in the areas of production, distribution and training.

Assises, a conference held in early October in Paris to launch the Eureka Audio visual program headed by Bernard Miyet, was attended by 250 industry leaders from 27 countries including Richard Attenborough and Jean Drucker (M-6), David Putnam (Pathe Cinema) and Roger Laughton (BBC Enterprises). The conference took place on the eve of the vote in Luxembourg on "Television without Frontiers".

The EC directive, to take effect in 18 months, set 49.9 percent as the top level for foreign programs in member countries. Executives at major U.S. production companies have said this won't affect them greatly because they are way under this level.

One key finding of the Assises conference was that Europe will need some 16,000 hours of prime time fiction programming over the next five years but will be capable of producing only 2,500. Meanwhile, Capital Cities/ABC Video Enterprises' president, Herbert Granath, outlined what may be a trend-setting strategy. Granath said, "Producing in Europe with Europeans for their own market will be the real opportunity in the coming years," and announced Capital Cities will soon acquire an interest in several European production companies. □



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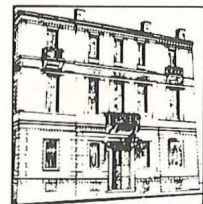
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CONQUEST EUROPE

☛ Happy New Year! One of the more timely New Year's resolutions is to try and do something significant about dispersing pollution, so we can improve our environment. What's yours for 1990?

☛ After the Christmas spending spree, nobody wants to hear of belt-tightening. Another kind of literal belt-tightening is the seat belt law in effect, but not adhered to in Greece. Why does it seem that loopholes are invented before the law?

☛ One of the fun places to enjoy this pitta-cutting season is the **Borghese** piano restaurant in Maroussi. Nina Ioannou, who welcomes customers with her bright smile, also owns "Floral Creations" in Halandri, and the florist franchise in the Ledra Marriott Hotel. Entertainment at the Borghese is by singers Amarilida (a Mitzi Gaynor look-alike) and Dimitri Casaris. Separately, and at times together, they perform some of the best Greek music in town. Amarilida just cut her first single. Great place for a fun evening.

☛ **Qantas** wishes to serve its customers even better. As part of this policy, it called a three-day seminar in Melbourne with representatives of airlines from Western Europe, Asia, North America, Ethiopia, Kuwait and the Bahamas. Discussions centered on the improvement of customer relations worldwide, and speakers were representative of international, commercial and industrial associations, airline networks and consumer groups. Somebody up there is listening to us.

☛ **Air France** enlarges her fleet with the purchase of 20 new Boeing 747-400s, due for delivery beginning 1990. She

also has options on 12 more passenger and cargo planes, making it the first international airline to utilize B 747-400s for cargo. The airline already takes third place in the international market.

☛ What with the emotion caused by the opening of the Berlin Wall, it ought to be interesting to visit **ITB International Tourism Exchange** in West Berlin this year. ITB is the world's largest tourism trade show, attracting thousands of visitors annually.



Nick Fillipides and Lena Gavrilides at the Greek Pavilion in Miami.

☛ Greece has many appreciative fans, as shown at last October's **ASTA World Congress** in Miami, where the Greek booth was among the most popular in the huge American travel show. Philoxenia grows. The Greek International Travel Show in Thessaloniki drew more crowds and more participants than ever. "I love Greece" is still true for millions (if only they could find baggage carts).

☛ Happy New Year and welcome to a host of brand new hotel managers in Athens. The **Ledra Marriott** recently announced the arrival of its new General Manager, Renato Sandmeier. John O'Carroll took over the reins at the **Athenaeum Intercontinental**

just weeks ago, and Steven Pipes is now at the helm of affairs at **Le N.J.V. Meridien**. Mr Sandmeier is to be thanked for dreaming up the idea of the Kona Kai Polynesian Restaurant. John O'Carroll brings his hotel-manager wife Hestor with him, and Steven Pipes comes with wife, Cynthia, and ten-year-old Mark in tow. Good luck to each of them.

☛ The 520-room **Warsaw Marriott** is now in its third month of operation in that great city. A shot in the arm

for Poland's economy, the Marriott is the first hotel in Eastern Europe to be managed by a western company. The 41-storey property is also the tallest building in Poland.

☛ Practically on the same day that Hungary became a republic (23 October 1989), it was also announced that she had been made a member of the **ETC (European Travel Commission)**, a prestigious travel organization looking after European interests. This lends Hungary prime assistance in gaining vital tourist revenue (18 million visitors annually and rising). Bravo!

☛ Chief Manager for Greece's National Westminster Bank, **George Caravias** is pleased as punch that

Greece's most famous basketball player, champion George Trontzos, is the manager of the new branch Natwest opened in Kalamaki. Perhaps all the young basketball fans who ask for his autograph will become future savers at the bank!? Caravias is a Welshman of Greek descent, and loves it in the land of his forefathers.

☛ The new TV channels, **MEGA, Antenna** and **TV Plus** give Greek and foreign viewers more choice than they have had before, although CNN will remain the favorite new station among foreigners. ERT 1 and 2 never did gain popularity over the years. After all, who wants state-run TV? Fortunately, as the media experience greater freedom, that battle is a thing of the past.

☛ Glasgow (once only known for its Gorbals slums), will be the **cultural capital of Europe** in 1990. The city has undergone such a renaissance, that it is now culturally rich and architecturally sound enough to warrant this prestigious position in the EC. The program of events will be truly international, including the exhibition of works of Van Gogh, some of which have never been seen outside the Netherlands. I've booked my place already.

☛ Courage Breweries in the UK now produce **Foster's Lager**, or rather "Amber Nectar", originally brewed only in Australia. The TV ad campaign with Paul Hogan of "Crocodile Dundee" fame was so successful that Foster's nudged its way into the hearts and beer bellies of the British pub crawler. It is doing the same here with Foster's sponsoring sporting events on a regular basis. G'd on yer.

The Phoenix Dance Company

The Phoenix Dance Company was founded in 1981 by Leo Hamilton, Donald Edwards and Villmore Jones. It is a group of 10 dancers based at the Yorkshire Dance Center. The company tours a great deal, giving lectures and workshop demonstrations. It is committed to encouraging the development of choreographers in their own ranks, as well as having them work with guest artists. The program I attended recently was made up of six pieces that reflected this policy.

movement". The piece did not build in tension as perhaps it should have, consequently it lacked a sense of theatre.

"One Love" by Gary Lambert was the best part of the evening's entertainment. It was dance set to the poem by the same title by Kwesi Johnson, which was beautifully read by Clinton Blake in a soft West Indian accent. Knowing how difficult it is to choreograph to a poem, the smooth movements of the dancer were beautifully synchronized with the words of the poem. The light-

choreography was exotic and had an interesting sense of mystery, but fell short in form and inventiveness.

"Haunted House", choreographed by Philip Taylor was about ghosts and phantoms, having the potential to play upon the audience's fear of the unknown. Unfortunately it was just boring.

I really do not understand why this company invited Michael Clark to choreograph for it. He seems totally irrelevant to its cultural background. "Rights" consisted of a few inane movements. The music (if it can be called that) by Big Hard Excellent Fish, consisted of discordant sounds and a voice chanting monotonously in a Yorkshire accent. The costumes were made in decadent pinks and browns, furs and yashmaks, making the men effeminate and the women unattractive. Michael Clark at his best is a cruel satirist. At his worst, he does anything to shock the audience.

"Nightlife at the Flamingo", choreographed by Edward Lynch, was a predictable finale based on a nightclub. The drunk, the down-and-out and the flashy owner were all there, set to a background of very good jazz.

Phoenix has promise, and I am fully in support of a company that can communicate its cultural experiences to a younger generation of similar background, while promoting better understanding between races. "One Love" was a fine example of what can be done. Some of the dancers were quick and had style, but technical weakness persisted.

While it is interesting to have such troupes as the Phoenix Dance Company visit us, it was disappointing to find the female dancers so below par. I wonder why the British Council does not see it fit to bring us some of the better known companies like "Rambert" or the "London Contemporary Dance Theatre". After all, young Greeks have so little to guide, inspire and educate them. Why not give them the best? □



The evening started with "Gang of 5", choreographed for five male dancers, by Aletta Collins. The music, chosen to appeal to young people, was "B Word" by John Matuura. The dancers wore suits and glasses. The theme seemed to convey aggression. The steps were loose-limbed, containing some humor and every-day gestures. However, Ms Collins' "movement vocabulary" was limited. There was too much walking around, without any "real

ing was blue and the dancer wore white. The theme was contemporary and the dance added to the tension, sadness and passion in the poem.

The female dancers of the company were first seen in "Don't Speak My Name In Whispers", choreographed by Neville Campbell. I was surprised that they lacked in technical ability. Flexibility and cleanness of movement, which separate the amateur from the professional, were absent. The

Katey's corner

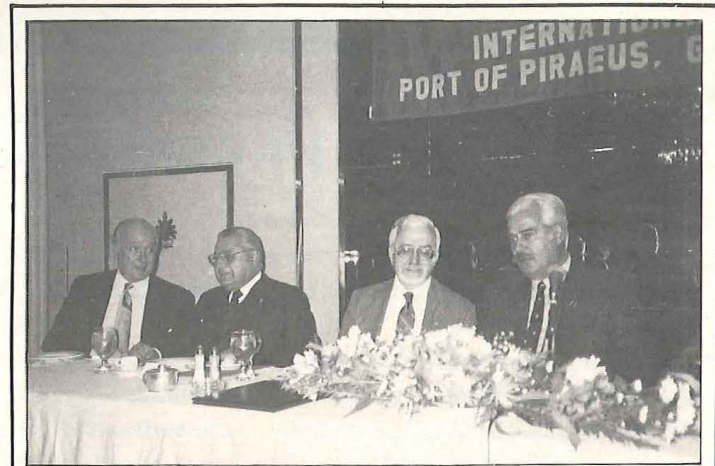


★ **Happy New Year!**
 ★ **This issue begins the** *Corner's* seventh year with the *Athenian*. It is an association I have always very much enjoyed and it is my hope that the readers have found the information useful and the events (while not always completely current since we are a monthly publication) interesting.
 ★ Regardless of the final outcome of Athens' bid to host the 1996 **Golden Olympics**, it is all quite exciting. The material being put out by the Athens Press Bureau is stimulating and informative, the support being given by the effort of overseas Greeks and Greek organizations is outstanding, and the fact that very serious consideration is being given the bid by the International Olympics Committee, is all very gratifying. Perhaps it was a positive sign

that the meeting of the 18th Conference of the European Olympic Committee was held in Greece under the Chairmanship of Juan Antonio Samaranch.

★ It was a great pleasure to find that **The Attica Chamber Orchestra** has been formed with the talented Dr John Trevitt as Director. Presenting their first program in the beautiful municipal theatre of Piraeus (most of us think of it as 'The Opera House'), also helped to make the launching special. The musicians were all accomplished and the fact that the program focused on 18th century works suited their talents.

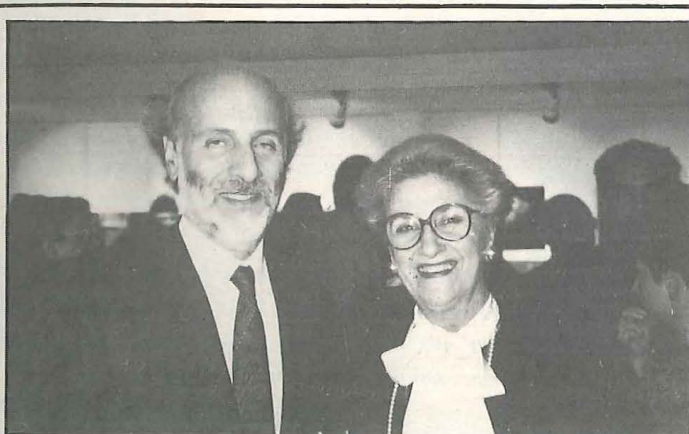
★ The Historic Catholic Church of St Barbara at Lavrion has a delightful tradition. As there used to be an annual Blessing of the Pets (mostly dogs and cats, but sometimes included were cows, goats, birds and other odd 'friends') at St Paul's Anglican Church, so there is the **Blessing of the Automobiles** following the Holy Mass on St Barbara's Day, 4 December, in Lavrion. The cars to be sprinkled form a circle around the church, af-



The newly-arrived American Ambassador, the Honorable Michael Sotirhos was the featured speaker for a recent Propeller Club luncheon. The American Ambassador is traditionally the Honorary President of this multi-national organization of business executives. A capacity crowd was present at the Athens Hilton Hotel to hear the Ambassador's views on the "State of the US Economy". At the Head Table (from right) are Kostas Papayiannakopoulos, PC Piraeus President; Ambassador Sotirhos; George Angelis, PC of the US National Vice President for Greece, the Middle East & Africa; and Dr John Bailey, President of The American College of Greece and a Piraeus PC Governor.

ter which they provide a cacophony of thanks that must make the local residents plan to spend the day elsewhere. However, this year the ceremony has become a benefit to save the beautiful frescoes of the church which have been damaged by a leaking roof and an appeal

has gone out for restoration funds. It is not necessary to participate in the unique ceremony as your donations can be sent to the Emboriki Trapeza account number 13.981.311 or to the church. Telephone 895-8694 or (0292) 25039 for further information.



Since the death of the noted shipping magnate, John Carras, founder of Porto Carras and its attendant vineyards, hotel complex and golf course, his two sons have become very active in the operation. Recently the Domaine Carras held a reception in the beautiful premises of the Goulandris Cycladic Museum to introduce their Grande Reserve 1975 wine to a delighted gathering. It was attended by guests from the diplomatic corps, the press, government and industry. Mr Costas Carras is shown in our photo at the reception with Mrs Matina Vidalis.



Mr George Paraskeviadis, Chairman of the Board of Asty Hotel and Tourist Enterprises, Ltd. invited many friends and guests to a spectacular cocktail buffet to introduce Mr Renato Sandmeier, the new General Manager of the Ledra Marriott Hotel, and his wife. This popular hotel features fine food under the general supervision of Food and Beverage Manager, Bob Materazzi, and the event proved a stellar showcase for its accomplishments. In our photo Mr Paraskeviadis has Mr and Mrs Sandmeier and their son on his left, as he greets his guests.

★ **The Canadian Women's Club** welcomes new members and friends of Canada at their regular monthly meetings. Even if you are not Canadian, but have been a student and/or have lived and worked in Canada, you may want to get in touch with this friendly group. Their meetings are held at the Canadian Archaeological Institute (next door to the Canadian Embassy) on the second Wednesday of each month at 10:00 am. For further information, you may call 722-6547.

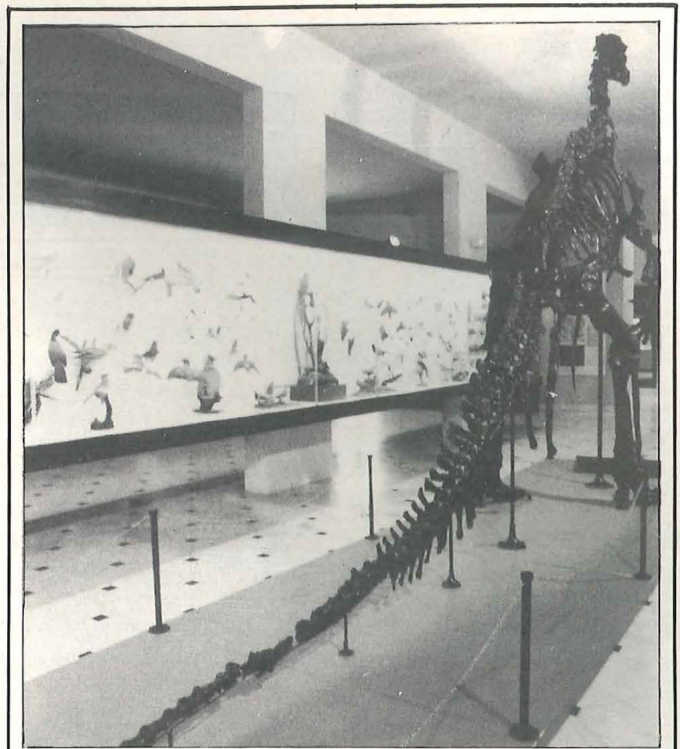
★ **The Association of Fulbright Scholars** organized a dinner recently to honor the newly-arrived American Ambassador, The Honorable Michael Sotirhos. The event, which was held at the Athens Hilton Hotel, was attended by a large number of former Fulbright scholarship recipients and their friends. This is a very active group which promotes educational projects including lectures at regular intervals...

★ Welcomed in the *Corner* only last month, the newly-

arrived Ambassador of Yugoslavia *H.EMilan Milutinovic* and his wife, played host to all of Athens with a special reception held on the occasion of the Yugoslavian National Day.

★ It was a distinct honor to have the **European Youth Parliament** meeting in Thessaloniki recently. Residents were invited to attend the General Assembly proceedings as well as an exhibit covering the subject. Mr George Anastasopoulos, Vice President of the European Parliament, officiated at the closing ceremony. It bodes well for the future to have young people from all over Europe already involved in this unification process.

★ The Kifissia Municipal Center and the Joyce & Co. Cultural Association recently got together under the aegis of the *Italian Cultural Center* to present an exhibit of paintings and sketches by Alberto Gaspari. It is a good sign that the various municipalities are expanding their cultural roles. Did you notice how many outdoor theaters were



How exciting it must be to have an Iguanodon come to visit! It's a major event that brings the dinosaur on loan from London to the the Goulandris Natural Science Museum for a period of 8 months. But do not put off visiting the special exhibition which is part of the 25th anniversary of the Museum, thinking that there is plenty of time. It is a sure way that these rare and spectacular happenings in Athens get missed. The Museum is located at Levidou 13 in Kifissia and is closed on Monday.



H.E. the British Ambassador, Sir David Miers, was on hand to cut the ribbon upon the occasion of the association of Ploumis-Sotiropoulos with Sotheby's International Realty. Many of Athens' beautiful people enjoyed caviar and champagne at the event. The Ambassador and Lady Miers congratulated the principals and enjoyed greeting the many guests from the diplomatic enclave and the foreign and Greek business community. It definitely marked an auspicious beginning for the association. In our photo Sir David (left) chats with Mr Ploumis.

presenting programs all over Greece last summer?

★ The reason that **Jill Yakas** does so well at her gallery in Kifissia is due to the provision of a large selection of artists' cards for Christmas and other occasions. Several of the artists in her collection are very well known and the beautiful prints are a pleasure both to give and receive.

★ **The Family and Child Care Center** has initiated a new program in cooperation with Britain's "Help the Aged" organization and some aid from the EC. The idea is to get children and the elderly together so that the former may benefit from the experience of the latter and help the elderly combat loneliness. For further information telephone 363-7647 any Wednesday from 11:00 am to 1:00 pm.

★ A local environmentally-friendly shop correctly asks

on its brown paper bag, "Why aren't telephone, gas and electricity bills, rate demands, income tax forms, election forms, public notices, circulars, newspapers...printed on recycled paper?" Valid point.

★ English-speaking residents are welcome to travel with trips planned by the **AWOG Travel Committee**. There are sometimes bargains to be had and the destinations are of great interest. Current plans are to travel to Kenya from 23 January-1 February (have to hurry a bit on that one), to Italy over Easter (7-16 April) by luxurious pullman bus, to Prague (what a wonderful time to experience first-hand the changes there) from 28 April-1 May, to Jordan for the 'Clean Monday' holiday 25 February-2 March and to Dubrovnik 26-30 May. For further information, call 961-6951; 807-6052 or 671-4328.

THE ATHENIAN guide

Where to go... what to do

focus • music • dance • drama • museums • sites • tourist tips • sports • restaurants and night life

focus

art

Dimitris Boutsikos will exhibit his work at Anemos till 13 January. The art critic, Veatriki Spiliadi, writes about imaginary landscapes the painter uses color on big surfaces following the movement of the light above fields, mountains, and over the horizon; elements influenced by Turner... The artist lives and works in Kifissia. He was born in Katerini in 1933. He studied at the School of Fine Arts and has exhibited his work in individual and group shows.

Villy Makou will exhibit her work, which she accomplished in the last two years in Paris, at Titanium from 8-26 January. She was born in Athens in 1960 and studied in Paris (where she lives), and in Athens under professor Nikos Kessanlis. In her works, she uses vertical stripes and vivid colors: white, blue and red.

Kontopoulos and his Nudes is the title of an exhibition with sketches, mostly nudes, by **Alekos Kontopoulos**, painted in 1931. Many female and male nudes, studies on the human body and studies on Rubens, Rembrandt and other famous artists will be exhibited at Astrolavos till 6



Alekos Kontopoulos at Astrolavos

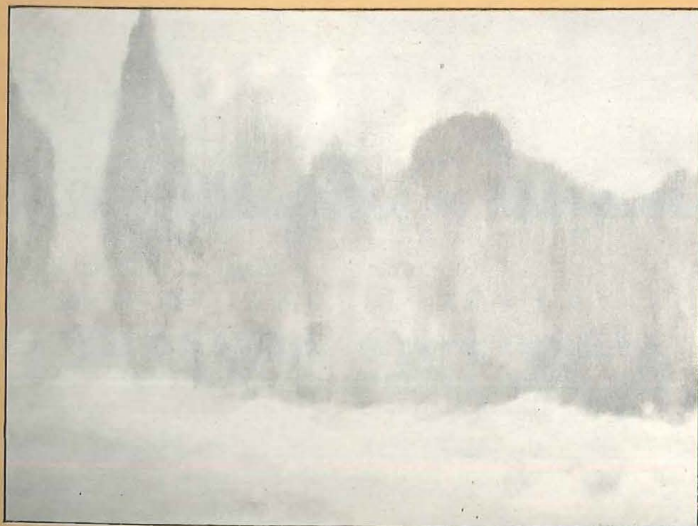


Despo Mangoni at Nees Morphes

January. **Pier Paolo Calzolari** is exhibiting for the fourth time in Greece, at Jean Bernier Gallery till 13 January. He is one of the most important painters of the *Arte Povera* along with Kounellis, Merz, Paolini, Pistoletto, Fabro, Zorio and others. Calzolari is a painter, sculptor and poet. In an interview that he gave to

the art critic, Germano Celant, he talks about himself... "When I was a child I used to help my grandfather, who was a painter. Later I worked with an artist who made sculptures of the Virgin Mary and altars. I did that simply to survive..."

A photographic exhibition by **Takis Vekopoulos** will take place at Dada from 10-22



Dimitris Boutsikos at Anemos



Frederic Bootz at Dimotiki Pinakothiki in Patras

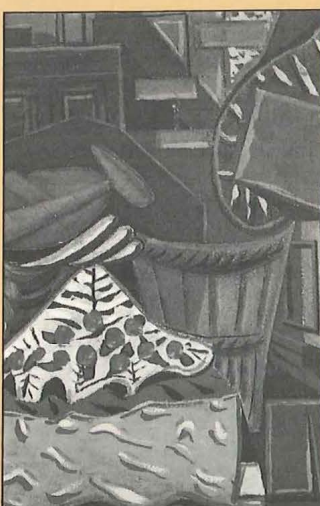


Nikos Houliaras at Nees Morphes



Ellie-Maria Komninou at Ora

January. Vekopoulos studied architecture and photography in Venice, Italy. He has exhibited his work in Athens and Thessaloniki, and this is his second individual show. The main subject of his work is people in the city and sites from the islands. Using the latest technology in his work, he presents a new image of every day life.



Nikos Hatzikyriakos Ghikas, 1990 Calendar, Ethniki Pinakothiki

Bas-relief and microsculpture in contemporary art is the title of a group exhibition at Pleiades till 10 January. Artists who use different methods and concepts participate in this exhibition, giving the public the opportunity to judge, compare and form their own opinions about contemporary sculpture.

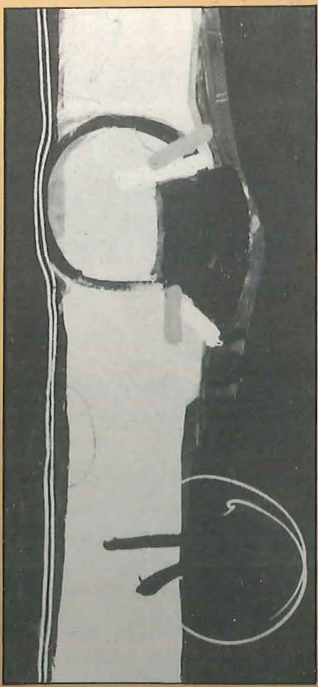
Ellie-Maria Komninou will exhibit her work at Ora from 8-16 January. Seven years after her last exhibition, Komninou impressively presents her work with maturity. With her own personal style, using warm and vivid colors, she paints human figures,

which is the main subject in this work. Komninou was born in 1937. Her first teacher was Dimitris Yianoukakis. She graduated in 1961 from Doxiadis School, where she studied under professors Thanassis Artaris, T. Tassos and Spyros Vassiliou. From 1959 till 1962 she worked in set designing with Yian-

nis Tsarouchis. She also studied at the School of Fine Arts in Athens, and engraving in Stockholm. Later she studied frescoes in the Ecole Nationale Supérieure des Arts Decoratifs in Paris.

lectures

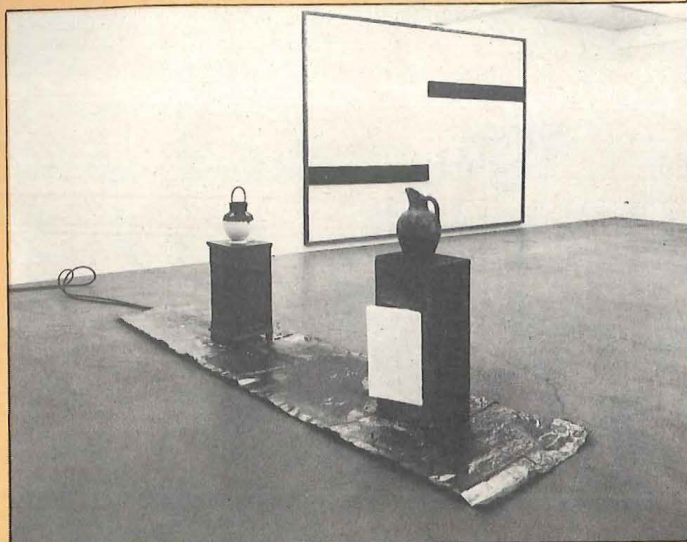
Thomas Sterns Eliot is considered one of the most difficult writers worldwide. He was born in Saint Louis, Missouri, in 1888. He studied at Harvard University and then in Paris and at Oxford. At the age of 39 he became a British national. He is one of the most important poets of our century, and in 1948 he was awarded the Nobel prize in literature. He died in London in 1965. The Hellenic American Union on the occasion of the 25th anniversary of his death, is organizing a week of lectures on his work. For more details please refer to "this month", under lectures. *The Ulysses Syndrome* is the theme of a lecture by Ian Vorres, collector, writer, journalist and businessman, at the British Council, 29 January at 8 pm. He will present a general survey of the leading role Greece has played, and it still playing in the



Villy Makou at Titanium



Burkington Piano Trio at the British Council



Pier Paolo Calzolari at Bernier

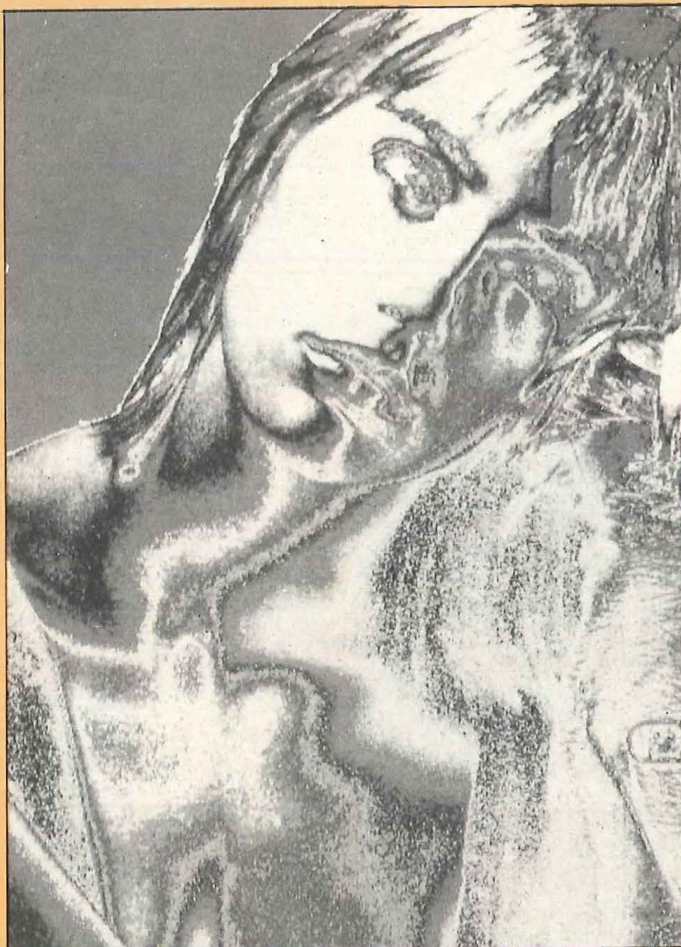
history of Western Art. He will also analyse contemporary Greek Art and its relation to international art. The lecture will end with a short review of the Vorres Museum and its collections which cover 3000 years of Greek and Folk Art. The talk will be illustrated with slides.

exhibitions

An exhibition outlining, by means of text and pictures, the life and work of **Sir Charles Chaplin**, 1889-1977, beginning with his impoverished childhood in South London, his work in the British theatre, going on to chronicle his enormous success in silent films and finally his exile in Switzerland. At the British Council, 8-12 January.

films

Company of wolves is the title of a film about a young girl, Rosaleen, who in the opening scene is shown sleeping fitfully. What follows, takes place in those magic moments between sleeping and waking, where reality and dreams become confused. Most of the film is set in an archetypal forest that becomes by turns, beautiful, ugly, fascinating, repellent and spectacular, but never friendly. Playing on the theme of "Little Red Riding



Yiannis Antoniadis at Dada

Hood", Rosaleen is told several stories by her granny, of wolves and young girls, all pointing to the same message: "All men are wolves on the inside, and young girls travelling through the forest should never stray from the path". The film is, in fact, an allegorical telling of the growing, sexual, self-awareness of a young girl on the brink of puberty. The film

was directed by Neil Jordan and is starring Angela Lansbury, Sarah Patterson and Micha Bergese. Showing at the British Council, 22 January at 8 pm.

music

The Burlington piano trio consists of Richard Markham, piano, Rebecca Hirsch, violin, and Jonathan

Williams, cello. They will perform at the British Council, 26 January at 8 pm. Their program includes works by Ireland, Mendelssohn and Brahms. The group will also appear in Patras on 22 January, and in Ioannina on 24 January.

notes

British Graduates' Society: Vakarelis Scholarship Concert. The British Graduates' Society, under the patronage of his excellency, Sir David Miers, the British Ambassador, is sponsoring a concert by the internationally renowned Greek pianist, Yiannis Vakarelis, on 3 April 1990 to fund a scholarship to enable a Greek student to study in Britain for one year. The concert will consist of two Mozart concertos with the Hellenic Chamber Orchestra, conducted by Peter Marchbank, artistic director of the BBC Philharmonic Orchestra, and will take place at the Athens College Theatre. Tickets will be available, 2500 drs, from the British Council after 10 January. **A calendar for 1990** has been published by the Ethniki Pinakothiki, with 52 color prints of works by Nikos Hatzikyriakos Ghikas, from the Pinakothiki collection donated by the artist. Available at the Pinakothiki and selected bookstores.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

NAME DAYS IN JANUARY

In traditional Greek circles one's name day (the feast day of the saint whose name one bears) is more significant than one's birthday: an open house policy is adopted and refreshments are served to well-wishers who stop by with gifts and the traditional greeting of *Chronia polla* (Many happy returns).

January 1	Vassilis, Vassos, William, Bill Basil, Vassiliki, Vasso
January 6	Fotis, Fotini
January 7	Ioannis, Yannis, John Ioanna, Joanna
January 17	Antonios, Anthony, Tony, Antonia
January 18	Athanasios, Thanassis, Thanos Nasos, Athanasia, Soula
January 20	Efthymios, Thymios, Efthymia, Effie
January 25	Grigorios, Gregory

DATES TO REMEMBER

January 1	New Year's Day
January 15	Martin Luther King's Birthday
January 26	Australia Day

PUBLIC HOLIDAYS

January 6	Epiphany
January 30	Day of the three Hierarchs (School Holiday)
February 1	Tryfon

GALLERIES

ANEMOS, Kyriazi 36, Kifissia, tel 808-2027. Dimitris Boutsikos will exhibit his work till 13 January. *See Focus*.

ARTIO, Dinokratous 57, tel 723-0455. Works by Kostas Fotopoulos, constructions made by wood, metal and color, will be exhibited from 15 January through 26 February.

ASTROLAVOS, Androutsou 138, Pireaus, tel 412-8002. "Kontopoulos and his Nudes" is the title of an exhibition of sketches till 6 January. *See Focus*.

DADA, Nirilidon 6 & Pratinou, tel 722-2929. A group show of paintings, sculptures, engravings and photographs and at the same time a photographic exhibition by Yiannis Antoniadis, till 8 January. A photographic exhibition by Takis Vekopoulos from 10-22 January. An exhibition of works by Gail Bayer will then follow from January 24 through 5 February.

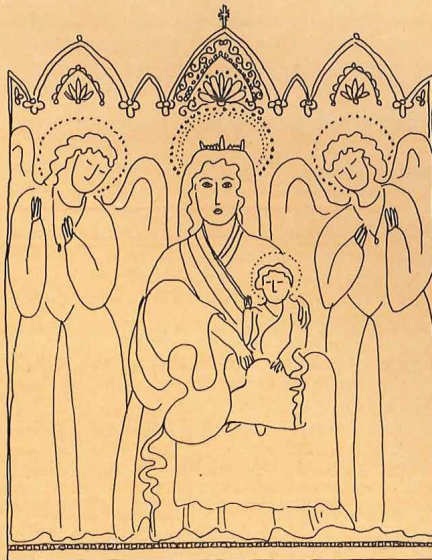
EPOCHES, Kifissias 263, tel 808-3645. "Microsculptures 89" is the title of a group exhibition till 10 January.

GALLERIE 3, Fokilidou 3, tel 362-8230. A group show till 5 January. Works by Yiannis Stefanakis will be exhibited from 9-27 January. *See Art*.

ILEANA TOUNTA, Armatolon & Klefton 48, tel 643-9466. Yiannis Kourakis will exhibit his work till 6 January.

JEAN BERNIER, Marasi 51, tel 723-5657. Sculptures by Pier Paolo Calzolari will be exhibited till 13 January. Juan Munoz will exhibit his work from 18 January through 15 February. *See Focus*.

MEDUSA, Xenokratous 7, tel 724-4552. Marianna Strapatsaki will exhibit her work from 11 January through 10 February. At the same time she will exhibit at the French Institute. *See Art*.



NEES MORPHES, Valaoritou 9, tel 361-6165. "Six writings" is the title of a group exhibition by Yiannis Adamakos, Yiannis Valavanidis, Despo Magoni, Yiannis Michailidis, Kyrillos Sarris and Nikos Houliaras, till 8 January.

ORA, Xenofondos 7, tel 323-0698. Lemonia Amarantidou and Popi Assariotaki will exhibit their work through 5 January. Two exhibitions of works by Elli-Maria Komninou and Eleni Rizou will then follow from 8-26 January. *See Focus*.

PINELIA, Mesogion 419, Aghia Paraskevi, tel 659-0209. Group show by the artists Faedon Patrikalakis, Yiorgos Lolosidis, Diana Antonakatu and others till mid January. Kostas Evangelatos will exhibit his work from 23 January through 20 February. *See Art*.

PLEIADES, Davaki 3-5, tel 692-9950. A group show of microsculptures till 10 January. *See Focus*.

TITANIUM, Vas. Konstantinou 44, tel 721-1865. Triantafilos Paraskidis will exhibit his work till 6 January. *See Art*. An exhibition of works by Villy Makou will then follow, from 8-26 January. *See Focus*.

ZOUMBOLAKI, Kolonaki square 20, tel 360-8278. Achilleas Drougas will exhibit his work till 15 January.

SCREENINGS

Hellenic American Union

Greek films without English subtitles.

ARPA KOLA (1982), directed by Nikos Perakis, starring Dimitris Chrysomallis, Nikos Kalogeropoulos and Ilias Logothetis, 15 January at 8 pm.

LOAFING AND CAMOUFLAGE, (1985) directed by Nikos Perakis, the cast includes Yiorgos Kimoulis and Nikos Kalogeropoulos, 16 January at 8 pm.

LIVING DANGEROUSLY, (1987) directed by Nikos Perakis, starring Yiorgos Kimoulis and Dimitris Poulikakos, 18 January at 8 pm.

British Council

Charlie Chaplin film week. All the screenplays are written produced and directed by Charlie Chaplin.

THE IMMIGRANT, (1917) starring Charlie Chaplin and Edna Purviance, 15 January at 7:30 pm.

CITY LIGHTS, (1931) starring Charlie Chaplin and Virginia Cherril, 16 January at 8 pm.

THE IDLE GLASS, (1921) starring Charlie Chaplin and Edna Purviance, 17 January at 8 pm.

THE KID, (1921) starring Charlie Chaplin, Edna Purviance and Jackie Coogan, 17 January.

MODERN TIMES, (1936) starring Charlie Chaplin and Paulette Goddard, 18 January at 8 pm.

EASY STREET, (1917) starring Charlie Chaplin and Edna Purviance, 19 January at 8 pm.

THE GOLD RUSH, (1925) starring Charlie Chaplin and George Hale, 19 January.

COMPANY OF WOLVES, (1984) directed by Neil Jordan. The cast includes Angela Lansbury, Sarah Patterson and Micha Bergese, 22 January at 8 pm. *See Focus*.

Athens College Theatre

PARENTHOOD preview of Ron Howard's film, starring

Steve Martin, will be screened 2 February at 8:30 pm. **SHE DEVIL** preview of S. Sidelman's film, starring Meryl Streep, offered by Spentzos Film, 19 January at 8:30 pm.

EXHIBITIONS

MIND AND BODY is the title of an exhibition at the Ethniki Pinakothiki running till 15 January.

REMARKABLE WORK IN BLOWN GLASS by Nikos Troulinos will be on permanent exhibition at Loukianou 18, Kolonaki. Lampshades, vases, and other decorative objects comprise the show.

FREDERIC BOOTZ will exhibit his work at the Dimotiki Pinakothiki in Patras, till 10 January, 110 Maizonos street. **INTERNATIONAL PLASTIC MODELERS SOCIETY OF GREECE** will exhibit at the Hellenic American Union, 22-26 January.

ANTONIS THEODORIDIS will exhibit his work at the Hellenic American Union, 29 January through 9 February. **TASSOS FRANTZESKOS** will exhibit his sculptures at the Hellenic American, 9-19 January.

COSTUMES AND CUSTOMS OF GREECE OF THE 19th CENTURY is the title of an exhibition of a rare collection from the Benaki museum, at the Hellenic American Union, 22-26 January.

CONSTANTINOS VRATSALIS will exhibit his paintings at the Hellenic American Union, 29 January through 9 February.

THE POSTER IN THE POSTWAR THESSALONIKI is the title of an exhibition at the Vafopoulo Centre, Thessaloniki, till 7 January.

YIORGOS KONTAXAKIS will exhibit his work at the Vafopoulo Centre, Thessaloniki, till 7 January.

CHARLIE CHAPLIN EXHIBITION at the British Council, 8-12 January. *See Focus*.

MUSIC, DANCE, THEATRE

AMERICAN AND GREEK MUSIC for piano and small orchestra will be performed by the soloists Yolanda Severi, piano, Yiannis Zaralis, violin, and conducted by Yiannis Avgerinos, in works by Persichetti, Griffes, Lloyd, Bowles, Ermilou and Mazi. At the Hellenic American Union, 31 January at 8 pm.

HAPPY DAYS, OH! LES BEAUX JOURS directed and presented by Roula Pateraki, translated by Roula Pateraki and Kosmas Fontoukis, at the Athens College Theatre, 26, 27, 28, 29 and 30 January at 8:30 pm.

BURLINGTON PIANO TRIO will give a concert at the British Council, 26 January at 8 pm. *See Focus*.

PERSE PERSEPHONE is a rock opera and will be presented by the Tasis International School, 19 January at 7 pm., 20 January at 3 pm and 21 January at 5 pm. The play will be performed at the School, Xenias and Artemidos, Kefalari Kifissia. For information and tickets call 808-1426.

WINTER COURSES

THE HELLENIC AMERICAN UNION, Massalias 22, tel 362-9886 ext 53 or 360-7305. Modern Spoken Greek courses, T-Th classes, 8 February till 31 May. Intensive classes, 1-28 February. The HAU also offers the following courses; theatre, photography, art and Greek cinema.

YOGA LESSONS, at the Ilianthos Yoga Association, Marathonodromon 29, Pal Psichiko. For more information call 671-1627 or 681-1462.

THE ATHENS CENTRE, 48 Archimidou St, tel 701-5242 or 701-268, offers Greek lessons; Accelerated I, II and III, 4 weeks, 8 January through 2 February and 5 February through 5 March; Intensive I, II and III, 8 weeks, 5 February through 2 April; Regular I, II and III, 10 weeks, 29 January through 9 April.

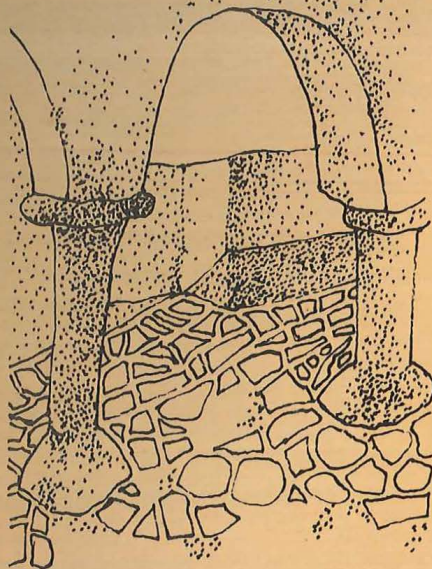
LECTURES AND SEMINARS

A WEEK DEVOTED TO T.S. ELIOT (25 years after his death) 5 lectures will take place at the Hellenic American Union:

T.S. Eliot, a poet of the Century by Aristoteles Nikoilaides, writer-poet, 8 January at 8 pm. (In Greek). *See Focus*.

Voice and realization in the poems of T.S. Eliot by Robert Christ, professor of American literature in the University of Athens, 9 January at 8 pm. (In English).

Innovations in the T.S. Eliot's poetry and poetics by Marios Byron Raizis, professor of the Athens University, 10 January at 8 pm. (In Greek).



T.S. Eliot and G. Seferis: Conjunction of feeling and taste by Yiannis G. Taifakos, PhD research fellow in the Academy of Athens, 11 January at 8 pm. (In Greek).

The dramatic creation of T.S. Eliot by Dora Tsimpouki, assistant professor of the Athens University, 12 January at 8 pm. (In Greek). See *Focus*.

ONCE PYTHAGORAS.... IN QUEST OF TIME, LIFE AND MYSTERY. A DIACHRONIC HUNT OF A GREAT MYSTIC..... a lecture by Nestor Matsas and premiere screening of the documentary film; **The seed of truth: Socrates-Preocratics** directed by Nestor Matsas, at the Hellenic American Union, 17 January at 8 pm.

ANAESTHESIA AND CO-EXISTING DISEASES is the topic of a seminar, organized by the Hellenic Society of Anaesthesiology, at the Athens College Theatre, 13 January.

AN EVENING DEDICATED TO THE TRADITIONS OF OLD CEPHALONIA, at the Athens College Theatre, 16 January at 8:30 pm.

THE LIBRARIES OF ANCIENT ATHENS, a lecture in honor of Mary Zelia Philippides, by Homer A. Thompson of the Institute for Advanced Study, Princeton, organized by The American School of Classical Studies, at the Gennadius Library, tel 723-6313, 16 January at 7 pm.

THE ULYSSES SYNDROME is the theme of a lecture by Ian Vorres at the British Council, 29 January at 8 pm. See *Focus*.

CLUBS AND ORGANIZATIONS

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG) welcomes new arrivals. For membership and general information phone 639-3250/9, ext 345, Monday through Friday from 10:30 am - 12:30 pm.

ST. ANDREW'S WOMEN'S GUILD This Ecumenical Women's Group meets monthly and offers various outreach programs of interest to Christian women of all denominations. As an arm of St. Andrew's Protestant Church, the guild will offer a hearty welcome to newly-arrived women. For more information phone 651-7405, or the church, tel 652- 1401.

CANADIAN WOMEN'S CLUB OF ATHENS welcomes new members to monthly meetings; activities. For information call Candice at 981-0407.

THE ENGLISH SPEAKING SOCIAL SOCIETY meets every Wednesday from 8 - 10 pm at the Athineon Pastry Shop, 320 Kifissias Ave, Neo Psychiko. Ask for Dr Agis Sarakinos, tel 672- 5485.

WOMEN'S AGLOW FELLOWSHIP is an international women's organization in Athens. For information call 804-4209.

THE CROSS CULTURAL ASSOCIATION meets at the YWCA (XEN)K, 11 Amerikis street, on the third Tuesday of each month. Jane Assimakopoulos will talk about "Book production in Greece", 16 January at 8 pm. Non-members are welcome. For enquiries telephone 951-3595 after six, or 347-6370.

LA LECHE LEAGUE is holding a meeting: Nutrition and weaning, 10 January at 10 am for Athens South, and 25 January at 10 am for Athens North. For more information call 672-5961 or 639-5268.

THE CULTURAL ASSOCIATION FOR THE PORTUGUESE COMMUNITY is a new association recently formed. It's intention is to strengthen ties between Greeks

and the Portuguese Community in Greece, plus to unite the Portuguese Community. The address of the association is Michalacopoulou 125, tel 775-5032. All new members are welcome.

RELIGIOUS SERVICES

UNITED PENTECOSTAL CHURCH INTERNATIONAL, Lambrou Katsoni 58, tel 644-6980. Weekly services: Sunday 10:30 am, 3 pm; Wednesday 7:30 pm; Bible Study, Prayer Service Saturday 7-9 pm. [**HELLENIC INTERNATIONAL CHRISTIAN CHURCH**, Tsaldari 18, Kifissia, inside the Roussos Hotel, Sunday service is at 11 am and there is also a Sunday School. For more information call 807-8946 or 692-7373.

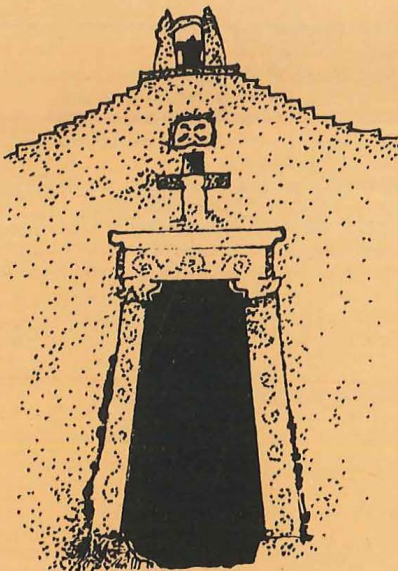
ST. ANDREW'S PROTESTANT CHURCH, Papanikoli 3, Papagou. Pastor David Pederson, tel 652-1401. Service: (former Hotel Roussos) Pan Tsaldari 18, Kifissia, 9 am; Sina 66, 11:15 am; tel 652-1401.

ST. PAUL'S CHURCH, Philellinon 25. The Rev John F. Maddock-Lyon, tel 323-4790; 721-4906; 8 am, Holy Communion, first Sunday of the month; 9 am, Sung Eucharist, every Sunday; 10:30 am. Morning Prayer, every Sunday; church open daily, except Mondays and holidays, 9 am till 1 pm.

ST. PETER'S ANGLICAN CHURCH, St. Catherine's British Embassy School, Kifissia. The Rev W H Chivers: 10 am, Holy Eucharist, Sundays except the first Sunday of the month, when Morning Prayer is followed by Holy Communion.

VOULA SERVICES, Daphni 1, Voula: 6 pm, Holy Eucharist, first and third Sundays of the month.

ST DENIS' CATHOLIC CHURCH, Panepistimiou 31, tel 362-3603.



MUSEUMS AND SITES

ACROPOLIS, open weekdays 7:30 am - 6 pm; Sunday 8 am - 5 pm. The entrance fee of 600 drs includes the museum.

ACROPOLIS MUSEUM, open 8:30 am - 2:45 pm. ☎ 323-6665. Sculptures, vases, terra cottas and bronzes from Acropolis excavations.

ANCIENT AGORA, open 8:30 am - 2:45 pm daily. Closed Mondays. Entrance fee 150 drs, student discounts.

AGORA MUSEUM, same hours as the Agora; closed Mondays. ☎ 321-0185. Entrance fee 400 drs. A replica of the 2nd century BC Stoa of Attalos, the museum has been reconstructed on original foundations in the ancient Agora. Also houses finds from Agora excavations.

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Harilao Trikoupis 31, Piraeus. ☎ 452-1598. Open 8:30 am - 3 pm daily; closed Mondays. Entrance fee 200 drs; students 100 with ID; holds fine collection of Greek and Roman sculpture.

BENAKI MUSEUM, Koumbari 1, (corner of Vas Sofias). ☎ 361-1617. Neoclassical mansion housing Anthony Benaki's private collection of ancient and modern Greek art, artefacts, textiles and costumes as well as examples of Islamic, Coptic and Chinese art. Open 10:30 am - 1:30 pm daily. Closed Tuesdays. Entrance fee 200 drs.

BYZANTINE MUSEUM, Vas Sofias 22. ☎ 721-1027. Villa built for the Duchess of Plaisance in 1848. Houses Athens' major collection of Byzantine and post-Byzantine art. Open

including permanent European masters. Tuesday-Saturday 9 am - 3 pm; Sunday 10 am - 2 pm; closed Monday. weekdays 9:00 am - 3:00 pm. Closed Mondays and holidays; Sundays open 9 am - 2pm. Entrance 200 drs; 50 drs for students.

CENTER FOR FOLK ART AND TRADITION, Angeliki Hadzimihali 6. ☎ 324-3987. Exhibitions focusing on folk traditions in Greece. Open 9 am - 1 pm & 5 pm - 8 pm; closed Sunday afternoons and all day Monday. Entrance free.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, Neophytou Douka 4, Kolonaki. Open daily from 10 am - 4 pm; closed Tues and Sundays. The museum was built to house the private collection of the Nicholas P. Goulandris Foundation. 230 unique examples of Cycladic art are housed on the first floor while the second is devoted to small and monumental works representing a span of over 2000 years of Greek civilization from 2000 BC to the 4th century AD. On Saturday mornings the museum organizes activities for children. Call 723-9706 or 724-9706 for bookings.

D. PIERIDES MUSEUM OF MODERN ART, 29 King George Ave, Glyfada. ☎ 865-3890. Open Mon & Wed 6 - 10 pm. Private collection of Cypriot and Greek Modern Art.

GOULANDRIS MUSEUM OF NATURAL HISTORY, Leviodou 13, Kifissia. ☎ 808-6405. Open daily 9 am - 2 pm; Sundays 10 am - 4 pm; closed Mondays.

GOUNARO MUSEUM, G. Gounaropoulos 6, Ano Ilissia. ☎ 777-7601. Art and memorabilia of Gounaropoulos, one of Greece's best known artists.

HELLENIC MARITIME MUSEUM, Zea, Piraeus. ☎ 451-6822, 451-6264. Open daily from 9 am - 12:30 pm; closed Sundays & Mondays.

THE JEWISH MUSEUM OF GREECE, 36 Amalias St, ☎ 323-1577. The collections of the museum include religious and folk art representative of the centuries-old Jewish-Greek and Sephardic communities of Greece. Open Sunday through Friday 9 am - 1 pm; closed Tuesdays.

KANELLOPOULOS MUSEUM, Theorias and Panos Strs, Plaka. ☎ 322-3213. Art and artefacts from prehistoric times to post- Byzantine period. Open Monday-Saturday 9 am - 3 pm; Sunday 9:30 am - 2:30 pm; closed Tuesdays.

KERAMIKOS MUSEUM AND SITE, Ermou 148. ☎ 346-3552. The site includes the ruins of the Dipylon and the Sacred Gate and cemetery which stood outside the city walls of ancient Athens. Most interesting is the Street of Tombs, a funerary avenue containing graves, and monuments to famous Athenians. The museum houses many finds from the cemetery. Open 9 am - 3 pm every day except Tuesdays.

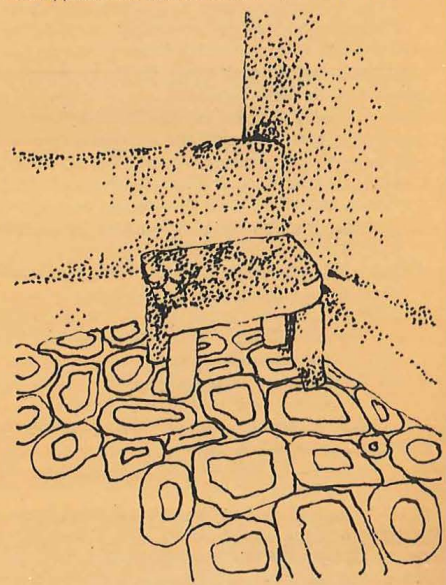
MUSEUM OF GREEK FOLK ART, Kydathinaion 17, Plaka (near Nikis St). ☎ 321-3018. Open 10 am - 2 pm; closed Mondays. Art and artefacts mainly from the 18th & 19th centuries.

NATIONAL ARCHAEOLOGICAL MUSEUM, open daily 8 am - 7 pm; Saturday 8 am - 6 pm; closed Mondays. ☎ 821-7717; 821-7724.

VORRES MUSEUM, Paiania, Attica. Open Saturday & Sunday 10 am - 2 pm. Contemporary Greek art and folk art, plus four acres of gardens. Open by appt. for groups. ☎ 664-2520; 664-4771. Entrance 100 drs; children & students free.

HISTORICAL MUSEUM, Stadiou, Kolokotroni Sq. ☎ 323-7617. Open 9 am - 2 pm weekdays (except Monday); 9 am - 1 pm weekends.

GALLERY OF ART, (Ethniki Pinakothiki), Vas Konstantinos, opposite the Hilton Hotel. ☎ 721-1010. A collection



A matter of taste

Just desserts

There is a kind of restaurant that creates a quandary for a reviewer: it's so wonderful you want to tell the world about it, yet a part of you wants to keep it your own special hideaway. "Philomantis" is one of these.

From the time you awaken the three black-and-white cats, always sleeping on the mat outside the door, and enter the chic, modernized art-deco interior, you realize you are in for a unique experience. The lovely table settings, imaginative food and presentation, and courteous and well-trained waiters, make a meal here an excellent value; pricy in comparison to tavernas but reasonable by international standards.

Even the simplest dishes, such as avocado and walnut salad, are prepared with flair. The menu includes French specialties, displaying the skill of owner-chef Phillip Thebaud, with starters Escargots Provençale and Quiche with Leeks and Zucchini. It also features a sensibly spicy Chili and Pâtes au Pistou sauce, pine nuts and if desired, fresh cheese. Trout en Papillote, a dish rarely found in restaurants here, is flaky and moist, nicely complimented by its stuffing of spinach.

An extensive wine list of mainly Greek and Italian selections, has a thorough guide, mentioning appropriate wines to accompany each course. Desserts are extraordinary, with delicately rich *tiramisou* topped with bittersweet chocolate and creme Bavaroi laced with Grand Marnier and a rich fruit sauce; real stand-outs. *Tiramisou*, the latest favorite of Athenians, derives from the Italian *tira mi su* meaning "hold me up". It is a splendid cheesecake made from *mascarpone*.

"Philomantis" is located at Zosimadon 16 and Anexartias, Lofos Strefi, Tel: 883-4714. Open for dinner from 9 pm with last orders taken at 12:30 am. Closed Sunday and Monday. Per person (with wine) dinners average between 3-4,000 drs.

B. Samantha Stenzel

Restaurants are reviewed without the prior knowledge of the establishment.

The Stage Coach Superb Steaks

LUNCH AND DINNER
LEOFOROS KIFISSIAS 18
(PARADISO)
TEL. 684 6995 or 671 0091 (6-8 pm)
CLOSED SUNDAY

salad, eggplant with cheese in tomato sauce. Extensive menu.

SINTRIVANI, Filellinon 5, near Syntagma. ☎ 323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaka.

HILTON/US EMBASSY AREA

BALTHAZAR, Tsoha 27 and Vournazou. ☎ 644-1215. Renovated mansion not far from the US Embassy. Restaurant and attractive bar. Menu includes scaloppine with cream, spaghetti and a different curry daily. Fresh salads. **CACTUS**, Papadiamantopoulou 30, (behind the Hilton). Wide selection of mezedes, traditional appetizers and good Greek cuisine. Also available are a variety of charcoal grills. Very reasonable prices. Open for lunch 12:30-3:30 pm and dinner 8 pm- 2 am.

FATSIOS, Efroniou 5, Pangrati (south of the Hilton). ☎ 721-7421. Good selection of well-prepared Greek and Oriental specialties. Daily from 12 pm-5 pm.

OTHELLO'S, Mihalakopoulou 45, Ilissia. ☎ 729-1481. Specialty: beef stroganoff. Open daily from 12 pm-2 am. Closed Sunday.

THE PLOUGHMAN, Iridanou 26, Ilissia (near the Holiday Inn). ☎ 721-0244. Dartboard, English cuisine and reasonable prices. Open daily from 12 pm-2 am; closed on Sundays.

PLAKA

ANGELOS' CORNER, Syngrou Ave 17, near the Temple of Olympian Zeus. Cozy nook with piano. Excellent Greek and French cuisine. Seats 50 max. Reservations necessary. Serves dinner from 6 pm to midnight.

BAKALIARAKIA (TA), Kydathinaion 41. ☎ 322-5048. Basement taverna specializing in salt cod in batter served with garlic sauce. Souvlaki and delicious salads.

DAMIGOS, where Kydathinaion meets Adrianou. Basement taverna offering quality meat, fresh vegetables, bakaliaro and scordalia. Extremely reasonable; friendly service.

FIVE BROTHERS, Aeolou St off the square behind the Library of Hadrian. Open daily from 8 am-1 am.

HERMION, café and restaurant in a little alley off Kapnikareas (near the Adrianou St cafeteria square). Delightful spot for Sunday lunch with good Greek cuisine (a light touch with the olive oil), friendly service. Open daily from 8 pm-midnight.

MILTONS, Adrianou 19, Plaka. ☎ 324-9129. Charming island atmosphere. Large steaks, fresh fish. Open daily from 11 am-1 am. Perfect for business lunches and evenings. Reservations suggested.

PICCOLINO, Sotiros 26, opposite the church. Best pizza in town plus many other Italian specialties including grilled prawns with bacon, scaloppine; all kinds of pasta. Also fresh fish. The host keeps serving you ouzo on the house long after you've become a regular. Open daily 2:30 pm-3 am. Saturday open from 11 am- 3 pm. ☎ 324-9745.

PSARRA, Erotokritou and Erechtheos Sts. ☎ 325-0285. An old favorite, great for Sunday lunch, swordfish, souvlaki, taverna fare; special spot for locals and residents. Open from 12 pm-5 pm and 7 pm-2 am daily.

THE CELLAR, Kydathinaion and the corner of Moni Asteriou. Quality taverna fare, good service and extremely reasonable prices bring Athenians from all over the city to this basement taverna; not unusual to see a Kolonaki couple in lavish evening wear take their place at one of the crowded paper-covered tables; some choice island wines besides retsina. Open from 8 pm-2 am daily.

SOCRATES' PRISON, Mitseon 20, Makriyianni. ☎ 922-3434. Charcoal grilled chicken and swordfish, rolled pork

TAVERNAS AND RESTAURANTS

CENTRAL

CORFU, Kriezotou 6. ☎ 361-3011. Menu includes popular standbys of Greek cuisine as well as a few variations from Corfu. Daily noon-1 am.

DELPHI, Nikis 13. ☎ 323-4869. Excellent lunchtime spot, very good food, reasonable prices. 11 am-11 pm.

DIONYSOS, near the Acropolis. ☎ 923-3182; 923-1936. Complete restaurant and pastry shop. The house specialties are charcoal-broiled shrimp, fillet of sole, baby lamb and veal mignon in oregano sauce.

Note: Dionysos-Zonars at the beginning of Panepistimiou St, near Syntagma Sq, also has complete restaurant service. ☎ 323-0336. A third Dionysos is on Lycabettus Hill.

DRUGSTORE, Stoa Korai. ☎ 322-1890. Take-off on its Parisian cousins. Open 8 am-2 am, except Sundays.

EVERYDAY, Stadiou 4 and Voukourestiou corner. ☎ 323-9422. Cafeteria convenient for coffee, croissants, pastries and ice cream. Open from 7 am-2 am.

FLOKA, Leoforos Kifissias 118. ☎ 691-4001. A complete restaurant, pastry shop and catering service. Delicious club sandwiches and ice cream pies ("Black Venus" etc). **IDEAL**, Panepistimiou Ave 46. ☎ 361-4001. 'The' Restaurant of Athens, founded in 1922. Pleasant atmosphere in a succession of well-decorated rooms, discreet stereo music, attentive service, extensive menu. Open from 12 pm-2 am. Ideal for late dinners. Don't let the unprepossessing entrance put you off.

KENTRIKON, Kolokotroni 3, in arcade next to the Athenèe Palace Hotel. ☎ 323-2482. Full taverna fare including beef sofrito; beef in earthenware.

KOSTOYIANNIS, Zaimi 37 (Pedion Areos), Exarchia. ☎

821-2496. Large selection of appetizers. Main dishes are, among others, rabbit stifado (stew with onions), souvlaki with bacon, and quail. Closed Sunday.

DIOSCURI restaurant



Charcoal grill - Fish
Cooked specialties

DIMITRIOU VASSILIOU 16 - N. PSYCHIKO
TEL. 67 13.997 - SUNDAYS OFF



LENGO, Nikis 29. ☎ 323-1127. Charming bistro restaurant with good Greek cuisine; a little expensive. Open daily 12 pm-1 am.

NO NAME, Bouzougou and Moustoxdi 20. ☎ 642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 pm. Dinner 8 pm- 5 am.

THE THREE BROTHERS, Elpidos 7, Victoria Sq. ☎ 822-9322 833-1928. Open after 8 pm. Closed Sundays. Specialties include swordfish, shrimp with bacon, shrimp

restaurants and night life

with carrots and celery in lemon sauce, roasted lamb with mushrooms, meatball casserole. Pikerini wine laced with wine from Santorini (barrel).

THESPIAS, taverna on Thespidos St. Special menu, lamb liver, roast lamb, bite-sized tiropittes, roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2 am.

XYNOS, Ag Geronda 4. ☎ 22-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricasee. Wine from the barrel. Guitar music. Closed Sunday.

PANGRATI AND ENVIRONS

ILLISSOS, Aminta 6. ☎ 723-5746. Lunch and dinner every day except Sundays. Banqueting facilities, receptions and meetings. Business lunches at reasonable prices.

KARAVITIS, Arkinou 35, Pangrati. ☎ 721-5155. Traditional old taverna serving wine drinkers' mezedes and meat with potatoes and vegetables served in earthenware crocks. Wine from the barrel.

MAYEMENOS AVLOS, (Magic Flute), Klevkou and Amin-da. ☎ 722-3195. A gathering place for the theatre and after-theatre crowd serving snacks, full meals, sweets and ice cream. Specialties include lemon pie and an unusual sauerkraut. Open all day for coffee and cake; also pies and pastries to take out.

MYRTIA, Markou Mousouri 35, Mets. ☎ 701-2276. Greek cuisine, large variety of hors d'oeuvres. The specialties include lamb in lemon sauce. Garden and guitar music. Closed Sunday.

ROUMBA, Damareos 130. ☎ 701-4910. Specialties include fillet à la creme with mushrooms and "Roumbosalata". Closed Tuesday.

THEMISTOKLES, Vas Georgeiou 31, Pangrati. ☎ 721-9553. Extensive taverna fare, charcoal grills but the specialty is meat in lemon sauce. Delicious fried meatballs.

HOTELS

THE ATHENS HILTON, Vas Sofias 46. ☎ 722-0201. Kellari, the wine and food place with cuisine especially prepared to complement the wide variety of Greek wines selected from all over the country.

Ta Nissia, traditional Greek and international cuisine in an elegant atmosphere, with a fabulous, groaning board of a buffet.

The Athenian Lounge, serving morning coffee, sandwiches and snacks for lunch; and afternoon tea (accompanied by music), or any of your favorite drinks.

The new Byzantine, serving breakfast, lunch, dinner, snacks in a refreshing, garden-like atmosphere.

The Pan Bar, with soft piano music.

Pool Garden Restaurant (operating spring/summer) with Barbecue Parties every Monday.

Call the Hilton for information and/or reservations.

HOTEL ATHENAEUM INTER-CONTINENTAL, ☎ 902-3666.

Pergola, International and Greek specialties; buffet and à la carte; pastry and salad buffets; Sunday brunch. Daily 6am-2 am, breakfast, lunch, dinner; Atrium Lobby.

Première Restaurant & Bar, rooftop, with a panoramic view of Athens. Kebab specialties. Live entertainment. Mon-Sat, 9 pm-1 am. Bar, 8 pm-2 am.

La Rotisserie, superb French cuisine. Fine wine cellar. Piano music. Tues-Sat, 9 pm-1 am. Atrium Lobby.

Café Vienna, indoor café and bar, Viennese pastries, ice cream and coffee; Crêpes in the evening, piano music. Daily 11 am-1 am. Atrium Lobby.

Kublai Khan, unique Mongolian barbecue and Firepot; Chinese specialties. Mon-Sat, 8 pm-1 am. Atrium 1.

Kava Bar, special cocktails and drinks; piano music. Daily 6 pm-2 am.

ASTIR PALACE, ☎ 364-3112 - 364-3331.

Apocalypse, Astir's gourmet restaurant. Everything from Russian caviar or Greek eggplant salad to chateaubriand or shepherd's lamb...and crêpes suzette and baklava. Live piano music. Lunch, 12:30-3:30, dinner, 8:30 pm-1:00 am.

Coffee Lounge and Asteria Restaurant, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon, cheese pie lamb curry, sweets galore. 7:00 am-1:00 am.

Athos Bar, piano. Open 9:30-1:00 am.

ASTIR PALACE Vouliagmeni, ☎ 896-0211.

Grill Room, downstairs café-restaurant, piano music; sometimes a small orchestra for dancing. Open daily from 1 pm-3:30 pm, and from 8 pm-2 am.

LEDRA MARRIOTT HOTEL, ☎ 934-7711.

Ledra Grill, international specialties such as Chicken Kiev pineapple curry and more; also US beef, and seafood. Tuesday through Sunday, 7:30 pm-12:30 am. Nightly, live entertainment to the sounds of Franco Mattola and his

guitar. Reservations recommended.

Kona Kai, Polynesian food complete with waterfall, recessed pools. Open Monday through Saturday from 7 pm-12:30 am. Expensive but well worth it. Tepanyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party, special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30 am-1:30 am; breakfast from 6:30 am, served à la carte or buffet, specialty: eggs à la minute; all day menu 11 am-11 pm; salad bar geared to business lunches, wide selection of international, local dishes; late night menu, 11 pm-1:30 am; Sunday brunch 11 am-3:30 pm, buffet serving hot and cold dishes; wine on the house.

MERIDIEN HOTEL, ☎ 325-5301/9.

Brasserie des Arts, French cuisine, superb chef, tasteful portions, unique service. Open for lunch, 1 pm-3:30 pm, and dinner 8 pm-1:30 am. Last order taken at 12:45 am.

Athenian Bistro, snacks and buffet with Greek specialties, daily from 7 pm-2 am. Great for business conferences.

CHANDRIS HOTEL, ☎ 941-4825.

The Rooftop, snack bar by the pool, from 10 am till 6 pm. Restaurant/buffet dining, 9:30 pm till 1 am.

KOLONAKI

ACT 1, Akademias 18. ☎ 360-2492. International and Greek cuisine.

BAYAZZO, Ploutarhou and Dimokratous, Kolonaki. ☎ 729-1420. The name means "Theatrical Crown" in German. Lunchtime salad "fountain", champagne brunches. Dinner specialties include bouzouki frivolitet (calamaria stuffed with pine nuts and rice), vine leaves stuffed with sea bass mousse, eggplant with ouzo-flavored mincemeat and yoghurt.

BIBLOS, 35 Dimokritos, Kolonaki. ☎ 362-6033. Various beef specialties. Garden.

BRUTUS, Voulgaroktonou 67, Lofos tou Strefi. ☎ 363-6700. Attractive, quiet restaurant and full bar. Among the main dishes you will find "meatballs Brutus" stuffed with cheese, bacon and mushrooms served with a baked potato and special sour cream-like sauce, tiny skewered meatballs, a "plat du jour" which changes daily. Desserts include homemade chocolate cake and lemon pie on alternate days, baked apples and yoghurt with sour cherry sauce.

DIONISSOS, Mt Lycabettus (accessible by the funicular at the top of Ploutarhou St, Kolonaki). ☎ 722-6374. Atop one of Athens' landmarks with a view of the entire city. Daily 9 am-12:45 pm.

DEKAOKTO, Souidias 51, Kolonaki. ☎ 96 723-7878. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily from 12 pm-5 am. Closes in the summer.

FAIYUM, Kleomenous 44, Kolonaki. ☎ 724-9861. Open every evening. Specialty: crêpes and desserts. A few Chinese and Arabic dishes.

GEROFINIKAS, Pindarou 10. ☎ 362-2719; 363-6710. Fine Greek and Constantinoile cuisine, fresh fish, out-of-season fruits and eggplant puree. Cosmopolitan atmosphere. One of the city's grand old restaurants. Open daily from 12 pm-11:30 am.

JE REVIENS, Xenokratous 49, Kolonaki. ☎ 721-0535; 721-1174. French and Greek cuisine. Open for lunch and dinner. Restaurant with garden.

LA RIOGA, 50 Kleomenous St, Kolonaki. ☎ 724-8609. Piano music accompanies your dinner. Among the entrées are steak with Café de Paris sauce, baked potatoes, paella, schnitzel, liver and steaks with various sauces. For dessert try the crêpes Suzette Flambées, chocolate crêpe, and finish your meal with Irish coffee.

NOUFARA, Kolonaki Sq 21. ☎ 362-7426. Restaurant, snack bar, spaghetteria.

MAXIM, Kanari and Milioni 4, Kolonaki Sq. ☎ 361-5803; 363-7073. Piano music nightly. Roof garden. Open for dinner every night except Sunday.

ROUGA, Kapsali 7, Kolonaki Sq. ☎ 722-7934. Set off in a small cul-de-sac ("rouga" means lane). Open nightly from 8 pm-2 am.

VLADIMIR, 12 Aristodimos, Kolonaki. ☎ 721-7407. Swordfish in Hollandaise sauce, crepes.

KIFISSIA/NORTHERN SUBURBS

APOSTOLIS, Gortinias 11, Kifissia. ☎ 801-1989. Spinach and cheese pies, sweetbread pies, fillet of beef, oven-baked cutlets. Open on Sundays for lunch.

BELLE HELENE, Politeias Sq, Kifissia. ☎ 807-7994. In a lovely green park with two small lakes. Greek madeira sauce, artichokes, bacon, ham, chicken livers, cheese,

mushrooms, chicken crêpes with ham, cheese in tomato sauce. Open daily 10:00 am-2:00 am.

BLUE PINE, Tsaldari 27, Kifissia. ☎ 807-7745. "Gourmet Magazine" made its cheese and eggplant bourekakia world-famous 30 years ago. Specialties: sweetbreads, brains, curries. Excellent charcoal grills and the single fish dish always fresh. Closed Sunday.

CAPPICCIOSA, Kassaveti and Levidou 2, Kifissia. ☎ 801-8960. Pizzeria. Open daily from 10:00 pm-2:00 am.

EKALI GRILL, (part of the Ekali Club), Lofou 15, Ekali. ☎ 813-2685. A posh yet hospitable restaurant with a selection of some 20 wines mainly from small vineyards, the Ekali grill really provides a treat. Tantalizing salad bar, tournedos, Chateaubriand, fillet of sole. Cream pies, cakes, fruit salad or Crêpes Suzette. Soft piano music.

EMBATI, at the 18th kilometre of the National Road Lamias. 096 801-1757. Turn off at Varibobi, international cuisine, special dishes and grills. Music begins at 10:30 pm. Closed Sunday.

EPISTREFE, Nea Kifissias (west of the National Road follow the signs at the turn-off for Kifissia); ☎ 246-8166. A charming taverna atop a hill. Rustic and cosy. Dinner from 10 pm. Closed Sunday. Music, piano and song.

HATZAKOU, Plateia Plakas 1, Kifissia. ☎ 801-3461. Open nightly and for lunch on Sunday. Specialty: Schnitzel Hoffman.

GRAND CHALET, Kokkinara 38, Politeia, Kifissia. ☎ 808-4837. International cuisine with Greek specialties. Piano and songs. Very expensive; very fine.

KATSARINA, Plateia Tsaldari 43, Kifissia. ☎ 801-5953. Specialties: fried cod with garlic sauce, snails, savory pies and stuffed vine leaves.

LOTOFAGOS, (Lotus Eater), Ay Lavras 4, Kifissia, behind the station. ☎ 801-3201. Closed Tuesday and Wednesday. A buffet of unique international recipes created by the charming hostess. The buffet includes a choice of soups or one of two or three hors d'oeuvres; one of two special main dishes with vegetables, salad and wine. This restaurant is praised all over Europe. Limited seating. Reservations a must.

MOUSTAKAS, Harilaou Trikoupi and Kritis, Kifissia. ☎ 801-4584. Also open for lunch on Saturday and Sunday.

MT. PARNES CASINO RESTAURANT, ☎ 246-9111. Smoked salmon, prosciutto, Fournedos Rossini. Piano, guitar, song. Closed Wednesday.

NICHOLAS, Kifissias Ave 270, Filothei. ☎ 681-5497. On Sundays and holidays also open for lunch. Crêpes with cheese stuffing, snails, dolmadakia, bekri mezés.

NIKOS, Scopelou 5, Kifissia. ☎ 801-5537. On a road running parallel to Odos Marathonos, turn right just before the Mobil station at Nea Erythra.

PEFKAKIA, Argonafton 4, Drossia. ☎ 813-1273; 813-2552. Youvetsakia stifado and large array of mezedes.

PELAGOS, G. Lyra 83, Nea Kifissia. ☎ 801-4653. Closed Sunday. Specialties: roast cod, kokoretsi, apple pie. Retsina from the barrel.

PICCOLO MONDO, Kifissias Ave 217, Kifissia. ☎ 802-0437. Phone for reservations. Piano-restaurant with French cuisine. Main dishes include medallions de boeuf and escalope with tropical fruits. Closed Sunday.

PITSOUNIA, Halkidios 26, terminus of Kato Kifissia. ☎ 01-4283. Open for lunch and dinner. Bakaliaros skordalia, snails.

SARANTIDI, Plateia Elaion, Nea Kifissia. ☎ 801-335. Large variety of food, good wine. Music. Also open for lunch on Sunday.

HALANDRI/MAROUSI PSYCHICO/ENVIRONS

ALATOPIPERO, Konstantileos/Tsavella, Maroussi. ☎ 802-0636. Youvassi and chicken sti gastra. Daily, except Monday, from 8:15 pm-3 am.

AU CAP LYONNAIS, 144 Mesogeion, Maroussi. ☎ 681-4705. Garden; closed on Sunday.

CHRISTOS, Serron and Ethnikis Antistaseos Sts, Halandri. ☎ 671-6879; 647-2569. Grills, unusually delicious zucchini chips, "bifeki special" smothered in chopped fresh tomato, tasty hors d'oeuvres.

DIOSKOURI, D. Vassiliou, Neo Psychico. ☎ 671-3997. Wide range of seafood and grilled dishes. Specialties: charcoal-grilled fish, cooked specialties (casseroles and stews).

HATZAKOS, Irodou Attikou 41, Maroussi (just below the KAT Hospital). ☎ 802-0968. A variety of seasonal dishes. Specialty: lamb in filo.

KYRANITA, Ithakis 4, Halandri. ☎ 682-5314. Greek cuisine. Music. Daily from 6 pm-2 am. Closed Sundays.

O MORIAS, Vas Konstantinou 108 and Peloponissou, Ag Paraskevi. ☎ 659-9409. Family taverna with very reasonable prices. Specialties include lamb in tomato sauce with

pasta, grills unusually good meatballs, salads. Wine from the barrel.

ROUMBOS, Ay Antoniou, Vrilissia. ☎ 659-3515. Closed Friday. Pork with olives, beef au gratin, gardoumba.

STEKI TOU ANDREA, Messinias/Kithaironos, Fragoklissia. ☎ 682-5041. Fried bakaliaros, bifteki special, snails, baked fish (gavros). Open nightly from 8 pm-2 am, and for lunch on Sundays, 12 pm-5 pm.

THE VILLAGE II, Moraitou 82 and Vrana (Neo Psychico). ☎ 671-7775. Pleasant village atmosphere, good service. Specialties: lamb cooked over grapevines, frigandeli, charcoal-broiled quail.

TI PRASINO, Plateia Drosopoulou, Filothei. ☎ 681-5158. The taverna with (perhaps) the fastest service in Athens! The menu includes grills (sausages, chops, souvlaki and hamburger steak) and delicious deep fried meatballs. Salads. The meat is all top quality. Lunch from 7:30 pm-midnight.

TO SPITI, Frankopoulos 56, Neo Psychico. ☎ 672-1757. Private home converted into cosy taverna. Menu offers grills, meatballs, pork in wine sauce with cheese, fava, salads, retsina.

WEST SUBURBS

PISINA, 78 Iroon Polytechniou, Dasos Haidariou. ☎ 581-2780. Piano songs, garden, swimming pool.

PALEO FALIRON/ALIMOS

CAMINO, Pizzeria-trattoria, Posidonos 54, Paleo Faliron. ☎ 982-9647. Piquant pastas, pizzas and choice cuts of meat are special; draft Heineken and Santorini bottled house wines. Not as pricey as neighboring Italian restaurants.

FONDANINA, Vas Georgiou 31. ☎ 983-0738. Specialties include stuffed pizza Calzone, spaghetti carbonara, rigatoni with four cheeses, saltimbacca à la Romano, filetto diavolo, Italian and Capriccioso salads, chocolate mousse, creme caramel and cake of the day.

GASKON TOMA, Poseidonos 20, Paleon Faliron. ☎ 982-1114. Open every evening. Appetizers, short orders, plaki (fish and vegetables cooked in wine). Ouzo and wine free.

KAPRI, Posidonos, Paleo Faliron. ☎ 981-6379. Open for lunch and dinner, 12-4:30 pm and 7:30 pm-1 am.

MOURIA, Ahileos 101, Paleo Faliron. ☎ 981-3347. Specialty: squab in season. Retsina from the barrel.

PAPAGALO, Leoforos Posidonos 73, Eden. ☎ 983-3728. Menu which will accommodate all moods and tastes. Snack and salad bars, charcoal grills, ice cream and crêpes. Inside there is also a disco called BOX open after 8 pm.

PANORAIA, Seirion/Terpsihoris Sts, Paleon Faliron. ☎ 981-3792. On Sundays open only for lunch. Short orders for fish and meat; shrimp.

SEIRINES, Seirion 76, Pal Faliron. ☎ 981-1427. On Sundays also open for lunch. Short orders, rabbit in red wine, bakaliaros (cod).

SIXTIES, Leoforos Poseidonos 42, Vas Georgiou. Elegant restaurant with nouvelle cuisine, bar and live music.

STA KAVOURAKIA, Vas Georgiou 17, Kalamaki. ☎ 981-0093. Open only at night 6 pm-2 am. Crabs kavouria, charcoal-broiled octopus, various fish.

NAIADES, Naiadon 58, P. Faliron. ☎ 983-4557. Veal cutlet stuffed with prosciutto and mozzarella. Garden. Closed Sunday.

PIRAEUS

DOGA, Deliyiorgi 45, Evangelistria. ☎ 411-2149. Specialties: snails, kebabs, kokkoretsi, puréed yellow peas with onions (fava).

KALYVA, Vas Pavlou 60. Colorful cartoon murals, dining balcony overlooking the sea and Microlimano; established reputation for excellent quality of their meats. Daily from 8 pm-2 am.

LANDFALL CLUB, Makryianni 3, Zea Marina. ☎ 452-5074. Seafood and Greek cuisine.

VASILENA, Etolikou 72. ☎ 461-2457. A long-established taverna situated in a renovated grocery store. The owner provides a parade of up to 24 different courses (in the order that he chooses) for a fixed price. Soup is usually served last! Be sure to have an empty stomach to do honor to this delicious food.

VLAHOS, Koletty 28, Freates. ☎ 451-3432. Bakaliaros, bifteki done over charcoal; start with retsina. Known as The Garage locally for its big front doors opening into a large courtyard. Open daily from 8 pm-2 am.

ZILLER'S, Akti Koundouriotou 1. Tastefully decorated and popular with a floor-to-ceiling wall of potables and a



CHINA restaurant

Superb Chinese cooking in a luxurious Oriental atmosphere
Open 12 to 3:30 p.m. and 7:30 to 1 a.m.

72 EFRONIOU STREET, ILISSIA TEL: 723-3200, 724-5746
(Between Caravel Hotel & University Campus)

ΝΟΥΦΑΡΑ



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GLYFADA/VOULIAGMENI SEASIDE

ANDONIS, Armenidos 22, Glyfada. ☎ 894-7423. Open for lunch and dinner. Shrimp ragout, charcoal grilled octopus.

BARBA PETROS, N. Zerva 26, Glyfada (Ay. Konstantinos). ☎ 891-4937. On Sundays also open for lunch. Special cheese pies, kid, chicken, short orders.

CHURRASCO, Pandoras 16, Glyfada. Slick dining, outdoor terrace and bar. Specialty: steak tartare, cooked at table. Elaborate, fairly expensive, elite Athenian crowd.

DOVINOS, Plateia Fleming 2, Glyfada. ☎ 894-4249. Various fish dishes, baked and grilled.

EL GRECO, Cnr Kyprou and Feves Sts, Glyfada. ☎ 899-4249. Various fish dishes, baked and grilled.

EL PRIMO, 15 I. Metaxas, Glyfada. ☎ 894-1501. Filets and schnitzel. Piano.

EPICURE, 17 Poseidonos, Vouliagmeni. ☎ 896-1237. Hamburgers, filets. Open Tuesday through Sunday.

EVOI EVAN, behind the Zeus boat factory, Ano Glyfada. ☎ 893-2689. International cuisine. Music.

FRUTALIA, Kelsou 5 (from Athens turn left at Vouliagmenis 63). ☎ 921-8775. Nostalgic songs in a rustic setting. Nightly from 8 pm.

GEO, Venezuelas 17, Ano Glyfada. ☎ 962-6504. Filets, "sofrito".

IMBROS, Selinis/Iliou, Kavouri. ☎ 895-1139. Open for lunch and dinner. Fish, meat. Constantinopolitan cuisine.

KANATAKIA, I. Metaxa/Pandoras Sts, Glyfada. ☎ 895-1843. Short orders, hilopittes. Wine from the barrel.

KASTRO BARBA THOMA, Vlahika, Vari. ☎ 895-9454. Open from 11 pm. Baby lamb, suckling pig, souvlaki, kokkoretsi, spleen, choice of appetizers.

LE FAUBOURG, Metaxa 43 and Pandoras, Glyfada. ☎ 894-1556. A full menu of meat dishes including calf liver cooked with onions and bacon - a house specialty. Open daily except Sunday, for dinner only.

NAFTIKOS OMILOS VOULIAGMENIS, ☎ 896-0741. Fish. Terrace.

NIRIDES, M. Kavouri Harbor, Kavouri. ☎ 896-1560. Filets. Terrace.

PANORAMA, Iliou Kavouri 4 (opposite Hotel Apollo). ☎ 895-1298. Constantinopolitan mezedes, lobster, fish of all kinds.

TO SMARAGDI, on the coastal road, Kato Voula. ☎ 895-8207. Shellfish, fresh fish, various hors d'oeuvres.

STATHMOS, (the station). Vouliagmenis Ave 131, Ano Glyfada. ☎ 963-3524. Offers great traditional Greek and international cuisine and live piano entertainment. Open six days a week from 7 pm.

VARKIZA, Poseidonos 8, Varkiza. ☎ 897-0789. Filet in cream sauce, T-bone steaks. Garden.

CYPRIT

AMMOHOSTOS, Bousiou 43, Erythros. ☎ 692-0269. Closed Sunday.

APHRODITE, Konitsi 12, Goudi. ☎ 775-2467. Garden.

GALATEIA, 50-52 Voukourestiou, Exarhia. ☎ 360-1930.

KIRKI, L. Pentelis 1, Kefalari. ☎ 808-0338. Garden.

THE BEAUTIFUL CYPRUS, Idraspou 11, Ano Ilissia. ☎ 775-6176. Garden.

SEAFOOD

MICROLIMANO, (or Turkolimano, as it is still called) in Piraeus now hosts 22 seafood restaurants, all offering a good meal with excellent service at a table by the sea. Every taxi driver knows where it is, but if you want to use transportation take the metro to Faliron station. Another less well-known and less expensive seafood row in Piraeus is at **FRATES**, around from the Zea Marina yacht harbor. Several restaurants offer fresh fish and a cliffside view of the sea.

NAUTILUS, in Ambelokipi, one block south of the President Hotel (off Kifissias at Fthiotidos 6), features fine cuisine, an elegant mahogany and linen decor, and Big Band Music. The cocktail bar is well-stocked and a great place for after theatre/cinema get-togethers. Open 8 pm-2 am. ☎ 693-0089 (Mykonos devotees will recognize Jimmy's Ornos Bistro specialties).

ANDONPOULOS, Frederikis 1, Glyfada. ☎ 894-5636. An old and comfortable restaurant with an extensive seafood menu. Open daily from morning to midnight.

BOUILLABAISSÉ, Zisimopoulou 28, Amphitheia (behind the Planetarium, Syngrou Ave). ☎ 941-9082. Bouillabaisse, fresh fish and a variety of shellfish. Nightly 7:30 pm-midnight.

LAMBROS, on the shore road, Posodonos 20, Voula. ☎ 896-0144. Variety of appetizers and a good assortment of fish. Moderately expensive. Daily from 12 am-2 pm. Closed Mondays.

PSAROPOULOS, Kalamon 2, Glyfada. ☎ 894-5677. One of the oldest seafood restaurants on the marina, open year round; tasty dishes, tasteful prices. Open from 12 am-4 am and at night 8 pm-12 pm.

STEAKHOUSES

FLAME STEAK HOUSE, Hadziyianni Mexi 9 (near the Hilton). ☎ 723-8540. Specializes in good charcoal broiled steaks and chops. Bar open for cocktails. Daily from 10 am-1 am.

PONDEROSA, Kifissias 267, Kifissia. ☎ 801-4493. Restaurant-Charcoal Grill Steak House. The specialty is American-style steaks and salads. Behind Olympic Airways, near Plateia Kifissias. Open Monday-Friday from 6 pm-2 am. Saturday and Sunday, from 3 pm - 2 am.

THE STAGE COACH, Leoforos Kifissia 18, Paradiso ☎ 671-0091. Specializes in steaks, salads, and baked spuds, with an extensive bar. Reservations advisable. Daily lunch and dinner. Closed Sunday.

STEAK ROOM, Egintou 6 (between Hilton and US Embassy). ☎ 721-7445. Full menu featuring charcoal broils. Includes a bar. Reservations advisable.

CHINESE

CHANG'S HOUSE, Doiranis 15 and Athidon, Kalithea. At Syngrou Ave 190-192, turn right. ☎ 959-5191; 959-5179. Reasonable prices. Open daily for lunch & dinner. Special chefs from Taipei and Hong Kong. 160 varieties of Chinese dishes.

CHINA, Efroniou St 72, Ilissia. ☎ 723-3200; 724-5746. (Between Caravel Hotel and University Campus). Open daily for lunch and dinner. Superb Chinese cuisine by chefs from Taiwan and Hong Kong in a luxurious atmosphere. Reasonable prices. Specialties include Peking Duck, spareribs, shark's fin soup etc.

GOLDEN DRAGON, Syngrou Ave 122 and G. Olympiou 27-29. ☎ 923-2316. Reasonable prices. Open daily 12:30-3:30 pm and 7:30 pm-midnight. Closed on Sundays.

KOWLOON, Kyprou 78, Glyfada. Open daily 12 pm-3 pm for lunch and 7 pm-1 am. Specialties include fried rice, baked duck and king shrimps.

LONG FUNK TIEN, Alkionidou 114, coastal rd near EOT Beach B. ☎ 895-8083. You can choose chop suey, spring rolls. Chinese noodles, among other dishes, Peking duck must be ordered 24 hours in advance. Every Sunday, Chinese buffet lunch at a fixed price.

PAGODA, Bousgou and Leof Alexandras 3. ☎ 643-1990; 644-6259. Chinese cooking, decor and service. Dining room for dinner parties. Specialties include soups, prawns, chicken and beef dishes sweet and sour meat and fish, lobster Cantonese, Peking duck, steamed snake. Desserts include lichees, fresh mango in season and sweets.

HUNG LU, 55 Efroniou (Opposite the Caravel Hotel). ☎ 724-2735; 724-2736. Restaurant with Chinese specialty. Open daily from 1 pm-4 pm and from 7:30 pm-12:30 pm.

THE PEKING CHINESE RESTAURANT, 6 Fedras and Karapanou. ☎ 893-2628. We recommend anything sweet and sour. The chef adds chili sauce, making the sweet and sour slightly fiery. Open daily from 1 pm.

THE RED DRAGON, Zinni 12 and Kyriazi, Kifissia (near the Zinnon Sports Center). ☎ 801-7034. Cantonese cuisine. Specialties: Malaysian noodles with shrimp, crab with chili, beef with fresh ginger root.

KOREAN

GO RYEO JEONG, Alimou 33, Argyroupolis. ☎ 991-5913. Authentic Korean, Chinese and Japanese cuisine. Parking. Open daily 10:30 am-4 pm; 6:30 pm-1 am.

SEOUL, Evritanias 8, Ambelokipi (near President Hotel). ☎ 692-4669. Specialties: beef boukouti (prepared at the table) yatsé bocum (hors d'oeuvre), haimon gol (seafood and vegetables prepared at the table), tsapche (Korean spaghetti with black mushrooms).

FRENCH

BELLE HELENE, Politeias Sq, Kifissia. ☎ 801-7994. In a lovely green park with two small lakes. Greek and French food. Specialties include Symposio fillet with madeira

sauce, artichokes, bacon, ham, chicken livers, cheese, mushrooms, chicken crêpes with ham, cheese in tomato sauce. Open daily from 10 am-2 am.

ERATO, Varnali 7, Halandri (Dourou Sq). Restaurant, bar. Open nightly from 7 pm-2 am, except Sunday when it opens for lunch at noon. International cuisine (Greek and French).

LE CALVADOS, Alkmanos 5 (near Athens Hilton). ☎ 722-6291. A touch of Paris with a comprehensive menu from house pâté to mousse au chocolat including a variety of steaks with original sauces, shrimp with curried rice, and cheese fondue. House wine. Specialties from Normandy and fine Calvados, of course.

L'ABREVOIR, Xenokratou 51, Kolonaki. ☎ 722-9106. Steak tartare. Garden.

LES AMIS, Kon Paliologos 13, Nea Smyrni. ☎ 935-1165. Filets with pineapple, avocado with shrimp. Piano and guitar. Closed Sunday.

PETIT FLEUR, Plateon 6, Maroussi. ☎ 802-7830. Garden.

PRAPAS, Ventiri 9 and Hadziyianni Mexi (near the Hilton). Restaurant/bar. Open from 9 am-1 pm.

PRECIEUX, Akademias 14. ☎ 360-8616. Restaurant above the upmarket "dell". Flounder fillet, salmon fillet. Open only at noon. Air-conditioned. Closed Sunday.

SPANISH

CASA MADRID, Akti Koudourioti 4, Kastella, Piraeus. ☎ 412-3032. Plush interior for winter season. Free parking next to restaurant. Specialties include: paella, stuffed squid, braised lamb, beef steak with pueros sauce, roast pork and chicken à la Madrid.

COMILON, Polylla 39, Ano Patissia. ☎ 201-0592. Unusual appetizers, very tasty paella and sangria. Specialties: sepias con olivas (cuttlefish with green olives), pork mandarin (baked pork fillet with pineapple and orange). Spanish and Latin American music. Nightly from 8 pm. Closed Monday.

SEVILLA, Theognidos 11-13 (beginning Ay Sostis Church). ☎ 32-3941. Spanish and French specialties, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla, sangria.

ITALIAN

AL CONVENTO, Anapiron Polemou 4-6, Kolonaki. ☎ 723-9163. Gourmet specialties: pasta and scalloppine. Nightly from 8 pm-1 am. Closed Sunday.

AL TARTUFO, Poseidonos 65, Paleo Faliro. ☎ 982-6560. Specialties: spaghetti, pizzas, scalloppine, fillet à la Tartufo, carbonara, tortellini à la creme. Open daily from 12:30 am 1:30 am.

ARCOBALENO, Nap Zerva 14, Glyfada Sq. ☎ 894-2564. Specialty: shrimp provençale. Open daily from 6:30 pm-1:30 am.

BELLA ITALIA, Leof Alexandras 203. ☎ 642-6888. Open Saturday, Sunday and also for lunch.

BOSCHETTO, Evangelimos Park, Hilton area. ☎ 721-0893.

DA BRUNO, Ag Alexandrou 46, P. Faliron. ☎ 981-8959. Closed Monday.

DA WALTER, Evzonon and Anapiron Polemou, Kolonaki. ☎ 724-8726. Spacious bar. Specialties: rigatoni with four cheeses, fileto Piedmontaise, sauce madeira, profiteroles. Nightly 8 pm-1 am.

GINO, Xenofondos 40, Glyfada. ☎ 963-0907.

IL FUNGO, Poseidonos 68, Paleo Faliro. ☎ 981-6765. Specialties: filetta, 22 kinds of pasta, 20 varieties of pizza, 16 different scalloppines. Nightly from 8 pm-2 am. Saturday 12:30 pm-2:30 am. Closed Wednesday for lunch.

LA BOUSSOLA, near metro station Kifissia. ☎ 808-3912. Formerly "Da Bruno". Under the same management as "La Boussole" in Glyfada. Fillet à la Diabolo and "Triptiho à la Boussole" (three kinds of pasta with special sauces and cheese) are among the specialties.

LA FIAMMA, Plateia Dimokratias 5, Holargos. ☎ 651-7355. Large variety of Italian dishes and oven-baked pizza. Takeout service. Open daily from 7 pm-2 am and on Sunday and holidays from noon-2 am.

TAORMINA, Plastira 116, Nea Smyrni. ☎ 942-6143.

MEXICAN

AZTEC, Leof Kifissias 267 (near the Trohonomo). ☎ 801-5335. The first Mexican restaurant in Greece. Menu includes a glossary of dishes. Open Monday-Thursday; 6:30-11:30 pm; Friday and Saturday, 6:30-12:00 pm.

VIVA MEXICO, Grigoriou Lambraki 49, Glyfada. ☎ 894-5302. A new Mexican restaurant for Athens. Specialties are parigiada and tacos viva Mexico. Chef: Frederico Ramirez. Guitar music.

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