

February 1990

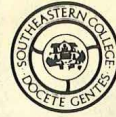
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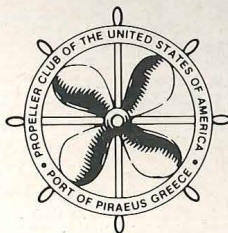
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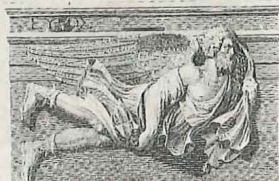
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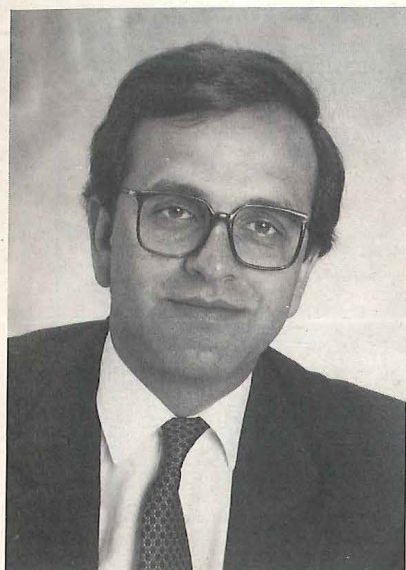
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Around the Balkans in 80 Days 14

Golden Boy, Antonis Samaras, puts a silver lining in Greek politics. Sloane Elliott takes a close look at the country's exciting new Foreign Minister

International Science Symposium 18

Is the planet Earth going to self destruct? Or do we earthlings have the good sense to steer clear of such an eventuality? Colin Chisholm and Jeanne Valentine report on the recent symposium in Athens on "Science, Technology and the Environment: A Case For Global Co-operation"

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Athens was in its infancy when Eretria flourished. Today this once prominent city maybe a blur on the historical hoizon, but excavators and researchers have found in her a gold mine

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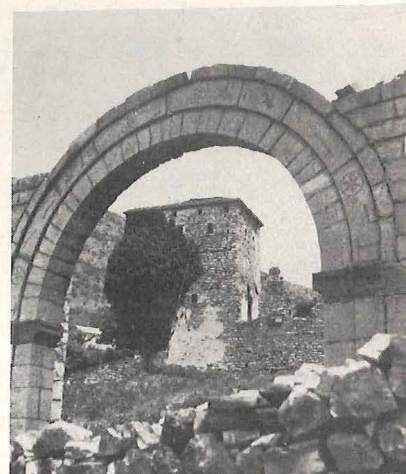
A wealthy Greek incurs the wrath of the ruling Ottamans by her lofty ideals and immense spiritual strength. J.M. Thursby narrates the story of a rare phenomenon

Among the Zagorochoiria 28

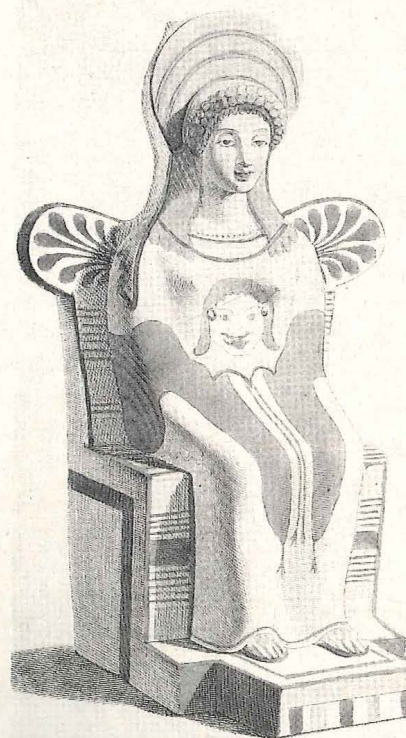
The Zagori, though a special place tucked away in history, is still accessible to those who seek a taste of the rich past. Virtually untouched by modernization, it treats the visitor to a unique experience. Arthur E. Rowse tells us how

Under the Ancient Thumb 35

Were women in antiquity actually ready to go through the tough times women of today face in the guise of 'equality'? Anne Peters maintains they were



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Cover by Spyros Ornerakis: Carnival horse; Prime Minister Zolotas celebrates the festive season propelled by (l to r) Messrs Florakis, Papandreou and Mitsotakis.

GREEK IDIOMS...



Lesson 27.

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SNOW



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Like the Snow

MEANING: ONCE IN THE BLUE MOON



OUR TOWN

Music To Collect Garbage By

Whether prominent composers make responsible members of parliament is a question that has arisen several times in this country, but has never been convincingly answered. Mikis Theodorakis, who entered the Chamber from the left many a year ago, now sits on the right, a grand and honorary deputy of ND.

So, Stavros Xarchakos last year decided he too would try to enter the Chamber, but from the right. This he succeeded in doing. Now, only after a few months, he has made a run for the exit from the center, slamming the front door and making a great deal of non-musical noise.

Greece, he said was a quagmire and becoming alienated from its cultural origins.

"The present political system is corroded, deeply anti-intellectual, anti-ethical and anti-human."

The country's dinosaur-like leaderships did not possess, he went on to say, "the sense of obligation and responsibility to step down immediately and are tyrannizing the country."

Adding that Greece is not only socially and economically bankrupt, but morally bankrupt as well, he announced his resignation and said he would not be running in the next "pointless" election. Mr Xarchakos was very out-of-sorts, as a lot of people are nowadays, and that was only on the third day of the nation-wide garbage strike.

The purpose of the strike of 6000 garbage collectors who belong to the Local Administration and Workers Federation, was to demand full contracts for about 17,000 temporary workers. Now, as most people know, one of the reasons why Greece is economically bankrupt (as Xarchakos maintains), is that it has an absurdly inflated number of civil servants who have nothing to do, or get in the way of

those who do have something to do.

A gentleman who was here from Italy recently, where they have swollen bureaucratic problems too, noted perspicaciously, "Aha, ha! I see civil servants here do not work in the afternoons." "Oh, no," said his Athenian friend, "They don't work in the mornings. They don't *come* in the afternoons."

In a country whose population is under 10 million, there are well over 400,000 employees in the public sector who follow work hours of sorts, and at least that many more who are on the government payroll as pensioners. That doesn't seem to leave many people who have to support themselves, and their families. Of course, most of these people, who are perfectly able-bodied men and women, had been hired in turn for their vote-giving favors.

Being an election year (twice), 1989 sowed another great crop of idlers to put on the public rolls. Many, however, were employed on a temporary basis, and it is these who, now ready for harvest, are demanding permanent jobs until their days of generous pensions begin.

On the fifth day of the garbage strike, party leaders rejected price rises on petrol and tobacco, and other items which might irk their constituents, and the paying off of mammoth state deficits was delayed once more. Professor Zolotas, one of the "Four Sages" who transformed the economy of post-war Western Europe, was being hamstrung by the recalcitrant, short-sighted follies of a domestic economy whose problems could be solved if there were the will and the wisdom around to do so.

Until now Athens had been merely unsightly, but a strong wind accompanied by a light rain on the ninth day of the garbage strike, transformed the city

into a vast, rancid *imam bayildi*, a whiff of which would have caused any stalwart Imam to have lost consciousness permanently.

On the seventh day of the garbage strike, Professor Zolotas was not so true-loving and avuncular as before, and mumbled something about printing more money which, with the inflation rate over three times that of the EC's average, would, of course, be disastrous. But given the limited grasp of fiscal matters on the part of many workers, it may have sounded like a clever idea.

This fit of pique on the Prime Minister's part suggested to the General Confederation of Greek Workers (GSEE) the bright of holding a general strike. With 1.3 million members, it could turn Athens into a complete, if smelly, standstill.

To prepare for this great moment, the 87,400 temporary civil servants embarked on a walkout 48 hours earlier. And for good measure, the taxi-drivers' union which, like malaria, breaks out again when the body is in a weakened state, announced another strike, saying that it would have nothing to do with the new Draconian pollution measures which are meant, perhaps wrong-headedly, only to prolong Athenian life in this vale of noxious gases.

Mr Theodorakis, who has lately dropped parliamentary dialogue to get on the scent of terrorists, may be persuaded once again to listen to the voices of his first love, the divine Muses. Then he, and Mr Xarchakos, who is temporarily out of work (but not a civil servant), could get together and collaborate on some uplifting Requiem Mass worthy of this apparently terminal political state. In fact, it might be a good idea if all MPs retired and took up music. They would certainly be better at it than governing.

THE ATHENIAN DIARY

Communist Parties Seek Papandreou's Support

Greece's communist parties, seen as the most Stalinist in the West, have decided to seek an electoral alliance with former socialist prime minister Andreas Papandreou as a means of surviving a major internal crisis over developments in Eastern Europe.

The situation in Greece seems to typify the plight of many communist parties that have relied heavily on the support of Eastern European regimes.

The 71-year-old Mr Papandreou, who has himself survived a major political crisis over a series of financial scandals as well as his controversial private life, responded positively to the communist appeal. An alliance between the two, if formalized, could block a conservative victory in the general elections scheduled for April, the third held in nine months. In the previous two elections, the conservatives narrowly failed to win an absolute majority despite a clear lead in the popular vote.

In the past, and often in tandem with Papandreou's policies, Greece's major communist party, the KKE, has contributed to turning Greece into the most anti-Western nation in Western Europe. One of Moscow's most faithful allies, the KKE has even opposed national interests for the sake of its international loyalties, supporting the Soviet invasion of Hungary in 1956, of Czechoslovakia in 1968 and of Afghanistan in 1979.

Despite its rigid pro-Moscow stance, the KKE has in the last 15 years averaged 12 percent of the popular vote, or about three quarters of a million voters. Now, in an attempt to stem eroding public support and to survive

politically, KKE leaders have resorted to several political maneuvers, including the formation of a more moderate left-wing umbrella party that has secured communists a place in government for the first time. But other senior party officials have defected to the rival socialist and conservative parties, while

a large number of hardliners have broken off and threatened to form a separate communist party.

The collapse of the Romanian regime as well as the decay of other Eastern Bloc communist governments has led to revelations of covert financing of the Greek communists. This resulted in

Evangelos Averof

Evangelos Averof-Tossitsas, one of the most prominent figures in modern Greek politics, died of heart failure in Athens on 2 January. He was 79.

A descendent of two of the most distinguished families of Metsovo in Epirus, Averof was born in Trikala in 1910 when Metsovo, though nearby, was still under Ottoman rule. He spent some years in Larissa and then went abroad to study. He took degrees in Political Science and Law from the University of Lausanne.

On the eve of the Albanian War, Averof was appointed Nomarch of Corfu. He was active in the resistance, captured, interned by the Italians but escaped from prison. He then began the organization "Freedom or Death" which rescued Greeks and allies from concentration camps. Later in the war he served as a naval officer, and immediately after the liberation he was sent as a special Greek envoy to Rome.

Averof always remained close to his Epirot roots. In 1946 he was elected MP for Ioannina which he represented in every subsequent parliament, first as a liberal and then joined Karamanlis' Radical Union. After the junta, he joined the New Democracy party.

During the junta Averof was briefly imprisoned in an unsuccessful naval conspiracy against the military regime. His most important contribution at that time, however, was to persuade his close political associate and friend, Constantine Karamanlis, to return to Greece.

In 10 different administrations over the course of 35 years, Averof held almost every conceivable cabinet portfolio. The most important, however, were Minister of Foreign Affairs (1956-63) and Minister of National Defense (1974-83). He was briefly leader of New Democracy in the early 80s and became the party's honorary president in 1985.

A statesman of the old school, Averof had the talent and found the time, amid endless national crises and sudden changes of fortune, to write 15 volumes on political, historical and literary themes. Two books which he wrote in French earned him a gold medal from the French Academy (1974) and the annual literary award of the City of Paris (1976). He was probably best known in the literary world as a playwright who has had both good critical reviews and long runs.

Throughout his life the strongest object of his devotion was his village of Metsovo. A true scion of the Tossitsas, Stournaras and Averof families – the greatest benefactors of 19th century Greece even though Metsovo only became part of the homeland in 1912 – he engaged himself in many charitable works, was honorary president of the Tossitsas Foundation in Kifissia and turned the stately Tossitsas home in Metsovo which he inherited, into an important museum of folk art and 19th century painting. He restored other landmarks in the area and stimulated crafts.

Last month he was mourned by his wife, Diamantina Lykiardopoulou Averof, two daughters, Tatiana Ioannou and Natalia Averof, and one grandson.

moderates demanding the removal of the KKE's party leadership, as well as of the Euro-Communist oriented 'Greek Left' party.

In public statements, the moderates demanded a "complete break with the past" because of the discrediting of the communist system in Eastern Europe and the Greek parties' close ties with such former regimes. The KKE, to placate the growing discontent, issued a statement admitting its "past mistakes" such as its support of the Soviet invasion of Czechoslovakia in 1968. But it expressed full support for communism as it was being reformed in the USSR, stating that it would lead to "a better form of socialism".

In an unprecedented move last July, and as evidence of further moderation in view of developments behind the iron curtain, the Coalition of Communist Parties joined the Greek conservative party in a three-month-long interim government.

But such ideological concessions have not halted the growing crisis within the party. A total of 15 members of the party's central committee, as well as close to 500 party members throughout the country, have either resigned or been dismissed. Some have expressed disillusionment with communism due to developments in Eastern Europe. Others have protested that the leadership has abandoned its left-wing commitments.

Other communist leaders have joined rival Greek parties. Markos Vafiades, communist hero of the resistance and the Civil War, joined the socialists after denouncing his former comrades as KGB agents.

Some experts predict that the Greek Communist Party may disappear altogether. Martin Jacques, a member of the executive committee of the British Communist Party, recently said the Greek, French and Spanish communist parties "may or may not survive" or "will have to transmute into something new".

One Western European diplomat here specializing in communist affairs said: "The Greek communist party has always been an affiliate of the Eastern Bloc. With the parent company discredited and in disarray, it would not be surprising if the subsidiary branch in Greece closed down or changed its business altogether." *The Free Press*



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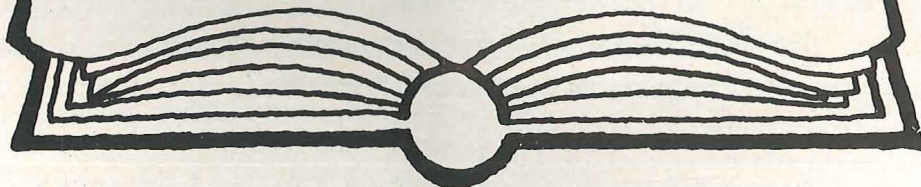
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Ecumenical Reopening

The recently rebuilt Patriarchal See in the Phanar quarter of Istanbul was formally inaugurated on 17 December. The Mass marking the event was led by Ecumenical Patriarch Dimitrios II assisted by Parthenios, Patriarch of Alexandria.

The reconstruction was funded by steel magnate Panayiotis Anghelopoulos whose brother was assassinated by the November 17 terrorist group in Athens several years ago.

The 16th century building, which stood on the site, constructed mostly of wood, burned to the ground 1941. For decades petitions to rebuild the four-storey structure were ignored by Turkish authorities.

Recent visits, however, by former US President Carter and Archbishop Iakovos of North and South America interceded on behalf of the Patriarchate and the then Prime Minister Turgut Ozal granted the building permit.

On 15 December the Ecumenical Patriarch called on now President Ozal to thank him for his efforts. The meeting marked the establishment of improved relations between the Orthodox Church and the Turkish government.

Among prominent Athenians present at the ceremony were Minister to the Prime Minister, Nikos Themelis, representing the government; Mrs Ioanna Tsatsou; former prime ministers George Rallis and Tzannis Tzannetakis; former mayor of Athens Miltiades Evert; Secretary of the Greek Left, Leonidas Kyrkos; and Solon Kydoniatis, President of the Academy of Athens.

Royal Wishes

Following up a December *New York Times* interview in which he expressed concern for the political situation in this country, former King Constantine II of the Hellenes stressed in a New Year's message that a solution out of the present deadlock had to be found if the country was to play a meaningful role in the 90s.

"With much love, my family and I send warm words of greeting to the Greek people. Though it is a long time

since I addressed you, I believe it is my duty as a Greek to talk to you openly." Referring to the present political impasse, he added, "We must terminate the prolonged confusion and the uncertainties that continue to haunt us."

In reaction to the message, the government spokesman said tersely that the monarchy issue had been finally and irrevocably dealt with in the national referendum of December 1974. Officials of political parties ignored the statement.

Unofficial sources, however, suggest that a splintering of political parties under a proposed simple proportionate electoral system might give a revived royalist party as much as 10 percent of the vote.

Given the surging changes in the Balkans, Leka I, son of the late King Zog and claimant to the Albanian throne, got on the royal bandwagon last month and urged the overthrow of "the tyrannical and atheist" regime in Tirana. Certainly some Romanians must think that Constantine's cousin, Michael, would be a big improvement over Nicolae and Elena, and as for cousin Peter, he might be able to clear up the Kosovo mess. The Battenberg pretender to the Bulgarian throne is so far keeping a low profile.

In Brief

■ As usual on New Year's Day the **Association of Winter Swimmers** cut its pita on the beach at Alimos after a refreshing plunge. Prime Minister Xenophon Zolotas, 85, did not attend. He does *his* 50 daily laps in Vouliagmeni Bay.

■ According to the 1990 prognostications of eminent Professor of Astrology, **Pete Papadakis**, ND will get 47.5 percent of the vote in the spring elections, Karamanlis will *not* become President of the Republic, Olympiakos will win the National Football Cup and actress Alike Vouyouklaki will have a few rocky moments in her love life. Most unbelievable of all is that the economy will show signs of improvement.

■ Soviet Ambassador Anatoli Slousar paid a holiday call at the home of well-known collector of Russian avant-

THE ATHENIAN

garde art, **George Kostakis**, and conferred on him honorary membership to the Friends of the Tretiakov Gallery.

■ According to the statistics of the **Hellenic Anti-narcotic Drive** there were 96 deaths nation-wide directly connected with drugs in 1989, and about the same number in drug-related deaths. Of the 96 victims, 69 died in Athens, 18 were under 22 years of age, and seven were women.

■ An uproar followed a decision of the Athens City Council to build a municipal garage under the park in front of Evangelismos Hospital. Leading the protest movement to protect one of the most attractively landscaped plots of green in Athens is Alternate Ecology MP Marina Dizi. An alternate suggestion for an underground garage is the Eleftherios Venezelos Memorial Park farther up Vas. Sofias which is much larger and has fewer trees.

■ The National Institute of Hellenic Letters recently gathered to honor the centenary of a figure in Greek theatre, **Fotos Politis**. A student of Max Reinhardt, Politis became the guiding light of the National Theatre from its foundation in 1932 at the instigation of George Papandreou who was then Minister of Education. Continuing the Sikellianos' efforts at the Delphic Festivals of 1927 and 1930, he produced revolutionary contemporary performances of the classics, launched the acting careers of Katina Paxinou, Alexis Minotis, Manos Katrakis, as well as student producer, Dimitris Rondiris. Politis died tragically at the age of 45.

■ In an unprecedented move to upgrade the quality of Greek culture and tourism, the Ministry of Commerce has banned **plastic tablecloths**. The flimsy see-through squares which say *Bon Appetit* in 30 languages and which usually end up snarled in powerlines, will be replaced by the nice greasy traditional paper ones which are so useful for working out tax-dodging schemes. The Ministry, however, has presumptuously suggested using linen.

■ A rocket and a Cobra-type missile were discovered to have vanished from a military base near Larissa lately. The Defense Ministry reassured the public not to worry since the missing arms are well out-of-date.

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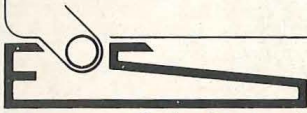
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Can You Trust Your Dog to Insure Your House?

Read this and give thanks to the European Community and their steely-eyed anti-monopolistically bureaucrats in Brussels.

What's the story? Insurance in Greece is regulated ('controlled') by the Ministry of Commerce. Rates are competitive except for fire and auto which are set by the government. Sound reasonable? Of course...until you buy a house, or a car, or a business and need a loan. A Greek bank will not approve it unless the client buys insurance from its own 'daughter' company - naturally! But under pressure from Brussels and threat of action in the European Court this is about to change.

Currently, Greek 'bank-tied' companies do 60 to 65 percent of all underwriting, sustained by law 1256/82 article 13, which states that public owned companies must buy insurance from public-owned insurance companies (belonging of course to public-owned banks). The EC Commission protested this 'anti-competition' and has sued the Greek government for its monopolistic practice. Sooner or later (preferably sooner) Greece will have to abide by the same rules that govern her fellow members in Europe.

With a population of nearly 10 million, Greece boasts of her total of 148 insurance companies covered by head offices or representatives. Japan, on the other hand, with 130 million has only 20 companies. Of the 148 insurance firms in Greece, half are Greek owned and half consist of foreign representatives. Fifty percent of the Greek companies are public (government) owned, including seven banks that control their own insurance subsidiaries. These are formed into a government controlled organization joined by 13 independent Greek insurance firms. The remainder consist of independents under the umbrella of the Independent Insurance Union to which all foreign companies belong. So the situation is that too many sellers chase too few customers; no doubt 1992 will see a

great scything of existing firms, many of which will be unable to compete in the open market.

Until two or three years ago neither Greek businesses nor individuals were insurance conscious. But recently this has changed; insufficient state social security has forced people to look elsewhere to protect their future and the concept of life insurance has been accepted by an ever growing populace. As for the rest of insurance coverage, Greece still lags behind the western world. Public liability is not compulsory; product insurance is almost unknown; house insurance is often two barking German shepherds.

**Insufficient
state social security
has forced people
to look elsewhere
to protect
their future**

So far as marketing is concerned, it can be expected that large international insurance firms will link hands with world banks to take advantage of the latter's extensive branch network. Look for a change in the present system of selling by insurance representatives; these will probably be superseded by bank-insurance offices. But there will have to be a learning process. Banks lack the know-how and the right customer-approach. They will have to learn to stand in the customer's shoes before they make good insurance salesmen.

Note that the biggest insurance company in Europe - Allianz of West Germany - is joining the Dresdner Bank in a marketing agreement to sell insurance through the bank's branches. Other countries are following suit. In the UK Commercial Union will be sell-

by Robert Bartholomew

ing its policies through the High Street outlets of the Midland Bank. Lloyds Bank took another road: it bought Abbey Life which has one of the most successful sales forces in Britain.

Greek auto insurance? Wouldn't having Europe's highest accident rate indicate an exorbitant insurance cost? Well, it doesn't... at least on the face of it. Minimum coverage is still cheap, but try to get comprehensive insurance and the cost goes through the roof (remember the confiscatory import tax...a major contributor to car damage insurance cost). Unfortunately there are probably a greater percentage of cars driving around in Greece uninsured or under-insured than in any other western country. As for motorbikes, the riders believe in insurance as much as they believe in obeying traffic laws...they hold their bloodied heads high, the last of the Greek warriors, unaware and uncaring of their cost to society in medical bills.

Insurance professionalism is lacking in Greece and this is one factor inhibiting insurance acceptance in both business and private life. There are no graduate insurance colleges in the country, so professional training has to be obtained outside. In 1987 the Greek Institute of Insurance Studies was started for lower and middle management. Courses are set up for specific subjects (fire, marine, life) and run for various periods from a few months to several years. In the public sector the Athens Polytechnic has begun courses in insurance as part of commercial degrees. Although both programs are too new to show results, they can only enhance the standing of the insurance profession in Greece and have the blessing (if not the financial support) of the EC Commission.

For the public, the drive by the EC to force monopolies (in this case the Greek government and its patron banks) to give up their golden eggs can only be beneficial. Competition in insurance, like competition in any other saleable product, will lead to greater efficiency and better service. It will be a happy day when Mr Papadopoulos can shop around for the best deal in town, and when insurance is regulated for the benefit of the client and not the State. □

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Around the Balkans in 80 Days

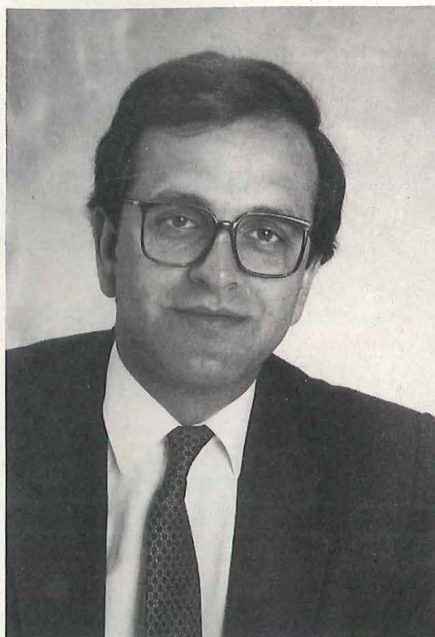
When everything else seems stuck in the mud, the Ministry of Foreign Affairs, under the young and able Antonis Samaras, moves forward showing energetic and innovative signs of life

by Sloane Elliott

While the economy continued to wallow on its delicate life-support system and party leaders waffled on every politically unpopular issue (which all the major ones are), at least there have been cheerful signs of life lately from the Foreign Ministry. If ever-mounting piles of evil-smelling rubbish due to disgruntled underworked civil servants spoke of stasis on the homefront, at least the great state of activity going on just outside the country prevented it from falling into solipsism which, as every Philhellene knows, is the country's chief philosophical characteristic.

The shattering political events that have occurred in the last months in Eastern Europe, culminating in December's Romanian bloodbath, the urgent needs of refugees, the revived issues of ethnic minorities in the Balkans and the periodic needs for political readjustment between Greece and Turkey, have allowed thoughtful citizens to distract their attention from the local mix of self-interest, irresponsibility and inertia.

Probably the most remarked-on characteristic of the new Foreign Minister, Antonis Samaras – his age – is the least interesting thing about him. At 38, of course, he could easily be Prime Minister Zolotas' grandson, and since all three leaders of the largest political parties, at over 70 are a bit long in the tooth, it is refreshing to see a man around public life in his prime. Mr Samaras has been ND deputy for Messenia for a good many years, expressed himself forcefully in a number of previous parliaments, comes from a family long noted for its dedication to public service, has several degrees from Harvard, and his good grooming, pressed suits and sensible neckties show that the sartorial wisdom of Harvard Square haberdashers has not been lost on him.



**Antonis Samaras,
Minister of Foreign Affairs**

Otherwise, he is no younger than many of those splendidly moustachioed gentlemen who emerged nearly a decade ago on PASOK cabinets when it was still young, with US-backed academic degrees somewhat more permissive than they are nowadays.

In his roughly 10 weeks in office, Mr Samaras has stuck his thumb into a number of international pies and has pulled out a plum or two. The Turko-Greek flap over Mersin was an issue that the new government had inherited from the previous one. A disarmament agreement between NATO and Warsaw Pact countries was to include cuts in conventional arms in designated military areas in both East and West. Exceptions were allowable in all countries involved for sites thought necessary for national security. The question was whether the port of Mersin should be included in the limitation. Turkey argued that it should be left out because of its strategic position in the

defense of its border with Syria.

Mersin, however, was the chief port of embarkation for Turkey's 1974 invasion of Cyprus, and Greece believes it remains the chief entrepôt for provisioning Turkish army units in the occupied northern part of the island.

Foreign Minister Yilmaz took a strong stand on maintaining Mersin outside of the agreement, but Samaras persuaded fellow-NATO ministers in Brussels to leave the matter open, at least until the arms limitation conference takes place in Vienna. Yilmaz's acceptance of the postponement was seen as a technical victory for the Greek position.

The Foreign Minister then turned his attention to the Pontian refugees. In local political life, issues can arise – like summer storms in the Aegean – suddenly and apparently out of nowhere.

Until a few months ago Pontians were mostly thought of in the popular mind as displaced Anatolian Greeks who had preserved mysterious old folk customs and grammatical oddities of interest only to philologists, danced curiously nervous steps in Dora Stratou dance performances, and, above all, were the butt of off-color ethnic jokes. As it looks now, they may have the last laugh.

The fate of Pontians was known, but on the whole ignored. Fleeing the Black Sea coast of Turkey during eruptions of genocide in the early part of the century, they emigrated to Russia, settling at first on the eastern shores of the sea to which their name has always been attached. Later, however, Moscow deported them to Soviets much further east.

With the recent liberalized emigration policies of ethnic minorities in the Soviet Union, Pontians are quickly queuing up in growing numbers to find a new life in Greece. Figures vary

greatly. Early reports said that 50,000 had already settled in Attica. A nought may have snuck in there by mistake, but it is certain that at least 100,000 are waiting in the wings.

Politically, the Foreign Ministry became directly involved with the Pontian refugees when Turkey expressed concern that they would be settled in Western Thrace, and thereby upset the demography of an area where the Moslem element is the strongest. Mr Samaras replied sternly that foreign countries had no right to say where refugees coming to Greece might settle, since it is a free country and people may live where they choose. As a standing policy, Greece defines its Moslem minorities on religious grounds alone, and if the single Moslem MP in parliament lately meant to be provocative when he publicly called himself a Turk, he, of course, is free to say what he likes. By the same token, if the awesome task of resettling refugees with adequate housing, schools, medical care, opportunities for employment, and the attention and care of social workers, should mean these things be set up in Thrace, it is still up to the Pontians to decide if they want to settle there or not.

Those who like taking a longer view of the past, however, might find inner satisfaction in contemplating that the people who were so brutally thrown out by the Eastern back gate many decades ago, are being invited to return through the Western front door. The hastiest look at the map shows Thrace as the only existing geographical welcome mat for Turkey into the EC.

Mr Samaras made no bones about that. "Greece wants as many Pontians as possible," he said. "They are active, patriotic and hard-working." For a young fellow, that was a good, hospitable, Hellenic way of putting it to all those old people today who were part of the events of '22, and who turned a human catastrophe into a national asset.

The Foreign Minister's most controversial statement, however, appears to have been implanted in a holiday message of love and brotherhood. What he said was that he hoped Greek Christians in Albania would soon be able to celebrate Christmas as it is now being celebrated in Romania. Though

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officially atheist Tirana lodged a formal complaint it was among leaders in god-fearing Greece that the fur began to fly.

Although a few weeks earlier ND leader Mitsotakis had referred, on the anniversary of the UN Declaration on Human Rights, to "flagrant violations of the fundamental rights of our North Epirot brothers by the dogmatic regime in Albania", and though Patriarch Serafeim of Athens and all Greece along with the Holy Synod had strongly expressed protest at the alleged inhuman treatment suffered by individual Greeks in Albania, it was the young upstart in the Foreign Office who aroused the ire of the elder statesmen, Papandreou and Florakis.

The North Epirot issue is, admittedly, another one of those Balkan hot potatoes that veteran politicians prefer juggling lightly, and wise old PASOK a gnarled finger at the *enfant terrible* in the Foreign Ministry, claiming that his statement was "absurd, revealing ignorance and frivolous handling of sensitive issues in Greek foreign policy." Then Mr Florakis peevishly added (more than once) that a serious foreign policy statement must have the prior agreement of all three party leaders which support the present Zolotas government.

Probably the most remarked-on characteristic of the new Foreign Minister, Antonis Samaras – his age – is the least interesting thing about him

One must always credit the ageing communist leader for calling a spade a spade, and he stressed quite openly that the present regime isn't a popularly elected government at all, but a briefly tolerated set-up out from under which the rug can be pulled whenever it is convenient to the carpet layers.

Communists are, after all, still communists no matter what Professor Fujiyama has to say about the end of history, and it was PASOK in 1987 which ended a 47-year state of war between Greece and Albania that Mussolini had mainly concocted in the first place. And while ND mouthed moralities, many thoughtful people thought then it was a sensible thing to do. It is understandable that Mr Karolos

Papoulias, the former foreign minister who was the chief architect of that delicate edifice, is resentful of someone who tears down what it took some skill to raise. It is the error of most diplomats, however, to assume that history will not catch up with their so-called real politik, because it inevitably does. All the same, the belief that the estimated 400,000 ethnic Greeks in Albania are best served at this time by keeping friendly relations with the regime in Tirana, remains viable to those who feel that too much change too fast may lead to political chaos.

There is little doubt that the collapse of the great communist tyrannies in the Balkans may lead to new out-

In his roughly ten weeks in office, Mr Samaras has stuck his thumb into a number of international pies and has pulled out a plum or two

breaks of ethnic divisiveness which long ago won this part of the world the powerful epithet 'the powder keg of Europe'.

Unrepentant Mr Samaras took up his sling-shot and retorted that a government which receives its support from all parties need not be made up of "puppet ministers who close their eyes

to gross violations of human rights."

For all that, Andreas Papandreou had an arguable point. At a press conference in the Zappeion he warned that inflaming the issues of minorities could be detrimental to Greece. "The breakdown of communist regimes do not necessarily imply victory for capitalism," said the sly old fox. "We must promote good relations with new leaderships and in that way improve the conditions under which Greek minorities live."

Yet youth must be given its due, too, and it may be right for Mr Samaras to think things in the Balkans have changed since Archduke Francis Ferdinand got zapped in Sarajevo way back when even Mr Zolotas was a mere slip

of a boy.

With this under his belt, the Argos-eyed Foreign Minister now took a long look at neighboring Bulgaria. Both countries have large Moslem minorities, and though Bulgaria has followed a policy of forcing its members out of the country while Greece has chosen to defuse possible Moslem threats by demographic change and increasing Christian numbers in western Thrace, Mr Samaras and his Bulgarian counterpart, Bojko Dimitrov, had much to agree on when they met in Athens last month.

Both countries, it was emphasized, had sought non-aggression pacts with Turkey which had been repeatedly re-

jected, and both stand together in opposing the Yugoslav proposal of an independent Macedonian state. Greece has always maintained that Skopje's revival of a 'Macedonian Question' is a spurious claim based on false historical, cultural, linguistic and ethnic pretensions.

Both the Karamanlis and Papandreou governments sought closer ties with Bulgaria in the past, and now with the fall of the Zhikov regime and the advent of what Dimitrov calls "profound democratic changes", the Foreign Ministers expressed their belief that the two countries will be a stabilizing factor in the Balkans.

Then Mr Samaras winged over to Bucharest to experience at first hand 'Romania Libera'. Whatever controversies he may have stepped into, the Foreign Minister was warmly applauded from as far as North Epirot groups in Canada, Australia and the US to as near as the Republic of Cyprus for his moral stand on ethnic minorities in the Balkans as a whole.

In the midst of all this whirl abroad, the Foreign Minister made an important domestic decision as well. On New Year's Eve he announced his engagement to architect and civil engineer, Georgia Kritikou. Wedding bells will chime in spring, say the most reliable pages of the Greek press – the social columns. □



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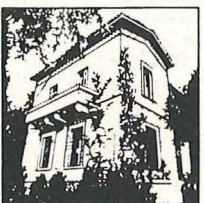
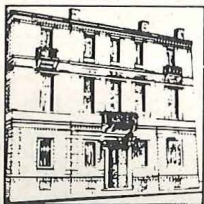
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CONQUEST EUROPE

Science, Technology and the Environment: A Case For Global Co-operation

They came from far and near to discuss
in a peaceful, democratic atmosphere
the future of this globe

by Colin Chisholm and Jeanne Valentine

Just as Socrates, one of our first systematic thinkers, employed dialogue to draw forth clear thoughts from the philosophers of his world, so it was with 52 international scientists who arrived in Athens during the first days of the new year.

They flew in from the four corners of the world and settled in directly below the Acropolis at the Old Athens University Museum in a brave attempt to accomplish a unique feat.

Surrounded by the history of modern Athenian learning, and seated directly below a huge statue of Athena, the goddess of wisdom, they made ready to lock horns in deep deliberation. Their task for the next three days, via close cooperation, was to develop ideas that would not only keep the cultures of the world from yielding to their worst instincts, but also to delve deep into their innermost thoughts and extract a vision of a better world.

As the seminar opened and before being split into four distinct groups, the scientists were welcomed by Niki Goulandrakis of the Goulandrakis Museum of Natural History and were reminded of how man has altered the face of our planet, and by no means always for the betterment of all. Greece's Minister for the Environment, Constantine Liaskas, also reminded everyone that "the moment of truth has come".

To help release creative thoughts at roundtable discussions, a few topics were thrown into the audience by selected speakers. Jagdish Chander of New Delhi admitted that our problems

have become global and a better world requires cooperation as most of today's problems come from confrontation: "To make a better world, humans must make some form of transformation."

Professor Spyros Doxiadis, President of the Athens based Foundation for Research in Childhood, reminded participants of the importance of education in all forms, and that science has two main functions: to create new knowledge and make all knowledge widely known for future generations. He left the scientists with a quote from an old Chinese friend: "Human mind,

like parachute, works better when open."

From Kenya, Dr Wanjiku Mwangi, placed emphasis on attitudes and human goodwill. She said science and technology have shown how small our world really is. "Problems are global and all require a collective effort to face challenges, new tactics and a common destiny."

Noble laureate, Professor George Wald of Harvard University spoke at length on the third world debt and disarmament but said his basic idea fits on a political button: "A better world for children." He suggested that everyone ask themselves a simple question: "Is what I'm doing good for children?"

The last speaker, Dr Crodowaldo Pavan of Brazil, stressed the ecological balance in the world and discussed ecological models for human society. He said man won the game of evolution because free will distinguishes from other animals, and its our only hope for the future.

A barrage of ideas were voiced from the floor, such as : a new educational system to better educate children; the development of understanding with everyone; the mind and heart working in unison; the development of a new value system; and the need to teach the teachers to teach the children.

The scientists were then split into



Opening plenary session, left to right, front row: Prof. Klaus Gottstein, Max-Planck Institute; Prof. Brian Josephson, Nobel Laureate in Physics, University of Cambridge; Prof. Rolf Sattler, McGill University, Montreal; Dr Mae-Wan Ho, Ph.D., Reader in Biology, the Open University, Milton Keynes; Dr Rashmi Mayur, Urban Planner, Global Future's Network, India; Dr Dorcas Alusala, Entomologist, Kenya; B.K. Jayanti, International co-ordinator GCBW, London. Second row: Prof. Michael Skoulios, President, European Bureau for the Environment; Ms Julie Vlahavas, Chemist, Panhellenic Centre of Environmental Studies; Prof. Vigar Zaman, University of Singapore; Prof. Alberto Melucci, University of Milano; Dr Jan Kryspin, Ph.D., Ontario. Third row: Prof. Elias Gyftopoulos, M.I.T., U.S.A.; Dr Crodowaldo Pavan, President, National Council for Scientific and Technological Development, Brazil

four groups to hammer out a vision for a better world. After three days of brain-storming, Professor Michael Skoullou, a hard-core environmentalist since the 1960s, presented the results of each of the four groups' roundtable talks.

Although in rough form, the results included steps that are required to create a new reality of science and technology in the service of the world. It was on the fourth day, however, that the vision became clear.

A leisurely drive to Delphi, a tour of the "Oracle" and the Sanctuary of Apollo, was where the symposium concluded. The venue was thought appropriate, as Delphi is the home of the European Cultural Center, and the Delphic idea of the brotherhood of man perfectly suited the occasion. Some symposium members concluded that only humanistic teaching can save us from our worst instincts, and perhaps bring out our desire for nobility of purpose and dignity.

Others felt any single statement can only be true for those who approve of it, provided, of course, it hits upon one's special needs and outlook. Some even felt disappointment.

As Montreal's McGill University Professor Rolf Sattler put it: "In general discussions, you expect some intolerance, but not with such a specialized group that came to the cradle of western civilization for the express purpose of cooperation. We discussed many issues but it was difficult to reach some sort of consensus. This means there's a considerable difference between what people say and what people do."

Professor Sattler said people tend to become defensive when being criticized in one form or another, and sometimes they hang onto original opinions so: "We all have to learn to re-evaluate our positions frequently."

But all participants, including Professor Sattler, said they were glad to have had the experience of the symposium, and felt they had learned something and perhaps even given something of value. More important, minds were open to new ideas, even those considered simplistic by some participants.

Professor E. Newling of New Jersey, for example, felt that even though some ideas were utopian in

nature, he remembered the philosophical quote that "Man's reach must always exceed his grasp."

The Amalia Hotel in Delphi was the site of the final report and scientists received a resume of suggestions on a follow-up to the symposium. Each of the four groups came to their own conclusions, but in the end all agreed in general terms that we have a need for a high set of ethics in the field of science,

and stressed the social responsibilities of science, particularly in the field of environment.

Also, the need of greater cooperation in the area of science was stressed along with the need to know the differences between positive and theoretical science. It was considered imperative to create education programs to exchange ideas.

All agreed that we must share open-

Global Cooperation For A Better World

As a result of the Science Forum at the International Conference on Global Co-operation on Mt. Abu, India, a plan of action to host an International Symposium on Science, Technology, Environment and Global Cooperation in January of 1990 was taken up by Mrs Drossoula Elliott, patron of the project.

The aim of the symposium, organized and executed in a large part by Mrs Elliott, was to draw up ethical guidelines for the scientific profession and a vision of the future direction of science and technology.

The result of this symposium, a part of the Global Cooperation project, will be included with information, positive ideas and innovations collected from around the world, to compile a "Global Vision". Details of what the educational, political, economic and scientific systems, among others, would like in the future, will be outlined in a major publication. Those same ideas will also be articulated during an international teleconference presentation in November of this year to the people and governments of the world.

As an instrument for world change, the "Global Vision" will be presented to the United Nations as the culmination of all activities carried out during the two-and-a-half year project.

Global Co-operation For A Better World is an international project designated to the United Nations as the first International Peace Messenger Initiative. It was launched internationally from London on 21 April 1988 and currently takes place in more than 60 countries. It is completely non-fundraising, non-political and non-sectarian.

Its task is to call on today's leading thinkers and people of vision, in all fields of endeavor, from every country of the world, to come together in cooperation to create the "Global Vision of a Better World", by defining human values by which we the people of this planet wish to live, and to outline some of the systems and structures of our future society: A vision which will inspire positive action and change when communicated to the people of the world.

These individual and collective visions have been deposited in the Global Bank of Ideas, branches of which are found in all participating countries of the project.

Global Cooperation for a Better World grew out of the Millions of Minutes of Peace, the largest non-fundraising project for the United Nations International Year of Peace 1986.

It is coordinated internationally by the Brahma Kumaris, a non-governmental organization affiliated to the United Nations and designed by the United Nations as a Peace Messenger Organization.

The symposium was made possible by the donations of funds and services of the following sponsors: Hotel Grande Bretagne, Atheneum Intercontinental, George A. Potamianos of the Epirotiki Lines, Mr and Mrs M. Mavrides, Amalia Hotel, Southeastern College, Mr and Mrs Athanasse Ghertsos, Chrysosheque Zolotas, Ministry of Culture and Sciences, National Tourist Organization, Olympic Airways, Hellenic Tours, Katrantzos Security, Laskarides Catering, AB Vassilopoulos, Schweiz Life and "The Athenian". The patrons of GCBW in Greece are: George A. Potamianos, Niki Goulandris and Drossoula Elliott.

ly in the knowledge obtained in science and technology. And while some considered that a scientific pattern must be formed in order to create a new vision, others suggested a new scientific method be devised.

Group "A" stressed education via communication and encouraged creativity through the experience of problem-solving, all in an effort to change present attitudes to more humanistic ones. This group felt science must adhere to higher ethics and values with the main criteria being respect for a better life.

Group "B" said misuse and abuse of science comes from lack of moral or human values and various kinds of pressures, social, economical and political. They suggested strongly that scientists require new ethics so as to reduce dependence on material goods; set up new organizational structures that would include networking and global information systems; and formulate an ecological "bill of rights" on a global scale.

Group "C" felt the world can be best served by a combination of wisdom and virtue, which comes through knowledge, and that belongs to all of humanity and must be freely distributed. Technology, which comes from a scientist's pursuit of knowledge, provides beneficial services to the world but can do the opposite just as easily.

They suggested a world-police-force, particularly concerning the protection of the environment. All technology should be examined first to see what impact it will have on children and future generations as decided by one single global body and through world cooperation.

Group "D" considered the possibilities open if all barriers to science and technology, in its effort to serve the world, were nonexistent. To work in this direction, we require education that brings us closer to nature and would give us a universal outlook while building character and developing creativity.

They suggested we move to small, almost self-sustaining communities with efficient communication facilities so as to cut the need for transportation, with ample media coverage so as to expose mistakes of one culture, which in turn would help others realize poten-



At a dinner in Grand Chalet given in honor of the delegates by Dr A. Kanellou, Dean of Southeastern College, left to right: Prof. Brian Josephson, Nobel Laureate in Physics, University of Cambridge; Mae-Wan Ho, Ph.D., Reader in Biology, the Open University, Milton Keynes; Prof. Stephan Boyden, Centre for Resource and Environmental Studies, Australian National University; Ken O'Donnell, Industrial Chemist, Sao Paulo; Dr Crodowaldo Pavan, President, National Council for Scientific and Technological Development, Brasilia; Dr Erika Landau, Tel Aviv University



One of the four roundtables in session

tial errors.

All agreed the symposium was worthwhile, but perhaps Dr B. Gontrev, President of the Academy of World Laboratories, Moscow, said it best: "I gained a lot from this symposium and I think I contributed as well. The greatest contribution for me was a shared opinion and a higher level of understanding and cooperation, as well as the open-mindedness of a family.

This has been a most stimulating environment, being under the shadow of the Acropolis. A terrific inspirational environment to think of the past and the future, having with us the perspective of this Greek monument to the possibilities of the human mind."

The paper which will finally evolve from this unusual meeting of minds, will be distributed to government leaders, non-state organizations and individuals on a worldwide basis.

There are further plans afoot for better coverage of the ideas and continued efforts of scientists and humanists internationally, each scientist leaving the symposium with the endeavour to try to encourage other scientists into further dialogue and action. The symposium was only a beginning, a trial-and-error study of what can be achieved if great minds think alike on important issues, and these issues are now urgent. Where there's life there's hope.

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Renowned Eretria

In the time of Homer, it was the greatest Greek entrepôt of the Eastern trade. For over a thousand years it was despised Aletria. Then it briefly bloomed as Nea Psara, a dear (if unsuccessful) project of King Otto's. Thanks mainly to the efforts of the Swiss, Greek and American archaeologists, it regained in 1970 its once renowned name

by Kelly McCormick

The rather meager ruins of Eretria today do not easily conjure up an image of a town which was one of the centers of the Greek world. Apart from a well-preserved theatre of the 4th century BC, and a massive city gate of the Archaic period, there seems little at first to recommend the site for so exalted a status. Yet this coastal settlement of Euboea, with its bustling port and massive walls was one of the first Greek cities to outgrow its boundaries and found far-distant colonies. Together with its neighbor, Chalkis, Eretria established mercantile depots as far afield as northern Syria and central Italy, acting as agents for the importation of iron from Etruria and copper ore from Asia.

Eretria was flourishing when Athens was still a cultural and commercial backwater. A major power in the days of Homer, Eretria is included in the famous Catalogue of Ships in the *Iliad* – well ahead of the modest Athenian contingent. Though her fortunes were eventually eclipsed by the rising sun of Athens, there is much evidence of her prominence in the 8th century. Furthermore, there is evidence of an even earlier Eretria, though controversy continues regarding the site of the original town.

In 1964, the British School of Archaeology excavated a site some 16 kilometres up the coast from the town of the Archaic and Classical periods. At Lefkandi, the School discovered a mound rich in artifacts from late Mycenaean and early Geometric periods the close of whose chronology coincided

with the founding of Eretria in the 8th century.

Archaeologists generally agree that the Eretria of the Lyric Age (8th - 6th century) was probably a colony of, or a resettlement from, the original town at Lefkandi. It was a wise move for the original Eretrians, for the present site possesses certain elements absent at Lefkandi essential for the commercial settlement that Eretria was to become.

Though there was the disadvantage of swamps in the area that had to be drained to ensure the health of the city's inhabitants, there was also a spacious natural harbor, in its heyday one of the busiest in the eastern Mediterranean and the source of Eretria's wealth. Another advantage was the city's access from the south to the large and fertile Lelantine plain. This rich agricultural expanse caused a dispute

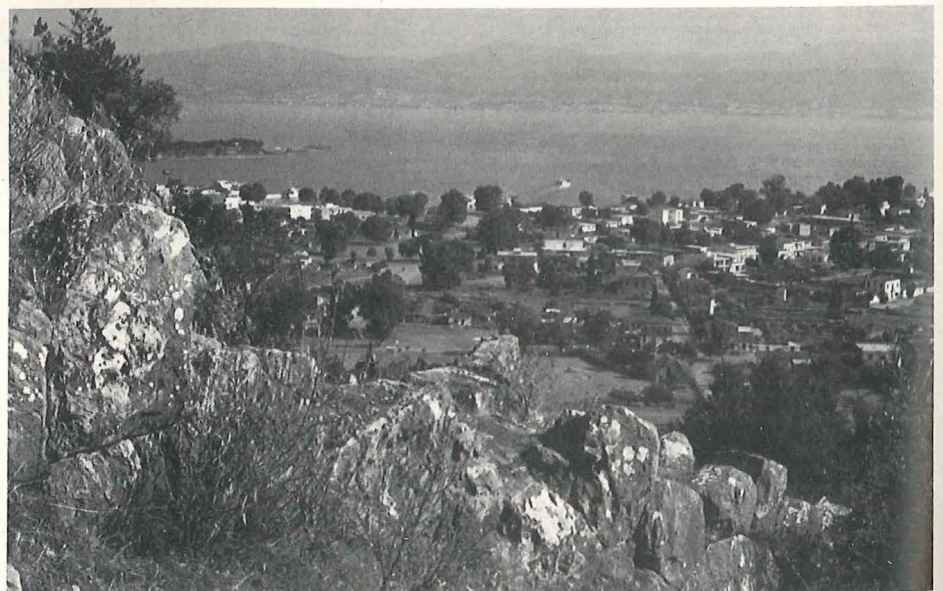


Terracotta head of the Gorgon found in the House of the Mosaics. Late 4th century BC. (Eretria Museum)

between Eretria and her neighbor, Chalkis, and the Lelantine War lasted a century. Though Chalkis finally emerged victorious, the alliances formed by Eretria with other cities during the conflict, which later became a Panhellenic struggle, were important to the town's subsequent history.

Her embroilments in the Persian Wars had long antecedents. The assistance she gave to the Asian Greeks in their uprising against Darius in 499 was in return for the support given her by Miletus in the Lelantine War. Samos, however, which backed Chalkis, betrayed the Greek cause in the Ionian Revolt, deserting at the last moment and precipitating the defeat of the Greek fleet in the crucial naval battle of Lade.

Though successful in putting down



View of the village of Eretria from the Acropolis looking across to Attica

the rebellion, Darius didn't forget the provocative roles played by Eretria and her neighbor, Athens. The two city states had rendered substantial aid to the Ionian Greeks in their bid for freedom, providing ships for the campaign at sea, and land troops for the march inland that led to burning of the Persian metropolis of Sardis. This affront festered in Darius' heart, and in 490 he launched an expedition against Greece whose objective was the destruction of Eretria and Athens.

Both cities had to contend with divided councils and potential traitors within their own gates. Both cities resolved in the end to resist the Great King. The Eretrians retired behind their walls and managed to hold out for six days against the Persian armada. In

tribute to Athens as leader of the Delian League.

Deep resentment smoldered in Eretria, as her mercantile wealth was siphoned off to adorn and strengthen her former friend. With the outbreak of the Peloponnesian War, more burdens were placed on her, as she was required to furnish ships and men to fight for Athenian supremacy.

Eretria finally betrayed Athens. In 411 BC, during a naval engagement off her shores, the Athenians were defeated by the Spartans because of Eretria's refusal to furnish supplies; when Athenian sailors sought refuge in Eretria, they were massacred.

Following Athens' defeat, Eretria flourished again. New building projects were carried out, and the population

for the last time, supporting the Pontian King Mithridates in his revolt against Rome. The Romans destroyed the town again. It was the end. The destitute survivors of the final catastrophe couldn't keep the swamps drained. They became bogs of pestilence and the population was decimated by malaria.

For nearly 2000 years Eretria disappeared from history, only to vaguely re-emerge with her once renowned name corrupted to Aletria. As a young man in 1814, the British architect Robert Cockerell (who much later designed the Ashmolean Museum and the Bank of England) made a map of Eretria which was as topographically accurate as it was archaeological fuzzy.

If the plight of the Eretrian exiles

On the Eretrian Exiles

*We who left long ago deep-surgin Aegean,
Now lie in the plains of far Ecbatana.
Farewell, renowned Eretria which once was our country!
Farewell, Athens, neighbor of Euboea!
Farewell, beloved sea!*

Plato

the end they were betrayed. Two disaffected aristocrats, Philoagros and Euphorbos, contrived to open the gates of the city and admit the invaders. The population was enslaved, the temples and civic structures burned. The Persian forces then sailed south and beached their ships on the east coast of Attica at Marathon.

Though the Greek victory saved Athens from fire and sword, it was too late for Eretria. Yet there were apparently enough who escaped servitude to reform something of a nucleus of a resurgent Eretria. Herodotus reports that Eretrians fought ten years later at Salamis, contributing a modest seven ships, and at Plataea, fielding 600 hoplites for that decisive land battle.

Eretria's great rival, Chalkis, had fallen under the control of Athens before the Persian Wars, but Eretria had managed to retain her independence and enjoyed for awhile amicable relations with the Athenians who helped them to refound their city. But with the growth of Athenian imperialism, her status as an ally gradually was reduced to that of subject, and she was eventually required to pay her share of

increased to the level of its former heyday, of about 40,000 souls. The theatre, whose remains can still be seen, is of this period.

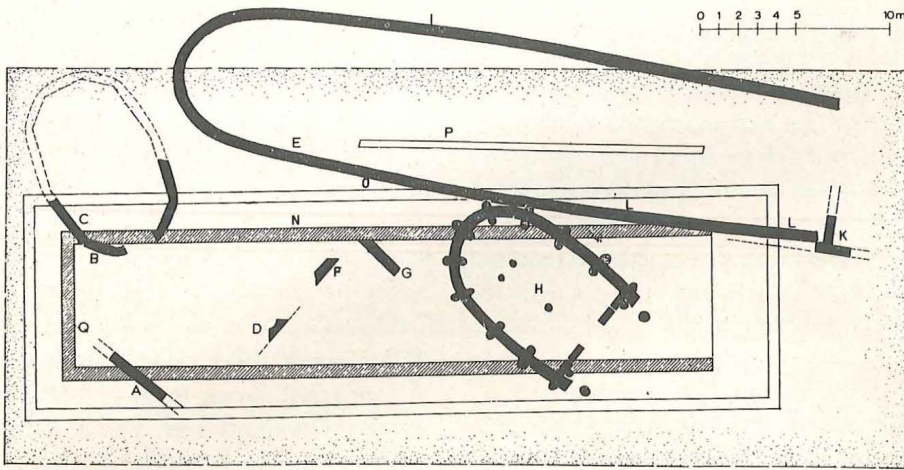
Though a time of material prosperity, the fourth century was rife with political instability. Eretria had a succession of tyrants, the last of whom, Kleitarchos, was driven out of the city in 340. Ironically, it was Athens, now a champion of liberty, that forced him out of power.

Two years later, Athens and Thebes were defeated at Chaironeia by Philip of Macedon. Under Macedonian hegemony, Eretria experienced a great revival of artistic and intellectual activity. A philosophical school, founded by Menedemos, though a disciple of Plato, was really a continuation of the Eleatic tradition. Life was peaceful and orderly. As Rufus B. Richardson, who excavated here with the American School in 1891, remarked drily, "the Macedonian period was a good time for the philosophers to sit and think."

Sacked by the Romans in 198 BC, Eretria yet prospered once again, with her harbor active and her ancient walls intact. Then she took the wrong side



Theseus and Antiope. Pediment figures from the Temple of Apollo. (Chalkis Museum)



Five stages of the Temple of Apollo Daphnephoros. The shaded outer rectangle represents the Late Archaic temple; the narrow rectangle within it is the Early Archaic structure. The black line, absidal building above is of the Geometric period. At center (H) the 'laurel' temple (c. 800 BC) and at upper left, the oldest of all the 'honeycomb' temple

gave literary fame to the ancient city in the epigram of Plato, it was another incidence of exile that brought Eretria briefly back into the limelight in modern times.

In the enthusiasm for antiquity awakened by the War of Independence, Eretria won back her ancient name, but only for a few years. The terrible massacre of Psara by the Turks in 1824 created a refugee problem which was only solved, and that incompletely, ten years later when King Otto's architect Eduard Schaubert suggested making the site of Eretria a model city for the island exiles.

As a result Eretria, along with Athens, became the only neoclassically planned city in Greece, and was redubbed Nea Psara. The grandiose project only partly materialized, and the present little town with its long, straight avenues and open areas that were designed as squares, gives the somewhat rumpled appearance of a body dressed in a suit of clothes far too large for it. Its straggly lines of limp eucalyptus, planted in lieu of nobler trees, give the village a scruffy charm which was lovingly captured by its resident painter, Spyros Vassiliou.

Modern Eretria made its first news when Christos Tombras, the greatest Greek archaeologist of his generation, opened some tombs there in 1885.

Six years later, systematic excavations began under the American School of Classical Studies. In four seasons, it cleared the small temple of Dionysos, the gymnasium and the very important theatre.

In 1897, Kourouniotis and the Hellenic Archaeological Society uncovered the remains of the temple of Apollo Daphnephoros whose pediment statues, though fragmentary, are superb examples of late Archaic art. The



The sanctuary of Apollo

famous Theseus and Antiope which was found here at this time and is now in the Chalkis Museum, was a focal point of an exhibition that toured the US in 1987-88.

The same season saw the partial excavation of the great Western Gate and in 1915 Nikos Papadakis cleared the Tholos and the Sanctuary of Isis.

The major excavations of modern times, however, began in 1962 when the Greek Archaeological Service in-

vised a consortium of Swiss universities to work in Eretria. Today it is the oldest Swiss archaeological mission in the world. Excavations began in 1964 under the direction of the dean of classical Swiss archaeology, Professor Karl Schefold of the University of Basel.

The early seasons involved young scholars who became well-known in archaeological circles in Greece: the late Paul Auberson, Clemens Krause, Ingrid Metzger, Claude Bérard, Gabriele Passardi and many others. In 1983 the Foundation of the Swiss School of Archaeology was formed under the direction of Pierre Ducrey.

Among the major excavations of the Swiss have been the monumental and intricate Western Gate with its moat and wide varieties of wall. Altered in five major stages over a period of 500 years, it is the most elaborately rebuilt fortification in Greece. Three major complexes of aristocratic mansions have come to

light, the House of the Mosaics and no less than five different temples of Apollo.

The last of these temples in date – and of course, most visible today – is of the Late Archaic period. Narrower and shorter, the Early Archaic temple (about 620 BC) lies entirely within the perimeter of the later temple. Next to this structure, somewhat off-axis, is yet an earlier absidal temple of the Geometric period and the largest of its

kind in mainland Greece of which Euboea can be said to be a part.

The most intriguing structures, however, are even older, and they cast light on a curious and famous passage in Pausanias which has always puzzled scholars.

"They say," Pausanias writes, "that the most ancient shrine of Apollo was made of sweet laurel with branches brought from Tempe and that of the second was made from bees, and the third from bronze... As for the story about building a temple out of laurel and of beeswax, I shall not even begin to tell."

At a level yet lower than the Early Archaic temple, a modest wooden structure was discovered in the 1970s on a stone base with a portico supported by two columns similar to the terracotta models of temples found at Perachora, the Sanctuary of Argive Hera and Thermon. The frame was held up by three interior columns placed like a triangle and enclosing walls of woven branches: hence the story of the shrine of laurel.

Then, close by, a yet older, small structure came to light: an octagonal-walled building with a single entrance, precisely in the shape of a honeycomb: hence the story of the shrine made from bees...

In recent years, Greek archaeolog-



From the House of the Mosaics

ists have again been active in Eretria under the Ephor of Euboea, Efi Sapouna-Sakellaraki. More houses of the 4th century with peristyle courtyards and large assembly rooms have been excavated, work on the Sanctuary of Isis expanded and cemeteries have yielded important funerary ceramics.

Today, the most physically prominent aspects of Eretria's remains are the theatre which seated 6,000 and the massive polygonal walls encircling the acropolis.

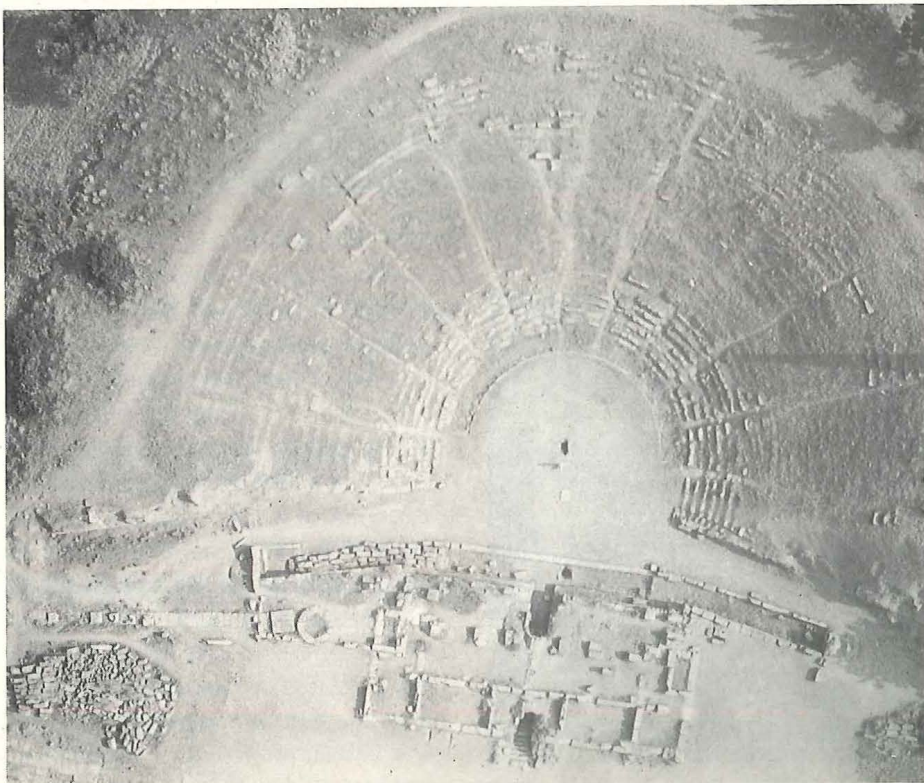
The theatre shows three distinct periods of construction, but its prime was evidently the late 4th century. It

shows a number of interesting features, including a vaulted passageway under the stage that led to the center of the orchestra, the so-called "ghost walk", that provided for the timely materialization of gods and demons.

Proceeding uphill from the theatre, one can see, from a distance, through the pine and olive trees, the great walls of the acropolis. If one follows the line of wall to its rocky summit, the reward is a splendid view of the ruins of Eretria, the modern village on the harbor and the Attic hills across the gulf. Goats and sheep graze on the slopes below, and the Lelantine Plain stretches out to the north. From this height the strategic brilliance of the site is evident, and its natural beauty is striking.

There may be a moment of melancholy while reflecting on the final tragedy and eventual oblivion of this vigorous city, but Eretria's heritage is not lost to us. Her prominent role in the history of Archaic and Classical antiquity is being continually clarified by excavation and research.

The site of ancient Eretria is less than 90 minutes from Athens by car. From the National Road, one can drive right across to Euboea, taking the Schimatari turnoff to cross the Euripos Channel via the bridge at Chalkis. From here, Eretria is about a 20-minute drive south along the coast. As well, car ferries are available from the village of Scala Oropou on the Attic mainland and also easily accessible from the National Road, and make the sea crossing in less than half an hour. □



Air view of 4th century theatre

Filothei: A Sainly Athenian

Wealth was no hindrance for a lady whose charity to girls and cripples outraged medieval Athens

by J. M. Thursby

With both the Clean Monday celebration and the start of Lent looming up on the social/religious horizon, it is perhaps a fitting time to remember the saintly Athenian, Filothei, whose feast day the Orthodox church celebrates on the 19th of February. Widely revered among her own compatriots who have raised churches and sanctuaries in her name all around the globe, her example of steadfast courage and compassion in the face of repression and prejudice is one which the re-emerging Orthodox congregations of eastern Europe are finding increasingly pertinent. Although the biographical details of her life are often based on conjecture and legend, her gentle but nonetheless powerful influence lives on in the collective memory of the faithful and is historically stamped on her native city where it survives in street and place names.

As in other forms of literature, hagiography has its own format which often begins with the mysterious circumstances of the saint's birth: Filothei's is no exception. Her mother, Sirigas, the wife of Anghelos Benize-

los, a prominent Athenian, believed herself to be barren – a shameful female defect in 16th century Greece – and prayed long and hard for a child which would bless her marriage. Kneeling in front of an icon in church one day in a state of deep contemplation, she suddenly saw a light shine out from it and heard a voice saying that her prayers had been answered. Naturally alarmed at these supernatural happenings, she jumped up and rushed home, but true to nature, nine months later she gave birth to a daughter who was a good and pious child.

When Regilla (or, perhaps, Regoula), as the child was called, reached her early teens, her aging parents, in keeping with the prevailing custom, married her off to a socially suitable man much older than she. He was a merchant of, it seems, severe and insensitive character who was often away from home, and who remained completely impervious to his wife's religious influence. His death a few years later released her from the loveless isolation of incompatibility, and she returned to her parent's home a teenage widow with an unrelenting deter-

mination never to remarry. On the death of her parents she turned the house into a small Christian commune where she prayed, fasted and worked together with her servants whom she initiated into a 'sisterhood'. The servants' views on this arrangement remain of course unknown, but from all accounts they lived together in godly harmony.

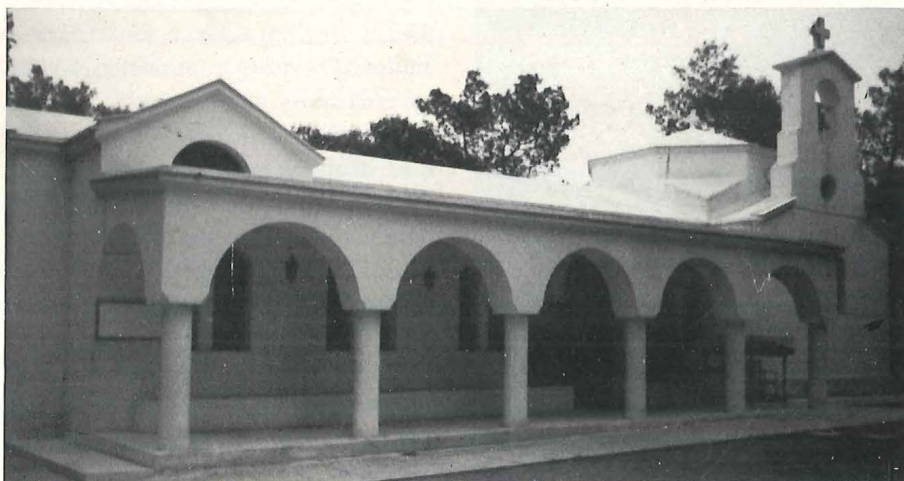
One day while she was praying aloud to Saint Andrew, the family protector, he told her that to fulfill her destiny she must erect a church in his name. Obediently, she built it on her estate where it soon formed the nucleus of a convent with cells and outbuildings. Regilla now changed her name to Filothei, cut her hair and took to wearing simple clothes.

Poor girls and orphans were soon attracted to the convent. To help them, Filothei set up an educational institute called "The Parthenon", endowing it with land and property. There she taught them the Scriptures, embroidery and weaving. Its renown slowly attracted the daughters of wealthier families who subsequently made large donations to the convent.

Like many late medieval cities at that time, Athens had its share of homeless beggars and cripples who were persecuted and incurably ill. Filothei, deeply concerned for their suffering, opened a combination hospital and hospice near the convent. To the desperate she offered the spiritual solace of kindness and understanding while treating their bodily afflictions with simple herbal remedies. No one seeking shelter or aid was ever turned away.

At a time when women were rarely seen in public and very seldom heard, all this activity on Filothei's part brought harsh criticism both from the governing Turks and from the Greek leaders. Schools during the centuries of Turkish occupation were generally prohibited or operated clandestinely, and no section of Saint Andrews' Convent aroused more fury than the Parthenon Institute. Girls were not supposed to be literate, especially poor ones.

Filothei acknowledged the pressure of deep-seated prejudice and threats as inevitable but quietly continued her work undauntedly. Fully occupied with teaching, nursing the sick and providing spiritual comfort she nevertheless



The simple church of Saint Filothei surrounded by pines in the garden suburb of Filothei

founded a second convent of sisters under the auspices of Saint Andrew outside of Athens near the mountain of Tourkovouno at a spot known as Persos where she owned land. Today, the area bears her name – Filothei. This was, from all accounts, the sanctuary most beloved by her. Here she built large comfortable cells for her Christian sisters but her own was small and sparse. Fulfilled through her work, she was able to strip her material needs to the bare essentials.

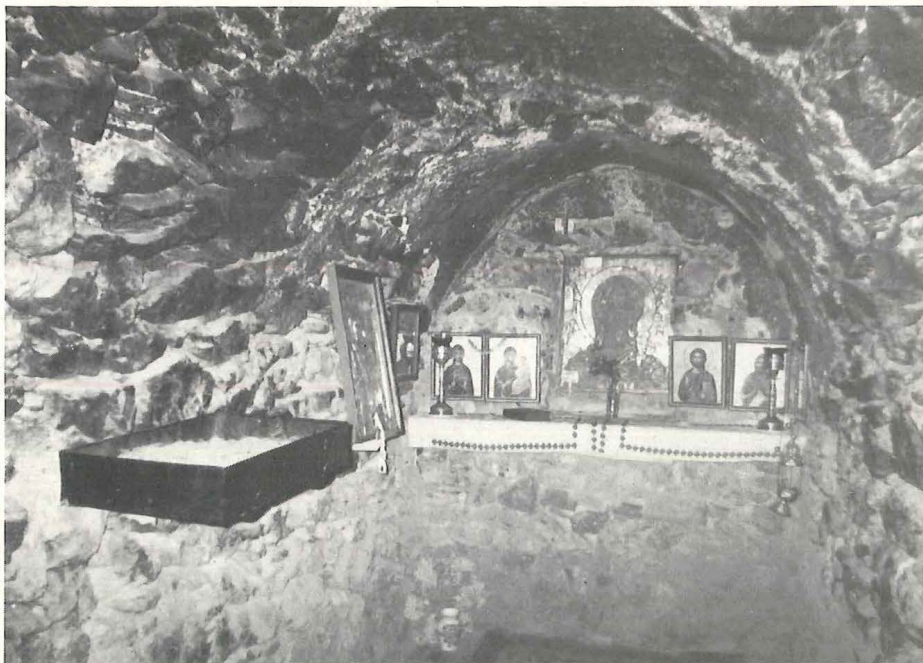
As good roads were then non-existent, she also built a well of stone equidistant between Persos and the city where travellers and villagers walking the dusty route could refresh themselves. To indicate that it was for all to drink from, she had carved on it the word *psychiko* meaning a gift of charity. It stood next to the present-day

she gave shelter to four runaway Greek slave girls (in those days girls were often sold) who had escaped from their Turkish owner. Enraged, the Turkish governor had her arrested. Filothei, calmly acknowledging the accusations, stated that she was prepared to die rather than reveal their whereabouts. Her relatives protested and such was the furor and rage of the Athenians that the city elders interceded on her behalf, and she was released after paying an enormous fine.

Filothei threw herself back into her work despite harrassment and continual threats. "God," it is recorded, "had now found her worthy to perform miracles." Even in our materialistic times many a seemingly miraculous cure has been accomplished through a combination of compassion and herbal knowledge. Certainly, the sick came to



Mosaic of Saint Filothei standing in the forecourt of the Archbishop's Palace



Inside the tiny crypt at Filothei

Athens Old People's Home (Yerokomeion Athenon) and survived 400 years. At the beginning of this century it was filled in and covered over by construction work. The memory of it lingers on in the name of the garden suburb which grew up to the north of it – Psychiko.

Filothei created another small convent of Saint Andrew's out in the country near Patissia and yet another called Daphne Theotokou at the port of Kea in Piraeus. Her success attracted ever-growing fury and envy from men in authority but such was her popularity that no one openly abused her. Antagonism came to a head, however, when

her from all over Attica, and her name was invoked as a talisman against plague and disease.

Like many other historical martyrs who devoted their lives to non-violence (Gandhi and Martin Luther King spring readily to mind), she incited feelings of violence in those in power and on the night of 2 October 1588, while she was administering at her small convent in Patissia, hired thugs broke in and beat her savagely, assuming that she was dead. Barely alive, she was taken slowly and lovingly to her favorite sanctuary at Persos where she lingered on for four months. On 18 February the following year "she com-

mended her innocent soul to God."

According to the Holy Synod, her body was exhumed sometime afterwards and found to be whole and sweet-smelling. This factor, along with her martyrdom brought about by her selfless devotion to her less fortunate and suffering compatriots to which end she donated her entire fortune and estate, led to her canonization a little later during the patriarchate of Matthew II at the end of the century.

Her remains, somewhat depleted as bones have been stolen over the years, now lie in a silver casket in the cathedral of Athens. A plaque in Greek, German and Italian briefly listing the events of her life, hangs on the wall above her icon. While the site of Saint Andrew's convent in Plaka is occupied today by the Archbishop's Palace and its adjoining church, a more modern St. Andrew's, both are situated on aptly-named Filothei Street. Her memory is further commemorated by a mosaic in the palace forecourt.

Unlike many other privileged women involved in charity work, there was nothing self-aggrandizing or sanctimonious about Filothei. Supplicants at her convents were not treated to holier-than-thou harangues or given hectoring advice. With deep humility, she served the needy, attracting them to her by her very gentleness and infinite compassion. From all accounts, Filothei was truly a saintly woman. □

Among the Zagorochoria

The homogeneous aspect of these villages with their distinct stonework and slate roofs, the elegant spans of Turkish bridges which connect many of them, the awesomeness of the Vikos Gorge and the reserved kindness of the people, make the 40 settlements of Zagori in Epirus appealing to visit at all times of year

by Arthur E. Rowse

On the edge of Greveniti, a Zagori village northeast of Ioannina, there was on the side of the road a late-model BMW parked amid beat-up pick-up trucks and idling donkeys. Asking where we could get a Coke (Greece's favorite soft drink), we were soon led to the owner of the car. A girl had pointed out two small tables on the porch of an ordinary house and in a moment we were shaking hands with Dimitrios Voulgaris, about 40, just arrived from Salt Lake City. We were surprised, expecting to find only Vlach shepherds speaking a derivative of Latin.

Dimitrios certainly didn't fit into that mold, but he did fit into today's Greveniti, as did his father who is vice-president of the village, and his mother who explained how to read coffee grounds. Dimitrios was home on a visit to his parents and to do his military service. He had studied medicine in Italy, worked at a few clinics in the US, and was ready to try his hand at health care in his native land after he was finished with the army.

The pattern of life for most young men from the Zagori is like that. Going off to a foreign land to make a fortune; returning (most likely) without it; marrying a local girl and raising a family. Not many years ago this would have happened in an Athenian suburb; now it's more likely to happen in Ioannina which is booming 40 kilometers away.

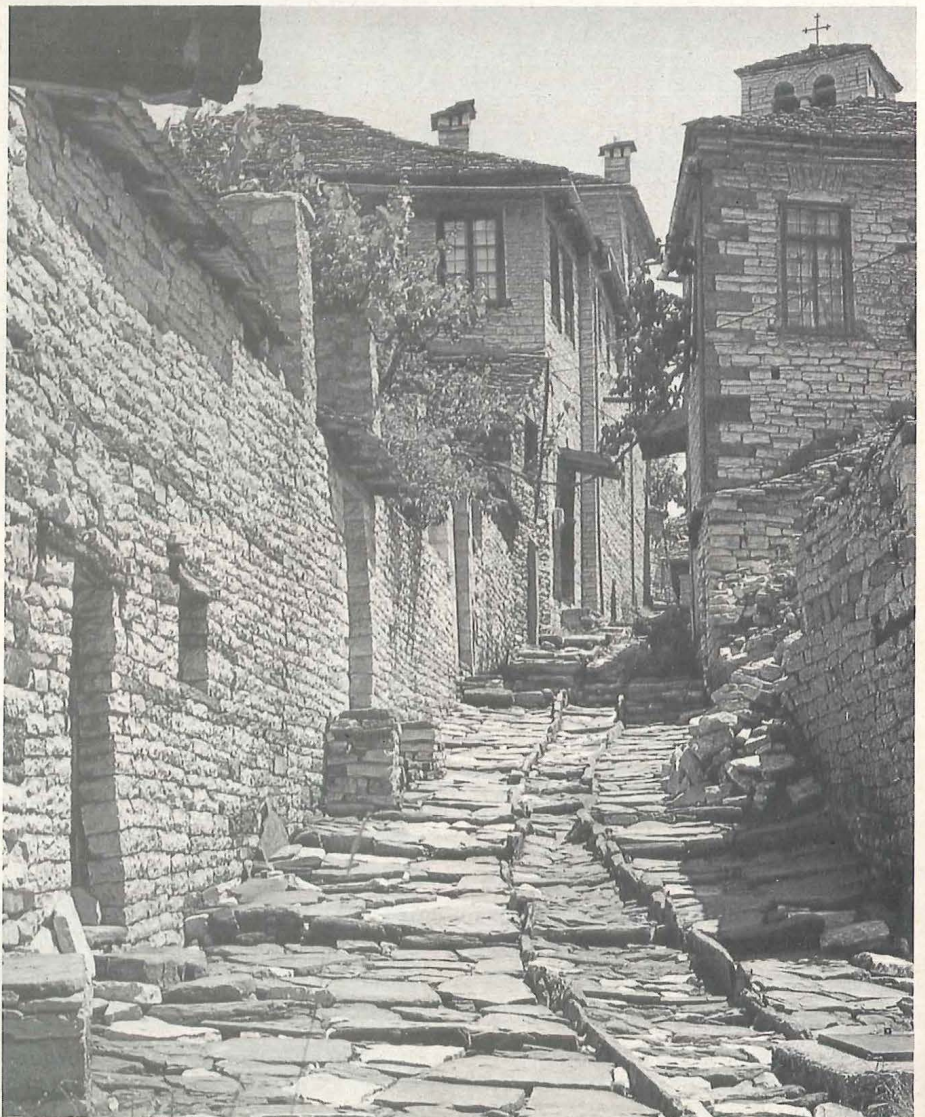
This is a good thing, too, because only about 250 people live in Greveniti year round, while the population triples during the summer when native sons

and daughters with their families return briefly to the fold. In the 1960s, when the exodus from Epirot villages resembled a rout, people mostly moved to the distant Athens metropolitan area which was too far away for easy com-

munication. As a result people were cut off from their roots. Today, Ioannina offers plenty of jobs and a life-style that young people like, and being close by, it means native villages do not wholly crumble away in neglect and desolation.

With its forty-some villages lying between Ioannina, Konitsa and the Albanian border, the Zagori area is maybe the most easily accessible region left, which gives a real feeling for a fast-vanishing world. The so-called amenities of modern life have not seduced the local population quite in the way that has happened in most other parts of the country. Electricity came to these villages over 20 years ago, yet, except for TV aerials and strings of low-watt light-bulbs, appearances have not changed all that much. Modern style houses are few. The dry stone walls and grey slate roofs that blend into the surrounding countryside, aren't much different from those built centuries ago.

But for Dimitrios, who had grown



Cobbled lane in a Zagorian village

up in a seemingly unchanging world, the coming of electricity was a big thing. And for long after that little happened to his village, except for the raising of memorials in honor, long after the events, of those who had died when Greveniti was bombed and later occupied by the Nazis 20 years before Dimitrios was born. There are many such monuments in the Zagori, commemorating victories against the Italians during the Albanian War.

The Zagori villages have a sturdy, stubby architecture that is distinct from other regions. The religious and public buildings are constructed from the same local materials as the private dwellings, and so close to nature are these, that whole settlements are camouflaged by their surroundings and one almost has to stumble upon them.

The churches, usually the basilica type, are often treasure houses of wood carvings, icons and wall paintings. The latter often cover every square centimetre of interior wall and ceiling. The altarscreens, mostly of the 16th and 17th centuries, are masterpieces of the woodcarver's art.

To enter these churches one must, of course, locate the person in possession of the key. This may be a time-consuming process, but socially rewarding, for often when one finally gains access to the narthex, one has made friendly acquaintance with the entire population, from toothless *yiayiades* to toddling *pitsirikia*.

Among the most rewarding sights of Zagori are the bridges which span its roaring streams and connect its settlements. As late as the 18th century, western European travellers going overland to Constantinople, marvelled at the road engineering skills of the Turks even when the country was so backward in other respects. The Zagori has many surviving stone bridges of the Turkish period, whose grace and elegance are worth side trips for their own sake.

While travelling from village to village, the visitor is treated to some of the most spectacular scenery in Europe. According to Konstantinos Vassiliou, an expert mountaineer living in Ioannina, the Vikos Gorge is the largest in Europe. (Devotees of the Samaria Gorge in Crete, please take note.) It winds 10 miles through walls of thick rock and forests of Pinus



Ruined Zagorian house

nigra, Balkan Pine, Greek Fir and beech which tower up 1000 metres on mountain faces turned north and east. On the drier slopes facing south, kermes and scrub oak and squat juniper grow in impenetrable and tangled masses.

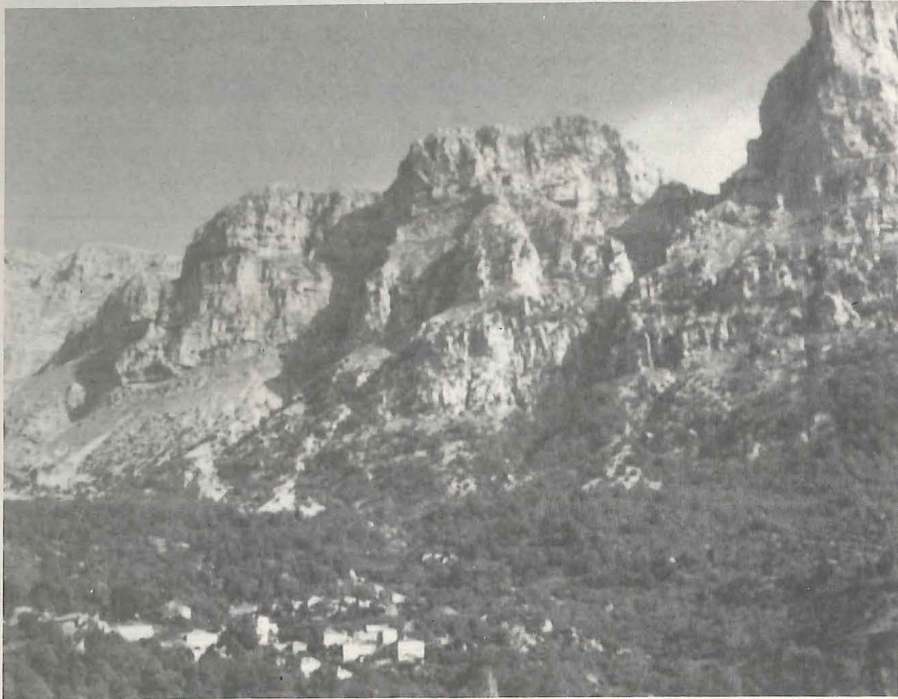
At Sheep's Gulf, where the Vikos Gorge bisects the Gamili tableland massif with the Astraka peak to the

east, there is an absolute vertical of over 400 metres which Vassiliou claims is the second greatest sheer drop in the world.

Vassiliou, who operates the Robinson Travel Agency in Ioannina, leads nine to 12-day hikes through the area, employing mules when the roads give out, to transport the camping gear. Born in Ioannina 30 years ago, he



Slate roofs, garden walls and houses in typical Zagorian village



MARC DUBIN

Soaring above the Papingo villages are the Pyrgi, or Towers

gained his great knowledge of the region by hiking for 12 years with his father. After that he spent 6 months in the Himalayas perfecting his mountaineering techniques. There isn't a path or stream in the Zagori he doesn't know.

The Zagori's sparkling streams are the coldest in the country and the purest. They cascade into the Voidomatis (the Ox-Eyed One), the river which swirls through the gorge. At times its waters gather into deep green translucent pools, attracting anglers.

At the upper, or south end of the gorge (for the whole land tilts northwest towards Albania) is Monodendri, only 24 kilometres from Ioannina. One reaches it by turning right off the main Konitsa road at the 12th kilometre stone and passing some prehistoric ruins of puzzling date.

The village is usually uninhabited except in summer, but there is the restored church of Aghios Athanassios, and on the road leading further towards the gorge there is the deserted, but also recently restored, monastery of Aghia

Paraskevi. Its tiny chapel and outbuildings cling to an immense cliff. Those who suffer from vertigo should avoid looking down into what Brian de Jongh called "an inferno of desolate flysch". In fact, if one is prone to dizziness, it is easy to return to the Ioannina-Konitsa road, travel north again, and along the paved road that leads to the Papingo villages at the bottom of the Vikos Gorge.

Soaring above Mikro and Megalo Papingo are the Pyrgi or Towers, a grand parade of serrated cliffs some of whose palisades look like the pipes of a baroque organ. The two villages are perched like crows' nests and their great beauty has won them national recognition as protected traditional communities.

Mikro Papingo has about 30 buildings but no inn. Stone houses along the short, narrow, cobbled 'main street' have wooden gates leading into grape arbors and gardens surrounded by dry stone walls.

Across the Voidomatis is Megalo Papingo, a larger, livelier but not quite so charming village with a 17-bed hostel, a café and a store; open from May to September. The height of summer, however, can be fiercely hot. The loveliest times to visit are in spring, and in autumn with its riot of color.

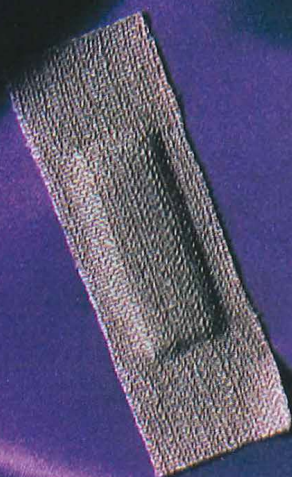
With both Orthodox and Western Easter falling in mid-April this year, it is just the time when the beeches come into leaf, and the anemones and poppies bloom in sunny spots even as snow remains piled up in the shadows.

With luck, hikers may still catch a fleeting glimpse of lynx or bear or boar, and a way of life, too, which hasn't changed much over the centuries. And for those who get homesick, there is that occasional BMW standing among the mules and donkeys.

Hikers may get in touch with mountain tourist agencies in Ioannina, such as K. Vassiliou mentioned above, or the Hellenic Alpine Club. And the adventurous should certainly arm themselves with Marc S. Dubin's *Greece on Foot*, published in the US by The Mountaineers, 306 2nd Ave. West, Seattle, WA 98119; in Canada: Douglas & McIntyre, 1615 Venables St., Vancouver, BC, V5L 2H1, and in the UK: Cordee, 3a De Montfort St., Leicester, England LE1 7HD. □



The Plakida Bridge crossing the Vikos Gorge near Kipi



Το Υπουργείο Υγείας προειδοποιεί:

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Police

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City police	100
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Poison control	779-3777
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SOS Support Line	644-2213
US Military first aid	981-2740
US citizens' emergency aid	721-2951
National AIDS Center	644-4906

Animal Welfare

Garby, Enosis Zoofilon Ellados	882-2356
Greek Society for the Protection of Animals	346-0360
Hellenic Animal Welfare Society	643-5391
St Francis Society	643-5391

Automobile and touring

Automobile and Touring Club (ELPA)	779-1615
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Street lights	324-5603
Water (24-hr service)	777-0866

Main post offices

(open 7:30 am to 8:00 pm)	
Aiolou 100	321-6023
Syntagma Square	323-7573

Parcel post offices

(For parcels over 1 kg going abroad)	
Koumoundourou 29	524-9359
Stadiou 4, in arcade	322-8940
Psychico	671-2701
Parcels should not be wrapped until after inspection.	

Travel and transport

Flight information

Olympic Airways	981-1201
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Airlines

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Air Canada, Othonos 10	324-7511
Air France, Karageorgi Servias 4	323-0501
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Egyptair, Othonos 10	323-3576
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Turkish Airlines, Filellinon 19	322-1035
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TWA, Xenofondos 8	323-6831
Varig (Brazil), Othonos 10	8685
Yemenia, Patission 9	524-5912
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Ships

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Marinas

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Glyfada	894-5258
Vouliagmeni	896-0012
Zea	452-5315

Embassies and consulates

Algeria, Vas Constantinou 14	751-3560
Argentina, Vas Sophias 59	722-4753
Australia, Dimitriou Soutsou 37	644-7303
Austria, Alexandras 26	821-1036
Belgium, Sekeri 3	361-7886
Brazil, Kolonaki Sq 14	721-3039
Bulgaria, Stratigou Kallari 33	647-8105/8
Canada, I Gennadiou 4	723-9511
China, Krinon 2a, Pal Psychico	672-3282
Colombia, Marathonodromo 91	647-4457
Cuba, Kehagia 4B, Filothei	681-3042
Cyprus, Herodotou 16	723-7883
Czechoslovakia, George Seferi 6	671-3755

Denmark, Kolonaki Sq 15	724-9315
Egypt, Vas Sophias 3	361-8612
Ethiopia, Davaki 10	692-0565
EC, Vas Sophias 2	724-3982
Finland, Eratosthenous 1	751-9795
France, Vas Sophias 7	361-1665
German Democratic Republic, Stef. Delta 2-4, Filothei	684-9722
German Federal Republic, Vas. Sophias 10, Maroussi	369-4111
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Iceland, Paraschou 5, Pal Psychico	672-6154
India, Meleagrou 4	721-6227
Iran, Stratigou Kallari 16, Psychico	647-1436
Iraq, Mazarki 4, Pal Psychico	671-5012
Ireland, Vas Constantinou 7	723-2771
Israel, Marathonodromou 1, Pal Psychico	671-9530
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Morocco, Mousson 14, Psychico	647-4209
Netherlands, Vas Constantinou 7	723-9701
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Norway, Vas Constantinou 7	724-6173
Pakistan, Loukianou 6	729-0214
Panama, Vas Sophias 21	360-2992
Akti Miaouli 23, Piraeus	411-9497
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Sweden, Vas Constantinou 7	729-0421
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Turkey, Vas Georgiou B8	724-5915
United Kingdom, Ploutarchou 1	723-6211
United States of America, Vas Sophias 91	721-2951
USSR, Nikiforou Lytra 28, Pal Psychico	672-5235
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Vatican, Mavis 2, Psychico	647-3598
Venezuela, Vas Sophias 112	770-8769
Yemen (North Yemen), Patission 9	524-6324
Yugoslavia, Vas Sophias 106	777-4344
Zaire, Vas Constantinou 2, 116 35	701-6171/701-5932

UN Offices

UNIC, Amalias 36	322-8122, 322-9624
High Commission for Refugees, Skoufa 59	363-3607

Ministries

Agriculture, Abarnon 2	524-8555
Commerce, Kaningos Sq. 15	361-6241
Communications, Xenofondos 13	325-1211
Culture & Sciences, Aristidou 14	324-3015
Education, Mitropoleos 15	323-0461
Energy & Natural Resources, Mihalakopoulou	770-8615
Finance, Karageorgi Servias 10	322-4071
Foreign Affairs, Akademias 1	361-0581
Health & Welfare, Aristotelous 17	523-2821
Interior, Stadiou 27	322-3521
Justice, Socratous & Zenonos	522-5903
Labor, Pireos 40	523-3110
Merchant Marine, Greg Lambraki 150, Piraeus	412-1211
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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, Kliafthmonos Sq.....	324-3973
American Express, Panepistimiou 31.....	323-5401
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Midland Bank, Sekerli 1A, Kolonaki.....	364-7410
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Agios Dimitrios (Ambelokipi).....	646-4315
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Mitropolis (Cathedral), Mitropoleos.....	322-1308
Sotiros, Kidathineon.....	322-4633
Agios Grigorios (Armenian), Kriezli 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 Thimistokleous 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 Souidias 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, Souidias 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
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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
Dropfeld Gymnasium.....	682-0921
Green Hill School, Kokiniaki 17, Kifissia.....	801-7115/872
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Italian Archaeol School.....	923-9163
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The University of La Verne.....	801-0111
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Southeastern College.....	364-3405, 360-2055/56
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St Lawrence College.....	894-2725
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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) Tziraion 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
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Democrats Abroad.....	722-4645
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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
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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, Egnatios 154, Thessaloniki.....	(031)23-9221

Chambers of Commerce

Greek

American Hellenic Chamber of Commerce, Kanari 16.....	361-8385
Athens Chamber of Commerce and Industry, Akadimias 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, Vouli St 15.....	323-2622

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Under the Ancient Thumb

While the arts and sciences were reaching new (male) heights, while great advances were being made (by men) in thought and philosophy, while great battles were being won and lost (mainly by men), where were all the women?

by Anne Peters

Rarely in world history can there have been a time when such a large disparity existed between great intellectual and artistic achievement, and development of democratic ideals, on the one hand, and, on the other, the rewards that society had to offer women, as in ancient Greece. The so-called 'Golden Age' of Athens, while constituting a peak of cultural progress for the privileged male Athenian citizen, marked rather a low point for women; a time of anonymity and subservience. Indeed, with a few notable exceptions, so relatively little is

known about Greek women in antiquity and, traditionally, so little attention has been paid to them by scholars, that an image begins to take shape of a strange land where no *bona fide* mortal females existed at all.

Immortal females there were in plenty, and one cannot but wonder how it was possible for a society with such disregard for its womenfolk, to ascribe so much power and virtue to its goddesses: the voluptuous and bewitching Aphrodite; Demeter, the corn-mother; Hera, protector of women; Athena, goddess of wisdom and 'civilized' warfare; Hestia, protector of the earth and the family; chaste Artemis. In fact, in various altered states and forms, created and recreated by man in his own image, these goddesses harked back to earlier more matriarchal times. In common with other East Mediterranean societies, the most ancient of Greek deities was female – the great Mother Goddess with her celestial symbol the moon, whose three phases represented her passage from maidenhood to womanhood to crone. In pre-Hellenic Greece (ie. before the gradual invasion of Hellenic tribes from the north, towards the end of the second millennium BC), tribes were ruled by a queen, whose annual lover was sacrificed at the end of each year and his blood sprinkled over trees and crops. His flesh was then devoured by priestesses dressed as mares, sows and bitches (a practice continued by followers of Dionysus, the Maenads, into the sixth century BC). The Earth Mother survives into classical times as Gaia, springing from Chaos and giving life to the earth.

Minoan society, at its peak around 1650 to 1450 BC, held the Earth God-

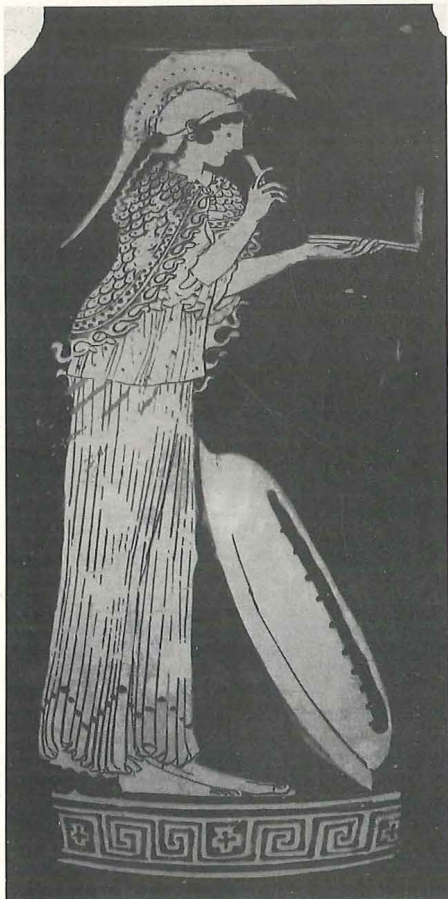


Archaic statuette depicting Athena in a more feminine aspect than during the classical period

dess, in her various manifestations, as its principal object of worship and symbolic of nature and fertility. Gods rarely feature in Cretan or Mycenaean art, and neither do their mortal counterparts. Minoan artists drew beautiful, well-groomed women with wide eyes, proud bare chests, and long, thick, black hair, colorfully clothed in blue and red dresses, almost modern in appearance. In contrast, the men, with a sort of apron tied around their waists, seem drab and lifeless.

Women played a major role in society. They could move freely outside their homes, attend public festivals and athletic events (as spectators and athletes), they even took part in bull sports at times. Wall paintings show female acrobats, hunters, boxers, foot-runners and priestesses. Evidence suggests that men and women were not segregated in their everyday lives, and that women enjoyed considerably more rights than they were to later.

With the invasion of the Hellenic tribes, male supremacy began to grow while the authority of the Great goddess was undermined. In the 15th century BC, the Achaeans established at Mycenae a society in which men definitely had the upper hand (significantly Homer's protagonists are all male,



Amphora shows Athena setting down her shield to write a note. About 480 BC (Munich)

usually with superhuman abilities), and in whose religion gods were prominent. The invaders assimilated the natives' mother-goddess figures into their own divine hierarchy, necessarily depriving them of some but by no means all, of their power. Women were still respected and moved freely in society, but the first signs that they would later come to be treated as chattels were apparent. Women were offered as prizes at athletic meetings, and the womenfolk of defeated adversaries were considered captured property, at the mercy of their captors to do with as they wished.

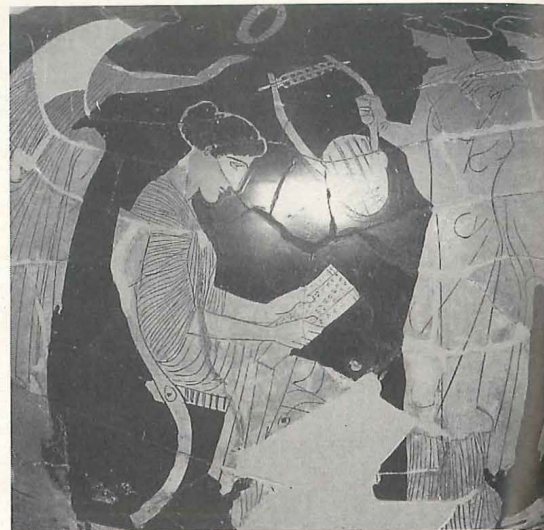
Marriage Achaean-style required the groom to pay a bride-price to the bride's father which would be required in gifts from the father to the son-in-law, a custom which seemed barbaric to Aristotle, by whose time the system had been reversed and the father had to dower his daughter. Bride-price was frequently paid in the form of animals, as in the case of the unfortunate Iphidamas mentioned in *The Iliad*, who was killed at Troy before having the chance to enjoy his wife for whom he had paid 100 oxen and 1,000 sheep and goats! The Mycenaean clearly prized their daughters, however. Herodotus tells of the tyrant Cleisthenes, who kept thirteen prospective sons-in-law in his palace under close observation for a full year before deciding which would be the most suitable partner for his daughter, Agariste.

Marriage was monogamous, but in a strictly male sense. A Homeric prince had one wife, but was perfectly entitled to have children by another woman, with the option of adopting them as members of his own household and sharing in the succession of his estate. Women usually accepted their husbands' extra-marital exploits with equanimity. Odysseus seemed to have no qualms about recounting to Penelope the details of his various encounters with women during his years of adventures. When their husbands were not off on an expedition or disporting with other women, wives were expected to fulfill their every sexual whim, and it is clear from the story of Helen that infidelity on the part of the woman was viewed as grounds for a fight. But, in the end, women were not the guilty party, and Helen remained the blameless victim of Aphrodite's be-

witching influence and Paris' lust, returning to her former husband in glory.

A woman's life revolved around the household, (though it was the man who laid down the domestic laws, as the young Telemachus reminds his mother Penelope), but she was not completely secluded. Husbands' and wives' quarters were segregated, with the men's rooms conveniently situated on the ground floor, so as not to disturb the women upstairs with their socializing. Women were not allowed to enter their husbands' bedrooms uninvited. They ate alone and were often excluded from the 'symposia' (after-dinner talk and drinks). They were, however, allowed to be with their husbands at other times, and could openly express their opinions on matters of importance. They attended public dances and other social and religious functions, and visited friends and went for walks accompanied by one or more female slaves. Moreover, when the men were busy on one of their expeditions (including the Trojan War), the wives managed the kingdom efficiently in their absence.

The arrival of barbarous Dorian tribes from the north in the 12th century BC, ushered in the Greek Dark Ages, and the beginnings of the completely autonomous Hellenic city states, each with its own laws and conventions pertaining to the position of women. The general pattern was that the civil rights and respect previously



The poet Sappho being awarded a prize. In the 7th century BC, women still enjoyed a degree of freedom and respect

enjoyed by women began to be eroded, and their movements outside the confines of the home became more and more restricted. There were, however, exceptions. In the seventh century BC, Lesbos – then perhaps one of the most advanced and civilized states of the ancient world – produced Sappho, the first great woman poet. In her erotic poems, addressed to girls, she described the physical effects of love on the human body, and earned admiration throughout Greece. It is clear that in Sappho's society, women enjoyed a reasonable degree of freedom and respect, and there is evidence that this may have been the case elsewhere, too.



Terracotta statuette of two women playing knucklebones (British Museum)

Women also held a high social status in the bizarre totalitarian state of Sparta. Its unique military constitution, drawn up by Lycourgus somewhere between the ninth and seventh centuries BC, demanded the total subjugation of all its citizens to the great war machine. To Athenians, the Spartans must have appeared to have turned all convention on its head, so at variance were the two societies, and this was significantly so in their treatment of women, who earned the nickname 'thigh-exposers' because of their plain, loose-fitting, somewhat revealing, short tunics.

It was a society in which women played a central role, first and foremost as baby-machines, producers of healthy and robust children, warrior stock to ensure the line of the sacred Spartan state. The mother was held to be nothing more than the nurse of the father's seed and so, contrary to Athenian convention, children of the same mother but not the same father, were

disc throwing. Girls were given a good academic education, and women were expected to take an interest in state affairs. Their opinions were respected, though men always had the final say. Girls also received military training, so that when the men were away on campaigns women could defend the city. Sparta had no walls: any state incapable of defending itself was considered unworthy of survival.

The civil law appears to have applied more or less equally to both sexes. Aristotle complained that two-fifths of all land in Sparta belonged to women, and their possessions were certainly not limited to trinkets, as was the case elsewhere. Queen Cynthia of Sparta, at the beginning of the fourth century BC, owned the horses that won her Olympic victory, and women could bequeath and inherit freely.

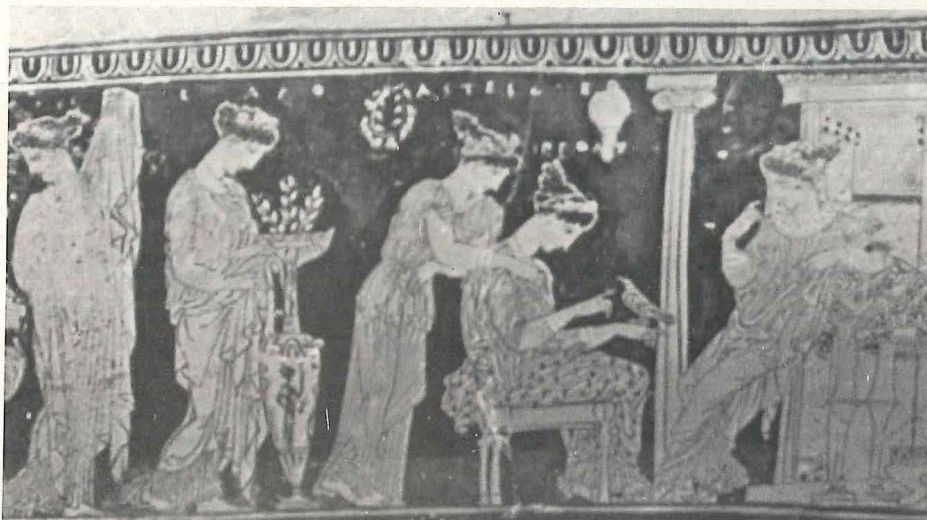
Married men and women did, however, lead very separate day-to-day lives. The actual wedding took the form of a kind of kidnap, with the groom

was pregnant, and then only if she so desired. According to Plutarch, it was possible for a Spartan to be a father two or three times over without having seen the face of his wife by daylight.

Not surprisingly, perhaps, homosexuality flourished and was officially approved. Prostitution was almost unknown, as was divorce, since the concept of adultery was alien to the Spartan mind. Indeed, it was common practice for a husband to encourage his wife to have sex with healthy, young men, with a view to producing particularly sturdy children, who would subsequently be brought up as his own. Similarly, the law which stated that no plot of land was to be broken up and divided for inheritance purposes, meant that as many as six brothers might end up sharing one woman.

Living as they did in a society where self-preservation was thought to be a negative instinct, it is not surprising that Spartan women developed a reputation throughout Greece for bravery and lack of proper maternal feelings. Stories and legends of cold-hearted mothers abound. The mother of the hero-traitor Pausanias insisted on laying the first stone of the wall which trapped her son inside the temple where he had taken refuge, thus condemning him to slow death by starvation. There is a story of the mother whose response to the news that her son had been killed in battle without surrendering his position was, 'Let them bury him and put his brother in his place'; stories of women who murdered their own sons for displaying cowardice before the enemy, and of others who raced to the battlefields to count the wounds on their sons' bodies so that they might know whether they deserved glory or had brought shame on the family; and the famous parting instructions of a Spartan mother to her son going off to battle, to come back either 'behind your shield (victorious) or on it (as a corpse)'.

Meanwhile the Athenians were in the throes of the birth of a new kind of society, one in which, Pericles tells us, everyone had a hand in public life. Everyone, that is, who was an adult male Athenian citizen. The Athens we now look on as the cradle of democracy considered women, along with foreigners and slaves, as inferior to men by nature, and this reflected in statements

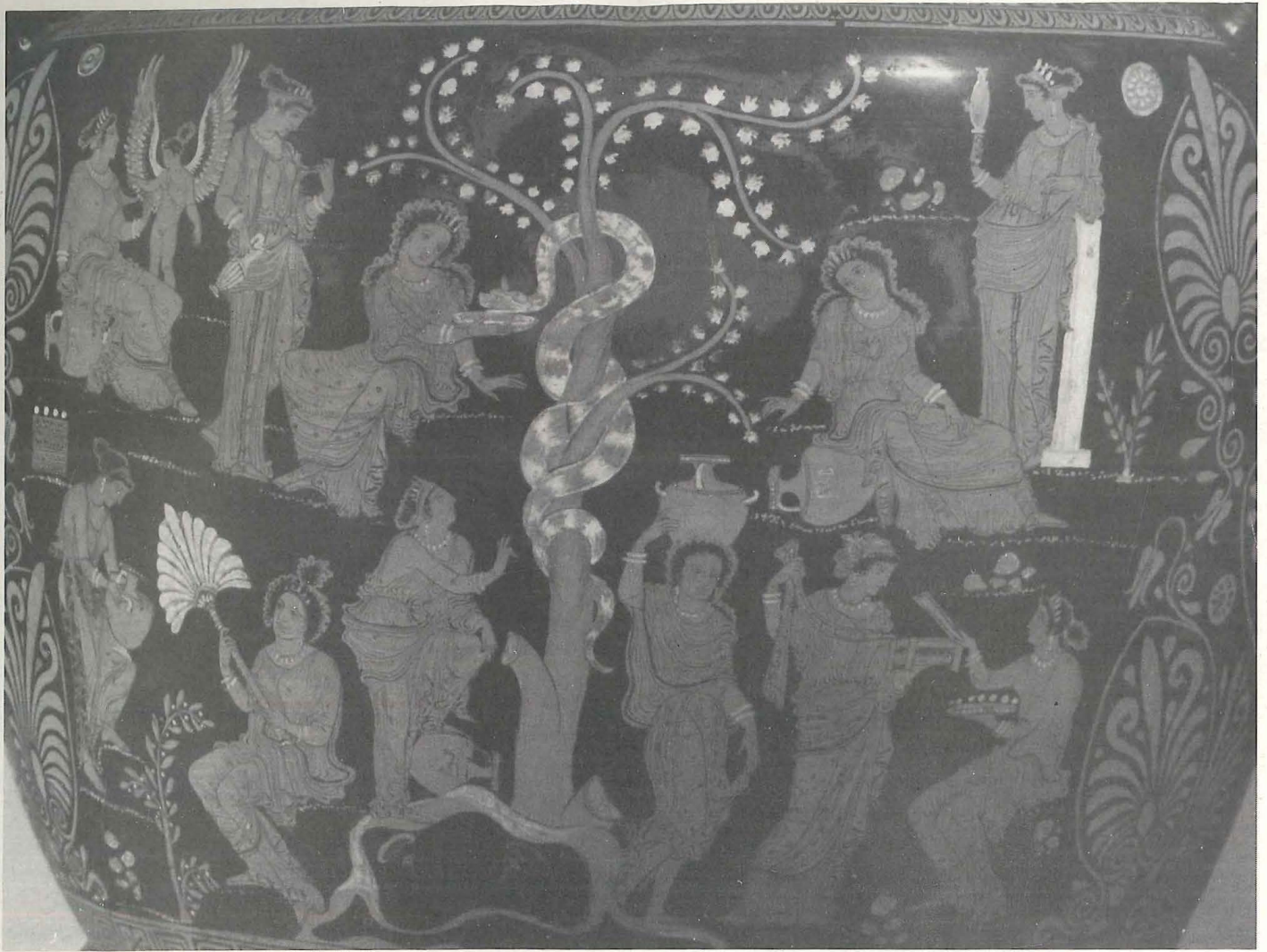


Attic epinetron of women indoors by the Eretria Painter, about 425 BC (Athens)

allowed to marry each other. In her capacity as baby-maker, a woman had to be well-educated, brave, and above all, physically fit so that her offspring might be likewise. Health was considered the greatest virtue, illness a sin, and unhealthy babies were left exposed on the slopes of Taygetos to die.

Boys and girls grew up together until the age of seven, when boys began their military training. Girls were kept at home, but spent much of their time at the gymnasium or at the large open air festivals where boys and girls danced and sang together, and took part, naked and on equal terms, running races, wrestling and javelin and

abducting his chosen bride (aged 30 and 20 respectively, as stipulated by the state) and leading her to his home, where she would be received by a sort of 'go-between' who proceeded to chop off her hair, drape her in a rough sack garment and make her comfortable on a bed of straw in a dark room. After the groom had had his supper, he would slip into the room to consummate the marriage before returning to his barracks to sleep. Marital life continued in a similar vein, with the husband making the odd fugitive night-time visit to his wife. He could only take up residence with his wife, who was by now the absolute mistress of the home, if she



Even in paradise, women were depicted at the domestic tasks of life on earth. Fourth century BC krater from Ruvo

made by its greatest thinkers.

By law, women were forbidden to go out at night without a carriage and a lantern, and if they wanted to go past the city limits they were not allowed to take with them more than three pieces of clothing and a very small amount of food and water. Special law-keeping officers, the *gynaecomoi*, existed to make sure such rules were adhered to. Women were not permitted to attend the *Ekklesia*, or assembly, and took no part in public affairs.

The law also stated that "a child is not capable of performing a transaction, nor a woman beyond the value of the *medimnus*, a measure equalling about a week's supply of barley. All larger transactions and legal matters were strictly male territory. A woman's affairs, for what they were worth, were controlled by her *kyrios*, the male guardian under whose dominion she happened to be at that particular stage of her life: at birth, her father; on his death, her brothers or nearest male relatives; on marriage, her husband; on

his death, her sons. Every member of the female sex had her *kyrios*, and it was not uncommon for a man to make provision in his will for his wife to be dowered and remarried to a suitable new *kyrios* after his death.

Marriage in Athens was, in effect, no more than a business contract (in which the woman had no legal say at all) between the bride's father and the groom, with the size of the dowry the all-important factor. Daughters were often betrothed at a very early age, at which point the dowry normally changed hands, and the marriage would be formally completed when the girl reached puberty. If the marriage fell through, the girl's father recovered the full dowry, as was the case if, after marriage, the son-in-law died or divorced his wife. It was virtually impossible for a woman to obtain a divorce alone, but her original *kyrios* retained the right to dissolve her marriage, if he saw fit.

The few unmarried girls who inherited from their fathers, in the absence

of a male heir, were in great demand if rich, but poorer ones posed a problem, for who would be willing to marry an undowered bride? So a law decreed that her nearest male relative must either marry her or provide her with a dowry. If an already married woman was found to be wealthy, her nearest male relative could force a divorce of the existing marriage and claim her for himself.

There was probably no formal marriage ceremony. Having dedicated her toys to Artemis the night before, the young bride was taken to her new home in a chariot (or cart), carrying a gridiron and sieve, domestic symbols of her new life as a homemaker and housewife. Many women worked out of financial necessity, as weavers, midwives, wet nurses, café keepers, laundresses, harvest hands, as assistants to their husbands in small businesses, and there are instances of female cobblers, potters and helmet gilders. The *agora* was dominated by men, but women often traded in household goods and



Head of Athena Parthenos, small copy of Phidias' colossal chryselephantine statue from the Parthenon. During the male-dominated classical period, she is depicted in her most war-like aspect. (Athens, National Archaeological Museum)

food; salt, bread, figs, beans, gruel, sesame, ribbons, garlands, perfume and clothing.

Isomachus explains to his young bride that he didn't marry her "to make her a partner of my bed," because he had "women already at my command". The purpose of a wife was to provide a comfortable home environment in which to raise children, and sex between spouses amounted to an obligatory act, required by law to take place three times a month. Demosthenes tells us "We keep mistresses for pleasure, concubines for the personal services of everyday life, but we take our wives to produce legitimate children and to have a trustworthy guardian of our domestic properties."

The 'hetaera' - ancient Greek equivalent of Japanese geishas - were cultured, educated women who associated with poets, philosophers, artists and architects. Unlike wives, they attended the 'symposia'. To be a hetaera was the only way for a woman to gain independence and distinction in a man's world. The most famous of them, Aspasia, combined running a school of philosophy in Athens where the great philosophers, including Socrates, attended seminars on public speaking, with training young hetaera. For her Pericles left his wife (though

not before marrying her off to someone else) and lived with her as an equal in the same quarters, entertaining friends with their wives. It was also noted that Pericles kissed Aspasia every day upon leaving for and returning from work. Phryne, another famous hetaera of the next century, had many important Athenians as her lovers and friends, and held discussions on philosophy and art at her home. A golden statue of her stood at Delphi among the statues of kings.

It was perfectly acceptable for Athenian citizens to have children with their hetaera, who could, if the father so desired, become full citizens too. Promiscuity, condoned in men, was a heinous crime among women. Those found sexually active before marriage could be sold as slaves by law, and a woman was forbidden to admit strangers into the house in the absence of her husband. If a man caught his wife in adultery, he was entitled either to put her lover to death on the spot, castrate him or hold him prisoner, inflicting upon him whatever tortures he chose until he extracted a promise of reasonable financial compensation. Rape was dealt with less severely and punished only by fine, which was increased tenfold in the case of a virgin. Possible injury to the woman did not constitute the offense; the crimes of both seduction and rape were judged in terms of legitimacy in the male line.

Solon in the sixth century declared prostitution legal, and installed female



Woman in domestic setting. Funeral lekythos, about 470 BC. (British Museum)

slaves in a large brothel with fixed admission prices, so that young men could vent their passions in a way that did not endanger the stability of their families. Tax collected from the brothel was spent on building a temple to Pandemos Aphrodite. It is an interesting reflection on the double standards of classical Greek society that worship of Aphrodite had split into two cults. Pandemos Aphrodite was the goddess of physical love and prostitution, served by the temple harlots at Corinth, a throw-back to an earlier belief that physical desire was a divine commandment. Urania, on the other hand, represented the respectable side of love and marriage. Reconciling the two, girls from the lower classes prostituted themselves in order to raise money for their dowries, and get married with the help of Aphrodite.



Aspasia, circa 470-450 BC. Roman copy of Greek original found at Baiae

After the collapse of Athenian democracy, however, attitudes towards women began to change, a change which might be said to be already reflected in Aristophanes' *Lysistrata*, in which the women of Athens and Sparta organize a sex strike to force their husbands to make peace, and in *Ecclesiazousae*, in which the women seize control of the assembly. Later, in Hellenistic times, women were educated, had begun to take part in politics and public life, and marriage had begun to be based on mutual love and respect between spouses. Female artists and writers began to appear once again after a period which, though it had produced some of the greatest thinkers, poets, artists architects, scientists and philosophers the world has ever known, failed to produce one woman distinguished in any of these fields. □

“Squid! Afghanistan!”

The day after Thomas arrived for a two-week visit, I lost him en route to a gallery opening. I thought he'd enjoy seeing a show which turned out to consist of oversized photographic prints of naked women in wings and Minotaur masks. It's the kind of thing one has come to expect in Kolonaki, and I thought it might entertain Thomas, who's been living in Los Angeles for 15 years. I could see him scribbling postcards home to sophisticated Redondo Beach friends: "Athens not so provincial after all: feathered al fresco anorexics don bull heads in Kolonaki. Wish you were here."

As it was I, and an English friend, led Thomas out of my building into the largest-ever Athenian "march on the Albanian embassy". One minute, we were trying to explain to him just why all the priests were roaring up the street waving little Greek flags and singing, just who the fellows in the white plastic helmets were, and why they were roughing folks up, and just what the people in the street were demanding, and when they were likely to get it (never); the next minute, we got separated, and managed to lose our six-foot-four American Jimmy Stewart lookalike in the throng. Thomas had no idea where he was, no key, no Greek to use on all those much shorter, much better armed men in white plastic, and I, incorrectly, imagined I'd given him a slip of paper with the four-syllable-long gallery name on it. My English friend and I went on to the opening, waited a while for Thomas who was, of course, circling my neighborhood in an advanced stage of jet lag, and then doubled back to find him ambling placidly, if dazedly, up and down Deinokratous Street in search of his hostess. "Where you been, Buckwheat?" he asked, amiably. (We Southerners take all sorts of abuse from Yankees, even when we haven't darkened Dixie for years.) In Thomas's shoes, I'd have been fuming or long ago taken in for questioning by the riot police. My California houseguest, however, was just hanging out and savoring the strangeness.

Whenever I have guests from America, from home, I'm always

amazed at the good-natured way they approach this city which is able, after ten years of softening me up, to drive me bats without even lifting a long-nailed pinkie. For my visitors from the so-called First World, Athens is foreign and quaint and "abroad". They can cope with its garbage and bank strikes, its whimsically malicious cabbies, its insolent plumbing, its demonstrating priests. I can't. But I'm beginning to see how a long-term resident might get her or his blessedly-distanced perspective back and start enjoying this place again. It has a lot to do with adopting, or retrieving, a houseguest's mentality.

Close to Home



photo: Juliana Bialas

Elizabeth Herring

Here I was today in the kitchen, for example, trying to teach Thomas rudimentary Greek. He wanted to stop saying "squid" instead of "Good day," for example, a lesson we all have to learn. "Kali mera, Thomas; not kalimaria." He also wanted to get thank you down, for once and all. This takes a bit longer, but the F. Harry Stowe method still works. My English friend added, "Try saying Afghanistan, and then switch over to F. Gary Stowe." Thomas then tried on Yassou and Yassas, and when he'd got those under his belt, he felt ready to face the city, armed with only a threadbare, and woefully inaccurate Divrys Greek/English dictionary with which I'd maliciously supplied him. (I have an excuse: Thomas has been calling this South



Carolinian 'Buckwheat' for years. It was my moment for revenge.)

Well, I thought he was going to come back whimpering from smog inhalation with his tail between his legs, ready to head back to Redondo Beach, winged women in Kolonaki notwithstanding. Instead, I myself came back in suffering from cabbie-abuse, garbage-mountain-indignation and bank-strike-fear-and-loathing to find Thomas tinkering with Philips screwdrivers and wrenches in my bathroom. He and Divrys had gone downtown, braved Athinas Street, said "Squid" to all and sundry, and managed to 1) locate a store selling toilet seats (he'd noticed mine - pistachio green, unfindable shape - needed replacing), 2) come up with and install a new shower hose (mine had been broken for months), 3) purchase an oven thermometer and thus render my oven usable for the first time in two years, and 4) prepare and have ready baked chicken, rice pilaf, green beans and apple pie, all before 7 pm, "F. Harry Stowe, Thomas."

"Don't mention it, Buckwheat. Nice city you got here."

Who was he kidding? Athens, nice? After all, I've lived here for a decade, and have the psychic scars to prove it. That metropolis out there is a land devoid of people speaking Thomas's language: "Good day," and "Thank you." I'd just come back from the post office, the bank (on strike), a taxi, and the National Tourist Organization (closed due to being located in a bank), and I was exhausted and peevis. But here was this upstart Yankee telling me what a great day he'd had getting all the things done I've always said you can't get done in Athens. He even had a receipt, an accurate one, for the pistachio green toilet seat.

So Buckwheat's decided to change her strategy. I'm going to start packing my Divrys again and replace my painfully correct 'efcharisto' with 'Afghanistan'. I'm going to amble placidly along the traffic-clogged thoroughfares, imagining I hail from Redondo Beach. I'm going to try to forget I ever knew why priests might march on Albania or empty cabs refuse to pick up paying, ambulatory customers. I'm going to attempt to become what I once was here, a houseguest: a person from somewhere else who will eventually return there.

This past Christmas I was, in fact, just that. I went to England with friends and stayed in South Yorkshire near a place called Old Denaby. It was an environment as unlike Athens as is imaginable. The climate, both natural and emotional, was one in which the volatile Greek blacks and whites were replaced by more temperate hues of grey. People held doors open for one another and said "Excuse me" when they inadvertently bumped into you. Traffic observed certain consistent laws. Voices were not raised. One was not asked embarrassing personal ques-

tions. I could go on and on. As a houseguest, I made rudimentary stabs at learning the language. I mispronounced Salisbury and Marjoribanks, and Featherstonehaugh. Everything seemed pleasant and relaxed. The ambulance strike and the flu epidemic didn't affect me. I didn't get the political jokes on T.V., and I didn't get nosebleeds about the poll tax. I enjoyed making the fire and doing the dishes, and was pleased when my hostess marvelled that such chores were something I seemed to relish. For me, everything that was typical and dull and commonplace and preternaturally English, and perhaps even annoying in South Yorkshire, was new and pleasant and to be savored because temporary. I was passing through. I was, myself, temporary.

For that matter, aren't we all temporary wherever we are?

Thomas is, as I write this, out with some of my friends at the cinema. It's not going to bother him that no one stands up for him when he wants to get out of his seat and go get a drink. The smoke in the lobby probably won't give him an allergy attack either, and he

won't mind the projectionist's turning on the lights before he's read the credits. After all, next month he'll be back in L.A. And me? I'll be here with better plumbing and a new lease on (Athenian) life, flagging down surly cabbies with a tad less ire, and fracturing my Greek so I sound less like a wily native.

Thomas has cottoned on to a fact longtime residents soon forget: in Greece the stranger, the houseguest, is the recipient of hospitality, kindness and tolerance. There are exceptions, but they prove the rule. A foreigner is an 'honorary child' exempt from many of the slings and arrows of daily Athenian life. Thomas and Divrys, both possessed of a certain benign ignorance and detachment, can get away with murder here. Even a plumbing supply store holds no menace for them. And I've seen this visitor of mine underpay a smiling cabbie - "Squid! Afghanistan!" - mirabile dictu!

I'm going to give the houseguest ploy a shot this winter. If it doesn't work, I'm heading back for Old Denaby, where it should take me at least a decade to wear out my welcome. □

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Telling It Like It Is

Some independent filmmakers talk about a more meaningful realism

One of the distinguishing features of recent independent films, is the tendency to focus on unusual characters outside the mainstream of society in a form of realism laced with social commentary. Humor and entertainment value rate high, but most indie filmmakers have something significant they want to convey.

Spike Lee stressed this at a press conference after the premiere of his often disturbing drama *Do The Right Thing* in which he plays Mookie. Lee explained why he doesn't want to make purely escapist films. "I'm a black man and I want to make movies about black life."

In a stunning *tour de force*, Lee produced, wrote, starred in and directed the film, admitting it was inspired by many racial incidents. Says Lee, "I knew at the end I wanted the black folks to take a stand. There's an understanding between Sal and Mookie, but I didn't want to strike a wrong note with that."

Lee explained, "None of this everybody join hands and sing 'We Are The World' stuff because I don't think that's

really realistic at the present time in America."

Criticism was levelled at Lee for possibly inciting more violence by portraying a racial confrontation at Sal's Pizza in Bedford-Stuyvesant on the hottest day of last summer that erupts and ends tragically. The film ends with conflicting statements by Martin Luther King asking people to "turn the other cheek", and Malcolm X exhorting them to "take care of themselves, using what's necessary to do so."

Lee's response was, "If there is more violence this summer, it won't be because of this film but because another cop killed someone else." Lee stressed the importance of the New York mayoral election, which took place last summer. In reference to incumbent mayor Edward Koch, he said, "We gotta get him out." Koch's policies were blamed for racial tension which resulted in a black being killed by a policeman at Howard Beach.

Lee admitted the US is not the only racist country, but said he wanted his film to catch the eyes and hearts of New Yorkers so they would cast a vote for a



Michael Chiklis as John Belushi portraying his famous Saturday Night Live Bumble Bee character

different kind of future. His wish came true, for Koch was defeated.

Larry Peerce's *Wired* is about the life-style of the brilliant comedian John Belushi who catapulted to fame in the 70s in Chicago's Second City improvisational troupe, then starred in a number of inimitable television skits on *Saturday Night Live* and acted in films such as the box office blockbuster *The Blues Brothers* before he died of an overdose in 1982.

In *Wired* an uneven and fanciful drama, Michael Chiklis is cast as Belushi who comes back to life. He is accompanied by his guardian angel (Ray Sharkey), a Puerto Rican cab driver, as he visits his old haunts in Chicago, Hollywood and New York. He sees himself with his best friend and co-performer Dan Akroyd (Gary Groomes), with his wife Judith (Lucinda Jerry), and his agent Arnie Fromson (Alec Rocco).

Producer Feldman characterized the film as "a celebration of the life and times of John Belushi while making a strong anti-drug statement at the same time." Critics feel the portrayal of drug use in the film is not graphic enough to convey true depravity as was done in the film *Sid and Nancy* about rock star Sid Vicious and his girlfriend who overdosed.

Bob Woodward, author of *Wired*, a Pulitzer prize winner best known for co-authoring *All The President's Men*



Radio Raheem (Bill Nunn) and Buggin' Out (Giancarlo Esposito) proudly display Raheem's prized radio

by B. Samantha Stenzel

and writing for the *Washington Post*, is still chilled by the comments by widow Judy Belushi who complained after reading the book, "He didn't show that drugs can be fun." Woodward defends himself against those who say he didn't capture the humane and fun side of Belushi's nature.

"I would ask people 'Tell me about the good times' and they would tell me about the bad times because they were so vivid."

Woodward claims he was fascinated with Belushi because he was so completely his opposite and so "really representative of the 70s, of that period of excess. He had a sense that nothing was sacred, the same feeling one got when reporting on Viet Nam or Watergate."

Michael Chiklis who plays Belushi concurred: "I grew up in that time and 'Do your own thing' was our saying. Nobody tried to tell anyone else what to do." Woodward asserted, "Just as Richard Nixon could have been saved by one good lawyer, Belushi could have been saved by one good friend." He added, "Belushi's career was peculiar to Hollywood and the whole American show business culture - anything for the star, the show must go one and to hell with the human being."

Being responsible for ones own actions is also a central theme of Steve Soderbergh's *Sex, Lies and Videotape*. It deals with a young couple in Baton Rouge, Louisiana. John, a successful "good ol' boy" lawyer and Anne, a lovely housewife, seem they should have it all.

In an early scene, however, Anne tells her therapist she and her husband have no sex life anymore. Anne becomes involved in an intense relationship with Graham, a shy high-school buddy of John's who makes erotic tapes of women to counteract his impotence. Meanwhile, John has lusty trysts with Cynthia, Anne's sister, in the connubial bedroom. Soderbergh comments on this surreptitious dallying by saying, "Ultimately, the film is about accountability." In his first feature he wants to impart the idea that "If you want to be a jerk, be a jerk but know that these things may come back to you. Be aware that actions have consequences." □

ΠΙΤΕΡΑΪ

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Dinner in Maroussi

I see fluffy butter from Holland and seeded cheese from Denmark, *crème fraîche* and baguettes from France and creamy Viennese cakes. I tasted smoked trout tingling with horseradish sauce. I behold heaps of fresh tarragon and piles of fragrant curry.

My vantage point is not from Fortnum & Mason in London, Fauchon in Paris or Dallmayr in Munich where shoppers expect to find the culinary features of Europe. I'm in European Athens.

True, the site is the southeastern tip of Europe, and the signs are often fuzzy. Greeks may still act as if they live on Venus or Mars and ask if you speak *Evropaika* or if you've traveled to *Evropi*.

Yet in Athenian homes, the European signals emerge smoothly. Even in very traditional families who grew up in the smallest villages, influences from the West loom at the table.

Take a recent dinner menu with Thanassi and Irini Papaspyrou, retired executives of the Bank of Greece, at their home in Maroussi. The superb meal that Irini planned and cooked so perfectly, included smoked salmon among the appetizers served with Portuguese wine. Yet throughout the meal, I sensed the instinctual urge to



Hellenize, to preserve a variety of truly Greek dishes, and above all, the highest esteem to guests – warm hospitality.

The Papaspyrou's Menu

Orektika:

- Smoked Salmon
- Eggplant Braised in Garlic and Herbs
- Homemade Tyropita
- Keftedakia
- Fresh Mixed Greens Salad

Entrée:

- Stuffed Veal Roast and Roast Potatoes

Dessert:

- Peach, Prune, Apple Gelée

Eggplant Braised in Garlic and Herbs

- 1 kilo (2.2 lbs) violet eggplants
- vegetable oil
- 3-4 cloves garlic, chopped
- 1-2 tablespoons vinegar
- 3-4 fresh or canned tomatoes and juice
- pinch salt and freshly ground pepper
- favorite herbs: parsley and fresh dill or mint or dried oregano or thyme

Wash, dry and peel off some of the skin in strips or, if eggplants are very small, leave skin on. (If using the huge, dark type of eggplant, be sure to salt the slices for 20 minutes, then rinse and dry to remove the bitterness.) Slice eggplant lengthwise and in half, if necessary, into long but even pieces. In a saucepan, heat very little oil and sauté the eggplant over fairly high heat until golden, turning constantly. Drain on paper towels to remove excess oil. Wipe off the pan. Place eggplant back into the pan and sprinkle with garlic, vinegar and tomatoes with enough juice to almost cover eggplant. Cover pan and simmer for 10 minutes or until almost tender. Season to taste (you may not need any salt), lots of pepper and herbs. Simmer until tender but still firm. Serve warm or cold. Serves 4-5.

Homemade Tyropita

When you serve the pita, hot and

crisp from the oven, you have won your guests' admiration. As an appetizer, the pita can be slender. You can temper the feta, if very salty, with fresh mizithra (ricotta or cottage cheese), half-and-half, or as you like.

Filo

- 3 cups all-purpose flour
- 1/2 cup vegetable oil
- 1 cup water

Filling

- 350 g (about 3/4 lb) feta of fine flavor
- 4-8 tablespoons fresh white cheese (optional)
- 2-3 eggs, lightly beaten
- black pepper and ground nutmeg (optional)

For the filo, place the flour in a bowl, make a well in the middle and stir in the oil and water. Knead to make a soft dough, sprinkling flour lightly, if needed. Divide into 4 balls. Roll each part as thinly as possible into a filo leaf to fit your chosen pan (9x12" or 8x10"), stretching the filo over your knuckles like pizza dough or pulling gently. In the pan, spread 2 filo on the bottom and sides, buttering or oiling very lightly between each. Keep the top 2 filo covered to prevent drying. For the filling, crumble the feta and mix with fresh cheese (if using) eggs and pepper and a little nutmeg is nice, to make a fairly thick, not watery, mixture. Spread filling over the filo in the pan. Cover with remaining 2 filo, buttering or oiling between each. Score only the top 2 filo, again deciding the size squares you prefer. Bake in moderate oven until golden brown. Lower or raise heat, if needed. Remove and rest pita at least 5 minutes before slicing. Serve hot. Makes 12 or 16 squares.

Keftedakia

"You must use 10 ingredients for good keftedes (meatballs)," says Irini Papaspyrou. Easy to remember, easier to eat. The *amounts* of seasonings, however, are strictly personal, a chance to distinguish yourself as a great cook, using Irini's ingredients.

- 1/2 kilo (1.1 lb) ground meat (lamb, beef, veal, or mixture)
- garlic

onion
 salt and freshly ground pepper
 soaked and squeezed bread
 fresh mint, chopped
 parsley, chopped
 vinegar
 vegetable oil

In a bowl, drop the meat and add the seasonings, using your taste and other senses to guide you. Roll the meat into small balls. Either fry in skillet with a very shallow layer of oil or place in a baking pan and bake in a fairly hot oven, turning twice, until brown on all sides. Remove meatballs with slotted spoon and drain of paper towel to remove fat. Serve hot. Serves 6-8 as an appetizer.

Stuffed Veal Roast and Roast Potatoes

1 leg of veal, boned (see that follows)
 filling: 3-4 garlic cloves, salt, black pepper, oil or softened butter
 1 kilo (2.2 lb) small new potatoes, par-boiled for 10 minutes

Wash and dry the roast with paper towel. Spread flat. In a mortar or blender, grind the garlic with a little salt and lots of pepper. Spread the filling over the roast. Roll up and tie or skewer. Sprinkle the outside lightly with salt (you may not need more) and pepper. Rub with oil or butter and place in a baking pan with enough water to cover the bottom. Roast in hot oven (220°C/425°F) for 10 minutes, then reduce to moderate (175/350). Baste with pan juices every 15 minutes or so until the roast juices run yellow when pierced with a fork. During the last half hour or roasting, drop the potatoes into the pan and stir to coat with juice. If roast is ready before potatoes, remove roast and keep warm. Raise the oven temperature and bake potatoes until golden brown. Let the veal stand 10 minutes before slicing. Serve warm. Serves 6-8 peopel.

Note: Veal roasts vary in size and can be roasted accordingly. If the roast is about 1 1/2 kilos (3.3 lbs), it will take about 1 1/4 hours.

Peach, Prune and Apple Gelée

For dessert, who will deny that *gelée* sounds much better than *gelatine*? Irini's creation tastes infinitely better with fresh and dried fruits than the packaged kind with artificial flavors and colors. Pick favorite seasonal fruits (except *fresh* pineapple which prevents gelatine from thickening) and adjust amounts of gelatine you need (about 1 tablespoon gelatine per cup of liquid).

2 pkgs (tablespoons) unflavored gelatine
 1/2 cup sugar or noncaloric sweetener
 1-2 fresh peaches, peeled and sliced
 6 prunes, pitted and chopped
 2 apples, cored and sliced or chopped
 fresh mint and fruit for garnish (optional)

In a bowl, mix the gelatine and sugar with 2 cups boiling water or fruit juice and stir until dissolved. Mix in the fruits. Rinse a mold with water and turn the gelatine mixture into the mold. Cool, then refrigerate until firm. Turn onto a platter and garnish with fresh mint and fruits. Serves 6-8. □

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British Airways reported a record pre-tax profits up by 16.7 percent which pleased Chairman Lord King – not to mention the shareholders. **British Airways Cargo** have upgraded their services in Athens and offer a “first flight out” for all shipments of up to 100 kgs. The cargo traffic increased in 1989, too.

The **Ledra Marriott** asks, why go home after spending an evening at their hotel? Take the elevator and stay overnight (or for that matter for the weekend) under their *Escape Weekends* or *Banquet Elevator* schemes. After dining at the hotel or attending a function there, for a reasonable fee one can have an overnight stay with home comforts, plus breakfast, early check-in, late check-out and free parking. Why trek home after a blow-out meal? Sounds great, doesn't it?

Premier Gateaux has opened a new shop in Vouliagmeni (Poseidonos and Orfeos) plus a new one in Ambelokipi (Larissas 4) to compliment its other three shops offering delicious pastries and gateaux with 45-60 percent less calories. The Faros Psychiko branch has been doing great since its opening, attracting customers with its mouth-watering delicacies that have the bonus of being fat-free.

The **National Welfare Organization** has some marvelous gifts for home or office at their shops on Ypatis 6, Plaka; Vas. Sofias 135, Ambelokipi; and on Syngrou 352, Kallithea. Embroidery, ceramics, tapestries and rugs, with the proceeds going to a very worthwhile cause.

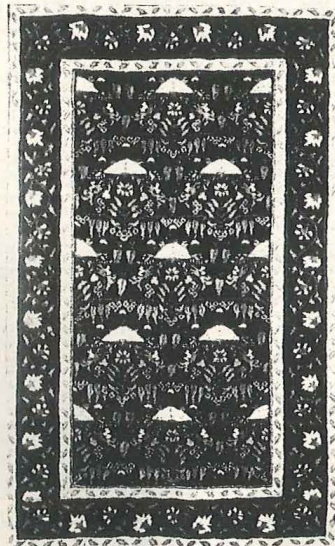
Body Shops have sponsored **Help Keep Greece Green** in schools, encouraging re-forestation by chil-

dren. The first awards were made to youngsters who showed interest, not only in the number of trees planted, but by their discipline, ability to follow instructions, neatness etc. Backed by the the Ministry of Agriculture and actively sponsored by Body Shop, this is one of the most positive signs that “somebody's doing something”. Bravo!



Argyro Ramaki offers one of her printed T-shirts to Anita Dimitriou

Lufthansa looks to the future with its slogan “Taking off into the future” along with one of the youngest fleets in the industry. Its long-haul B 747-400s offer 20 Senator Sleeper Seats on the



Hand-crafted rug from the National Welfare Organization

top First Class deck. With three classes on its European routes (First, Business and Economy), 1990 should be a piece of cake for Lufthansa.

The **Museum of Cycladic and Ancient Greek Art** in conjunction with the British Archaeological School in Athens, have announced that they will award a three-year scholarship (worth several thousand pounds) to a uni-

versity outside London. The lucky recipient will work for a PhD in Late Bronze Age studies for one year in Greece and complete the rest of the course in England. A great opportunity for the right student.

A new cookery school **The Ambrosia School of Cookery** opened its doors in Holargos recently offering, as a first course **Adventures in Traditional Greek Cuisine**. At last! Professional advice on traditional Greek cooking. Call Jenette Xinotrioulas at 652-1134 for details.

The New Beaujolais is good, very good and that's official. **Air France** and the **French Government Tourist Office** in Greece gave a reception to introduce the new wine and it is every bit as good as they say it is. Accom-

panied by a delicious luncheon at the **NJV Meridien** on Syntagma, many a press representative left pie-eyed and happy.

Famous Greek jeweller **Ilias Lalaounis** has a shop in London's Harrods. One of seven famous jewellers who form part of the arcade within the equally famous department store, Lalaounis now has a whole new set of international fans. He also has his own established gallery on New Bond Street plus in major capitals throughout the world as well as his native Greece.

SAS and **Finnair** with the participation of **Swissair** announced more flights to and from northern cities with an increased flight network. First phase is 16 flights daily between Helsinki and Stockholm (up 30 percent on last years flights) plus a new route Helsinki/Malmö. All three airline companies offer passengers access to the daily Finnair flights Helsinki/Moscow and Leningrad.

Rolls Royce engines are the driving force behind the Boeing 747 400's which Qantas uses on their historic non-stop London/Sydney flight. The **Kangaroo Line** inaugurated in 1935 which included Europe, Middle East, Sri Lanka, Coco Islands and Australia, took 5 planes, 3 airlines, 2 railways, 42 stops – and 12-14 days. The non-stop London/Sydney takes 20.5 hours and covers 17,850 kms. That's progress!

Rex Lezard, popular GM of **British Airways** in Athens has now moved to London with his attractive wife, Wendy. New GM in Athens **Chris Garton**, comes to us from Istanbul where he was GM for British Airways. We wish him well in his new post.

Rejected Beauties

Not many artists rely on the trash heap for materials, but Vassilis Skylakos does, and furthermore skillfully assembles them into striking compositions. Transforming the former identity of his 'found objects' into a new pictorial reality emphasizing texture and pattern, Skylakos seeks in this metamorphosis to achieve a sense of beauty born out of decay.

Working in circular motifs for this exhibit, Skylakos' old wheels and barrel tops, and the like, emerge as striking arrangements of rhythmic reliefs. The withered wood of these interesting assemblages – corrosion and screws marring their surface – shows the passage of time, its rough texture and variety of natural grain to the painterly quality of the work. As decorative elements, small engine parts and ornate wood trimmings offer their own play of rough and smooth texture.

The discarded wheels of an old carriage acquire a new esthetic image with the intrusion of metal discs with indented edges, fabric collage and chair legs. In other relief works the arrangement of curved and linear shapes and



Petros Soropanis: mixed media

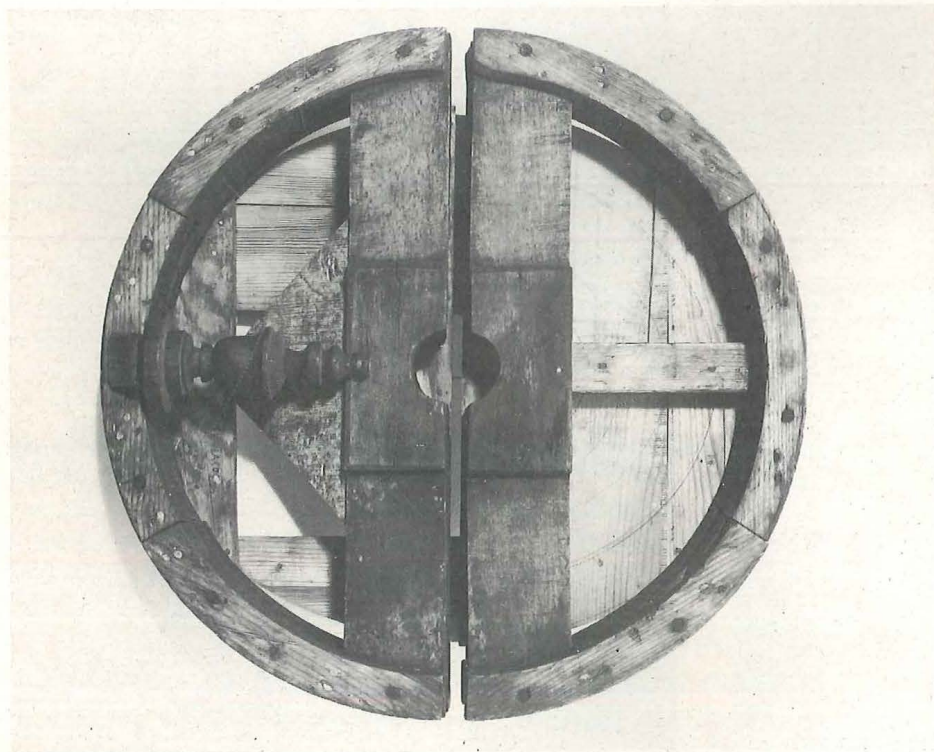
the variety of textures evoke a powerful image of form and design. A minimum of color – several bright red splashes – occasionally animated the dark wood surfaces.

Most distinctive is a tall sculpture

consisting of slim pieces of wood, again *objets trouvés*, of various length, color, shape and texture. Viewed all around, one notes the contrasts of dark and light tonalities, of polished and uneven surfaces, of flat, ridged or twisting shapes, of moldings, panellings and decorative trimmings. Set tightly together, the vertical rods make a compelling presentation of the artist's intentions.

Skylakos studied art at the Academy of Fine Arts in Rome and has exhibited his work in Paris, Rome, Dublin, New York and Athens.

*Desmos Gallery
Tziraion 2, Makryianni
12 February - 3 March*



**Wood assemblage
by Vassilis Skylakos**

Expressionist tangle

Petros Soropanis is again presenting his intriguing vocabulary of neo-expressionist images. Painted on wood and canvas, they are also depicted in small sculptures.

The energetic compositions abound with hermaphrodite figures or animals launched in a state of constant motion. These creatures of the artist's imagination battle each other, plunge down

upon tropical landscapes, roll into somersaults, their twisted bodies a frenzied tangle, their arms and legs wildly moving in all directions. The combination of distorted human/beast shape and the profusion of sharp enigmatic symbols create a menacing and complex atmosphere.

This kinetic state is escalated by a plethora of diverse imagery, a desert lined with pyramids, houses, churches and rivers. It also contributes to the visual confusion by adding a second arm moving in the same direction; signifies in bold delineation the configurations' contours. The gestural brushwork is executed directly by finger or hand, the fine graffiti scrawlings by a fingernail.

There are landscapes in crayon and metallic oils on cardboard, fluid strokes and forceful crosshatched marks sweeping the canvas with a surge of powerful motion. Slippery shapes float rhythmically overhead; luminous color adds to the vitality of the work.

A series of charcoal and pencil drawings again evoke a tapestry of figurative imagery and violent motion. The small bronze sculptures are an eloquent adjunct to these drawings. They are intricate shapes whose sharp profiles and edges cut vigorously into space. The interior openings are filled with fine coils of metal and are enclosed within two layers of Plexiglas.

*Athenaeum Art Gallery
Inter-Continental Hotel
6 - 28 February*

Delicate Intimacies

There is a very seductive quality in the presentation of Christos Bokoros' work. The delicate substance and texture of his figurative work displays considerable craft. His show this month at Ora Gallery shouldn't be missed.

This young artist articulates a personal world both in figurative and in still-life pictures. The intimacy of a bedroom – a young couple in bed – is depicted in several oil paintings. In one, a radiant light caresses their nude bodies while evening shadows veil the room; in the other, the scene is duplicated, only now it is the noon siesta. The couple, dressed but still facing each other, sleeps peacefully and the details of the room are faithfully recorded.

A gentle peace is evoked by the figures lying side by side, not touching, yet emanating a haunting quality of tenderness. The angle of vision is most unusual, a 'panoramic' view of the interior looking down from the ceiling.

The lovely girl of the oil paintings is featured in a series of pencil drawings whose delicacy of line and simple yet dramatic contrasts of lights and shadow are outstanding. She is depicted curled

**Oil by
Christodoulos
Galdemis**

up in bed, a nightgown barely covering her long legs; showering in the tub; or in a lacy slip sitting sedately on a chair. Posed in quiet dignity, these timeless scenes are moving expressions of the artist's feelings.

The still-lives are equally arresting for their concrete as well as evocative image. Simple objects, the familiar imagery of a white plate, a linen fabric hanging on the wall, a white bath towel and soap, an art portfolio, an ashtray and burnt match, a shaving brush or an old-fashioned ink bottle, posed singly, are modelled with infinite care and delicacy. The gleaming whiteness and richness of texture of the folded terry-cloth towel project an intense image and a magical quietude. The still-lives are painted in oil and in watercolor, the latter reflecting the delicacy of the drawings.

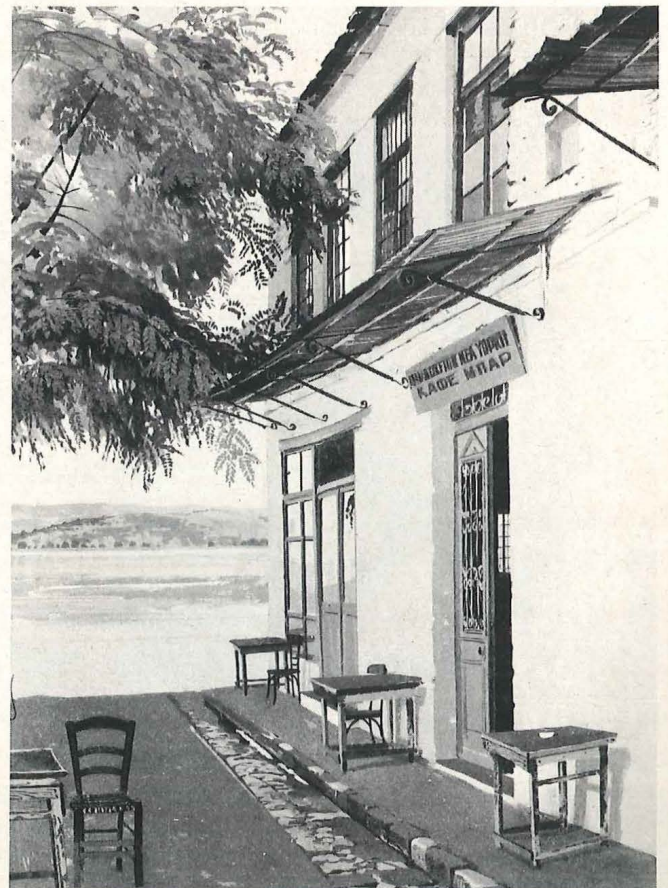
Bokoros completed his art studies at the Athens School of Fine Arts after receiving his Law degree. He has had several one-man exhibitions as well as participating in many group shows.

*Ora Gallery
Xenofondos 9*

29 January - 16 February



Still-life by Christos Bokoros



Trees of life

The landscape of his native Ioannina in Epirus is the background of Christodoulos Galdemis' oils. Painted directly from nature, these traditional views are mainly 'portraits' of plane trees which abound in this area. The surrounding landscape merely enhances the features of their majestic bodies.

The tall plane tree guards the Ali Pasha house on the river island; spreads its leaves like an umbrella shading village homes; stands on a bed of pebbles by the river's shore beside an arched bridge; acts as a post for drying fishermen's nets; or is embraced by the soft violets hues of twilight.

The artist's eye for detail and textures breathes the essence of life and power into these aging trunks as a trail of velvety moss winds its way upwards, or a growth of tiny leaves kindles the bark, its dry rough skin beautifully textured, while sparkling light and lively shadows dance on the tall forms.

Each trunk is presented as a rare entity marking the unique forms shaped by time and nature. The harmony of line and motion renders them a work of sculpture, a creation of nature's own design.

There are also the village scapes – views of a square and its outdoor coffeehouses surrounded by tiled roofed houses; birds nestle on the ever-present plane tree, their home towering over the homes of people. The abandoned, lonely look of village life is sensed by the boarded-up storefronts, the unhinged shutters, the empty tables and the streets strewn with fallen leaves. The notable rendering of architectural detail looks back to the artist's previous work in which he focused on neoclassic structures.

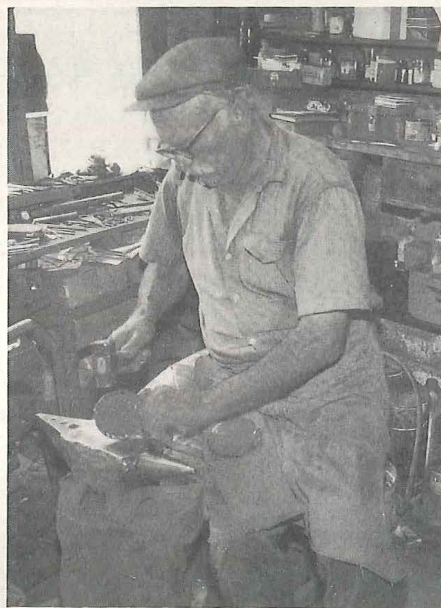
An avid outdoor painter who believes that nature is the finest teacher, Galdemis studied at the School of Fine Arts in Athens, and is also a fine printmaker of woodcuts and engravings.

Argo Gallery
Merlin 8, Kolonaki
1 - 20 February

He Who Forgets His Heritage Loses His Birthright

Milies, A Village on Mount Pelion, by Helen Fay Stamati, Athenian Press Ltd., Athens, 1989, 266 pp.

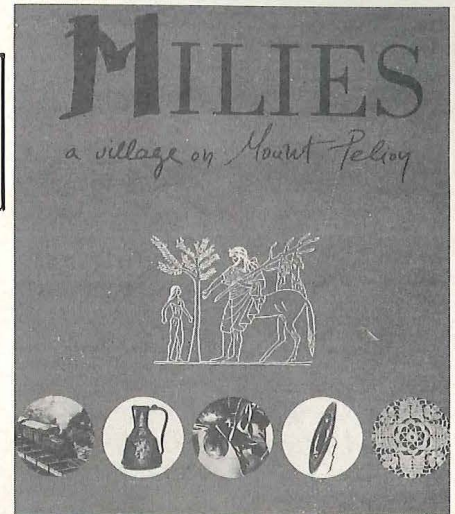
The idea of a living history museum, a museum village, is new to Greece. In the United States we visited a number of these villages, such as the Mystic Marine Museum or Old Sturbridge Village, where the life of a New England town in the 1830s was re-created. Original buildings were collected from all over New England and situated so as to form representative community structures.



Farrier Iannis Ghekas

The centre village with its houses, shops, stores and meetinghouses, the countryside, with farms and shops connected by country roads, and even the mill neighborhood, near a good-sized stream, were all reconstructed. The staff were dressed in historical costumes and demonstrated and shared the daily life, work and celebrations of early 19th century New England.

One often sees abandoned villages in Greece, stone houses crumbling into ruin, metaphors for the recent past with its traditions, folk art, popular architecture and lifestyle now lost



almost beyond recall. Whereas a great deal of attention is paid to the preservation of ancient sites, the recent past has been, at best, ignored. Though, of course, there are many Greeks who are familiar with and value their folk tradition, this facet of the millennium-long history of Greece is largely unknown abroad.

Helen Fay Stamati is the permanent curator of the Local Museum at Milies on Pelion, which she founded and then donated to the community. The "Open Village Activity" she has organized over the last three years, has turned the village, at least for a short period of time, into a living museum. During the summer visitors from all over the world are able to watch the local people practising their traditional crafts and way of life.

Her book, *Milies*, earnest, informative and generously illustrated (with 103 photographs in black and white and 131 in full color), summarizes the history of Milies, and presents a series of recorded interviews from the archives of the museum describing the stone cutter's craft, a farmer's life, how one prepares *trachana*, walnut liqueur or homemade bread.

Helen Fay Stamati's book resembles the pack saddle kit she has prepared to send to school – it is an exportable part of her campaign to preserve and share the unique qualities of her village of Milies on Pelion.

KATEY'S corner



♡ We are certainly beginning an astonishing new decade this year that has bells of freedom ringing around the world. Perhaps with all of this, those whose freedoms have been assured all through the years will begin to treat them with new respect – maybe even reverence. There is nothing corny about voting, supporting the local Salvation Army or Red Cross, or even paying your income tax, for that matter. Perhaps just the vision on our TV sets everyday of people fighting and dying for what is so often taken for granted, will shake us out of our complacency. There are, undoubtedly, many difficult days ahead for the countries groping their way toward the future, but with people of good will anything is possi-

ble. Good luck to us all.
♡ The US Ambassador and Mrs Michael Sotirhos recently welcomed Propeller Club Board members, representatives of the Greek Government, the Coast Guard and Greek shipping firms to their residence for the presentation of the **AMVER awards** (Automated Mutual Emergency Rescue System). This system, administered by the United States Coast Guard, provides a worldwide method of search and rescue that is joined voluntarily by shippers everywhere. These companies commit their ships to answer distress signals within specified areas along the sea lanes they travel. This year there were seventy AMVER awards given to thirty three Greek shipping firms which had responded to distress calls. Congratulations to all these companies which cooperate in a way that makes shipping of all kinds a safer proposition.

♡ On the occasion of the twentieth anniversary of the **Marine Club of Piraeus**, the current Board of Directors

under President Mark Skoufalos, organized a lavish celebration on the premises. A large crowd attended the cocktail buffet and plaques were awarded to all former members of the Board, Presidents and Charter Members. Some of the speeches were recollections of difficult times the Club weathered in its early days, as when the furniture was out on the sidewalk before some influential members rallied round to reverse the process. Special mention was made of Captain Ioannis Diamantis Pateras, a major benefactor and former owner of the premises. A fine time was had by all, some great memories were shared, and a lot of really supportive people were recognized.

♡ Special thanks to Theoharaki-Nissan Hellas for their much-appreciated support which helped bring the beautiful English National Ballet to the Athens College Theatre. As there were only four performances, balletomanes queued for tickets, as exceptional artists such as these are sometimes hard to come by in Athens.

♡ British Council Director and Mrs Robert Taylor hosted an elegant reception in the Galaxy Room of the Athens Hilton Hotel following the opening night performance of Jean Cocteau's *The Human Voice*, starring Susannah York.

♡ Snippets: The **ACS Concert Band** under the direction of Victoria Ligon and the **Academy Choir** under the direction of Larry Tharp, were featured during the holidays at luncheons at the US Officers' Wives' Club and the Propeller Club. Almost seventy strong, the combined groups reflect the international nature of the student body....Remember, if you are an alumnus of ACS or if you have friends here or abroad who are alumni, you



At the 1989 Hellenic Animal Welfare Ball held at the Athenaeum Inter-Continental Hotel are enthusiastic trippers of the light fantastic, Bernie Taylor of Taylor, Tomsche & Partners and Lorraine Batler of Executive Services. Over 500 prizes sold out with lucky winners Philippa and Chris Jecchinis being offered a 7-day cruise by Epirotiki Lines. All pets of participants also gained from the take-home doggy bags. This annual event is to support the building fund for the shelter in Koropi. For further information about the organization, phone 743-5391 or 644-4473.

can join in the activities of the Alumni Association. Contact the group by telephoning the School at 639-3200.

♡ Mrs Nita Dhody, wife of the Indian Ambassador to Greece, recently opened her home to present a grand fashion show in aid of a group of children suffering from cancer. Over 250 ladies attended the spectacular designer fashions of Timis Perissis. They also enjoyed the hospitality at the Ambassador's lovely residence and a buffet that reflected the exotic tastes of India. A substantial sum of money was raised that brightened the season for some very important little people.

♡ You may have missed the annual Christmas event at the **Evgenideion Planetarium** en-



Hyphenated organizations really get in the swing at Christmas time. The Greek-whatevers plan gala parties for their members and friends. Did you know, for instance, that there is a Greek-Ethiopian Association that has a traditional Christmas Eve dinner? The Greek-Swiss Association, the Greek-Canadian Association, the Greek-French and now the Greek-Portuguese Association all celebrate the holiday. At the lavish affair hosted by the Greek-South African Association, South African Airways and the South African Tourist Board, are from left: Ambassador H.A.L. Vijverbert of Holland; Akis Cafopoulos, President of the Greek-South African Association; Nikos Stathakis, Deputy Director, Satour; and Gert van der Veer, Chief Executive of South African Airways chat before dinner.



On 10 January, the American-Hellenic Chamber of Commerce held a reception at the Athenaeum Inter-continental to celebrate the New Year. Presidents of the Chamber Mr Dimitris Petsiavas and Mr Kostas Ioannou, as well as General Manager Mr Simeon Tsomokos, were welcoming till late the numerous and distinguished guests. US Ambassador Sotirhos (center) cut the traditional pita in the presence of Mr Petsiavas (left) and Mr Ioannou (right).

titled *The Star of Christmas*, nevertheless, it is possible to make a trip with your children any week-end throughout the year to view other wonderful programs. The Planetarium is located in the Evgenideion on lower Synrou Avenue (across the street from the Chandris Hotel). You may obtain further information about program times by telephoning 941-1181.

♡ National Days are of course very special to the citizens of the country, but some are unique for outsiders who attend. Enjoying local color by way of tasty cuisine and/or entertainment were highlights of the reception given by the Ambassador of Finland and Mrs Erkki Tulikainen and the Ambassador of Thailand and Mrs Sukri Gajaseni (the latter celebrating the birthday of their King, His Majesty Bhumibol Adulyadej.)

♡ It is good news that the

American College of Greece is continuing its cultural program. The recent piano recital by Dimitris Toufexis was a fine opportunity to enjoy a musical evening of high quality.

♡ If you are Portuguese or a Phillisitanian, you will be happy to know that a new association has formed. For information regarding the Greek-Portuguese Association telephone 775-5032.

♡ The Athens Singers go from strength to strength and their seasonal concert given this year in the Deree Auditorium under the direction of John Trevitt was lovely. Performing very early masters is not easy and their renditions were exceptional. New voices are always welcome. Please phone the group at 681-4358.

♡ The British Naval Attaché's annual Boxing Day Walk took place once again this year following a tradition in place since the late 1950s.

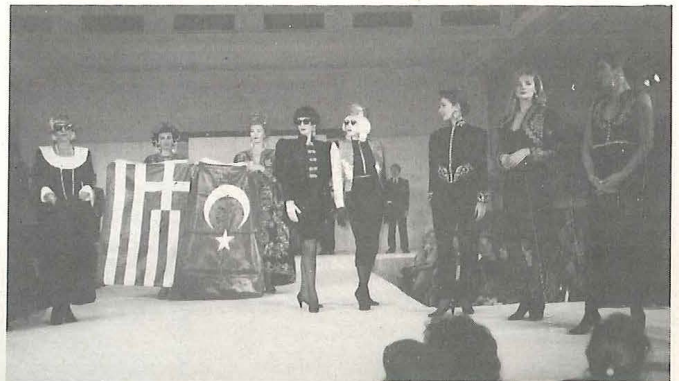
As it is a bit difficult to 'ride to the hounds' in Athens, a Boxing Day tradition in England, this successful substitute was made. Organized by Captain R. G. Evans, Naval Attaché to the Embassy, with the able assistance of his wife Dierdre, Commander Peter Jones and his wife Zelde along with Nick and Pat Kouyoufas, this 1989 event was well-attended by a delightful conglomeration of more than 300 hardy adults, children, dogs, miscellaneous other pets and a great deal of comradery. The latter was perhaps helped along by the hot rum and brandy punches, guaranteed to make a cold day warm, which were served up to successful hikers who arrived at "The Attaché's Arms" some three kilometres up the slope of an unspecified Attic geographical protruberance.

♡ Easter, falling on April 15 in both Eastern and Western churches this year is usually early in the Orthodox calendar, and therefore Lent comes early, too. This means that



Mr Yoji Okabe, Senior Managing Director of the Sumitomo Bank, Limited, his wife and a group of senior executives from their offices in London, Frankfurt and Lugano hosted a festive cocktail at the Athenaeum Inter-Continental Hotel recently. Well known throughout Europe – including Greece – for their financial support both to government projects as well as to the private sector, the Sumitomo Bank used this special occasion to say 'thank you' to many of its local customers.

February in Athens will be an exceptionally busy month, as organizations scramble to prepare for annual events and couples hurry to be married before Clean Monday.



A spectacular fashion show presented under the auspices of the Turkish Ambassador H.E. Gunduz Aktan and his wife, and the Consul General, Mrs Gohul Dalyanoglou, in conjunction with the Association of Istanbul Textile and Apparel Exporters, provided a beautiful evening to a packed audience at the Grande Bretagne. Chic modern leathers, museum pieces of traditional embroidery and a selection of designers' creations – all displayed with great showmanship – brought wave after wave of applause. The finale featured the flags of Greece and Turkey carried on stage by some of the lovely models. Many featured designers were also introduced. The production came to Greece following a worldwide tour in promotion of Turkey's designer exports. A lavish dinner followed prepared jointly by chefs of the Istanbul Hilton and the Grande Bretagne. The hundreds of wonderful prizes and the exotic music seemed to send the guest home floating on the proverbial Turkish carpet.

Going the Way of the Mammoth

Wildlife conservationists have been greatly encouraged by the recent worldwide ban on ivory. Incredibly, it seems that many people did not know that the little ivory knick-knacks they bought meant the death of an elephant. Other tusks and horns are greatly valued too, and continued pursuit of the animals they belong to, threatens their existence as well.

Of course the unicorn disappeared long ago because people began to question the belief that its horn was an antidote for poison (which says a great deal about the times), but the belief – even in this age of the computer – that a rhino horn has aphrodisiacal properties, has placed that poor creature on the endangered species list.

The worst offenders depleting Africa's elephant population have been the Sudanese government officials, who have slaughtered their elephants with AK-47 rifles and the Ugandan soldiers, whose opposing armies have done away with 90 percent of that country's elephants.

Economics plays a key role in all this butchery. A pair of elephant tusks can weigh over 200 pounds. Their value, while not equalling that of a unicorn horn, which is sold for 20 times its weight in gold, can still be equal, in some areas, to a total year's earnings.

The mammoth, the ice-age elephant which lived as long as 12,000 years ago, also once roamed over vast areas in great herds. Only one of them, however, has been found in a state of complete preservation – every single hair, sprouting from its enormous hide, in place. Ancient man often used this enormous creature's bones as supports for his skin-and-tundra-covered dwellings.

One species of the mastodon, a cousin of the elephant, was discovered in central Florida and measured 12 feet in height. The mastodon, which lived seven million years ago, had four tusks jutting six feet out from its upper and lower jaws.

If you like mysteries, ponder this:

Recently, in Siberia a mammoth (extinct for thousands of years) was discovered with a bullet hole in the skull. The beast had survived the attack because there was bone growth surrounding the wound, thus eliminating the possibility of fraud....

Dogs' Tales

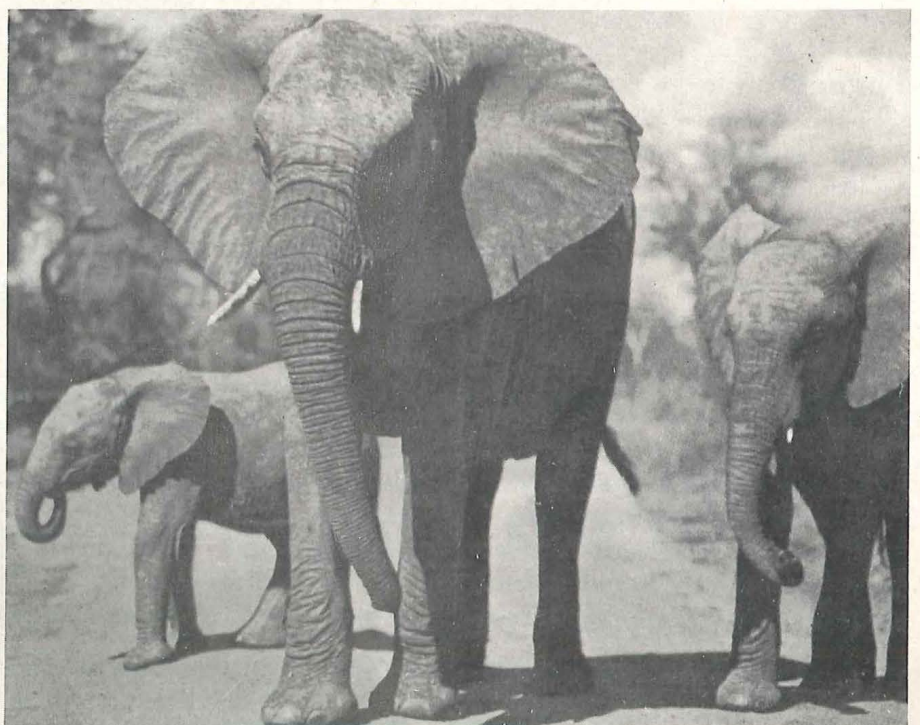
Dogs are divided into six groups, one of which is the working dog – probably the origin of the expression: "it's a dog's life". Two kinds of sheep-dogs have been listed in this group but the Australians have developed another breed called the Kelpie. As you know, both Australia and New Zealand have enormous herds of sheep and these dogs help control them. One of the ways is in a maneuver known as "backing". Sometimes the sheep are in such dense herds that a Kelpie will run over their backs instead of around them! This little fact comes from a dog-a-day calendar which features a picture and an odd fact for every day of the month. There is also a cat-a-day calendar of equal interest. Either of these can be ordered postpaid for \$11.00. Write: Workman Publishing

Company, 708 Broadway, New York, NY 10003.

The ancestor of *Felis domesticus* is believed to have been a cat originating in Nubia and taken to Egypt about 5,000 years ago. This cat had a long head, long legs and a body seemingly too long for the rest of it. The cats seen on Greek vases are very different, although they, quite unlike dogs, have never developed into distinct breeds.

This caused a problem for the first cat show in England, held in the Crystal Palace on 16 July 1871. At that time the divisions were according to color. There were a lot of different-colored tabbies; and rather than breeds and species, a special classification was used in those days. This was by Gordon Stables, an early cat-fancier who helped make pussy popular. He not only judged them by color, he declared each color called out a different character of the cat, claiming, for example, that tortoise-shell cats made "good mothers".

Time has corrected the inaccuracies of these pioneer shows, but class divisions have never since been as interesting as: Cats Belonging to Working Men. □



Shoot him – in color! – in Zambia's Luangwa Valley Game Reserve

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LINCOLN DAY LUNCHEON, February 28, Hilton Hotel, 1 pm. Challenging speaker, guests US Ambassador and Mrs Michael Sotirhos. Door prize Epirotiki 3-day cruise. Reservations ☎ 647-2264 or 581-5747. All community events sponsored by Republicans Abroad (Greece).

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WHO ARE YOU? young English woman in a "terrible hurry" in the rain in front of pharmakeio on Ermou, trying to hail a taxi, 6 pm Friday October 5, 1989. Please write: Ken Scudder, 2300 Shattuck Ave., Berkeley, CA 94133 USA.

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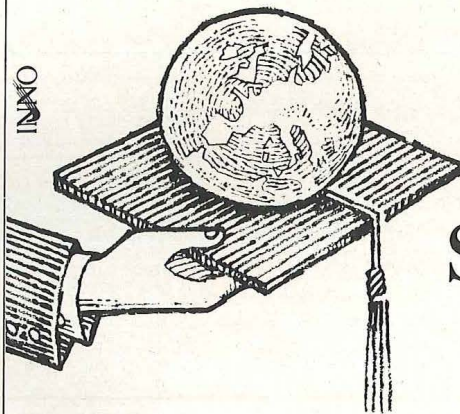
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ART

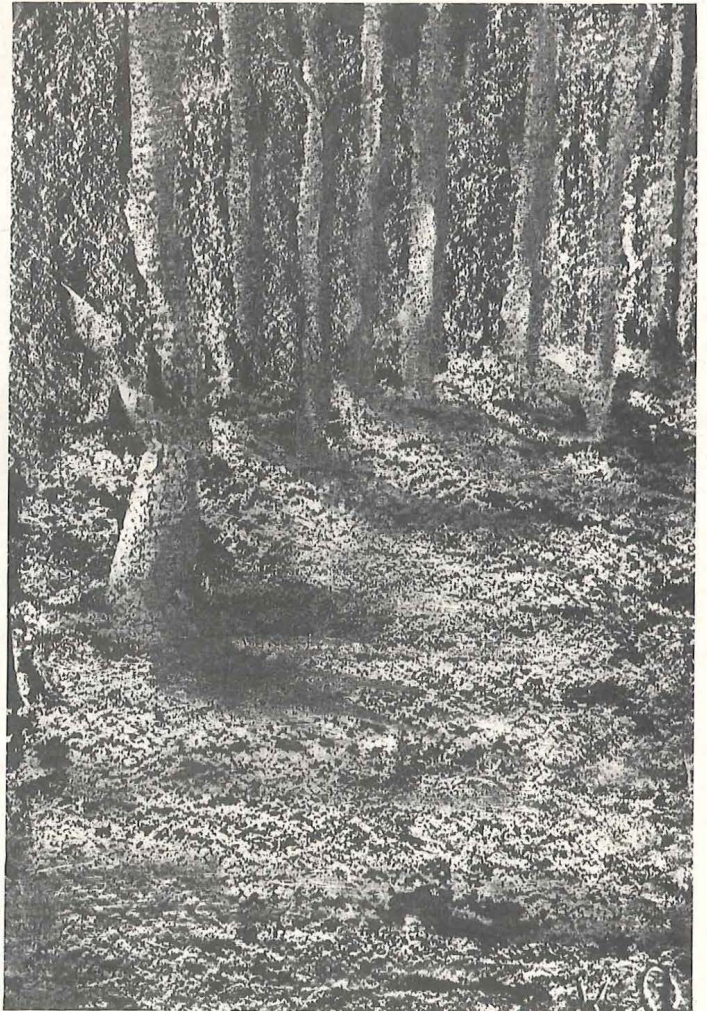
Hamid Lafer was born in Algeria in 1954. He studied at the National School of fine Arts and at the Arts-Deco in Paris. Since 1986 he has lived and worked in Samos, creating sculptures made mostly by the wood from the olive tree. His first individual show in Greece will take place at Evmaros where he will exhibit 50 sculptures and 30 sketches till 9 February. **Alexandros Patsouris** will exhibit a series of sculptures worked directly on iron. What interests him most is the relation between sculpture and space so that they form a unity. Patsouris studied in Paris where he worked with the well-known sculptor Koulentianos. The exhibition will take place at Desmos till 15 February. Landscapes with a solitary, metaphysical atmosphere, 33 mixed-media works, by **Haralambos Kostopoulos**, will be exhibited at Dada till 19 February. Kostopoulos was born in Pireaus in 1947. In 1974 he moved to Paris where he studied and stayed for seven years. Since 1981 he

has lived and worked in Athens.

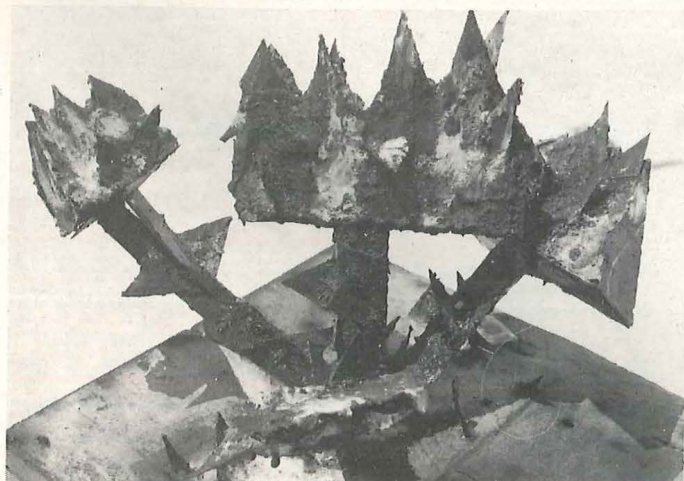
24 artists, painters, engravers and sculptors created with their "magic stick" personalities from well-known fairytales, such as Snow-white, Alice in Wonderland and others. They will exhibit their works at Pleiades till 25 February. Among the participants are: **Zoe Alafouzou, Lemonia Amarantidou, Michalis Arfaras, Petros Zoumboulakis, Angeliki Makri, Herman Blaut** and others.

Constructions made in wood, metal and color by **Kostas Fotopoulos** will be exhibited at Artio till 26 February. The art critic Haris Kambouridis says about his work...Kostas Fotopoulos is an artist who relies on the revealing possibilities of his hand and construction, not in the intellectual preconstruction.

Feadon Patrikalakis will exhibit costume designs and scenographies from various plays, "Lysistrati" and "Peace" by Aristophanes, "Guernika", "The Labyrinth" by Arabal and many others. He designs his costumes and sets in a simple



Charalambos Kostopoulos at Dada

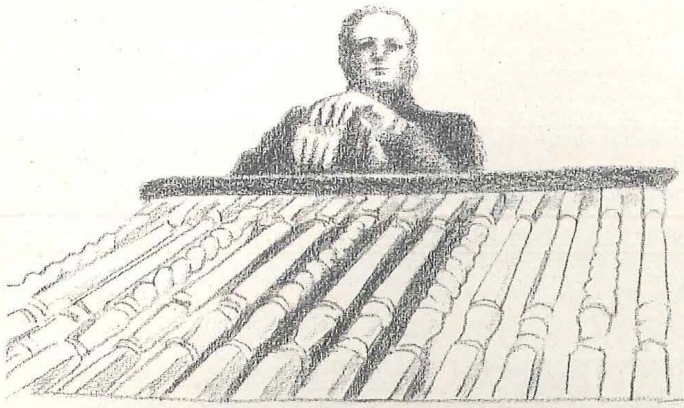


Kostas Fotopoulos at Artio

way as if they are made by children, with magic extensions that stimulate the imagination and at the same time are in the spirit of the play. The exhibition will take place at Astrolavos from 8 February through 3 March. **Manolis Zaharioudakis** in his third one man show will exhibit works of the past 7 years. Most of them are oils painted on papier machè. His themes are inspired by various religions and Mediterranean traditions. He uses vivid colors. The exhibition will take place at Gallerie 3 till 23 February. A Spanish artist, **Juan**



Feadon Patrikalakis at Astrolavos



Juan Munoz at Jean Bernier

Munoz, will exhibit his work at Jean Bernier gallery until 19 February. He was born in 1953 in Madrid. He studied at the Central School of Art in London and continued his studies in the US. Munoz is a sculptor and he uses symbols to express himself and to transmit to us "something different from what is visible to the eye". An explosion of colors and forms

is organized by the British Council and will take place at the Athens Photographic Centre, Sina 52, 19-26 February.

THEATRE

The famous British mime artist **Nola Rae** will present *Bottom of the Garden and Other Twisted Tales*: an evening of fantastic happenings.



Chryssa Voudouroglou at Ora

EXHIBITIONS

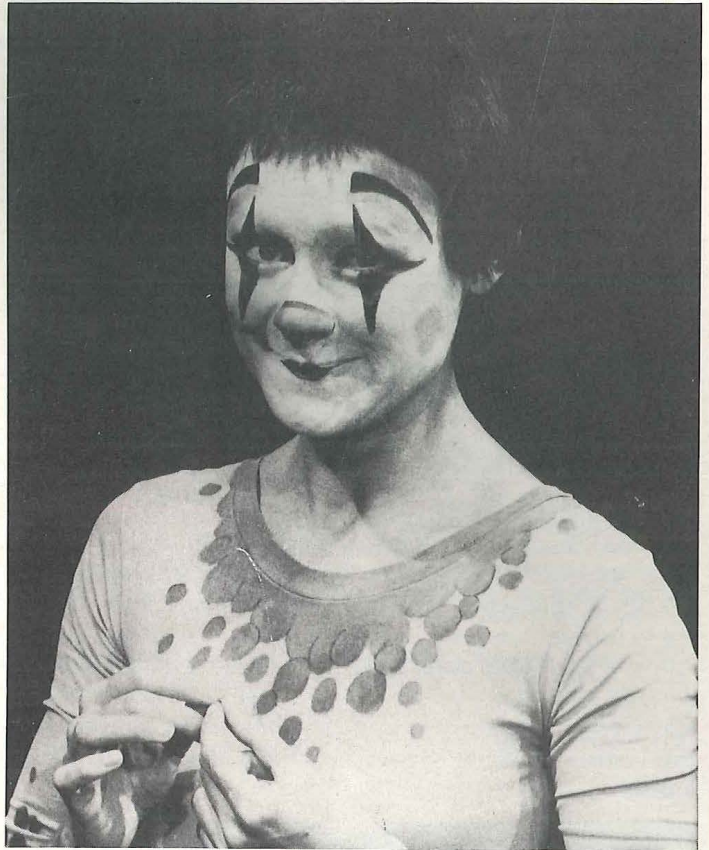
Contracted Narratives is the title of a photographic exhibition by **Calum Colvin** and **Ron O'Donnell**, which transcends the boundaries of what previously has been considered "pure" photography. Their work incorporates motifs and forms from painting and sculpture and presents a holistic approach to photography, placing it in a truly intergated sense, within the context of the contemporary visual arts. The exhibition

Nola Rae is also a dancer and clown and she is well-known for her extraordinary blend of fooling and controlled lunacy. She studied at the Royal Ballet School in London and with Marcel Marceau in Paris. The event is organized by the British Council in collaboration with the Cultural Centre of the Athens Municipality. At the Athinaiko Dimotiko Theatro, Timokreontos 6A, Aghios Sostis, 14 February at 8:30 pm. Admission free.

LECTURES

Jane Mayers will give a lecture on *Psyche and Song*, the uses of enchantment. Mayers is one of the directors of the Champernowne Trust Annual Summer Course, at Cumberland Lodge, Windsor. She is also a music therapist and a Jungian psychotherapist, specializing particularly in children and young people. At the British Council, 16 February at 8 pm.

is the general title of a series of lectures at the Southeastern College, by **Dr Stanley Sphekas**, professor of Philosophy and Associate Dean. Lecture 1; *Nietzsche and the Death of God*, on Thursday 8 February. Lecture 2; *Heidegger: Angst and Death*, on Tuesday 20 February and lecture 3; *Sartre: Anguish, Abandonment, Absertity*, on Tuesday 27 February. All lectures will be held at the Metropolitan Centre, Mavromihali Hall, Amalias 8, at 8:30



Nola Rae at Athinaiko Dimotiko Theatro

Urban Growth and Decline of Ekron of the Philistines is the theme of a lecture by **Seymour Gitin**, director of the Albright Institute of Archaeological Research in Jerusalem, 13 February. Another lecture with the title *Byzantine Monuments of Turkish Thrace* by Yildiv Otuken of the Hacettepe University of Ankara, will follow on 20 February. Both lectures will take place at the Saloni, Loring Hall, of the American School of Classical Studies, Souidias 54, at 6:30 pm. For more information call 723-6313. *The Existntialist Imagination: Humanism and Despair*

pm. Everyone is welcome, admission is free.

Adopt a Sea Turtle is the theme of a lecture by **Kostas Bouyouiris** and **Dimitris Dimopoulos**. The Sea Turtle Protection Society of Greece was founded in 1983 by a group of young Greek biologists and students who were determined to work to save the endangered sea turtle species *Caretta caretta*. The island of Zakynthos has probably the highest nesting density in the world. The Society's public awareness program aims at informing all visitors to Zakynthos of the correct beach behavior so as not to disturb the nesting activi-



Yannis Papagiannis at Pleiades

ties. To date the Society has received funding from various sources: EEC, WWF, UNEP, Greenpeace and a few private donors. To Adopt a Sea Turtle campaign aims at involving all Greeks and foreign residents in saving this gentle, unique animal.

FILMS

Angel is the title of a film directed by Neil Jordan, starring Stephen Rea, Honor Hefferman and Ray McAnally. The story is about an Irish showband saxophonist, Danny, who after playing at a country dancehall, witnesses

the band manager being shot dead by three gunmen, and resolves to hunt down the killers. The film shows an individual view of the difficulties in Ireland and one man's experience of them. Written by Neil Jordan, it creates a complex yet enthralling film. At the British Council, 8 February at 8 pm.

MUSIC

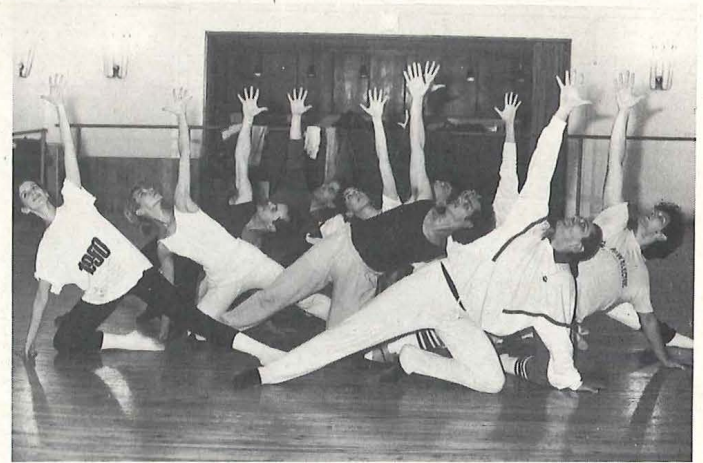
Trio Arte consisting of Yannis Michaelidis, piano, Yannis Tzoumakis, violin and Dimitris Gouzios, cello, will present a program of works by Haydn, Bridge and Arensky, at the British Council, 28 February at 8 pm.

Ethniki Lyriki Skini will present the following events: *Vaftistikos* (The Godchild) by

and 24 February, 2 and 4 March. *Cavalleria Rusticana* by Mascagni and *Konroua kai oi kopies tou* by Pericles Koukos, 25 and 28 February. All performances begin at 7 pm.

NOTES

The Pennsylvania State University semester in Greece will begin in February through May 1990. The program will take participants to Crete, Santorini, the Peloponnese and other areas of archaeological interest. The courses will include Sport and Athletics in Ancient Greece, Monuments of Greece, Byzantine and Modern Greek History, Modern Greek language and a lecture series on contemporary



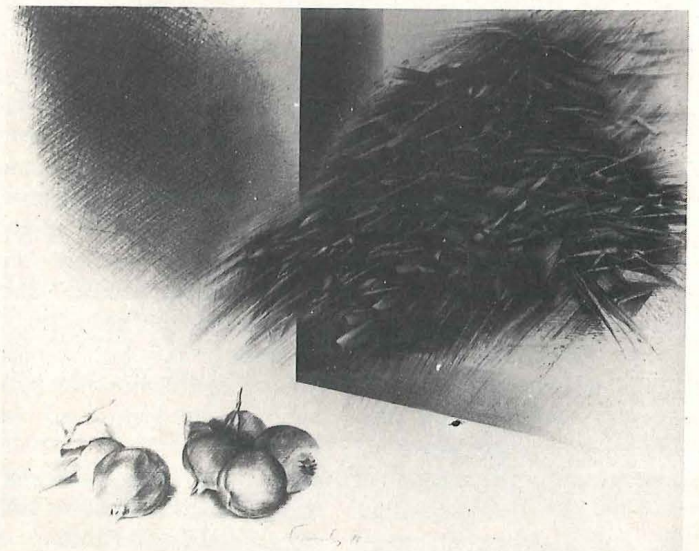
'Konroua kai oi kopies tou' at Lyriki Skini

Sakellaridis, 2, 4 and 17 February, 3 March. *Hansel and Gretel* by Humperdinck, 3, 10 and 16 February. *Magic Flute* by Mozart, 11, 14, 18

Greece. For more information contact the Athens Centre, Archimidous 48, 11636 Athens, tel 701-5242 or 701-2268.



Tassos Hatzis at Hellenic American Union



Daniil Gounaridis at Epoches

this month

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	●	●	●

NAME DAYS IN FEBRUARY

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).

February 1	Tryphon
February 3	Simeon
February 5	Agathi, Agatha
February 10	Haralambos, Harilaos, Haris Harry, Hariklia
February 11	Vlassios

DATES TO REMEMBER

February 2	The Purification of the Virgin
February 4	Carnival begins
February 12	Lincoln's Birthday
February 14	Valentine's Day
February 15	Tsiknopempti
February 19	Washington's Birthday (observed)
February 22	Washington's Birthday
February 26	Clean Monday
February 28	Ash Wednesday

PUBLIC HOLIDAYS

February 26	Clean Monday
March 1	Tryfon

GALLERIES

ARGO, Merlin 8, tel 362-2662. Christodoulos Galdemis will exhibit his work from 1-20 February. *See Art.*

ARTIO, Dinokratous 57, tel 723-0455. Works by Kostas Fotopoulos, constructions made in wood, metal and color, will be exhibited through 26 February. *See Focus.*

ASTROLAVOS, Androutsou 138, Pireaus, tel 412-8002. Paintings and engravings by Manolis Haros through 3 February. An exhibition of sceneries and costumes by Faedon Patrikalakis will then follow from 8 February through 3 March. *See Focus.*

ATHENAEUM ART GALLERY, Inter-Continental Hotel, Syngrou 89-93, tel 902-3666. Petros Soropanis will exhibit his work from 6-28 February. *See Art.*

DADA, Nirridon 6 & Pratinou, tel 722-2929. Gail Bayer will exhibit her work till 5 February. An exhibition of works by Haralambos Kostopoulos will then follow from 7-19 February.

DESMOS, Tziraion 2, tel 922-0750. Sculptures by Alexandros Patsouris till 10 February. *See Focus.* Vassilis Skyllakos will then exhibit his work from 12 February through 3 March. *See Art.*

EPOCHES, Kifissias 263, tel 808-3645. "Imaginary Landscapes and Still Lives" is the title of Daniil Gounaridis' exhibition from 1-22 February.

EVMAROS, Fokidos 26, tel 777-6485. Hamid Lafer will exhibit his sculptures and sketches till 9 February. *See Focus.*

ILEANA TOUNTA, Armatolon & Klefton 48, tel 643-9466. Daniil's works will be exhibited till 10 February.

JEAN BERNIER, Marasli 51, tel 723-5657. Juan Munoz will exhibit his work till 19 February. *See Focus.*

GALLERIE 3, Fokilidou 3, tel 362-8230. Manolis Zaharioudakis will exhibit his work till 23 February. *See Focus.*

MEDUSA, Xenokratous 7, tel 724-4552. Marianna Strapatsaki is exhibiting her work till 9 February. At the same time she is exhibiting at the French Institute.

ORA, Xenofondos 7, tel 323-0698. Christos Bokoros will exhibit his work till 16 February. *See Art.* Works by Chryssa Voudouroglou will be then exhibited from February 19 through 9 March.

PINELIA, Mesogion 419, Aghia Paraskevi, tel 659-0209. Kostas Evangelatos will exhibit his work 20 February.

PLEIADES, Davaki 3-5, tel 692-9950. Group show till 25 February. *See Focus.*

ATHENS ART GALLERY, Glykonos 4, tel 721-3938. Works by Errietta Vordoni will be exhibited from 5-21 February. *See Focus.*

SCREENINGS

Hellenic American Union

SALSA, directed by Boaz Davidson and starring Robby Rosa and Rodney Harvey, 27 February at 8 pm.

LA BAMBA, directed by Luis Valdez, the cast includes Esai Morales, Rosana DeSoto, Lou Diamond Phillips and Elizabeth Pena, 28 February at 8 pm.

British Council

THE THIRD MAN, directed by Carol Reed and starring Joseph Cotton, Alida Valli, Orson Welles and Trevor Howard, 1 February at 8 pm.

COMPANY OF WOLVES, (1984) directed by Neil Jordan. The cast includes Angela Lansbury, Sarah Patterson and Micha Bergese, 5 February at 8 pm.

ANGEL, (1982) directed by Neil Jordan, starring Stephen Rea, Honor Hefferman and Ray McAnnally, 8 and 12 February at 8 pm. *See Focus.*

Video

BBC NEWSBRIEF, a one-hour digest of January's news and current affairs from BBC television, 22 February at 8 pm.

EXHIBITIONS

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.

ANTONIS THEODORIS will exhibit his work at the Hellenic American Union, through 9 February.

CONSTANTINOS VRATSALIS will exhibit his paintings at the Hellenic American Union, till 9 February.

TASSOS HATZIS will exhibit his work under the title "Horses of the Sky" at the Hellenic American Union, 13 February through 2 March.

LEARNING THROUGH MAKING, exhibit of works by the "Theotokos" vocational education section, at the Hellenic American Union, 12-16 February.

FIGURES FROM INSIDE OF TIME is the title of an exhibition of works by Theodora Hartmann, at the Hellenic American Union, 19 February through 2 March.

PAINTINGS OF ROMANCE by contemporary Greek painters, at the Hellenic American Union, 5-9 February.

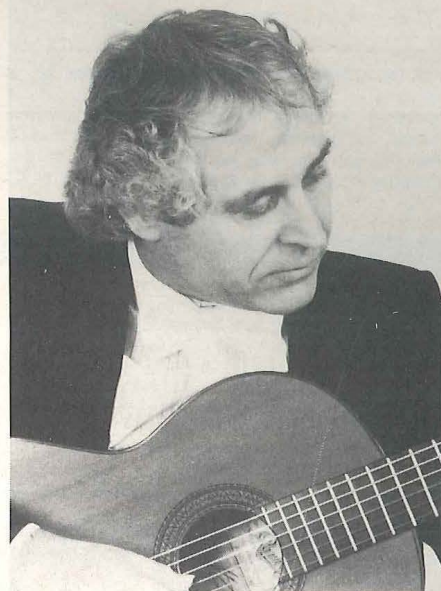
CONSTRUCTED NARRATIVES a photographic exhibition by Calum Colvin and Ron O'Donnell at the Athens Photographic Centre, Sina 52, in collaboration with the British Council, 19-26 February. *See Focus.*

COSTAS SPIRIOUNIS will exhibit his work at the Athens College Theatre, 5-25 February.

TO ALEXANDRIA THE FURTHEST - Textiles and the Decorative Arts from the Path of Alexander the Great in Central Asia, an exhibition of various objects and textiles from Efi Fotou-Jones' collection, 1-24 February, at Panorama, Alex. Soutsou 4, tel 362-3098.

MUSIC, DANCE, THEATRE

NOLA RAE - LONDON MIME THEATRE will present a program at the Athinaiko Dimotiko Theatro, Timokreontos 6A, Aghios Sostis, organized by the British Council in collaboration with the Cultural Centre of the Athens Municipality, 14 and 15 February at 8:30 pm. Admission free. *See Focus.*



Andreas Papadatos at Parnassos Hall

ality, 14 and 15 February at 8:30 pm. Admission free. *See Focus.*

THE ATHENS PLAYERS will present "The Dutchess of Malfi" by John Webster, at Moraitis School, Papanastasiou and Aghiou Dimitriou, Paleo Psychiko, 22, 23 and 24 February at 8 pm.

TRIO ARTE will give a recital at the British Council, 28 February at 8 pm. *See Focus.*

JULIAN BREAM will give a guitar recital at the Athens College Theatre, 5 February at 7 pm and 9 pm, and 6 February at 9 pm.

PIANO RECITAL by Eleni Traganas in works by Brahms and Rachmaninov, at the Athens College Theatre, 28 February at 8:30 pm.

ARTISTIC ACTIVITY organized by the philanthropic society of the Church Saint Nikolaos, Philopappou, at the Hellenic American Union, 2 February at 8 pm.

RECITAL with Thalia Kehagia's piano and Gerassimos Nassos' violin, will be performed at the Hellenic American Union, in works by Beethoven, Bach, and C. St. Saens, 7 February at 8 pm.

THEY LIVE AMONG US is the title of a dance-contact improvisation, by the Constantinos Michos dance group, at the Hellenic American Union, 16 February at 9 pm.

ANDREAS PAPADATOS will give a guitar recital in works by L. De Milan, Domenico Scarlatti, Weiss-Ponce, M. de Falla, H. Villa-Lobos and J. W. Duarte, at Parnassos Hall, Karitsi square, 1 March at 9 pm.



Carpet from Ouzbecistan at Panorama

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. M-W-F classes, 12 March till 30 May. The HAU also offers the following courses: theatre, photography, art and Greek cinema.

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

THE ATHENS CENTRE, 48 Archimideou St, tel 701-5242 or 701-268, offers Greek lessons; Accelerated I, II and III, 4 weeks, 5 February through 5 March and 6 March through 2 April; Intensive I, II and III, 8 weeks, 5 February through 2 April; Regular I, II, III, IV and V, 10 weeks, 27 February through 17 May.

LECTURES AND SEMINARS

PSYCHE AND SONG is the title of a lecture by Jane Mayers, at the British Council, 16 February at 8 pm. See *Focus*.

ADOPT A SEA TURTLE by Kostas Bouyououris and Dimitris Dimopoulos, at the Hellenic American Union, 8 February at 8 pm. See *Focus*.

THE LATEST INCLIMATIONS IN AMERICAN ARCHITECTURE is the theme of a lecture by Beata Kitsiki-Panagopoulou, professor at the San Jose university in California, at the Hellenic American Union, 15 February at 8 pm.

MEDICINE IN THE WORLD OF TOMORROW: RETURN TO MAN is the title of a lecture by Doctor Constantinos Alexandrou, a documentary film will be also screened with the title "The Roots of Medicine", at the Hellenic American Union, 21 February at 8 pm.

THE AMERICAN SCHOOL OF CLASSICAL STUDIES is organizing two lectures 13 and 20 February. See *Focus*. **THE EXISTENTIALIST IMAGINATION: HUMANISM AND DESPAIR** is the general title of a series of lectures by Dr Stanley Sphekas, at the Southeastern College, 8, 20 and 27 February at 8:30 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.

THE ENGLISH SPEAKING SOCIAL SOCIETY meets every Wednesday from 8 - 10 pm at the Athenian 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.

CROSS-CULTURAL ASSOCIATION Meetings of the association will take place at the YWCA (XEN) on Amerikis St (next to Pandelidis Bookshop) on the third Tuesday of each month. On 20 February a panel of three experts will talk about various aspects of the European Community. Professor P. Jecchinis will speak on the Social Charter; Mr Sarbanis of the Agricultural Bank of Greece will talk about money matters and Ms Vasso Stavrinopoulou will speak about the movement of workers. The meeting starts at 8 pm. Non-members are welcome. For more information call 951-3595 after six, or 347-6370.

LA LECHE LEAGUE is holding a meeting in Greek: Baby arrives; the family and the breast-feeding baby: 21 February at 6 pm. For more information call 672-5961 or 639-5268.

THE CULTURAL ASSOCIATION FOR THE PORTUGUESE COMMUNITY is a new association recently been formed. Its intention is to strengthen ties between Greeks and the Portuguese Community in Greece, and 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: Sun-

day 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 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 Trikoupi 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, Levidou 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.

LIBRARIES

AMERICAN HELLENIC CHAMBER OF COMMERCE, Valaoritou 17, Tel 361-8385. A commercial and industrial reference library, with a collection of American and Greek directories and catalogues as well as many trade, technical and statistical journals. Mon-Fri 9-2. Closed Sat.

ATHENS COLLEGE LIBRARY, Psychiko. Tel 671-4627, ext 60. Open Mon-Fri 8:30 am-4 pm, closed Sat. 25,000 books in English and Greek; English periodicals.

AMERICAN LIBRARY, USICA, Hellenic American Union, Massalias 22 (4th floor). Tel 363-7740. Books, periodicals, indices and US government documents in English. A microfilm-microfiche reader-printer and a small collection of video-cassettes, films, records, slides and filmstrips. *The New York Times*, *Time*, *Newsweek* and *Scientific American* available on microfilm. Mon-Fri 9:30 am-2 pm and Mon & Thurs 5:30-8:00 pm.

BRITISH COUNCIL LIBRARY, Kolonaki Sq, Tel 363-3211. Lending and Reference libraries open Mon-Fri, 9:30-1:30; closed all of August.

BENAKI, Koumbari 1. Tel 362-6462. For reference use only. Books, periodicals, manuscripts, gravures and watercolors pertaining to all periods of Greek history and art with emphasis on folk tradition. Mon 8:30-2:00 pm; Sat closed.

FRENCH INSTITUTE, Sina 29. Tel 362-4301. Books, periodicals, reference works and records in French. Mon-Fri 10:00-1:30, 5-8 pm, except Mon mornings.

THE GENADEION, American School of Classical Studies, Soudias 61. Tel 721-0536. Reference works on Greece from antiquity to the present. Permanent exhibition of rare books, manuscripts and works of art. Mon-Fri 9 am-5 pm

GOETHE INSTITUTE, Omirou 14-16. Tel 360-8111. Books, periodicals, reference works, records and cassettes in German. Mon-Fri 9:30 am-2 pm and 5-8 pm, except Wed afternoons.

ITALIAN INSTITUTE, Patission 47. Tel 522-9294. Books, films, video cassettes and records. Mon-Fri 11 am-1 pm

MULTI-NATIONAL WOMEN'S LIBERATION GROUP, Mavromihali 69, Feminism, fiction, women's issues, psychology, back copies of feminist journals and a good selection of women's health literature. Tel 281-4823, 683-2959, before 3 pm. The library is open during the group's meetings, the first Fri of the month and on Thurs, 13 days after the first meeting, around 8:30-9 pm

NATIONAL LIBRARY, Panepistimiou St Tel 361-4413. Open Mon-Thurs 9 am-8 pm, Fri and Sat 9 am-2 pm. Holdings in several languages. For reference use only.

NATIONAL RESEARCH CENTER, Vas Konstantinou 48. Tel 722-9811. Scientific journals and periodicals in all languages except Greek. For reference use only, but photocopies made upon request Mon-Fri 7:30 am-2:30 pm and 4:00-8:45 pm

PARLIAMENT LIBRARY, Mihalakopoulou 1. Tel 723-5857. Located behind the Pinakothiki (National Gallery), the library is open Mon-Fri 8:30 am-2 pm. Art books and journals focusing on the period after the 15th century and on modern Greek art. For reference use only.

THE HELLENIC AMERICAN UNION GREEK LIBRARY, Massalias 22, 7th floor. Tel 362-9886 (ext 51). Open Mon-Fri 9 am-1 pm and 6-9 pm. A general public library, it also functions as a reading room. Along with its 6,000 volumes of Greek books, it holds an impressive collection of English books on ancient Greek literature and drama, modern literature, Greek history and Greek art (ancient to contemporary), travel atlases and maps. Membership costs 100 drs per year for Greek citizens or foreigners who hold a residence permit. Other users can check out books as well by paying a deposit of 500 drs. One can check out 2 to 5 books for a period of 2 to 3 weeks.

restaurants and night life



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.

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

NO NAME, Bouzou 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 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 Voumazou. ☎ 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, Illissia. ☎ 729-1481. Specialty: beef stroganoff. Open daily from 12 pm-2 am. Closed Sunday.

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

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AMERICAN EXPRESS 

LE BISTRO, Holiday Inn Hotel, Mihalakopoulou 50, Illissia. ☎ 724-8322. French and Greek cuisine. Piano bar.

PAPAKIA, Pondou 40, (parallel to Mihalakopoulou, behind the Riva Hotel). ☎ 779-3072. Bar and restaurant. Specialty: duck as the name suggests, in cream sauce. Open daily after 10 am. [(**ROUMELI**, Panormou 107, Ambelokipi (across the park from the Apollon Towers). ☎ 692-2852. At lunchtime a wide selection of Greek dishes; evening specialties are charcoal broils. Daily from 12 pm until late. Bakaliaros, bifteki, snails, baked fish (gavros).

PLAKA

ANGELOS' CORNER, Syngrou Ave 17, near the Temple of Olympian Zeus. Cosy 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, Makryianni. ☎ 922-3434. Charcoal grilled chicken and swordfish, rolled pork with carrots and celery in lemon sauce, roasted lamb with mushrooms, meatball casserole. Pikermi wine laced with wine from Santorini (barrel).

THESPIS, 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.

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CLOSED SUNDAY

MAYEMENOS AVLOS, (Magic Place), Klevkou and Aminda. /096 722-3195. 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 quitar 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.

Apocalypsis, 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 Mottola 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. Tepannyaki, 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 Clown" in German. Lunchtime salad "fountain", champagne brunches. Dinner specialties include bouzouki frivolitef (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.

DEKAOIKTO, Soudias 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 Constantinople 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, spaghettaria.

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.

CAPRICCIOSA, 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 Trikoui 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 mezes.

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.

PELARGOS, G. Lyra 83, Nea Kifissia. ☎ 801-4653. Closed Sunday. Specialties: roast goat, 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, Halkidos 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 gastras. 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, "bifteki 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, souviaki 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

diabolo, 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.

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

SEIRINES, Seirinos 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, Delyiorgi 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, Makriyianni 3, Zea Marina. ☎ 452-5074. Seafood and Greek cuisine.

VASILENA, Etolikon 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, Kolety 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 complete and reasonably-priced menu. Overlooks the sea and Votsalaki Beach. Daily from 12 pm-2 am.

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.

LA BOUFFE, Aghiou Alexandrou 67, Paleo Faliron. ☎ 981-8547. French cuisine. Specialties include moules marinière, soupe à l'oignon, coq au vin, bourgingnon, Baigné aux pommes, profiteroles.

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



PONDEROSA
Restaurant-Charcoal Grill Steak House

American-style steakhouse
Kifissias 267, Kifissia
(behind Olympic Airways,
near Plateia Kifissias).
7 days per week


Specialists in bon fillet,
pepper steak, T-bone ribsteak
and barbequed spareribs.

Open for lunch on Sundays
Reservations tel: 801-4493, 982-4136



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Restaurant Francais


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CHINA restaurant

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

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(Between Caravel Hotel & University Campus)



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Restaurant
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Kifissia's Chinese Restaurant
Authentic Cantonese Cuisine
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Open every evening including Sunday from 7 p.m. to 1 a.m.
Dinner in the garden
Take-away service with delivery within the area

CHANG'S HOUSE
CHINESE RESTAURANT

The most wonderful, comfortable and tasteful Chinese restaurant in the world, and the prices are reasonable.

Fully air-conditioned.
Daily lunch 12:00 to 15:30 pm. Dinner 7:30 pm to 12:30 am.
(No lunch served on Sunday)

TEL: 959-5191 959-5179
15 DOIRANIS & 11 ATTHIDON ST., KALLITHEA
Opposite Aghios Sostis Church 4th street down from Damon Hotel.
(parallel to Leof. Syngrou Ave. 190-192, turn right)



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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). 96 895-1298. 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.

CYPRIOI

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, Idraspu 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).

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

BOUILLABaisse, 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.

AUSTRIAN/GERMAN

ALT BERLIN, Kolokotronis 35, Kefalari. ☎ 801-5792. "Filetackia" Alt Berlin. Live music. Garden.

VIENEZIKI GONIA, Ventouri and Ouranias 13, Holargos. ☎ 652-0275. Viennese and Greek specialties, soft music. Fireplace.

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 road 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, Xenokratous 51, Kolonaki. ☎ 722-9106. Steak tartare. Garden.

LES AMIS, Kon Palaiologos 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 filet, salmon filet. 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, Polyta 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, Evangelismos 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. Formely "Da Bruno". Under the same management as "La Bousola" in Glyfada. Fillet à la Diabolo and "Triptiño à la Bousola" (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.

VEGETARIAN

CHLOROPHYLLI, Soutiani 12, Exarchia. ☎ 364-1677.

EDEN, Flessa 3, Plaka. ☎ 324-8858. Charming meeting place for travellers; juices, salads and sweets. Specialties: lasagne (soya), boureki and hot chili. Terrace in the summer. Open 12 am-12 pm. Closed Tuesday.

JUICY, Loukianou 34, Kolonaki. ☎ 722-4817. Menu includes large array of exotic juices and fruit cocktails. "Juicy" salad, cheese and vegetable sandwiches, soya burgers and a daily vegetarian special. Prices tend to be steep but portions are generous and quality of produce excellent. Open Monday through Saturday, 11 am-2 am and Sunday, 6 pm-2 am.

SPECIALTY SWEET SHOPS

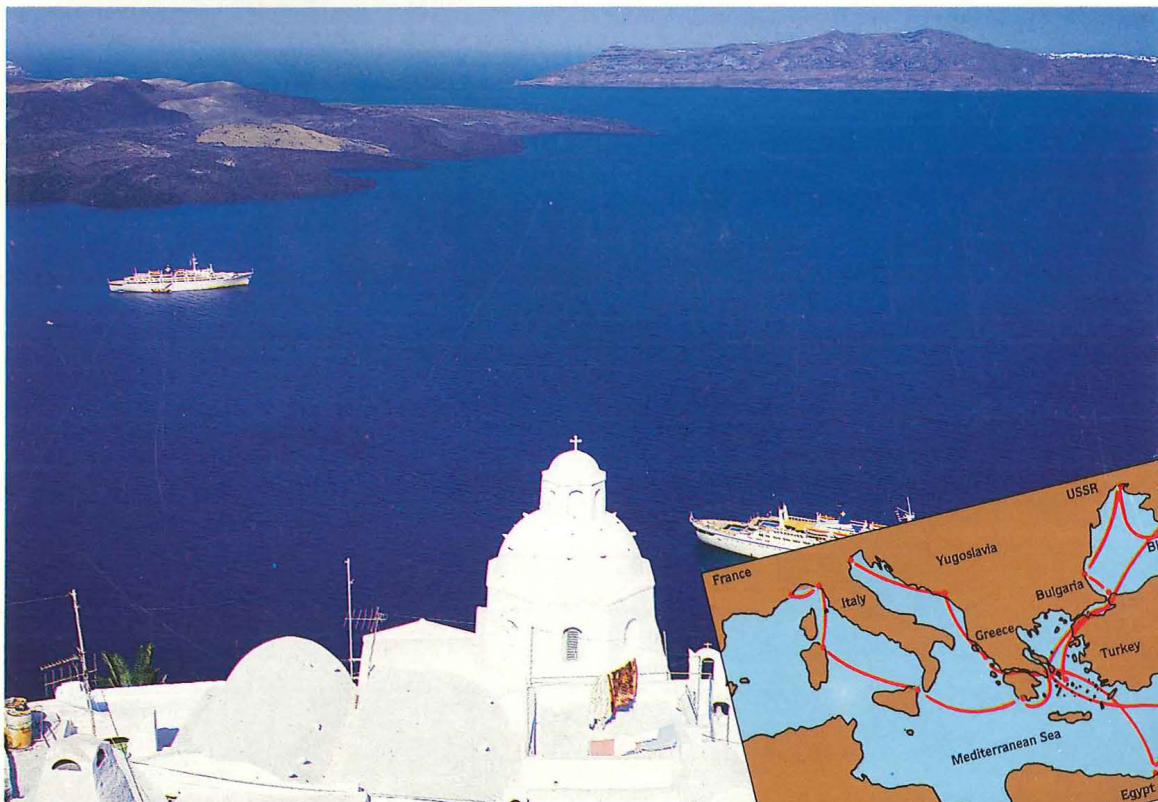
HIGH LIFE, Akti Posidonos 43, Paleo Faliron. A specialty sweet shop with Turkish delights: Taouk Gioksu - chicken breast mousse - traditionally ordered with Kaimaki ice cream; Ekmek, Turkish sweet made from honey and flour; profiteroles. Take-out service.

FAROUK HANBALI, Messinias 4, Ambelokipi. ☎ 692-5853. Lebanese sweet shop and patisserie specializing in delicious baklavadaikia with walnut and pistachio fillings. Near the President Hotel. Open daily from 8:30 am-9 pm.

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