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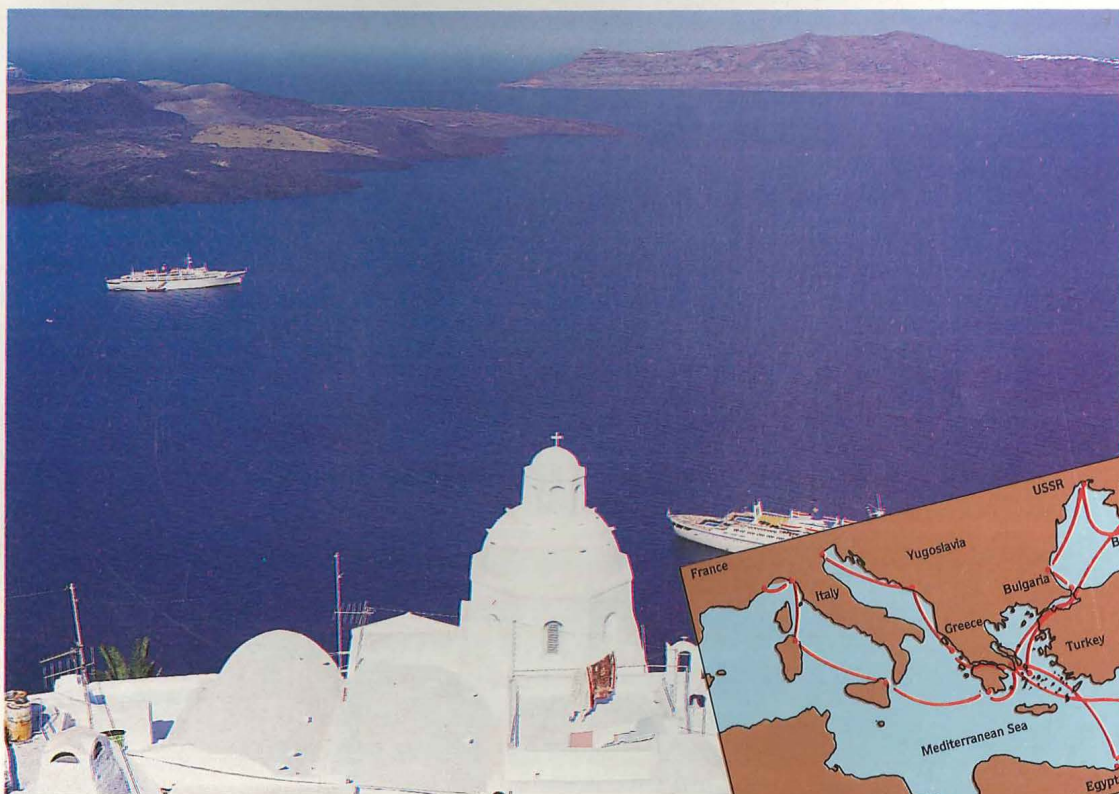
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*Greece's English Language Monthly*  
*Founded in 1974*

*Vol. XVII No. 197 March 1990*

*Owned and published by*  
*The Athenian Press Ltd*

*Peta 4, 10558 Athens, Greece*  
*Tel 322-2802 Fax 322-3052*

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**Phototypeset by**  
**FOTRON**  
**Tsakalof 31, Kolonaki**  
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**Kraniou - Tsatsanifos Co.**

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*The Athenian, founded in 1974, is published monthly by THE ATHENIAN PRESS LTD. Tel. 322-2802. Fax. 322-3052. Single copies: 275 drachmas. Yearly subscription rates: Greece 3000 drachmas. Air Mail: Europe \$US 25. All other countries, \$US 27. Send orders, changes of address and inquiries to The Athenian, Peta 4, 10558 Athens, Greece. Unsolicited manuscripts, photographs and artwork are welcome. All manuscripts must be typed, double spaced and are subject to editorial changes. Enclose a self-addressed, stamped envelope with any submission. Letters to the editor are considered for publication but may be condensed due to space limitation and should include correspondent's telephone number.*

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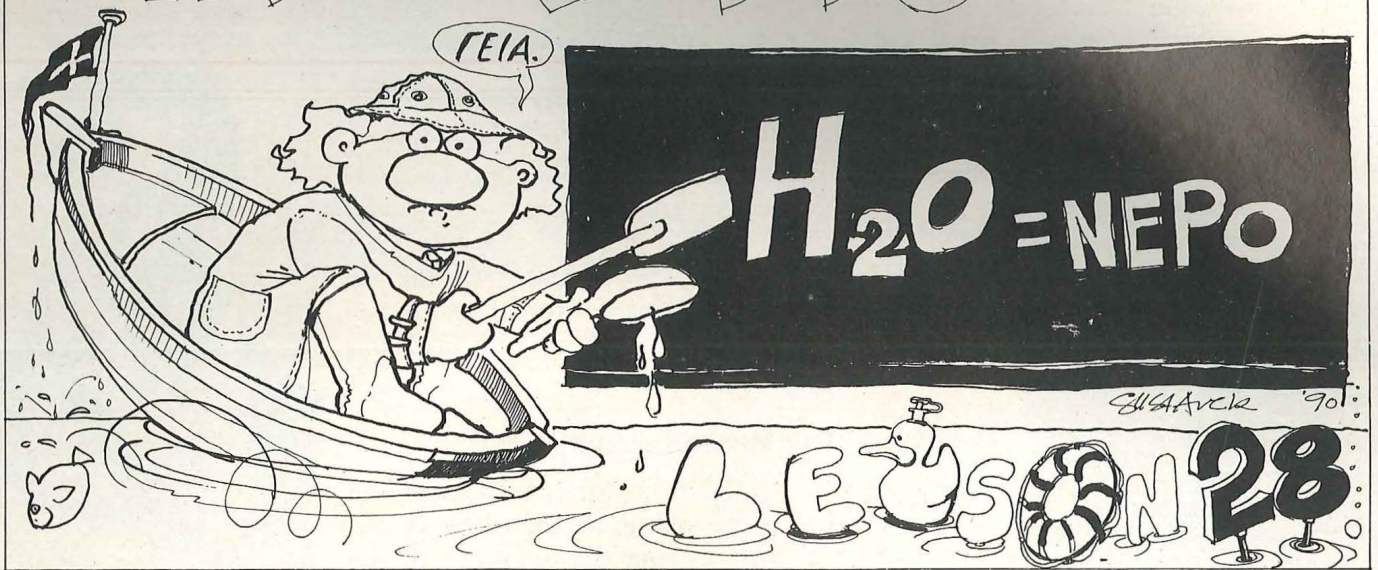
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# GREEK IDIOMS



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## OUR TOWN

### *In the Cradle of Chaos*

Everyone seems to know that Greece is the cradle of democracy. It is common knowledge. It is a statement that foreigners like to make when they come here and want to give a good impression. It is unthinkable that an Onassis Prize winner *wouldn't* express it in his (or her) acceptance speech and it is always followed by a warm round of applause. What is far less heard, but equally true, is that Greece is also the cradle of aristocracy, oligarchy, plutocracy, monarchy, tyranny and anarchy. The words for most forms of government, good or bad, are of Greek origin because, being the first really advanced society, it was also the first to enjoy them all in turn. In the last 3000 years Greece has been through almost every conceivable political vicissitude. Only back in 1967 Greece was called 'the coffin of democracy'.

But long before there were any of these things, according to the most Greek of ancient poets, Hesiod, there was chaos. In serious disagreement with John the Evangelist he emphatically states, "In the beginning there was Chaos." And from the looks of it, it still seems to be around.

As of April there will have been, in ten months, three elections, five governments and two hung parliaments with bright prospects for a third. In the same period, an MP was assassinated, workable bazookas stolen from a military museum, a man detained for allegedly walking around Athens with a chunk of radioactive uranium in his pocket, and anarchists roaming the streets terrorizing citizens. At the same time every known organization in the country has gone on strike, many several times over. There has been an endless procession of marches and demonstrations, some led by nihilists and others by priests.

It is things like these which have led Mr Mitsotakis to call the situation chaotic. It is he who is saying Greece is sinking into the Third World, and it is some of his supporters who add that Greece has already bypassed the Third World and is approaching a close encounter with a Fourth World.

Now, it is usual in times of great national duress to beat a hasty path to the door of Constantine Karamanlis. As every one knows almost as well as Greece's being the cradle of democracy, Mr Karamanlis is the Ethnic Saviour. He is also known to be a great admirer of de Gaulle and is nearly as grand. De Gaulle saved France twice; once during the war and again in 1958. Of course, Karamanlis saved *his* country in 1974, but if in 1990 the postman is ringing a second time, the Great Man is in no hurry to answer the door. In fact, last month he appeared to be bolting it. On 10 February he turned down a proposal to stand for the presidency in these words:

"The many-sided crisis," he said, "in institutions and politics, in the economy and in ethics have, in certain cases, taken the form of national decay."

The people, he continued, must realize that they, by their social behavior and their political choices, define the course and, consequently, the destinies of the nation.

"The crisis," he went on, "first necessitates a courageous and unbiased ascertainment of its causes, and then the presence of a state capable of taking and implementing bold decisions for the salvation of the country, and of rousing the moral and intellectual forces of the nation to help break the present impasses and reverse the course towards national decline."

He concluded that the ailing structure of the country's political life would make his presence of doubtful value.

An interesting element in his statement was his scolding of the people themselves and, as a whole, it was a sharp dressing-down to a large portion of the population. If some felt Karamanlis was shirking his destiny, it must be recalled that the presidency does not have the wide powers he gave it in the 1974 constitution.

Mr Mitsotakis, of course, largely blames Andreas for those impasses which Karamanlis mentioned, and his constant straining for an effective majority in parliament, which has so far tantalizingly eluded him, makes him some times seem out-of-sorts.

At a recent press conference he said testily that Andreas Papandreou should stop criticizing him in nightclubs.

Alas, this is the chink in the Mitsotakis armor, the tragic flaw in his otherwise noble nature. Although tall and handsome and Cretan, with a charming wife and four purposeful children and lots of lovely grandchildren, he gives the impression - fatal in Greece - of being unable to enjoy himself. For if one should think that in the midst of state bankruptcy, moral decay and chaos, all Greeks had become gloomy, this would be a serious misreading of the national character.

In brief, never have so many Greeks had it so good. They have lots of money and little work. They are on the public payroll. The state of the nation is of no interest to them. They flock to posh bazouki spots, pay an 8000 drachma cover charge, twice that for a ring side table heaped up with bottles of Johnny Walker Black Label (the ethnic beverage) and all sorts of good things to eat and buy mountains of gardenias at 100 drachmas each and throw them in field-fuls at the singers, the musicians and each other till dawn. Amid such gaiety, how can somber figures such as Karamanlis and Mitsotakis seem anything but spoilsports? ■

# THE ATHENIAN DIARY

## Moslem Soup Simmers in Thrace

The great mixture of ethnic minorities in the Balkans led the French to coin the word *macedoine* for a dish made up of many mixed vegetables or fruit. The Turks, however, in speaking of their own minorities, prefer the soup course in referring to the ethnic menu. So there is an Azerbaijan soup, a Bulgarian soup and a Greek soup.

This culinary term became popular recently during the current flap between Greece and Turkey over the Moslem minority in western Thrace. Prime Minister Yildirim Akbulut entered the ring on 9 February by saying that if the Moslems in Thracian Greece felt oppressed, they could emigrate to Turkey and "share in the mother country's soup". The selection grew larger the next day when Suleyman Demirel, the leader of the opposition True Path party, disagreed with this open-door policy, saying that the Greek soup and the Bulgarian soup were quite different recipes. Over 300,000 Moslems in Bulgaria have fled to Turkey in the last few years in one of the biggest mass movements of people in modern European history.

Over 60 million Turks live as minorities in countries outside of Turkey, the greatest number in the Soviet Union. Most of the others live in neighboring countries which were lopped off in the dismemberment of the Ottoman Empire after World War I. In the recent resurgence of ethnic aspirations, Turkish leaders cannot be unaware of the power this has handed to them in the Balkans and the Middle East. After Arabs, the Turks make up the largest ethnic group in Islam.

The specifically Greek soup came to a simmer on 26 January when a three-person magistrate's court found two prominent members of the Greek Moslem community guilty of disturbing Christian-Moslem relations. One was Achmet Sadiq, elected to the Greek Parliament in last June's elections,

though he was disqualified from running again in November. The other was Ibrahim Sherif, also a candidate for Parliament, though he did not win.

There are about 120,000 Moslem Greeks, most of them from the prefecture of Rodopi. It is customary that a Moslem is returned to Parliament for this district who is a member of a major political party. Last June, however, the Turkish consul general, Kemal Gur, promoting Turkish national interests, launched a successful campaign to elect a Moslem on an Independent ticket.

The court sentenced the two men to 18 months' imprisonment, depriving them of their political rights. They were disqualified from voting or running for political office for three years. The charges were that the accused had distributed pre-election material last autumn in Turkish and described the Moslem minority as 'Turkish'.

Clauses of the 1923 Lausanne Treaty referring to rights of minorities, defines them only by their religious beliefs and not by their ethnic identity.

Turkey immediately condemned the court's decision as treating the Moslem minority in an illegal manner and violating the rights which all Greek citizens enjoy equally.

On 29 January, Moslems and Christians clashed in front of a Moslem youth center in Komotini. The scuffle had been incited by a rumor that a Christian in the hospital had been killed by a Moslem fellow patient who had whacked him over the head with a chair.

About 200 Christians and the same number of Moslems were involved in the disturbance in which 21 were slightly injured and 12 Christian youths were arrested for breaking display windows of shops owned by Moslems.

Foreign Minister Samaras countered the Turkish charges as interfering in Greece's domestic affairs and explained that the sentences were in accordance with Greek law regarding

any citizen who was found instigating civil violence. For good measure, he reminded the Turkish authorities that the Moslem minority in Thrace has flourished since the time when the Lausanne Treaty was signed, whereas the 146,000 Greeks who lived in Istanbul at the time, through decades of harrassment and particularly in the riots of 1955, had been reduced to 5000.

Early in February the Turkish government recalled its ambassador to Athens for consultations while at a meeting with Prime Minister Zolotas, party leaders agreed that Turkish accusations of 'brute force' were provocative. Mitsotakis said that statements from Ankara were "pouring oil on flames" and Papandreou called them "incendiary".

The issue was then broadened when Foreign Minister Mesut Yilmaz addressed a letter about the oppression of the Turkish minority to the UN, NATO, the Islamic Conference Organization and 35 countries, accusing Greece of violating human rights and asking for international support. The following day, Greece declared Kemal Gur, the consul general of Komotini *persona non grata* and Turkey retaliated by announcing the expulsion of Ilias Klis, Greek consul general in Istanbul. On 8 February, Gur returned with his family by car to Turkey where he told journalists that "Our 200,000 [sic] ethnic brothers have had their faith shaken in the Greek state and its justice." Consul Klis returned to Athens two days later.

Although the Mufti of Komotini, Metso Jemali, in a meeting with the Greek Foreign Minister, had expressed the hope that the crisis would be defused, he said that the split between the two communities was complete. The situation was aggravated when the old, ailing and beloved senior Mufti in Thrace, Halil Aga, suffered a heart attack, said to have been brought on by stress. He was rushed to Istanbul where



## THE ATHENIAN D

he died on 13 February.

Meanwhile, the one Moslem in the Greek Parliament at present received wide coverage in the Turkish press when he declared that his political office had been vandalized and the police had not taken appropriate action.

On the other hand, journalist Ali Birant in *Milliyet* criticized his country's policy, not only in Greece but in Bulgaria and in Azerbaijan, which he said was giving the impression, quite wrongly, that Turkey was being threatened by its neighbors. He also condemned the acts of Sadiq and Sarif and asked, what would the Turkish Parliament make of a deputy of Greek origin who stood up and declared that he was a Hellene?

Various attempts to cool the crisis have not lasted long. Some Moslem politicians in Rodopi have decided not to participate in the up-coming April elections. This is a great pity, and if it is a Turkish provocation, as some Moslems themselves admit, it is a provocation of the most negative kind. Responsible Greeks and Turks in both their countries need to give unstinting support to democratic institutions.

By curious coincidence, both the brilliant young Foreign Ministers of Greece and Turkey resigned within a week of each other late last month – but not from positions of weakness. Antonis Samaras left with the failed ecumenical government and Mesut Yilmaz resigned in a rumored power struggle for the leadership of the Motherland Party. Both have bright futures, and maturity, it is hoped, will give them moderation.

### Greek-Albanian Flap

The visit of Sokrat Plaka, deputy foreign minister of Albania, to Athens at the end of January focused attention on the touchy relationship between the two countries.

For two years after the PASOK government had lifted a 47-year state of war with Albania in 1987 – the result of efforts made by the foreign minister at that time, Karolos Papoulias – there appeared to be a diplomatic thaw, though it was largely cosmetic. Much

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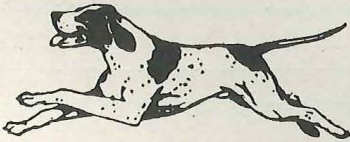
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was made on TV of weepy families joyously reunited at border stations. Nevertheless, travel restrictions were eased for Greeks with relatives in Albania, and this was true of other nationals, too. Nevertheless, the electrified barbed wire fence demarcating the frontier still stood with its juice on.

Ever since this frontier was defined after World War I, there has been a Northern Epirot movement which has sought to protect, and even liberate, the large numbers of ethnic Greeks in Albania.

The Greek church has always been sympathetic to this movement, especially since 1967 when Albania officially became atheist and the Christian places of worship closed or demolished.

The latest period of tension between the two countries broke out last December when Archbishop Serapheim, Primate of the Greek Church, charged that four brothers of Greek origin, arrested while trying to flee Albania, had died after having been tied to the back of a tractor and dragged through the streets of their village.

Several weeks later, the Foreign Minister in Athens challenged Tirana to come up with concrete evidence that the Prassos brothers were safe and well. Mr Samaras requested that the Greek ambassador in Tirana meet with the young men. The request was denied.

"Since the Prassos brothers are Albanian and not Greek citizens," an Albanian spokesman said, "if we allowed the Greek ambassador to see them, we would be surrendering our own sovereignty."

The Albanian embassy, however, released a video cassette which purported to display the Prassos brothers celebrating New Year's Day with their family. Although it showed jolly scenes of laughter and feasting, the film was of such poor quality that no individual could be clearly identified.

Albania also claimed that French journalists had met with the brothers, but Greek sources suspected that wool had been pulled over their eyes. A second request for a Greek official to meet with the young men was again not

granted, because, Mr Plaka explained, "it would show lack of confidence in the credibility of the Albanian authorities." Several anti-Albanian rallies took place in Athens in January. The largest one was addressed by Archbishop Serapheim.

"I am warning the Tirana regime," he railed, "that the policy it has followed up to now will lead to international isolation and certain collapse."

Led by black-robed bishops and priests, the demonstration marched on Parliament carrying placards declaring "Murderer Ramiz Alia" and "Albania, it is your turn now". A group then gathered before the Albanian Embassy opposite the Navy Hospital, where Bishop Sevastianos of Konitsa stepped forward to present his declaration of protest. Since his summons was not answered, he left his anathema attached to the door.

Mr Papoulias, now deputy minister of defense, criticized the incident saying that the Church cannot be a forger of foreign policy and added that in ethnically explosive situations, it was necessary to keep calm if good relations were to continue among Balkan nations.

Foreign Minister Samaras, however, was on another tack: "We take one stand on Albania," he said. "The protection of the human rights of the Greek minority."

As what this minority amounts to, the two countries have very different estimates. Athens says there are 400,000 ethnic Greeks in Albania; Tirana's official sum is 58,000.

On the number of these who are allegedly detained by the security police, there is an even wider divergence of opinion. A Yugoslav journalist has stated that 25,000 are in prison and another 100,000 confined to military camps. Amnesty International has estimated there are 40,000 political prisoners. Mr Plaka says there are none.

"Every morning, one out of every four members of the Greek minority heads for school," he said genially on 26 January during his visit here. "There he learns, studying in his Greek mother tongue. No one is persecuted in Albania for his religious beliefs."

## Greek Opinion in EC Surveys

European opinion polls cover matters on everything other than "sex after 60". Twice a year the European Commission surveys what the Community stands for, where it's going and how it affects you, while pointing to the rising interest in the 12 member states. Last June, a survey conducted by professional interviewers of nearly 12,000 persons over 15, covered the gamut from social matters to the single market of 1992.

Greeks, included in this survey since 1980, spoke up. On the 'Single Market' issue: 79 percent polled were in favor of it, 67 percent thought it was a good thing and 72 percent believed Greece benefited from it. In comparison, The UK responded with 70 percent, 48 percent and 54 percent respectively.

To the question: "Have you seen, heard or read anything in the media about the European Commission recently?" the answer from Greece was interesting: only 43 percent said 'yes'. As opposed to 63 percent in France and 51 percent from the EC as a whole. Yet, when asked whether they had a good impression of the Commission, Greeks responded with 61 percent, French 49 percent and the EC 47 percent. Although few Greeks were made aware of the work of the Commission, a lot more were favorably impressed by it. Ineffective media presentation?

On environmental protection, 84 percent of Greeks thought that common rules would be a good thing with 97 percent of the Dutch and 91 percent of the EC in agreement. Regarding social welfare and unemployment, three out of four Greeks wanted common rules. Two out of three said that workers should participate in decisions of their firms.

When asked: "Is the creation of a single market for the 12 EC nations by 1992 more important than the closer relationship between Eastern and Western Europe in the 'European House'?" half of the Greeks respondents opted for the Single Market, a third for the European House and the remainder abstained. This demonstrated

Greece's current inclination towards the West. Compare these results with the UK, where only a quarter of those polled went for the Single Market, while over a half favored closer ties between East and West.

On common agricultural policy (CAP), there is a gradual warming towards the bureaucracy in Brussels in its efforts to reduce the profligate spending of its funds (70 percent of the whole). Those who consider the policy good have grown from 18 to 24 percent in the last two years. Of all the 12 members, Greece appears to be the most satisfied, with a score of 55 percent, compared to just 16 percent of the British. When questioned about who benefits most from CAP (the farmer or the consumer), the Greeks and Germans chose farmers. The British and French picked consumers.

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### Doctors and professors are much more trusted than the public authorities.

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To the question of education, in the context of a 'People's Europe': "Does it interest you that students can pursue their education and earn professional qualifications recognized in any EC country?" the overall EC reply was a 42 percent 'yes'. The French were the highest at 50 percent, and the Greeks indicated the least amount of interest with 26 percent.

On the upcoming European satellite channels, half of Greece is very interested, against a third of the EC total and only 14 percent of the British. Undoubtedly this indicates the perceived quality of national programs. Regarding foreign language programs, one in five Greeks were in favor, while in the UK one in 14 showed enthusiasm (demonstrating the insularity of the British!).

Two out of three Europeans said that the European Parliament plays an important role in the EC, and that

members should be 'national' rather than 'party' in co-operation with fellow members. All states, *except* Greece and Luxembourg, thought that the European Parliament should have more authority and responsibility.

On the subject of cigarette smoking, leading the pack is Greece at 43 percent, closely followed by Spain and West Germany with 41 percent; but if you include pipe and cigar consumption, West Germany comes up a cropper at 50 percent. On the other hand, Italy becomes the member of the community with the cleanest pair of lungs at 29 percent.

Who does the public trust to tell them the truth about radioactivity? It appears that three out of four Greek trust doctors, one out of two have confidence in university professors and only one out of three believe public authorities.

Awareness here of the European rights and privileges is not widespread; 64 percent had heard of the European passport, 56 percent of the EC driving licence, 53 percent of guaranteed equal rights, 46 percent of medical benefits under social security and 40 percent of tax free importation of other EC goods (up to 350 ECU).

One thing that has come out of this survey, is the fact that there had been a slow but steady growth of Greek interest in all matters pertaining to the group of 12 nations that make up the EC. This concern should endow the European Parliament...the elected officials of the community...with increased prestige, and allow it to act as a moderating voice over an appointed European civil service, which tends to march to the sound of its own drum: a drum beaten enthusiastically for a 'directed' community. This awakening by Europe's voters should, in time, give the European Parliament a greater say in the structure of the European Community of 1992. Against a background of crumbling communism in Eastern Europe, it seems not an end, but a beginning to a new phase of a capitalist, democratic and expanding Europe ■

## Attracting International Investors to Greek Shipping

**T**he process of mergers cannot be stopped. With these words Pericles Panagopoulos, founder and chairman of Greece's Royal Cruise Line, sold his company to the Norwegian - owned Klosters Cruise Ltd, one of the cruise industry's so-called 'Big Four'.

With a reported price-tag of \$280 million, the takeover was of international significance. It was the fourth largest transaction involving a European company in December and the biggest sale of a Greek company in the current round of mergers and acquisitions. The loss of RCL was also a blow to Greek shipping pride as the company boasted the most expensive and beautiful liner ever built for a Greek company, *Crown Odyssey*. The jobs, however, of RCL's 700 seafarers have been guaranteed and Panagopoulos claims the new owners are anxious to preserve the line's Greek identity, at least for the time being.

Shipping is different from other industries in that international shipowners have some freedom of choice about which tax and legal regimes to subject their companies to. They are, as well, able to further control costs through the nationality of their crews. The management of shipping companies tends to be highly experienced and to follow international rather than local trends. Hence the Royal Cruise buy-out cannot be taken as any indication of the competitiveness of Greek industry in general.

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**It is estimated that ageing ships with a total replacement value of \$200,000 million may have to be retired during the 1990s**

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Panagopoulos's remarks, however, sound eerily descriptive of the threat hanging over other Greek businesses as internal barriers to competition in Europe come down: "The cruise industry," he predicted of his own market, "will soon be 85-90% controlled by five or six giant companies which are able to raise money from the public in a way not open to smaller units such as us." Royal Cruise Line had been negotiating for a solid 18 months before the sale in order to place an order for another new ship, but it finally baulked at the present asking price of around \$200 million for a luxury liner.

Luckily, Piraeus-based Chandris Lines, with its long history in passenger shipping, has launched its own division aimed at the luxury cruise market in the Caribbean. Chandris Celebrity Cruises, as it is called, has two large new liners under construction in Germany which should be on a par with the *Crown Odyssey* and guarantee the company's place in the industry for years to come.

Chandris executives say they strongly considered merging

with other companies as a path to survival but eventually opted to grow from within as the best way of remaining among the leaders in the business. Another Greek company, Epirotiki Lines, is known to entertain offers from rivals wishing to buy its ships - at a steep price. At present, however, it too remains among the world's top 10 cruise lines, although active in the middle-budget part of the market.

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**Local shipowners have begun to think about financing their fleets in a new way.**

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Yet it is cargo-shipping and more specifically the bulk transportation of commodities for which the Greek shipowner has become renowned. This international market is too vast to be dominated by any one or two companies, and today the independent owner is continuing to thrive as shipping completes its recovery from several years of crisis.

Shipowners are receiving better payments from charterers these days and companies are making healthy profits. However, after several years on the defensive, few shipowners have been able to accumulate the reserves required to build a new ship today. To construct a supertanker, shipyards are asking for upwards of \$80 million and banks are generally not prepared to advance a loan on any new ship unless a big-name-charterer - such as one of the major oil companies - guarantees employment for the vessel for several years in advance. Even so, conservatives question whether a new vessel represents a profitable investment unless charter rates increase by another 50 percent.

It is estimated that ageing ships with a total replacement value of \$200,000 million may have to be retired during the 1990s. No one is quite sure where the money is going to come from. The banks which have traditionally supplied the bulk of shipping finance, many of which have important branches down on the Piraeus waterfront, are as suggested above being ultra-cautious, having had their fingers burned badly during the early 1980s.

In the last three years there has been a number of attempts to set up special funds to attract international investors for once into this high-risk business. Greek shipowners have been correctly portrayed in the past as lone wolves, but several well-known Greek shipping names were to be found at the helm of successful funds - such as those commenced by Angelicoussis, Papachristidis and Tsakos, the latter also involving the Piraeus-based shipping services king, Michael Jolliffe. Another couple of Greek owners also showed interest in attracting outside capital for their ventures, but their projects never quite got off the ground.

The disappointing side of this mini-revolution in shipping finance is that all the funds raised internationally totalled less than \$500 million - a healthy sum but a mere drop in the ocean of money which will be required over the next few years. Shipowners managed to attract investors who were willing to speculate on the fact that ship prices were abnormally low until a little while ago. The value of their assets would surely rise and they could later make a killing on the resale of the ships. This has happened, but now the international investment community seems to be losing its interest in shipping again.

A purely local effort, however, shows that shipowners have begun to think about financing their fleets in a new way. At the end of last year a new Greek public company, Piraiki Naftiliaki, was formed by 25 well-known shipping 'names' with the objective of attracting a wider circle of investors in Greece to bankroll a small to medium-sized fleet of ships. The company has taken a gradual approach but has quickly attracted the participation of 150 individuals, including shipping office personnel and seafarers.

A question mark over the future remains. Some Greek shipowners have continued to expand by buying up select secondhand ships. Major examples in recent weeks include the purchase by London-based Canadian Greek owner Basil Papachristidis of a 51 percent share in the tanker fleet pre-

viously owned by the Loews entertainment and leisure corporation of the US. The price paid by the Greek owner was a cool \$154 million. Four years ago, in the teeth of the shipping crisis, Loews had bought the fleet lock, stock and barrel for less than \$40 million. It just shows what an up-and-down business shipping is - and the importance of timing.

Yet other Greeks have been gradually reducing their fleets and using the millions of dollars thus freed to diversify into other investments they consider more timely, such as tourism and huge tracts of real estate in Greece and elsewhere.

A short while ago, Greeks owned the largest collective national fleet in the world but have recently been overtaken by Japan. The difference between the two nations is their readiness to invest in new ship orders. Apart from the two Chandris passenger ships and some tankers for Onassis, there are currently virtually no ships on order for Greek owners.

Meanwhile 10 million tons of cargo-carrying capacity is under construction for the Japanese. As Japan is consolidating itself as the primary motor of world trade, Japanese owners are investing in the knowledge that their ships will be supported by lucrative national freight contracts. Greeks, by contrast, are international traders who can count on favoritism from no quarter. It is against this background that they will shortly have to decide on their future commitment to the industry of which they have been leaders in the past. ■



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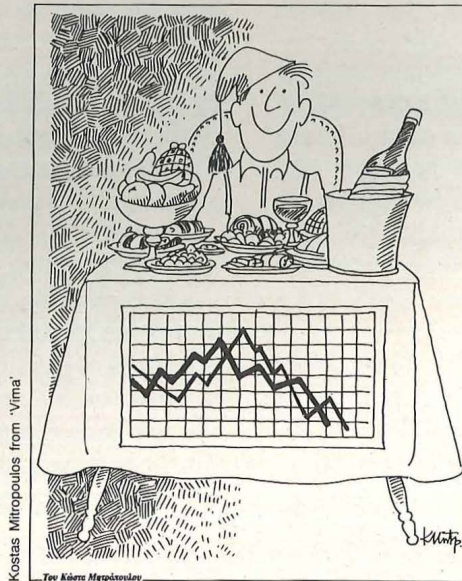
# The Short, Unhappy Life of Ecumenicalism

In a growingly troubled society characterized by short-sightedness, self-indulgence, private acquisitiveness and public irresponsibility, a government backed effectively and sincerely by leading political parties proved to be an impossible dream.

by Sloane Elliott

Hardly had January's 11-day garbage strike been settled and the mountains of refuse hauled away, than the aroma of a more serious decay began to mount. There was growing talk of a general malaise.

At a point when the economy was in a critical state, with the consumption of imports, unemployment and inflation rising, and production, efficiency and performance dropping, the General Confederation of Greek Workers (GSEE) began a 24-hour strike. This affected commerce, private industry as well as state-owned enterprises such as utilities, banks and public transport. On the same day, 25 January, Olympic Airways called a walkout along with seamen in Piraeus who left passenger boats, freighters and cruise ships tied up and idle. With the ecumenical government of Professor Zolotas desperately trying to reduce the 14 percent inflation (three times the EC average), GSEE was demanding a 19 percent rise in wages. The cost of the one-day strike was estimated at 14 billion drachmas.



Kostas Mitropoulos from 'Vima'

programs went haywire, scores were stranded in lifts, and trolleys, brought to a halt while passing one another, blocked thoroughfares. The only positive response came from drivers who believed that vehicle circulation ran more smoothly without traffic lights.

At the same time, 15,000 doctors and nurses joined strikers for higher wages,

GSEE leaders complained that the government was finding fault with labor demands. The working classes, the Confederation maintained, were not to blame for the sad state of the country's economy. Such statements now were made mainly for the ears of voters, since the country last month was moving into its third pre-election period in the last nine months.

It was not strikes alone, however, that were hampering the operations of the government. Broadening signs of social unrest were being felt elsewhere. In the pause between the two major waves of strikes in late January and early February, anarchists and terrorists began operating quite openly.

Protesting a court decision which declared innocent a police officer who had shot and killed a youth in a riot four years ago, students gathered in an orderly protest. Shortly after they dispersed, however, unruly mobs took their place and vandalized the Polytechnic. Claiming they, too, were students, the anarchists began to riot while at the same time claiming asylum which students are allowed by law to enjoy within the precincts of the School.

With support withdrawn on the issue of unrest among youths by two of the three political parties backing it, the government felt powerless to evict those who had occupied the campus. As a result, law-abiding Athenian citizens passing in the vicinity either on foot or by bus suffered the humiliation of having their identity cards demanded of them by Molotov-cocktail wielding hoodlums.

The squatters eventually decamped, leaving the premises of the National Metsovion Polytechnic a shambles, strewn with rubbish and discarded syringes. A good deal of the furnishings had been carted away to be sold in the flea market around Abyssinia Square.

## Conservative leader Mitsotakis claims that Greece is rapidly becoming a Third World country and a paradise for anarchists

The prime minister accused unions of dynamiting the economy and jeopardizing the long-term interests of the workers themselves.

Since long-term interests were far from the minds of unions, which negotiate new contracts with their employers early in the year, another wave of strikes was called for the 6 and 7 February. For its noticeable effect, it was led by employees of DEH. Much of Athens was plunged into darkness, computer

leaving hospitals, as it was aptly put "operating on skeleton crews". A work stoppage by air traffic controllers caused delays for over a thousand international and domestic flights.

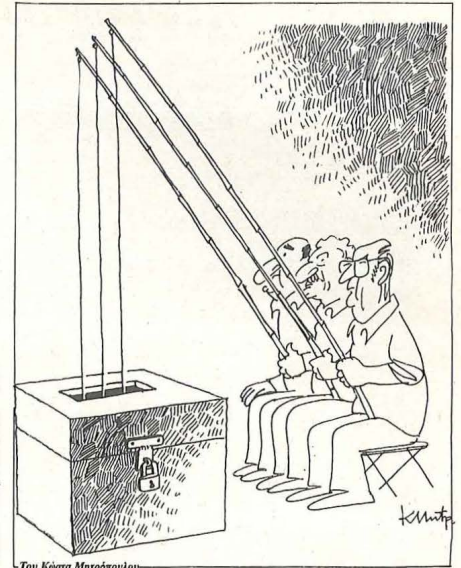
During this state of confusion and apathy, Professor Zolotas warned that social unrest in the country was scaring off foreign investment, particularly at a time when events in Eastern Europe made the potential for investment there seem increasingly attractive. In reply,

No sooner had this series of events taken place, than five masked pistol-toting men strode into the War Museum and walked off with a cache of World War II armaments. On 5 February the all-too-familiar 17 November terrorist group claimed credit for this escapade, and lest the authorities be unable to put one and one together, it assured the avid readers of its manifestos that it, too, was responsible for the swoop on an ammunition dump near Larissa two months ago. Ballistics experts queried on the matter were of the opinion that although the bazookas were of World War II vintage, they could be made serviceable again if put in the hands of skilled mechanics. Athenians were intrigued to hear that the weapons could bring down substantial-sized buildings. With raids on police stations and army depots, 17 November may have amassed a tidy little arsenal. They like to circulate photos of neat pyramids of piled up armaments, like supermarket displays, over which hang photos of Che Guevara and Karl Marx.

But Mr Mitsotakis would have none of this. At a press conference the day after, he claimed that Greece was rapidly becoming a Third World country though a paradise for anarchists. He criticized the ecumenical government of Professor Zolotas as submissive, and accused both PASOK and the Left Coalition of failing to support measures proposed by the government so long as they might in any way disturb their angling for votes. Mr Mitsotakis concluded on single note of hope: that the party would give full support to Constantine Karamanlis as its choice for President.

But within 48 hours even this straw in the wind eluded the hapless conservative leader when the Great Ethnarch turned down the proposal that he stand as Presidential candidate. In subdued but firm words, Mr Karamanlis condemned the whole political system and its personalities, including the leader of the party which he himself had founded in 1974.

Feeling hamstrung in every effort he



Kostas Mitropoulos from 'Vima'  
-Τον Κόσμο Μητροπολιτών-

hundred days' after the 5 November elections, the Ecumenical Experiment collapsed, with nothing so dramatic as the Battle of Waterloo, but with the rug being pulled from under it in three different directions at the same time.

Such a coming to pass would have permanently toppled a lesser man than Professor Zolotas. He has proved to be pluckier (or perhaps just less cautious) than Mr Karamanlis who, at a mere 83, is two years his junior. He immediately formed a new government made up of ministers from the former Grivas caretaker regime. Since he still had the tacit support of the three major parties, Mr Zolotas maintained that his government had only undergone a major reshuffling and not embarked on a new deal.

So, in pursuit of his impossible dream, Don Xenophon remounted his steed, and free of his three attendant Sancho Panzas, he cantered off to fight the good fight. Encountering Parliament on 17 February, he warned that if Greece did not get its act together – and fast – the 1992 EC integration would constitute yet another lost opportunity for Greece.

Suggesting that a reunified Germany would soon bring East Germany into the EC, the prime minister evoked a vivid picture of a stampede of Eastern European mustangs galloping into the European Community and the future, while Greece sat by idly rocking on its hobby horse.

As if on cue, the General Confederation of Greek Workers, announcing that the negotiations with the Federation of Greek Industries had reached an impasse, prepared for another debilitating nation-wide strike.

## The Prime Minister has accused unions of dynamiting the economy and jeopardizing the long-term interests of the workers themselves

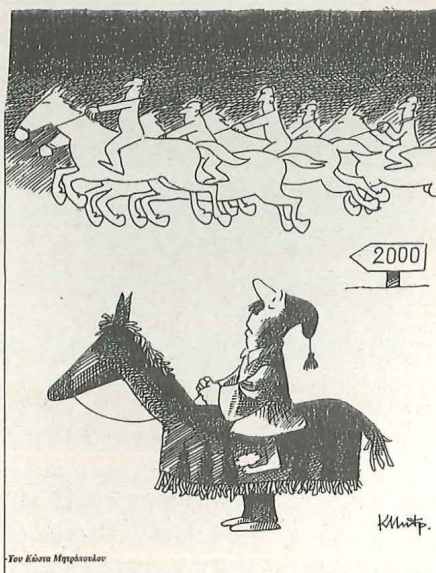
The following day, Minister of Public Order, Dimitris Manikas, said, "I do not exclude the possibility that the ultimate goal of the terrorists is to prevent the staging of the 1996 Olympiad in Greece."

This led to speculation that the terrorist group was actually stockpiling its matériel for 1996 in order to make the Golden Olympics truly unforgettable. If the purpose of terrorists and anarchists is to destabilize democratic process, they were doing well. A year ago the "Lebanonization" of Greece would have been thought to emanate from the lunatic fringe; it is no longer thought of as being so far-fetched.

On 7 February, a New Democracy spokesman said that the Greek state was in the process of falling to pieces and that law and order were dissolving. Mr Papandreou, who had expressed cautious disapproval of the Polytechnic take-over, now said that ND was overdramatizing the situation.

had made to secure effective government, Mr Mitsotakis pulled his ministers out of the Zolotas government. PASOK and the Left Coalition could not but do likewise.

Precisely at the end of its 'one



Kostas Mitropoulos from 'Vima'  
-Τον Κόσμο Μητροπολιτών-

# A Tourist View from the Last Bastion of Stalinism

Closely monitored group tours may make an in-depth look at Albania impossible today, but they do offer some retro glimpses reminiscent of Greece 30 years ago although without the *joie de vivre*

by Anne Yannoulis

The only non-revisionist communist state left in Europe welcomes tourists, especially from its southern neighbor, Greece, treating them well, putting them up in comfortable, centrally-heated hotels, offering four course meals and air-conditioned coaches. Greeks, however, are now allowed to continue travelling within Albania in their own coaches, as opposed to two years ago when one had to change buses at the frontier.

Every meal included in the package deal has to be taken in one of the tourist hotels, or in a specially-designated restaurant, which is fine if one can sweep past the hungry-looking group of locals gathered around the entrance. A few of these people may eventually be admitted — to the bar or a separate dining room, if they have the required dollars. Some Albanians (presumably hand-selected party members) may stay at the hotels, even at the seaside resort we visited at Diraki (Durazzo), near Tirana, where there are cabins and bungalows for summer vacationers.

There are special shops for people with foreign currency in all hotels, where tourists may buy the lovely carpets and mats woven in the country, in distinctive geometric patterns, all wool on cotton warp, silver filigreed jewelry, vases and bowls, pipes, copperware, costumed dolls, raki and carved wooden ornaments — all very cheap. Strewn among these indigenous products one may also discover precious Western goods such as Cinzano, Scotch whisky, nail polish, inexpensive clothes, safety razor blades and face cream — for locals with the “right” currency. Otherwise shops, all owned by the state, consist mostly of a single room with a counter and perhaps a pathetic offering of vegetables, endless jars of jam and



Gypsies gathered in Korytsa

bottles of wine, piles of clothes and serviceable shoes. Managers have to turn in their takings to the bank every day. All wages and salaries are on a simple scale, where the highest paid receives only twice as much as the lowest.

Bakers sell delicious brown bread (no white). The only butcher shop we saw was decorated with photographs of various cuts of meat. We heard later that each family is rationed to one kilo of meat a month. Coffee shops (few and far between) offer cream cakes or ouzo (not even raki) and are equally bleak, with unpainted doors and no sign boards. The general impression is of wartime austerity. There is an opera house in Tirana and a cinema, but even there we could not find a thing to eat or drink before returning to our hotel for the evening. In Serandë, (opposite Corfu), we searched in vain for a bar my

companions had visited two years ago. A young man waiting hopefully for a visitor from Greece to materialize, gladly took us to the only bar operating in the area, and it was packed, the door cruelly shut against the 20 or so young men waiting outside.

In the evenings young men stand around talking quietly in groups like the people in L.S. Lowry paintings. There are no benches anywhere. The women and girls were at home preparing the meals. The heavy, acrid smell of anthracite used in household stoves hangs in the air, particularly in Serandë and in Tirana where fog adds to breathing

problems. Buildings and fountains are floodlit for a few hours in the evenings, and public gardens and flower beds, all tended by girls, put up a brave front, but the main ‘decorations’ of each town are the huge hoardings and placards, even on apartment blocks, exhorting the public to observe “Organism, Discipline, Emulation”, or “Activat, Realisat, Partise”, alongside enormous photographs of the late Enver Hoxha (pronounced Hotza), a deceptively mild-looking, round-faced man in a raincoat and trilby hat who died in 1985. He is the *pater patriae* who led the people out of servitude under a succession of invaders to ‘freedom’ under communism. There are statues of him in several prominent places. In Tirana, along with Lenin, he overshadows everything.

The roads are clean: no beggars, no stray dogs, at least in the center of town where wide avenues are lined by new



apartment blocks. Immediately behind them though, are disintegrating old, tiled houses and muddy lanes. The few cars to be seen in Tirana belong to government or party officials. The equally few bicycles have shiny chrome fittings, but everyone else travels to work by battered bus or crowded train. In the country, army lorries drop workers off at the junction of paved roads with long muddy lanes leading to the villages.

A huge modern museum in the main square of Tirana houses a few historical artifacts and models while an entire wing is devoted to the revolution and the blown-up photographs of its heroes. An even more imposing, modern, tent-like structure, dedicated to the memory of Hoxha, leads the way to another massive statue in the center. There is a red carpet under immense chandeliers, and mementos of his life arranged in three galleries surrounding this central hall. The Metropolitan cathedral of Korytsa (Korcë) has been turned into a beautiful museum of the life, beliefs and the arts of this part of Illyria. There are exceptionally fine icons, an entire iconostasis, delicately-wrought church ornaments and vestments, and some classical sculpture.

All public forms of religion were banned in 1967; churches and mosques demolished. An encyclopaedia of that date states that two-thirds of the population were Moslem and the rest Roman Catholic and Orthodox.

Greek television is heard and seen clearly in the southern towns (and Italian in the north). We observed a fair number of TV antennas as we travelled through the country and came to the



The new museum at Tirana

conclusion that there must be even more short-wave radios. No amount of closing of frontiers with barbed wire and electric fences, suppression of newspapers and regimentation of the people can interfere with the influence of these media.

Women seemed to work the hardest, wearing long skirts over trousers, and white headscarves, hoeing or digging ditches in the fields, while their menfolk drove lorries; not a tractor was to be seen. All Sunday morning (presumably their day off) women walked past our hotel in Tirana with a couple of ducks or a turkey.

In Korytsa the marketplace was as bare as the shops: a few braces of ducks and small strings of garlic or bowls of beans. Stalls were doing a brisk trade in

fried dough or sweet buns. The most colorfully dressed women were the gypsies, tall, handsome and dignified in flowered skirts or bloomers. A group of them was gathered in the main square of Korytsa awaiting a coach from Kastoria bringing relatives with gifts from their capitalist neighbor.

We crossed the frontier back into Greece in time to witness a great hullabaloo as these 'gypsy relatives' (dressed in suits or flashy jackets) were vigorously defending their cardboard boxes and cases from the prying eyes of customs officials. They were eventually allowed to continue with their bags intact, while we opened ours for a cursory inspection. Memories came crowding back of the customs house at Piraeus in the 60s; suitcases — and cardboard boxes — emptied all over the place, with no hope of getting all the carefully-packed clothes back in again. In fact, several aspects of life in Albania were reminiscent of that period in Greece: unpainted shop fronts, battered buses and trains, lack of benches, clothes in nondescript colors but without the *joie de vivre* (and the rubbish) in today's solemn, if tidy, Albania.

We were on a five-day coach tour in November last year, arranged by Albturist in Athens. We crossed the frontier north of Yiannina and were subjected to an individual baggage check, out in the road, while officials made a thorough search of our coach. We spent the first night at a hotel in Sarandë (Aghia Seranda) opposite the northern tip of Corfu whose clearly visible lights must be a sore temptation



Slogans on state-owned housing units in Korytsa

to those Greeks still living in Albania. A strong searchlight swept across the bay at regular intervals, discouraging any foolhardy swimmer.

This, and the other tourist hotels, were luxuriously appointed with centrally-heating, hot bath water, huge towels, handsome carpets. Our adjoining sitting-room had television. Meals included homemade soups, meat and vegetables, a dessert and fruit. Breakfast included an egg, salami or cheese. There was a taverna in the basement (what we would call a nightclub) with an excellent three piece band, singers and a bar, but only members of our party were to be seen there.

The next day's visit to Argyrokastró (Gjirokastër) was most memorable: an attractive old town clinging to the hillside above the long wide and flat valley leading to the capital. Gray stone and slate tiles predominated narrow cobbled streets and high-walled gardens. A number of patrician houses had overhanging upper storeys (as on Mount Pelion) including the one in which Enver Hoxha was born. Others had large rooms on the second floor grouped round a wide, deep hall opening onto the courtyard below. They were furnished Turkish-style, with cushioned benches round a raised *daïs*, low tables, a brass *mangali* (or brazier), embroidered hangings, and a fretted wooden-fronted gallery.

Avenues of poplar trees line the endless straight roads through the valley of intensely cultivated fields. They are cut down at intervals for paper or matches and replaced with saplings. Horse and bullock-carts block the road occasio-



A surviving old quarter in Argyrokastró

nally and the only other vehicles are ancient buses or army lorries.

Cattle rearing is a main industry; we saw herds of young bullocks or heifers returning to huge barns on collective farms, but not a single cow. Sheep and goats graze the hillsides; there are vineyards, and all the higher valleys were planted with cherry and apple orchards, which must be beautiful in spring. Our road, down from the border, followed a river which fed a hydro-electric scheme from which Greece buys power, and a vast fish farm, running through an area mined for salt and caustic soda. Bitumen, copper and chrome are also mined, only for export, chrome being third in world supply. We also saw the curious robot-like pumps similar to those in California scattered about the fields sucking petrol from the sub-soil. The oil industry is an important

sector of the economy.

Two nights were spent in the capital, Tirana, in a 15-storey tourist hotel in the main square: and an Albanian coach took us on a tour of the city and down to Diraki on the coast. The old city appears to have been completely demolished as all public buildings are modern, on either side of wide avenues. Drab and dreary are two words which describe life there; the people resigned and hungry-looking. Most were simply dressed, but not shabby. The men were clean-shaven with short, neat haircuts — Saturday evening saw barbers doing a lively business. Several women politely shooed away the little boys who followed us everywhere murmuring *Tsikla, tsikla* or more sadly *penna*. (I was well stocked with chewing gum, but the first distribution only attracted an even larger trail of urchins: the birthrate is said to be the highest in Europe.)

We were told this was a country of young people, and saw hardly any old men (not even outside cafes, as in Greece). Presumably the older women were at home, as many young ones worked or served in the army. Only seven percent of the population are over 60 years old, the age at which men receive pensions. Women get a pension at 55, unless they have had six children and completed 15 years of work. Then they can 'retire' at 50. Individuals may own half to one *stremma* (a quarter of an acre) for a house in the country with a small garden choked with fruit trees, vines and vegetables, or a yard for chickens and ducks. Balconies in the towns were piled with wood for stoves, and strings of onions hung on the walls: it wasn't clear where the rest of the food came from.



Street in Argyrokastró



## Background to Isolation

Albania's distrust of the world around her today may partly stem from a suspicion of nations that tried to impede her path to independence in the early years of this century.

Outside Tirana, which lies on a plateau surrounded by mountains, is the palace of King Zog, now used only for receptions. We didn't see where First Secretary Alia lives. On a nearby hill is a stark memorial to freedom (pictured on the 80 lek stamp) and the tomb of Hoxha.

From Tirana we drove through the mountains to Lake Ochrid, and had a fish lunch at Pogradec at the southern end near the Yugoslavian border. Still in the mountains, we arrived a Korytsa (Korcë) in the evening, to stay at another tourist hotel in the main square. A three man orchestra played for us at dinner and the next day at lunch (five courses) they reappeared and we danced a *kalamatiano* in which the waitresses, charmingly dressed in pink skirts and white shirts joined in, wreathed in smiles. The kitchen staff peered around the door, and my husband tried to lead them into the dance, but was met with a severe *ohi* from our courier.

Nearly everyone spoke Greek in the southern towns, while in Tirana the waiters spoke English. The Albanian language is Indo-European, bearing little resemblance to any other, though many Greek words are in use. The Latin alphabet is used; a number of words are recognizable as seen in slogans above.

From Korytsa (remember Sofia Vembo's song about Mussolini which we hear every Ohi Day in Greece?) it is a short journey into the rather forbidding mountains at the frontier. The customs house was a remarkably friendly place, with a bar to sit in and drink coffee and *tsipouro* while we waited for the formalities to be concluded. The soldiers on guard seemed barely out of school.

Back in Greece, we descended through half-destroyed, almost deserted Vatothori, scene of bitter fighting during the Civil War. It brought *Eleni* vividly to mind.

That night a huge cross was illuminated on a hilltop above Florina. This most potent symbol of Christianity unfortunately recalled the excesses of the local bishop who publicly excommunicates everyone who crosses into Satan's land. ■

Gibbon referred to Albania as "a country within sight of Italy less known than the interior of America," and this statement was made a generation before the Lewis and Clark Expedition traversed North America and Humboldt voyaged up the Amazon.

Although there was some systematic exploration done in Albania in the early years of the last century, Colonel Leake chief amongst them, Robert Curzon in 1834 in *Visits to Monasteries in the Levant*

Albania on the front pages of the international press, and therefore on the map, it was only familiar to medieval romancers as the home of Scanderbeg and to linguistics scholars attracted by the notion that the language had 30 different alphabets. The challenges of Albanian have always won academic admiration and it was long ago claimed to be the oldest surviving language in southeast Europe; that is, until the partial decipherment of Linear B in the



In streets and squares empty of traffic, everywhere in Albania young people gathering in isolated groups resemble those in L.S. Lowry paintings

was able to note, "I could get no information regarding Albania in Corfu even though its high mountains seem to overhang the island. No one knew anything about it except that it was a famous place for snipes."

The map printed by Hullmandel & Walton in Edward Lear's *Albanian Travels in 1848-9* is very lopsided and full of hiatus. Indeed, very nearly a century later British Intelligence agents parachuting into the Axis-occupied country during World War II complained of the incompleteness of their charts.

It had always been known that Albania was more or less where it is now, but until the Insurrection of 1911, which put

early 1950s proved to be an early form of Greek.

In 1912, when everything Albanian was in fashion, the travel writer Norman Douglas decided to take up the language at San Demetrio Corone in Calabria, the cultural center of Albanians in Italy. After a first (and last) lesson during which he felt he had made a little progress, he was told by his teacher, "You'll never learn it. You have begun a 100 years too late."

As for Scanderbeg (Iskender Bey or "Prince Alexander"), he was a 15th century scion of the great chieftain family, the Kastrioti of Kroia. Handed over in his youth to the Turks as a hostage,



**Youths on Tirana pass before a monumental statue of Enver Hoxha, garbed in traditional mackintosh**

he became through his brilliance a favorite at the court of Sultan Murad II. He assumed the Islamic faith and held high military positions. But when his homeland was brutally overrun and his brothers poisoned, he returned to Kroia, discarded his Moslem persona, embraced Christianity once again and led 13 successful campaigns against the Ottomans while the West trembled, believing them to be invincible. Scanderbeg was said to have slain 3000 Turks by his own hand, yet such was his charisma that while Christians honored his force and his faith, his tomb was revered for generations by Turks themselves.

When Albanian independence was proclaimed on 28 November 1912, it was the flag of Scanderbeg that was unfurled from the ramparts of Valona: the double-headed eagle set on a blood-red ground.

Successful 19th century wars of ethnic independence had so reduced the extent of the Ottoman Empire in Europe that, by the beginning of this century, Albania was the most important Moslem region left on the Continent. This gave it great influence in Constantinople. Sultan Abdul Hamid II's trusted Grand Vizier, Ferid Pasha

Vlora, was Albanian; so was his cousin, Ismael Kemal, leader of the powerful Liberal Union.

While both men were patriots, they realized that Albania had to side with its Moslem brethren until the day when it was powerful enough to defend itself against the surrounding Christian nations which were ready to devour it, claiming the liberation of ethnic minorities. The Albanian League was founded and National Ideal Committees sprang up in Brussels, Athens, Bucharest, as well as in America where Albanian immigrants were well-organized.

Progress in education was much stressed for the inhabitants were 99 percent illiterate. Only with books and sufficient numbers of readers could a national identity be forged beyond the confines of a purely oral tradition.

It was understandable that Albanian patriots should side with the liberal Young Turk movement of 1908, but it proved a political blunder. A major aim of the revolution, it transpired, was to Ottomanize subject races. Recently opened Albanian schools were closed; newspapers suppressed; a decree was published that the Albanian language could be only promulgated if it used

Turkish, instead of Latin, letters. This decree was noted, with the bizarre result that heaps of books were burned in central squares when there was almost no one around who could have read them.

For a year the situation simmered until the Ottoman Empire, in the process of further decay, once again invited predators. This time it was Italy which attacked Libya on the grounds that it, too, was now a great European power and therefore had the right to empire. It also seized the Dodecanese while Albania was given the opportunity for insurrection.

The Turks counterattacked. Chieftains were flogged and mountain villages burned. The suppression instigated other revolts and the Albanian Insurrection was swallowed up in the wider scope of the First Balkan War. For Albania, by far the most important result of the insurrection was that Turkey at last recognized the region as an autonomous administrative province made up of four vilayets: Scutari, Kosovo, Monastir and Yannina.

Until now Albania had never been specifically defined geographically by the Turks: Once they knew precisely

where their country was, Albanians were able to say for certain *who* they were.

For centuries Albania had been vaguely described as divided into two great tribes, the Tosks in the south and the Ghegs in the north. The former retained their Orthodox faith and the latter mostly converted to Islam except for those who embraced the Roman Catholic rite and who numbered at the time of the Insurrection about 100,000.

Old books, describing Albanian manners, speak of Ghegs as "fierce, lawless, superstitious, ignorant and predatory".

At the same time they are said to be "simple, brave, faithful and even capable of devoted attachment". They can, however, also be "stern, morose and haughty". Tosks, on the other hand, are "lively, talkative, affable and good at commerce". The former robs you in the mountain passes, the latter in the marketplace.

Needless to say, in the cartoon-strip of the past which in Greek schools is called history, the good Albanians are always Tosks. They are the ones whose wives and children leap off cliffs to escape a fate worse than death in the clutches of some shambling, circumcised Turk. The Tosks are also those who were settled in the Peloponnese, Boeotia and Attica in greater numbers in the 14th century when the population of Greece was becoming seriously depleted. It is their descendants who can still be heard speaking Albanian in the streets of Attic villages like Liopesi and Spata and Liosia – fine old Albanian place-names.

Although the Albanian Insurrection triggered off the First Balkan War in the autumn of 1912, the results of that war were nearly fatal to the newly-recognized province. Albanian Roman Catholics in the north joined Montenegro against Turkey. Moslem Albanians in Kosovo, however joined on the side of Turkey, and the rest remained uneasily neutral. Liberating Yannina (now Epirus), the Greek army struck north; Serbia moved in from the east; Montenegrins marched south.

In the nick of time, Ismael Kemal prevented Albania vanishing from the political map altogether. After consulting with envoys of Italy and Austria-Hungary, the two powers interested in preserving Albanian integrity, he landed at Durazzo just as the city was fal-

ling into Serbian hands, galloped south to Valona, hastily called an assembly of chieftains which proclaimed Albanian independence on 28 November 1912.

It was at once recognized by Italy and Austria-Hungary. Russia, however, sided with the Balkan League, and had England not intervened firmly on the side of negotiation, World War I might have broken out two years before it did.

A peace conference was convened and the subsequent Treaty of London ending the First Balkan War was signed in May 1913. The treaty defined the new state's frontiers. Two International Committees were set up for this purpose. That working on the demarcation of the southern frontiers was officially submitted and internationally accepted. The Commission handling the northern

He therefore could be thought of as politically neutered.

The situation in 1913 was not unlike that of Greece in the late 1820s when Otto of Bavaria had been chosen King of the Hellenes by foreign powers.

In the position of Capodistria was Ismael Kemal with his Provisional Government set up at Valona. In place of Richard Church and Lord Cochrane, General Phillips wielded foreign military clout in Scutari. But the native element opposing foreign tidiness – that is, the Kolokotronis of the arrangement, – was Achmet Pasha Essad who had set himself up in Tirana.

Essad is one of the most interesting figures in 20th century Albanian history. He was a Toptani, a powerful



Photo courtesy of "Tachydromos"

**In 1848 Edward Lear found the inhabitants of Berat among the most picturesque in Europe. Dull and drab now, pedestrians, unlike their western capitalistic cousins, can cross a thoroughfare without fear of being run down**

frontiers, however, never reported its findings due to Great Power rivalries with the result that half a million Albanians were left beyond the national boundaries. This diplomatic bungle eventually led to the unrest in Kosovo today.

It was now necessary to chase up a foreign princeling to become sovereign of the new kingdom. Since any candidate showing determination was at once disqualified by the jealousies of the Great Powers, the choice fell on the hapless William of Wied whose two major recommendations were his being, one, irresolute in character and, two, a cousin of both the Kaiser and the Tsar.

family of central Albania. His brother, Gani, was at one time a close associate of, and court executioner to, Abdul Hamid II. When Gani fell from favor and was himself executed, Essad joined the Young Turk movement and for a while represented Durazzo in the Turkish parliament.

During the First Balkan War, Essad is said to have murdered the Turkish commander at Scutari, betrayed the town to the Montenegrins in order to have them sanction his rabble of armed followers. With these he established himself at Tirana. The international committee handling Albanian affairs persuaded Essad to hand over his power, but he did so only on condition

that he lead the delegation to Prince William at Neuwied. This he did, and by so doing, got himself appointed Minister of War, the only cabinet post of importance.

What little reputation the idle prince had gained among the most ferocious tribes in Europe was undone by his conniving half-heartedly in Austrian plots even before he arrived. Under the protection of Italian and Austrian guns he landed at Valona, where he dithered with the formation of his cabinet.

Essad meanwhile schemed against his master, and the prince plotted in turn, and eventually Essad was forced to leave the country, at least for awhile, under Italian escort. Again William hesitated, now against Essad's followers and then blundered into shelling the innocent town of Shuyak which irrevocably won him the scorn and animosity of the people. At the opening of World War I, his German sympathies forced him to flee less than six months after his arrival.

At once, Essad returned and re-established himself at Tirana. In the absence of any other effective Albanian leader, he was able to convince the Allies during the war that the Albanians

Pursuing his policy of self-determination, President Wilson supported the delegation.

As a result, war broke out anew, now between Albanian irregulars and Italian troops while a local national government convened at Tirana. On 2 August 1920, the complete independence of Albania was recognized and the Italian troops were evacuated.

Discredited, Essad fled again, first to

married to one of Sultan Abdul Hamid II's sons. Three years later a democratic monarchy was proclaimed with the president assuming the title Zog I, King of the Albanians.

In 1939 Italy suddenly invaded Albania and, shortly after the country was occupied, attacked Greece with results that are well-known. Zog fled first to Greece with his Queen Geraldine Apponyi, a Hungarian countess who,



Photo courtesy of "Tachydromos"

**The men are clean-shaven with short, neat haircuts, simply dressed but not shabby, in today's solemn, though tidy, Albania**

Thessaloniki but there, tiring of public life, he moved on to Paris – though not for long. He came to an ironic end. The man who stressed that education was the key to national independence was assassinated at the entrance to the Hotel Continental by Aveni Rustam, a

according to Eric Newby, "was extremely good-looking, if not downright saucy". Accompanying them was the heir, baby Leka, and ten chests said to contain all the country's gold reserves, some of which may still in the coffers of the Bank of England. Zog spent some of the war years at the Ritz in London and during the Blitz took up shooting grouse in Scotland.

Albanian guerrillas occupied Tirana on 20 November 1944 and a year later a provisional government under Enver Hoxha was recognized by the Allies. He had founded the Albanian Communist Party in 1941, liquidated the center and right during the Occupation, and proclaimed the National Independent Front in 1944. After the December 1945 elections returned a communist-controlled assembly, Albania was proclaimed a People's Republic.

In 1946 Albania again displayed her flamboyant individualism by mining the Corfu Channel with the result that two British frigates were sunk with the loss of 54 lives. In 1951 the International Court awarded Britain £900,000 in compensation which Albania refused to pay. Although there are said to be 30 millions in gold in the Bank of England, Italy and the US have prior claims since the properties of both countries were nationalized without compensation at the end of the war. The strained relations with these countries has now become worldwide. ■



Photo courtesy of "Tachydromos"

**Opera House and, right, former mosque, Tirana**

on the whole desired the protection of Italy against her Balkan neighbors. As a result, Italy declared the protectorate in 1917. Immediately after the war, however, a delegation of Albanians appeared at the Versailles Conference in protest of the Italian claim and was supported by the Vatra, a nationalist Albanian society powerful in the US.

disgruntled Albanian student.

In January 1921, Albania was admitted to the League of Nations and its borders guaranteed by Italy, Serbia and Greece. A parliament with 54 elected members was convened under a constitution in 1925 under the presidency of Achmed Zogu. He was of a prominent Ghëg Moslem family and his sister had been

# Grounds for Hope on the Green Front

Growing concern for cleaner air and tidier beaches, wider attention given to the plight of the Loggerhead Turtle, international support for the Prespa Lakes project, and now with a 'Green' in Parliament and a drive to raise funds for the establishment of a conservationist center in Plaka by the Elliniki Etairia: local news of the environment is looking more hopeful

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by Angela Kinnear

Last month in a preface to a worldwide perspective on environmental problems, the *National Geographic* wrote, "On April 22<sup>nd</sup>, 1970, the first Earth Day, 20 million participants showed how much Americans cared about environmental issues. This April 22<sup>nd</sup> organizers of Earth Day 1990 hope to show that this interest has expanded into concern for the future of the whole planet". In the intervening years, newspaper reports on environmental issues have increased dramatically. All things "Green" have become popularly accepted topics. Conservationists are indeed heartened by this new respectability. Also, there seems to be a shift from dwelling on destruction and despair to hope, possible solutions and practical advice; so that you too can lend a helping hand to the global situation. Jay D. Hair, president of the American National Wildlife Federation, remarks, "I think we really are, finally, at the dawn of an environmental renaissance and that 1990 must begin the decade of the environment."

A number of reports here have recently shown positive responses to problems of the environment which Athenians face and those living in suburbs away the coast. Last spring, oil slicks of unknown origin were reported off Glyfada and on the east side of Attica at Lavrion. Oil-dispersing chemicals were used and apparently with effect. Nonetheless these chemicals can themselves cause damage to marine life. In growing numbers each year volunteers take to the beaches to pick up rubbish. Boy and Girl scouts, for example, collected in one swoop approximately 560 cubic metres of litter from Marathon and Nea Makri. Plastic trash is found in the highest density and

this, of course, is most worrisome because it is not biodegradable. At Legrena near Sunion 250 bags of rubbish were collected, nearly all of the litter left by day trippers and campers. Fishermen and yachtsmen, however, are also to blame. Every year, however, more schools involve themselves in cleaning up beach and forest litter and the children involved today are the more responsible mature citizens of tomorrow.

Politicians and economists too, are beginning to react to Green issues in a serious and responsible manner. European Green Parties have consistently won victories since 1981 in Belgium, and since 1983 in Germany. Now Greece has a member of the alternate Ecology Party sitting in Parliament, Marina Dizi. With the US contributing most of the research and published work behind the development of worldwide Green politics and philosophy, it has indeed become a universal movement, though as yet without a coherent strategy.

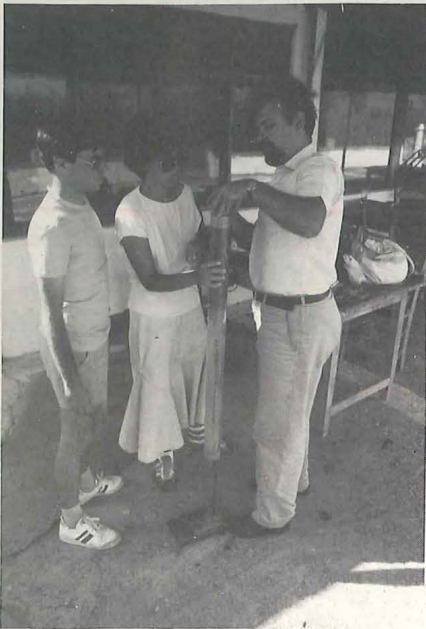
All Greeks are familiar with Athens' air pollution which at times spreads along coastal areas and north to the foothills of Pendeli and Parnitha. Dangerously high levels of nitrogen dioxide and other pollutants which tend to aggravate heart and lung complaints and cause sore throats, dizziness and headaches, have been registered with growing frequency. In such a serious health situation related as well to problems of acid rain and global warming, it is obvious that more action needs to be taken. Restricting traffic flow, reducing factory fuel consumption and banning mazout in the heating of buildings are not enough. Other solutions being growingly applied in the US and European countries are lead-free petrol and three-way catalytic converters which are fitted to exhaust systems. Industry must also be forced to clean up dangerous emissions, if necessary by introducing specific legislation. Are these improvements to be included in "a much more effective and radical plan" which is



Photo courtesy of the Elliniki Etairia

Pelicans in Prespa National Park

Photo courtesy of the Elliniki Etairia



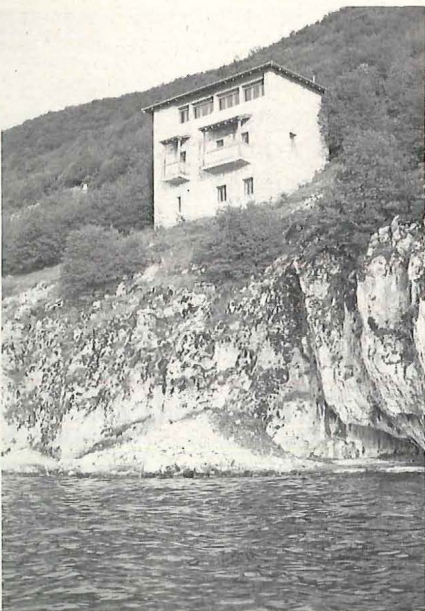
**Elliniki Etairia president Michael Skoullou with young assistants at Lake Prespa laboratory**

Photo courtesy of the Elliniki Etairia



**Interior of Elliniki Etairia laboratory**

Photo courtesy of the Elliniki Etairia



**Elliniki Etairia laboratory at Lake Prespa**

being discussed now by the government and its cost estimated by the three economic ministers? A "Smog Tax" has been suggested which will raise an estimated 100 billion drachmas needed to implement the plan.

Many Greeks remain unaware of existing organizations that are concerned with the environment. There are however a number of small groups involved with specific subjects or areas of Greece. One effective voice in Athens that deals with more general aspects and is influential with the government is the Elliniki Etairia whose president is Michael Skoullou.

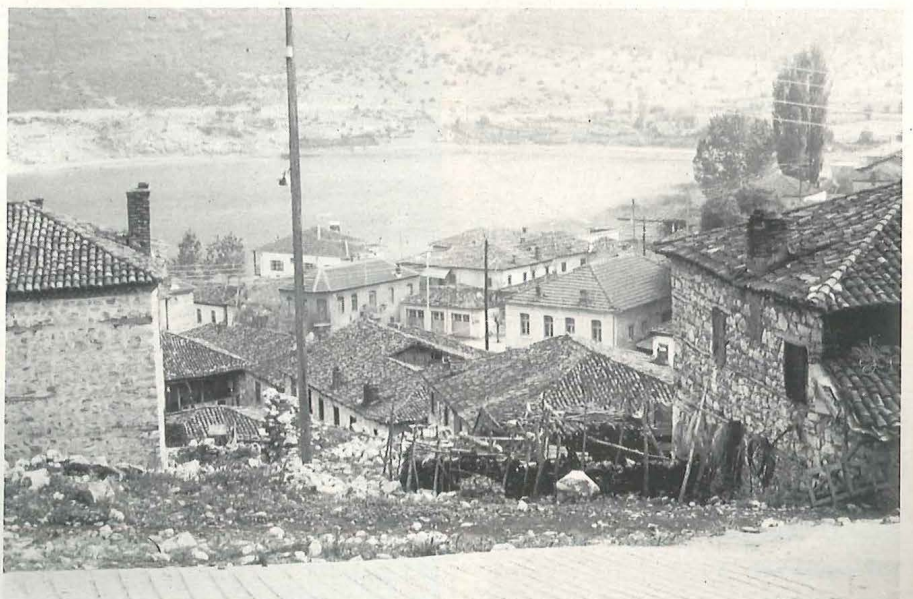
In its own preamble the Elliniki Etairia, "was founded in 1972 and is a

registered non-profit organization. Its aims are to enhance the interest of Greeks in their cultural heritage and to sensitize them to the importance of maintaining the ecological balance and participating actively in the preservation of the environment. To achieve its aims, the Elliniki Etairia depends on the voluntary contribution of know-how, work and experience of its members and friends. The activities to date may be divided into six major areas; to protect the Greek cultural heritage through restoration projects, to contribute to research for the protection of the natural environment, to increase public awareness in matters pertaining to the protection of the environment, through campaigns to further environmental education, to cooperate with the state and political parties and to

encourage international action".

As Mr Skoullou explains, "many projects have been established or are underway, and over 200 debates and discussions have been and will continue to be organized. Some of these have been international seminars dealing with EC directives and modern conservation techniques". One functioning project is that of Prespa National Park which touches the borders of Yugoslavia, Greece and Albania. Mr Skoullou described the project as one of the most important, specially protected areas in Europe. At the moment, an important enterprise of the Elliniki Etairia is the restoration of a neoclassical Othonian house in Plaka which will function as a center for the protection of the environment and the Greek cultural heritage. 35.000.000 drs are being

Photo courtesy of the Elliniki Etairia



**Village of Psarades on Megali Prespa Lake**



raised by donation to provide space for the functioning of the smaller conservation groups and giving the public a focal point for communication. This building at 28 Tripodon Street will become the link, so long lacking, enabling the valuable interaction of conservation groups and the public. Here it will be possible to carry out research, ask questions, or simply to find out about current environment affairs from its information services. It will be an ideal venue for voluntary organizations to promote issues and to gain wider acknowledgement and assistance.

Bridging this gap may well help to ameliorate the problem that the public generally does not consider life in broader implications, or believes that the implications are so vast that it is beyond individual capacity to do anything. National Wildlife Foundation president Jay D. Hair counters, "Let the words of Edmund Burke strengthen our resolve: 'Nobody makes a greater mistake than he who did nothing because he could only do a little'."

An example of short-sightedness in Greece can be seen on the island of Zachynthos. There is a very real possibility that the Loggerhead Turtle *Caretta caretta* will become extinct in the Mediterranean. While it remains the last major nesting habitat for the Loggerhead turtles in the Mediterranean, Zachynthos relies heavily on tourism for its income. If Zachynthos could be given incentives to work with the Sea Turtle Protection Society then they would better understand the measures to be taken and could give helpful suggestions. Instead, they have become



Photo courtesy of the Elliniki Etaireia



#### Restoration of old Plaka mansion to serve as an Environment Center

defensive and worry that they will economically suffer.

In a country like Greece where personal initiative accounts for so much, it is relevant that the drive to preserve *Caretta caretta* has been almost entirely led by one woman, Lily Venizelou. Now, finally, the turtle is getting attention and support from international environmental agencies.

With care and the right sort of publicity, Zachynthos could become the haven of the turtle and draw environmentally aware tourists. Thus, a balance could be created and all would gain from a cleaner, more interesting natural environment.

Perhaps there is cautious hope for the Mediterranean, too. Not so long ago, in the 60s and 70s, the sea was described as dying. Since then the United Nations

Environment Programme (UNEP) has created and enforced the Mediterranean Action Plan (MAP) with the active participation of all the Mediterranean states except Albania. The Barcelona Accords are being followed up specific programs with practical, obtainable ends. There are now five protocols in operation: control of dumping of waste from ships and aircraft; cooperation in combating pollution by oil and other harmful substances in cases of emergency; curtailment of pollution from land-based sources; designation of specially protected areas; and exploration and exploitation of the continental shelf, sea-bed and its sub-soil.

MAP and its continuing long term projects are considered today for others UNEP states. "The Mediterranean was the first large-scale project to demonstrate that the decisions of the 1972 Stockholm Conference could be transformed into meaningful action. The time was ripe and the governments were ready to set aside their differences in interest of their common heritage and the future of their people".

Perhaps it is time for the people to put aside their party differences and consider the best, broad interests for themselves, their children, their neighbors and the plants and animals we share Earth with. For our health and happiness are directly dependent upon the health of the world. It is up to each and every one of us to make the conscious decision and effort to change our life styles to accommodate nature. It will make a difference. ■



Photo courtesy of the Elliniki Etaireia

View of Prespa Lakes

# Philhellenes from Switzerland

Though still recovering from the Napoleonic Wars, the Swiss from Zurich to Geneva, Catholic and Protestant, united to play a low-keyed but invaluable part in the Greek War of Independence.

by J.M. Thursby

News of the 1821 Greek uprising against Turkish domination sent spasms of excitement through the newly created federal patchwork of cantonal Switzerland. Democratic and republican, it was one of the first countries to organize "Hellenic Committees" to aid the insurgent's cause: many Swiss Philhellenes played unobtrusive but nevertheless key roles in the turbulent upheavals which led to the creation of modern Greece.

Ever since the exile of Napoleon, liberal circles in Switzerland, which cut across all social boundaries, had been fully aware of the growing Greek aspirations for independence. At that time, they themselves had petitioned the major powers for internationally recognized neutrality and frontiers which included the cantons previously annexed by France. Their hopes had been realized largely through the conciliatory but powerful influence exercised by the



Jean-Gabriel Eynard

Corfiot Count Ioannis Capodistria, then foreign secretary to Czar Alexander of Russia, and later to become president of Greece. He had also patiently and expertly ironed out the individual problems of each canton resulting in the acceptance of federalization.

For his valiant efforts on their behalf, honorary citizenship was conferred on him by several Swiss towns including Geneva where he later took up residence, making it his second home. His was the discreet, directing influence on the many Philhellenic committees which sprang up all over the country in the late autumn of 1821; not only in the cities of Zurich, Berne, Basle, Lausanne and Geneva, but in towns like Zug as well.

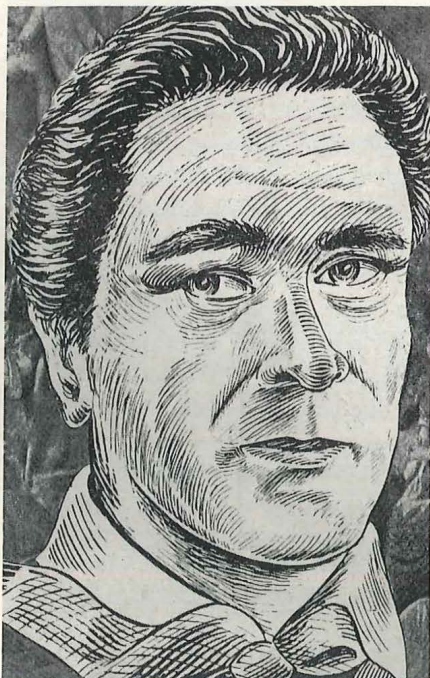
Almost immediately, Swiss volunteers made their way over the snowy passes to take ship from Marseille or Livorno. Some were soldiers, such as those who died heroically with the gallant corps of Philhellenes at the battle of Peta in July 1822, others were doctors or educationalists. Some returned to

report on the chaotic situation prevailing there; with their vital information, aid was organized more successfully.

Switzerland's position at the crossroads of Europe placed it on the direct route for Philhellenes from more northern countries; at the frontier they were given lodgings and food, then passed on bearing notes of introduction from Zurich to Berne, Lausanne or Geneva where they were supplied with provisions and money to help them reach the nearest port. At one point the number of armed volunteers passing through was so great that it alarmed the internal security police. This continual generous outpouring of assistance reflected Swiss public opinion and concern. Catholics and Protestants alike united to help "the Christian faith and Greek freedom".

One of the first Swiss to head south was the outstanding Philhellene, Johann Jakob Meyer, a pharmacist from Schöflisdorf near Zurich, who had also studied medicine at Fribourg University but who had been expelled before graduating for "behavior unbecoming". A liberal, fired with the ideals of freedom and democracy, he set out in 1821 and eventually reached Mesolonghi, which was to become one of the chief rallying points in defense of the Greek cause. There he stayed until the fall of the town five years later.

Competent, conscientious and extremely hard-working, Meyer participated in the founding of a local hospital at Mesolonghi, ran its pharmacy, embraced Orthodoxy (he had been a Protestant) and married a local girl, Altani, the daughter of a well-to-do inhabitant Georgios Inglesis, who helped finance the hospital. Probably because of his firm republican principles, Meyer was selected by the Benthamite Colonel



Johann Jakob Meyer

Stanhope to edit the newspaper the *Hellenic Chronicle*. Stanhope found him "straight-forward, worthy of respect, able and educated" showing "all the good characteristics of his race."

In the prevailing political quagmire, Meyer's strongly held beliefs earned him many adversaries including Byron who called him a "petty tyrant" and lost no opportunity in levelling scathing criticism at him. On his part, Meyer addressed him as "Mr" Byron, wrote zealously against monarchy and attacked his opponents' views through the newspaper which was esteemed elsewhere. It was the first to publish Solomos' *Hymn to Liberty* which in part forms the Greek National Anthem.

Meyer maintained complete editorial independence throughout three-and-a-half years of publication and toadied to none. This was no mean feat in times



**Ioannis Capodistria**

of revolution — nor even today. His high standards were recognized and honored on the centenary of his death by the "Union of Journalists in Athens" which erected a column in his memory at Mesolonghi bearing the inscription: "A writer who fought in the front line with pen and weapons for the freedom of Greece. When in this town luck abandoned him, he was buried in a grave of virtue on 30 April 1826." A glittering group of VIPs, including the President of the Republic, attended the unveiling — testimony to his lingering influence. Today a street in Athens as well as one in Mesolonghi, (where there is also a square dedicated to the *Hellenic Chronicle*), bears his name.

A tenacious fighter like most of his compatriots "a true son of William Tell", Meyer stayed in Mesolonghi with

his family through two sieges; quietly and calmly, with aid from his homeland and his wife, he tended the sick, edited the paper and sat on the Executive Committee for western Greece. When the printing press was destroyed in the Turkish/Egyptian bombardments, he kept a diary during the last months of the horrendous year-long siege, during which he noted that they were down to eating "rats and mice" and suffered terribly from "hunger and thirst". He died after the Exodus took place, yata-gan in hand, his loyal wife by his side holding one of their daughters, and their maid, Zana, holding the other. None survived.

Newspaper reports describing the fall of Mesolonghi and the slaughter of thousands of emaciated male inhabitants, caught as they had made their desperate bid to escape the doomed town, caused a furore in Europe. Swiss elites, co-ordinated through Geneva, immediately raised an enormous cash sum to buy back the women and children who had been sent to the slave markets of Preveza and Arta. Accounting publically for the amounts spent, the contemporary *Journal de Genève* published figures: 2000 piastres for Maria Rufakopoulou, 350 piastres for Katerina Karazelli, and so on.

Behind this humanitarian rescue, was the greatest of Swiss Philhellenes, the influential and immensely wealthy banker from Geneva, Jean-Gabriel Eynard. Although he never set foot on



**Column at Mesolonghi raised by the Union of Athenian Journalists in honor of Johann Jakob Meyer**

Greek soil, it is difficult to plumb the debt which modern Greece owes this altruistic benefactor. A life-long, ardent Philhellene and loyal friend and supporter of Capodistria, he devoted all his time, energy and a considerable part of his fortune to the revolutionary cause. His deep love of Greece did not show itself in impassioned romantic idealism — being Swiss — and his concern was expressed tangibly in practical necessities. Having, in his early twenties, lived through two short sieges during the Napoleonic wars, he was well aware of the strains on human frailty during times of upheaval. He therefore acted as co-ordinator not only of the Swiss committees but also those of all Europe.



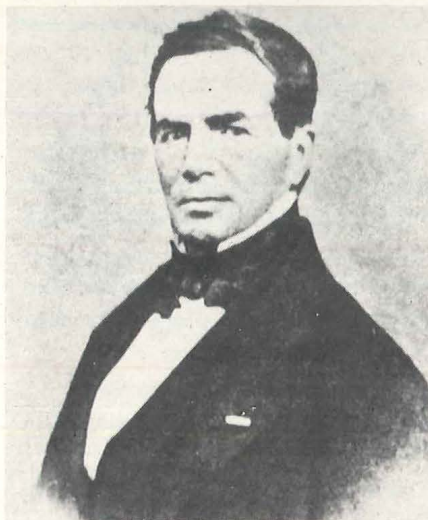
**The home of the banker Eynard in Geneva**



Stamp marking the 125th anniversary of the Bank of Greece bearing the portrait of Eynard.

By a truly amazing network of correspondents he was able to direct aid to the precise place it was needed most and to ensure that arms, medicine, food and money arrived in the hands of those who desperately required it. Endowed with outstanding ability to choose the right man for the job, he personally selected agents like François Mercet to carry out missions of distribution and report back to him. To a country devoid of even rudimentary medical services, he sent dedicated young doctors such as Louis-André Gosse who served with the navy and dealt heroically with the endless wounded and maimed as well as with plague, malaria and other indigenous diseases.

As unofficial ambassador of Greece to the governments of Europe, Eynard journeyed tirelessly to the main capitals; he arranged for Greek orphans such as the son of the hero, Markos Botsaris, to be educated in Switzerland; he re-armed Greek refugees from Moldavia and Wallachia and financed their journey to Greece. As well as being the financial mainstay of Capodistria when he was chosen to be first governor/president of the fledgling state, he provided him with an invaluable secretary Elie-Ami Bétant who ably handled copious correspondence from the presidential tent. Artisans for rebuilding work were dispatched south along with educationalists from the experimental school of Pestalozzi and Fellenberg at Hofwyl in an effort to graft some of their ideas which had so impressed Capodistria a few years previously, onto the skeletal



Elie-Ami Bétant, secretary to Capodistria



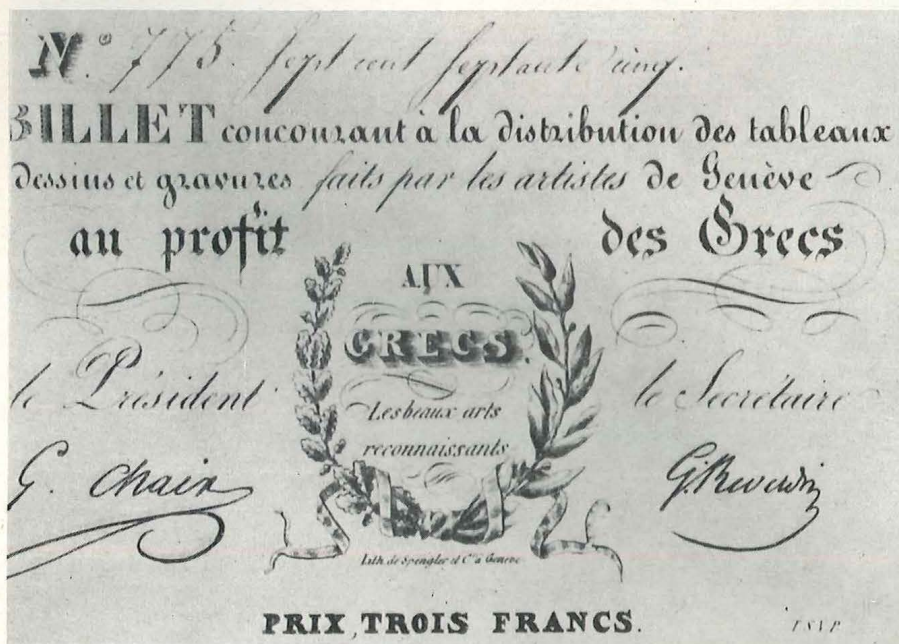
Emmanuel Hahn, soldier and later adjutant to King Otto

Greek school system. He dispatched the first potatoes to Greece, which the locals eyed with much suspicion, to help feed the starving populace and contributed to the founding of a Greek national bank. When the major powers were secretly selecting a suitable prince to become the first king of Greece, it was Eynard, with his ear to the ground, who informed his old friend Capodistria.

Eynard was not motivated by hopes of personal glory or dark political machinations: he asked nothing for himself or his country. Even his satisfaction at seeing Greece become an independent nation was tempered by his disappointment over the imposition of monarchy. Nevertheless, he continued to aid the tiny state in any way possible. His only tangible reward was the Greek "Order of the Redeemer" bestowed on him for his outstanding services.

Many unsung Swiss heroes left their bones on Greek soil, while the known names appear among the fallen at Peta, Phaleron and Athens. Two renowned military leaders helped form the standing national army, Karl Wilhelm Heidegger from Zurich who fought with the Bavarians as Von Heideck, and Emmanuel Hahn who stayed on as adjutant to King Otto, returning home an old man to die in his bed at Interlaken.

Much has been written about Philhellenic support from the great states of Europe as well as American, but few were as altruistic or did more to help Greece struggle onto the political stage than little Switzerland which itself at that time was still recovering from the aftermath of the Napoleonic wars. ■



Ticket for a lottery run by the artists of Geneva in aid of the Greek cause



## In Domestic Service

Over 10,000 Filipinos are registered in Athens and an even greater number are here illegally. Most of them are girls who work as maids in private homes. Far from poverty and political turmoil, their lives here are sometimes a dream come true and sometimes a nightmare.

by Sylvia M. Kierkegaard

Like caged birds given their freedom, Filipinos burst forth on the quiet streets of Athens on Sundays. Clad in tight-fitting jeans, party frocks or leather jackets, they are familiar sights in churches, flea-markets and at bus terminals. They are easily distinguished from other Asians by their loud, giggling, girlish voices. As a minority, they constitute the third largest group of foreign workers in Greece. Greek employers prefer them to Poles and Ethiopians.

An estimated 10,000 Filipinos are legally registered in Athens and its outlying districts. However, this figure does not include an even greater number who are here illegally. Since Greece opened its door to a foreign labor force in the 70s, the Filipinos have come in droves to escape poverty and political

turmoil in their own country. Few have returned home but many have deliberately stayed, violating the five-year maximum working limit imposed on them by the Ministry of Labor.

Through the years, they have earned a "reputation". Ten years ago, bars and clubs in Piraeus employed the services of Asian "entertainers". Many of the women came from Thailand, Indonesia and the Philippines. Registered as "folk dancers", they certainly wiggled their hips and much more. The biggest customers were the American soldiers from the base at Ellinikon.

Gone are prostitutes and dancers. Except for a few Filipinos married to Greeks, the bars along Piraeus are devoid of their presence. Unfortunately, the despised image remains.

Commandant Nick Papazafeiriou,

chief of Maroussi Aliens' Bureau, emphatically states that there is no record of any Filipino arrested for prostitution. Most of the arrested women come from Sri Lanka, Ethiopia and Poland.

A Filipino pastor in Athens deplors the lowly image of Filipinos. "The Philippines is not a nation of domestic helpers and prostitutes. Except for a tiny segment of our population, they are God-fearing. Extramarital sex and prostitution are abominations to them. The Filipinos are here in Greece legitimately, seeking an honest occupation in domestic service. They do not peddle their bodies for profit."

Most pastors and priests would agree. Filipinos are the most generous of church tithers and they are active in parochial programs, civic and social. A disgruntled church goer, however, complains, "The church talks about social issues and the need to help our poor brethren — those in prison and the refugees. But they have failed to see that we, who are in the church, need help too."

Officially, Filipinos are not registered as domestic help. Greek labor law allows nurses and nursing aides to be privately employed in Greek homes with seriously ailing patients. However, the real nurses left for Canada after a private hospital in Athens refused to give any form of compensation to a Filipino nurse who had died while on duty. The majority of Filipinos with work permits are entered as "nursing aides". In reality, they don't even know how to administer first aid. For a few hundred pesos, they acquired diplomas through illegitimate traders in Manila. The rest of the Filipinos are seamen whose ships are docked temporarily in Piraeus, often finding work in the gardens of their employers.

Filipino maids are highly sought after. They have a reputation for honesty, reliability and diligence. For 40,000 drachmas a month, a Filipino maid worked from six in the morning until midnight, Mondays through Saturdays. She cooks, cleans, gardens, irons, goes to the market and baby-sits. For the same salary, it is impossible to find a Greek who will perform similar duties. For the Filipino, this amount (approximately \$260) is a prize sum considering that an average worker in the Philippines receives \$100 a month. Much of this salary is sent home to support parents and relatives. Because Greek law is strict on dollar exports, the Filipino

maid relies on friends travelling home. Unfortunately, many of them are caught leaving the country with excess dollars.

Many Filipinos here have secretarial, business and teaching certificates from the several diploma processing schools in the Philippines. Unable to find work in their country or dissatisfied with low incomes they have sought greener pastures in Hongkong, Singapore, Brunei, as well as the Middle East and Greece. With 50 million people, an inflation rate of 14 percent, unemployment rate of 8.5 percent and the threat of a protracted civil war, who can blame them? Countries like Greece offer them an opportunity for economic security.

Though they have voluntarily uprooted themselves from home, many of the women are unable to adapt to Greek behavior. They are disappointed to find that Greeks are neither Americanized nor Europeanized. The cultural difference has created friction between many a Greek employer and his maid, often causing her to change employers. Ignorant of their rights the domestic servants easily fall prey to cunning recruiters, employers and 'fixers'. The latter demand 150,000 drachmas for work permits on advance-payment-terms. All have failed to live up to their promises. Recruiters charge maids 100,000 drachmas for placement and employers 25,000 drachmas. Few realize that recruitment agencies advertised in Athens are mostly illegal. Some employers do not fulfill the provisions in the contract.

The employment contract prepared by the Philippine Labor Office stipulates a minimum salary of \$400 a month, IKA insurance, holiday bonuses, an eight hour working day, free winter clothing, weekends off, and free transportation to and from Greece after two years of service. The Philippine Embassy, of course, is not vested with police powers to enforce the contract. The maids are afraid to complain to the Aliens' Police or the Embassy because they risk being sent home. Under present provisions, employers are not obliged to issue them a release paper in spite of a terminated contract. They can dismiss the maid anytime and ensure that they are escorted to the airports. Filipinos bewail this practice. It prohibits them from changing employers and seeking better working conditions. One Greek employer quickly defended this system "We spent so much time, money and efforts to claim them from the

Philippines. Why should another benefit at our expense?"

There is also the constant complaint of physical abuse by children. Elsie M. fled from Crete after enduring severe blows and bruises from the children of the family she worked for. Her friend, Leslie S., left her employer when she could no longer tolerate the verbal abuse and frequent black eyes inflicted on her by the employer's ten-year-old son.

Another common complaint is the unrelenting work schedules. With barely enough sleep, they are expected to work continuously, even during "rest hours". Although they are guaranteed one day off, the employers demand their presence on frequent "special" occasions. An assistant to a medical doctor complained: "I even have to beg them for my Sunday off!"

Unlike the Arabs, though, Greeks are rarely accused of making sexual advances. The Filipinos prefer their male employers who are more reasonable, peaceful and understanding of their plight. There seems to be little in common between the two races. Greek men are noted for their fondness for "blondes" while Filipinos resent the liberal attitude towards sex they find in Athens. In the conservative rural areas where these Filipinos mostly come from, virginity is a prerequisite for marriage.

Philippine and Greek laws decree that individuals have their passports and residence permits on their person at all times. However, cunning employers in cahoots with recruitment agencies, illegally retain these passports and residence permits. Only photocopies of their permits are given to the helpless maids. This ploy is aimed at preventing maids from leaving their service. As a church worker observed, "No one would leave an employer if the maids were properly treated."

There have also been widespread reports of police abuses. Landlords are reluctant to rent their flats to Filipinos for fear of damage to their properties: vengeful employers accompanied by policemen barge into flats, destroying doors and windows, in their attempt to locate and apprehend runaway servants. There are charges that the authorities have entered homes without a court order or an accompanying judge. Later, the helpless girl is physically beaten by her employer and the policeman.

Recently, a maid was arrested at the airport while waiting to catch a plane home. The defenseless girl was detained in jail and suffered physical torture by the police, who insisted that she must produce the 500,000 drachmas she allegedly stole from her employer. Police were not able to find the money in her possession. Friends of the victim complain they were not even allowed to visit her in jail. They suspect that the charges were fabricated by the employer after the maid left.

Filipinos also complain of the "double-standard" of justice in this country. According to Greek law, employers who hire foreign help without a permit are liable to face imprisonment and fines up to 100,000 drachmas. However, this ordinance is rarely implemented. In most cases, the law-breaking employers are the parties who falsely report their maids to the police.

The Filipinos are not entirely blameless though. They are known to have quit their jobs without notice. A distinguished tobacco executive has been advising his friends against hiring Filipinos after his maid disappeared one weekend. He was forced to cancel an important business appointment in order to attend his sick son.

They are also known for their fondness for long telephone conversations. A lady insurance executive quipped, "I almost bought my maid her own telephone after answering her numerous phone calls."

Tardiness is also a characteristic attributed to them. They have a habit of reporting late and tired on Mondays after spending weekends in their boarding houses often shared by eight other Filipinos.

Employers are pressing the Filipino authorities to abolish the compulsory medical insurance with IKA as they find the charges excessive. Monthly payments range from 12 to 25,000 drachmas. On the other hand, Filipinos bewail the fact that the present IKA scheme ultimately benefits only the Greek government. With a five-year residency limit imposed on them, how will they be able to collect their benefits after 15 years?

Despite the complaints on both sides, Greeks prefer Filipino domestic help to most other nationalities. Their virtues outweigh their flaws. Sentiments are not reciprocal though. Many Filipinos work for Greeks only because they are driven to do so from economic necessity. They consider themselves lucky when they

find an American or Northern European employer. The maids themselves prefer Greek employers to Arab and even Filipino ones. Rumors of Filipino maids exploited and underpaid by their own countrymen, members of the Philippine embassy staff, grip their community. They cite the case of Alice C. a frail, 17-year-old Filipino, who was employed by a member of the embassy staff. The embassy clerk, who is also the leader of a religious cult, was accused of inflicting serious physical injury to her, failing to pay her salaries (\$100 a month), and illegally keeping her passport. Ironically, he was in charge of the passport division.

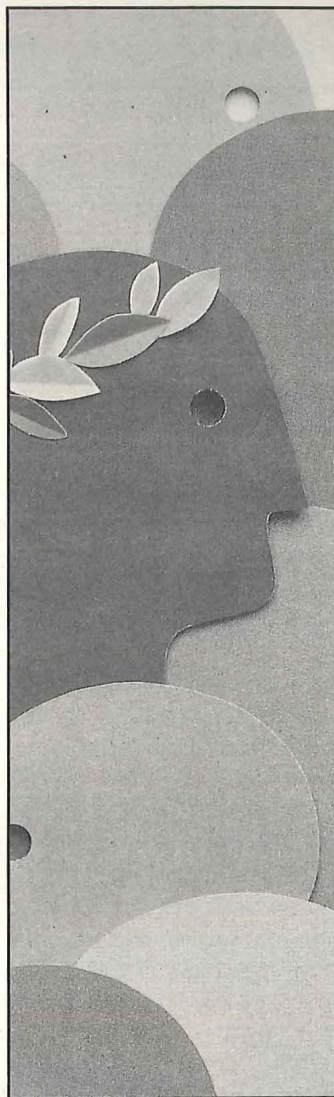
Witnesses claim that she was bleeding profusely after both husband and wife took turns beating her for "negligence": their eight-year-old son had bumped his head against a piece of furniture while Alice was busy hand-washing the family's clothes and looking after another, younger child.

Fearful of further retaliations from the clerk and his fanatical cult members, compassionate Greeks have concealed her. They also expressed fear that he may have already solicited police help for her deportation. The future is bleak for her. Deprived of her passport, she is reluctant to file criminal charges unless Greek and Philippine authorities guarantee her residency for the duration of the case.

The mood at the Embassy is defensive. When the Philippine Embassy was opened last year, the Filipino community expected assistance and protection. They were disappointed to find that their Embassy is limited in the help it can offer. The Philippine Labor Office in Greece is powerless to enforce the employment contracts in the absence of labor agreements between the two countries. Many Filipinos fail to realize that their Embassy does not have police power and can't infringe upon Greek law.

Critics of the Embassy accuse Labor and Embassy officials of dilatory tactics in seeking labor agreements with Greece. A social worker with the Labor Office declared that talks have always gotten bogged down due to the frequent changes in the Greek government. Countering the critics, "They don't even have proposals for a dialogue."

Unless the Greek and Philippine governments immediately reach a consensus, this dilemma will haunt their relationship. In the meantime, their people continue to suffer. ■



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## Pythia in Greenwich Village

On a recent trip to the United States during which I spent some time in the Philadelphia area, in Washington DC and in New York, I was appalled to discover that, for a whole month, neither the *New York Times*, the *Washington Post* nor the *Philadelphia Inquirer* carried a single small item relating to Greek affairs.

Equally oblivious to Greece were the myriad TV stations, the news bulletins of which, during most of my stay, dwelt lengthily and exclusively on the arrest on drug charges of first, General Noriega of Panama and, second, of one Marion Berry.

When I first heard a radio newscaster breathlessly breaking the news of the second arrest, I thought Marion Berry must be one of the many famous pop singers who have come and gone since the Beatles and whom I have never heard of. The fact that Marion Berry was not a woman, but a man, and not a pop star but the black mayor of Washington still did not excuse the newspapers and TV stations, to my mind, for ignoring Mr Zolotas, Mr Mitsotakis, Mr Papandreou and Mr Florakis for the entire length of my stay and for Lord knows how long before my arrival and how long after my departure from the US.

While in New York I tried to find out what was happening in Greece from a hot dog vendor near Rockefeller Center. (Selling hot dogs and hamburgers from little street carts in Manhattan seems to be the exclusive preserve of Greeks.) But instead of answering my questions, he asked me if I thought it was safe for him to leave his money in the Mortgage Bank without getting into trouble with the Internal Revenue Service.

I had almost given up my efforts to bring myself up to date on the Greek scene when my eye caught a small ad in the classified section of the *Wall Street Journal*. It read: "Madama Nostra Dama, astrologer, clairvoyant, cartomancer, palmist, crystal gazer, prognosticator and futurologist. Stock market trends predicted with uncanny accuracy. \$25 per hour. By appointment."

There was an address in Greenwich Village and a telephone number. This is just what I needed, I thought to myself. Not only will Madame Nostra Dama be able to gaze into her crystal ball and tell me all the latest news from Greece but, with her "uncanny accuracy", she will also predict the future course of events in that part of the world. It was an exciting prospect.

Without further ado, I called and made an appointment for the following afternoon.

Madama Nostra Dama lived in one of those old three-story buildings in New York that had been turned into apartments. She occupied one of the ground floor apartments which never saw the sun and, to judge from the musty smell pervading its dark interior, its windows were rarely, if ever, opened. The room I was shown into was so dark that all I could see was the table in the center, covered by a tasseled green-velvet cloth



and lit by an overhead lamp with a single bulb and a green shade on which stood a crystal ball, an ashtray and a pack of cards.

Madama Nostra Dama herself looked like Wallace Beery in drag and she wore the traditional gypsy kerchief and huge, circular earrings.

She sat down at the table and asked me to sit in the chair on the other side. She pulled a cigarette out of a pack of Gitanes and looking at me speculatively as more smoke issued thinly from her mouth. "You talk like a Limey but you ain't a Limey. You're from Yurrop, that's for sure, but a Scandinavian you ain't. Lemme look in the ball an' I'll tell ya where you from. But gimme the 25 bucks first. Payment strickly in advance an' no refunds, like I told you when you called."

I gave her the money and she looked intently into the crystal ball.

Then she was seized by a violent fit of

coughing. When she recovered, she looked at me in surprise. "How can ya live in that smog?" she asked, looking at me as if expecting to see my set of extra-terrestrial gills.

She peered more closely at the ball. "Gee whiz," she exclaimed. "Don't they ever collect the garbage in your city? There's mountains of it everywhere, and the smell! Jeeze."

She shook her head and looked into the ball again.

"I can see four old guys gabbing away at each other. They look like they've escaped from the geriatric ward at Bellevue Hospital but they're better dressed — \$500 suits, I'd say. One guy looks pretty fit even though he'll never see 85 again. Another doesn't look too well but all he thinks about is fooling around. There's strong sexy thoughts coming outa him all the time."

She stopped talking and continued staring at the crystal ball in fascination.

"Go on," I urged. "What are they saying?"

"Can't make out the language. It's Greek to me. But I can read their thoughts and I'd say they're talking about an election in April."

"Yes, yes," I said. "Can you see which of the three old guys is going to win the election?"

She gazed into the crystal ball for what seemed a very long time. Then she looked up at me with a puzzled look.

"It's a blank. It won't register because I guess it doesn't matter who wins the election. Everything seems to be in such a mess that none of these guys or anyone else can straighten things out."

She looked into the ball again. "But wait a minute. There's another old guy coming into the picture. He's saved the country several times before and it looks as if he's going to do it again."

"Karamanlis," I whispered, under my breath. "Does he have bushy eyebrows and an authoritarian air?" I asked.

"No. His eyebrows are normal and he has penetrating eyes and a long beard. He's really a big guy. Chorus of angels all round, shining light — the works. Wait a minute, his name's coming through. Yeah, I got it. It's the Great God of Greece. You know him?" ■





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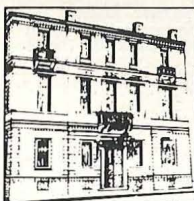
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## Pests, Parasites and Paradichlorobenzene

Ever since the first hairy, shaggy, low-browed man bent down to drink from a pool of water and saw what he thought was a demon, the human race has been bedeviled by demons seen and unseen.

Witches and sorcerers claimed to conquer the former, but not until the invention of the microscope by a Dutch spectacle-maker circa 1590 was it possible to vanquish many of the latter.

Unfortunately, germs and bacteria still infect home areas, and in quantities that would astonish you if you had readings taken by a microbiologist. Fortunately most of these are overcome by the natural body immune system. It is

a knife, a kitchen counter after cleaning a chicken and then a quick swoop to wipe up a grease spot on the floor.

The bacteria contained in a sponge after all this are literally impossible to count. Fortunately, most of them are benign, or at least only mildly infecting. Otherwise the human race would have been literally wiped out long ago. But meat and chicken contain many kinds of Salmonella bacteria which can be lethal and are deliriously happy in a sponge. Washing dishes in the sink with a sponge-type dish mop is tantamount to challenging the Fates. One with nylon bristles is easier to clean and far safer.

Other kitchen tools which are happy

The washing machine is likely to contain various germs and, not surprisingly, especially in laundromats (some advise running soap and bleach through before putting in laundry) and the lint collector is the hottest spot of all.

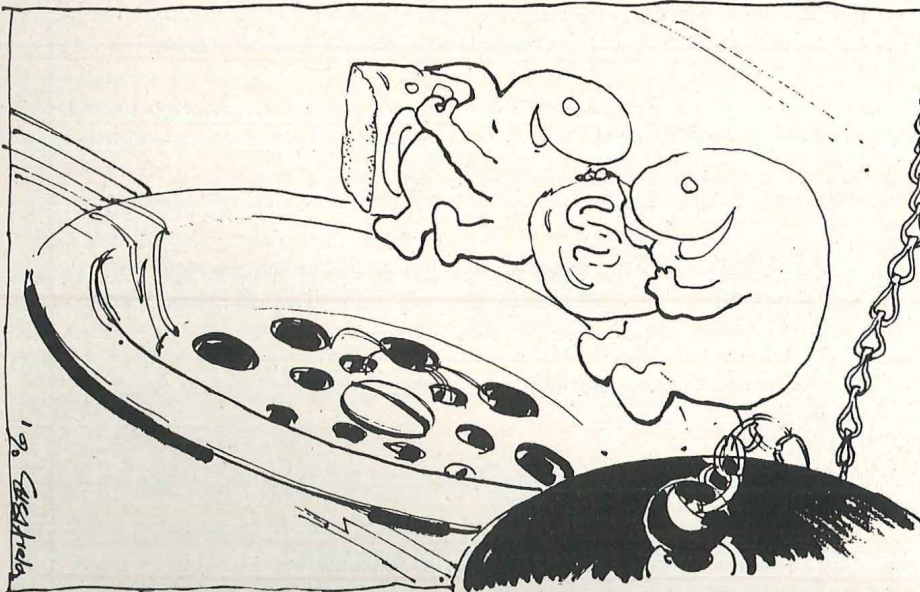
If by this time you feel positively cornored by a Delta Force of lethal bacteria, don't panic! Counter-attck is very simple and requires only a three-pronged programme:

1. Change dish towels often and frequently soak sponges and wiping cloths in bleach or disinfectant.
2. Keep surfaces clean by washing with soap-a little bleach added helps and will soften the water. Then, where required, use a disinfectant. Do not use them together. One cancels out the effect of the other.
3. Once a week pour bleach or disinfectant down the various drains and never pour very dirty water anywhere except down the toilet.

Soon it will again be time to store winter woolens. If, in the past, you have been frustrated by discovering what you had so carefully packed with mothballs riddled with holes, the following may be the answer. While naphthalene, from which mothballs are made, do destroy moth larvae, they have no effect on carpet beetles and other pests which love materials.

Paradichlorobenzene crystals are the solution. They not only kill moths but the other creatures, winged and wingless. Their vapours are heavier than air, therefore the crystals should always be used on the top rather than the bottom. They should also be used in small packets rather than strewn loosely through clothing. Make small bags of them in thin material and place them on top in trunks and boxes and on shelves or hang them on the clothes pole.

Sweaters can be stored on shelves if individually packed in plastic bags. Do not let the crystals touch buttons, plastic belts or sewn decorations because the chemicals may destroy them. Also never store anything than is not first cleaned or washed free from starch. ■



quite possible, however, that a high proportion of "it's nothing, just a slight stomach upset" complaints are caused by too many of the wrong kind of bacteria which are easily controlled.

The worst offenders, to an alarming degree, are sponges, both natural and artificial, and the myriad wiping cloths sold in attractive vari-colored packages. These convenient aids to household cleaning are ideal breeding grounds for all types of bacteria because they are almost always damp and their spongy cell interiors are safe havens from casual rinses.

Although no one would use the same sponge for bathroom and for kitchen, it is not at all unusual for a kitchen sponge to be used for wiping a pot or frying pan,

breeding grounds include chopping boards, towels, kitchen knives and small appliances. Water taps are usually safe but the walls and tiles, the kitchen drain and the automatic dishwasher are all areas needing constant vigilance.

In the bath, besides the obvious places, germs love the u-bends in the plumbing for the toilet, bathtub and wash basin. The shower curtain and shower walls are fertile areas for the growth of germs and fungus-some eat soap like chocolate candy. Even soap can breed germs if not rinsed after use, and of course never keep soap on a sponge in a container. The sponge is not only highly infectious, it also keeps the soap soft and therefore it is used up faster.

## Food for the Gods

**A**mbrosia Cooking School co-founder Linda Makris says "I find it is really the only thing I have done in my life that I've never tired of. There's something about women getting together in the kitchen, preparing something."

Ambrosia, with a new series on Greek traditional cooking starting in March, is the brainchild of Makris and her partner, Janette Hildegard Stern, both of whom are married to Greeks and have over 50 years' experience cooking in this country.

While working as a biochemist in Chicago, Makris met her husband, now a retired admiral in the Greek Navy, and came to Greece 23 years ago without knowing a word of the language. "My husband travelled a lot and I spent my free time in his parents' taverna, so food items and then recipes were the first words and phrases I learned."

Several years ago she was asked by a Canadian neighbor, whose diplomat husband had begun requesting Greek dishes, to give cooking lessons in her home. They were a great success and she has been teaching small classes ever since.

"I would adapt recipes to foreign taste, not three inches of oil in every pan, and I eventually developed a course of dishes I felt was basic," she says, rattling off a mouth-watering list of food. "But I could really do no more than have four to six people in my kitchen, and I kept thinking, 'there must be someone else out there who shares my interest and enthusiasm'."

Enter Stern, who came to Greece 30 years ago, a Californian trained as a French teacher. "I've always been interested in cooking," she says. "I don't think my mother was much of a cook, but she was good at setting us to various chores. She had me cooking from the time I was six."

Stern had a food column in the now defunct English-language daily, *The Athens Star* ("Hints from Hilde"), she has done restaurant reviews for *The Athenian*, has given cooking lessons on Aegina, and most recently edited *The Greek Calendar Cookbook* by Anne Yannoulis (Lycabettus Press).

"Cooking is one of the few creative things women can do who are not working outside of the house," says Stern, mother of two sons, both now at US universities. "You can dust and re-dust and sweep and re-sweep and there are a million other things you have to do, but with cooking you can express your own personality."

Born of a German father, Stern lived three years in France in addition to extensive travel. Her multinational experience has caused her to develop an interest in cooking from a sociological point of view. "I've always tried to find out how customs and culture in a

cream, corn syrup) and cuts of meat.

"Although we're working with traditional foods, there have been tremendous changes in the way that even Greeks eat," Stern affirms. "People are eating much less meat; they don't want food swimming in oil; they are more weight conscious. So we are adapting some of the traditional methods, and in the case of desserts, avoiding many of the oriental sweets."

Future plans include approaching a company like Siemens or Miele to outfit a test kitchen for them, evening classes for working people, a class in Greek for Greeks on American cuisine. Makris,



Janette Hildegard Stern, left, and Linda Makris of Ambrosia Cooking School

country influence the cooking and eating, and why people think about food the way they do. It differs very much from culture to culture."

Located in the suburb of Papagou, Ambrosia currently offers a seven-week series of classes that can accommodate about 15 people each. Each two-and-a-half hour lesson covers a full meal which is prepared and then sampled by students. Included in the series is a shopping trip to the *laiki* market for greens and unusual produce which will then be prepared. They have also conducted tours through supermarkets, answering questions about the types of rice and flour, substitutions (e.g. sour

who has been researching the history of Greek cooking for the past several years, would like to do a course on the preparation of Greek food the way it was originally done in ancient times.

"People say Greek cooking is really Turkish," she says, "but it isn't. They were doing very sophisticated things back in ancient Greece. In fact, the cooks for all those famous Roman banquets were Greek!"

"There's nothing new in cooking. The basic elements have been the same forever. These things that we prepare and eat and take for granted every day have roots that reach way back into history."

# Travelling Light

I have lived in this country for a decade as though my future here was infinite; as though the Greece I long to traverse will exist forever; as though this sojourner in Greece will, herself, last forever. Taxi drivers, in that confessional of the modern world the taxi have asked me if I like Greece; I always answer, "Greece, yes; Athens, no. But there's no work for the likes of me elsewhere in this country, so here I am in Athens, *to megalo horio*". And, till this winter it, the buck, has stopped there, with the fatalistic, both-arms-down-with-palms-outstretched shrug of the Greek resigned to her fate.

But, in August, with the death of a beloved fellow traveller, I learned, in one clear-eyed moment, that the sojourn anywhere is brief, and the country itself changing, before our wondering eyes or not, like a fast-growing child. The Greece I have loved from afar is transforming; the time to see it is going; my time here may end this year, or next or, like Kevin's, in a breath.

Not being one to accept defeat at the hands of necessity, I have connived to earn my living, pay DEH, OTE, et al, and still get out of the city four days a week this year. It hasn't been easy, and it still involves packing textbooks in the backpack, catching midnight trains and dashing for ships already slipping their moorings but, in the past two months, I've climbed to the top of Acrocorinth, a xeroxed copy of *The Castles Of The*

*Morea* in hand, hiked from Kalambaka to Kastraki at 4:30 am, thrown snowballs in the Pass of Katara, and feasted on trout in the Limni Pambotis. I've spent money earmarked for a washing machine on bus tickets and hiking shoes and a sorry Monastiraki backpack; I've been poisoned by bad retsina and dodgy *loukaniko*; I've been out in the rain without an umbrella and sprained an ankle in a Ioannina pothole; I've slept on mattresses that haven't been plumped since Ali Pasha's time, and bathed in water the temperature of glaciers; and I've rediscovered the country I came to live in... just in time. For us both.

The nine o'clock train left the Stathmos Larissis late the Thursday night I set out for the Meteora. The crowd at the station was uniformly thin and tattered - mostly Yugoslavian workers going home. Interspersed, here and there, were Moslem laborers from some eastern country - Pakistan, perhaps - setting off with nothing in hand but plastic sacks of bananas and apples. The men stood in loose triangles, talking, their Western suits sprung to rural contours, airmen's caps with earflaps incongruous on their heads. One woman, in traditional dress and veil, stood a short distance from the men, head lowered, a garish, machine-knit pullover covering her tunic and trousers. In two-inch, crêpe-soled shoes, she towered over her fellow countrymen as she listened, shyly, to their soft conver-

# Close to Home



photo: Juliana Biales

## Elizabeth Herring

sation. Her husband, the tiniest member of the group, cast furtive, proud glances her way. She gave him only her profile, like a dark caryatid's, serious and modest.

The train arrived and the grey mob on the platform crushed into the sleepers. I ran from one end of the train to the other, and back again, trying to find the first class compartments. They were at the head of the train, and unlit: Yugoslav and Russian carriages studded with color prints of a coastline and mountains I wouldn't be visiting, this trip; littered with classy, color brochures with titles like "Mikhail Gorbachev: The Socialist Idea And Revolutionary Perestroika". No lights were working in any of these cars from the socialist north, and the Greek trainmen apologized: "We have no bulbs for these cars". Otherwise, I would have read with interest such essays as "Lenin: A Radical Modification in Our Whole Outlook on Socialism", and "Address By Mikhail Gorbachev At The Vatican, December 1, 1989". The Novosti Press Agency Publishing House is doing good work. Perhaps, next year, lightbulbs will accompany the new literature. Meanwhile, first class, female passengers must travel the length of three staggering carriages to find a loo with a light. In the trainmen's car, five Greek rail employees were reading five different Greek newspapers.

In the dark, on plush velvet, I propped



my head against the cool window, and watched the moon above the rails. We passed factories and silent, bright, modern villages in the night. As Athens receded, the stations began shedding the trappings of this century and applying the more monochrome make-up of the last. At one station, a couple stood motionless on the siding, seeing off a relative. On impulse, I waved and greeted them. Startled, they waved back and answered: "Your hour good! A good journey!" How could it be otherwise, leaving Athens behind me? In the wee hours, I struggled into my little leather backpack, carried against my chest like a mute, bulky infant, and stumbled onto a deserted siding. It was Paleo Farsalo, in the middle of nowhere, in the black of the night, in the season of wolves. I shuddered, feeling like Freya Stark: "In The Station of the Assassins." Then the train glided off towards Larissa, and a bustling kafeneion, and the trainlet for Kalambaka, appeared like a mirage behind it.

The commuter train was neatly divided in two: one car was filled with families; the other contained coughing men, a quantity of smoke, and speakers blar-

ing Anatolian music. Two of the men were fellow American backpackers bound for Meteora, also coughing. I and my companion hunkered down, attempting to render ourselves invisible. Travellers escaping civilization cannot, by definition, travel in packs bearing Baedekers and Blue Guides. At 4:30 am, we sputtered into Kalambaka: deserted, as bleak as an Edward Hopper facade. The other tourists walked purposefully off into the night in entirely the wrong direction. I, after some talk with the stationmaster, set off on the road to Kastraki. It was a three-kilometre walk to the hotel mentioned in the rough guide and it was two hours before dawn, but the air was clean and cold, my adrenalin was plentiful, and I had visions of miraculous rocks hanging in the air.

Along the way, the local constabulary, equipped with a very modern Land Rover, took pity on us and deposited two grinning travellers outside the Hotel Kastraki. We knocked, discreetly, at the door, behind which a newborn baby 'was crying, but when no one answered, we settled down in the yard in our down jackets to await the dawn.

In Athens, I might have been miserable, cold, hungry and tired. In Kastraki, with Leigh Fermor's famous Greek roosters' voices ricocheting off rock faces I knew I would soon see in the light of day, I was euphoric. The clerk had escaped her weary desk; the academic, her attendance sheet. I was, for the moment, cold, hungry, tired... and free.

Just before first light, when we rose to stretch stiff bones, the door opened and the man of the house came out to survey his estate. "What are you doing out here in the cold?" he boomed. "Why didn't you knock? Come here, wife, and give these people a room! Come in, come in!" Ah, here was the Greece I remembered. And there, against the grey sky, like construction-papers cut-outs of perpendicular Chinese peaks, the black ghosts of the Meteora loomed, close enough to breathe upon. Before our eyes, from the terrace of the humble little hotel, the rocks called Xourloti, Antraki and Pixara separated themselves from "chaos", from formlessness, and came forward. We slept for three hours and then set out to climb to as many monasteries as the day would hold. (to be continued...)

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## Angelopoulos in America

Theo Angelopoulos' *Landscape In The Mist*, a haunting tale of two youngsters searching for their father whom they have never seen has won the second European Film Award, the 'Felix'. None of Angelopoulos' nine features has been distributed in the US and he is uncertain how much of a boon the award will be to *Landscape* in its American release.

"Eventually the 'Felix' may become analagous to the Oscar in its commercial effect in European countries," Angelopoulos conjectures, "but it is too soon to tell. Of course any award is a plus because viewers are more attracted to prize-winning films."

*Landscape* received the Silver Lion from the Venice Festival and two awards from the Chicago Film Festival, including one for George Arvanitis, Angelopoulos' longtime lenser. It also received accolades from a number of other American festivals, including Los Angeles.

"We have had many proposals," says Voula Georgakakou, in charge of sales and promotion at the Greek Film Center, "but we waited until after the Angelopoulos February retrospective at the Museum of Modern Art to make a decision." The director attended the first complete retrospective, including all nine of his features.

Angelopoulos has received funds from many sources over the years, including Channel 4, RAI-2, ZDF and La-Sept, and with the great success of his latest film, these same resources should be available to him again in the future. *Landscape* was also backed by the Hamburg-based European Distribution Office (Eido).

Greek viewers, particularly younger ones who have been weaned on American films, are sometimes put off by the slow pace and sparse dialogue of Angelopoulos' films.

"I create audiences for my films," he has staunchly insisted, "not films for an audience."

Angelopoulos' biggest hit here and abroad was *The Travelling Players*, which sold 400,000 tickets in Greece, and *Journey to Kythera* which sold 200,000. *The Beekeeper* also did very well in foreign

release, undoubtedly buoyed by the presence of superstar Marcello Mastroianni as the lead. Figures are not yet complete in Europe for *Landscape* but, as an example, Angelopoulos estimates it sold about 40,000 in its extended Paris engagement.

Fabiano Canosa of New York's Public Theater, which held the first major Greek film showing in the States in the early 80s, lent a helping hand to Adrienne Mancia, organizer of the Angelopoulos retrospective at the Museum of Modern Art.

"Greek cinema is very similar to Brazilian cinema in the late 60s and 70s," Canosa contends.

Canosa attributes this similarity to a cinematic style developed during a dictatorship, "one that must rely heavily on allegory to be understood by a general audience at home and abroad. Now that there is a democracy these devices don't work any more." He hopes Greek filmmakers will continue to make "quality films stressing their political commitment but also popular ones. Allegorical films are the scourge of national production."

Nikos Perakis, director of *Loafing And Camouflage* and *Living Dangerously*, two of the biggest Greek hits, concurs with this aspiration. "I make popular films that I want shown in cinemas, not artistic or cultural ones meant

for closed screenings." Perakis characterizes the films of the 'Golden Age' of Greek cinema during the 60s and 70s as "less sophisticated and more easily enjoyed," and consequently outgrossing the foreign films years after year.

Despite the fact that Perakis' clever comedy *Loafing And Camouflage*, set in the junta years, sold at least one million tickets in Greece, Perakis has been unable to get together the funding necessary for another feature in his homeland. Discouraged by the opposition he feels he has come up against, he has opted to work on a coproduction based on the novel *Homo Faber* with German Volker Schlöndorff, scheduled to be shot partly in Greece in 1990. Perakis, who works part of each year as a production designer on German films, paired up with Schlöndorff as long as a decade ago on the latter's masterpiece *The Tin Drum*, winner of an Oscar for the best foreign language film.

Canosa contends a film will never travel unless it is popular at home. In recent years, few Greek films have scored at the box office. Guests at the Greek Film Festival held last October were of the opinion that audiences and critics were unable to relate to most of films screened. The jury, citing "the poor quality of the entries", for the first time in the Festival's 30-year history withheld the major prizes for best film, best director and best screenplay.

"I am a sentimental person," Canosa admits. "I love to cry at films." He remained impassive during most of the



Children searching for their father in Theo Angelopoulos' "Landscape in the Mist"

entries except for Vassilis Kessesoglou's warm-hearted comedy *Wedding On The Fringe*, a film about an elderly couple reunited after many years. Canosa characterized it as "the best of the lot" although he felt its commercial possibilities were limited by its traditional approach.

Alexander Spentzos of Spentzos Films, distributor of *Wedding On The Fringe*, describes it as a "lovely film that could appeal to a wide audience." He concedes that trying to market the film to attract a wide audience is a real challenge. "Nobody want to see Greek films any more."

Canosa cautions Greek directors about writing their own scripts. "Film-making should be a collaborative act. Only Chaplin could write his own scripts, and he did not always do so well either."

Other foreign guests at the Greek Film Festival also favored *Wedding*. Lu Yongming, the first festival representative manager of international sales and acquisitions at Chinafilm, praised the film's universal appeal and Thomas Jacobsen of Sweden's Folket Bio was particularly won over by the light-hearted humor which he feels should transcend national barriers.

Seymour Wischman of First Run Features passed over this year's features in favor of Kostas Ferris' 1984 musical hit *Rembetiko*. He expressed interest in video rights, hoping the visual appeal and catchy musical score composed by Stavros Xarhakos would overcome the American public's dislike for subtitled videocassettes.

Nicole Jouve of Interama also turned her back on the current crop of films and said, "In order for a film to work, a viewer must care about the characters and feel for them." Unable to have this criteria met in recent films, she was interested in Angelopoulos' first black-and-white feature *Reconstruction* and hoped to find another Greek film to pair up with it.

With *Landscape In The Mist* first of all, and then Angelopoulos' other features Canosa hopes for distribution in the US. This will be facilitated by George Kaloyeropoulos, the new Greek Film Center representative in New York. "It is a shame," Canosa concludes, "that not one of this leading director's works is distributed here." ■



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## Neighbors' Lenten Dishes

In March, Lenten menus have for years been celebrated in this column just for the sheer beauty of their existence. These vegetarian dishes evolved during the Orthodox fasting periods when cooks cleverly devised meals to ease the boredom of life without meat, fish with backbones or any animal products (eggs, milk, yogurt, cheese) that were avoided as a preparation for Holy Communion, especially before Easter and Christmas. Many of us, however, rejoice in a culinary life without meat and look forward to vegetables, harbingers of spring and summer. In Greece, called *sarakostiana* (of the *sarakosti* or Lent), these dishes are featured in many traditional restaurant menus and are imbued with a seasonal freshness.

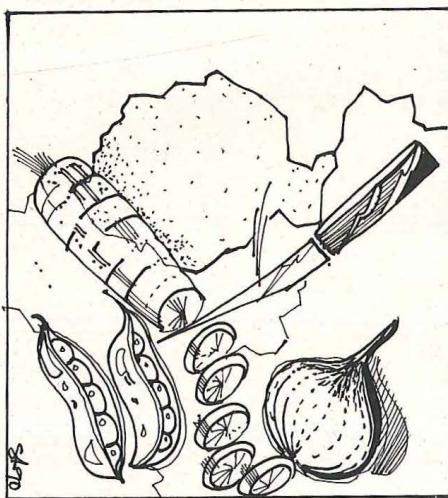
This year, however, with so much freedom emerging in the Balkans and Eastern Europe, it seems relevant to highlight our neighbors' Lenten specialties.

One of the appealing foods for its healthful qualities and novel variations in different countries, *kolyva* (whole wheat kernels), is associated with Saint Theodore's Day during the first week of Lent, for memorial services, and for All Souls' Day. *Kolyva* is traced to Constantinople in AD 362 when Christians, still contending against pagan rites, were advised to cook wheat from their farms rather than eat the foods in the marketplace that had been sprinkled with the blood of sacrificial animals. So the tradition of eating whole wheat in churches began.

I often cook *kolyva* for my family as a favorite snack and have highlighted it among the great grain dishes in my latest cookbook, *Diabetic Cooking from Around the World* (Harper & Row, 1989). Among the Russian Orthodox, cooked wheat kernels are mixed with walnuts and the cross on top accented with grated chocolate. I mix the Greek version of *kolyva* with walnuts, sesame seeds, currants, minced basil and parsley, cinnamon and pomegranate - a

munchy mosaic of flavors.

Other dishes relished year after year are legumes of all kinds. As Christiana Perhita of Romania put it, "We like what we know, what we learned from our mothers." So try our neighbors' dishes and they will become yours. *Yassou!*



### Fasole Batuta

(Romanian Mashed Beans)

Christiana Perhita, the librarian at the Romanian Library in New York City since she left Romania several months ago, learned to make this Lenten dish from her mother while growing up in Bucharest. She and her husband, Nicolae Perhita, explained how they cook and mash the beans, then shape them into a flat cake before topping them with an onion sause. *Multsumesh!*

**500 g (about 1 lb.) small white beans**

**1 whole onion**

**1 whole carrot**

**salt to taste**

**2 - 3 garlic cloves, mashed**

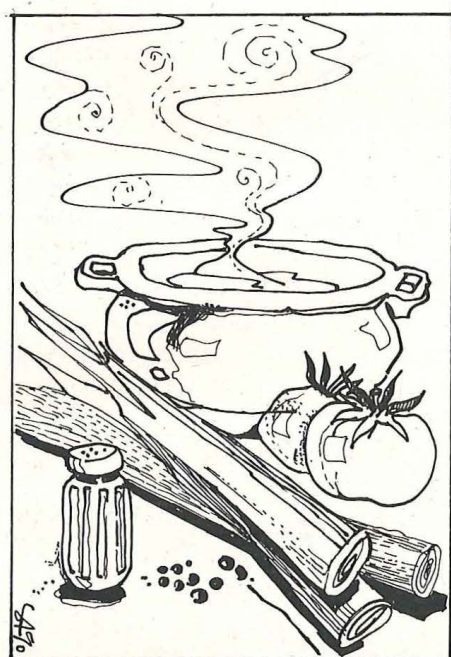
**1/2 cup corn oil**

**300 g (3 medium) onions, finely chopped**

**3 teaspoons ketchup**

Soak beans in cold water overnight. Next day, drain and place beans in pot and cover with fresh water. Bring to a boil and add the whole onion and carrot. Cook until beans are tender. Drain through a sieve and save 1 cup of the cooking liquid. Remove the whole onion and carrot and save for another

dish. Mash the beans by hand or blender. Turn beans into a mixing bowl. Reserve 2 tablespoons of the oil and gradually add the remaining oil to the beans while beating constantly. Season with salt and garlic to your taste. The beans should be thick as mashed potatoes; if not, add a little of the reserved bean cooking liquid. Spread the mashed beans on a platter to make a flat cake about 2 inches high. For the sauce, in a skillet heat the reserved oil and sauté the chopped onion until golden but not brown. Season with the ketchup. Spoon the sauce over the middle of the beans. Serve at room temperature with sauerkraut or without and some homemade bread. Red semi-dry *premiat* Romanian wine would be fine with the bean dish, says Nicolae. Serves 4 - 5.



### Mincare de Praz

(Romanian Dish of Leeks)

"Most Romanians have kept their fasting traditions before holidays, especially for Easter and Christmas," says Nicolae. Fasting is called *post* in Romania. This leek dish seems to be a favorite main dish for fasting, and an accompaniment to pork, chicken or fish at other seasons.

**4 large leeks**

**2 - 3 tablespoons corn oil**





salt to taste

1 lb. tomatoes, chopped, or 1 1/2 cups tomato sauce

3 slices lemon, peeled

1/2 cup dry white wine

1 bay leaf

10 black peppercorns

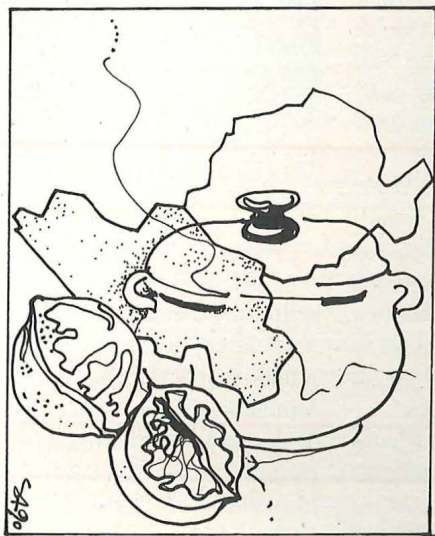
small bunch fresh parsley, chopped

25 g (4 tablespoons) sugar

Wash the leeks thoroughly and cut into 1-inch slices. Heat the oil in a large casserole and sauté the leeks over low heat for 6 to 7 minutes, stirring frequently, covering the casserole half way through. Stir in the tomatoes or sauce, lemon slices, wine, bay leaf, peppercorns and parsley. Meanwhile, in a small skillet, caramelize the sugar with 2 to 3 teaspoons hot water. Stir constantly with a wooden spoon until the sugar is caramel color. Mix the caramelized sugar into the casserole, cover, and bake in moderate oven for about 30 minutes. Serves 4.

water until al dente. Drain and toss in a bowl with the walnuts and enough sugar to sweeten the dish. Arrange in an ovenproof casserole. Heat in a moderate oven for a short while. Serve immediately.

continue layering, ending with beans on top. Sprinkle with oil and more paprika. Bake, covered, in a moderate oven without stirring, about 30 minutes until beans are tender, adding liquid only if needed. Serves 4 - 5.



### Rezanci Sa Orasima

(Yugoslavian Tagliatelle with Walnuts)

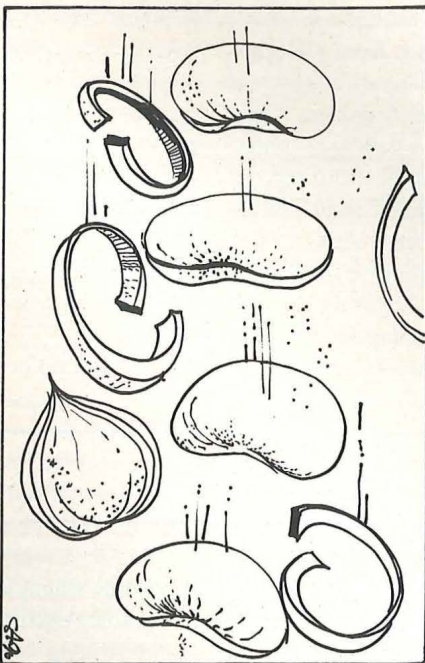
A sweet version of pasta is a favorite of Marina Komarecki, of Belgrade, who has been working at the Yugoslav National Tourist Office, New York, since last year. Served as a special fasting dish for Christmas Eve supper, Marina says linguine or another pasta can be substituted for tagliatelle. *Hvala!*

500 g (1 lb.) tagliatelle

3/4 cup walnuts, finely chopped

sugar to taste

Boil the tagliatelle in lightly salted



### Prebranac

(Yugoslavian Baked White Bean Casserole)

The white beans of Tetovo, slightly west of Skopje in southern Yugoslavia, are famed in this Serbian recipe, which features the beans layered with onions. Another regional version of the dish is called *grave na tavce* (named for the casserole in which the beans are baked). Use the largest available white beans for an authentic flavor.

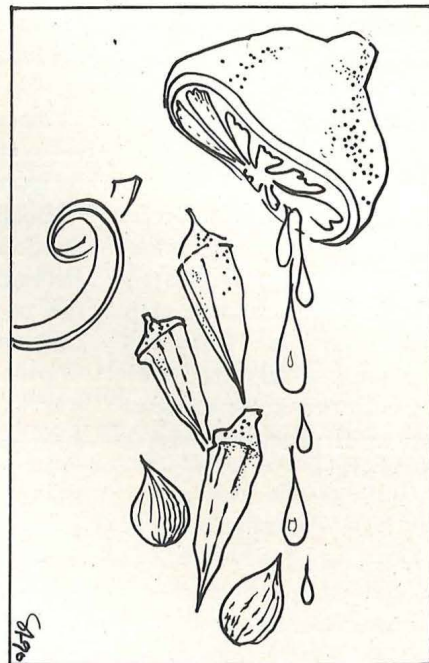
500 g (1 lb.) very large white beans

olive oil

750 g (1 1/2 lbs.) onions, chopped

seasonings: bay leaves, salt, pepper, hot paprika

Soak beans in cold water overnight. Drain away water and cover with fresh water. Cook partially. Drain, leaving a small amount of the liquid with the beans and save a bit more that may be needed when baking the beans later. Season the beans with salt, pepper, and paprika to your taste. Meanwhile, heat about 2 tablespoons of the oil in a skillet and sauté the onions until golden. In an ovenproof casserole, spread a layer of beans topped by a layer of onions, and



### Bahki Gudadoug Tsavari Pilavov

(Armenian Lenten Okra with Bulgur Pilaf)

Aline Chatmajian, a young Armenian Orthodox woman, says the dish is excellent made with very small okra and served with bulgar (pligouri in Greece). *Shnorhagalutium!*

1 - 2 tablespoons olive oil

500 g (about 1 lb.) small okra

6 - 7 small garlic cloves

juice of 1 large lemon

3 ripe tomatoes, peeled and chopped or

1 cup tomato sauce

2 cups bulgur

Heat the oil in saucepan and sauté the okra until the color turns bright. Add the garlic and lemon juice and continue cooking for a few minutes. Stir in the tomatoes, and season with salt and a little allspice. Cover and simmer gently until okra are tender and the sauce is thick. To cook the bulgur, in a saucepan, pour enough boiling water to cover. Place lid and simmer until all the water is absorbed. Season with salt and pepper. Serve the okra and bulgur in separate bowls. Serves 4

✦ **American Express** has branched out into Hungary, and under certain conditions Hungarians may, via **Ibusz**, the largest Hungarian Travel agency, use the Amex card. American Express has also signed an agreement to offer marketing and advertising for the promotion of the card within Hungary. Ibusz has been associated with Amex since 1970.

✦ **Eoliki**, long famed in Greece for their delicious liqueurs have won yet another kudo, this time from the Food and Beverage Exhibition in Düsseldorf. Chosen from 60 companies in 30 countries, Eoliki was selected for its high quality and good production.



**Eoliki,  
winner  
of XII  
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Beverages**

✦ Garbage is not only in polluted cities and unkempt towns. **Helmepe** (Hellenic Marine Environment Protection Association) have an interesting leaflet with the questions: "How much do you know about garbage pollution at sea?" The nine questions would surprise many. Samples: a) How often are the waters of the Mediterranean Sea renewed? b) Most garbage disappears at sea with the movement of currents and the salt of the sea water. True or False? Answers: a) Every 80 years b) False, the piles of garbage on our beaches are proof of it.

✦ **British Airways** have agreed

with Sabena S.A. to acquire a 20 percent shareholding in **Sabena World Airlines**, a newly created airline based in Brussels. It is a European venture launched among BA, Sabena and KLM. The new airline is expected to exploit opportunities emerging from the progressive liberalization of European air transport.

✦ Another building under threat of demolition is the old "Ottoman Bank" at 50 Stadiou Street in central Athens. The **Hellenic Society for the Protection of the Environment and Cultural Heritage** is trying to stop the destruction. Writing to your local MP won't do much good at this stage, but a letter to the Minister of Culture or the Mayor may help save some of the remaining neoclassical architecture of Athens.

✦ In an effort to sustain their good work, the **Benaki Museum**, which has much of Greece's heritage within its walls, offers beautiful replicas of the museum's collection in their sales shop. Kate Tazedaki, one of Athens' best known creative jewellery designers, has some of her work on display and for sale at the museum, all inspired by the building and its interiors. Great idea for gifts.

✦ **Le Club** is another fun disco which the **Athenaeum Intercontinental** has opened to cater to the young at heart. Ten till three nightly with music from the 60s and 70s to dance or gyrate to, DJ Marios plays selections while one either drinks or dines from the chef's specialties.

✦ A unique cross-cultural experiment in high tech got underway with the **Genesys International Centre of Research for Communication**, recently established in Athens. The agreement reached by **Southeastern College**, the Soviet Academy of Science and International Market Development, a New-York-based

company for high tech products, is for cooperation and exchange of information in the field of Research and Development in computers for Greece, the USSR and Europe.

✦ When they're good — we have to say so. Most radio taxi services which have mushroomed in the past few years work along Greek lines, e.g. the customer is rarely right! Not so with **Athena 1**, a company which delivers on its promises. A 24-hour service all over Greece, they won't accept "rendezvous" (previously booked orders) between 1 and 5 pm just in case they can't deliver. Polite, service-oriented drivers and staff and recourse to complaint if you're not satisfied. Bravo! Athena Ena on 764-1112 & 766-4078.

✦ **Allatini**, mainly known for its marvellous biscuits and flour manufacturing (in Greece since 1836), has come up with a whole new range for easy-to-make breads. Baguettes, croissants, wholemeal or brioche, easy mixes (to some you just add water and knead) and if Allatini's past record is anything to go by, this new idea should take off. The smell of a newly baked loaf is a delight in the kitchen, specially if it doesn't take long to cook!

✦ The controversy over what is or isn't being done to **Syntagma Square** continues. Meanwhile we have hoardings which block the unsightly mess, remarkably untouched so far by graffiti. Such a blessing for the visitor, graffiti-free pristine hoardings must be a unique experience for many city dwellers (including Athenians). We'll keep you posted on what the middle bit turns out to be.

✦ I hereby declare that I am 100 percent behind the idea of Greece hosting the **1996 Golden Olympics**. My only question is whether the preparedness will be sufficient and in time. A whole new project has

got under way which outlines the plans and construction already taking place. There is, unbelievably, a whole kilometre of Metro line already built of the planned two new lines. Where it goes to and from I have not heard, but this is good news indeed. G.O. for Greece!

✦ Ever lost a contact? Lens, that is. For some people **Johnson & Johnson** has solved the problem with a disposable variety. **Acuvue**, their latest product, are contact lenses which last for a week and can then be disposed of. An optician's advice is essential to ascertain if they suit the individual, but it certainly seems futuristic, and no more searching for lost lenses.



**Acuvue disposable  
contact lenses**

✦ At the **Silver Center** on Tsakalof Street, Kolonaki, can be found the new collection of **Lambidis** original silverware. They have beautifully crafted picture frames to hold the likenesses of loved ones. Lambidis is one of Greece's best known and most popular silversmiths and their designs are exported worldwide.

✦ The annual **Budapest Spring Festival** falls this month 16 to 26 March with over 1000 events in 100 locations in lovely Budapest. Dance, opera, ballet, symphony concerts, theatre, folklore, wine tasting, film, veteran car rally, sports and tons of things to do. The Hungarians have successfully run this festival for ten years and it has grown in stature in both size and quality annually. ■

## Spinning on canvas

Local cultural centers are hosting very interesting exhibitions this month. In Psychiko, Maria Petta, inspired by the world of ballet, is presenting a series of oil paintings and charcoal drawings which later will travel to Vienna for three separate showings.

Sylphlike dancers spinning on canvas illustrate the artist's theme, *The Magic of Motion*, with elegant rhythmic movements. The ballet postures are beautifully stated by these supple figures moving in a mystical veil of color that creates its own special rhythms.

On one painting, with Stravinsky's *The Firebird* in mind, the dancers are enveloped by a reddish glow that sparks them into electrifying motion; while in another, referring to *Swan Lake*, the dancer's graceful backward bend evokes the stillness of a swan's silent glide.

Petta articulates the feeling of motion with the swish of a skirt defining a completed turn, or one in progress as it opens out in an umbrella sweep baring a tangle of long dancing legs. At the same time, she frequently projects a metaphysical quality in her work and every movement is locked in infinite stillness.

Most striking of all is the painting one might call *The Many Faces of Eve*, depicting expressive portrayals of one woman. One shows her lost in thought contemplating a small figure — herself — kneeling in repentance; another reflects her with diabolical, scheming features; while yet another presents her as the embodiment of perfection. Finally, overhead hovers an ethereal figure, the spirit of all these personalities.

*Politistiko Center, P.Psychiko  
Drosi and Drossini Sts.  
Plateia Solomou  
26-31 March*

## Women and Angels

The female figure still remains the central theme of Vasilis Kypreos' latest work currently on view at Medusa Gallery. Kypreos weaves a magical atmosphere of color through which seductive figures emerge. Modelled with infinite delicacy, glowing with light, with never a dark shadow, these pictures with their haunting quality quickly captivate the viewer.



Maria Petta

Color is the highlight of these beautiful paintings. Soft, fluid and transparent, it intensifies the perception of the figure from within, as layers of color surface like emotions flowing out. The eye traces its streaming path through every inch of space as it creates its own 'ebb and flow' of pattern, motion, texture and multicolored tonalities. The colored rhythms of pastel blues, pinks, greens and mauves suggest motion with each change of hue or shade, the radiant

light adding its own brilliant statement.

The Mural is a series of five paintings, each one an independent entity as well as part of the sequence. The women, richly depicted by an orchestration of color, pattern and intricate brushwork, have expressive facial features, sensuous body lines. Like a river of memory, cloaked with timelessness and a magical quietude, their moments of sleep, awareness, search, action and prayer are traced by the artist.

In the painting presenting a woman in the act of searching, with her back turned to show the dazzling etchings of her robe, the thick texture of her hair the quiet dignity of her pose is extraordinarily moving.

In *The Ritual*, the women change, their seductive allure replaced by a powerful sense of inner drive. The heads are bald, and color flows out from within, covering the skin like a helmet. Moving in opposite directions these enigmatic figures project the silent stillness and reverence of a ritual ceremony.

Clearly influenced by Piero della Francesca, Kypreos also paints panels of angels, ethereal and lyrical images, giving the viewer his own perception of the religious painting of that period.

Assistant Professor at the School of Architecture in Athens, Kypreos has



Vasilis Kypreos

had a wide exposure of one-man and group shows here and abroad. However, since his solo appearances are infrequent, this exhibition shouldn't be missed.

*Medusa Gallery  
Xenokratous 7, Kolonaki  
12 March-11 April*



**Dimitri Sakellion**

## The Image and the Real

In his current exhibition at Ileana Tounda Center of Contemporary Art, Dimitri Sakellion focuses on the simple materials of his art which work as a tool as well as a 'partner', leading him into imaginative expressions of creativity. Wood, stone, soil — his visual vocabulary — register not only as a theme but, each one, as a presence, a being with its own soul.

Sakellion juxtaposes the painted image and the physically real, transforming the latter into a vital presence animated by the sense of touch and texture. A log, as collage on canvas, cloaked by the tonalities of erosion becomes both an artistic and symbolic form. A craggy marble stone, set on the floor, sits 'in dialogue' with the abstract image reflected on the canvas above, a linear perception of its inner self in this striking dual play of imagination and reality.

By extending the work to the floor, Sakellion enforces a closer relationship to the earth and the sun. Impressive for its simplicity, he creates an artistic circular floor piece of white plaster sur-

rounded by small scraps of wood, and by an outer ring of rich brown soil. The circles within circles invoke the sense of infinity, and the white of the plaster, the feeling of sunlight.

The painting, on wood, of a figure working with an axe, and a triangular symbol denoting home and shelter, is

most intriguing for its allusion to man's primitive state and relation to the landscape. The powerful gestural brushwork evokes energy and the shaved surface echoes strong textural rhythms.

Sakellion studied at the Athens School of Fine Arts and at the Ecole des Beaux Arts in Paris. His group participation both here and abroad is matched by many one-man shows in Athens, Amsterdam and Rotterdam.

*Ileana Tounda Center  
of Contemporary Art  
Armatolon and Klefton 48, Athens  
19 February-17 March*

## Inspired by Kilims

Judith Allen-Efstathiou reflects her interest in pattern and texture in an exhibition of hand-printed etching collages on show this month at Jill Yakas Art Gallery. These fine prints, numbered editions and monotypes, are inspired by designs from Kilim rugs and embroideries.

Coupling etching with collage, Allen-Efstathiou prints on rice paper fragmented images of fabric superimposed by beautiful designs which are

etched separately and added on as collage. The cloth is frequently ripped before printing, its frayed edges generating the feeling of disintegration, the passing of time. After the collage is added, the play of illusion between the real cloth and the etched becomes most intriguing.

The figurative patterns — flowers, fruit, birds and other animals — inspired by lovely old embroideries are arranged in a striking harmony of line and color which on the monoprints is painted on later, making them almost a watercolor. The geometric designs taken from the Kilims enhance abstract imagery. Seen as a collage of neo-classic patterns overlaid on etchings of buildings, doors, balconies, they are captivating for their play of texture, and light and shadow; or as strips of etched patterns layered together and moving in a diagonal direction.

Of interest also are the series of small hand-formed papers — layered compositions with collage on top almost in relief form as opposed to the flat surfaces of the other collage prints. The wet collage is added to the etched surface and formed by hand into different shapes creating the illusion of folds.

Judith Allen-Efstathiou, an American living and working here since the early 70s, graduated with honors from Boston's School of the Museum of Fine Arts. She has had many one-person and group exhibitions, and has received awards from several international art institutions for her printmaking. She is currently teaching printmaking, draw-



**Judith Allen-Efstathiou**

ing, painting, design and crafts at the American Community Schools of Athens.

*Jill Yakas Art Gallery  
Spartis 16, Kifissia  
4-24 March*

## Fabricated Landscapes

An unusual choice of materials is indicated in Kaity Diamandi's work on show at Kypseli's Cultural Center (Pneumatiko Kentro). Lovely landscapes are painted on fabric with liquid embroidery paint, the tube's narrow point acting as a 'brush'. The fabric is stretched on a round needlework frame and painted, each section at a time, in the manner of hand embroidery. The end result projects the feeling of an oil painting — brushwork, oil and canvas.

Diamandi draws her imagery from impressions acquired during trips both here and abroad. The appeal of the Greek islands is depicted in genre views: the simple village homes with their



**Kaity Diamandi**

sparkling white-coated steps lined with colorful flowers and plants, the village square with its inevitable *kafeneion*, the rows of houses and the blue sea crowding in between.

The viewer's eye travels through the arcaded cobblestone streets of Chios, the towers of Mani, the old *arhontika* of Kastoria, and the carriage road along Spetses' waterfront. These charming scenes capture the flavor and atmosphere of island landscapes.

There are also views of a piazza in Naples, a monastery in Assisi, a row typical Dutch homes along a bridged canal in Amsterdam.

Diamandi is a self-taught artist who has participated in several group shows. This is her second one-person exhibition.

*Pneumatiko Kentro  
Evelpidon St., Kypseli  
(next to the Court House)  
26 February-13 March*

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# KATEY'S corner



♥ At the beginning of the year there are always more pitta cuttings than there is space to record them. One that is always lots of fun and attended by absolutely everyone who is anyone is that of the **Foreign Press Association**. Interestingly enough, *all* the politicians show up to be counted; the ins, the outs and the hope-to-be-ins as well as the very numerous diplomatic and industrialist friends of the Association. Actually, it is one of the jollier events held on the premises as everyone is in a gala mood and the Association offers fabulous prizes which go a long way toward stoking the fires

economically for the coming year.

♥ **The St. Andrew's Women's Guild** will be holding a springtime rummage-cum-variety sale on Saturday, 3 March at the American Community School in Halandri. You will be able to find all sorts of elephants — white and otherwise — one-of-a-kind items that are perhaps one-of-a-kind for good reason, paperbacks, miscellaneous clothing (especially to replace what the youngsters have outgrown) and a fabulous bake sale. The event will last from 10:00 am-2:00 pm and all are welcome.

♥ On Wednesday 7 March there is to be a coffee morning and sale of beautiful handmade jewellery, ceramics, embroideries, icons and lace in aid of several Greek charities, including the **Mother Theresa Home** (Sisters of Mercy) and the **Zanneion**

**Boys Home**. Organized personally by the artists, this event is under the patronage of Lady Miers, wife of the British Ambassador. For further information, just telephone 363-7060 or 652-5525.

♥ US citizens are reminded that this is an important voting year with primary elections beginning this month. With much of the world pushing its way out from 40 to 70 years of being without such a privilege, those of us who have always had it, should certainly exercise it. It is further more a time when the US Congress is becoming aware that US citizens living abroad are responsible, supportive people. Organized for the first time, a **World Congress for US Citizens Living Abroad** will take place in Paris from 4-7 July at which time Congressional delegations will convene to learn more about their problems. US citizens living in Greece are fortunate in having three organizations — in addition to their embassy — which are intimately involved with the discussions. **AWOG** is a member of the **Federated American Women's Clubs Overseas (FAWCO)**, an organization that has been representing Americans abroad for years, as well as **Democrats Abroad** and **Republicans Abroad** which have testified recently in Washington in November and January in Paris. To contact these organizations, telephone FAWCO at the AWOG office between 10:30 am and 1:00 pm M-F at 6393-250 Ext. 345, Democrats Abroad at 6432-660 and Republicans Abroad at 6815-747. Driving along the congested streets of Athens there is plenty of time to reflect upon the fact that it was



**N**obel laureate George Wald, Professor Emeritus of Biology, Harvard University, with symposium participant Christiane Gollwitzer (right) and symposium coordinator Drossoula Vassiliou-Elliott (left). The occasion was the opening reception at the Grande Bretagne for the symposium "Science, Technology and the Environment: A Case for Global Co-operation".

fugitive banker George Koskotas and his *24 Ores* newspaper that originally provided all of those delightful, steadily rotating **four-faced clocks**. Now these curb-side sentinels have acquired other advertisers to pay for their continued operation, but they were — and are — a good idea and very much appreciated.

♥ Snippets this month are as diverse as are our readers. To begin a little far afield, the popular Director of the American Farm School in Thessaloniki **Bruce Lansdale** was the keynote speaker on the subject "The Power of Myth in Rural Development" recently at a special meeting of the College of Geotechnical Science University of Thessaloniki. A standing room only audience braved the wintry weather for the event. Our guess is that Hodja had something to say on the subject, too...



**N**o shamrocks are growing under the feet of the **Greek-Irish Society** these days. Here President Kathy O'Connell-Kassimatis receives thanks for a substantial check which she is presenting to Father Andreas of Voula from the proceeds of a recent bazaar. Last month, in collaboration with the Embassy of Ireland, the Society organized a slide show on the fortunes of two of Europe's oldest surviving languages. Patrick Sammon, First Secretary of the Embassy spoke of "The Greek and Irish Languages through the Ages" to a large and interested audience. And then, of course, **St. Patrick's Day** is coming on March 17th. The Irish are celebrating with a **Dinner Dance** featuring plenty of Greek and Irish dancing as well as some wonderful prizes. If you wish to help in the **Wearing of the Green**, give a call to 6570-418 or 7248-219. Remember that the Irish really know how to throw a party!



**L**ots of well-wishers were on hand at the reception arranged by British Airways to bid farewell to the General Manager Rex Lazard and his wife who are on their way to London for his new assignment as Airport Manager at London's phenomenally busy Heathrow. The occasion also welcomed the new General Manager Mr Kris Gardon who comes to Athens following assignments in Turkey, Latin America, the Caribbean and North Africa. The party was attended by many travel agents and airline personnel, as well as by the British Ambassador H.E. Sir David Miers, Lady Miers and other members of the diplomatic corps.

Have you followed my advice and looked in at the *barbounia* are a fair trade! ♥ In large part due to the Government's being somewhat unsettled lately, newly arrived Ambassadors have been unable to present their credentials, thus delaying the taking up of official duties. We would, however, like to welcome the new Ambassador from Argentina, H.E. **Raul Bercovich Rodriguez** who is serving his country on his first ambassadorial posting. He is accompanied by his wife Evelina and they are looking forward to the arrival of their daughter and her family. They may miss those fabulous steaks that are so prevalent in their home country, but maybe

**Italian Cultural Institute** (Casa Italia, across from the Polytechnic at Patis-sion 47)? Certainly last month's program had many high-lights for the music lover. It is not necessary to speak Italian to enjoy... At the **British Council** there was a memorable screening of *The Third Man*. Later in the month they sponsored the famous British mime artist Nola Rae in *Bottom of the Garden and Other Twisted Tales*. You see why it is important to check each month with the foreign institutes?... If you have children of college age who visit in summer, you might give a call to **The Athens Centre** to ask them to mail you one of their brochures that list positive alternatives to a total season of wind-surfing and tennis. Several universities hold summer programs at the Centre of anywhere from 3 to 6 weeks with a broad range of academic pursuits. Contact is made directly with the universities involved, but a description of the programs is available locally by telephoning 7012-268... The "**Panorama**" **Cultural Center** in Kolonaki offers many exhibits and lectures on a regular basis. Even though the Society is a 'members' organization, very often they sponsor fascinating exhibits that are open to the public (with items for sale by talented artists). It is located at 4 Al. Soutsou, Kolonaki... The American Hellenic Chamber of Commerce greatly expanded its **AMTECH '90** exhibition of American High Technology this year. Every inch of the ballroom floor at the Athenaeum Inter-continental was involved in exhibits, seminars, conference space and private consultation rooms, with George Lega-



**T**here were lots of Down-Under-abilia on view during the recent cooperation for the Qantas/Cava Bar Down Under week at the Athenaeum Inter-Continental Hotel. Enthusiastic participants at the opening cocktail became more enthusiastic as they enjoyed the super music of "The Sundowners" while munching meat pies and other goodies liberally washed down by a bit of Foster's or delightful wines from you-know-where. Welcoming guests with the aid of several popular (though stuffed) friends from Australia were the Qantas Airways Manager for the Southern Mediterranean Allan Brown (left) and the General Manager of the Athenaeum Mr. J.X. O'Carroll.

kis and his bright red helicopter welcoming visitors on the lobby floor. There is a way in which you can help the **Greek Animal Welfare Association** build its animal center in Koropi and have a happy family at the same time. A group of ladies take orders all through the year for

homemade items using their own favorite recipes. You can request chutneys, curds/butters, jams and preserves and marmalades (the sundry sorts sound absolutely delicious) by telephoning 6475-490 or 8136-636. The items are available in every area of the city — just call.



**T**his group of ladies are aware that there are a number of environmentally active organization in Greece working for specific projects and are willing to lend their support in any way possible. For starters they suggest to housewives: Carry your own bags to the greengrocer and to the supermarket so that they can be refilled; Ask the grocery proprietor when he will be furnishing products that are environmentally friendly. And, remember, there are bins for recycling tins, bottles and paper in many suburban areas. As you have read in this column before, 'we' are ecology, not 'they'; everyone needs be personally concerned. Standing (center in back) is Philippa Jecchinis. You can contact the group through her by telephoning 221-179.

## Deer, Biblical Dogs and Egyptian Cats

The Walt Disney Studios made Bambi, the baby deer, famous throughout the world. One wonders if Walt was aware that Bambi was also the name of a king who died defending his tiny realm, Palmares, now in Brazil. It was the first independent African state to be recognized in the New World.

Doe is the word commonly used for the female deer of all species and buck for male deer, although hart and hind are the more technical terms for fully adult deer. There are many references to deer in the Bible, and we know that in biblical times there were three separate species of deer living in Palestine: the Red Deer, Fallow Deer, and Roe Deer.

Of course they have long disappeared in that area, although deer then were as common as beef is now, and their descendants can be found only in remote areas such as the mountains of Anatolia.

Deer were listed in the Bible as edible clean animals, since they are both cloven-hooved and ruminants (animals which chew a cud), and venison was served daily from the kitchens of King Solomon. (To feed his court and household, which included 12,000 horsemen and "forty-thousand stalls of horses for his chariots" Solomon was also supplied "for one day thirty measures of fine flour (about 333 bushels), and three-score (three times twenty, i.e., nearly twenty thousand bushels of meal). The daily feast also included "ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep and fatted fowl."

### Dogs tales...

Like so many Hebrew words in all versions of the Bible, the meaning of "greyhound" in Proverbs 30:31 is obscure, although 4000 years before biblical times a dog of this type is found in pottery and representations of other types are found all through Egypt and the Fertile Crescent.

The hunting mastiff had been used in Mesopotamia for three thousand years, so Abram was certainly familiar with them before he moved to Canaan. Most

of the Hebrews, however, knew dogs as semi-wild, living as scavengers around villages and towns.

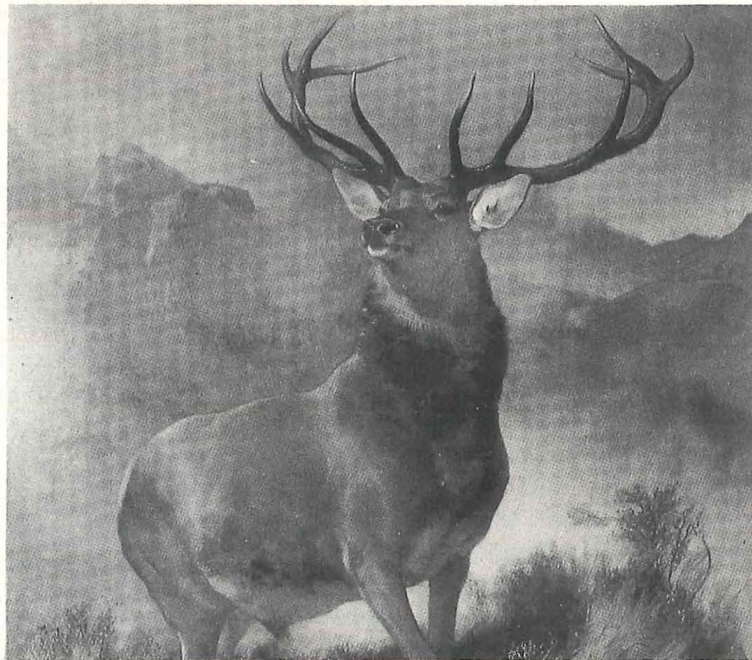
In those days even dead bodies were often thrown on refuse heaps (non-burial being the ultimate disrespect) by others than the Hebrews (except for Jezebel: 11 Kings 9:10,30). For this reason alone dogs would have been abhorrent to them, which accounts for the many unfavorable references in the Bible to dogs although they were not specifically proscribed in Mosaic law.

As scavenger dogs became very dangerous because they were potential carriers of many diseases (as were

their mummies.

They were sacred to the goddess Bast, patroness of the Eastern half of the Nile delta, (which certainly would not have endeared them to the Israelite tribes living there) with the cult center at Bubastis, named Pi-beseth in Ezekial 30:17.

It is thought that the ancient Egyptian priests recognized the value of the cat as a rodent exterminator. In this capacity they performed both the service of protecting the enormous stores of grain (remember stockpiling for the seven lean years) and of keeping the plague away.



**"The Monarch of the Glen" by Sir Edwin Landseer, the most famous painting in advertising history.**

swine), teaching their avoidance was just one more example of how far ahead of their time were the Mosaic laws on hygiene. Unlike pork, however, which still can be dangerous to eat unless well-cooked, the dog of today has well earned his title of man's best and most faithful companion.

### ...and a Pause for Cats

*Felis domestica* is not mentioned in the Bible although it must have known to the Israelites from their sojourn in Egypt. By the time of the XVIII Dynasty, from 1570 BC, just after Joseph, the cat was widely distributed throughout Egypt and highly venerated, as proven by the existence of tens of thousands of

Perhaps they had noticed the correlation between a huge rat population and outbreaks of the plague. To safeguard these invaluable creatures the priests placed them under the protection of a goddess, just as priests in far-away China protected cats who kept rats from eating temple manuscripts.

Probably cats, like dogs, entered human service gradually from the wilds as they scavenged first the countryside and then entered buildings to catch mice and rats. The real mystery is why the Egyptians, famed as animal trainers, took so long in domesticating cats. After all, they had long before tamed the fiercest wild animals down to the mongoose and the hyena. ■



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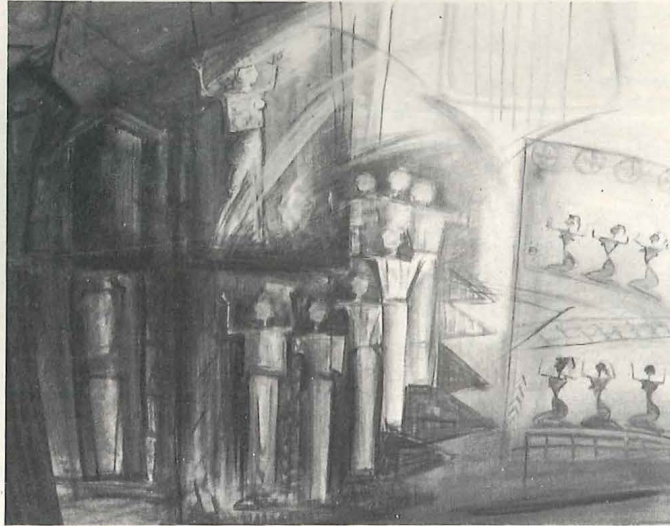
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Paleo Faliron

## ART

**Carlos Munoz**, born in Spain in 1956, studied History of Art and painting at the University of Madrid. He has a personal way of expressing dreams, fears, scenes from nature and life. Munoz has exhibited in many European cities and participated in group shows. The exhibition will take place at Gallery 3 till 24 March.

*Greek Mythology* is the theme of an exhibition of works by **Katerina Nikoloudi**. She is using the geometric style of ancient pottery as an example seen through a filter of an aesthetic conception. Nikoloudi was born in Athens and studied in



**Katerina Nikoloudi at Adyto**

Zurich. She has exhibited first in Switzerland and then in group shows in Italy and Greece. This is her first individual show at Adyto, till 17 March.

*Magnetic flowers* by **Takis** will be exhibited at Medusa till 10 March. Since 1957 he's been working on flowers made by iron or bronze, small or big. His love for nature and his anxiety about its destruction has made him create his own flowers using magnetic elements.

Sketches, engravings and books by **Angelos Theodoropoulos**, (1883-1965), at Iakinthos till 16 March. There will be 45 works exhibited for the first time, sketches, copper plates and woodcuts which he created from 1930 through 1960; also books which he illustrated with woodcuts. As a painter Theodoropoulos was the student of Iakovidis and Roilos and one of the founders of modern Greek engraving. This exhibition is organized on the 25th anniversary of his death.

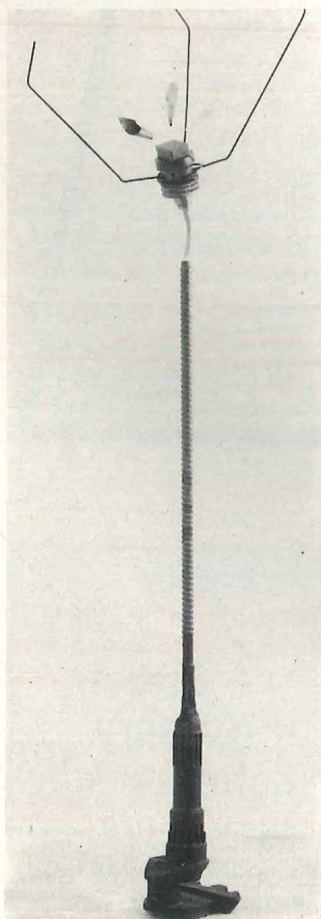
**Christos Antonaropoulos** will exhibit his new work at Tita-

quality and narrate fantasies. Antonaropoulos combines elements from various periods.

Women's figures, interiors or still lifes are the favorite subjects of **Eva Boulgoura's** works. Her women are impersonal but at the same time alive and sensual. Skoufa Gallery from 1-24 March.

An exhibition of ceramic forms by **Efi Pania** painted by **Carlo Carosso** will take place at Pinelia from 5 March through 7 April. There will also be paintings by Carosso and ceramics by Pania. Carlo Carosso was born of a Greek mother and Italian father in Asti, Italy. He studied at the Turin Academy of Fine Arts and started exhibiting his work at a very early age in

nium from 12-30 March. Depicting horses and the female figure remains the obsessive subject of his work. The paintings have a dreamlike



**Takis at Medusa**



**Christos Antonaropoulos at Titanium**



Eva Boulgoura at Skoufa

various Italian cities and in Greece since 1980 mostly in Athens and Thessaloniki. Efi Pania was born of a Russian mother and Greek father. She studied painting under the tutelage of the well known artist Theodoros Drossos and ceramics with the potter Nikos Alayiannis.

## EXHIBITIONS

*Architectural sketches* by **Gottfried Boehm** will be exhibited at the Goethe Institute till 14 March. This is a unique exhibition which is touring 14 European and North American cities. It includes 51 authentic sketches by Boehm who is one of the most important architects of our time. **Yiorgos Romanos**, born in Thessaloniki in 1948, has studied painting and hagiography. He has also published

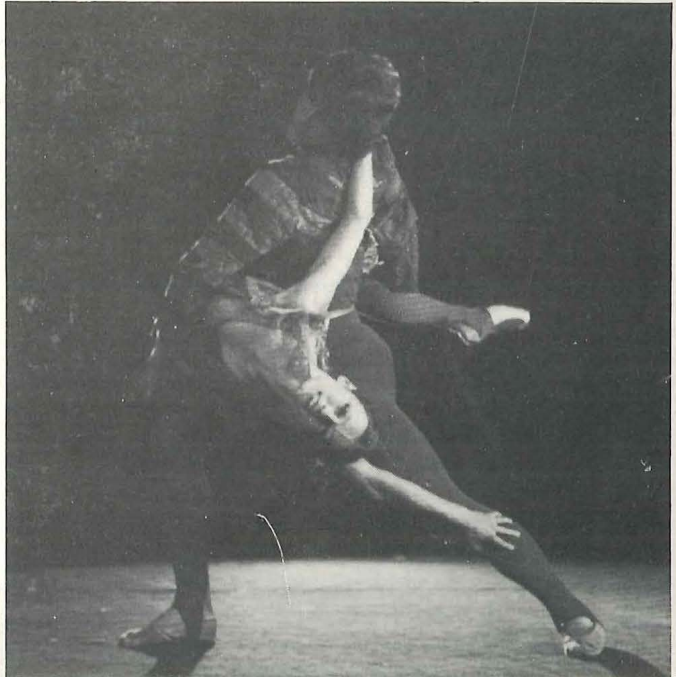
essays and articles about contemporary art. Works of his can be found in private collections at the Vorres Museum, the Cooper Collection in Pennsylvania and elsewhere. He will exhibit his work together with Vousouras at the Athens College Theatre, till 23 March. **American Philhellenism in the Struggle of 1821** is the title of an exhibition of printed pamphlets, articles, flags, paintings and engravings from the collection of the National Historical Museum, at the Hellenic American Union, 19-23 March.

## LECTURES

**The American School of Classical Studies** is organizing the following lectures. *The Roman Empire from a frontier town in Arabia* by Bert de

Vries, director of the American Center of Oriental Research in Amman, 6 March in the Common Room, Loring Hall at 6:30 pm. *Ninth Annual Walton Lecture*, 29 March at the Gennadius Library at 7 pm. *Open meeting on the work of the School* and lecture on *Recent Excavations on Samothrace* by James R. McCredie, 30 March at the Gennadius Library at 7 pm. The School is at Souidias 54, tel 723-6313. *Interactive Art Therapy* is the

How to promote your agency and stimulate more profits is the theme of a lecture by **Connie Soloyanis**, editor of the Greek Travel Gazette and public relations director for Epirotiki Lines. At the Alpine Centre in the Palmyra Hotel in Glyfada, 27 March at 6 pm. The Alpine Centre invites all in the travel industry to attend this lecture. Admission is gratis and a reception will follow at 7:30 pm. For information call 721-3076 or 721-3700.



Pavel Smok at Athens College Theatre

theme of a lecture by **Diane Waller** a well known Art Therapist in Britain and internationally. She is a professor at London University and Head of the Department of Art Psychotherapy at Goldsmiths College. The lecture is about the use of the arts as a means of communication and awareness between the members of a group. At the British Council, 30 March.

**M. Christian Le Roy** professor of Greek History at the Sorbonne will speak about the excavations at the Letoon in the valley of Xanthos. It is one of the most important sanctuaries of Apollo and his mother Leto in existence. The lecture will take place at the French Archaeological School of Athens, Didotou 6, tel 361-2518, 21 March.

## DANCE

The Athens College Theatre presents the **Prague Chamber Ballet of Pavel Smok**, an ensemble of 30 dancers. Pavel Smok is the creator, leader and choreographer of the group. They will present two programs, on March 8, 9 and 10 at 9 pm and a matinee on 10 March.

## FILMS

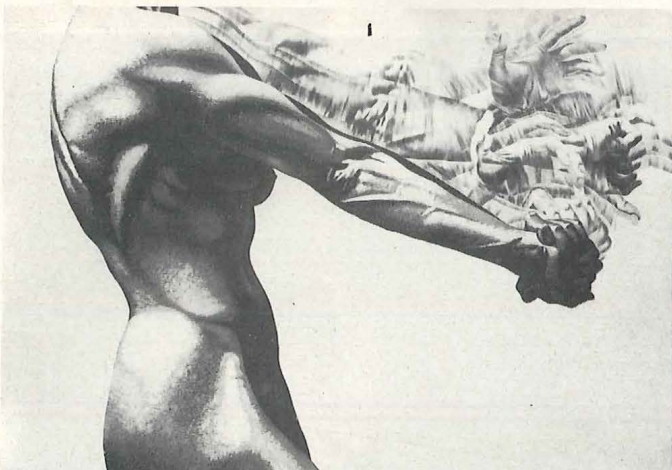
**Time Bandits** is a film directed and produced by Terry Gilliam and starring John Cleese, Jean Connerly, Ian Holm, Shelley Duval and Ralph Richardson. The science fiction film is about a young boy's travel through time to different periods of history, in the company of six dwarfs, servants of the Sup-



Efi Pania and Carlo Carosso at Pinelia

reme Being, who are intent upon the search for treasure. At the British Council, 5 and 12 March at 8 pm.

**Dance with a Stranger** is a film based on a true story. It is about the last woman to be hanged in Britain, Ruth Ellis, for the murder of her lover David Blakely. The screenplay's incisive dialogue, written by Shelagh Delaney, counterpoints the stylish 1950 imagery created by cameraman Peter Hannan. The cast in-



From the Calendar for the Golden Olympics, Athens 1996

cludes Miranda Richardson, Rupert Everett and Ian Holm and is directed by Mike Newell. At the British Council, 15 and 22 March at 8 pm.

## MUSIC

A jazz concert in works by George Gershwin, Chick Corea, H. Hancock. J.S. Bach and Angelos Gabriel, will be performed at the British Council by six Greek artists: Angelos Gabriel, guitar; Martin Krithara, piano; Ilias Lymberopoulos, contra-bass; Kostas Tiliakos, oboe; Leonidas Pliatsikas, drums; Vivi Kitsou, vocal. 8 March at 8 pm.

**Ethniki Lyriki Skini** will present the following events: *Magic Flute* by Mozart, 2 and 4 March. *Vaftistikos* (The Godchild) by Sakellaridis. 3 March.

**Nakas Music Centre** presents the following piano concerts: Frixos Mortzos, 3 March at 6 pm. Andreas Adamopoulos, 7 March at 8:30 pm. Yiorgos Paterakis, 9 March at 8:30 pm. Vasillis Tsambropoulos,

14 March at 8:30 pm. Maria Kousoula, 17 March at 6 pm. Mania Manousaki, 28 March at 8:30 pm. A concert by the cellist Yiannis Tsitselikis, 11 March at 8:30 pm and chamber music for flute and piano by Viki Vasilliadi and Maria Papapetropoulou, 31 March at 6 pm.

## POETRY READING

**Greek Poets of the 1970s** will be introduced by A. Ziras, 5 March at 8 pm. **Greek Poets**

**of the 1980s**, introduction by A. Belezinis, 6 March at 8 pm. The poets presented will recite their own poems in Greek at the Hellenic American Union.

**Ioanna Tsatsou** will read and discuss selections from her works in Greek. Introduction by Andreas Panagopoulos, professor at the Athens University, at the Hellenic American Union, 14 March at 8:30 pm.

## VIDEO

*Video series and discussions featuring major American poets* will be screened at the Hellenic American Union. Professor Sam Abrams, poet and Associate Professor of Language, Literature and Communication at the Rochester Institute of Technology, will screen the new series of one-hour programs on American poets which he developed for US public television and discuss the unique contribution of each poet to American literature. **Walt Whitman**, 5 March; **Robert Frost**, 12 March; **William**

**Carlos Williams**, 19 March; **Langston Hughes**, 26 March; **Sylvia Plath**, 2 April. All programs begin at 7:30 pm in the American Library.

## AUCTIONS

**Paintings by Greek artists and objects of art** will be auctioned at the Grande Bretagne Hotel, 19 March. Included are works by Rallis, Iakovidis, Volonakis, Parthenis, Maleas, Gounaropoulos, Vassiliou, Spyropoulos, Takis and others. Before the auction there will be an exhibition at organizer Stavros Michalarias' Art Centre, Herodotou 22, from 9-18 March. For information call Mrs Antonopoulou at 364-4611.

## NOTES

**U.S. Taxpayer Assistance.** All US taxpayers who need assistance in preparing their federal tax returns are advised that the US Internal Revenue Service tax assistor will be at the American Embassy in Athens from 22 March through April 10. The tax assistor will be available from 8:30 am to 12 noon and from 1 pm to 4:30 pm Monday through Friday. She will not be available the following times: Monday 26 March, from 9 am to 12:30 pm when there will be a tax seminar for retirees; Tuesday 27 March from 1 pm to 3 pm when there will be a tax seminar for businessmen. Both seminars will take place at the Embassy Annex auditorium, Make-donon 8. Thursday 29 March from 4 pm to 6 pm when there will be a seminar for teachers at the American Community Schools, Aghias Paraskevis, Halandri. The tax assistor will answer questions but will not fill out forms during her visit. For further information and tax forms contact the Notarials Unit at the American Embassy, tel 721-8561 ext. 421, 422 or 423.

A new calendar has been published by METEK, dedicated on the **Golden Olympics 1996**. The Olympic spirit

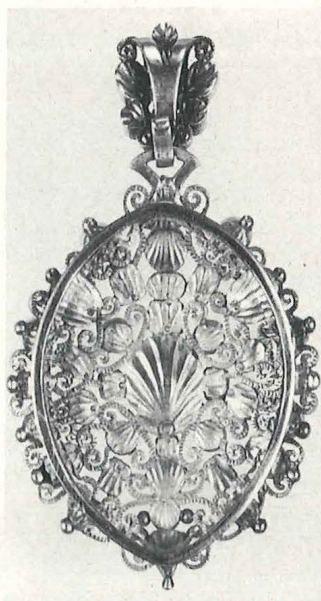


Objects from the Michalarias auction

and ideal of athletics are expressed by 27 artists from 10 countries. The works of the calendar will be exhibited in Italy at the International Festival of Todi during the Mondiale.

**Mini sale** of books and clothes will be held at the American Community Schools, Halandri, organized by the Hellenic Animal Welfare Society, 18 March from 10 am to 7 pm and 19 March from 10 am to 4 pm.

**European Jewellery of the 19th century** is the title of a new publication by the Benaki Museum. Sophia Chrysochoides-Lambrides' collection photographed by Makis Skiadaressis and the general supervision and lay-out has been done by Lucy Braggioti.



From the book "European Jewellery of the 19th Century"

# 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	29	30	31

## NAME DAYS IN MARCH

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).

March 3	Theodoros, Theodora, Dora
March 25	Evangelos, Vangelis, Evangelia

## DATES TO REMEMBER

March 17	St Patrick's Day
March 25	Greek Independence Day The Annunciation
April 1	April Fool's Day

## GALLERIES

**ADYTO**, Dionyssou 56, Halandri, tel 683-0943. Katerina Nikoloudi till 17 March. *See Focus*.

**AIOLOS**, Kolokotroni 21, Kifissia, tel 801-3475. Christos Theofilis till 11 March.

**AITHOUSA TECHNIS IAKINTHOS**, Zirini 23, Kifissia, tel 801-1730. A retrospective exhibition of sketches, engravings and books by Angelos Theodoropoulos (1883-1965), till 16 March. *See Focus*.

**ASTROLAVOS**, Androutsou 138, Piraeus, tel 412-8002. An exhibition of sets and costumes by Faedon Patrikalakis through 3 March.

**DADA**, Niridon 6 & Pratinou, tel 722-2929. Works by Nana Stergiopoulou till 5 March. A photographic exhibition by Yiannis Kanellopoulos till 5 March. Stelios Tzetzias, photographs from 7-19 March and Yiannis Menesidis, paintings from 21 March through 7 April.

**DESMOS**, Tziraion 2, tel 922-0750. Vassilis Skylakos through 3 March.

**EIKASTIKOS HOROS**, Dimokritou 21, tel 361-1749. Veatriki Antonakaki till 15 March.

**GALLERY 3**, Fokilidou 3, tel 362-8230. Spanish artist Carlos Munoz till 24 March. *See Focus*.

**EVMAROS**, Fokidos 26, tel 777-6485. Works by Dialinos till 3 March.

**ILEANA TOUNTA**, Armatolon & Klefton 48, tel 643-9466. Dimitris Sakellion till 16 March. *See Art*. Photocollages-video by Vouvoula Skoura till 10 March.

**JILL YAKAS GALLERY**, Sparti 16, Kifissia, tel 801-2773. Judith Allen-Efstathiou collages, from 4-24 March. *See Art*.

**MEDUSA**, Xenokratous 7, tel 724-4552. "Magnetic Flowers" by Takis till 10 March. *See Focus*. Paintings by Vassilis Kypraios from 12 March through 11 April. *See Art*.

**NEES MORPHES**, Valaoritou 9, tel 361-6165. Lilly Eleftheriou till 11 March.

**ORA**, Xenofondos 7, tel 323-0698. Works by Chryssa Voudourglou till 9 March.

**PINELIA**, Mesogion 419, Aghia Paraskevi, tel 659-0209. Painting on ceramics by Efi Pania and Carlo Carosso, paintings by Carosso and ceramics by Pania from 5 March through 7 April. *See Focus*.

**SKOUFA**, Skoufa 4, tel 360-3541. Works by Eva Boulgoura from 1-24 March. *See Focus*.

**TITANIUM**, Vas. Constantinou 44, tel 721-1865. Christos Antonaropoulos March 12 through April 30. *See Focus*.  
**ZOUMBOULAKI**, Pl. Kolonakiou 20, tel 360-8278. Works by Yannis Kottis till 5 March. An exhibition of works by Alekos Fassianos from 15 March through 15 April.

## SCREENINGS

### Hellenic American Union

*Tribute to Elia Kazan, introductions by B. Samantha Stenzel.*

**GENTLEMAN'S AGREEMENT**, (1947) with Gregory Peck, Dorothy MacGuire, John Garfield, 19 March at 8 pm.  
**ON THE WATERFRONT**, (1954) the cast includes Marlon Brando, Eva Marie Saint and Carl Malden, 20 March at 8 pm.

**EAST OF EDEN**, (1955) with James Dean and Julie Harris, 21 March at 8 pm.

**THE ARRANGEMENT**, (1968) starring Kirk Douglas and Faye Dunaway, 22 March at 8 pm.



Christos Theofilis at Aiolos

### British Council

**ANGEL**, (1982) directed by Neil Jordan, starring Stephen Rea, Honor Hefferman and Ray McAnally, 1 March at 8 pm.

**TIME BANDITS**, (1981) directed by Terry Gilliam and starring John Cleese, Jean Connery, Ian Holm, Shelley Duval and Ralph Richardson, 5 and 12 March at 8 pm. *See Focus*.

**DANCE WITH A STRANGER**, directed by Mike Newell and featuring Miranda Richardson, Rupert Everett and Ian Holm, 15 and 22 March at 8 pm. *See Focus*.

### Video

**BBC NEWSBRIEF**, a one-hour digest of February's news and current affairs from BBC television, 19 March at 8 pm.

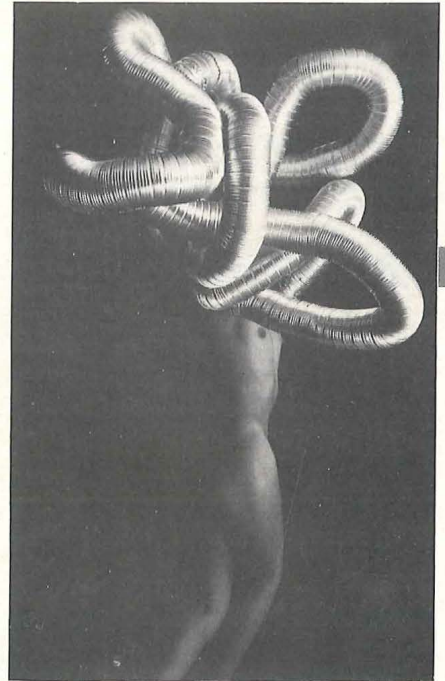
## EXHIBITIONS

**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.

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

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

**THE HELLENIC PHOTOGRAPHIC SOCIETY 1989** is organizing an exhibition of photographs by contest winners at the Hellenic American Union, 19-30 March. Their films will be screened 29 March.



Stelios Tzetzias at Dada

**AMERICAN PHILHELLENISM IN THE STRUGGLE OF 1821** at the Hellenic American Union, 19-23 March. *See Focus*.

**YIORGOS VELISSARIDIS' ENGRAVINGS** a retrospective exhibition at the Ethniki Pinakothiki, till 24 March.

**KAITI DIAMANTI** will exhibit her work at the Pnevmatiko Kentro Kypselis, Evelpidon street, till 13 March. *See Art*.

**MARIA PETTA** will exhibit her work at the Politistiko Kentro Paleou Psychikou, Drosi and Drosini st, from 26-31 March. *See Art*.

**EVA RUCHPAUL** pastels and sketches at Panorama, Alex. Soutsou 4, from 1-10 March.

**GOTTFRIED BOEHM** will exhibit architectural sketches at the Goethe Institute till 14 March. *See Focus*.

**RETROSPECTIVE EXHIBITION** of works by Angela Voreadou-Tsapouli, at the French Institute in Piraeus, Merarchias 36, till 9 March.

**Y. ROMANOS AND A. VOUSOURAS** at the Athens College Theatre, 5-23 March. *See Focus*.

**ANDREAS VOURLLOUMIS** a retrospective exhibition at the Ethniki Pinakothiki till 1 April

## MUSIC, DANCE, THEATRE

**THE PRAGUE CHAMBER BALLET OF PAVEL SMOK** will perform at the Athens College Theatre, 8, 9 and 10 March at 9 pm, and a matinee performance on 10 March. *See Focus*.



Eva Ruchpaul at Panorama

**THE SEXTET ANGELOS GABRIEL** will give a concert at the British Council, 8 March at 8 pm. *See Focus.*  
**VASSILIS GAROUFALIDIS & MARGARET ROBERTS** will give a violin and piano concert including works by Delius and Franck, at the British Council, 26 March at 8 pm.  
**JAZZ SOUL MUSIC** by Dimitris Manakidis, voice piano, at the Hellenic American Union, 7 March at 8:30 pm.  
**PIANO RECITAL** by Diana Deligianni, in works by Czerny, Beethoven and Chopin, at the Hellenic American Union, 28 March at 8 pm.

**WINTER COURSES**

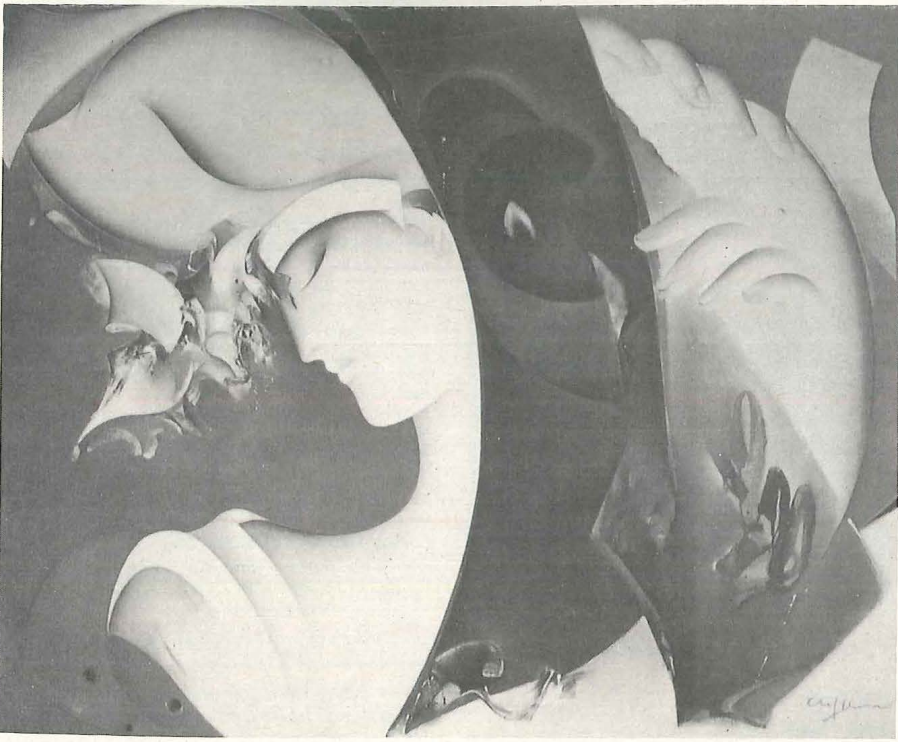
**THE HELLENIC AMERICAN UNION**, Massalias 22, tel 362-9886 ext 53 or 360-7305. Modern Spoken Greek courses, M-W-F classes, 12 March till 30 May. Intensive classes, 2-29 March. The HAU also offers the following courses: theatre, photography, art and Greek cinema.  
**YOGA LESSONS**, at the Ilianthos Yoga Association, Marathonodromon 29, Pal Psychiko. For more information call 671-1627 or 681-1462.  
**THE ATHENS CENTRE**, 48 Archimidou St, tel 701-5242 or 701-268, offers Greek lessons; Accelerated I, II and III, 4 weeks, 6 March through 2 April.

through Friday from 10:30 am – 12:30 pm.  
**ST. ANDREW'S WOMEN'S GUILD** This Ecumenical Women's Group meets monthly and offers various outreach programs of interest to Christian women of all denominations. As an arm of St. Andrew's Protestant Church, the guild will offer a hearty welcome to newly-arrived women. For more information phone 651-7405, or the church, tel 652-1401.  
**CANADIAN WOMEN'S CLUB OF ATHENS** welcomes new members to monthly meetings; activities. For information call 652-0772.  
**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.  
**WOMENS' 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 March Professor L. Wassenhoven will talk on "Athens – A Cross Cultural City, past and present". 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: Baby arrives; the family and the breast-feeding baby: 6 March at 10 am

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 Hadzimihi 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.  
**GOUNAROU 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.



Lili Eleftheriou at Nees Morphes

**LECTURES AND SEMINARS**

**INTERACTIVE ART THERAPY** is the theme of a lecture by Diane Waller, at the British Council, 30 March. *See Focus.*  
**THE AMERICAN SCHOOL OF CLASSICAL STUDIES** is organizing four lectures 6, 13, 29 and 30 March. *See Focus.*  
**AMERICAN BYRONIC POETS AND THE GREEK REVOLUTION OF 1821**, a lecture by Marios Byron Raizis, professor at the Athens University, organized by the Greek Alumni of American Universities, at the Hellenic American Union, 23 March at 8:30 pm.  
**HOW TO PROMOTE YOUR AGENCY** is the theme of a lecture by Connie Soloyanis, in the Hotel Palmyra in Glyfada, 27 March at 6 pm. *See Focus.*  
**M. CHRISTIAN LE ROY** Professor of Greek History at the Sorbonne will speak about the excavations at the Sanctuary of Leto in the Xanthos valley in Lycia, at the Archaeological French School, Didotou 6, tel 361-2518, 21 March. *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

for Athens South and 27 March at 10 am for Athens North. Art of breast-feeding and overcoming problems: 21 March in Greek. 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 here, and to unite the Portuguese Community. The address of the association is Michalakopoulou 125, tel 775-5032. All new members are welcome.

**RELIGIOUS SERVICES**

**UNITED PENTECOSTAL CHURCH INTERNATIONAL**, Lambrou Katsoni 58, tel 644-6980. Weekly services: Sunday 10:30 am, 3 pm; Wednesday 7:30 pm; Bible Study, Prayer Service Saturday 7-9 pm. **HELLENIC INTERNATIONAL CHRISTIAN CHURCH**, Tsaldari 18, Kifissia, inside the former 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.

# restaurants and night life

# 6



## 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 Athenée 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**, Bouzougou and Moustoxdi 20. ☎ 642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 pm. Dinner 8 pm- 5 am.

**THE THREE BROTHERS**, Elpidos 7, Victoria Sq. ☎ 822-9322 833-1928. Open after 8 pm. Closed Sundays. Specialties include swordfish, shrimp with bacon, shrimp salad, eggplant with cheese in tomato sauce. Extensive menu.

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

## HILTON/US EMBASSY AREA

**BALTHAZAR**, Tsoha 27 and Vournazou. ☎ 644-1215. Renovated mansion not far from the US Embassy. Restaurant and attractive bar. Menu includes scaloppine with cream, spaghetti and a different curry daily. Fresh salads.

**CACTUS**, Papadiamantopoulou 30, (behind the Hilton). Wide selection of mezedes, traditional appetizers and good Greek cuisine. Also available are a variety of charcoal grills. Very reasonable prices. Open for lunch 12:30-3:30 pm and dinner 8 pm- 2 am.

**FATSIOS**, Efroniou 5, Pangrati (south of the Hilton). ☎

721-7421. Good selection of well-prepared Greek and Oriental specialties. Daily from 12 pm-5 pm.

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

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



**DIOSCURI**  
restaurant - bar

Greek - food lovers meetpoint  
Enormous variety of cooked specialties  
Charcoal grill - Aegean fish  
Business lunch menus

**LUNCH AND DINNER**

DIMITRIOU VASILIOU 16, N. PSYCHICO  
TEL. 6713997, 6476546  
SUNDAYS CLOSED

**LE BISTRO**, Holiday Inn Hotel, Mihalakopoulou 50, Ilissia. ☎ 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).

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

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

## PANGRATI AND ENVIRONS

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

**KARAVITIS**, Arktinou 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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**LEOFOROS KIFISSIAS 18**  
**(PARADISO)**

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**CLOSED SUNDAY**

**MAYEMENOS AVLOS**, (Magic Flute), Klevkou and Amin-da. /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 guitar music. Closed Sunday.

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

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

## HOTELS

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

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

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

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

**The Pan Bar**, with soft piano music.

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

Call the Hilton for information and/or reservations.

**HOTEL ATHENAEUM INTER-CONTINENTAL**, ☎ 902-3666.

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

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

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

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

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

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

**ASTIR PALACE**, ☎ 364-3112 - 364-3331.

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

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

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

**ASTIR PALACE Vouliagmeni**, ☎ 896-0211.

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

**LEDRA MARRIOTT HOTEL**, ☎ 934-7711.

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

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

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

**MERIDIEN HOTEL**, ☎ 325-5301/9.

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

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

**CHANDRIS HOTEL**, ☎ 941-4825.

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

## KOLONAKI

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

**BAYAZZO**, Ploutarhou and Dimokratous, Kolonaki. ☎ 729-1420. The name means "Theatrical 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.

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

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

**GEROFINIKAS**, Pindarou 10. ☎ 362-2719; 363-6710. Fine Greek and 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, spaghetteria.

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

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

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

## 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.

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

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

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

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

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

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

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

**PELAGOS**, 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 gastra. Daily, except Monday, from 8:15 pm-3 am.

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

**CHRISTOS**, Serron and Ethnikis Antistaseos Sts, Halandri. ☎ 671-6879; 647-2569. Grills, unusually delicious zucchini chips, "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).

**HATAKOS**, 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 Pelloponissou, 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, frigideli, charcoal-broiled quail.

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

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

## WEST SUBURBS

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

## PALEO FALIRON/ALIMOS

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

**FONDANINA**, Vas Georgiou 31. ☎ 983-0738. Specialties include stuffed pizza Calzone, spaghetti carbonara, rigatoni with four cheeses, saltimbacca à la Romano, filetto



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

**MOURIA**, Ahileos 101, Paleon 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 crepes. Inside there is also a disco called BOX open after 8 pm.

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

**SEIRINES**, Seirion 76, Pal Faliron. ☎ 981-1427. On Sundays also open for lunch. Short orders, rabbit in red wine, bakalliaros (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**, Naiaodon 58, P. Faliron. ☎ 983-4557. Veal cutlet stuffed with prosciutto and mozzarella. Garden. Closed Sunday.

## PIRAEUS

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

**VLACHOS**, Koletty 28, Freates. ☎ 451-3432. Bakalliaros, 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 Votsalakia 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, Paleon 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



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The most wonderful, comfortable and tasteful Chinese restaurant in the world, and the prices are reasonable.  
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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 Ilisia. ☎ 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**, Frederikis 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. "Filetacia" 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**, Bousiou 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**, Akademies 14. ☎ 360-8616. Restaurant above the upmarket "deli". Flounder fillet, salmon fillet. Open only at noon. Air-conditioned. Closed Sunday.

**SPANISH**

**CASA MADRID**, Akti Koudourioti 4, Kastella, Piraeus. ☎ 412-3032. Plush interior for winter season. Free parking next to restaurant. Specialties include: paella, stuffed

squid, braised lamb, beef steak with pueros sauce, roast pork and chicken à la Madrid.

**COMILON**, 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. Formerly "Da Bruno". Under the same management as "La Boussole" in Glyfada. Fillet à la Diabolo and "Triptiho à la Boussole" (three kinds of pasta with special sauces and cheese) are among the specialties.

**LA FIAMMA**, Plateia Demokratias 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**, Soutani 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 baklavadakia with walnut and pistachio fillings. Near the President Hotel. Open daily from 8:30 am-9 pm.

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