

March 1992

THE

475 drs

# ATHENIAN

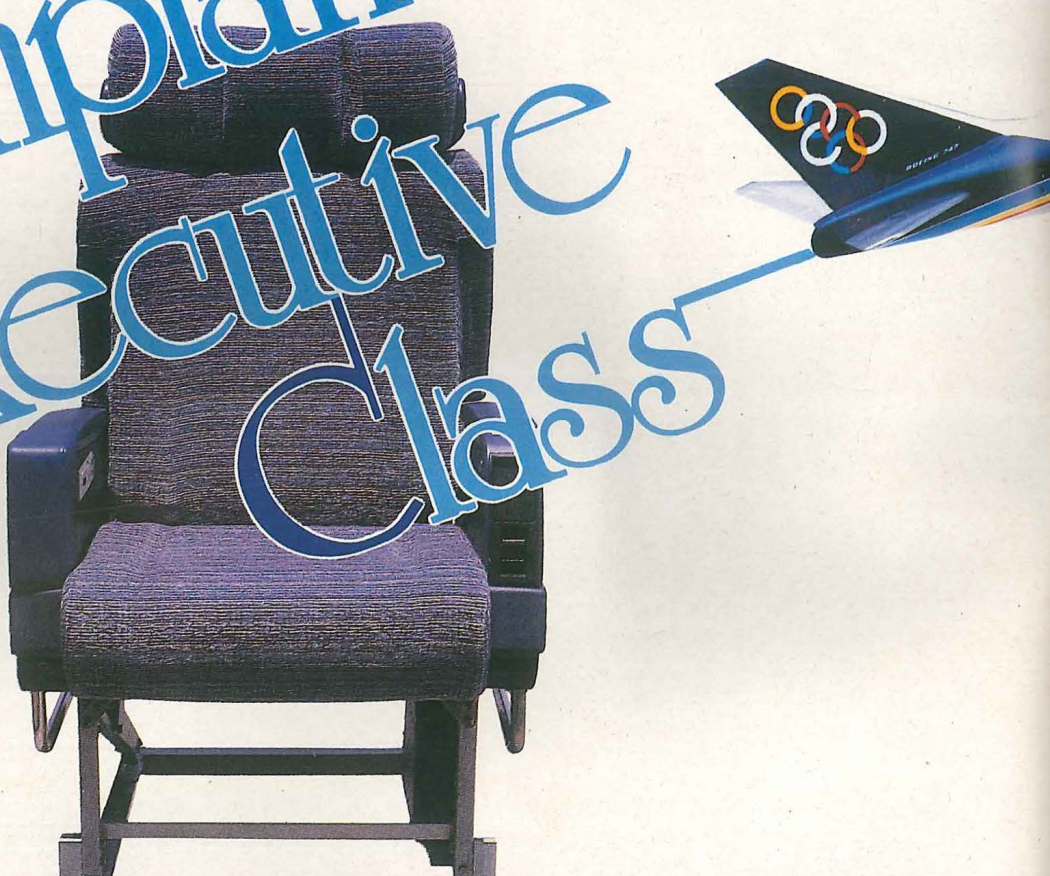
Greece's English Language Monthly

**THE MACEDONIAN TANGLE**  
**THE SKYROS CARNIVAL**  
**PLANT YOUR ROOTS**  
**IN GREECE**  
**ALL ABOUT REBETIKA**  
**THE PHILIKI ETAIRIA**  
**GREEK VESTIGES**  
**IN HUNGARY**

*Spachi*

TRAVEL IN THE OUTSTANDING NEW

# Olympian Executive Class



An outstanding class for people who excel!

In this world of vanishing borders between East and West, Olympic Airways is constantly striving to make you more comfortable as you fly to the five continents.

As a result of these efforts, the outstanding new "Olympian Executive Class" has been created.

Businessmen will especially appreciate the services provided in "Olympian Executive Class". They include the following:

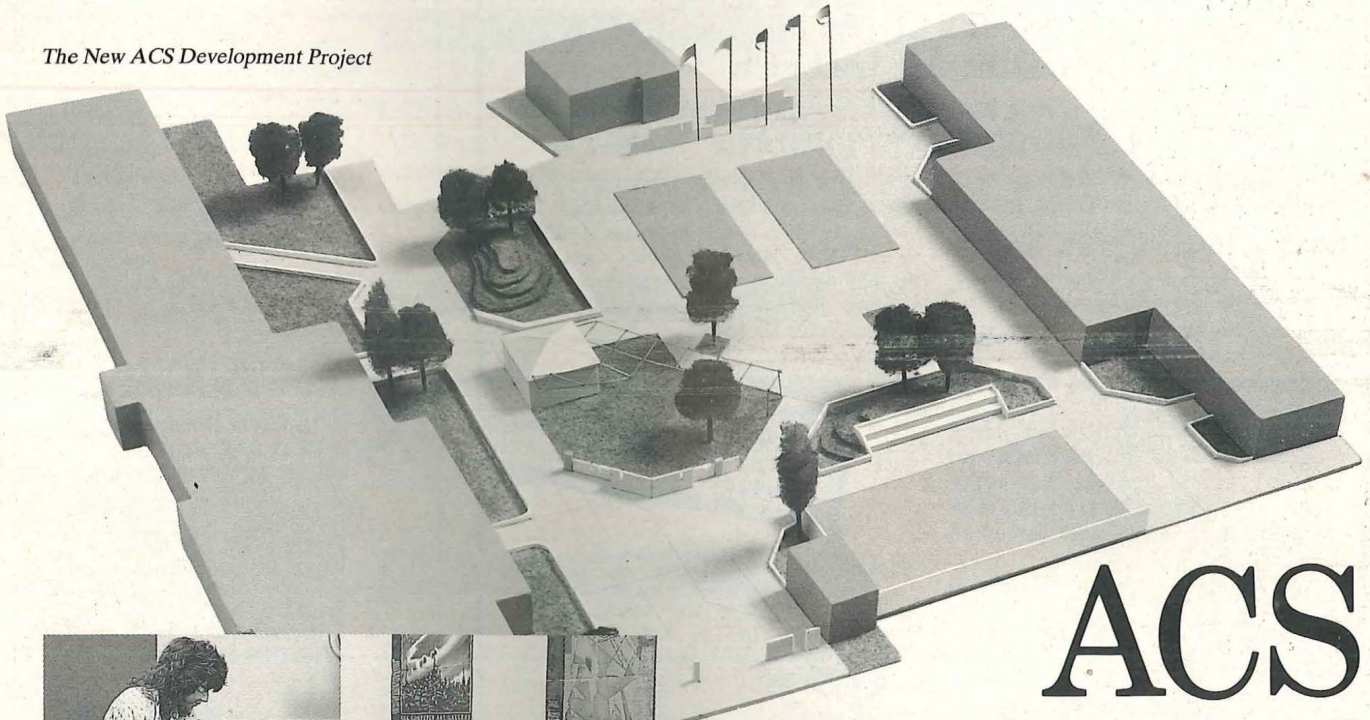
1. When booking your flight, you will be able to reserve any seat you want.
2. Check-in will be in a special area of the airport.
3. Separate boarding and disembarking.
4. Your luggage will have priority loading and you will be allowed 30 kg.
5. You will be permitted three days parking – absolutely FREE – in the supervised airport parking lot at Ellenikon.
6. You will have access to the special "OLYMPIAN EXECUTIVE CLASS" lounge at Ellenikon, where you will have at your disposal – again FREE of charge – telephones, fax, television and post office services, to ensure that you can communicate directly and smoothly with any place in the world, as well as international and Greek newspapers, magazines and other printed matter to keep you informed.
7. Access to VIP lounges, wherever such exist, in all airports to which Olympic Airways flies throughout the world.
8. Superb meals, choice wines and liqueurs.
9. According to your dietary needs or preferences, you may even select your own meal when reserving your seat or when your ticket is issued.
10. A selection of 2 menus.
11. On Intercontinental flights Olympic Airways now provides you with a specially designed seat with foot rest, adjustable head rest and adjustable seat back to fit the contour of your back. We also provide you with amenity kits.

**OLYMPIC**  
AIRWAYS

# AMERICAN COMMUNITY SCHOOLS OF ATHENS

*The International School of Greece*

*The New ACS Development Project*



*The New Generation of World Citizens*

## ACS Staying ahead by planning for the future

Visit our campus and experience  
progress for yourself

Education is an atmosphere, a way of living, of thinking, of growing and learning. Spend the day - or part of a day - with us, and sense what an ACS education means. Meet our Principals and Faculty, see our science and computer labs, stroll through our libraries, and then **decide for yourself.**

### ACS:

- The only international school to offer the International Baccalaureate Program (equivalent to GCE and GSCE) in Greece
- Individual attention to students' academic and social needs
- Demanding expectations in pursuit of responsible character
- Recipient of the Carnegie Award for Excellence
- Computer Studies K-12
- Unique science labs (Physics, Chemistry, Biology)
- Advanced Placement (Honors) Courses, Special Remedial Services

Phone the office of the Superintendent and make an appointment to visit our school. Come and sense the excitement of learning at ACS. Tel. 639-3200/4, ext. 243

**Spend the day with us and then make your decision.**



# ACS

Halandri Campus: Junior Kindergarten through 12th grade  
American Community Schools of Athens  
129 Aghias Paraskevis Street 152 34 Halandri, Athens, Greece  
Telephone: 639-3200 Telex: 223355 ACS GR, Fax: 639-0051



# ALPINE CENTER: SWISS HOTEL & TOURISM MANAGEMENT STUDIES IN GREECE

**AT THE ALPINE CENTER WE DEVELOP LEADERS FOR  
THE HOSPITALITY INDUSTRY:**

an industry that offers a variety of career opportunities which include hotel and restaurant managers, food and beverage managers, banquet managers, rooms division managers, marketing and sales managers, airline reservations and sales managers, convention and trade directors, managers of recreation and resort facilities.

The programs of study at TAC blend practical training with classroom theory. In-service training in reputable hotels, restaurants and travel offices in Europe, USA and Middle East is an integral part of the program. Transfer of credits to selected UK and USA universities is possible for students

meeting certain eligibility requirements. Alpine is an authorized IATA / UFTAA training center, and is accredited by HCIMA, Hotel Catering and Institutional Management Association. Language of instruction is English. Graduates of high schools may apply to

**Courses Offered:  
Hotel Management, Travel &  
Tourism, Chef's & Pastry  
Chef's Training Courses and  
Seminars**

The Admissions Office  
37-39, Patriarchou Ioakim Str., Kolonaki  
GR-106 75 Athens, Greece  
TEL.: 721 3076, 721 3700, 894 5808,  
TELEX: 22 2700 FIMI GR, FAX: 898 1189

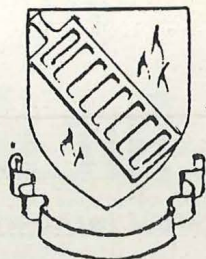


**The Alpine Center**  
**FOR HOTEL AND TOURISM MANAGEMENT**  
ASSOCIATE INSTITUTE OF IHITI - SWITZERLAND

LIBERAL STUDIES

Please send me without obligation more information about the programs of study at The Alpine Center.

NAME: .....  
ADDRESS: .....  
CODE: .....  
TOWN: .....



## St. Lawrence College The British School in Greece

**This independent British School offers  
a British education to children  
of all nationalities  
from Kindergarten  
through to preparation  
for university entrance abroad  
(including Oxbridge and Ivy League level)  
and provides a balanced curriculum  
(from computer science to horseriding  
and English Literature to sailing)  
which compares favourably with  
the best of education in Britain.**

Please address enquiries to:  
The Headmaster, St. Lawrence College  
P.O. Box 70151, Glyfada 166 10.  
Telephones: 894-3251, 898-0107.  
Fax: 894-4602.  
Address: 3, B St., Hellenikon, Athens 167 77.

## THE ATHENIAN

Greece's English Language Monthly  
Founded in 1974

Vol. XVIII No. 221 March 1992

Owned and published by The Athenian  
Press Ltd

Peta 4, 105 58 Athens, Greece  
Tel 322-2802 Fax 322-3052

Sloane Elliott  
**EDITOR**

Drossoula Vassiliou Elliott  
**PUBLISHER  
MANAGING EDITOR**

Carine Kool  
**ASSOCIATE EDITOR**

Theodosia Dacoglou  
**CULTURAL EDITOR**

Georgia Zikou  
**ACCOUNTS/CIRCULATION**

Katia Stamatiadou  
**PUBLIC RELATIONS  
AND ADVERTISING DIRECTOR**

Eva Stamatias  
**DESIGN DIRECTOR**

Katerina Agrafioti, Paul Anastasi,  
Katey Angelis, Robert  
Bartholomew, Vilma Liacouras  
Chantiles, Jenny Colebourne,  
Margot Demopoulos, Pat Hamilton,  
Dimitris Katsoudas, Alec Kitroeff,  
Mary Machas, Anne Peters, Don  
Sebastian, B. Samantha Stenzel,  
J.M. Thursby, Jeanne Valentine  
Simonetta Wenkert

### CONTRIBUTORS/COLUMNISTS

Katey Angelis, Spyros Ornerakis  
Susana Avela, Antonis Kalamaras  
**ART/PHOTOGRAPHY**

Lily Matala  
**TYPESETTING**

Iro Pandeladi  
**ADMINISTRATIVE ASSISTANT**

Phototypeset by  
FOTRON  
Tsakalof 31, Kolonaki  
and  
SET E. ANTONIOU Co  
D. Soutsou 24, Tel.: 646-4835

**PRINTED by**  
Kranio - Tsatsanifos Co.

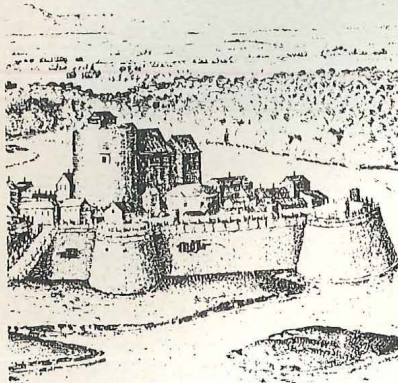
**Reproduction, film, montage**  
MEMIGRAF O.E.  
Tel. 363-6358

The Athenian, founded in 1974, is published monthly by THE ATHENIAN PRESS LTD. Tel. 322-2802. Fax 322-3052. Single copies: 475 drachmas. Yearly subscription rates: Greece 5000 drachmas. Europe \$US 36. World \$US 38. Send orders, changes of address and inquiries to The Athenian, Peta 4, 105 58 Athens, Greece.

Unsolicited manuscripts, photographs and artwork are welcome. All 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.

Drossoula Elliott  
Tatoiou 56, Kifissia, Greece  
**ALL RIGHTS RESERVED, NO PART OF THIS  
PERIODICAL MAY BE REPRODUCED  
WITHOUT THE CONSENT OF THE  
ATHENIAN**

# FEATURES



Page 20

## The Macedonian Tangle 16

Paul Anastasi analyzes the February political scene. Amidst party infighting, social unrest and strikes, problems on the borders and nationalism often act as a panacea or a diversion.

## Plant Your Roots in Greece 18

A privately sponsored organization has been created in view of collecting funds for the reforestation of Greece. Michael Anastasiades interviewed Dimitrios K. Katsoudas.

## Greek Vestiges in Hungary 20

Ann Elder ventured into Hungary and was surprised to encounter well preserved architectural landmarks proclaiming once flourishing Hellenic communities.

## The Goatmen (and) Women of Skyros 24

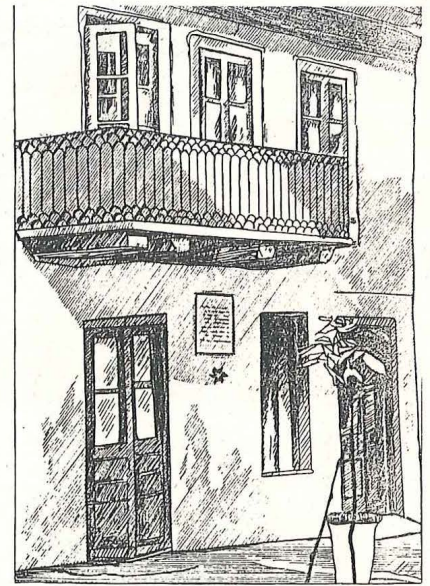
Throughout Apokries the young men of Skyros have disguised themselves as *yeri*, or 'old men'. Anne Peters came face to face with them.

## Greece's Heritage in Odessa 27

The shrine where the movement for Greek independence had begun was being used as a rubbish dump. J.M. Thursby found out how it is being reconstructed.

## Aman, Aman 32

Two musical traditions from the late 19th and early 20th century begot a unique musical style: the *rebetiko*. Diane Mueller has made a thorough research.



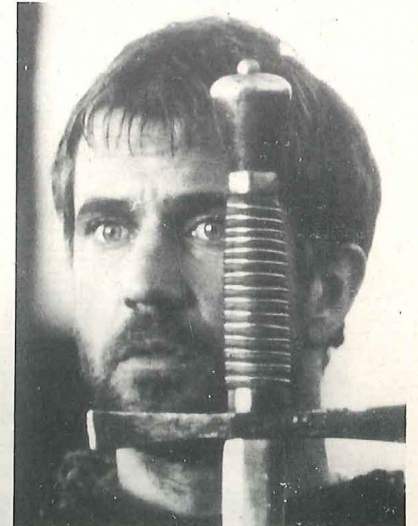
Page 27



Page 24



Page 32



Page 44

The cover is by Laura Zacchi

# DEPARTMENTS

- |                     |                             |                |
|---------------------|-----------------------------|----------------|
| 6 Greek Idioms      | 38 Letter From Thessaloniki | 49 Classifieds |
| 7 Our Town          | 40 Art                      | 50 Books       |
| 8 Athenian Diary    | 42 Onlooker                 | 51 Focus       |
| 12 Business Watch   | 43 Pointers                 | 54 This Month  |
| 14 Brussels-by-Line | 44 Cinema                   | 56 Restaurants |
| 15 Profile          | 46 Katey's Corner           |                |
| 30 Organizer        | 48 Spaggos                  |                |

# GREEK IDIOMS



11/11/92

**KOZTIZEI = It costs**  
[kostízi]



**KOZTIZEI O KOYKOS AHDONI.**

**the cuckoo costs nightingale.**

**MEANING : It's very expensive...**



## OUR TOWN

### 'SKY' IS THE LIMIT

In ancient times the slopes of Mount Hymettus buzzed with industrious bees which collected the most famous honey of antiquity. Today, the summits still buzz, but with the hundreds of radio transmission stations, many of which are producing things not so sweet – especially as far as the government is concerned.

Greece, of course, is a land which cherishes free expression but which sometimes takes liberties in this direction to irrational extremes. More than a thousand radio stations and 150 television channels operate, and since the great concentration of radio transmission stations are perched on the crags above Athens, Mount Hymettus has come to look like a giant pin-cushion.

Last month police were sent up there to inspect transmitters and somehow a fistfight developed between patrolmen and radio officials of SKY, an especially popular station. In the ruckus, Yiannis Alafouzos was arrested, owner of SKY which, it happens, is often critical of the Prime Minister.

"No one is above the law," said Premier Mitsotakis when he heard of this incident. He says this quite often, and of course, no responsible citizen can disagree with him, can (s)he? The interesting thing is that all private radio stations, apart from a handful which received temporary licences in 1988 now expired, are totally illegal. It seems that if nobody can be above the law, at least everyone can be against it.

Survival of the fittest is the law which no one is above in this wild mountainous region of media brigands. Radio engineers pull down rival antennae, vandalize equipment, and steal each others air frequencies. A responsible citizen in Aigaleo who is placidly listening to, say, Michael Jackson or George Dalaras, may find him(her)self suddenly plugged into a Leninist diatribe by Aleka Pappariga.

It cannot be concealed that this posse to the mountaintop to establish the Law of the Covenant had a political

dimension. Mr Alafouzos, whose father is in shipping, has lately entered the Greek media world with an aplomb which has earned him comparison with Rupert Murdoch. Several years ago he acquired the distinguished morning daily *Kathimerini* from banker George Koskotas, a figure who has lately dominated the domestic political scene and is currently serving a short sentence for forgery. Though his media organs are conservative, Mr Alafouzos seems to hold the Prime Minister in contempt.

SKY is hugely popular. Partly, this is due to a program of personally slanted political satire whose jokes are raunchy, whose material is neither edifying nor surprising, whose invective hovers on the libellous and whose taste is uniformly low. At best, its barnyard scenario sometimes sounds like a sub-Orwellian *Animal Farm*, its cast drawn mainly from the Prime Minister and his family.

Mr Alafouzos and five of his employees face charges of resisting the authorities and "violating forestry regulations." SKY personnel are charged with trying to complete a TV antenna station at the top of the mountain.

Minister to the Prime Minister Sotiris Kouvelas has pointed out that there are laws governing media which must be followed. This law states that no one can own more than one radio station or more than 25 percent of a TV channel. Mr Kouvelas claims that Mr Alafouzos and his family own three radio stations, control two more, and have shares in Mega TV.

"We did not abolish the State monopoly," he said, "just to allow private monopolies to be formed."

Critics as powerful as former government ministers Miltiades Evert and Stavros Dimas, however, have objected that blowing up this issue is damaging the government's image.

The huge backlog of TV and radio licence applications have been ignored and broadcasting guidelines have not

been enforced or amplified since the media were freed from State monopoly two years ago.

Mr Kouvelas has been especially criticized for his narrow legalism since it was he, as ND mayor of Thessaloniki in the last years of socialist rule, who made a great name for himself by personally supervising the erection of a municipal radio station in violation of monopoly law.

"The well-known radio station is a blemish on our public life," said a New Democracy statement. "It uses vulgar and abusive language against the Prime Minister..." which, of course, is what Mr Mitsotakis (and Mrs and daughter Dora) had been complaining about.

This was, however, far away from those "forestry violations" and Mount Hymettus ecological disturbances that were the beginning of the quarrel.

By this time, all these interparty losses of temper were playing into the hands of the opposition which they could hardly resist. Caring nothing whatever about Mr Alafouzos, spokesmen for PASOK and the United Left remarked that the government's pursuit of him "is an effort to control the mass media," and SKY picking up that message could hardly fail to say that "someone is tampering with our transmission in a systematic and suspicious manner."

This finally goaded the government into dragging up the heavy artillery in the shape of its Bionic Man, Mr John Palaiokrassas, the formidable Minister of Finance. His X-ray eyes can see through anyone's tax return and every evasion is as clear as day to him. As a result of his inquiries, a report has been filed with the authorities in Piraeus alleging grand-scale ledger book juggling by the Alafouzos-owned petroleum import companies.

The path leading from the summit of Mount Hymettus to the public prosecutor's office in Piraeus is a long and tortuous one, but there have been many interesting sights along the way.

# THE ATHENIAN DIARY

by Paul Anastasi, Sloane Elliott and Jenny Paris

## THE WAGES OF OPTIMISM IN CYPRUS

The Prime Ministers of Turkey and Greece met for two hours during the International Economic Forum which is held annually at Davos. On February 1 at separate press conferences, they issued a joint communique in which an agreement based on friendship, good neighborline and cooperation was outlined. This bland moratorium on bilateral tensions was given a fine edge by the two leaders in agreeing to separate the Cyprus issue from the problems that directly face Greece and Turkey.

This separation, however, provided the apple of discord which other interested parties were looking for. Indeed, Cypriot President George Vassiliou turned rather pale at the press conference Mr Mitsotakis gave after his meeting with Suleyman Demirel. While he welcomed a friendship agreement between Athens and Ankara, the Cypriot President expressed displeasure that Mr Demirel had said nothing about a resolution to the Cyprus problem during his talks with Mr Mitsotakis. He added forcibly that he would take issue with a Greek-Turkish accord unless the Cyprus problem were addressed first.

The Demirel-Mitsotakis meeting had been given great pre-publicity, due largely to the precedence set by the celebrated coffee-break chat-up between Andreas Papandreou and Turgut Ozal, when they were Prime Ministers, at the same venue in 1988. The received wisdom from that encounter had Brer Rabbit Ozal outwit Brer Fox Andreas and produce a Tar-Baby in the shape of a confrontation over offshore oil exploration in the Aegean which mired both countries into positions that led them to the brink of war.

Like another earlier visitor to Davos, Thomas Mann's celebrated hero Hans Castorp, Mr Mitsotakis expressed optimism that all international tensions could be resolved on Magic Mountain.

"I am not superstitious," Premier Mitsotakis said, "The Davos air is not to be blamed for Mr Papandreou's failure. He failed because he faced the procedure of dialogue."

People down at sea-level in Athens and Nicosia were not so free of suspicion. PASOK, calling the agreement 'dangerous', demanded a debate in Parliament. The Left Coalition suspected that Mr Mitsotakis had been hoodwinked like his predecessor, and by disengaging Cyprus, allowed the pursuit of a more aggressive policy in the Aegean and the Balkans. This belief was given some support when Turkey officially recognized the independence of Yugoslav Macedonia a few days later, and a week later, when Mr Demirel on an official visit to Washington, ominously told reporters, "In Cyprus there are not two communities, but two nations."

On the Greek side, there seemed to be a need to express solidarity and optimism several times over. Asked by reporters whether a 'certain' problem had been created with the government of Cyprus regarding the friendship agreement with Turkey, the Prime Minister said that the Greek government and the Cypriot President repeatedly "have made it clear that we are in complete agreement with the government of Cyprus on all matters."

"The dialogue between Greece and Cyprus," he continued, "was also necessary" and he assured "our Cypriot brothers" that Greece embarked on this dialogue "for their sake".

Several days later Mr Mitsotakis felt it again necessary to emphasize that Greece's initiative to open a dialogue with Turkey was not aimed at normalizing relations with Ankara, but instead at facilitating a solution in Cyprus.

"Greece's dialogue with Turkey is conducive to finding a settlement on Cyprus. But it is impossible to normalize Greece's relations with Turkey unless a solution is found."

The Prime Minister stopped off in Cyprus on February 13 for yet another show of solidarity with President Vassiliou. "There were smiles," observed *Estia* contemptuously, "and a torrent of incomprehensible assurances that everything will be alright in the end - enough to convince anyone who is naive enough to trust the Turks."

## WHEN SHIFTS AREN'T SHUFFLES

Six days after the government spokesman denied there was any question of a cabinet reshuffle, Prime Minister Mitsotakis announced that Stefanos Manos had been appointed Minister of National Economy, replacing Efthymios Christodoulou who assumes the post of Governor of the Bank of Greece. Mr Manos has held a variety of cabinet portfolios since the 1970s. Mr Christodoulou replaces Dimitris Halkias who had managed the central bank since 1984. The latter played a significant role in the Koskotas trial and was criticized for being dilatory in making audits on the Bank of Crete.

As soon as he was in the saddle, Mr Manos sallied forth to "deal a fatal blow to the inflation monster which we have had to live with for exactly 20 years. It is a monster that feeds exclusively on public deficits and, in its destructive mania, kills investment, development and spreads unemployment."

Then, on February 19, Deputy Prime Minister Athanasios Kanellopoulos, a leading ND figure since the party's foundation in 1974, tendered his resignation which the Premier said he "was compelled to accept." In a widely publicized interview in *Vima* ten days earlier, Mr Kanellopoulos had described government economic policies as "unfair and unimaginative."

## DIPLOMATIC SQUALLS

Greek-Albanian relations sailed into another rough patch when the government in Tirana decided to ban the ethnic Greek minority political party Omonia from participating in the upcoming March elections. Athens described the ban as "a blatant violation of the fundamental principles observed by democratic countries." Protests were lodged with the Council of Europe and the Conference of Security and Cooperation in Europe (CSCE).

"It is beyond doubt," said the Foreign Ministry spokesman, "that if the Albanian regime persists with such anti-democratic methods, it will give rise to serious doubts as its dedication to the procedures through which it aspires to come closer to Europe."

The diplomatic climate worsened when gangs of 300-400 Albanian youths, presumably with the forbearance of the police, attacked members and shops of the Greek minority and the Omonia party offices in the port of Saranda on February 15.

Following a strongly worded demarche handed to the Albanian Ambassador by Deputy Foreign Minister Virgi-



nia Tsouderou, a letter issued by the Albanian Embassy accused Greek TV of biased coverage against Albania, denied abuses of the Greek minority and, for good measure, claimed there was an Albanian minority in Northern Greece.

On February 21 the EC Commission, following a Greek proposal, announced that EC-Albanian trade agreements will be cancelled until Tirana allows Omonia to stand in the Albanian elections set for March 22. Omonia had five deputies in the last 140-seat parliament, recently dissolved. Greece claims there are 400,000 ethnic Greeks in Albania out of a total population of about three million. Tirana only acknowledges 60,000.

### K.T. DIMARAS

The leading literary historian of modern Greek letters in this century, K.T. Dimaras, died in Paris on February 18. He was 88 years old. At the time of his death he was putting the final touches to the latest edition of his monumental and authoritative *History of Neo-Hellenic Literature*. Five volumes of his collected essays and reviews are being published between now and the end of next year. For decades he had a regular column in the Sunday *Vima* and was a frequent contributor to every literary journal of distinction.

His opinions on a mass of subjects involving literature remained compelling since he was continually amplifying and revising them in the light of new evidence and deeper experience. Surveying the sweeping movement of Hellenic culture through the centuries, he would say, paraphrasing Heraclitus, "The river is ever changing," and add, referring to himself, "and so is the man who watches it."

Constantine Dimaras was born in Athens in 1904 and raised in a literary milieu, for his father and grandfather both had extensive libraries. He entered the Faculty of Philosophy at the University of Athens and took his doctorate in Thessaloniki. His studies in the Presocratics and the Sophists led him to the neo-hellenic philosophical writings of Korais and broadened his interests to include, and later to specialize in, literature. After the war Professor Dimaras divided his teaching career between Thessaloniki and the Sorbonne. He was appointed Director of the Institute of Modern Greek Studies in 1970.

He is survived by his wife, Eleni, his son, Alexis Dimaras, Headmaster of Moraitis School, and two grandchildren.

MORE FUN THAN JUST SHOPPING



## BOOKSHOP Compendium

**The taste of a Bookshop  
— the touch of a Library.**

An entire floor of English books devoted to fiction, nonfiction, travel guides, maps, Greek background and many other subjects

*Newspapers & Magazines*  
*Used book exchange*  
*The browser's paradise*

28, Nikis Str., Syntagma Sq. — 105 57 Athens, Greece — Tel.: 3221248, FAX: 3222924.

Sinopsis St. & Evinou 9-11  
behind Athens Tower  
Tel. 7706525 - 7770471

11, Vrassida Street  
behind Athens Hilton  
Tel. 7248292 - 7240154

78, Sp. Merkouri St, Pagrati  
Tel. 7232486

30, I. Metaxa St., Glyfada  
Tel. 8942026 - 8949182  
8946138-9

52, S. Panagouli St., Glyfada  
near the Golf Club  
Tel. 8945972

Men's & Juniors Salon  
37, I. Metaxa St, Glyfada  
Tel. 8980125 - 8980465



### Beauty Center

I. Metaxa 24-26

Glyfada

tel. 8947166

Facials  
Electrolysis  
Massage  
Sauna  
Solarium  
Facials (For Men)

*dinotgino*  
coiffures

**We Care for you**

## REYMONDOS

International Bookstore

**BOOKS  
MAGAZINES  
NEWSPAPERS**

18 Voukourestiou St., Syntagma, 106 71 Athens  
Tel: 3648188 / 3648189

## MRS VLACHOU SENTENCED

An Athens court of February 2 sentenced former publisher of *Kathimerini*, Eleni Vlachou, to two years in prison for illegally exporting money abroad. The case involved about a million dollars paid to her by banker George Koskotas when he purchased the paper in 1988. According to the indictment, he exported this sum in her name and deposited it in a British bank. Mrs Vlachou told the court she had no idea that Koskotas had done this. "I never thought that the owner of a bank would propose something illegal to me," she testified.

Mrs Vlachou was deprived of her civil rights for a year, but may pay off her prison sentence at the cost of a 1000 drachmas a day. She was not detained.

For decades under her leadership, *Kathimerini*, which she inherited from her father, founder George Vlachos, remained the most respected newspaper in the country. She gained worldwide admiration when she closed it after the 1967 coup d'état and escaped incognito in a wig to campaign against the junta abroad.

## IT'S BUSINESS, AS UNUSUAL

Colorful entrepreneur Argyris Saliarelis, known once as 'The Emerald King' for his African speculations, was imprisoned on February 6 on charges related to the sale of international football megastar, Hungarian Lajos Detari, to the Italian first division club, Bologna. Mr Saliarelis was president of Olympiakos, a jewel in the crown of Piraeus, until he stepped down after punching a TV cameraman during a tense match in 1989. Proceedings were instituted against Mr Saliarelis after an audit on the club's books showed no entry recorded for the 450 million drachmas sale of Mr Detari to Bologna.

One of Mr Saliarelis' most characteristic acts of dash was to put his private jet at the disposal of beleaguered banker George Koskotas when the authorities moved in on him at his Pallini publishing headquarters in 1989. In this way Koskotas was able to flee to Brazil. At that time Mr Saliarelis, similarly incarcerated, was released on a 100 million drachmas bail, an unheard of sum in those days.

## FATAL MILITARY CRASHES

On January 20 the Navy announced its intention to replace 35-year-old Albatross cooperation aircraft with P-3As. Three days later an Albatross with a reconditioned motor developed engine problems over the Bay of Eleusis, lost altitude as it tried to return to base, and to avoid crashing into a crowded primary school swerved into the top storey of an apartment block. Pilot, co-pilot and engineer were killed instantly. A month earlier, a 40-year old Army Dakota also crashed with fatalities north of the city. The modernization program for military planes is being speeded up with the purchase of 40 new F-16 fighter jets and 24 Apache attack helicopters.

## GREEK-TURKISH AWARDS

The annual Abdi İpekçi Awards for contributions to friendship between Turkey and Greece were presented in Athens at a ceremony attended by Minister of State Mikis Theodorakis, long a supporter of détente between the two nations. First prize went to eminent Turkish novelist Aziz Nesin. Four former ambassadors were also cited: Gunduz Aktan and Nazmi Akıman, posted in Athens, as well as George Papoulias and Dimitris Makris who served in Ankara. Special prizes went to the mayors of the towns of Mytilene and Dikimi within sight of each other across the water. The elementary schools of 'twin' towns – Aghia Marina, Lesbos, and Giouruk on the mainland coast – also won awards, along with the AFPA and the Bosphorus Folk Ensemble. The awards bear the name of an Istanbul journalist who was assassinated shortly after returning from a tour of friendship in Greece in 1979.

## KOSKOTAS GUILTY OF FORGERY

Following the 9-month, headline grabbing, so-called 'Koskotas Trial' regarding the embezzlement of over 200 million dollars from the Bank of Crete, the trial of Koskotas himself on charges of forgery was bound to be anticlimactic. A three-member Misdemeanors' Court in Athens found the banker guilty and gave him the maximum sentence of five years in prison. The charge concerned a statement of Merrill Lynch, the US investment house, to which Koskotas added the names of three members of the ruling socialist government as having made a deposit of five million dollars. Among the names he forged was that of George Papandreou, the son of Andreas Papandreou then prime minister.

## CUT VATICAN TIES, CHURCH URGES

The Holy Synod of the Greek Orthodox Church has called on the Greek State to sever diplomatic relations with the Vatican, as the role of the Pope "has proved neither sincere nor fraternal towards believers in the Eastern Orthodox Church and is more or less insidious and self-serving, as indicated by the actions of the Uniate Church," referring to the church which, while following Orthodox rite, acknowledges the supremacy of the Pope.

"The time has come to condemn this cunning tactic which aims at upgrading the Pope's role," the Synod's announcement continues, charging that the Vatican was exploiting the fall of communism in former Orthodox territory in the Balkans and Eastern Europe.

Relations became particularly strained over Christmas when the Pope specifically addressed his Message of Joy to the people of Skopje in Macedonian Slavic.

Although the Foreign Ministry strongly criticized the Vatican at the time, it quickly rejected the Church's request to break off diplomatic ties which were first established in 1980.

With the Prime Minister off in Davos and a number of delicate manoeuvres going on diplomatically in the Balkans, the government was clearly uneasy about this parochial raid into secular territory.

Even staunchly right *Estia*, which has long taken umbrage to Vatican activities, opposed the church's demand. "Foreign policy is not going to be planned by Archbishop Serapheim. Having remained idle in most national issues, the Archbishop's sensitivities about Vatican intentions are not convincing enough."

Particularly supportive of the Oecumenical Patriarchate in recent years, Greeks have taken a more ambivalent attitude towards their national Church. More moderate *Kathimerini* was reflecting widely held opinion when it editorially mused, "It is the duty of the Greek Church to promote relations with its affiliated churches, yet, with its widely renowned inward-looking attitude, it has not succeeded so far in taking a major role."

"The expression of Greek Church leaders that the role of the brotherly Church of Rome towards our own converts in the East is suspect is not only unjust but underhanded. The Roman Church acted in its own right and took an interest in the problems on the spot, not," it added scornfully, "by sending a few parcels and goodwill letters..."

## WATER UNDER THE DAM

"I tell you the water of Marathon is clean," said Environment Minister Achilleas Karamanlis with emphasis at a press conference. "Let's not make problems when they don't exist. It annoys me." The Minister sometimes lacks his elder brother's serenity.

Earlier, it had been 'leaked' in Parliament that raw sewage was filtering into Lake Marathon from the village of Aghios Stefanos. After much debate, it was tentatively agreed that if a bit of sewage gets into the Lake its overall purity is still ten times higher than minimal international requirements. SKY radio said methods of sanitation monitoring were a century behind the times; government spokesman retorted that Athens had the cleanest water in Europe "if not the world". A judicial inquiry is under way.

## CURBS ON DEADLY DRIVING

Dramatic increases in penalties for traffic offences have been announced in an effort to reduce the high death toll in road accidents and the prevailing traffic chaos in Athens.

The new measures may provide relief for the millions of foreign motorists holidaying in a country noted for its bad drivers and high accident rate.

Fines have been doubled for violations of traffic lights and quadrupled for right of way. For the first time the 'clamp' has been introduced as a means of immobilizing and then towing away illegally parked cars.

Driving under the effect of alcohol or drugs or in the opposite traffic lane will be far more severely punished. The highest fines, however, will be imposed against overloaded trucks and will range between 20,000 and 200,000 drachmas. For the first time pedestrians will also be fined 5000 drachmas if caught jaywalking.

Following EC standards, speed limit for passenger cars on tollways is set at 120 kilometres per hour and on highways at 100. Children under 12 years old must sit in the back. Security belts are now compulsory for back seats as well.

Official statistics show that Greece maintains the highest fatality rate in Europe. Seven people are killed in road accidents every day and on weekends the carnage rises to 30.

Tailgating, which some insurance companies record as the second greatest cause (after speeding in the wrong lane) for highway deaths, has yet to receive official rebuke in Greece.

## REGENCY Antiques

*A superb selection of Victorian, Edwardian, and early 20th century furniture, in homely surroundings all imported from England.*

**Open: Saturdays 5pm - 8pm  
Sundays 10am - 2pm  
Week days by appointment.**

5 Athan. Diakou Str.  
Palaia Pendeli,  
Athens 152 36  
Tel. 6813-127

## ENGLISH COMMUNICATION CHANNELS

**Inhouse Training, Multilingual,  
Management Assistance & Continuous  
Support in**

- CV/Resumé Writing
- Business Writing Skills (reports, memos)
- International Business English
- Correspondence & Telephone Management
- Communication Skills

Contact: Voice 01-807.1355  
Fax-Data 01-807.2957

# TEACHER TRAINING COURSES

ENOSSI FOREIGN LANGUAGES

in association with

The *Bell* Educational Trust

Courses leading to internationally recognised RSA/UCLES certificates for teachers of English.

- **RSA/UCLES Certificate in Teaching English as a Foreign Language to Adults (CTEFLA)**

Full-time courses for native speakers of English. No previous teaching experience is necessary.

Dates: 23rd March to 17th April 1992

11th May to 5th June 1992

22nd June to 17th July 1992

- **RSA/UCLES Certificate for Overseas Teachers of English (COTE)**

A part-time course for non-native speaker practising teachers of English.

Dates: 20th January to 12th June 1992.

**Also offered throughout the year.**

- **SHORT COURSES** for practising teachers.
- **INTRODUCTORY COURSE** in TEFL

For further information, contact:

ENOSSI TEACHER TRAINING DEPARTMENT\*

7, Stadiou St. - Athens, Tel. (01) 3232 247 - Fax: (01) 3212 827

\* An approved RSA/UCLES Centre.

(Royal Society of Arts/University of Cambridge Local Examinations Syndicate).

# the newsstand

The best selection of English paperbacks in Kifissia

36 Kiriazi Str., Kifissia Tel:808-0461

# Interamerican Insures Its Place in Everyday Life

It is natural enough that Dimitris Kontominas, founder and president of the Interamerican group of companies, should provoke conflicting feelings among the ranks of his fellow insurers.

His company is the most publicized in Greece, he sits in what is arguably the most futuristic office building in Athens, and – most importantly – he has done what no other private Greek insurer has done so far: created a group which has outstripped all foreign insurance companies in Greece and all the state-owned companies in the sector, bar the giant Ethniki.

With its ambitious television advertising campaigns, sponsorships, relentless direct marketing and the largest force of direct-selling agents in the country, Interamerican is today a fact of life in Greece. More precisely, it is the leading life insurer in the market.

In 1990 Interamerican Life's premium income exceeded 19 billion drachmas, making it the nation's leading life insurer with approximately a 30 percent share of the total market. Meanwhile, the group's non-life division reported premia of 3.6 billion drachmas in 1990, when it was ranked fifth in non-life business.

According to Kontominas, total premiums rose by 45 percent again last year and the target for 1992, which he is confident the group will achieve, is growth of 50 percent on the insurance side.

According to one traditionally-minded underwriter based in Athens, Interamerican's use of "aggressive US-style selling methods" is cause for concern, mainly in the non-life sector where traditional wisdom says business should be undertaken on the basis of soberly assessing individual risks.

However, Kontominas counters: "Insurance is not a product which should be put on a shelf or in newspaper print and you can expect someone to buy it."

He believes the Greek market is ready for increasingly sophisticated insurance products, but "you still have to train and motivate people to go out and sell them to the public."

It took less than 20 years for his group, founded in 1971 and part-owned

since 1987 by the French insurance giant Union des Assurances de Paris (UAP), to become Greece's second largest insurance group.

Kontominas, the leading personality in the Greek insurance market today, began as an employee of the American Life Insurance Co in the role of trainee manager for the company's Middle East office. It was during that early period that he became qualified in marketing, a discipline which is at the core of Interamerican's own success.

At the age of 24, he established Alico's Athens branch which he managed until 1968 until he left to set up Interamerican. Today, the company employs more than 1000 staff and operates a branch network of some 200 outlets in Greece, as well as having that unrivalled sales force of agents.

International activities began in 1983 when a branch office was opened in Cyprus. In 1985, Interamerican International was established in Bermuda to specialize in offering full insurance coverage to expatriates all over the world. Two years later, Interlife Assurance Company Ltd was created in London in partnership with UAP of France, Aachener Reinsurance of Germany and Trygg Life of Sweden.

The same year, Interamerican Financial Services Corp. was set up in Astoria, New York, with the aim of offering a similar range of insurance coverage to Greeks in America as the operation provides in Greece.

In the last two years, Kontominas has opened two banks – Interbank of New York in the United States and Interbank of Greece in Athens – in cooperation with Banque Worms of France. Today, Interamerican is more accurately described as a financial corporation rather than a straight insurance company and the group continues to diversify its range of activities in ripples which spread out naturally from the core business of insurance.

The company has joined forces with the Automobile and Touring Club of Greece (ELPA) to create a new wide-scope protection program for motorists. Named HELPA, the scheme provides motorists with round-the-clock assistance, including transportation by Interamerican helicopters in the case of

injury, and coverage for return transport of motorist and vehicle if the problem takes place elsewhere in Europe.

Lately, the group launched Interassistance, an accident-cover policy providing a range of on-the-spot assistance services, including the availability of Interassistance's own fleet of ambulances, at a discount to Interamerican life insurance clients.

Emphasizing the diversity of the group's activities, an affiliated company Micronica SA is a dealer and distributor for a range of office automation and other technological products for large international manufacturers.

The visual expression of the group's dynamic goals is its new four billion drachmas headquarters in Maroussi. Interamerican Plaza is a striking complex consisting of four quarter buildings linked by underground passages and bridges and incorporating the latest concepts in office construction.

As well as offering a total of 16,000-square metres of space, the interior includes 2000 different species of plants, a fully-equipped conference hall, a modern gym for the staff, a restaurant-cafeteria, sculptures and a heli-port for top management and client service.

## Workers 'realistic' about privatizing industrial giants

March is likely to be a crucial month for the government's privatization program, with the planned sale of three of the country's largest industrial firms nearing conclusion.

At the time of writing, however, the future of the Aget Heracles cement group, Hellenic Shipyards and Eleusis Shipyards remains in the balance.

On the bright side, managers of all three companies have said that their work forces have taken a realistic attitude to the State's intention to sell and, despite their suspicions, have avoided strikes which would disrupt productivity and alienate buyers – as happened with the sale of Olympic Catering little more than one year ago.

Last month final bids were received

from two Italian cement groups for Aget Heracles, the jewel in the crown of the State's Industrial Reconstruction Organization (IRO) which is charged mainly with selling off bankrupt firms. Heracles, which returned to health after the State capitalized 27.8 billion drachmas of debts and effectively seized control in 1983, made a record pre-tax profit of about 6.7 billion drachmas in 1991 when it was once again Europe's leading exporter of cement.

It remains to be seen whether the top Italian firm in the sector, Italcementi will muster an offer close enough to the government's valuation in order to purchase the IRO's shareholding of 70 percent which may be worth some 700 million US dollars, according to cement industry sources. If not, its rival Calcestruzzi may buy a smaller portion of the company and take over management under an agreement with the National Bank of Greece which would buy the remainder of the stock which is for sale. That would represent a half way house towards privatization.

Stelios Stavridis, Aget's chairman, said that the management had been

concentrating on preparing the staff for privatization "with a great deal of success." Aware that privatization remains a politically volatile issue in Greece, the managers had also been trying to sort out problematic sectors of the group, which has 17 subsidiaries, in order to smooth the path for private owners.

"It is a fantastic company," said Stavridis, "but private management is absolutely vital otherwise Heracles could die in eight or nine year's time."

The two shipyards, which are among the largest in the Mediterranean, have also secured a certain amount of cooperation from their workers, who know full well that the European Commission has ordered them to close if private buyers are not found.

Eleusis, which it is worth remembering was forcibly nationalized along with the whole of the Commercial Bank group by the Karamanlis government during the 1970s, would have to shut down entirely, while Hellenic - which might be allowed to remain 51 percent under State ownership - could continue in reduced form as a builder of vessels for the Greek navy.

Ironically, both yards are enjoying a booming business for ship repairs as well as working on rail wagons for OSE. Hellenic reported turnover of 110 million US dollars last year, while Eleusis' earned income of more than 80 million US dollars. However, debts have reached a level where the facilities can no longer be supported.

The vice president of Eleusis, Dimitrios Mourikis, is confident that the yard can be "highly profitable again" in private hands. Last month, the Commercial Bank was studying four "serious" offers from Greek ship-owners.

Hellenic, which was sold to the Hellenic Industrial Development Bank (ETBA) by shipowner Stavros Niarchos in the mid-1980s after continual disruption from the work force, has even greater potential.

However, unions took out a court injunction in January to stop ETBA repossessing key assets of the yard as the first step in a complicated plan to lease back the hardware to private buyers.

This is an additional complication to be faced as the bank finalizes the process for inviting bids this month. ■

## WHAT WILL YOU DO IN '92?

**WAKE-UP to an exciting world of opportunities - come to EUROLINK today!!**

EUROLINK is a totally new school for Bi-lingual Secretaries in central Athens, designed for hardworking, determined, adult students who really want to reach the top of the secretarial profession.

Our four month, full-time (9.-4.30), intensive course will guide you successfully through every stage needed to turn you into a fully employable, top-notch, secretary: Royal Society of Arts Typing, Word - Processing, Correspondence, Business Studies and Teeline Shorthand, as well as Greek Typing and Letter Writing.

Tuition is given in our bright, modern and fully equipped school by qualified English and Greek teachers in small, selective classes of max. 15 students.

Our course is particularly suited to English-speaking students who have a knowledge of



spoken and written Greek. Greek students with Lower Cambridge English are also very welcome. Whatever your plans for the future, your first step to success has got to be EUROLINK!

# EUROLINK

*for those who euro-think!*

FOR FURTHER INFORMATION PLEASE CONTACT:  
SUSAN BAIRD-TOUNIS  
OR CATRINE DOUGLAS ON 32 36 230/32 37 077

9 IPITOU (OFF VOULIS ST.), SYNTAGMA,  
ATHENS 105 57, TEL.: 3236230, 3237077



# EPU: Delors' Holy Grail

In 1985 the European Economic Community (as it was called then) metamorphosed from a wallowing dinosaur to a galloping stallion. Jacques Delors, the ex-Finance Minister of France, seized the reins of power as President of the EEC (now EC) Commission and ever since has been in full cry across the plains of Europe searching for his Holy Grail of federalism. The 12 national ministers have been pursuing the frenetic Delors with varying degrees of zest.

Britain, under the Iron Lady, Margaret Thatcher, showed no interest in the Delors goal of a Europe run from Brussels; her successor John Major is only cautiously more receptive to Brussels co-ordinating an EC foreign policy and totally against EC 'meddling' in Britain's social affairs. Britain sees little to gain in handing over any but the meanest powers to the Brussels bureaucracy.

But President Mitterrand of France, hand in hand with Chancellor Helmut Kohl of Germany, has been whipping up enthusiasm for economic union followed quickly by political union; Chancellor Kohl, his eyes firmly fixed on the strong Deutschmark and monetary discipline, is keen on a political formula to protect the European Monetary Union (EMU); he does not intend to substitute for the Deutschmark the ECU (or whatever the European currency will be called) only to see its value eroded by the more disorderly financial policies of countries such as Italy and Greece.

As a stimulator of the 1992 Single Market program, Jacques Delors aims at a 'Federal Europe': a political union (EPU) guided by the culture, logic and wisdom of La Belle France plus a monetary union (EMU) anchored by the financial strength and economic stability of erstwhile rival, Germany.

On the economic front progress has been made. Ten countries are now part of the Exchange Rate Mechanism (ERM); Greece and Portugal, struggling to reduce deficits and inflation, are aiming to join within two years. European Monetary Union is the next objective. The Maastricht meeting of

the 12 European Heads of State on 11 December was the culmination of the European Commission's efforts to forge not only an economic but a political union. It laid down three steps, the last leading to a single European currency before the turn of the century. Britain has agreed – with the proviso that it can opt out at a later date.

## Ten countries are now part of the Exchange Rate Mechanism (ERM).

Greece's problems are perhaps the most difficult: reducing government expenditures by cutting down the public sector and privatizing government-owned corporations (politically difficult), liberalizing banks (going ahead), opening up financial markets and insurance (pushed by the EC) and encouraging private investment (needs more than words); all laudable goals but can Mitsotakis attain them without 'political cost'?

On the inflation front there is no way that the government can bring down the present rate of 17.9 percent without unemployment and subsequent increased labor unrest fanned by the opposition still under the hard thumb of Andreas Papandreou. And without a reduction to at least 7 percent, Greece will not be able or even allowed to join EMU.

## The Maastricht meeting put Greece firmly in Jacques Delors' camp of federalists.

EPU (European Political Union) is another matter. Greece is a firm supporter, she believes in a strong Europe – a union of the present 12 members welding in a common foreign policy and a joint defense policy – and welcomes European environmental regulations, social and welfare rules and one curren-

cy. The Maastricht meeting put Greece firmly in Jacques Delors' camp of federalists particularly as, together with Spain, Portugal and Ireland, she is slated to get increased funds under the Maastricht treaty.

All EC members believe that a closer working relationship will lead to greater prosperity and a higher standard of living for all classes of society. They only differ in the form of this relationship. Where Britain sees a central 'court' controlled by the Council of Ministers responsible to national governments, France and Germany yearn for a stronger European Parliament with more powers to control the EC. Simply put, the difference between commonwealth and federation.

In Maastricht Delors almost found his Grail; Britain alone refused to be blinded. Prime Minister Major would not be dragged into any kind of plan covering EC labor and social policies, but agreed to the other 11 walking that road, provided that the word 'federal' was erased. Directives under these policies would probably lay down the details of working conditions including minimum salary, vacations, maternal leave etc. These could well be a double-edged sword – increasing labor benefits in the south would increase costs and make Greece even less competitive than it is now.

Delors, worried that his dream of a federal Europe will be lost, recently said: "If we do not succeed with political union then the historical decline of Europe, which began with the First World War, will continue..." He is also afraid that the dilution of the EC by the addition of EFTA and Eastern Europe countries, *without first forming a stronger political union*, will fatally flaw his plan for a strong, tightly-knit organization.

In all of this, Greece does not have a strong voice. And when she does talk it is mainly to plead for more money. This action is perfectly justified if it raises Greece to the average EC level, unjustified if only to pay its voters. But Greece knows that on her own she is lost – and therefore EPU is also her Holy Grail. ■

## Rich in Spirit

I met American dress designer Jill Anderson and her husband George Kalostos one Sunday afternoon in Jill's new shop on Fokionos Negri, a shop as original as the designer and her dresses. One wall is covered with tapestry brocade, the others painted and sponged in pinks and yellows. There is classical music on, vanilla potpourri simmering, and cinnamon coffee offered to all customers.

But what is causing the biggest stir are the display windows. After Christmas they were changed to a stark Shaker/Mexicana theme where the clothes are secondary. A large poster "Poor in Pocket, Rich in Spirit" hangs above hefty burlap sacks of dried beans. While I was there two neighbor ladies knocked at the door to buy beans, one insistent enough to offer 125 drs a kilo for them.

"We get asked all day about them. People are having a hard time understanding what *fassolia* have to do with clothing," laughs Anderson, 36, who wants to use the windows for more than merchandise display.

"Our statement after Christmas was that everybody's poor and eating beans. I think clothing is often too big an issue in our lives. You ought to put it on, feel comfortable and forget about it. So clothing plays a secondary or back-up role in those windows too."

Anderson, who grew up in a farm in North Dakota, studied fashion design at North Dakota State University and a field trip to New York City decided her next step, an associate degree from New York's Fashion Institute of Technology. While a student she worked as a girl Friday in the garment district, then joined a training program with Abraham and Strauss department store.

She met her Greek husband George at the New York YMCA, where they both lived as students, George working on an MBA in international marketing.

"George was the coordinator of student activities for our floor and was forever organizing politically oriented rallies and talks that most of the students wouldn't come to, but he had a lot of heart and soul. He also took me to Studio 54 which is any girl's from North Dakota dream."



American dress designer Jill Anderson and husband George Kalostos.

They married while George was working as a Marketing Director for the Malaysian Consulate in New York and Jill was a dress buyer for Casual Corner, the second largest retail clothing store in the US, but they were itching to start their own business together. Jill decided she needed more design experience first and went to design dresses for a company called Tareti, while George started working out the details of setting up an international fashion design business.

Then in 1988 they quit their jobs, packed up and moved to Greece, planning to sell Jill's designs in the US but use European fabrics and production facilities in Greece.

"It sounds so easy on paper. George said the fabrics were right there in Europe, production was cheaper in Greece, cost of living was cheaper, and we would sell in America where I knew the market. We really felt it would work, but it still took me a full year to come to terms with moving here to live."

Now, barely four years later, it is working, although George definitely describes the company as "small and struggling." Jill designs a collection and has samples made up, shopping for fabrics twice a year at Premier Visions, a fabric trade show in Paris. One of her

fortes is unusual, quality fabrics and the company's smallness works to its advantage here.

"We can't afford to buy the many meters of fabric that are required as minimum orders by the larger mills," says George, who works for an international consulting company in Athens, "so we search out the small European mills, where not only do you not have to buy so much, but the fabrics are of superior quality, and rarely, if ever, seen in the US."

The samples are then sent to New York or Los Angeles, where Kalostos contracts a showroom to sell them. The showroom sells the designs and sends the orders to Athens where the work is contracted out to small factories of seamstresses, thereby saving the considerable capital needed to own their own production facilities. When the orders are complete, the garments are shipped to the US showroom who breaks down the shipment and sends the orders on to the individual stores.

Jill's dresses – the dress is her specialty and makes up the majority of her collections – are sold in smaller boutiques across the US in the range of 150-300 US dollars.

"I design dresses for people who usually wear sportswear," Jill says. "If you look in the closets of these people, there is usually one special dress that they wear time and time again because it has the elements they like in sportswear – comfort, a clean and easy style, a dress that is very feminine without being fussy or uptight."

Last November they opened their boutique in Kypseli with a selection of Jill's designs to begin investigating the local market. "It is my retail background that has set me apart as a designer in America. You have to really consider whom you are selling to," insists Anderson.

"I don't profess to know the local market very well yet, but the dress is virtually unexplored here. The suit is a staple but dresses are only considered as nighttime wear, so I am really excited about the possibilities." ■

4 Fokionos Negri, Kypseli, tel. 822-3835.

# THE MACEDONIAN TANGLE

**I**t has been yet another difficult month for Greece's struggling government, but it has kept itself well afloat thanks largely to some moderate successes on the increasingly complicated issue of Yugoslav 'Macedonia'.

Prime Minister Mitsotakis, however, suffered another domestic setback with the resignation of Athanasios Kanellopoulos, his Deputy Prime Minister who had made the tactical mistake of criticizing his leader's vacillating economic policies. Kanellopoulos has now joined Miltiades Evert, the other disaffected runner-up to the party leadership who was also forced to resign three months ago. Together they create quite a powerful 'alternative leadership' to Mr Mitsotakis within the party.

Amidst all this party infighting, social unrest and strikes have continued as the government is compelled to forge ahead with even stricter austerity measures to meet terms imposed by the European Community. These are a precondition for catching up and participating fully in the process of European unification. Social unrest over the poor state of the economy has persisted and will continue for months, if not years to come, offering the government little respite after its long tussle with the opposition socialists over the alleged financial corruption of the Papandreou government. (The Koskotas scandal has finally been put to sleep, whatever its dreams may be like).

As with any country faced with pressing domestic problems, those on its borders, spiced with a dash of nationalism, often come as a panacea and divert attention. Greece, of course, could never remotely be accused of any hand in the international demise of communism, the ensuing new wave of nationalism welling up in its place, the break-up of Yugoslavia and the subsequent question of international recognition for Yugoslavia's southernmost republic of 'Macedonia'.

Yet it is the Macedonian issue, however troublesome, that has come to unite the public and the country's warring political parties. Tellingly, during a unique (at least for Greece) summit meeting of all party leaders chaired by President Karamanlis late in February, the politicians expressed unanimity on only one issue – that of 'Macedonia'.

What is this spectre that has stalked out from the shadows of Greek and

## **The EC seems reluctant to enter into the dialectical arguments of Greece and the self-proclaimed republic of Macedonia. Matters appear to be sapping Slavic resistance.**

Balkan history, sending out omens of war and shivers down the spines of Greeks while at the same time uniting them? The government's position is not easy to describe, but one that Greece's European partners are gradually beginning to understand.

Greece has been the only European country opposed to the break-up of Yugoslavia, fearing that the 'freedom' and independence of its republics is too high a price to pay for the nationalist tensions and possible wars it could unleash. But once this process leading towards independence and fragmentation became inevitable, Greece turned its attention to the consequences on its immediate borders. Despite EC tendencies to the contrary, it allied itself diplomatically with Serbia and strongly opposed EC recognition of breakaway Yugoslav republics, and especially of 'Macedonia', as independent states. It also opposes any developments that strengthen Turkey's influence, especially through the large Moslem minorities in neighboring Balkan countries. Encirclement by the so-called 'Moslem arc' is Greece's nightmare.

On the issue of Macedonia, the Greek government has insisted – and the EC agreed last December and then again in mid-February – that the Community should grant recognition to this republic, only if three conditions are met. One is that the republic's constitution must not contain any terms that could imply threats against a neighboring state. Secondly, it is obliged to stop hostile propaganda against third states. Lastly, it cannot use a name that implies territorial claims against a neighboring EC-member state – meaning, of course, Greece.

Greece claims that the use of the name 'Macedonia' by the neighboring republic entails territorial claims against its northern region, which is also called Macedonia. Athens maintains that Yugoslav 'Macedonia' is a totally artificial national entity set up in 1944 by Tito. A Croat, Tito created 'Macedonia' by slicing off a part of southern Serbia, a move designed to limit the size and predominance of Serbia within the newly forged Yugoslav federation.

Furthermore, Athens points out that this Yugoslav republic was set up and named Macedonia in August 1944 at a time when Greece was still under Nazi occupation and unable to object. Furthermore, that with Stalin's agreement it was used as a means of exercising territorial pressure on Greece, struggling to keep within the Free World. Finally, Athens can prove that Yugoslav 'Macedonia' was used as the military base and training ground for Greek communist partisans in their attempt to seize power by force during the 1945-49 civil war, one eventually defeated by the Greek national army, first with British and then with American support.

Greek Foreign Minister Antonis Samaras stated in a letter to his 11 EC counterparts last January that the recognition of the southernmost Yugoslav province as an independent 'Republic of Macedonia', would constitute a constant threat to peace and security in southeast Europe, not only today but also in the future.

Mr Samaras also noted that Skopje, the republic's capital, has not desisted from referring to Greek Macedonia as 'Macedonia of the Aegean' (*Egeska Macedonija*), a term which clearly intimates that the whole of northern Greece is part of a broader Slavic entity. Greece has exposed Yugoslav Macedonian territorial ambitions on northern Greece which have also been proved by the recent circulation of trial banknotes by Skopje, with graphics which strongly imply that the northern Greek city of Thessaloniki is destined to become the capital of a new republic within whose borders a big chunk of present-day Greece will be gobbled up. The Greek government has also contemptuously dismissed allegations by Skopje that a sizable Slavic minority lives in northern Greece.

Political and military considerations aside, historical and cultural arguments, largely emotional, have also



come into play. Greece considers the name Macedonia purely Greek and sees its use as a violation of its heritage. A giant rally of half a million people converging on Thessaloniki pressed this point home on 14 February, only a few days before the EC Foreign Ministers convened in Lisbon to decide on the issue. Not surprisingly, under Greek pressure, the EC again decided to postpone the question of recognition until March.

As Greeks are tireless to point out, the great Hellenistic empires all founded by Macedonian generals of Alexander the Great were culturally Greek and Aristotle, often described as "the father of western civilization" for the overwhelming influence of his ideas throughout the Middle Ages, was also Greek and Alexander's tutor.

The government has also strongly protested the recognition of Macedonia by its two neighboring states, Bulgaria and Turkey. Athens claims that in Bulgaria's case this was done purely for reasons of domestic political expediency on the eve of the January general elections there. This was done to satisfy the large Slavic populations within Bulgaria and to increase its influence within 'Macedonia', so as to ultimately facilitate Sofia's alleged plans to absorb

part of the new republic. Recognition by Turkey on the other hand, says Athens, was decided upon purely to spite its historic Greek rivals and increase its influence over the large Moslem minority there.

Greece has gone so far as to threaten an economic blockade of Yugoslav 'Macedonia' if it persists in its territorial claims and use of the name, and has pledged to do everything possible to block the development of its relations with the European Community. Though Greece is seriously harmed financially by the closure of its borders and Macedonia, through which more than half of Greece's overland trade with Europe is conducted, it is forging ahead with the development of new land and sea routes.

In a burst of nationalism, Greece has re-baptised its northern airports and several warships, giving them names like *Alexander the Great*, *Philip of Macedon* and *Aristotle*. Late in February, it staged map military exercises codenamed 'Alexander the Great'.

The southernmost Yugoslav republic, on the other hand, presents an elaborate and unconvincing historic explanation as to its origins, insists that it has no territorial claims on Greece and

that it has the right to give itself the name it chooses.

The EC seems reluctant to enter into the dialectics of the two sides' arguments. But, for the time being, Brussels is tolerating Athens' positions, at least for the sake of Community solidarity.

Matters appear worst in 'Macedonia' itself. The Community's persistent postponement in recognizing it unless Greek preconditions are met, now appears to be sapping Slavic resistance. The small republic's dire economic plight cannot be fed with nationalism much longer. President Gligorov is coming under increasing criticism from his domestic opponents, and the most nationalist party only a few days ago expressed a fear that soon might become an inevitable reality: that if the republic fails to stand internationally with the name of Macedonia, it will be split into three parts that will be absorbed by its corresponding neighbors in accordance with its ethnic make-up: namely, Bulgaria, Albania and Serbia.

Greece, though not an immediate beneficiary territorially, would presumably have no objection to such a carve-up and the subsequent extinction of the 'Macedonian problem'. ■

## Centre for English Language & Short Courses

### Language Development

For those wishing to further their knowledge & skills for the ELT class. Spring term: March 15 - May 31; Tuesdays/Thursdays 3 - 5pm

### Introductory Methods

Highly practical for teachers with no prior training. Forthcoming dates for the Summer and Fall Intensive options: June 8 - 26; September 7 - 25; 10am - 3pm

### Teaching Children

An intensive 1-week course specialising in techniques/materials for this age group. Forthcoming summer course: June 15 - 19; 10am - 3pm

### Exam Prep Classes

A 20-hour course for those who feel the need for a wider range of options than just practice papers! September 7 - 11 & part-time in October.



## Training

## Diplomas

### UCLES/RSA DTEFLA

An advanced course in the theory & practice of **Teaching English as a Foreign Language to Adults**. Open to teachers with experience & basic training whose mother tongue is English. A part-time 1-year scheme.

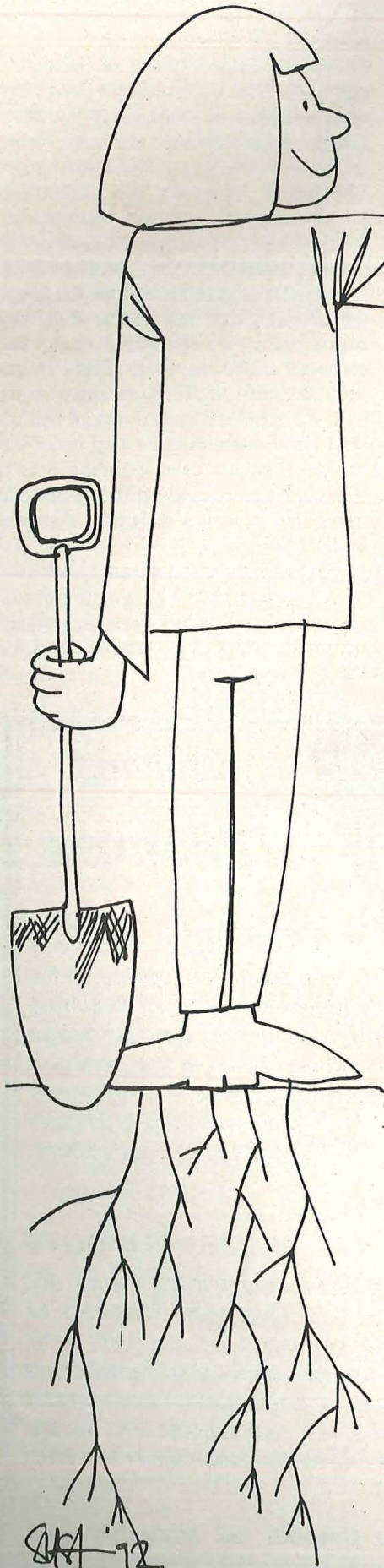
### UCLES/RSA DOTE

An advanced course in the theory and practice of ELT for **Overseas Teachers of English**. For experienced teachers with basic training. Open to non-native speaker teachers with a high standard of English & to native English teachers. A part-time 1-year scheme and a more relaxed 2-year scheme available for busier teachers.

4 Frantzi Street  
117 45, Athens  
Tel 9222065  
A recognised RSA centre

Applications for October '92 accepted now

# PLANT YOUR ROOTS IN GREECE



by Michael Anastasiades

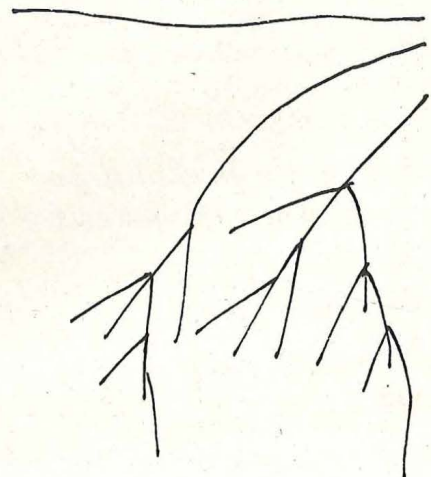
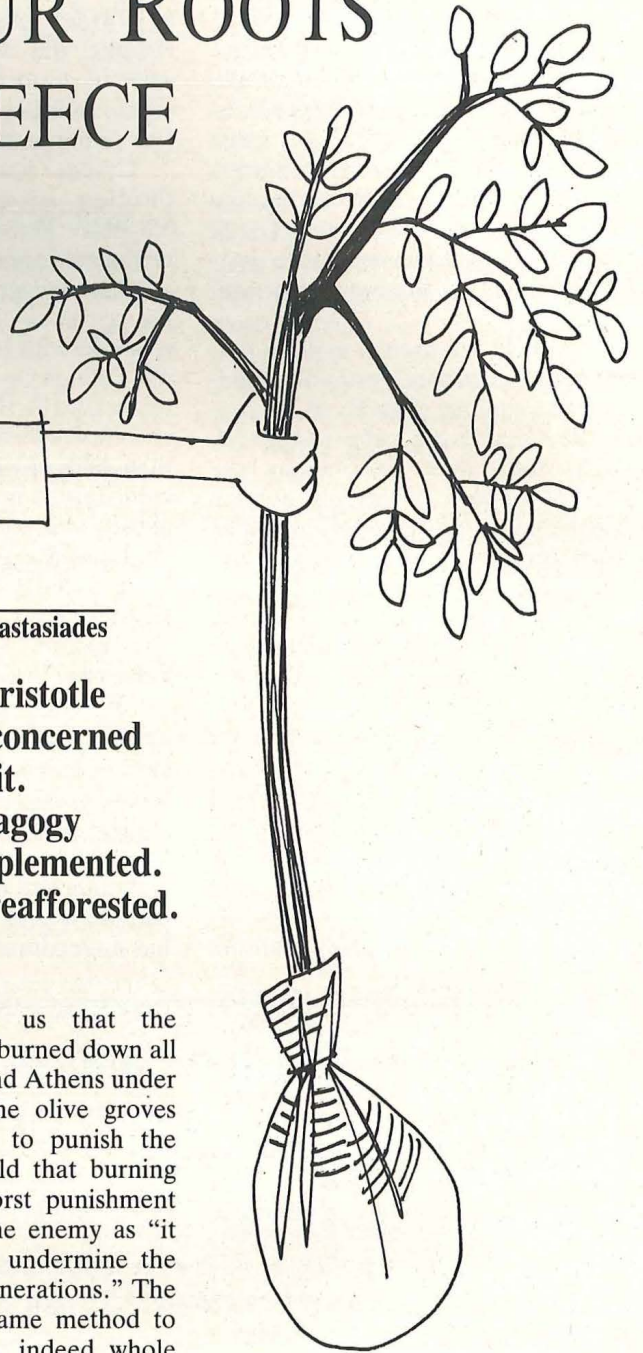
**Plato and Aristotle  
were already concerned  
about it.**

**Their pedagogy  
is now being implemented.  
Greece will be reafforested.**

**T**hucydides tells us that the Lacedemonians burned down all the forests around Athens under siege. The trees of the olive groves were cut and ignited to punish the Athenians. We are told that burning the forest was the worst punishment one could inflict on the enemy as "it was the surest way to undermine the City for at least two generations." The Byzantines used the same method to punish difficult towns, indeed whole populations.

Besides being a calamity because of the climate, forest fires were widely used by the Greeks from time immemorial as a method of waging a war against any enemy. The reafforestation of Attica was a subject of discussion for both Plato and Aristotle who even proposed an ecological method of bringing "the soil to bearing its natural fruits." These methods are unknown to practically all ecologists I have met not because they cannot be implemented, but simply because they have not read Aristotle.

Aristotle thought that every child should plant at least one tree as part of his education. Greece is once more implementing Aristotelian pedagogy through the creation of 'Plant Your Roots in Greece,' a privately sponsored organization in view of collecting funds



for the reforestation of this country. The idea has the support of the AHEPANS and the Forestry and Natural Environment Authority of the Hellenic Ministry of Agriculture.

Mr Dimitrios K. Katsoudas who is the General Secretary of the Forestry and Natural Environment Authority said to *The Athenian* that the State has allocated 3.8 billion drachmas for reforestation purposes. This is not enough, should we consider the immensity of the task.

"We have therefore thought of collecting funds for the sole purpose of planting trees that will keep our top soil and augment our water supplies. Besides, Greece imports 130 billion drachmas' worth of wood and wood products per year. Reforestation will help keep the bill under control. We have taken the good example of the Jewish National Fund which collects money that is spend on planting trees in Israel. The Greek communities overseas we have contacted were thrilled by the idea of 'Plant Your Roots in Greece'. The creation of this non-profit organization will bring them closer to their

roots by simply planting a tree or a whole forest if it came to that.

"We are also calling on the foreign community in our country to participate in this project. We would like to have every foreign community school, every large bank or corporation, Greek or foreign, to participate actively in planting new life in our soil which they share and enjoy together with us. Isn't this the best way to deepen the bonds of overseas Hellenes with the land of their fathers?"

Of all projects announced by the present government, this should be the most providently delightful. According to Mr Katsoudas, the Prime Minister himself has, during his last visit in the US, lobbied in order to launch this project. 'Plant Your Roots in Greece' has even its head office in Washington DC: 1030, 15th St. NW, Washington DC, 20005, tel. 202.371.5600, fax 202.371.5608.

Mr Mark Siegel is the person behind the organization of the whole scheme as he has experience from similar projects in Israel. Influential Greek Americans are already busy contacting com-

munity members, businessmen and corporations in view to start planting the first trees on the verge of autumn '92. Minimum contributions are 10 US dollars and the sky is the limit.

Individuals, groups, schools and corporations are invited to contribute to the welfare of this country in a very simple manner. One does not have to be Greek to do good. The better the man, the better the deed. As far as Attica is concerned, the hart is spent. Planting a tree is the only way to help ourselves breathe better air and enjoy the tree of life, for procrastination is the thief of time.

*The Athenian* is joining in the project of 'Plant Your Roots' in Greece. Isn't it the best way to keep oneself on short commons with one's ideas instead of complaining, whining and lying in wait for the doomsday of ecological catastrophe as green ecologists keep on hampering! So, sponsor a forest in this ancient land and plant your own roots. You might even spend your holidays in 'your own forest.'



## TASIS HELLENIC

### The Best of Anglo-American Educational Traditions

TASIS HELLENIC International School offers the best of both worlds: challenging American college-preparatory and British IGCSE/GCE programmes located in the beautiful Athens suburbs of Kifissia and Vrilissia. This unique school offers:

- Co-educational international day school program Pre-K-Grade 13 and boarding school for grades 7-13
- U.S. college-preparatory, British IGCSE, and ESL curricula
- Small classes taught in a safe, caring community
- Dedicated and fully qualified British and American faculty
- Successful UK, US, and international university placement
- Complete sports programme and extra-curricular activities
- Travel, field trips and excursions throughout Europe
- Fully accredited by MSA and DoDDS
- Summer programmes with TASIS Schools in Switzerland, England and France

**TASIS HELLENIC International School:**  
a small school with a big heart



For details contact:  
Director of Admissions  
TASIS HELLENIC  
Tel: 8081-426 or 8012-362  
Tlx: 210379

GÖRÖG UTCA

Tokaj. Gorog Utca, Greek Street.

## GREEK VESTIGES IN HUNGARY

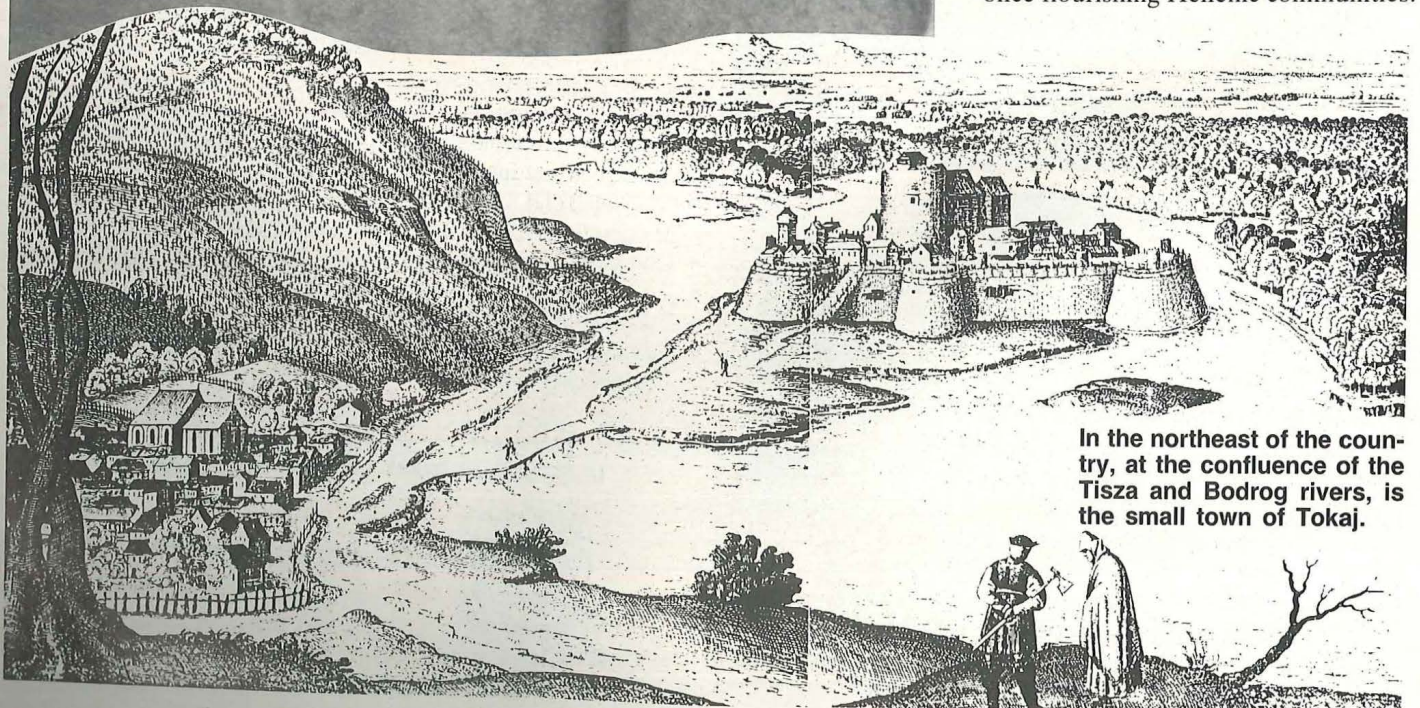
by Ann Elder

The Tokaj wine trade was handled by Greek merchants in the 17th and 18th centuries while Hungarians provided empresses for Byzantine rulers and saints for the Orthodox Church centuries earlier. Today, vestiges of the Greek presence are romantic but few.

The former Greek presence in central Europe is well recalled in once-cosmopolitan Vienna. A Greek Orthodox Church in Fleischmarkt, a couple of blocks back from the Danube, still appears as a substantial brick landmark, its interior dim, tidy and well kept. The Griechische (or Griechische) Beisl in the same street remains as an impressive restaurant.

Another Greek Orthodox Church can be found in Griechengasse even nearer the river. Dating from the 18th century, it too would have served the flourishing Greek community which founded the Philomousa Society under the presidency of John Capodistria in the early 19th century.

Travellers with an interest in Greece venturing into Hungary may be surprised, however, to encounter conspicuous and well preserved architectural landmarks there also, proclaiming once flourishing Hellenic communities.



In the northeast of the country, at the confluence of the Tisza and Bodrog rivers, is the small town of Tokaj.

Though conquered by the Ottomans, Magyars shook off the sultan's yoke comparatively quickly, at least in the north, after the decisively successful siege of Buda in 1686. The Turks were driven back to the Balkans, and Magyar territory became a place of refuge for Greeks and Serbs fleeing continuing Turkokratia in the south.

A popular sightseeing excursion from Budapest today is sailing up the Danube by riverboat or Soviet-made hydrofoil. The village of Szentendre (Saint Andrew) is one of the first ports of call about 20 kilometres north on the left or west bank. Dominating the main square is a Greek Orthodox Church which, like the nearby Serbian Orthodox Church, recalls the northward drift of these refugees of another age.

The Greek church repays inspection for its elaborate iconostasis, said to be the work of Vazul Ostoic (1777-81), and the decoratively carved gate and bishop's throne.

Overlooking the river from an embankment popular with strollers on summer evenings is a *Gorod vendeglo* (Greek taverna). Assimilation over the years, however, has been thorough and no Greek is spoken.

On the outskirts of Szentendre is a charming 115-acre open air museum of rural architecture. It was begun in 1968 and shows traditional styles of building from throughout Hungary, cottages and craft shops all equipped with period furniture, fittings and implements.

Even here the Hellenic presence is evident with a Greek Orthodox Church tower rising picturesquely from a wooden hilltop, the highest point of the showplace village. Surprisingly, Greek was spoken at the museum taverna by a Magyar waiter who had spent a summer working on an Aegean island.

The town of Vac further upstream has impressive 18th century ecclesiastical buildings, among them a Greek Orthodox Church from the end of the century, now converted into an art gallery. Vac's Vak Bottyan Museum displays *barokk Gorog keleti* (baroque Eastern Greek) church vestments.

Far from the Danube, in the north-east of the country, lying on a south-facing flank of the Carpathians at the confluence of the Tisza and Bodrog rivers, is the small town of Tokaj (rhymes with Pop-Eye). Here are prominent reminders of a distinguished if far-flung Hellenic commercial enterprise in the 17th and 18th centuries.

"A Greek trading company was established here at the end of the 17th century. Trade in Tokaj wines to Italy

and northern Europe was run by its merchants," says a handout from the town museum, which is housed in a baroque villa built by a Greek wine merchant.

"Greek merchants were important in Tokaj wine trading throughout Europe in the 17th and 18th centuries, though, from the beginning of the 19th century, Jewish merchants replaced them and ran wine trading in Hungarian town and villages till World War II," adds the handout.

The former Greek Orthodox Church here, backing onto Gorog Utca (Greek Street), has been the local museum since 1983, and a former Greek wine merchant's baroque villa is described in a guide book as a *nagyon szep Gorog hazak* (very beautiful

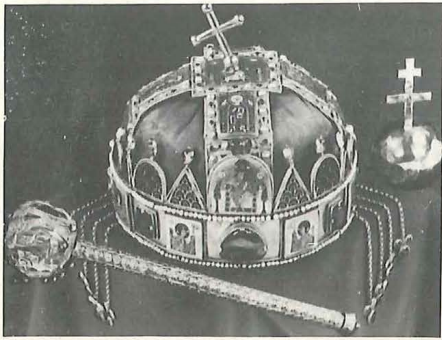
Greek house). It was owned by a Greek called Karacsony (Christmas in Hungarian). A descendent of his, Anna Karatsonyi, who died in 1812, is buried in the small graveyard behind the church.

The building's elaborately frescoed walls are said to be unrivalled in Hungary. The Greek icons exhibited in the museum give an idea of the post-Byzantine Orthodox Church in Hungary. Familiar subjects are John the Forerunner and a Panaghia suckling her infant. In the elegant frescoed main salon on the first floor, furnishings remained as in the days when Greek entrepreneurs ran the Tokaj wine trade and struck deals with buyers from royal households throughout Europe.

Naturally, the focus of the museum is



**Tokaj.** The former Greek Orthodox Church has been the local museum since 1983.



The crown of St Stephen, a 12th century royal sceptre and a gilded 14th century silver orb in the main Budapest museum.

Last December *Grands Millésimes de France* became joint-venture partners with local Tokaj companies to buy the historic Hetzolo estate formerly owned by the Habsburg family and first planted in 1502. At a tenth the price of a similar property in Sauternes, this Tokaj vineyard was producing concentrated sweet wines several centuries before the French learned the secret.

Tokaj Szamorodni szaraz (dry) or edes (sweet) is stocked in Athens by Alpha Beta, the 1983 vintage now available for 785 drachmas a half bottle given top three-star grading in *A Guide*

The best-known Byzantine memento on Magyar soil may be scrutinized by those who know what they are looking at, displayed unlabelled in a dimmish glass-case in the Hungarian National Museum in Pest. This is what is called the crown of St Stephen. The original was a coronation gift to the first king of Hungary in the year 1000 from the Pope, a souvenir of his adopting the Roman Catholic version of Christianity.

This crown was lost in the stormy wars of succession after the death of Stephen, whose only child, Emeric,



Tokaj. Interior of a former Greek wine merchant's baroque villa.

on wine and its production over the years in Tokaj. These wines have been purveyed as the wine of kings and the king of wines. (Louis XIV purportedly proffered a glass to Madame de Pompadour with the words, "*C'est le roi des vins et le vin des rois.*")

Hungarians claim Tokaj Aszu was the wine of royalty since first vinted in 1650 by Mate Szepesi Laczko, who offered some as an Easter present to Princess Zsuzsanna Lorantffy, wife of Gyorgy Racozi II, ruler of the Principality of Transylvania, as the eastern part of Hungary was known during the Ottoman occupation.

Tokaj town, its great fortress and vineyards passed into the hands of distinguished Magyar families for generations, like the Hunyadis and Bethlens as well as Rakoczis. The main wine cellar is named after Prince Ferenc Rakoczi II. While leading rebellions against the Habsburgs in the 1840s to the martial music of Ferenc Liszt, he improved methods of winemaking and set up an export network which must be the envy of the bankrupt state company running production today.

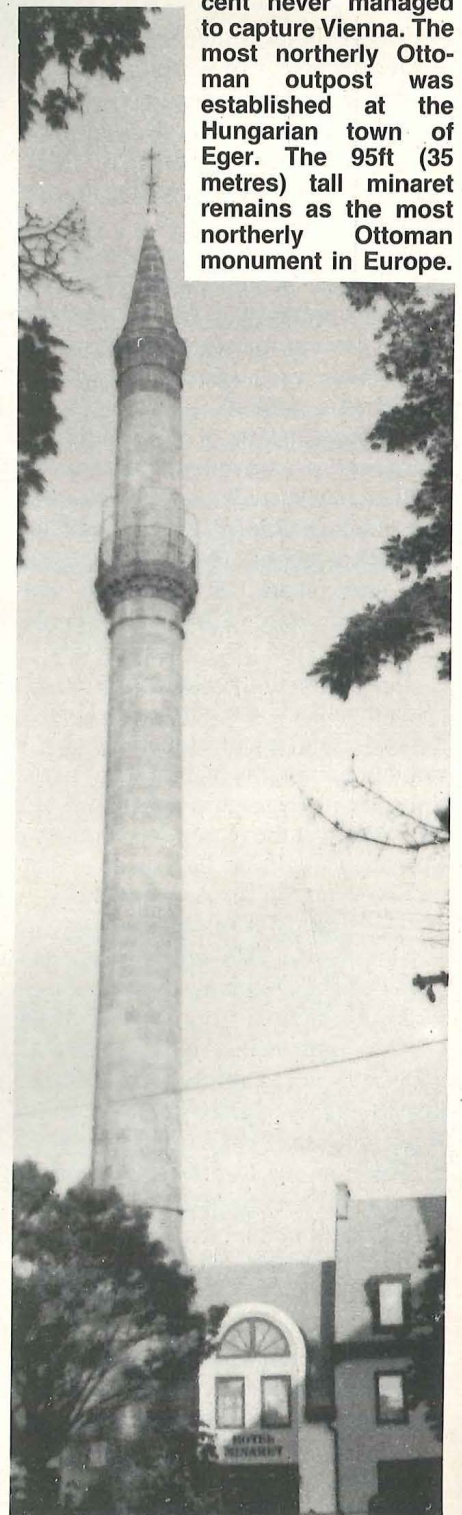
to *Hungarian Wine* by Jozsef Katona (Corvina 1987).

The wine is made from Harslevelu (lime leaf) and Furmint grapes, some of which have noble rot (*Botrytis cinerea*). The district microclimate is blessed with long dry autumns when night dews rise from the rivers causing the desirable fungus on the over-ripe grapes. Tokaj Aszu is made exclusively from handpicked grapes with noble rot.

Travellers going west might care to visit Gyor in Transdanubia for a little-remembered Byzantine connection with a cherished Magyar national treasure. In the town Szekesegyhas, pride of place in a side chapel of the cathedral is given to a golden bust of King St Ladislav, considered the finest example of medieval Magyar goldsmithery.

Ruling from 1077-95, Ladislav helped set up the feudal system in Hungary and his support of Roman Catholicism led to his canonization. His daughter, Princess Piroska, however, became Empress of Byzantium, as Irene Ducas, who not to be outdone by her father, was canonized a saint of Orthodox Church.

Suleiman the Magnificent never managed to capture Vienna. The most northerly Ottoman outpost was established at the Hungarian town of Eger. The 95ft (35 metres) tall minaret remains as the most northerly Ottoman monument in Europe.



married a Greek princess and died young without issue. The icon and glass, jewel-adorned diadem existing today was given as a wedding present by the Byzantine Emperor Michael Ducas (Michael VII) to his niece and Geza of Hungary in 1074. Stuck on later was the upper part of the crown, a criss-cross gold band topped by a cross, famously knocked sideways.

Last used for the coronation of the Habsburg Charles IV and Queen Zita in 1916, the crown was in American custody for more than 30 years after World War II. Since 1978 it has sat modestly in the main Budapest museum, in company with a 12th century royal sceptre and a gilded 14th century silver orb, made for the coronation of Charles Robert of Anjou in 1301.

Blown-up color photographs of the procession of saints, evangelists and archangels decorating the crown are exhibited in a room at the Hungarian National Gallery in Buda Castle.

Refugees from Greece have continued to be given sanctuary in Hungary in this century. Hungarians gave a village near the Danube south of Budapest to Greek communists fleeing the civil war in 1950. Forty years later, the children of these expatriates attend regular Greek conversation classes run by Greek-Hungarian, Varvara Kanakaridu, at the Greek-Hungarian Institute on Ferenc Korut Boulevard in central Pest. They also organize regular Greek music and dancing evenings to keep up a much-loved Greek cultural tradition. ■

#### Travel Hints...

*A good package trip to Budapest, with a worthwhile discount for groups at the Duna-Intercontinental, is run by Yanna Tours, managed by a Greek in Budapest, Jorgosz Golecasz. His wife, Veronika, acts as guide, speaking good Greek, as well as knowing her history.*

*Getting there of course is perfectly simple by Malev or bus. Accommodation in private homes is fine, about 1000 forints for a single room in the center, 14 US dollars, and cheaper further out in Budapest, that is.*

*Travel in Hungary is simple and cheap, about 8 US dollars from Budapest to Tokaj, a total of 27 US dollars from Budapest to Vienna, via Gyor and Bratislava.*

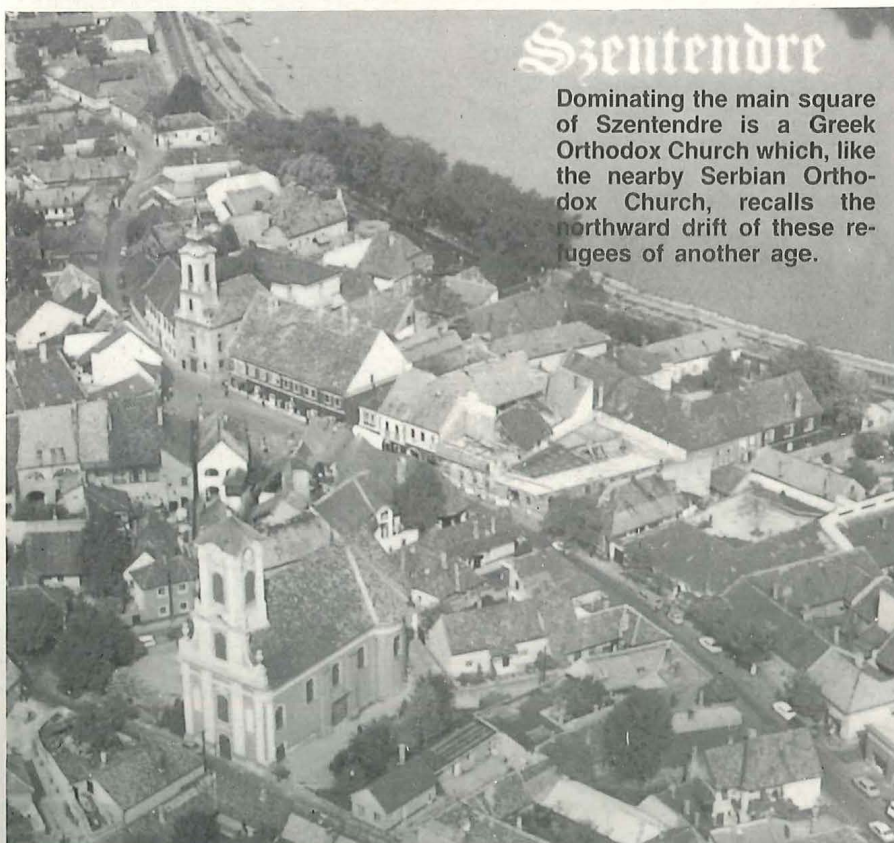
*Accommodation in private homes in towns like Gyor, Eger and Tokaj is extremely pleasant and cheap...*



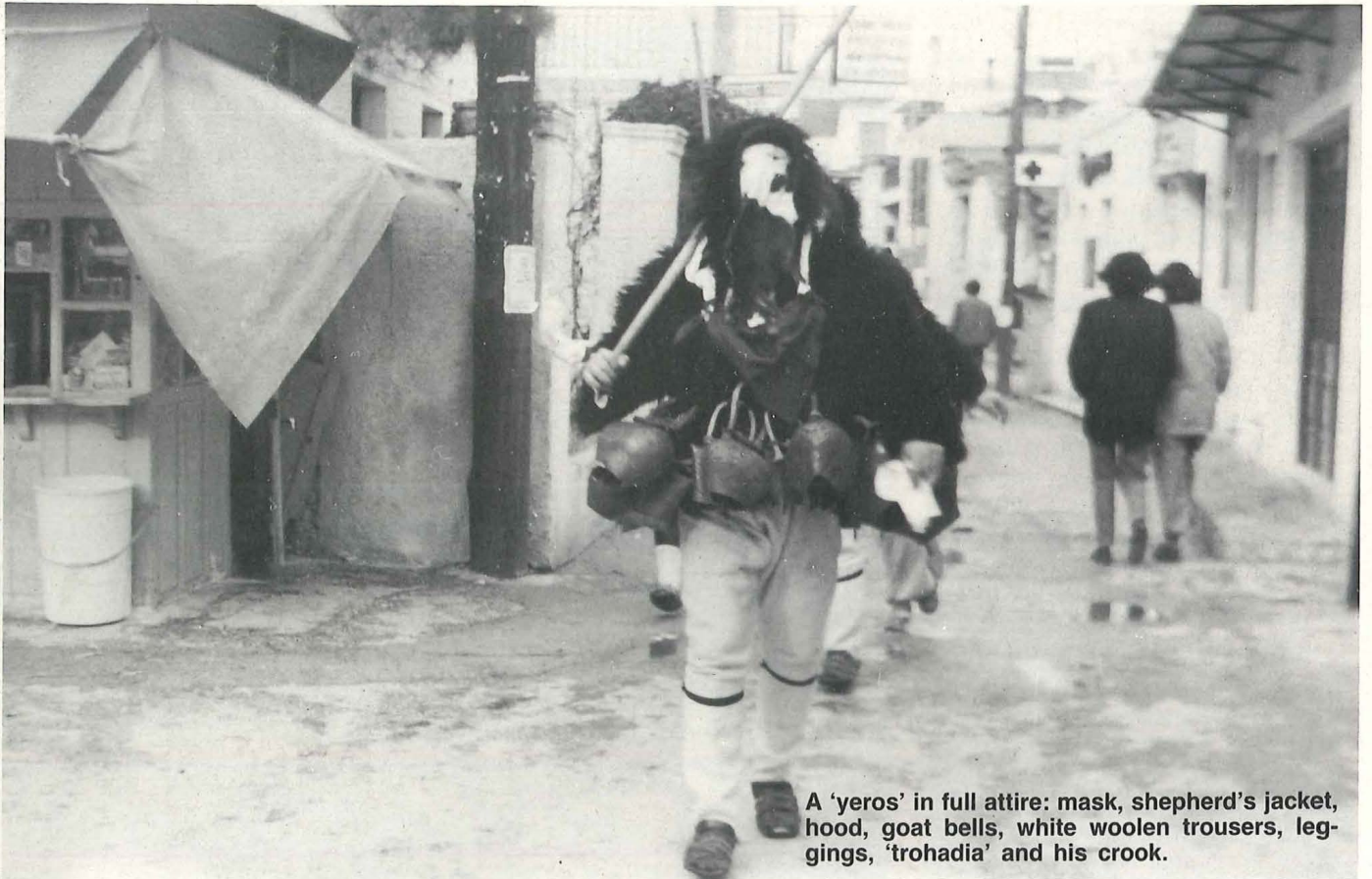
**A popular sightseeing excursion from Budapest today is sailing up the Danube by riverboat (here in front of Buda castle).**



**View of the cathedral in Gyor (formerly Raab) from the Mosoni River, a Danube tributary.**



**Dominating the main square of Szentendre is a Greek Orthodox Church which, like the nearby Serbian Orthodox Church, recalls the northward drift of these refugees of another age.**



A 'yeros' in full attire: mask, shepherd's jacket, hood, goat bells, white woolen trousers, leggings, 'trohadia' and his crook.

## THE GOATMEN (AND WOMEN) OF SKYROS

by Ann Peters

**Away from the mainland  
compulsion  
to change and conform,  
some special customs  
have been preserved  
on Skyros.**

**Goat dancing or  
Dionysiac cult?**

**W**e should have known we were in for something out of the ordinary. On our first trip to Skyros, newly arrived, Saturday evening, all our enquiries about the return boat to Kymi on Monday (*Kathari Deftera*/Clean Monday) were met with evasive smiles, and a vague "Well maybe, but then again maybe not!" In the event, the ticket office remained stubbornly closed until Monday evening, and the rickety *Anemoessa* (now in semi-retirement on a trunk line in the Dodecanese and replaced by the possibly more punctual *Lykomedes*) didn't run. This, it turned out, was not entirely due to snow...

Up in the town, meanwhile, the eerie clanking of goat bells that has accompanied the celebrations of *Apokries* from time immemorial, had already begun, and our vain search for a room with heating brought us face to face with our first *yeros*, looming like a demi-devil out of the bleak February evening.

For much longer than anyone can remember, throughout *Apokries*, but especially on *Tyrinis*, or Cheese Sunday – so-called as it is the last day on which cheese may be eaten before Lent begins on *Kathari* (Clean) Monday – the young men of Skyros have dressed up, or disguised themselves (the Greek

*metamphiezo* carries both meanings) as *yeri*, literally 'old men'. The most striking feature of their dress, which transforms them from man into half-beast, is the mask: the skin of a still-born kid, pulled up over the face with two eyeholes cut, the head dangling like a sort of trunk on the wearer's chest. Around the head and torso is worn the traditional black Macedonian woollen shepherd's jacket, inside (hairy-side) out, with a pillow or rags stuffed up the back to give an appearance of a hump. The hood is secured with a long white shepherd's belt, knotted at the back and crossed over at the shoulders, the

two ends joined at the front with a colorful handkerchief. By means of ropes, as many as 70 or 80 copper-plated goat bells (depending on the stamina of the wearer) are attached around the *yeros*' waist, suspended from the wooden collar, with the larger bells at the back and the smaller ones at the front. On his legs, the *yeros* wears traditional white woolen trousers, white leggings, and *trohadia*, thonged Skyrian shepherd's sandals, very reminiscent of ancient Greek sandals except that, nowadays, the sole is often, more practically perhaps, made from an old car tire rather than leather. No *yeros*' costume is complete without the shepherd's crook, which he uses to steady himself or to juggle in the air and poke at onlookers.

In the past, the *yeri* would appear regularly throughout *Apokries*, but nowadays their appearance is largely restricted to the last two Sundays, perhaps because many of the young men have moved away from the island and return especially to become *yeri*. They trip lightly in and out the narrow alleyways and tunnelled passages of the town and all they way up to the rock above the town and the monastery of St George with remarkably springy steps, considering the terrific weight of all those bells! Sometimes they move in





Midday, on Kathari Deftera, folk dances are performed in the square.

groups, sometimes alone, now and then gathering in a circle for what appears to be a show of strength. With legs apart and crooks firmly planted in front to steady themselves, they bend back and forth from the waist, shaking their shoulders at the same time – the noise is incredible.

The yeros' traditional companion is the *korella*: a man (or, more often these days, a woman – women even dress up as yeri now) in Skyrian bridal dress, with a few accessories such as an apron, woollen leggings, trohadia and a paper mask. Waving a handkerchief, (s)he skips merrily around her chosen yeros. The couple attracts a whole host of other masqueraders wearing more makeshift costumes on their way through the town, some carrying fishing nets or mops and taking the odd swipe at bystanders, others in more modern somewhat incongruent plastic masks. As all over Greece, the children dress up, too, some as the inevitable Spanish ladies and ninjas, but others in all the regalia of a miniature yeros.

On the afternoon of Tyrinis, a large crowd assembles, and a *satira* or *komodia* is performed in the main square of the town – perhaps portraying a mock wedding or a shipwreck. One of the cast usually recites a satirical poem – a chronicle of the past year's



politics and its effect on the island.

Partying continues well into the small hours of Kathari Deftera. Family groups congregate in tavernas and *kafeneia*, singing, dancing, and consuming vast quantities of local retsina. Some hardy ones carry on all night, moving on to their homes when the tavernas close for yet more wine and some home-made *trahanopitta* – a traditional Lenten pie with a filling of crushed wheat boiled in milk.

The next day, Kathari Deftera, there is a tangible change in the atmosphere. The bawdiness and drunkenness of the night before give way to sobriety and order. Men, women and children alike (even bashful teenagers) put on the local dark blue shepherd's 'Sunday best'. Some women wear the *koumiotika* – the traditional women's dress for Kymi. All the yeri and korelles of the night before are gone. At midday, folk dances are performed in the square, more orderly and calm than the revels of the previous day, as befits an important Christian festival.

To an outsider, the obvious question is 'why'? Why, when much of the rest of Greece is peacefully watching the Patras carnival on TV and tucking in to their halva, do the people of Skyros celebrate with such fervor? But like many of man's most exuberant festivals, the 'why and wherefore' have



'Yeri' with their traditional companion, the 'korella', gathering in a circle.

been transcended by the event itself as a separate entity. Ask a Skyrian 'why' and he will not be able to tell you, except, perhaps, in an attempt at rationalization, or (quoting what he has read in Joy Coulestantinou's definitive book *The Goat Dance of Skyros*) to tell the story: one very, very cold winter many, many years ago when thick snow lay on the ground for many weeks – when, after the thaw, the goatherds went out to count their losses, they

found every single goat dead from the cold, and returned to the town with the bells tied around their waists so that their womenfolk might understand...

There can be little doubt, (there are too many coincidences) about the partly Dionysiac roots of the festival, although its true origins may go back even further than that. Dionysos tended to be identified with different horned animals (bulls, stags or goats) depending on the place and Skyros is

On Kathari Deftera men, women and children like put on the local dark blue shepherd's 'Sunday best'.



one of the most central islands in a sea whose name is etymologically linked to the ancient Greek word for goat, *aegos* or *aex*. The eponymous King Aegeus, whose name means 'goatish', threw himself to a rocky death from Cape Sounion, and Theseus, his son, himself met a similar fate in Skyros at the hands of Lykomedes. In ancient times, the milk productivity of Skyrian goats was proverbial. The expression *aex Skyria* was a synonym for productive. There was an early cult of Dionysos the kid, while the goat was the animal most commonly sacrificed to him. The god is frequently depicted in art with goatmen as companions, and according to myth, he was disguised in infancy as a kid or ram to escape from the wrath of Hera during which time he was nurtured by nymphs. He also, of course, invented wine (drunk so copiously in Skyros during Carnival). Another telling coincidence is that Dionysos is usually portrayed as a long-haired, effeminate youth, and was said to have been reared as a girl. In a similar story Achilles was sent by his mother, Thetis, to the court of Lykomedes in Skyros in the disguise of a girl to prevent him from going to the Trojan war. Men dressed as women, as we have seen, are an important feature of the Skyrian carnival.

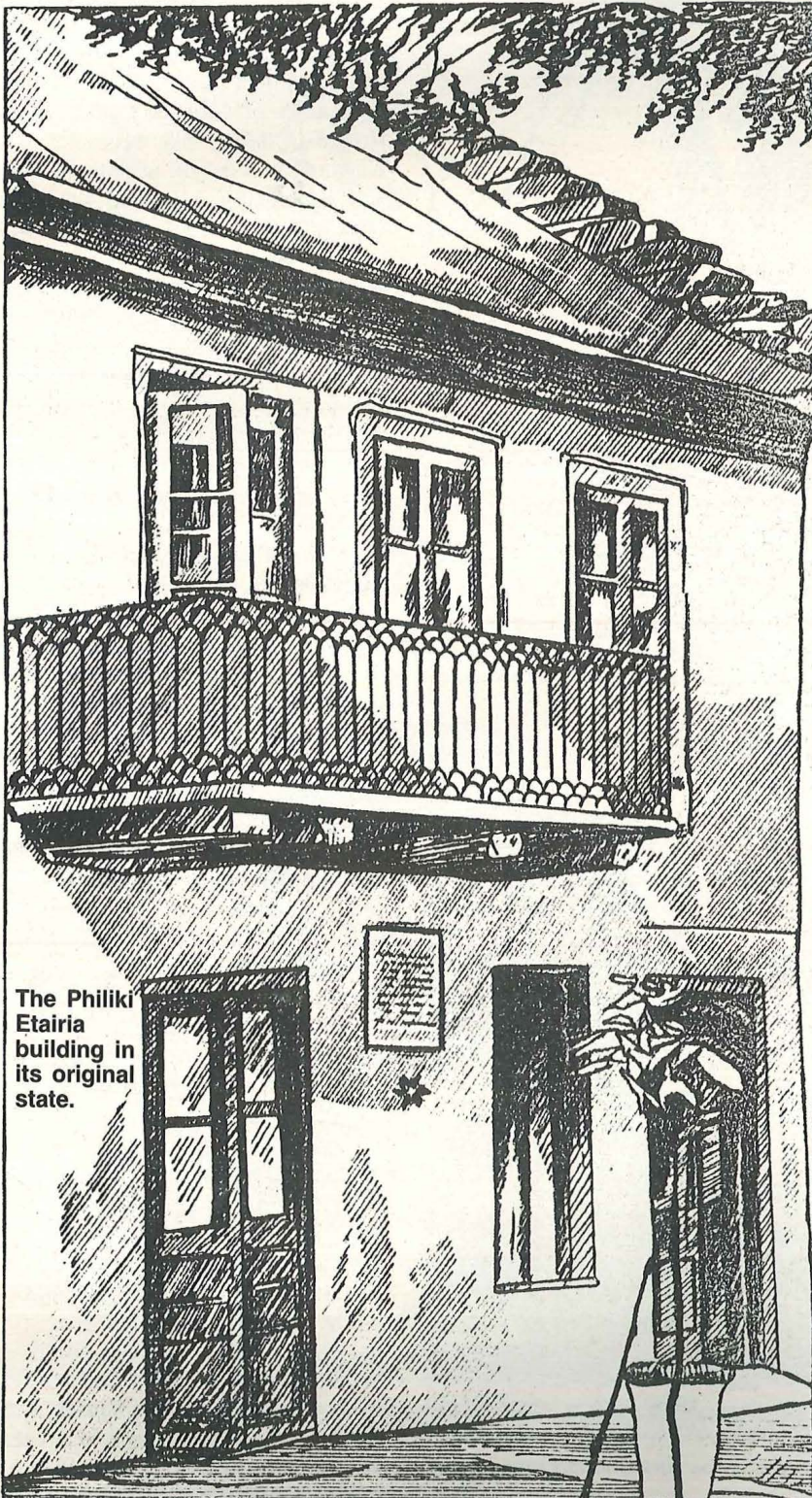
We know that there were two big celebrations in honor of Dionysos in Attica – the Greater (or 'City') and Lesser (or 'Rural') Dionysia. Both were essentially fertility festivals intended to help stimulate agricultural growth in the coming spring. The fact that they took place in the winter, when there was less agricultural activity, meant that people had more free time to enjoy the festivities. As civilization grew more sophisticated, Dionysos was thought to rule at feasts of merry-making, banishing all sadness and everyday cares. For his followers, life became a series of noisy, disordered celebrations.

With the advent of Christianity, the ancient Dionysian festivals merged with the new pre-Lenten celebrations (the earliest recorded Apokries celebrations are from the 13th century). The church made several attempts to ban the 'pagan' custom of fancy dress, but was eventually forced to incorporate this, and other less tasteful aspects of pre-Christian religion. Away from the mainland compulsion to change and conform, perhaps it is not surprising that on an island like Skyros, where whole species of animals (like the miniature Skyrian ponies) have avoided the mainstream of evolution, some special customs have been preserved. ■

# GREECE'S HERITAGE IN ODESSA

by J.M. Thursby

**In 1814, three Greek merchants  
formed a secret society  
in Odessa: the Philiki Etairia.  
The historical house  
is being rebuilt from scratch.**



The Philiki Etairia building in its original state.

Five years ago, the house of the *Philiki Etairia* in the Black Sea port of Odessa, was being used as a rubbish dump; its historical importance forgotten until, by chance, a local Greek spotted an inbuilt inscription. It verified that the tumbledown building was indeed the one where, in 1814, three Greek merchants trading in the city had dreamed of liberty for their enslaved homeland.

Enraged by Austria's announcement that Greece as a nation "did not exist," they decided to form a secret society which would plan in earnest for a Greek uprising against Turkish domination. The three founder members were Athanasios Tsakalof whose Epirot family traded in Russian furs, Emmanuil Xanthos a shipping agent originally from Patmos and a local merchant from Arta, Nicholas Skoufas. They had all previously belonged to masonic or Philhellenic associations which had supported independence for the Christian peoples of the Ottoman Empire, and they drew on this experience as they hammered out the guidelines and rules for their 'Etairia'.

From Odessa the organization quickly spread through all sections of society in Greece itself as well as in the Balkans and among the Greeks of Russia and Italy. Their initiates, recruited into various ranks ranging from simple peasants and sailors to the rich and powerful, eventually increased at such a rate that the movement began to gather its own momentum until in 1821 the flag of revolt was raised; an event still celebrated every year on the 25th March. Incredibly, a small nucleate state of modern Greece appeared on the map after seven years of war and chaos; the dream of three merchants in Odessa had, against all odds, become a reality.

Naturally the house where the movement for independence had begun was regarded as something of a shrine by the wealthy and influential Greek minority of Odessa which had grown steadily since Catherine the Great founded the city in 1794. The Russian Empress, after expelling the Turks from the area, created a string of towns along the northern coast of the Black Sea, giving them all ancient or Byzantine Greek names. One of those was Odessa, named after the wily Homeric hero Odysseus. To entice settlers to the God-forsaken flatlands she had promised each family 13,000 roubles and free land. About 200 Greeks were among the original inhabitants who had accepted the offer.

**Founding member  
Nicholas Skoufas.**

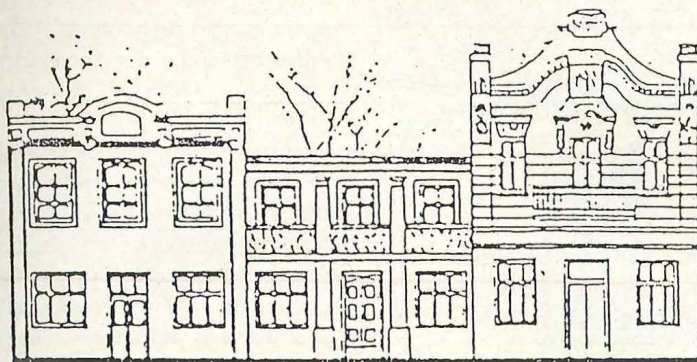


With their millenia-old knowledge and experience of the maritime carrying trade they inevitably gained, at least for a time, a virtual monopoly of the port. And, under the protection of the Russian flag, immense fortunes were made by some Greek shipowners on the Aegean and Black Sea routes mainly by transporting grain from the vast cereal-growing plains of the Ukraine.

The community thrived during the Crimean War but suffered the reverse in WW I when the city was occupied by German forces and the Dardanelles were closed to trade. But it was the Russian Revolution which sounded the death knell of free trading and caused thousands of Greeks to leave south Russia. Odessa, like the rest of the Ukraine, was fought over by Byelorussia (White Russia), Poland, the Bolsheviks, and internal warring factions, not to mention small detachments of allied troops until in 1920 it became part of the Soviet Union. Again in WW II it was occupied by German armies after withstanding a destructive two-and-a-half-month siege. Little wonder, given the city's short but chequered history, that the origins of the house of the Philiki Etairia had been completely forgotten.

Today there are, according to the local guides, approximately 4000 'pure' Greeks, those claiming their lineage from both parents and many others of mixed parentage, in the port. It was their association *Ellada* which, in 1988, pressed for an urgent meeting with the Executive Committee of Odessa's City Council in order to discuss what should be done about the newly-discovered historical building. Both the Council and the History Department of Odessa's University were very co-operative and all agreed that, despite daunting problems, both technical and financial, the house along with those supporting it on either side at number 16, 18 and 20 Krasnipereoulo Street should be saved. The Council promised to examine the site immediately and to proceed with the work as fast as the prevailing circumstances allowed, while the local Greeks undertook to provide materials which are unavailable on the Ukrainian market and to offer accommodation and food to experts and workers coming from Greece.

Before reconstruction could even begin, tons of rubbish had to be removed and as all three houses were in such a ruined state they had no choice but to demolish them and begin rebuilding from scratch. Number 18 will



**The Philiki Etairia building (centre) with the two houses supporting it on either side, on Krasnipereoulo Street.**



**The house was in such a ruined state that it had to be demolished and rebuilt from scratch.**

Founding member  
Emmanuil Xanthos.



be faithfully reconstructed in every detail, both inside and out, so as to be an exact replica of the original house as it was in 1814 with a shop on the ground floor and the apartment on the second. While only the exteriors of the neighboring houses will be as they were. Inside there will be halls for lectures and exhibitions.

The Greeks of Odessa, no longer wealthy, desperately appealed for help in supplying the building materials required. And a handful of people in Greece responded by providing what

support they could. So far Georgios Megkos-Enislidis, an Athens-based businessman has donated over 30 tons of wall tiles, hand-made terracotta roof tiles, parquet and marble flooring, enough fittings for ten bathrooms and specially sculpted marble balcony supports, faithful copies of the originals which had been badly damaged. The spirit of co-operation proved infectious and the agents of the Odessa-based Black Sea Company offered to transport the materials free of charge. Even the stevedores of Piraeus, after a union

Founding member  
Athanasios Tsakalof.



meeting, decided to waive their loading fees. Professional people involved, such as Anthony Papaioannou, a civil engineer, offered their services and expertise as well as helping cope with the myriad export documentation and official translations required.

A thousand dollars and a much needed Greek typewriter were donated by the little known Union of Pontic Officers – Alexander Ypsilantis, an association named after the prince who, as a leader of the Philiki Etairia, raised the initial signal of revolt in 1821. A further 6000 dollars have come from the President of the Piraeus Chamber of Commerce. Up till now, the venture which is nowhere near completion, has costed a not so small fortune, the bulk of it being provided by the Odessa City Council. Unfortunately work on the buildings has now slowed perceptively due to the present lack of financing available in the Ukraine.

The local Greeks and city fathers, unaware that the historical house of the Philiki Etairia still existed, had in 1979 already created a small museum in a ground-floor apartment not far from the bustling port, in Lastotsrov Street. There, papers, books and memorabilia connected with the secret society and its three founder members are on display. But it is not big enough to hold all the exhibits which will hopefully soon be transferred to their rightful home once reconstruction work on the new museum is completed. Small as it is, it has already attracted half a million visitors, mainly sailors, tourists and students but early on it received groups of Greek parliamentary representatives headed by Yiannis Alevras, then Speaker of the Parliament and the Greek Women's Association. Since then there have been no further organized visits from Greece and no official recognition of the important historical work being carried out in Odessa. No aid, financial or otherwise, has been received from the Ministry of Culture in Athens or indeed any other state organization to help recreate the house which is so important a part of modern Greek heritage.

Now that freer trading is opening up in the northern Black Sea area particularly since the first of December last year when the Ukraine opted, for the second time in recent history, for independence, agreements are once again being signed with Greek shipping, tourist and industrial companies. It would be a fitting if the historical house of the Philiki Etairia where independence for Greece was so successfully planned over a century and a half ago were now to open its doors to the public. ■







Lambros, Rosa Eskenazi, Tomboulis (ca. 1930).

## AMAN, AMAN

by Diane Mueller

**Two musical traditions came together  
in the late 19th and early 20th century.**

**One developed in the *teké*,  
the other in the *café amán*.**

**A unique musical style was born:  
the *rebetiko*.**

The high point of winter entertainment in Athens is certainly *Apokries*, or Carnival. The extent of the live music scene here may be unique to any European capital, and the most exciting music to be heard is without doubt the distinctive Greek *laiki musiki*, urban popular music, or *laiko tragoudi*, popular song, (as it is most commonly called). This is true whether it is being played today by 'veteran' artists who were its early developers before the end of the 1950s or by its younger interpreters who are, in turn, developing the *laiko tragoudi* in its classic forms with new compositions. This story of the *laiko tragoudi* is an introduction to a wonderful, and interesting, night out.

Two musical traditions came together in late 19th and early 20th century Greek-speaking urban centres of the East Mediterranean and in immigrant communities of the US. One was a non-commercial tradition which developed in the male-dominated *teké* (hashish-den) and prisons of the rough

and ready ports; the other, a sophisticated commercial tradition of the *café amán*, the Middle Eastern music café. It is thought to be so-called after the frequent cry *amán!* (alas!) sung by both male and female professional singers. In the first context, amateurs played the *bouzouki* (long-necked, similar to the Turkish *saz*) and the *baglamas* (its diminutive cousin popular in prison as it was easily constructed from a gourd). They composed rhyming distichs to amuse themselves as they smoked hashish. In the second, the instruments were those of the classical and popular Turkish ensembles, the *outi* (similar to the lute), *kanonaki* (zither) or *santouri* (similar to *kanonaki*, but with strings that are struck, not plucked), *defi* (circular drum, similar to tambourine), *zilies* (finger cymbals), and violin (usually replacing the traditional *lyra* or short-necked lute).

Music in the *café amán* derived from Arabo-Persian musical practices with emphasis on the melismatic, wailing *amané* songs, and on popular Asia

Minor dances, the *çifteteli* and the *kar-silamas*, a solo and a couple dance. The women singers, more common than men, or professional dancers, would perform the *çifteteli*. An early popular singing star, Rosa Eskenazi, who died in 1980, got her start this way. Dances associated with males in the *teké*, *kafeneion*, or prison were the *zeïbekiko*, a solo folk dance originating in eastern Anatolia, and the *hasapiko* (butchers' dance) performed by two or three men side by side with their hands on each others' shoulders. In the *café amán*, dance was provided as spectacle, and part of its function, in certain establishments, was to attract male patrons, titillate them and stimulate their good mood (*kefi*), which would make them more generous customers. *Kefi* in the *teké* could also be achieved with dancing, but the commercial objectives were perhaps not so integral and the only dancers were the customers themselves. It is not clear at what point the *café amán* encouraged customer dancing, but it is clear from later musical repertory, which included such popular folk dances as the *tsamikos* and the *kalamatianos*, both social dances rather than solo (with little provocative potential), that it became a feature.

The earliest record of its presence in Greece is 1874, but *café amán* was probably known before that. It was certainly established in Asia Minor Greek culture, and its music and songs may have been improvised. Eventually, it became standardized due probably to early 20th century gramophone recording. The commonest theme was the erotic relationship in the *Smyrnaïko* (Smyrna-style) popular song. The *amanédes* remained, at least in performance, more spontaneous laments. The *teké* tradition concentrated on themes of hashish, prison, gambling, and other low-life pursuits. The erotic verses were frequently ironic, bitter or threatening, overwhelmingly from a male point of view. There was much imagery from rural folk poetry. It is not known when low-life themes entered the repertory of the *café amán*, but, by the 1920s, there was a distinct genre on 78 rpm records of *hasiklidika* (hashish songs) performed by *café amán* companies and singers. It was probably in the establishments catering for a low-life clientèle that these songs were first heard.

Early gramophone recording companies based in Europe and England sent expeditions out to Greece and Asia Minor to record at the turn of the century. (The first Greek studio was established in 1930.) It was natural that



Asia Minor artists and styles dominated from the beginning as there was no equivalent professional class of urban popular musician in Greece. It was in the US, in the early 1920s, however, that the first *rebetiko*, soon to become the no.1 popular style, was recorded. *Rebetika*, *manghika*, *hasiklidika*, *zeibekika* is how the Gramophone Co. Ltd of England described its popular recordings in a 1926 catalogue. The term *rebetiko* stuck, probably thanks to the record companies, to describe the low-life songs described above. *Smyrnéika* came to distinguish the Asia Minor style of music (not the *amanédes*, which always retained this epithet) from that of the *bouzouki* which was to cause a sensation ca. 1930 in Greece.

The first recording of *rebetiko* featuring *bouzouki* was imported to Greece from the US about 1930. It was a huge success and record companies began the search for players good enough to put on record. In the low-life of Piraeus, which revolved around the *teké* and the bordello, they found Markos Vamvakaris and his *parea* of *manghes*. Respectable society viewed these men as a faceless *hypokosmos* (underworld) and, while undoubtedly some were criminal, the *manghes* were of a subculture probably more devoted to style than crime. Impeccable dress and grooming, a lot of 'attitude', inventive slang, usually vulgar, all expressed certain values shared by these men who stood out from the context of poverty in which they lived. While many were married and supported families, some kept company with prostitutes, at least with those who shared their street-wise attitudes. The *tekédes* they frequented were often backrooms in those *kafeneia* which were commonly near bordellos and served as a kind of waiting-room for these establishments.

While women did smoke hashish, they rarely did so in the *teké*, which, like the *kafeneion*, was an overwhelmingly male preserve, although women might work around them, fetching water and cleaning the pipes. They were certainly around the more informal *tekédes* set up in a small number of refugee shacks in Old Kokkinia and in the area behind Aghios Dionysios in Piraeus where many people were directed to set up their 'temporary' homes. It was a notorious centre of prostitution. Although hashish was illegal, laws were only sporadically enforced until 1936, when Metaxas decided to 're-moralize' Greeks.

Little is known of the women of this subculture, either those who related to

the *manghes* domestically or as prostitutes. We know about the men because interest has focused on the earliest *bouzouki* composer-performers, invariably men, and, to extend the story of the *rebetiko* to include women singers, we have to move into the world of prostitution, part of the 'secret' history of Greece and of popular music, too long to tell here.

In the eyes of respectable society, however, the women who sang in the *café amán* and later, in the *bouzouki* tavernas and *kentra*, whatever their domestic status, received from many the same contempt shown to prostitutes.

The *bouzouki* musicians, now in demand, brought their rough voices to the *rebetiko*, but their verses, often crude



Makridakis, Papaioannou, Rena Dalia, Potosidis, Lazarou (1952).



Stoa Athanaton.

and poetically primitive, had to conform to precedents already established by recording companies. In other words, their music and song had to be limited to suit both the time allowed by the record and the tastes of a wide audience which reached beyond the backroom of the *teké*. There was a certain amount of competition between the formerly amateur and semi-professional *bouzouktzides* and the Asia Minor musicians, who had dominated popular music from the beginning, had taken positions of power in recording companies after 1922 and were instrumental in the founding of the first musicians' union in 1928.

Markos Vamvakaris first recorded in 1933 and was a big success. He and his friends formed a quartet and soon they and others, including Asia Minor musicians, were playing regularly. While the recorded verses became even more stylized, hashish, other low-life themes, and heavy slang continued to predominate, as they did in performance. It was a period of prolific activity,

the 'Golden Age' some say, of the *rebetiko*. Tavernas began to hire *bouzouki* orchestras for engagements lasting for months. Towards the end of the 1930s women began to sing with them, one to an orchestra, and for more limited engagements in *kafeneia*.

Women singers were sought after because, regardless of what some people might say, from the point of view of tavern-owners and many musicians, they gave a place more 'class'.

Further, it was believed that the presence of women would help draw women customers, making them feel more comfortable. Another reason may have been the crackdown on hashish initiated by the Metaxas regime in

later to *bouzouki rebetiko*, on record and stage. Sophia Karivali, Ioanna Yiorgakopoulou and Daisy Stavropoulou are reputedly the first women to sit on the *palko* (low platform for musicians) with *bouzoukia* in the late 1930s.

By the end of the 1930s, there were from 10 to 20 *bouzouki* venues, catering to various classes of clientèle, from pimps and prostitutes on their nights off from the bordello to 'nice' middle class people. In the *café amán*, however, the music, its performers consumers and venues, remained urban lower class. A gramophone, by the way, was a regular feature of street life thanks to wandering players who entertained for tips.

The Occupation brought a ghastly halt to recording activity and performance. Hashish use, however, flourished again, prostitution was out of control, and some men had money of dubious provenance for entertainment. Slowly, performance revived, restricted to the hours before curfew. Some musicians worked. Some couldn't face it. Many died, especially those in the ranks of the Asia Minor performers who were very poor. Their deaths marked the demise of the *café amán* and its style. Many musicians refused to work on political grounds, for music was popular with the Occupiers.

A number of *bouzouki* composers – they always played too – appeared. Apostolos Kaldaras, Yiannis Papaioannou, Yiorgos Mitsakis, Apostolos Hatzichristos and Manolis Hiotis, like Tsitsanis, collected their songs until the day when recording studios opened again. The great Sotiria Bellou began her career, playing her guitar and singing in small tavernas for tips.

Recording resumed in 1946 and, despite the Civil War, or maybe partly because of it, people set out in droves to enjoy themselves. With censorship back under local control, second generation composers and versifiers like Tsitsanis dropped the hashish and other low-life themes without much regret. He had, in any case, never been a hard-core member of the *teké* set. It was left-wing sentiments now under attack. Songs glorifying 'bohemians' and cutting loose in the taverna were in vogue, as the *archondorebetika* (high class *rebetika*). These served as an antidote to the darker laments of poverty and hard times, which, with their heavy *zeïbekiko* rhythm, spoke to the hearts of people. Rena Stamou and Prodromos Tsaousakis sang in the early 1950s a number of these songs, rarely heard today, many of them very fine, written by all the leading composers.

By this time there were a number of establishments featuring *rebetika* and *archondorebetika*. All classes were catered for, from the *aristokratia* of wealthy men with their expensive girlfriends who frequented the Alexandrianou near Nea Filadelfia for its back room *teké*, to the *kentra* (night-spots) – some offering taverna food, others fruit, nuts, and wine – at the still sparsely populated seaside at Tzitzifies, which catered for a lower class clientèle. The taverna of Jimmy tou Hondrou (Fat Jimmy's) in Athens was popular with 'nice' people. Besides Bellou and Yiorgakopoulou, there was now a growing number of women singers such as Stella Haskil, Marika Ninou and Rena Sta-



Laïko Magazi, Perama, 1961 (Photo by Panos Koutroubousis).

1936. *Bouzouki* players, known for their use of hashish, were severely harassed by the police in Piraeus and Athens, though not so much so in Thessaloniki, whence many of them moved. Some were imprisoned and exiled to islands. As women were not known for their use of hashish nor for frequenting the places in which it was smoked, it was thought that their presence would calm suspicion, be it justified or not. Women and *bouzoukia* together were an innovation. While women were prominent in the *café amán* and were beginning to be noticed in the professional *dimotika* (folk) circuits in the provinces (dominated by gypsies, and from 1922, by Asia Minor musicians) where they became hugely successful in the 1930s (Rosa Eskenazi, Rita Abatzi in both, Yiorgia Mittaki later on *dimotika* records), they came

Censorship, imposed in 1936, forbade themes of hashish, prison, gambling, etc, and the use of related slang. This led recorded verses even further from their original social context, though in performance it remained. Talents emerged with poetic power that rose above these restrictions. Chief among them was Vassilis Tsitsanis, the young man from Trikala who came to study law in Athens and became instead the foremost composer and versifier of the *laïko tragoudi* – as the *rebetika* were now officially categorized by recording companies to avoid troubles with the law. One result of this combination of censorship and talent was the further expansion of the popular audience, as songs began to address the pains and joys of everyday people, not just members of a street-wise crowd, or those who fancied themselves as such.

mou. Anthoula Alifranghi, Rena Dallia, Anna Chrysafi and Sevas Hanoum were important, as well as Voula Gika, reknowned 'second voice'. Kaiti Grey, Poly Panou and Yiota Lidia, also began their careers in the 1950s.

The post-war period began full of

illustrated by Vamvakaris and his *parea* and Sotiria Bellou. By the end of the 1950s, however, it *sounds* that something went wrong, for compared to what had gone on before, not only did *rebetiko* lose its vitality but the *laïko* in general was in deep trouble.

shows and *programa*. Women singers often stood up to sing. Male singers followed, as did the star *bouzouki* on occasion. From one or two *bouzoukia*, guitar and *baglamas*, orchestras had expanded to include piano and accordion, dropping the *baglamas*. After 1956, the usual one woman singer was joined by one or two others often chosen for their looks. Bordellos became illegal, and some women took the opportunity to change profession. Glamour began to be a serious style; Kaiti Grey was the most glamorous.

Many artists began touring, especially in the US, where there was big money in the booming 1950s. Some stayed. The older generation of composers like Vamvakaris went out of style, their new compositions were rejected by the record companies, and no one wanted them in the *kentra*. Vamvakaris began touring the rural festival circuit with the *dimotika* musicians.

Some singers were superceded. Prodromos Tsaousakis, whose voice was a prototype for the young Stelios Kazantzidis, faded before the younger, more versatile man who became *the* singer of the 1960s, along with Kaiti Grey. They had many hits together. In short, the *laïko* changed so dramatically it was hardly recognizable but for the *bouzouki* and the dances. Record companies began to withdraw support for the new compositions of Tsitsanis, although he continued to work steadily, and occasionally to re-record his old classics with new singers.

The 1960s were the decade of the *skiladika* – high priced *kentra*, tons of smashed plates, whisky and tackiness. Electric organs helped deafen the crowds which flocked to these places. They were popular – with the Indian, Egyptian and Turkish music that record companies insisted be 'composed' (filched from records) and fitted out with Greek lyrics of the poorest quality. Even the influence of composer Mikis Theodorakis, who set the poetry of George Seferis and Yiannis Ritsos to the music of the *bouzouki* and the dance rhythms of the *zeïbekiko*, did not inspire most record companies to support high quality compositions. On the positive side, however, there were more 'traditional' *magazia*, and these continued with a low profile. The humble taverna Nisos Idra, for example, gave a home to Sotiria Bellou and a number of others who were now veterans of the classic *laïko tragoudi*.

A crowd of young people – students, intellectuals, actors, professionals – began to frequent this taverna, and to scour the Monastiraki flea mar-



Lefteris Gounaropoulos, Violetta, Stelios Chrisinis and Thodoros Derveniotis (1952).



Kaiti Grey with Tsitsanis, and Papaioannou at Perivola. In the orchestra are: Vassilis Vasiliadis, Rita Sakellariou, Kimonas Manesis and Loukas Margaronis.

promise. Recording companies had high quality compositions and artists to promote. The *laïka* began attracting not only more consumers for records but for the many *magazia* (shops), as those in the business call all variety of establishment. Greek popular music was now recognized by the erudite as true 'culture' and, in 1948, the learned (as opposed to self-taught, the normal condition for popular musicians and singers) composer Manos Hatzidakis organized a lecture on the *rebetiko*

It is difficult to see these things in terms of cause and effect. Several factors merged during these years. The three double chords of the *bouzouki* were exchanged for four, making Western scales and chords and the instrument easier to play. Composers – almost always players, too – became 'stars'. Furthermore, the instruments were electrified, making it possible to fill larger venues with sound. Many *kentra* became more like American nightclubs or cabarets, offering dancing

ket for old 78 rpm records. Others began to collect, and later publish, life stories of veterans. The most complete autobiography, that of Markos Vamvakaris, is an important document of lower class pre-war urban Greece and of

radio and TV (introduced in 1966). It was still possible to hear classic songs in live performance. Also, popular Greek cinema regularly featured scenes in night spots as well as many stars of the post-war generation. The *magazia*, old

on various labels, and Sotiria Bellou on an important *Lyra* series still in progress, at no.12 to date).

Beginning in the early 1970s and peaking after 1975, scores of 78 rpm classic *rebetika* and *laika* songs were re-released on LP anthologies (eg. *Rebetiki Istoría*, 6 vols on EMI). Many young people, inspired by these songs, learned to play popular instruments (often at schools), formed amateur groups (usually 1940s style, not *café amán*), and played for friends or in small tavernas and clubs. Towards the end of the 1970s, experienced professional musicians began to form groups (eg. the *Opisthodomiki Kompania*). Around 1980, established Athenian *magazia* began to host these groups, a move which confirmed that the *laiko tragoudi* was once again a commercial success.

A high point in the revival was the 1981-82 season at Sampanis taverna which featured Rena Stamou, one of the original *rebetisses*. The 1400 seats were filled night after night as she presented classic songs from her vast repertory, played by foremost *bouzouki* virtuoso, Yiannis Moraitis, one of the few players today who learned his skills from older 'teachers' – Vamvakaris, Tsitsanis and others. (Watch for Rena's new LP on *Sonora*, out soon).

With careful attention to original 78 rpm recording styles, *kompanies* recorded old songs. Established singers like Haroula Alexiou, Glykeria and Yiorgos Dalaras began to follow their lead with LPs. Record companies were now, finally, willing to accept *neo laikes* compositions and veteran artists were often asked to record them. Certainly one of the best, perhaps the most characteristic, examples is *Laika Proastia*, a cycle of songs by Ilias Andrianopoulos, sung by Sotiria Bellou (*Lyra*).

This was the decade of hugely popular (and huge) concerts, where the older and younger artists came together at the Lykavittos Theatre in 1982 and elsewhere. Many *kenra* presented the older generation, a trend which continues today. The emphasis was on inexpensive food and drink, even in the large places. The *skiladiko* was definitely *out*. A number of beloved figures had died – Panos Gavalas and Sevas Hanoum, both singers, Tsitsanis, composer Apostolos Kaldaras and others. Several *kompanies* split by the end of the 1980s and those still going don't enjoy their former massive popularity. On the other hand, composers are exploring new sounds, combining *laika*, folk, and Byzantine elements to



Stelios Keromitis, Yiorgos Magnisalis, Sotiria Bellou, Markos Vamvakaris and Samiotakis (back) (ca. 1953).

From *Rebetika Tragoudia* by I. Petropoulos.



Taximi, 1992. Tassos Nikolis, Babis Goles, Vassilis Yiannissis (back), Dimitris Anagnostopoulos and Areti Bellou.

the *rebetika*. An important, non-scholarly, anthology of songs and photos was published in 1968 (*Rebetika tragoudia*, by Ilias Petropoulos). The classic *laika* and the older *rebetika* were ignored, however, by state-controlled

records, the occasional LP of newly recorded old songs, and a few small concerts kept veterans and their music in the eyes of a small public, who understood that they were preserving a true national treasure. (cf. Vamvakaris

create new music, such as Nikos Zidakis. Others remain devoted to the classic *laïko* style, using more traditional music and less obscure poetic imagery, composing in the tradition of Tsitsanis and others (eg. Vangelis Korakakis).

*Rebetika* and *laïka*, the very best of the old and the new classics, can be easily enjoyed in live performance. You may appreciate the older artists even more when you understand something of what it has cost them to keep

ing the night you want to go.

★ Hondronakos and Koulis Skarpelis (bouzouki, song): old-school veterans at the newest and very popular *magazi* in town; good taverna food, interesting decor, antiques, etc: REBETIK A STOA ATHANATON, Sofokleous 19 (old central Meat Market), tel.321-4362, 321-1579. Open afternoons 3-6, night 12-6 am (closed Sun.) 2000 drs minimum.

★ Michalis Yennitsaris (bouzouki, song): survivor of the Vamvakaris generation: ALEXANDRIANI, Lamahou 3, Syntagma, tel. 324-5358 (closed Tues.) No minimum, average expense 3000drs. No food; fruit, wine and bar.

★ Michalis Daskalakis (bouzouki, song): Vamvakaris generation veteran, at his own taverna, out of town but worth the visit. Kentro DASKALAKIS, Leoforos Marathonos, bus stop



Rena Stamou and Yiannis Moraïtis at Esmeralda, 1986-87.

their art alive. You may admire the younger generation, who truly love their Greek traditions. Don't delay in hearing them. Age and market forces always threaten. ■

#### Where to enjoy Rebetika:

★ Sotiria Bellou, with Yiannis Moraïtis on bouzouki: Kosmiko Kentro DIAS, Aghiou Meletiou and Leoforos Ionias 25, tel. 832-6800, 832-6888. Large night spot (not taverna, but no "ballet"). GO WITHOUT FAIL to hear and see Sotiria. (closed Mon. and Tues.) 4000 drs minimum expenditure; food. Best to go on weekend but check at last minute to be sure she is appear-

★ Babis Goles (tzoura, song) best of revivalist generation, constantly presenting rare old rebetika known only to 78 rmp record collectors; Tassos Nikolis (accordeon); Vassilis Yianissis (violin); Dimitris Anagnostopoulos (bouzouki, baglamas); and newcomer Areti Bellou (guitar, song). Very popular: TAXIMI, Harilaou Trikoupi and Isavron 29, Exarcheia, tel.363-9919 (closed Sun.) No minimum.

★ Anthoula Alifrangis (song); Thodoros Polykandriotis (bouzouki, song): veterans of the *laïko* and rebetiko: AKALIPTI, Souris and Filellinon, Syntagma, tel.323-3560 (closed Mon.) Minimum 2000 drs.

Daskalakis, Pikermi, tel. 667-7255 (open Wed., Thurs., Fri., Sat.).

★ CAFE AMAN ONTAS TIS KONSTANDINAS: Koundouriotou 109 and Karaoli Dimitriou, Piraeus, tel.422-0459. Special mention for younger generation Konstandina and her small, friendly place. Rebetika in a charming, homely atmosphere where mezedes are the specialty (closed Sun.) Tues. special Smyreika evening with traditional café amán orchestra. Minimum 3500 drachmas on Fri and Sat.

*Note: Always check if veterans are appearing the night you want to go; make reservations; check minimum expenditure.*

# All Quiet on the Thessaloniki Front



Graffiti-covered walls are just one indication of the lack of care in state schools.

Entering a typical Thessaloniki high school, one is overwhelmed by images of urban decay; a rundown building prematurely aged by vandalism and neglect characterized by broken glass, broken window, graffiti-covered walls, dilapidated desks and chairs. All the relative necessities of modern teaching are absent: no videos, recorders or lab equipment. The gyms are usually tiny. There are no dressing rooms. Showers, if any, are usually out of order, far too few, or both. Classrooms, although usually large enough, are left unadorned except for students' graffiti.

The look and feel of the place is characteristic of all large government-run institutional buildings in Greece: squalid, impersonal, totally without care, interest and pride. It is in this setting that young citizens of Thessaloniki are being nurtured and educated. The result is a festering anti-school attitude amongst students and a broadening schism in the generation gap between students and parents the latter of which tend to view their offspring as ungrateful, lazy and spoilt.

"What's the problem?" the parents ask, thinking of the old days when equipment was nonexistent and discipline ran along military lines. One *lykeio* student seemed to sum the general feeling concerning this question saying, "Well, it's certainly not the same dull, daily appearance of the teachers; it's not the heartbreaking

look of the school building that makes us hate school; it is not the subjects themselves that affect our attitude: it is the whole bloody system."

The brewing discontent amongst students finally blew its year as *lykeio* students stunned the nation by paralyzing the educational system with their occupations of schools throughout Greece. The apparent bone of contention at that time was the government's proposal to introduce a point system for misconduct and limiting the unauthorized number of absences to three, thereby clamping down on the growing problem of truancy.

In Thessaloniki the 15th *Lykeio* was the first to organize occupations in protest to the proposed measures. The president of the student council called for a vote by secret ballot in which the majority voted in favor of occupying their school. When the opportunity presented itself, that is, when students of the 15th *Lykeio* had evening classes, a small group stayed behind, spent the night in the school and the following morning the authorities found the building 'occupied'. Efkliades, reputedly one of the worst *lykeia* in Thessaloniki, followed suit the day after. Then, like dominos, most of the high schools in Thessaloniki and the rest of the country fell.

As the momentum for take-overs grew, the students broadened the scope of their protest. "More money for education!" became the call and students, dizzied by their newly-discovered

power and media attention, seemed to be having the time of their lives.

"There were a lot of students who took part in the occupations without really knowing why or what the issues were," said one veteran of the occupations. "They just know how to chant the slogans."

"Honestly speaking," said another, "the whole thing was chaos although on the surface it seemed heroic just like the Polytechnic in 1974. In reality, most of the students joined the occupying teams just for fun, they slept in the schools spending their time chasing adventure, something different." Perhaps the most disheartening response came from a student who in the eyes of her teachers was a 'role-model' for others. When asked why she was protesting she replied, "What do I care? We miss classes, don't we? That's what counts after all."

There were, however, students who were much more responsible in their attitude. Those, although disgruntled with the educational system, who did not join in the occupations and protest marches that followed, believed that disrupting the school year was not the way to improve their lot. Others who supported the protests and the legitimacy of the occupations believed that through their actions an improvement in public education might result. These were the students who took the opportunity during the occupations to repair areas of their schools, painting the taps and lavatories, cleaning up the broken

glass and painting over the graffiti.

At the beginning of the 1991-92 school year *gymnasia* following the example set by the *lykeia*, occupied the schools. The catalysts setting off the take-overs were similar to those of the previous year: government proposals that would 'tighten up' a system perceived as too lax, and make the curricu-

ing two exams of equal weight at Christmas and in June. The government scrapped the point system for behavior altogether.

On the surface everything seems back to normal in Thessaloniki's high schools and both students and government appear pleased with the outcome of the occupations. Neither seems to



Many students complain about the prison-like appearance of schools.

lum more rigorous. Specifically, *gymnasium* students would have to write final exams in order to advance into the following grade or to enter *lykeio*. It also proposed the introduction of a point system for misconduct. The measures may have been popular with voters but *gymnasium* students saw it differently. In response, they resorted to school occupations.

This time around the occupations, although widespread, were not universal as last year and due to the young age of the protesters (13-15) there was even less support from the general public. As the occupations dragged on, patience with students grew thin and the tactic of occupation seemed to lose what little legitimacy it had.

Fifteen-year-old Themis takes another view: "The government did not seem to take our opinions and problems into serious consideration. The occupations reminded them of our existence."

The collective action of students has in fact caused the government to budge from its position. Even for *gymnasium* students the government changed its original plan for final exams, substitut-

have come out the loser. Things, however, will not be the same between the authorities and the students again. For better or worse, students have flexed their collective muscle and have seen that they can influence government decisions.

The politics of the classroom have also been affected. According to one physics teacher, "After the occupations the attitude of the students changed. There is less respect for authority. Everything is being questioned. There is a lot of tension in the classroom."

Although the occupations are over, the undercurrent of revolt remains. The specific grievances which set off the occupations for the most part were only symptoms of a more general and less easily solved malaise, one that will not simply go away by making things more lax for students. As long as we remain in the Third World as far as properly equipping our state schools is concerned, as long as the cold impersonality of the state institution remains intact, and as long as our schools continue wearing the ugly 'Greek Public Service' badge, there will be problems with the student body. ■

**Take Five**  
JAZZ CLUB · RESTAURANT

*live music*

37 PATRIARHOU IOAKIM  
KOLONAKI RES: 72 40 736

## COLLEGE YEAR IN ATHENS

SUMMER PROGRAM  
- 1992 -

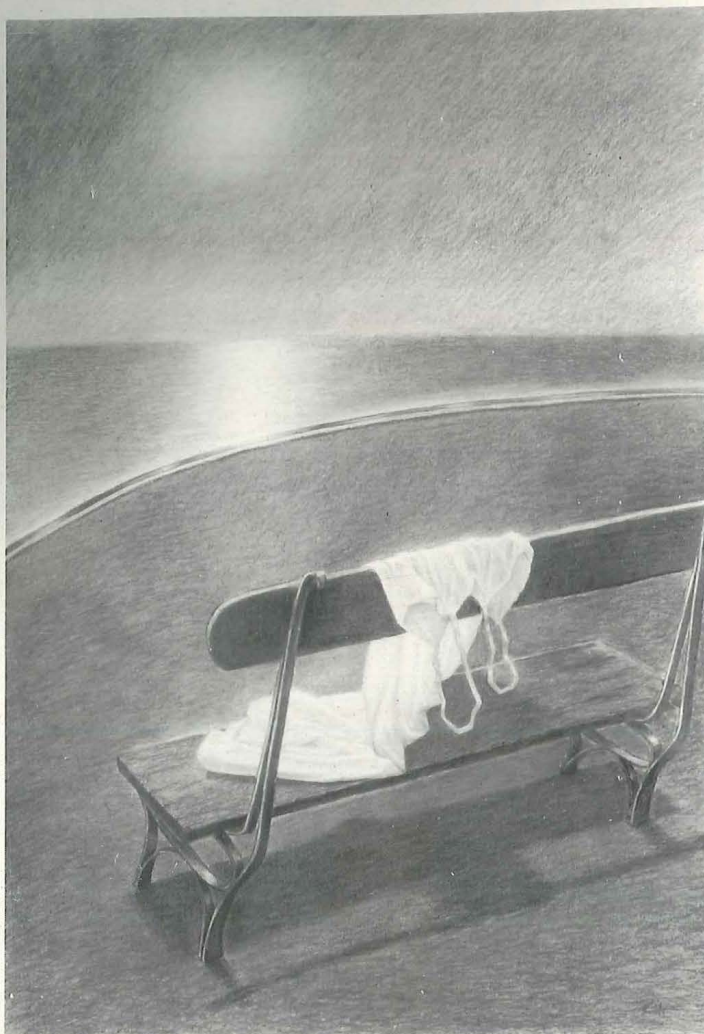
June 8 - July 29, 1992

A seven-week program offering two courses on Ancient Greece and study-travel in Greece and in Asia Minor.

No previous background in classics or archeology is required.

**For information:**

College Year in Athens, Inc.  
9 Vassileos Georgiou II Street  
GR-106 74 Athens, Greece  
Tel: 011-30-1-7218-746  
Fax: 011-30-1-7211-496



Popy Zoides, pastel.

## AN AURA OF FEMININITY

Popy Zoides' art moves between the real and the surreal as she creates an atmosphere electrified by the absence of a feminine presence, yet inundated with the aura of femininity.

In past exhibits Zoides' feminine world existed indoors focusing on the personal items of everyday life. Now this world moves out to an imaginary landscape, an immense park where a woman and a doll spend time. The woman is never in view but the symbols of her presence are always defined.

The surreal quality of these paintings is generated by an enigmatic vocabulary – a broken piece of glass which may denote puddles of water after a rainstorm, its clear surface reflecting the moon's eerie glow; a flimsy garment left on a chair or a park bench may indicate the passage of a woman, its color recording the season; a naked doll cavorting on the grass, mesmerized by its image in the mirror, personifies the impression of an amorous female.

Zoides takes the viewer on a 'walk

through the park', lonely night time images, in pastel and oil, bathed by shadows and moonlight. There is a haunting quality and a magical quietude in these park scenes showing a soft nightgown, draped over a bench, glowing under the moon's radiance; or a long scarf forgotten at the base of a tall lamp-post. A sense of distance augments the loneliness of the landscape.

A four-panel series, bathed in moonlight and set in the park, is evocative of the different seasons. Spring is depicted by an explosion of fire-crackers during Easter festivities; a paper-boat floating on the glass 'water' denotes summer; a few dry leaves strewn here and there mark the coming of fall; and a broken piece of glass evokes the icy cold of winter. The doll theme is also intriguing, its fleshy body evoking an unusual sensuality.

Zoides studied painting with Panayiotis Gravalos and has exhibited her work in Athens, New York and Washington DC. This is her fourth individual show.

Zygos Gallery  
Iofontos 33, Pangrati  
March 19 – April 3

## OF LINES AND CURVES

Opy Zouni's preoccupation with space and geometry is on view this month in a dual exhibition presented by the French Institute and Athens Gallery. Moving between the two galleries the viewer will appreciate the intricacies of her art as she evokes the landscape through the sense of depth and infinite space.

On display at the French Institute are constructions and paintings from previous work such as the Horizon series which are color studies of different moments in nature; the Fire series which enflame the canvas with a blaze of orange red color; the series of waves moving in a step-like direction. Linear forms and painterly brushwork are juxtaposed in these paintings, their shimmering tonalities expressive of nature's beauty, the solid colored forms reflecting its stern structure.

An environment defined by tall slim columns dominates one area of the room. These colorful wood sculptures rising at different heights combine an ascending progression of rigid horizontal stripes and a delicate painted imagery. In another corner stands one of the artist's newest installations, *A Contemporary Temple*, also of wood which, like a sculpture, may be viewed from all sides. The highlight of the exhibition, it is topped by triangular pediments with sides of different colored strips of wood that reveal intricate lighting beaming from within the openings.

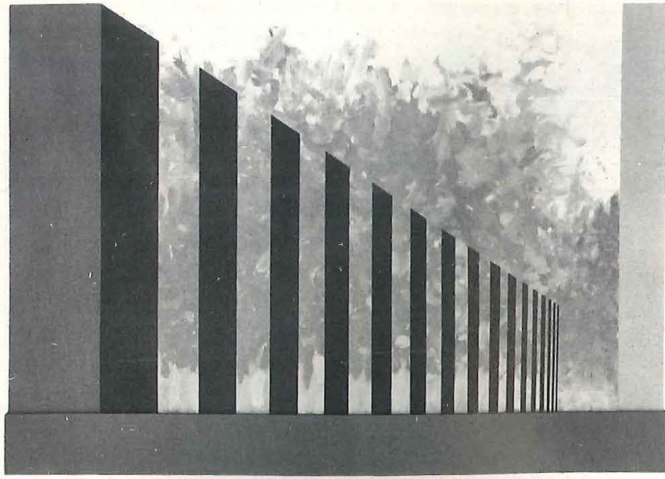
At the Athens Gallery the theme is *The Contemporary Landscape* in which the geometric form and the painted surface are in constant play. The former is strong and forceful, the later lyrical and romantic. These contrasting elements are always on hand as Zouni generates the play of optical illusion through perspective. In one variation she depicts rows of perpendicular stripes receding from both ends of the canvas and disappearing into the center as if swallowed up by a whirlpool; or, stripes diminishing progressively across the canvas ending in an imaginary curve. The transition from a flat surface to a curved one is amazing to the eye.

The Institute will also conduct a roundtable discussion concerning the artist's work with participants Helen Ahrweiler, Dean at the Sorbonne, Opy Zouni, and Greek and French art historians.

Athens Gallery  
Glykonos 4,  
Kolonaki  
March 23 – April 30

French Institute  
Sina 31  
March 23 – April 17  
Tel. 3615-575





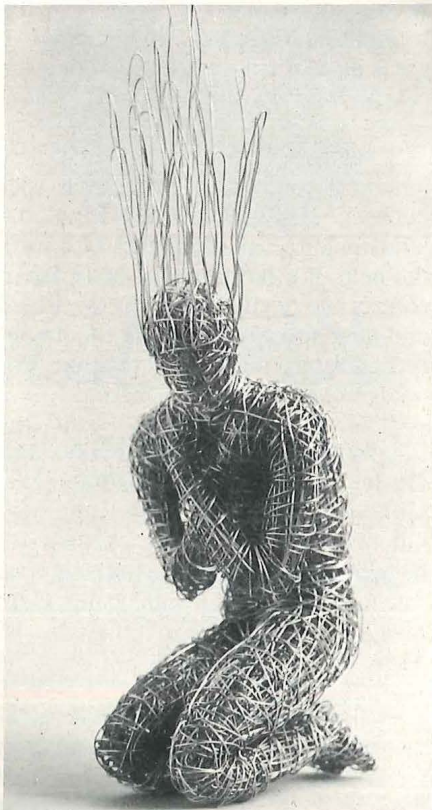
Opy Zouni, Landscape.

## UMBILICAL CORD

Apostolos Petrides may well be the only artist creating sculptures out of thin wire. Working for many years with this material, Petrides is charmed and fascinated by its many potentialities: it bends, twists, weaves itself into amazing forms, or can be taken apart and reshaped into something new.

Petrides regards the wire as a symbol of life's continuity. It has a beginning and an end, and its harmonious flow is obstructed if cut and rejoined. The human forms he creates signify this concept as he fashions them out of one continuous, unbroken coil pulled patiently out of a huge chaotic pile, and, like an umbilical cord, cut only when the work is finished.

Apostolos Petrides, Figure, wire.



Visiting Petrides' studio, an old neoclassic house in the Patissia area, one is greeted by a life-size wire figure, standing like a sentinel on the balcony, hands raised in welcome. Entering the living room the 'company' has already assembled – on the sofa there sits another life-like figure, head bent in contemplation, holding in his hand a miniature replica of himself; nearby another figure evokes the relaxed pose of a contented man; while the third member of the group is also a comfortable chair!

For this exhibit the large figures are enhanced by a series of small sculptures and non-figurative objects. Here, too, Petrides follows the same technique of interlacing the wire like a web creating an inner structure of volume and power. The viewer's eye can penetrate into the core of the body to follow the endless stream of wire flowing like veins and arteries. It is interesting to note that a large head, bust-size, defining in details the eyes, nose and ears, has used up at least 1500 meters of very thin wire.

The small figures are shown kneeling in prayer, folding their legs in a yoga position, or evoking an erotic atmosphere as they embrace. The non-figurative objects are striking as some generate spiral shapes coiling endlessly; while others expand their form by repeating a part which entwines itself into the original shape. Petrides continues this interlocking play with figures emerging from within one another, denoting the projection of one's self, as a father and son, or a mother and daughter.

The exhibit is enhanced by paintings relating to the sculptures, and proposes a series of lectures to discuss the contemporary perception of ancient Greek sculpture.

Epipeda Gallery  
Xanthipou 11, Kolonaki  
March 16 – April 10

## CAT'S EYES

Marianna Stephanou paints women and cats. The women, who share a similarity of features, reflect a portrait-like quality, while their eyes frequently have the feline expression of the cats they are fondling. Large and sensuous, they reach up and beyond the boundaries of the canvas. Their quiet pose, always looking towards the left, is defined by a gentle peace and an impression of silence.

A 'twilight time' envelops Stephanou's paintings flooding them with the silky, pale colors left over from the day. This atmospheric veil mellows the bold facial features and intensifies their femininity. The colors are 'erotic', as Stephanou labels the soft shades of red and purple that dominate the work, or 'sharp and tangy' to indicate the yellows. The figures' tranquillity is surrounded by the vibrant motion of quick



Marianna Stephanou, oil.

rhythmic strokes and splashes of color, while a spray of flowers or a hint of landscape emerge as new elements in the artist's work.

The painting of two figures, *The Shadow-Lit Couple*, inundated by the golden shadows of a shining moonlight is most striking, as is *The Guardian Angel* which shows yellow streaks of color exploding like wings. There are also pen and ink drawings on display, preliminary studies for the oils, and a most interesting insight to the paintings.

Stephanou studied painting at the Athens School of Fine Arts with professors Tetsis and Mytaras, both well-known artists, and in Paris. This is her third individual show.

Nées Morphés Gallery  
Valaoritou 9  
Until March 10

## Man-Mountain Problems



The time has come once more to take a look at the ongoing saga of the Freaks and the Jerks, two beautiful people who live in beautiful countries on each side of a sparkling blue sea.

Last year, at this time, we had left the prime minister of the Freaks, known as the Tall One or Man-Mountain Mitso, wrestling with a monumental economic problem and being thwarted at every turn by his hated rival, Andy Papandy, the fading, ageing pop star. Nowadays, however, Papandy has been stricken by a dread disease known as simitis and only makes rare appearances in public as a shrunken figure behind an array of microphones.

Those who are thwarting Man-Mountain Mitso in his valiant efforts to salvage the Freak economy are his own ministers who simply refuse to relinquish their hold on insolvent state enterprises run by indolent and incompetent members of their own and their constituents' families, whom they would have to be feeding out of their own pockets if these enterprises were closed down.

Added to this, the harassed Tall One has recently had to deal with a number of other problems that are sorely taxing his patience.

One of them is the influx of Albinos from the north who simply won't settle down like the Pontiacs (who make do by selling their family heirlooms and their right to a tax-free car) but earn their living by mugging people and

burgling houses.

Another is the insistence of the people who live on one part of the Freaks' northern border in calling themselves Macedonians and wanting to form an independent Macedonian state.

This has infuriated the Freaks who refuse to listen to the perfectly valid explanation of the 'Macedonians' that they call themselves so in accordance with French culinary usage. Everybody knows, they say, that when you see a *Macédoine de Fruits* or a *Macédoine de Légumes* on a menu you know it means a mixture of chopped fruit or vegetables. They too, they go on, are a mixture of Balkan races – hence the name.

As for Freak fears that they might develop an appetite for Freak territory and an outlet to the sea, they say these are groundless because their army is still too small and the air pollution and traffic congestion in Salonica are simply unbearable.

But the Freaks are still uneasy because they are afraid the newly-constituted 'Macedonians' will usurp their prior claim on such things as Macedonian halvah, Macedonian tobacco, Macedonian dances and Macedonian history, and then where will they be?

Finally, in his efforts to come to an understanding with the Jerks, the Tall One had a historic meeting with Demi-Tasse, the Premier of the Jerks in a Swiss ski resort which seems to have the mystic ability to bring a measure of harmony between Freak and Jerk – at least for a short time (witness a similar

meeting at the same place some years ago between Andy Papandy and the Wizard of Ozzle, who skied hand in hand and relegated the differences between their two countries to the United Nations and the International Court at the Hague).

When, after meeting Demi-Tasse, Man-Mountain Mitso declared they had agreed to sign a treaty of friendship, (even though none of the outstanding issues between them had been resolved either by the UN or the International Court), this caused a great deal of consternation among the people who constituted one of these issues.

They are known as Sips and they inhabit a beautiful island that is split between Freak-Sips, who form the large majority, and Jerk-Sips who, with the help of a Jerk army of occupation, control the northern part of the island and have formed an almost totally unrecognizable independent republic (it is recognized only by the Jerks).

The Freak-Sips don't want the Freaks to be at all buddy-buddy with the Jerks until the Jerk-Sips stop being separate and the Jerk army withdraws, but Man-Mountain Mitso says he will be better able to solve the problem if he can talk things over with Demi-Tasse over a cup of coffee than if they glare at each other at daggers drawn over the sparkling blue sea.

This is known as the Spirit of Davos and the only consolation the Freak-Sips have is that it never seems to last very long. ■

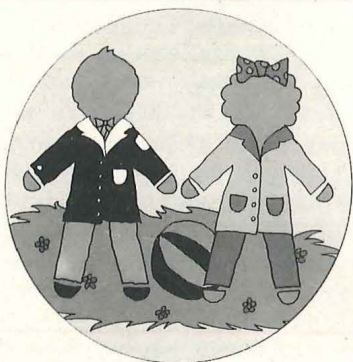


# Yianna's fashion studio

Give yourself a real treat and let a specialist help you create the best impressions with your appearance. YIANNA PAPAZISSI will show you the most natural make-up, advise you on colors and shapes that enhance your best features. Hair treatments, clothes specially designed for you, and for that special evening, carnival make-up and costumes! Telephone Yianna at the studio and say you read it in *The Athenian*. Spring, Summer, Autumn, Winter. Which type are you? Learn it on 721-2252.

**SKYRACER** is a new courier service from Swissair. Door-to-door documents and parcels can be sent from Greece to over 50 countries. SKYRACER offers deliveries in Europe within 24 hours and 24-72 hours to intercontinental destinations. With the guarantee of Swissair you can be sure that your documents will enjoy a luxurious flight. Information on: 323-5818.

A new private service is available for tourists who require medical care while in Greece. 5 doctors who come from the US or Europe have put together their medical specialities and knowledge of 4 languages, Greek included. Their office is situated near Caravel hotel. For more information: CATHERINE F. O' LAUGHLIN, M.D., Kolofontos 3, tel/fax: 723-4621.

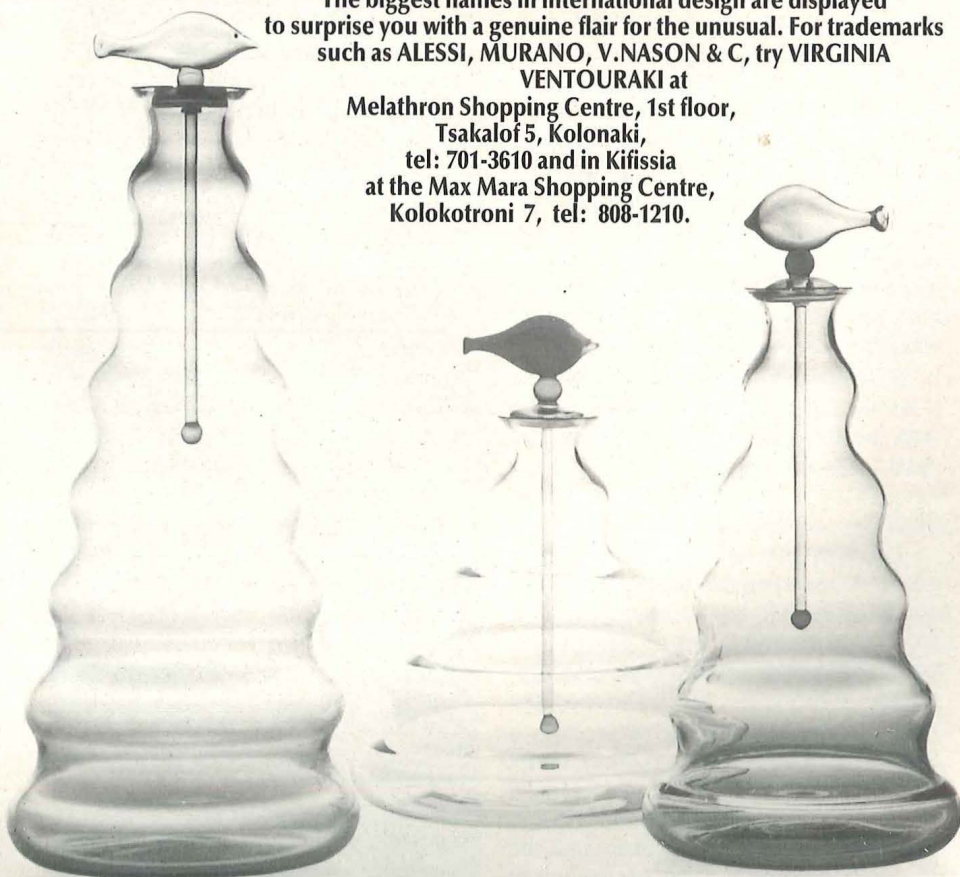


## uniM<sup>o</sup>DE

The UNIMODE - CHILDREN FASHION FAIR will take place at the Peace and Friendship Stadium, 14-16 March, 10 am- 10 pm. On show are the autumn/winter 92 collections. This international exhibition is addressed to the press and to trade visitors from all over the country. (Children and the general public are not admitted)

If you want to be surrounded by household objects with a strong personality visit VIRGINIA VENTOURAKI shops. The biggest names in international design are displayed to surprise you with a genuine flair for the unusual. For trademarks such as ALESSI, MURANO, V.NASON & C, try VIRGINIA VENTOURAKI at

Melathron Shopping Centre, 1st floor,  
Tsakalof 5, Kolonaki,  
tel: 701-3610 and in Kifissia  
at the Max Mara Shopping Centre,  
Kolokotroni 7, tel: 808-1210.



Compiled by Theodosia Dacoglou

# Fractured Shakespeare on the Screen



I went to see Guss Van Sant Jr's *My Own Private Idaho* original fantasy about the intertwined lives of two comely male hustlers and a pudgy older ringleader of a gang of motley thieves with five friends. When I asked their opinion of the film, a Greek and a Cypriot said the visual style intrigued them but they were a bit confused by attempts at humor, most likely an indication it did not translate well in subtitles. An American friend found it a curiosity piece but "too weird" to be truly enjoyable. A gay American friend was concerned that the image of homosexuals in the film was so negative it would only reinforce prejudice. The only positive opinion came from the Australian of the group who found it "good fun, especially the fractured Shakespearean dialogue."

He was the only member of the group who recognized Van Sant's incorporation of lines drawn straight from Shakespeare's *Henry IV*, parts 1 and 2 and bastardized to make contemporary references. For example, the original line uttered by Prince Hal to Falstaff in *Henry IV* "Unless hours were cups of sack and minutes capons and clocks the tongues of bawds, and dials the signs of leaping houses and the blessed sun himself a fair hot wench in flame-coloured taffeta..." is trans-

formed to high camp rambling: "You wouldn't even look at a clock unless hours were lines of coke, dials looked like the signs of gay bars or time itself was a fair hustler in black leather..."

It also becomes clear that the main characters are scruffy modern versions of the Bard's originals in *Henry IV*: Mike Waters (River Phoenix), a drifter suffering from narcolepsy represents Hotspur Scott. Favor (Keanu Reeves), the privileged son of the mayor of Portland who gets his kicks by slumming, is Prince Hal, and debauched criminal Bob Pigeon (*Winter Kills* director William Richert), who is a father figure to Scott, is Falstaff. Van Sant freely admits he was influenced by Shakespeare, as well as *Silas Marner*, *The Satyricon* and several Charles Dickens' novels. Van Sant combined the Shakespearean mode with an earlier screenplay about two hustlers who cruise from Idaho to Oregon and the result is *My Own Private Idaho*.

Van Sant, once part of the mainstream as a New York advertising director, dropped out and moved to Portland to make his first feature *Mala Noche* which won the 1987 award for the best independent feature from the Los Angeles Film Critic's Association. Van Sant's success was cemented by his second feature *Drugstore Cowboy*. He

then became a hot property and was offered a couple of studio projects slated to roll with well-known stars. But Sant held out for the opportunity to make a movie from his own script, that of *My Own Private Idaho*.

His talent in creating striking visual images as well as characters who are memorable despite their lowly environment is evident once again in this third feature. In an interview with Lance Loud in *American Film*, Van Sant kiddingly describes himself as "the director from Sodom."

River Phoenix has won some best actor awards, including one at last year's Venice Festival and another from the National Society of Film Critics, for his role as Mike Waters, and Keanu Reeves, who normally plays lovable wholesome types, is convincing as the appealing but calculating rich boy who, like Prince Hal, sows his wild oats while hustling men before he cleans up his act in order to claim his stake as the heir apparent.

Obvious autobiographical elements are evident in both characters; he comes from a wealthy background but makes no secret of his homosexuality or close friendships with Portland street hustlers. Van Sant's wacky humor flourishes in the vignettes of the two friends and their 'Johns'. The almost

surrealistically pretty cinematography also reflects the disconnected plot, incorporating startling jump cuts and fadeouts.

Some Freudian overtones are obvious in Mike's fantasies about his long-lost mother. This prompts him to talk his best buddy fellow hustler Scott Favor into joining him in trying to track her down. Their search takes them to the Idaho Hotel at which she once worked, where they get a new address leading them to a farm in Italy, an illogical development never explained. After flying there, they discover she has disappeared but the intense gamin niece of the owner has remained. Scott suddenly has a surge of androgen and beds down with her, eventually abandoning Mike. His father, the mayor of Portland, dies around this time and Scott returns to America to marry his new love and assume a mantle of respectability.

The blending of the Shakespearean plot with the story of the modern-day street urchins is uneven and often uneasy. Although Van Sant is taciturn about his interpretation of the plot, it is significant that he admits he was not familiar with Shakespeare's *Henry IV* until he saw Orson Welles' controversial *Chimes of Midnight/Falstaff* in which Welles also starred as Falstaff. Some critics consider his 1966 adaptation of scenes from *Richard II*, *Henry IV*, *Henry V* and *The Merry Wives Of Windsor* Welles' richest work since *Citizen Kane* while others dismiss it as technically inept and confusing. A daring innovation by Welles is the interpretation of Falstaff as a symbol of mankind's innocence doomed by its inability to come to terms with reality. Strains of this are evident in the characterization of Bob Pigeon, the Falstaff character who is certainly grubby and amoral yet represents the unpretentious, earthy side of Scott. Just as *Henry IV* represents the conflict between feudalism and monarchy, *My Own Private Idaho* seems to represent the conflict between a free spirited Everyman and calculating powermongers.

Scott's betrayal of his former mentor Bob takes place in a dramatic scene in a restaurant in which he mainly speaks with his back turned towards him leading to Bob's death "of a broken heart." It is a direct imitation of the last scene of *Henry IV* part 2, even beginning with the same line "I know thee not old man..." It seems to beg the audience for a sentimental response, far more likely if Bob Pigeon were more like the original Falstaff. Although Falstaff was an outrageous liar and highway robber,

he is made sympathetic by his inexhaustible sense of humor. His good cheer was contagious and inspired wit in others while Bob Pigeon's crude blathering inspired by drugs or liquor elicits the same from his scroungy followers. Ultimately although the plot of *My Own Private Idaho* lacks cohesion, it is certainly original. As my Aussie friend concluded, "It's a pleasant change to see a current American movie that defies any set format."

Fans of more traditional renderings of Shakespeare had their hopes raised by the appearance of Franco Zeffirelli's *Hamlet* in selected Athenian cinemas this winter. Zeffirelli's talent as a set and costume designer for operas and plays is most evident in the opulent sets he created for his passion-

#### Mel Gibson: The sexiest Hamlet?



ate 1968 adaptation of *Romeo and Juliet*, the 13th screen version of this beloved tragic romance. In this version of *Hamlet*, the costumes and sets are authentic but much simpler. Purists chastised Zeffirelli for cutting about half of the original play and reorganizing what is left. The famous "To be or not to be" speech, for example, is not interrupted by the appearance of Ophelia as it was in the original but is placed later. A Freudian Oedipal complex is not merely hinted at but blatantly displayed as Hamlet pins mother Gertrude down on her bed and gives her an incestuous and emotional kiss. Zeffirelli made the alterations because he wanted to make the play more accessible to audiences, much as Kenneth Branagh wanted to "take the curse of medievalism off Henry V" in his recent screened version of that classic. "To bring the movie to young people, I wanted to find a very steamy, popular actor," said Zeffirelli. "Gibson is a Hamlet for the 1990s, maybe the best ever and certainly the sexiest." Although the roles are condensed, Ian Holm is powerful as Polonios, Alan Bates particularly savage as Claudius and Helena Bonham-Carter truly pathetic as Ophelia and convincingly mad.

But the real surprise of the cast is Mel Gibson, on first consideration a startlingly inappropriate choice for the role of the melancholic Dane. Gibson, indisputably handsome, has generally been a man of action, which suited Zeffirelli who wanted Hamlet to be portrayed aggressively as "a man who likes sex, likes to drink, likes riding horses." Zeffirelli regards the film as a fast-paced murder mystery that the audience will find gripping regardless of their Shakespearean acumen. "My approach is much closer to Elizabethan theater," claims Zeffirelli. "They had to play for their audiences. They fenced on stage and were full of vitality."

In previous roles in which Gibson attempted to be more cerebral such as the correspondent in *The Year Of Living Dangerously*, he became slack-jawed and rolled his eyes, making one wonders if he could possibly have enough concentration to ever file a story. Gibson's grasp of Hamlet's character and rendering of it, however, is impressive. The characterization of Hamlet is often like a Rorschach ink blot test for an actor; he can be cynical, cowardly or egocentric. Gibson's Hamlet emphasizes the best of his traits. Active despite his procrastination, he is also intelligent, humane and has a refreshing sense of humor that often breathes new life into Shakespeare's immortal lines. ■

# KATEY'S corner



March itself is not usually all that super – it always feels that it has to bluster about a bit to prove that it is more attached to winter than to spring, but the days become longer, the temperatures rise and then – one day – the breeze swings around to the south! It is my favorite time of year; I hope it is for you, too.

★ **The House of Cyprus** often brings to Greece outstanding exhibitions, but they recently sponsored a special event at the Athens College Theater titled *Musical Moments*. A large group of young people from Cyprus brought Broadway Musicals to life with enthusiasm and talent. Favorites from *The Sound of Music*, *West Side Story*, *Oklahoma!*, *Jesus Christ Superstar*, *The Phantom of the Opera*. Thanks Cyprus! Please come again.

★ The Annual British-Hellenic Chamber of Commerce Champagne Ball is coming up right away on 6 March. Remember that they always have super show, music and prizes galore for lucky winners. If by any chance you don't already have your tickets, give a call to 325-5582 or 722-9333.

★ What a wonderful gift the Argentinian Embassy made to Athens recently. First they had the smoothly rhythmic music of the **Argentine Clarinet Ensemble** at the Athens College Theater, a group who has really made a name for itself both locally and abroad. And then the unforgettable Argentinian Nights of food, music and dancing at the St George Lycabettus brought the magic of Buenos Aires into our fair city. If we can't go there –

and most of us can't – it certainly was the next best thing.

★ The bad news is that you probably missed the wonderful **Clean Monday Kite Flying** last year at the **Greek Girl Guides Educational Building** in Vari. The good news is that you are in fine time to organize the family to go along this year. On Monday, 9 March, just pile everyone into the car and plan to spend the day. The ticket covers your food and entertainment and you can buy a Girl-Guide-hand-crafted kite guaranteed to fly high and fine. There are contests and prizes and fun for all – in addition to raising lots of money for the wonderful work they do. Stop by their offices at Xenofondos 10 for tickets or telephone 323-6548 or 323-5794 for more information.

★ **The Institute for the Advancement of Euro-Chinese (Mainland) Relations** cut a pitta recently while at the same time inaugurating a corner of the Caravel Hotel devoted to China. The event was well attended as was the cultural film and lecture on the theme of *Buddhism in China* which followed. There is a great deal of interest in Greece at this time in Eastern religions and this was a rare opportunity to have information from a knowledgeable source.

★ Many Athenians and foreign residents were completely absorbed in the lectures of the II International Symposium "Science and Consciousness" organized recently by the Athenian Society for Science and Human Development, Drossoula Elliott, Chairman of the Board, under the auspices of the Ministry of Culture. A broad range of speakers of international renown presented papers in an atmosphere that led to a mutual appreciation of the subject and the establishment of professional friendships.

★ There really is no pitta cutting quite like the one of the **Foreign Press Association**. Everyone of whatever political persuasion shows up.



Several of the ladies of the **Community Services Committee of the American Women's Organization of Greece (AWOG)** went along one afternoon recently to the facilities of the **Family and Child Welfare Center** in Perama. Visiting both the school and the Teen Center, they provided for a super party for the children and their mothers. The Committee heartily welcomed the ladies who included (from left) past president Anna Karayiannakis, member Mary Taylor, wife of the US Embassy Deputy Chief of Mission Mrs Ann Williams, president Anna Makkos, benefactor and member Mrs Donna Nicolaras, and vice president Angie Tsipsis. Singing, dancing, balloons and gifts were all part of the celebration.

The place is jammed, but nobody cares, for it has such a festive air about it and the prizes that have been donated are so super. You may not know that the FPA accepts Associate Members working in related fields such as Public Relations, and/or Press Attachés of the various foreign embassies which makes for quite a diverse membership. If you would like further information, just telephone the secretary at 363-7318.

★ The 1992 **Parents Association of TESIS Hellenic International School** held a cocktail party on 8 February at the School's beautiful boarding residence, L'Auberge, in Varibobi. Faculty, staff and parents enjoyed a delightful evening of getting to know one another after a speech of welcome from Headmaster George Salimbene, Mrs Dulcie Kollintzas (President of the Parents Association) and Mrs Nelly Apollonatos (V.P.)



The Diplomatic Corps and many friends of Vladislava Slusar (wife of the former Ambassador of the Soviet Union to Greece) were saddened at word of her recent death in Moscow. During her stay in Greece she gave so freely of her talent that it is difficult to realize that it is silenced. She sang both songs of her beloved Russia and a broad international repertoire for the pleasure of small groups and large fund raisers. Our picture is from a recital she gave at the residence for a meeting of the **Women's International Club**.

**A** fortunate group of Athenians gathered together recently to enjoy piano virtuoso Billy Eidi at the French Institute. Mr Eidi is well known in Athens, even though he has now made Paris his home, for his numerous contributions to worthy causes; especially for the orphans of the Lebanon. Our photo shows Mr Eidi (right) with HE the Lebanese Ambassador Elias Ghosn and his wife the evening of the concert.



**T**he American-Hellenic Chamber of Commerce had another tremendous flurry of activity lately. One evening the Board celebrated the New Year with a pitta cutting (our photo includes (from left) HE the Ambassador Michael Sotirhos, the two Chamber Co-Vice Presidents Dimitrios Petsiavas and Kostas Ioannou and the General Manager Symeon Tsomokos), followed by a concert celebrating the 60th anniversary of the founding of the Chamber at the Athens Concert Hall. The following day action transferred to the Athenaeum Inter-Continental Hotel with the opening reception of AMTECH '92 (Exhibition of High Technology American Products) which lasted until Sunday.



**T**he annual pitta cutting of the International Business Services always attracts businessmen and women from miles around. It has become an established custom to show up to lift a glass in order to ensure good luck and prosperity for the coming year. Our picture shows the three partners (from left) Irene Watson, Sotiris Veremis and Sally Brown on that occasion.



**O**n Friday 7 February 1992, the Greek Yacht Club was the venue for a reception given by Professor Salvino Busuttil, the Co-ordinator

of the United Nations Mediterranean Action Plan and Mrs Busuttil. The hosts, who hail from Malta, came to Athens last November when Professor S. Busuttil took on his new assignment to co-ordinate the Mediterranean activities of the United Nations Environment Program. The guests were mainly members of the diplomatic community and governmental and non-governmental environmental bodies. On our picture, Mr D. Mitsatsos of Helmepea (left) with Mr Busuttil.

## The Friendship Force Works!

"Atlanta didn't play fair!"  
"Commercialism wins over the Acropolis!"

These and many other perhaps less kind comments were heard around Athens following the decision by the International Olympic Committee to award the Centennial Olympic Games of 1996 to Atlanta, Georgia. Justified or not, it must be admitted that following that decision many Athenians felt very unfriendly toward Atlanta and its more visible industries.

Into that atmosphere, late last year, a group of 25 citizens of Atlanta, including Councilman Robert Pitts, arrived in Athens as citizen ambassadors under the Organization of Friendship Force International which believes that if people get to know each other there will be peace on earth. The folks from Atlanta stayed with some of the folks from Greece, visited the monuments and the museums of Athens, Delphi, Sounion and the Vorres Museum, and resident resentments, if any, began to seem superfluous.

The Friendship Force was founded by Mr Wayne Smith and former President and Mrs Jimmy Carter to provide people a week or two at one another's home. The founders felt, and still feel, that anyone can work towards improving international relations through the establishment of international friendships.

The very first exchange

was made in 1977 with 762 citizens of Atlanta and Newcastle, England, enjoying an interchange that helped to prove that the concept of friendship ambassadors was a solid one. In the years since then, over 1500 groups have departed on goodwill visits covering more than 40 countries worldwide and enjoying broad support within the United States with more than 100 communities participating.

The concept is simple: a visitor from another country is a 'Friendship Ambassador' and the welcoming home is the 'Host'. Just as you would receive one of your friends from abroad, you receive a stranger and enjoy the possibility of acquiring a friend.

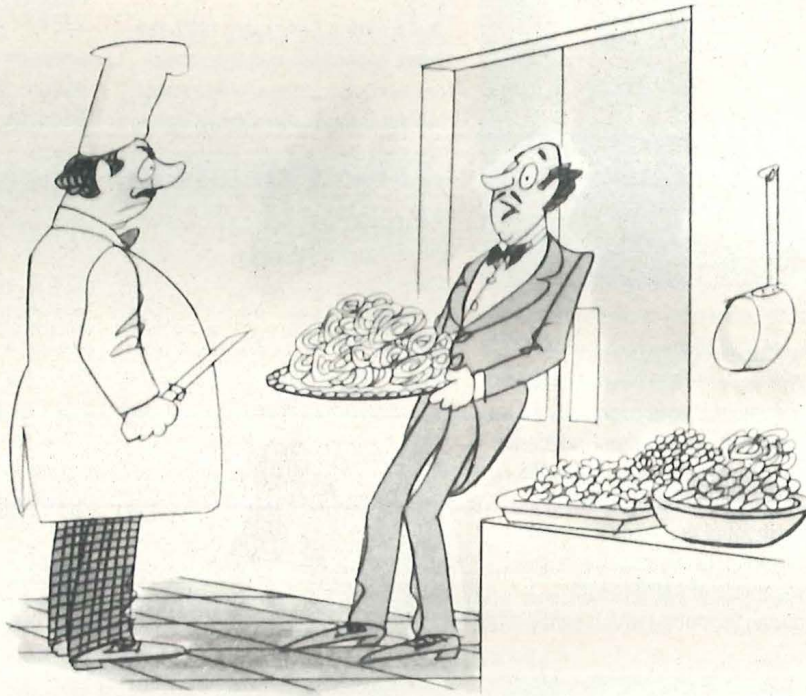
The group from Atlanta made new friends with their Greek hosts, met with HE the US Ambassador Michael Sotirhos, and were received by the Vice Mayor for International Relations Mrs Ira Valsamaki and Vice Mayor Mr Linoxilakis on behalf of Mayor Tritsis, who was away at the time of their visit. The group carried proclamations from the Mayor of Atlanta, Maynard Jackson, the Mayor of Canton, James Cannon and the Governor of Georgia, Zell Miller.

If you are interested in forming a Friendship Force in Greece, contact the Atlanta headquarters: Suite 575, South Tower, One CNN Center, Atlanta, Georgia 30303, USA. Tel. 404/522-9490, Fax. 404/688-6148. ■

# At Work With Professional Amateurs

## – Part IV

PUNCH, 24 April 1985



### “There should be an Eleventh Commandment: Thou shall not waste.”

It is satisfying to know that the precepts of this column have finally come back into fashion. Recently even the *International Herald Tribune* had a feature article entitled, “The Born-Again Penny Pincher.” It seems that buying labels instead of quality and giving presents like a silver spoon with a hole in it are no longer the *in* thing to do.

Hints of spring are in the air so let’s start our Spring Collection by driving a few of these pointers home: Ever since they have replaced vines, thongs, clamps and wooden pegs, nails have been a blessing. Sometimes, though, it is difficult to get them into place without damaging plaster but it can be done by (1) stick on a small patch of cello-tape before driving in the nail; this keeps the plaster from chipping or cracking. (2) If a large nail is needed and the risk of damage certain, grip it in pliers and heat with a cigarette lighter, drive in while hot. (3) When you

know the wall is plastered over brick, use a concrete nail.

Often nails are required in places difficult or awkward to reach but there is a wonderfully easy solution to this problem as well. Find a long, narrow, thin piece of wood (an old wooden spoon would do) and cut a slit in one end. Slip in the nail, start it with a tap, then remove the Neat and Nifty Nail Remover!

If your living room lampshade got soiled when an exuberant guest used it for a hat, it usually can be successfully cleaned if done with the speed of Superman. The trick is drying it quickly before the colors run, or it shrinks, leaving the ribs looking like the stays in our grandmother’s (great-grandmother’s?) corset.

If small enough, twirl the shade in a pail of lukewarm water and mild detergent. Larger ones can be sprayed with the solution using a recycled window spray container. Rinse under the show-

er spray. Use a towel to pat off excess water then put the shade back on the lamp, turn the lamp on and dry with a hair dryer.

Professional tilers have a trick; one you can use when repairing areas around the tub or behind the washbasin, for example. After making sure that the top line of tiles is absolutely straight, start the first row from left to right. After pressing the first tile in the special quick mortar quickly hammer in two small nails at the bottom corners to keep the tile from slipping. By the time the first tiles are in place the nails can be removed as you work on the next row. You might want to mix in some matching color before grouting the spaces around the tiles.

#### Time out for safety

We all know that we should have fire alarms and several fire extinguishers around the house and car, but how



many do you have? For emergencies a very efficient fire extinguisher is simply bicarbonate of (baking) soda. Whereas a handful of salt works wonders, baking soda quickly extinguishes kitchen grease fires by generating carbon dioxide as it touches the flame, and thus smothers it.

You can easily make a fire extinguisher for every room at practically no cost – an empty salt container is perfect. Fill it with soda and before replacing the cap cut out a circle of foil and press it on the top underneath. This will keep the soda dry – hopefully it will be a long time before it is used, if ever. Soda extinguishes all types of fires, including electrical.

### Pasta

“Everything I have I owe to spaghetti!”  
– Sophia Loren.

*Mama mia*, this is the kind of endorsement every company dreams about! Pasta, a dough which comes to us in many clever shapes, is also sold in several qualities. Here one can buy local or imported; made with or without eggs; in shiny cellophane or by the barrel. Both the quality you buy and the price you pay are determined to a large extent by the type of flour from which it is made – not to mention the place of purchase, of course.

The best flour for pasta is semolina, ground from hard durum wheat, rich in gluten, which makes it much easier to use because it does not become sticky during the cooking process. The color will be almost yellow in hue but the real test of quality is whether, when broken, it snaps off clean, or splinters.

Certain types test doneness by flipping strands of spaghetti to the ceiling (if it sticks it is done) but the less imaginative time a boiling pot for thirteen minutes. After that it must be closely watched and tested for the *al dente* feel. Once that has been reached the cooking must be instantly stopped. Rush it into a colander, drench with cold water, shake. Depending upon how it is to be served, it is often a good idea to melt a little butter in the pot and gently mix in the spaghetti with salt and pepper.

Cooking pasta requires a large pot and lots of water so that it can freely move about without becoming lumps of dough again. You will save time and money if you first fill the pot half-full with water, adding salt, and add the rest when it starts to boil. Of course you all already know that adding a lump of butter or a teaspoon of oil will keep the roiling foam from overflowing!

26-28 PARTHENONOS  
& ROV. GALLI  
ACROPOLIS 117 42  
TEL. 92.29.839

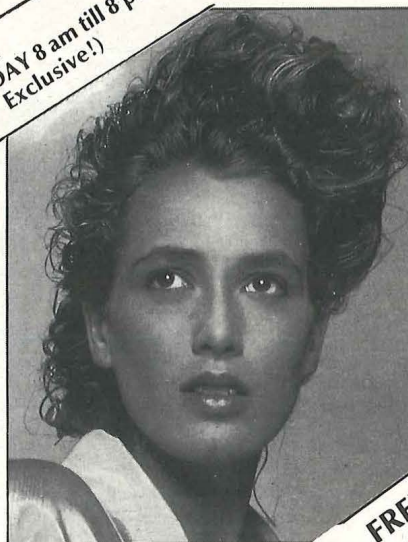


APOLLONIA  
84003 SIFNOS  
CYCLADES  
BLE TEL. 0284-31252

**GREEK CONTEMPORARY CRAFTS**

## Coiffure COSTAS

OPEN  
MONDAY – SATURDAY 8 am till 8 pm  
(A COSTAS Exclusive!)



FREE PARKING

The latest in hairstyles  
for men and women

Miltiadou 5, Kifissia (near the Post Office)

Tel: 808-0576 – 801-7080

## classifieds

### DOCTORS

**DR K. RUBINSTEIN**, American dentist announces the new phone-number: ☎ 685-5112. 84, Ethnikis Antistaseos st., Halandri 152.31, Athens.

**PEDIATRICS/ADOLESCENT MEDICINE** GEORGE D. MARAGOS, MD MSC, Diplomate American Board of Pediatrics, Professor of Pediatrics, Creighton University School of Medicine, USA. By appointment: Calvou 4, P. Psychiko, ☎ 647-0891.

### STEPPING STONES BICULTURAL CHILDREN'S CENTRE

(In Pangrati - founded 1976)

#### Mornings:

Bilingual kindergarten

#### Afternoons:

English language enrichment  
through reading, writing  
art and drama.

Tel: 751-1965

### MISCELLANEOUS

**HOME EXCHANGE:** Join members worldwide for short and longterm travel. Invented City 41 Sutter-1090at, SF, California, 94104. ☎ 415-673-03477.

### LESSONS

**POSITIVE THINKING AND MEDITATION COURSES:** You are what you think. As my mind so my life. Simple but very accurate statements. What we are, do and say – all originate in the mind. The courses offered are aimed to help us understand our energies, our potentials and use them to the maximum so that life and relationships become balanced, peaceful and happy. For information: Panhellenic Meditation Centre. ☎ 867-1551, 962-4107.

### FOR RENT

**TO LET:** South Peloponnese summer cottages. Fully equipped in a big olive grove, ending on a beautiful sandy beach. Ideal for two families of friends. Please phone ☎ 671-7499.

**FOR RENT/IMMEDIATE OCCUPANCY** 1 bedroom, 4th floor, bachelor apartment (68 sqm.) with telephone, in Neo Psychico (118 Kifissias Ave, at Floca). ☎ 778-7114 from 8-10am.

**HALANDRI:** Near Halandri tennis Club, 130 sqm house, small garden, 2 bedrooms, sitting-room, dining room, kitchen, bathroom. ☎ 655-0975.

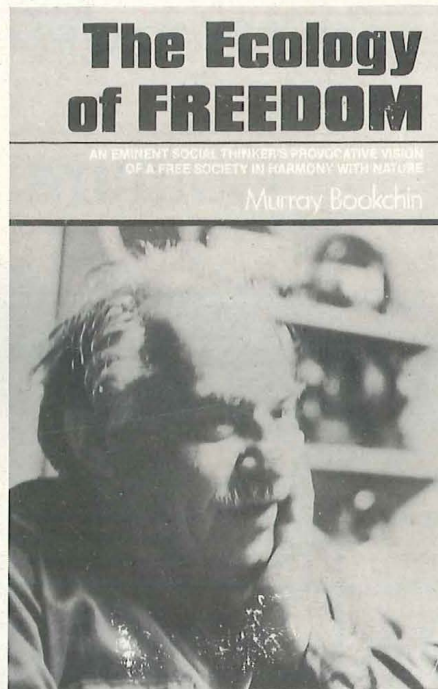
# Logos Versus Ratio

I shall not venture to predict doomsday. This universe has always been and will always be expanding and contracting harmoniously, as Heraclitus has so beautifully said some years ago. Astrophysics has not been in the position to annul the bewildering Heraclitan thought. Ecologists are hysterical about the ozone layer, bi-sludge in the Gulf of Eleusis or the polluted Norwegian neo-salmon. Ecology is not a matter of quantitative equations. It is a way of life.

Murray Bookchin has been one of the most brilliant spokesmen of ecology as a different way of life and the harmonious use of technology as a form of social metabolism. He lives in Burlington, Vermont, where he is Director Emeritus of the Institute for Social Ecology. *The Ecology of Freedom* is a penetrating study on the emergence and dissolution of hierarchy and the split in human society. The gap between necessity (nature) and freedom (society) is not bridged without repressing internal (human) and external (natural) nature.

For the first time since the Romans – for whom the Greek Logos was Ratio which has nothing to do with it – and the philosophers of the Middle Ages and thereafter who reduced Reason (Ratio) to Rationalization, I was pleased to read that Bookchin was “trying to recover this notion of an immanent world reason.” “Reason”, he writes, “exists in nature as the self-organizing attributes of substance; it is the latent subjectivity in the inorganic and organic levels of reality that reveal an inherent striving toward consciousness. In humanity, this subjectivity reveals itself as self-consciousness.”

Bookchin's speculations about reason are soundly based on Greek thought. Ecologists seem to lack the solid intellectual foundation I encountered in his book. Imagine the Orpheus legend charming the animal universe into reconciliation and harmony, in a world of claw and fang. Pacification and abstraction were not mutually exclusive processes. Until “the fictive manipulation of nature began with the



## The Ecology of Freedom

Murray Bookchin

Cheshire Books, Palo Alto,  
California 1982,  
(first ed.) 385 p.

real manipulation of humanity.” The domestic hearth of the gods were part of the cyclical time, subject to the natural order. But Kosmos resists Chaos as we have read in the Funeral Oration of Pericles. “The Polis was democratic when possible... totalitarian when necessary..., but, in any case, a new tradition was born in Greece and which wound its way through the centuries until we remain its heirs.”

The Greeks had created the democracy of the rulers of the polis. Modern thought however celebrated the subjugation of human by human as a common enterprise to bring nature under human control. That is the sad fate of modern man trying to swallow his own tail. Hobbes' “state of nature” was a state of disorder or the “war of all against all.” The Hellenic world is long gone and forgotten. Techne is obsolete, and Locke took up arms against the ancient harmony to announce that “labor gives the right of property” and the individual achieves its identity as the “proprietor of his own person.” This is how social thought and Greek

philosophy was reduced to political economy. Compare this to Aristotle's argumentation that happiness is a virtuous way of life which can attain its full realization in the contemplative mind and in an ethical mean that rose above excess of any kind.

And Francis Bacon shouted: “Knowledge is power!” Since then, the State, its relative ideologies, social thought and political economy are concerned with the instrumentalities of naked domination.

According to Aristotle, the notion of nature is a realm of scarce resources (*The Politics*). This has yielded to the notion of nature as a realm of plenty and abundance. Hence, Bookchin writes that “no need exists for institutions and restrictions of any kind, or for hierarchy and domination.” We are in the world of the quantitative. The Reformation – the City of Geneva, and the Puritans in England – introduces “military communism” and nature becomes “ungiving and intractable to human goals.” Nature is the other to be conquered. But capitalism came into the world and tainted it with a “sense of scarcity.” One now “had to look forward to the material world of technology and production.” But production is often portrayed as a drama. “Nature's role is more than that of a mere chorus,” says Bookchin, “but what is most fascinating today is that nature is writing its own nature philosophy and ethics... The cosmos is opening itself up to us in new ways that call for an exhilarating turn of mind and a more qualitative approach to natural phenomena.”

The barbaric Odin of the Norse epic used to feast with the most heroic of the fallen in Valhalla. Maybe it is time to ventilate this tremendous fortress and pacify Odin and his barbaric hordes with the breath of Logos, reflection and discourse (*dialogos*).

This rich book is one of the best ever written on our Oikos and Moira, the unexplainable destiny which seems to be too complex for a rationalistic ‘mind’. It reflects on a new way of life that is as old as Heraclitus. ■

**ART**

**Iris Xylas Xanalatos** exhibits screen prints at Argo Gallery under the auspices of the British Council. Shades of black, white and blue challenge the artist for deeper expression. One of Iris' works is among the 150 exhibited prints chosen from over 4000 entries in the International Sapporo Biennale which opened last November in Japan. 35 more pieces of her artistic endeavors will be on show at Argo Gallery, until 14 March.

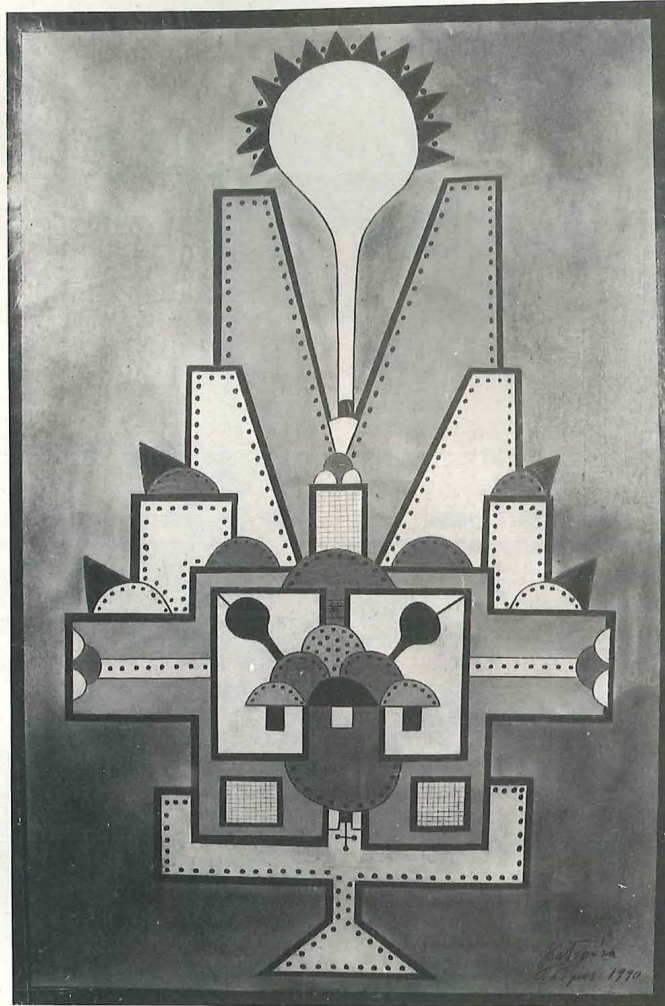
**Katerina Mourati** explores *The Geometry of Truth*. Pastel paints on kraft paper form modern hieroglyphics in earth colors. It could be the language used in ancient temples or the one built inside electronic systems. A mystery worth witnessing at Astrolavos Gallery until 10 March.

**Faithful to the Carnival season Raimundo Nonatto Coelho** brings Brazilian flavor at Gallery Olga Georgandea. Nonatto is known in his country for his graffiti and the strong ecological influences in his art. In May Gallery Lo D' Bouf will host his works in Paris. An opportunity to enjoy his creations in Voula, until 11 March.

**Maria Dessyla** (1893-1987) must have been one of the first Greek women painters. She belongs to the tradition of Corfu portrait painters. This retrospective exhibition is also her first one. 35 oils will be on show at Yakinthos Gallery, until 31 March.

**EXHIBITION**

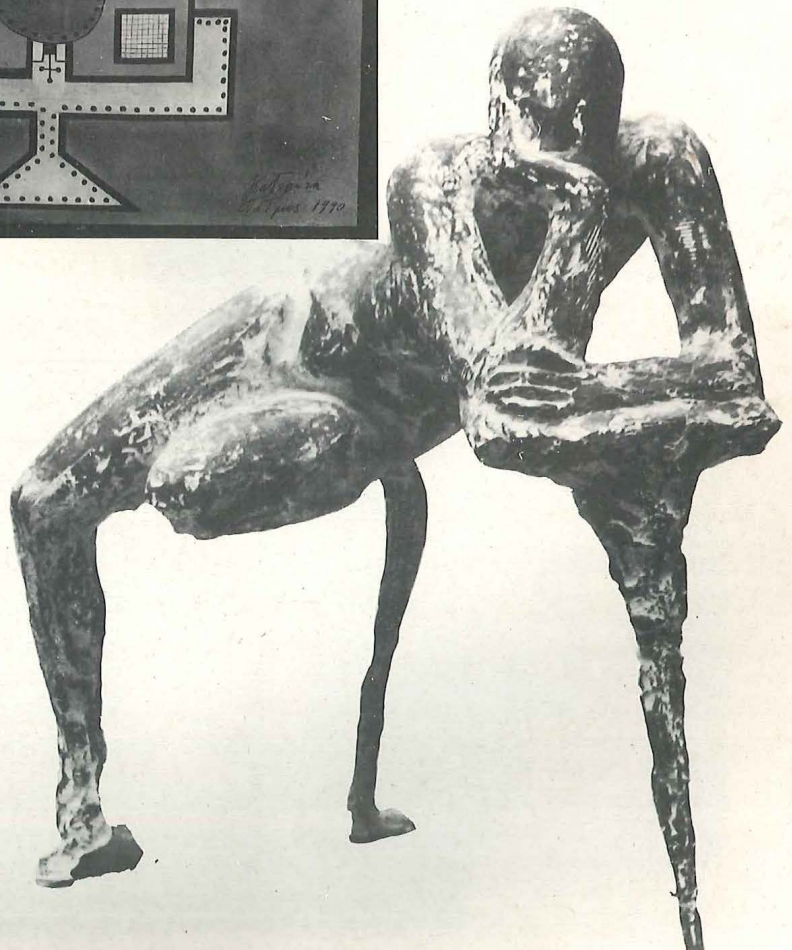
A retrospective exhibition on the work of sculptor **Yiannis Papas** is being held at the National Gallery until 5



**Katerina Mourati**  
at Astrolavos

**Yiannis Papas**  
at the National Gallery

April. Yiannis Papas has worked extensively on the human figure and the monuments he has created have survived the strong mediterranean sun. Copies of his well-known sculptures decorating public places are shown at the exhibition, such as the statue of Eleftherios Venizelos, the original standing at Parko Eleftherias. The statues are spread on three levels, with sketches and studies occupying the middle floor. Looking at the artistic works of Papas one follows the modern history of Greece through its people. The girl from the times of the Nazi occupation, the busts of well-known people, the young man and the woman called Freedom, create sound statements in their silence.



## TELEVISION

TV PLUS is the first network of pay TV in Greece. Uninterrupted broadcasting extends for 10-14 hours daily with films only. There is a monthly schedule of about 45 different films, with each film projected on 2 or 3 different dates within the month. To subscribe to TV PLUS you make a down payment of 26,000 dr to receive the decoder. From then on the monthly rate is 4500 dr. Subscribers receive an informative booklet, with film descriptions, broadcasting dates and titles in Greek and English. Aspiring subscribers should know there is a waiting list. For information: Syngrou Ave 97, tel: 902-8707.

## CARNIVAL

The carnival extends until 9 March and is traditionally celebrated around the country. For a rather urban style of entertainment without the city troubles, try **Porto Hydra Hotel** on Ermioni Beach, Peloponnissos. A rich show and lots of activities for children and adults promise



Stanley &amp; Iris on TV PLUS

memorable family moments. Remember to take your carnival costume with you and if you need help on this, phone Yianna Papazissi's studio for advise, on 721-2252. For reservations at Porto Hydra, tel: 360-3472, 361-9464.

## FOR CHILDREN

**The Book No One Used To Read** is a new television program for children, projected on ET1, on Saturdays 10.30

**The Book No One Used to Read on ET 1**



Style for Carnival at Yianna Papazissi's studio

## MUSIC

**The 17th International Musical Competition Maria Callas** takes place between 19-29 March. 70 candidates from 24 countries will participate and will be evaluated by a 9-member international committee. The competition will be held in 4 sessions and it will be open to the public. The 1st and 2nd sessions on 19,20,21,22,24 March will take place at the Maria Callas Athenaeum, Amerikis 8, tel: 363-3701/2. The 3rd and 4th sessions will take place on 27 and 29 March at Pallas Theatre, Voukourestiou 1, tel: 322-4434.



**FESTIVAL**

After a successful launch and an effective sponsorship by Boutari wines, the young **Festival of Cretan Music** is developing. Supported by the Ministry of Civilization and coorganized by the Hellenic Odeon and the Society for Cultural Studies *Lyrodia*, the festival will become international, acquire a competitive character and will be held yearly at the end of January. Musicians of all nationalities wishing to compete in Cretan music, and playing traditional musical instruments, can contact: Mr Kostis Gaitanos and Mr Manos Moundakis, tel: 322-0782.

**CLASSICAL STUDIES**

**COLLEGE YEAR IN ATHENS** is a program of Greek classical studies with transferable credits. In 30 years of operation it has been attended by over 2500 English speaking students. Part of the academic program led by the faculty is study travel. Visits to museums and sites all over Greece contribute to a deep and beautiful experience of the classical Greek spirit. *CYA* successfully launched a summer program last year. It is addressed to anyone with sincere interest in Greek civilization, with no requirements for previous knowledge on the subject. Between June 8 and July 29, Dr Steven Diamant will teach

*Art and Archaeology* and Dr Nanno Marinatos will teach *Aegean and Greek Religion*. The summer program encompasses the Greek mainland, Crete and the coast of Asia Minor. For information: **COLLEGE YEAR IN ATHENS**, 9 Vassileos Georgiou II Street, tel: 721-8746, fax: 721-1496.

**GIRL GUIDES**

**SOMA HELLINIDON ODIGON** is the Greek Girl Guides Association. On 19 March the girls set up an exhibition with cocktail party at Pierides Gallery. The exhibition of paintings and etchings portrays the 1821 revolution. The works of art have been borrowed from private collections and museums and are created by famous painters and engravers. The evening will be enriched with a dance performance in traditional costumes by members of the group *Genitsari and Boules*, an association first established in Naoussa in 1705. This performance is sponsored by Boutari wines. Invitations can be obtained from Soma Hellinidon Odigon, Xenofondos 10, tel: 323-5792, 323-8314.

**BOOK**

**Simonopetra Mount Athos** is a monumental publication by the Bank for Industrial Development (ETBA), dedicated to the Orthodox monastery of Simonopetra. It is a hardcover volume of 396 pages, 129 colored photographs, 157 b/w, 48 maps and sketches. 24 scientific essays round up the history, architecture, art and musical archives of the Holy Mountain. The edition (price: 14,000 drs) is available in English at the cultural society **PANORAMA**, Alex. Soutsou 4, 106 71 Athens, tel: 362-3098. Mail orders are accepted. **PANORAMA** has undertaken the promotion of 6000 copies of the book, transferring all revenue to the monastery that was severely damaged by the 1990 fires.



Nonatto at Olga Georgandea

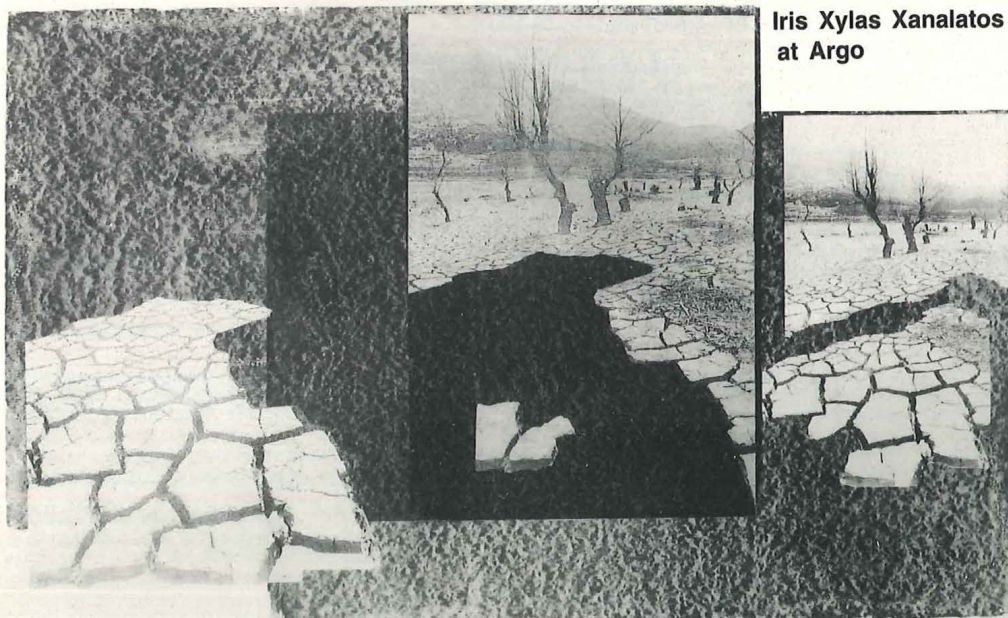
**ENVIRONMENT**

*The Athenian* has recently received a number of enquiries on nature protection organizations and recycling practices. As from this issue a new entry opens in This Month section, under the title: **ENVIRONMENT**. Only non-profit organizations with activities in Greece are included.



Maria Dessylla at Yakinthos

Iris Xylas Xanalatos at Argo



# 4 this month

M	T	W	T	F	S	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 with gifts and the traditional greeting of *chronia polla* (many happy returns).

March 25      Evangelos, Vangelis, Evangelia

## DATES TO REMEMBER

March 8      Tyrinis  
 March 9      Clean Monday  
 March 17     St Patrick's Day  
 March 25     Greek Independence Day, The Annunciation  
 March 29     Worship of the Cross  
 April 1      April Fool's Day

## PUBLIC HOLIDAYS

March 25      Greek Independence Day

## GALLERIES

**AEGOKEROS**, Aristodimou 4, Kolonaki, tel 722-3897. Group exhibition.  
**AENAON**, Andersen 18, N.Psychiko, tel 671-1264. Paintings by Maria Bliatsou, 2-14 Mar. By Olga Valiatsa, 16-28 Mar. By John Wilson, 30 Mar-11 Apr.  
**AENAON INTERNATIONAL**, Stournari 30, tel 522-8688. *Transformations. Carnival '92*. Group exhibition of paintings and set designs, until 22 Mar.  
**AGATHI**, Mythimnis 12, tel 864-0250. Paintings by Christos Markidis, until 14 Mar. By Kostas Gitziris, 17-30 Mar.  
**ANTINOR**, Antinoros 17, tel 729-0697. Paintings by Aristotelis Solounias, 2-14 Mar. By Kalliopi Lerta-Rapti, 16-28 Mar.  
**ARGO**, Merlin 8, tel 362-2662. Paintings and collage by Iris Xyla Xanatalos, until 14 Mar. See Focus. Paintings by Theodoros Markelos, 16 Mar-4 Apr.  
**ART STUDIO EST**, at Villa Vonaparti, Iassonos Maratou & Evrinomis, Zographou, tel 779-5545, until 20 Mar.  
**ASTRA**, Kariatidon 8, tel 922-0236. Painting group exhibition, until 21 Mar.  
**ASTROLAVOS**, Androutsou 138, Pireaus, tel 412-8002. Paintings by Katerina Mourati, until 10 Mar. See Focus.  
**ATHENS ART GALLERY**, Glykonos 4, tel 721-3938. Sculptures by Alexandra Athanasiadi, until 17 Mar. Paintings by Opy Zouni, 23 Mar-30 Apr. See Art.  
**BOSCH GALLERY**, Kifissias 6-8, Maroussi, tel 682-4244. Paintings by Domna Panagopoulou, 4-24 Mar.

**CHRYSOTHEMIS**, 25th Martiou 20, Halandri, tel 681-1418. Paintings by Nikos Economidis, until 14 Mar.  
**DADA**, Niridion 6 & Pratinou, tel 722-2929. Paintings by Eleni Dinia-Boundali, 4-16 Mar. Retrospective painting exhibition by Nikos Dzanoff, 18-31 Mar.  
**EKFRASSI**, Fivis 11, Glyfada, tel 894-0391. Paintings by Dimosthenis Kokkinidis, 3-21 Mar. By Aliki Tobrou, 26 Mar-12 Apr.  
**ELENI'S KORONAIUO**, Mitseon 5-7, tel 325-4335. Paintings by Tina Kambani, 5 Mar-16 Apr.  
**EPIPEDA**, Xanthippou 11, tel 721-4644. Sculptures by Apostolos Petrides. See Art.  
**EPOCHES**, Kifissias 263, tel 808-3645. Paintings by Lily Stefanaki-Antoniadou, 12-30 Mar.  
**ERSI'S GALLERY**, Kleomenous 4, tel 723-5356. Paintings by Chronis Botsoglou, Yiannis Psychopedis, Theodoros Manolidis, until 10 Mar. Paintings by F. Nikos, 15-30 Mar.  
**EVMAROS**, Fokidos 26, tel: 777-6485. Paintings by Kostas Vavatsis, until 4 Mar.  
**GALLERY 3**, Fokilidou 3, tel 362-8230. Paintings by Daphnae Kostopoulou, until 14 Mar. By Diamandis Aidinis, 16 Mar-10 Apr.  
**LOUCIA'S ART PLACE**, Kanari 24, tel 362-9928. Painting group exhibition by 56 artists. Including works by Giorgio de Chirico, Dali, Braque, Fini. All month.  
**MARIA PAPADOPOULOU**, Xenokratous 33, tel 722-9733. Paintings by Yiannis Adamakis, 2-28 Mar.  
**MEDOUSSA**, Xenokratous 7, Kolonaki, tel 724-4552. Paintings by Yiorgos Kazazis, 16 Mar-18 Apr.  
**MEDOUSSA + 1**, Xenokratous 21, tel 724-4552. Sculptures by Raymondos. 5 Mar-22 Apr.  
**MINI GALLERY**, L.Katsoni 58, 1st floor, tel 642-4211. Mon-Wed-Fri, 7-10 pm.  
**NEES MORPHES**, Valaoritou 9, tel 361-6165. Hall A: Paintings by Marianna Stefanou, until 10 Mar. See Art. Hall B: Paintings by Nikos Houliaras, until 8 Mar. Mavroidis, 12 Mar-7 Apr.  
**OLGA GEORGANDEA**, Vas. Pavlou 102, Voula Shopping Center, tel 895-9467. Paintings by Nonatto, until 11 Mar. See Focus.  
**ORA**, Xenofondos 7, tel 323-0698. Paintings by Mariliza Vlahaki, until 13 Mar.  
**PLEIADES**, Davaki 3-5, tel 692-9950. Sculptures by Manolis Tsiridoukakis, until 7 Mar.  
**TEMPO 2000**, Xenokratous 23, tel 722-6596. Painted constructions by Pandelis Melissinos, 12 Mar-3 Apr.  
**THE GALLERY**, Xenofondos 9, 6th floor, tel 322-6773. Paintings and sculptures by Millas, 5-27 Mar.  
**TITANIUM**, Vas.Konstantinou 44, tel 721-1865. Paintings by Michalis Manoussakis, 11-29 Mar. Paintings by Kostas Papastamoulis, 30 Mar-11 Apr. Photographs by Katey Tsekeni, 30 Mar-11 Apr.  
**YAKINTHOS**, Zirini 23, Kifissia, tel 801-1730. Paintings by Maria Dessyla, until 31 Mar. See Focus.  
**YPOGRAFI**, Kifissias Av.294, in Psychiko Shopping Centre, tel 724-2723. Paintings and designer's furniture by Takis Zenetos. Sculptures by Aspasia Zenetos.  
**ZYGOS**, Iofondos 33, tel 722-9219. Paintings by Popy Zoides, 19 Mar-3 Apr. See Art.

## EXHIBITION

The neoclassical Megaron Othonos Stathatou on the corner of Herodotou Street and Vassilissis Sofias Avenue has opened as a special exhibition wing of the Goulandris Cycladic Art Museum. Until the end of April it will host a display of 19th century designs and furniture by notable designers, among them Ernest Ziller, architect of the building.

The 1st floor hosts the exhibition **Ancient Macedonia from Mycenaean Times to Alexander the Great**. The latest findings from tumbs and settlements illustrate ancient Macedonia from the 14th to the 4th century BC. The cultural affinity to other Hellenic civilizations is manifested through objects of art and daily life. They are sources of information on customs and beliefs. It is worth visiting the exhibition both for the historical significance and the aesthetic value. Open until 30 April. For information, Cycladic Art Museum, tel: 722-8321/3.

## CULTURAL INSTITUTIONS

**HELLENIC AMERICAN UNION**, Massalias 22, tel 362-9886. Paintings on wood, stone, leather, glass by members of the Art Workshop directed by Iphigenia Evaggelidou - Korakianitou.  
**SPANISH INSTITUTE**, Skoufa 31, tel 360-3568. Painting exhibition by Katherina Nikoloudi, 11-24 Mar.  
**GOETHE INSTITUTE**, Omirou 14, tel 360-8111. Poster exhibition at the foyer, *British Film Makers Of The 80's*. Organized by the British Council.

Tribute to director Peter Greenaway, organized by the British Council. Time 7.30 pm.  
 2 Mar. *Windows* (4', 1974), *Dear Phone* (17', 1976), *H Is For House* (9', 1976), *Vertical Features Remake* (45', 1978)  
 3 Mar. *Water Wrackets* (9', 1978), *The Draughtsman's Contract* (108', 1982)  
 4 Mar. *The Falls* (185', 1980)  
 5 Mar. *A tv Dante* (77', 1988/89)  
 6 Mar. *Drowning By Numbers* (119', 1988)  
**BRITISH COUNCIL**, 17 Kolonaki Sq, tel 363-3211. Traditions Dance Company (the performing wing of the Laban Centre, London) at Pallas Theatre, Voukourestiou 1, tel 322-4434. 10 Mar, 8.30 pm. Tickets 1000 dr at the British Council.  
**FRENCH INSTITUTE**, Sina 31, tel 362-4301. Painting exhibition by Opy Zouni. See Art.

## CLUBS & ORGANIZATIONS

**AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG)**, info tel 639-3250/9, ext 345, M-W-F, 10.30am-1.30pm.  
**ATHENS COSMOPOLITAN LIONS CLUB**, info Mr Baganis, tel 360-1311.  
**ATTICA CLUB OF FILOTHEI** offers bridge lessons, tel 682-1726 or 682-7108.  
**CANADIAN WOMEN'S CLUB OF ATHENS**, info tel 652-0772.  
**CULTURAL ASSOCIATION FOR THE PORTUGUESE COMMUNITY**, info tel 775-5032.  
**DAUGHTERS OF PENELOPE AHEPA Senior Women's Auxiliary**, Athens Hesperus chapter No. 359. Info Terry Pirpinia, tel 952-3030, Ann Bokolinis, tel 652-6063.  
**DEMOCRATS ABROAD**, info tel 722-4645.  
**ENGLISH SPEAKING SOCIAL SOCIETY**, meets every Wed. from 8-10 pm at the Athenian Pastry Shop, 320 Kifissias, Psychiko. Dr Agis Sarakinos, tel 672-5485.  
**GREEK-IRISH SOCIETY**, info tel 262-8683.  
**LA LECHE LEAGUE, Baby Arrives: The Family and the Breastfeeding Baby**, Athens North, 5 Mar. South, 10 Mar. Greek group, 17 Mar. Info tel 992-9639, 807-5237, 672-5961, 639-5268. Membership entitles you to attend meetings, borrow books and receive *New Beginnings*, the LLL magazine. Babies and toddlers are welcomed.  
**PROPELLER CLUB**, info L. Battler, 778-3698 or G. Nahas, 779-6232.  
**REGINE**, women's social club and children's activities, tel 894-8961.  
**REPUBLICANS ABROAD**, info tel 681-5747.  
**ST. ANDREW'S WOMEN'S GUILD**, a society of St Andrew's Protestant Church. Info tel 651-7405 or the church tel 652-1401.  
**WOMEN'S AGLOW FELLOWSHIP** international women's organization. Info tel 804-4209.  
**YWCA (XEN)**, Amerikis 11, tel 362-4291. Greek for foreigners, cultural and educational activities, info tel 362-4291.

## ENVIRONMENT

**WORLD WIDE FUND FOR NATURE** the Greek chapter of WWF International, manages over 20 conservation projects, provides members with printed material in Greek and English, offers access to a library of environmental resources. Director: Georgia Valaoras. Asklepiou 14, tel/fax: 362-3342.  
**GREEN PEACE**. Ongoing campaigns. Newsletter and *Green Peace* magazine to subscribers. Director Elias Efthimiopoulos, Kallidromiou 44, tel: 364-0774/775.  
**ELLINIKI ETAIRIA** (Hellenic Society for the Protection of the Environment and the Cultural Heritage). Builds, supplies and operates projects, promotes public awareness and environmental education. Voukourestiou 36, tel: 360-5319, fax: 362-2535.  
**HELLENIC SOCIETY FOR THE PROTECTION OF NATURE**. Conservation of the natural environment. Responsible for the biological station at the Evros Delta. Publishes the magazine *Physsis*. Nikis 24, tel: 322-4944.  
**SOCIETY FOR ECOLOGY AND DEVELOPMENT** publishes the monthly magazine *Nea Ecologia*. Organizes seminars, audio-visual productions, study - programs. Expertise on energy technology, recycling, management of protected areas. Mavromichali 39, tel: 361-0423.  
**SOCIETY FOR ECOLOGICAL AGRICULTURE OF GREECE**. Researching problems caused by chemically-intensive agriculture. Promoting information on agriculture and food to producers and consumers. Chersonos 4a, Athens.  
**SOCIETY FOR THE PROTECTION OF THE NATURE OF**



# 6 restaurants and night life

## HOTELS

**THE ATHENS HILTON**, Vas Sofias 46. ☎ 722-0201.  
**Ta Nissia**, traditional Greek and international cuisine in an elegant atmosphere, with a fabulous,  
**The Athenian Lounge**, serving morning coffee, sandwiches and snacks for lunch; afternoon tea (accompanied by music) or any of your favorite drinks.  
**The Pan Bar**, with soft piano music.  
**Pool Garden Restaurant**, (operating spring/summer) with Barbecue Parties every Monday. Call the Hilton for more information and/or reservations.  
**HOTEL ATHENAEUM INTER-CONTINENTAL**, ☎ 902-3666  
**Pergola**, International and Greek specialties: buffet and a la carte; pastry and salad buffets; Sunday brunch. Daily 6am-2am, breakfast, lunch, dinner; Atrium Lobby.  
**Première Restaurant & Bar**, rooftop with a panoramic view of Athens. Kebab specialties. Live entertainment. Mon-Sat, 9pm-1am. Bar 8pm-2am.  
**La Rotisserie**, superb French cuisine. Fine wine cellar. Piano music. Tues-Sat, 9pm-1am. Atrium Lobby.  
**Café Vienna**, indoor café and bar, Viennese pastries, ice cream and coffee; Crêpes in the evening, piano music.

1pm-3:30pm and from 8pm-2am.  
**LEDRA MARRIOTT HOTEL**, ☎ 934-7711.  
**Panorama rooftop**, will close for the winter period.  
**Ledra Grill**, (international specialties) open as of 2 October until end of May, from 8pm. Nightly live entertainment to the sounds of Franco Matola and his guitar. Reservations recommended.  
**Kona Kai**, Polynesian food complete with waterfall, recessed pool. Open from 7pm-12:30am. 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 6:30am, served a la carte or buffet, specialty; eggs à la minute: all day menu 11am-11pm; salad bar geared to business lunches, wide selection of international, local dishes; late night menu 11pm-1:30am; Sunday brunch 11am-3:30pm, buffet serving hot and cold dishes; wine on the house.  
**Crystal Lounge** Piano bar. Song and Piano M. Hatzegianis. Tuesday without music.  
**MERIDIEN HOTEL**. ☎ 325-5301/9  
**Brasserie des Arts**, French cuisine, superb chef, tasteful portions, unique service. Open for lunch, 1pm-3:30pm, and dinner 8pm-1:30am. Last order taken at 12:45am.  
**Athenian Bistro**, snacks and buffet with Greek specialties, daily from 7pm-2am. Great for business conferences.  
**CHANDRIS HOTEL**. ☎ 941-4825.


**The Rooftop**, snack bar by the pool, from 10am till 6pm. Restaurant/buffet dining, 9:30pm-1am.  
**HOTEL PENTELIKON**. ☎ 801-2837.  
**La Terrasse**, coffee shop, open from 7am till 2am. Breakfast, lunch and dinner, snacks.  
**Belle Epoque**, international cuisine. Live music.  
**Vardi's Restaurant**, French cuisine.  
**La Bouillabaisse**, fresh seafood.

## CENTRAL

**CORFU**, Kriezotou 6. ☎ 361-3011. Menu includes popular standbys of Greek cuisine as well as some variations from Corfu. Daily noon -1am.  
**DELPHI**, Nikis 13. ☎ 323-4869. Excellent lunchtime spot, very good, reasonable prices. 11am-11pm.  
**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 complete restaurant service. ☎ 323-0336. A third Dionysos is on Lycabettus Hill.  
**DRUGSTORE**, Stoa Korai. ☎ 322-1890. Take-off on its Parisian cousins. Open 8am-2am except Sundays.  
**EVERYDAY**, Stadiou 4 and Voukourestiou corner. ☎ 323-9442. Cafeteria convenient for coffee, croissants, pastries and ice cream. Open from 7am-2am.  
**FLOKA**, Leoforos Kirissias 118. ☎ 691-4001. A complete restaurant, pastry shop and catering service. Delicious club sandwiches and ice cream pies ("Black Venus" etc.)  
**ISPANIKI GONIA**, Theagenous 22, Caravel area. ☎ 723-1393. Service till 1am. Sunday closed.  
**KENTRIKON**, Kolokotroni 3. In arcade next to the Athenée Palace Hotel. ☎ 323-2482. Full taverna fare including beef srito; beef in earthenware.  
**KOSTOYIANNIS**, Zaimi 37 (Pedion Areos), Excharchia. ☎ 821-2496. Large selection of appetizers. Main dishes are, among others rabbit stifado (stew with onions), souvlaki with bacon, and quail. Closed Sunday

## KOLONAKI

**BAYAZZO**, Ploutarhou 35 and Dimoharous, 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. Sunday Closed.  
**DELICIOUS**, Zalokosta 6, Kolonaki. ☎ 363-8455. Service till 4pm (for lunch) and till midnight (for dinner). Saturday noon and Sunday closed.  
**DIONISSOS**, Mt Lycabettus (accessible by the funicular at the top of Ploutarhou St, Kolonaki) ☎ 722-6374. A top one of Athens' landmarks with a view of the entire city. Daily 9am -12:45pm.  
**DEKAOKTO**, Soudias 51, Kolonaki. ☎ 723-5561. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily from 12pm-5am. Closes in the summer.



**"ORAI A KYPROS"**  
 Ydasou 11  
 Ano Ilisia  
 tel. 775-6176

Daily 11am-1am. Atrium Lobby.  
**Kublai Khan**, unique Mongolian barbecue and Firepot; Chinese specialties. Mon-Sat 8pm-1am Atrium 1.  
**Kava Bar**, special cocktails and drinks; piano music. Daily 6pm-2am.  
**ASTIR PALACE**, Syntagma Sq. ☎ 364-3112 or 364-3331.  
**Asteria** restaurant. Service till 1:30 am.  
**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, 8:30pm-1am.  
**Coffee Lounge and Asteria Restaurant**, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon chese pie lamb curry, sweets galore. 7am-1am.  
**Athos Bar**, piano. Open 9:30-1am.  
**ASTIR PALACE**, Vouliagmeni. ☎ 896-0211.  
**Grill Room**, downstairs café restaurant, piano music; sometimes a small orchestra for dancing. Open daily from

**CHANG'S HOUSE**  
 CHINESE RESTAURANT

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

Fully air-conditioned.

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

TEL: 959-5191 959-5179

15 DOIRANIS & 11 ATTHIDON ST., KALLITHEA

Opposite Aghios Sostis Church 4th street down from Damon Hotel.  
 (parallel to Leof. Syngrou Ave. 190-192, turn right)



**Michiko**  
 RESTAURANT

日本料理

TEMPURA SUKIYAKI  
 SUSHI SASHIMI  
 by Authentic Japanese Chef

27 KYDATHINEON ST. PLAKA  
 322-0980 — 324-6851

**GEROFINIKAS**, Pinandrou 10. ☎ 362-2719; 363-6710. Fine Greek and Constantinople cuisine, fresh fish, out-of-season fruit and eggplant puree. Cosmopolitan atmosphere. One of the city's grand old restaurants. Open daily from 12pm-11:30am.  
**JE REVIENS**, Xenokratous 49, Kolonaki. ☎ 721-0535; 721-1174. Piano; Kalkanis, guitar; Papadopoulos, singer; Maria Aristofanous, and T. Arvanitidis.  
**NOUFARA**, Kolonaki Sq 21. ☎ 361-4508. Restaurant  
**ROUGA**, Kapsali 7, Kolonaki Sq. ☎ 722-7934. Set off in a small cul-de-sac ("rouga" means lane). Open nightly from 8pm-2am. Sunday Closed.



**VLADIMIR**, 12 Aristodimos, Kolonaki. ☎ 721-7407. Swordfish in Hollandaise sauce, crêpes.  
**BAKIRIA**, Mavromichali 119. ☎ 363-9383. Sunday closed.  
**DEMOKRETOS**, Demokritou 23, Kolonaki. ☎ 361-3588. Sunday closed.  
**LENGO**, Nikis 22, Syntagma. ☎ 323-1127.  
**PITHARI**, Daskalogianni 17, Lykabetus, ☎ 644-0530.  
**RODIA**, Aristippou 44, Lykabetus. ☎ 722-9883. Sunday closed.

## PLAKA

**BAKALIARAKIA (TA)**, Kydathinaion 41. ☎ 322-5084. Basement taverna specializing in salt cod in batter served with garlic sauce. Souvlaki and delicious salads.  
**HERMION**, café and restaurant in a little alley off Kapnikareas (near Adrianou St cafeteria square). ☎ 324-6725, 324-7148. Delightful spot for Sunday lunch with good Greek cuisine (a light touch with the olive oil), friendly service. Open from 8pm-12am.  
**MILTONS**, Adrianou 19, Plaka ☎ 324-9129. Charming island atmosphere. Large seaks, fresh fish. Open daily from 11am-1am. Perfect for business lunches and evenings. Reservations suggested.  
**PSARRA**, Erotodritou and Erechtheos St. ☎ 325-0285. An old favorite, great for Sunday lunch, swordfish, souvlaki, taverna fare; special spot for locals and residents. Open from 12pm-5pm and 7pm-2am 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 8pm-2am daily.  
**STROFI**, Gali 25, Makrygianni. ☎ 922-3434. Sunday closed.  
**SOCRATES' PRISON**, Mitseon 20, Makrygianni. ☎ 922-3434. Charcoal grilled chicken and swordfish, rolled pork with carrots and celery in lemon sauce, roasted lamb with mushrooms, meatball casserole. Pikeri wine, laced with wine from Santorini (barrel). Sunday Closed.  
**SYMPOSIO**, Erethiou 46, Herodion. ☎ 922-5321. Service till 1:30am. Sunday closed.  
**THESPIS**, taverna on Thespidos St. Special menu lamb-liver, roast lamb, bite size-tirpittes, roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2am.  
**TSEKOYRAS**, Epipharmou 2, Plaka. ☎ 323-3710. Wednesday Closed.  
**XYNOS**, Ag. Geronda 4. ☎ 322-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricasee. Wine from the barrel. Guitar music. Closed Sunday.

## KIFISSIA/NORTHEN 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**, Paleologou 1, Kifissia. ☎ 807-7994. In a lovely green park with two small lakes. An international modern cuisine. Specialty's steaks, fresh seafood and snacks. Coffee shop open all day. Also caters for special parties. Open daily 10:00am -2:00am.  
**BLUE PINE**, Tsaldari 37, 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 10:00pm -2:00am.  
**GRAND CHALET**, Kokkinara 38, Politeia, Kifissia. ☎ 808-4837. International cuisine with Greek specialties. Piano and songs. Very expensive; very fine.  
**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.  
**NIKOS**, Skopelou 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. ☎ 813-1211. Youvet-sakia stifado and large array of mezedes.



## TRADITIONAL TAVERN REAL GREEK CUISINE

Thalias 15, Aghios Dimitrios  
Near Panaghitsa Church

Reservation, tel: 97.33.885 Sunday Closed

# ΑΤΟΥ!!!

RESTAURANT - BAR

Plateia 28th of October (Tsakpini)  
New Erythra



## CHINA restaurant

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

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



myrtia  
Restaurant-Cave

REAL GREEK CUISINE

Sunday closed

Open 8:30 to 2 a.m.

Full air-conditioning

32-34 TRIVONIANOU STR., 116 36 ATHENS  
TEL.: 9023633 - 9023644

RESTAURANT-BAR

ΔΕΚΑΟΚΤΩ  
(18, DEKA OKTO)

OPEN LUNCH TIME  
EXCEPT SUNDAY

SOUIDIAS 51 - KOLONAKI

tel: 72.35.561  
72.37.878

GREEK AND INTERNATIONAL CUISINE  
HOME MADE SPECIALITIES

Tavern  
Socrates'  
prison

20 Mitseon Str.  
Makryianni, Athens  
tel: 92.23.434.



Sunday closed



世界食品

**"TUO-CHA" TEA®**  
FOR SLIMMING

*Veritable*

TEA (HERB) FOR SLIMMING-REDUCTION OF CHOLESTEROL, TRI-GLYCERINS AND URIC ACID (it is also beneficial for CONSTIPATION).



**NOW IN GREECE**

(It is sold in all European countries)

It has been awarded 2 FIRST GOLD PRIZES at the PARIS and WESTERN BERLIN International Food Fairs and many other DISTINCTIONS AND GOLD MEDALS. It contains less taieine than any other tea. It is the only kind of tea you can drink at any time of day or night without suffering from sleeplessness or nervous irritation. It doesn't influence your nervous system. It functions, as a fat dissolver (that is, it dissolves the lipids in the blood). It is also enriched with various vitamins, necessary for the human body, as well as with several kinds of still unknown substances which when dissolved in water ARE EFFECTIVE IN STIMULATING THE METABOLISM AND IN MAINTAINING THE BALANCE AND NORMALITY OF HIGH BLOOD PRESSURE CAUSED BY FAT.

• **IT DOES NOT HAVE ANY SIDE-EFFECTS.** •

The Chinese tea "TUO-CHA" of PUERH can be enjoyed by anybody without him or her having any weight problems, because of its multiple qualities which CLEAN THE BODY OF THE VARIOUS TOXINS. Therefore LOSE YOUR EXTRA KILOS effortlessly and gain confidence in your body. By following a balanced diet you will have surprising results. It also has a healing influence on the liver and stomach. The TUO-CHA tea trees reach the amazing height of 90 ft. (as tall as a ten-storey building) and may be even 1700 years old. Clinical research done in China and Western Europe by the most distinguished scientists has proved the effectiveness of TUO-CHA in slimming-reduction of cholesterol, uric acid and constipation. Many articles and comments in favour of the TUO-CHA tea have appeared in the international press, especially the French. The consumers of TUO-CHA are constantly increasing because of its unique quality.



Queen Elizabeth and Prince Phillip visiting the TUO-CHA packaging unit in China.

A verse written during the SONG Dynasty proves that the special qualities of this specific tea have been known and praised for thousands of years. It is therefore rightly considered AS THE NO.1 SLIMMING TEA with so many qualities. In order to be 100% sure, that you will have a satisfactory result, the basic condition is to FOLLOW THE TREATMENT FOR TWO MONTHS, SO THAT THE RESULTS ARE PERMANENT AND NOT TEMPORARY.



A wild old tree of TUO-CHA variety, 32.1m high and 1,03m in diameter, ageing 1700 years old, it is honoured as "King of Tea Trees" of the world.

Exclusive representatives  
**HERBIM** • 45 Evelpidon Street, 11362 Kypseli,  
Tel.: 8822444, 8841498, 8835521

We send our products everywhere in Greece - cash on delivery.  
ORDERS MAY BE GIVEN BY TELEPHONE

**Mail Order Coupon**

To: **HERBIM**, 45 Evelpidon Street, 11362 Kypseli, Athens  
Please send me by mail the authentic slimming tea TUO-CHA marked by the GOLD PRIZE and a detailed brochure about it.

- Pack of thirty days 7,600 drs
  - Pack of sixty days 14,500 drs (saving 700 drs)
- The above prices do not include mailing costs.

Name .....Surname .....

Address .....

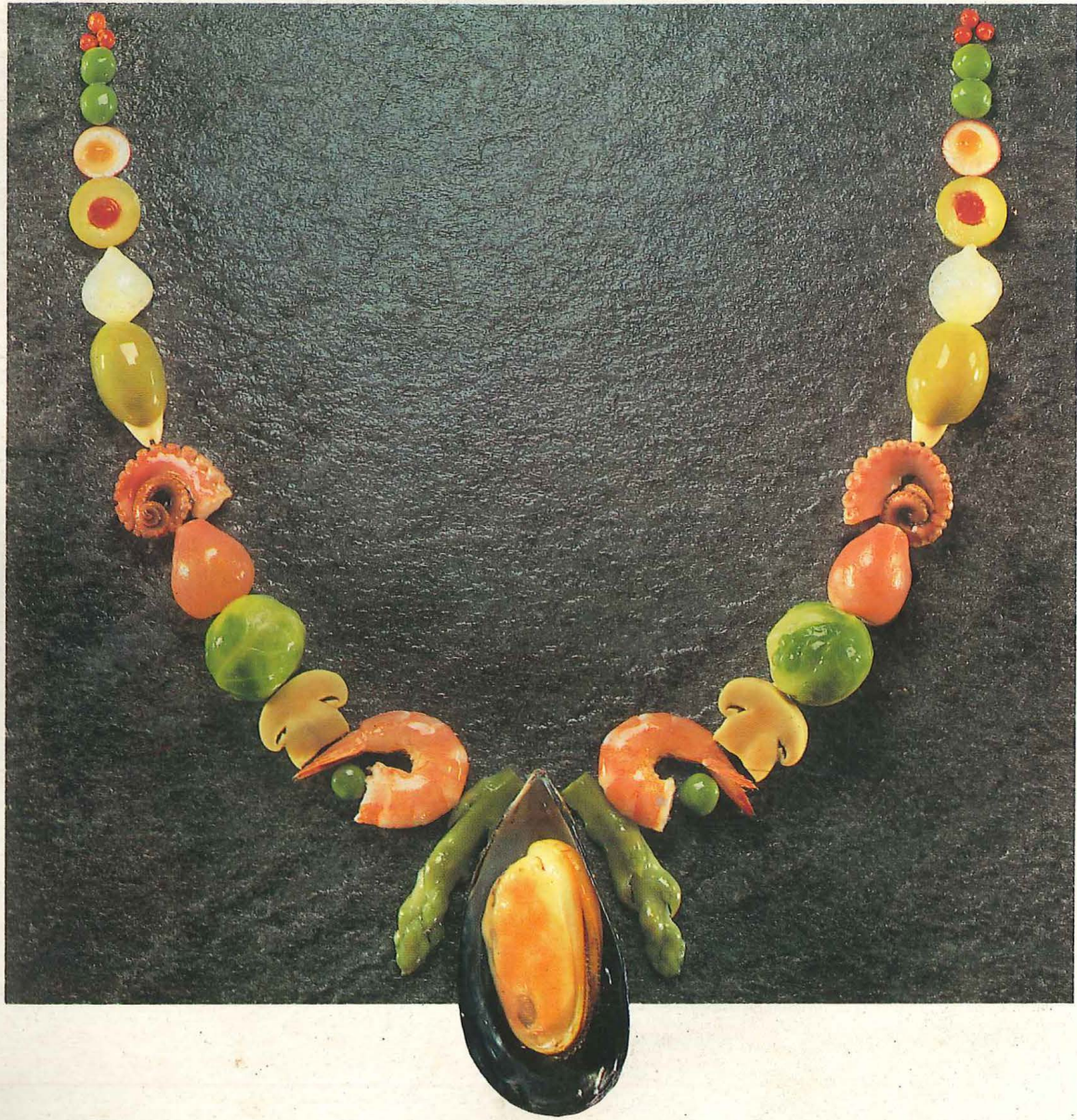
City .....Postcode .....

County .....Tel. ....

We also import Chinese ROYAL JELLY ENRICHED with the herb Schi zandrae which helps the body against DISEASES OF THE RESPIRATORY SYSTEM (Bronchitis-Asthma). In addition to that, we import GINSENG (THE ROOT OF LIFE) which helps the nervous system against STRESS, the body is stimulating and improves the circulatory system and the functions of the brain (memory, etc.)

# GASTRONOMIA IS AN ART WHICH WE POSSESS

495 473  
MILANO DISTRIBUTION  
ALFA BETA



No matter if it is for rare or daily use foodstuffs,  
their taste has to satisfy our clients. We, at  
ALFA-BETA, have the know how to do it.

ALECTOR



**Vassilopoulos**  
Gastronomia - Delicatessen