

December 1992

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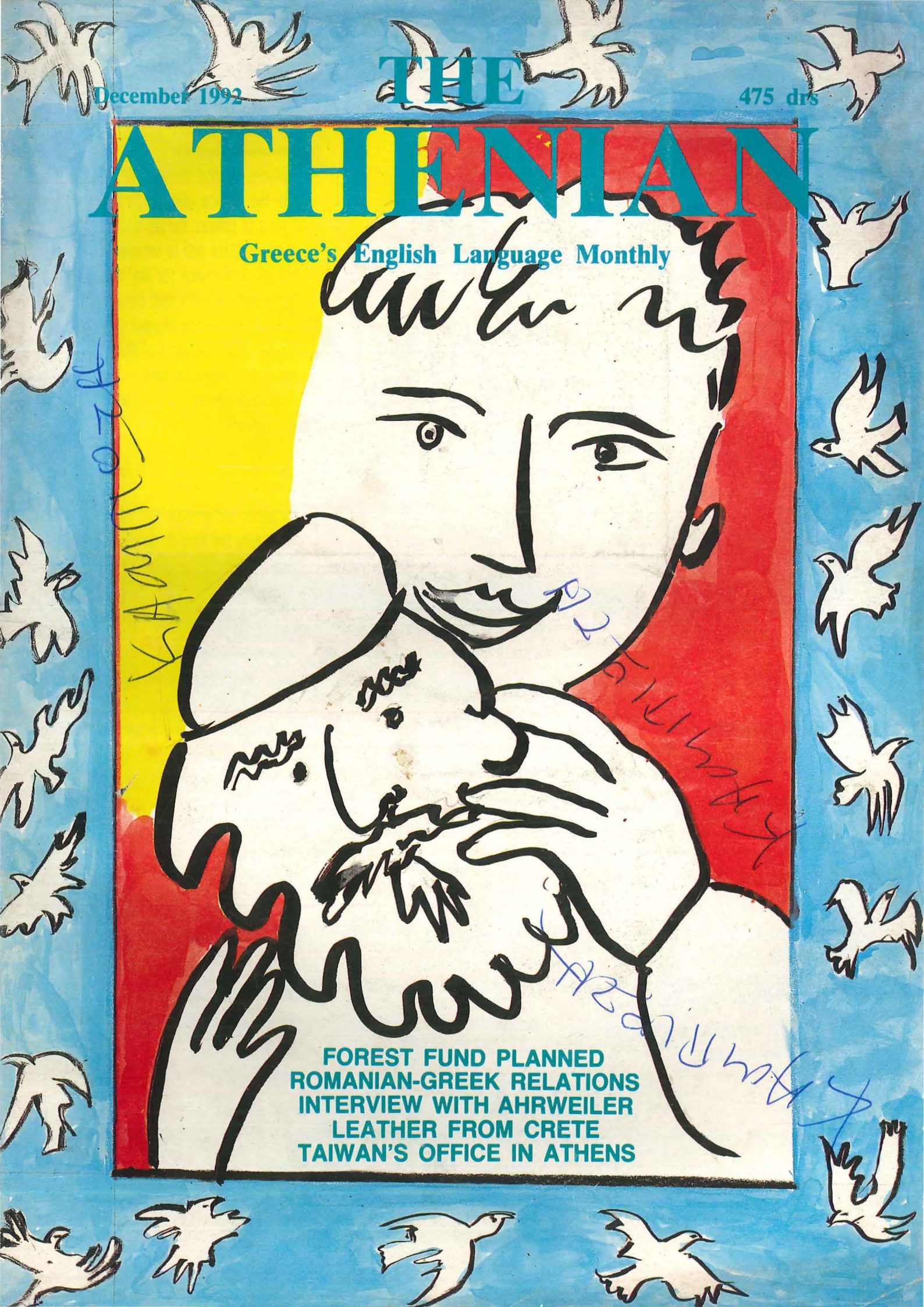
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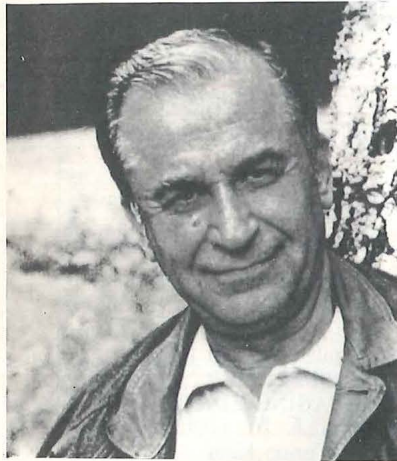
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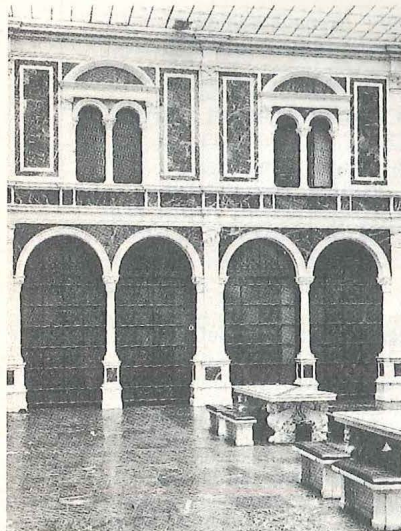
The Hill on Mars 30

Melanie Ann Karis followed in the footsteps of Saint Paul on the Hill of Mars or Areopagus and came upon a man who spoke his words on the windy summit.

The cover is by Enrique Arellano-Farias



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THE ATHENIAN

Greece's English Language Monthly
Founded in 1974

Vol. XVIII No. 230 December 1992

Owned and published by The Athenian
Press Ltd

K. Tsatsou 4 (ex-Peta), 105 58 Athens,
Greece
Tel 322-2802 Fax 322-3052

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FOTRON
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PRINTED by
Kranioi - 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. Airmail: Europe \$US 36. World \$US 38. Send orders, changes of address and inquires to The Athenian, K. Tsatsou 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.

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OUR TOWN

TREE-PLANTING AND TAX-EVASION: A PROPOSAL

Last spring this newspaper called its readers' attention to a privately sponsored organization called "Plant Your Roots in Greece" which was collecting funds for national afforestation. The organization, they were informed, had the support of AHEPANS and the Forestry Authority of the Ministry of Agriculture. The Environment Editor Michael Anastasiades had a long chat about it with the General Secretary of the Forest Service, Mr Dimitrios K. Katsoudas, and *The Athenian* put it all down in black-and-white.

This project for the Greening of Greece sprouted few stories in the local press and it seems the government forgot about it, too, what with forest fires, tax-evasion, Skopje and other more pressing issues. As a result the Environment Editor got out of sorts with the General Secretary of Forests (see page 10). This, in turn, caused 'in-house' embarrassment since Greece, though small, is full of 'Renaissance' men and women and it happens that Mr Katsoudas has also been *The Athenian's* Music Critic.

At this moment of editorial awkwardness, the Athens News Agency's correspondent Mr Zissis came to the rescue with a report from New York last month that Prime Minister Mitsotakis has inaugurated there the "Plant Your Roots in Greece" project. So, let both Mr Katsoudas and Mr Anastasiades, as well as readers, be rest assured that money will soon be flowing in from the New World, sowing new greenery in Greece.

We are very beholden to Mr Mitsotakis for getting us out of this briar patch, and will continue supporting his government with its majority of one (even without Mr Samaras), through thick and (mostly) thin, even if it ends up allowing Macedonia ten names: the only real one will always be Greek.

It is on the severe measures lately legislated against tax-evasion that we will have to withdraw life support. It's not just that tax evasion is a normal Hellenic way of life, or that its patron

Saint Mamas is a pillar of the Orthodox Church or that disguising one's assets was the patriotic way of saying *ohi* to the Ottoman tax-collector in the bad old days. It is simply that the government's policy is unrealistic; in short, "pie-in-the-sky".

Firstly, Greeks don't even know when they're tax-evading. This country has more laws than it has rocks, and it is impossible for its citizens to be familiar with all of them. Tens of thousands of them have rolled out of Parliament, while those of Napoleon, Justinian, Draco, Solon and Lycurgus have never been officially invalidated. As a result, everything in this country is against the law, and therefore, as the old folk adage has it, "everything is possible". How can someone be held liable for an act whose significance he is unaware of?

Secondly, even when they know they're tax evading, Greeks will slip out the government's fingers. "You can't teach an old dog new tricks" is one of those untruths imported from the West. Here, old dogs learn new tricks every day.

The low-down on the government's policy so far is this: Putting teeth into the laws that are known and straightening those involving tax enforcement are the concerns of the government's new orthodontist, Mr Stefanos Manos. He has introduced legislation that hands out six-month prison terms for anyone convicted of owing the states between 100,000 drachmas (500 US dollars) and two million drachmas (10,000 US dollars), and a year's incarceration for anyone owing more.

This all looked good on paper to the people at the Finance Ministry, but those over at Justice blanched. Since it is already known that there are 60,000 tax evaders at large, and no doubt many more, where are they going to be put? The municipal jails are all full of Albanians and the federal ones like Korydallos already overbooked.

But wriggling out of quandries is the Greek way of life, and eager Justice Ministry General Secretary Mr Karras brightly suggested taking over hotels to

house convicts.

Now, as everyone knows, the hotelery business isn't exactly flourishing in Athens, and all would agree that the abandoned Hotel George II in Syntagma would look better with barred windows than it does now. So Mr Karras asked banks if they had available hotels around which they have taken over when their owners defaulted on debts. The answer was very supportive.

So now it was the Ministry of Public Order that became uneasy. How could they provide the manpower to enforce security? Concierges have enough on their hands without having to lock up each of their guests and, presumably, provide room service without Filipinesa maids who have all had their work permits cancelled to give unskilled, unemployed Greeks a chance.

Then, when the banks heard how much the state was willing to pay in rent, they returned to the old idea of transforming their hotels into office blocks where, cynics remark, new fields for tax-evasion will soon be cultivated.

As the dream of hotels faded, ideamen came up with taking over mostly vacant shopping malls on the edge of insolvency. Building shopping malls has reached epidemic proportions in Attica, and despite ever fewer rentals and customers, enthusiasm for building more has continued unabated. But, on analysis, even if the walls built around them were rented out for hoardings, the cost would be prohibitive. Even if they united all the colors of the rainbow, Bennetton could not afford that many billboards.

The Athenian modestly recommends a much simpler and enlightened solution. Have every one found guilty of a tax-evasion violation go out and plant a tree. Within a few years Greece will look like Norway and everyone will live happily ever after.

Of course, what the government really wants is to exterminate tax-evasion, even by terror, and bring in lots of money. Can't Greeks become docile, law-abiding tax-payers? If not, Mr Manos, with his professional background in biscuit manufacture, could start making and marketing fortune cookies. ■

THE ATHENIAN DIARY

by Paul Anastasi, Sloane Elliott and Jenny Paris

FEATHERS FLY IN THE BALKAN COCKPIT

Skopje's rejection of a Greek initiative for the former Yugoslav republic's neighbors to guarantee its borders was deplored in Athens last month.

Prime Minister Mitsotakis expressed disappointment because the persistent offers of written guarantees were designed to prove that Athens har-

bored no territorial ambitions against Skopje and was attempting to help stabilize its regime.

Skopje's rejection of this initiative accompanied by new acts of provocation are "signs of weakness, agitation and confusion," Mr Mitsotakis said last month. He further pointed out that Greece's role in the region was con-

ciliatory because Serbia, Albania and Bulgaria have welcomed the initiative, thereby refuting Skopje's claim that its neighbors had expansionist designs on it.

Meanwhile, both in Athens, and later in New York where he was visiting in mid-November, the prime minister rejected charges that Greece was violating the embargo on Serbia and Montenegro. On the contrary, he retorted, Greece is the only country adhering to it.

UN special negotiator, Cyrus Vance, as well as the US government, have presented evidence that a Greek vessel transported 200,000 barrels of oil to Serbia at the end of October.

Theodore Therapiotis, the accused owner of the Athens-based Theta Shipping Co, confirmed that the shipment took place but said the cargo was delivered to war-torn Bosnia. He said he had no responsibility if it was subsequently smuggled inland to Serbia and Montenegro.

"It is impossible for Greece," Mr Mitsotakis said in New York, "to monitor where a cargo will be finally taken if some private individuals violate the embargo. It will, however, refer to justice those who do. Let them clarify what they want from us," he said, calling for the UN to monitor the Adriatic more effectively.

What Greece is opposing is further changes in rules regarding the EC rules on the trade embargo, claiming that they will only open loopholes for further incidents of its violation. Countries bordering on the former Yugoslav federation are suffering materially far more than others, and they are becoming impatient with contradictory statements and changing rules issued by the UN and the EC simultaneously without coordination, while both seem to wink at arms smuggling and drag their many feet on any viable political solution.

THE PATRIARCH ON TOUR

On his first tour abroad since his enthronement last year, Ecumenical Patriarch Bartholomeos I spent over two weeks on Mount Athos and Crete. While on Holy Mountain visiting Zographou, inhabited by Bulgarian monks,

MAURICE BAILEY: ALCHEMIST OF BEAUTY

One of today's most influential and leading decorators of international hotels and cruise ships, Maurice Bailey, died in Athens on 13 November, aged 76. A familiar figure in Athens, he first settled here when he began work on the Athens Hilton in 1957.

Born in Arizona, raised in Los Angeles, he served in the US Navy and began designing furniture and interiors in Hollywood. He soon branched out into film studios, becoming art consultant and design director for cinema spectacles like *Quo Vadis?* He also acquired a roster of stars as his own clients: Loretta Young, Anne Baxter, Harry James and Betty Grable, and so on.

His fruitful association with Conrad Hilton began in 1955, for whom and whose company he interior designed over the next three decades the Hiltons in Istanbul, Tunis, Rabat, Abu Dhabi, Teheran, Dubai, and the splendid Nile Hilton in Cairo.

In Greece, besides the Athens Hilton, he decorated a whole series of the Epirotiki Line's luxurious cruise ships, and on land, the Rodos Bay and Rodos Palace Hotels. In Athens, those who dine at the GB Corner and the Ideal do so in his surroundings.

Former associate and Athens-based decorator Arminio Lozzi writes the following appreciation:

"As with a star that rises to take its place in the firmament, we become aware of new influences, new arrangements of order, a new sparkling brilliance. So it is, too, with certain individuals who, finding conditions as they had been prepared for him, and by the 'magic' of a unique understanding of Balance can take the same familiar elements, rearrange the mathematics of them and - *Voilà!* - an innovation bursts forth that defines his individuality and enhances the very atmosphere around him."

Such a person was Maurice Bailey. He was among the great alchemist of beauty. From the seemingly effortless recombination of existing components, a new order took place. He inspired change.

One can further appreciate Maurice Bailey by casting an eye over even a partial list of his projects as Architectural Interior Designer where he helped breathe life into new tourist developments. He was instrumental in reshaping the idea of cruiseship travel in the Aegean by designing first the Epirotiki Line's *Argonaut*, and then others in its fleet. His design work for the Athens Hilton led to many more Hilton International Hotels, as well as Sheraton Hotels, around the world. The list seems endless, but the result is one: perfection. His personality pervaded his work. His knowledge of science - archaeology, astronomy, biology - was rich. His deep love of Greece, its mythology, history, art and philosophy, was the core of most of his work and interest. He constantly revisited the most important ancient sites and museums and studied new finds - tapping them for his inspiration.

His life has enriched and enlarged the lives of many, and all those who knew him well will understand that in helping others, in leaving Beauty as his signature, he was accomplishing what he desired most.

His Holiness denounced as "devious" rumors that the Patriarchate was expelling monks from Mount Athos solely because they were Slavs. (He was referring to controversial material circulated in recent years such as *Human Rights of Mount Athos* issued by Welsh publishing house, Stylites Press, 1990.)

"Who converted the Slavs to Christianity?" asked the Patriarch. "Who gave them support and educated them through the ages? Was it not the Patriarchate, their mother Church?"

Throughout his tour, the Patriarch repeatedly said that he was much troubled by the widening threat of war in the Balkans, stressing the role of "cursed racism".

On his arrival in Crete on 9 November, the Patriarch was greeted by Premier Mitsotakis, himself Cretan, and the following day he presided over the Holy Synod of Crete. The Cretan Church is a semi-autonomous body which, like Mount Athos, comes under the jurisdiction of the Ecumenical Patriarchate.

Asked when he would be visiting Athens and the Church of Greece, his Holiness said he had not yet received an invitation but would come "in the fulness of time".

BALKAN WOMEN GATHER

A four-day inter-Balkan conference on "the role of women and the environment in the economic development in the Balkans" took place last month.

In her keynote address Foreign Undersecretary Virginia Tsouderou said that the people of the Balkans had to discard the divisive syndromes of the past to be released from the painful experiences of recent and remote history.

She called on the 150 foreign and 300 Greek participants to reject the "dead-end logic of nationalism", stressing that issues such as peace, human rights, environmental protection and the upgrading of the role of women were common to all.

Other speakers included Dean of the University of Europe Eleni Glykatzis-Ahrweiler, who spoke of the new role for women in the world, and President of the Union of Bulgarian Women and former Labor Minister Amalia Maslarova.

In a final resolution sent to all international organizations, governments and appropriate authorities, it was requested that they actively aid the establishment of peace in the Balkans, especially in the former Yugoslavia, and

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that acts of violence against women and children in this area cease at once in order to secure the future of these republics.

PROBE INTO EC FUNDS FRAUD

Officials of the EC and Greek public prosecutors have officially begun investigating fraud reports over alleged misallocation of more than 180 million dollars in EC subsidies for olive oil, cotton and wheat exports.

At least one hundred Greek olive oil export companies are accused of allegedly receiving EC subsidies illegally by falsely doubling their exports through forged documents. A Greek public prosecutor has started investigating these reports while FEOGA Director Michel Jacquot visited Athens to present documents of similar accusations over cotton and wheat exports. Jacquot said he will return for further investigation.

KIMON FRIAR HONORED

"I thought I was writing in the dark for those who were an indistinguishable mass, but now I see I was writing in the light for everyone of you before me here tonight."

So the eminent translator Kimon Friar concluded an evening held in his honor – and on his 81st birthday – at the American College of Greece on 18 November. The college has elected him Professor of Literature and inaugurated a lectureship in his name, thereby setting a memorial to the man who has done more to spread the fame of modern Greek poetry in English abroad than any one else. Starting with his proclaimed translation of Kazantzakis' *The Odyssey: A Modern Sequel* first published in 1958, his vast production has included classical English versions of the works of every major Greek poet from Solomos down to the present.

According to left-wing opposition press reports, a number of export companies have received some 40 billion drachmas for fake exports. Several customs officials are said to be involved in the fraud.

The government is being charged by the press with covering up the scandals. Government spokesman Vassilis Manginas dented the allegations and said that the matter will be officially investigated.

The conservatives, who won the elections in April 1990, vowed to cleanse public life of the corruption which plagued the earlier socialist government. A 200-million dollar bank embezzlement scandal brought down the socialist government after eight years of rule.

AIRLINE TAX IRES TOURISTS

Foreign tour operators are infuriated over the fact that travellers visiting Greece as of last month have to pay an extra charge of 5000 drachmas on their departure tickets and 2500 drachmas for each flight within the country, according to a Greek government decision.

Travellers arriving at the airport for departure had a receipt attached to their ticket marked 'airport modernization fee'. Greeks also have to pay the equivalent of eight pounds on a local flight, which therefore again comes to 16 pounds when considering the round trip.

The government decided to impose this fee to raise funds for the construction of the 1.5 billion dollar Athens International Airport at Spata which will go into operation in 1996. It will serve some 20 million passengers, twice as that of the existing 25-year-old Helenikon Airport on the coast.

The government went ahead with the measure despite objections by foreign travel agents who were particularly angered because they send more than one million tourists annually to Greece.

Strongly protesting the imposition of the fee, British tour operators asked for a meeting with the Greek prime minister himself to settle the matter. They warned that the measure will drive British holidaymakers away from Greece and towards other destinations such as Italy and Spain, something that could cost Greece as much as 500 million pounds in one year alone. About 1.1 million Britons visit Greece every year, thereby constituting the largest foreign group.

STRIKE THE VIOL, TOUCH THE LOOT

On a narcotics raid in Filiates near the Albanian border, police hauled in some hashish and an old leather case containing a violin bearing the inscription "Antonius Stradivarius, 1721". Drug-dealing suspect Spyros Efthymiou said he bought the instrument from passing Albanians for 700 drachmas (3.50 US dollars). The Strad has gone to the Ministry of Culture for authentication, the suspect detained, and the hash confiscated.

UPROAR OVER SUSPECT BLOOD

The major AIDS scandal currently rocking France is having repercussions in Greece, following evidence that blood plasma contaminated with the HIV virus had been imported from France between the years 1980 to 1985.

The Athens public prosecutor began an in-depth investigation into reports that at least 300 Greek haemophiliacs have been affected.

Press reports said that 40 of them have already died, while some, ignoring that they had the disease, have contaminated their wives and companions.

Judicial sources said that the prosecutor may table charges of premeditated murder against former state health officials for allowing the import and distribution of the contaminated blood.

Health Minister George Sourlas ordered an inquiry to ascertain whether infected blood plasma had been imported or used after September 1985 without being properly sterilized, despite a prohibition by the National Drugs Organization (EOF).

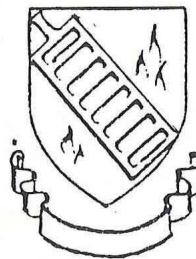
In Brief

- Former lottery ticket and razor-blade salesman in Omonia, Dimitris Nikolouzos, has bought the former royal yacht *Theseus*. The 42-year-old Corfiot who turned the hard places into stepping stones and became a millionaire, was top bidder amongst six, last month, paying 40 million drachmas for the 95-foot, 4-cabin motor cruiser which was built in Amsterdam in 1961. The un-updated vessel, whose value is mostly antiquarian, will be rented out for Ionian cruising to those who want to stroll the deck where at least one Glucksburg, who won an Olympic gold medal for yachting, once stretched out.

- Ceremonies marking the fiftieth anniversary of the decisive World War II Battle of **El Alamein** were attended by Premier Mitsotakis and Parthenios, Patriarch of Alexandria. The state is erecting a monument near the cemetery where 89 Greeks fell under the command of Colonel Pausanias Katsotas. During his two-day-visit the Premier also met with President Mubarak, British Premier John Major and opened the new Greek Trade Center in Alexandria.

- Once again this year on 17 November, **anarchists** took to the streets to commemorate the 1973 Polytechnic uprising against the junta. About 500 youths in black jackets and stovepipe trousers broke windows, terrorized citizens and gave the inert mail service a stir by petrol bombing the Cental Post Office.

- The Constantine and Marika **Mitsotakis Collection** of Minoan and Greek Art was presented to the public for the first time at the Stathatos Wing of the N.P. Goulandris Foundation's Museum of Cycladic Art on 11 November. Welcomed by the foundation's president, Mrs Dolly Goulandris, Premier Mitsotakis announced that he and his wife, who started collecting only 15 years ago, would be donating the entire collection in due time to the Hania Museum.



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A WAY OUT OF THE WOODS

by Michael Anastasiades

Last summer was burning hot. It took away a good deal of the Attica forests. Strong winds, dry weather, fermenting rubbish and mindless idiots give the forest environment no end of trouble. The government is trying to come to some kind of decision concerning its forest fire fighting policy. About 30,000 stremmata (four stremmata make an acre) were reduced to ashes in Attica alone this summer proving that the Hellenic Fire Brigade is not able to cope fully with this calamity.

According to the Ministry of Agriculture's statistics, 2030 forest fires have destroyed 480,000 stremmata throughout the country, making this summer one of the most catastrophic in the past 15 years. The island of Rhodes was one of the saddest victims where 25,000 stremmata went up in smoke a few days after Mr Dimitris Katsoudas, the Secretary General for Forests, came up with the idea to replace some of the most experienced civil servants in the Forest Protection Authority on the island. Mr Katsoudas is right when he says that he does not have the manpower nor the money to cope with the immensity of the task. Greece is simply too dry during the summer months and, it is true, people are not always co-operative. But is that all?

Someone came up with the idea to allow the creation of private fire brigades which will contribute to monitor Greece's forests and prevent if not fight fires. The Canadian company Coner is actually counselling Mr Katsoudas on how to go about changing the prescription for dealing with the ailment. Coner came up with a plan that will necessitate the investment of about 40 billion drachmas for forest management and protection.

The plan advises the government to create an independent Forest Fund which will be responsible for "the management, protection and development of the forest ecosystems in order to implement a more realistic, rational and unequivocal forest policy." One of the main points stated is that "it has been proved that forest fire fighting has to be assigned to permanent well-

Plans are afoot to create an independent Forest Fund which will put protection and management together on a sound, professional, year-round basis.

trained personnel in the fields of reforestation, guarding, fire fighting and planting and clearing." In other words, there should be no difference between forest protection and forest management. As we all know, half of those employed to protect and manage Greek forests are part-timers hired during the summer months. One of those gentlemen got caught setting fire to a forest in Achaia in order, he later told the judge, "to keep his job."

The Greek government has thus decided to create a "Council for the Protection of the Environment and the Quality of Life" in order to change its policy in the domain of land, forest and water management. Mr Tzannis Tzannetakis who is the Deputy Prime Minister and a politician well known for his integrity, is actually giving Mr Katsoudas a hand in the field of improving the quality of service provided by the official forest management in Greece. It sometimes takes politicians decades to do something. More than 20 years ago, many civil servants employed at the Secretariat for Forests had anticipated great difficulties ahead if something did not get down then. As we all know, the better the... politician, the better the deed!

If you think you've heard the best of it, listen to this: the Ministry of Agriculture decided to install 25-cubic-meter water tanks at the Poikilon Oros Mountain last June. There was a call to tender, but for some reason it did not bear fruit. So, the Nomarch decided to chose out the company to supply the afore-named water tanks as long as they will not cost more than 41 million drachmas. The tanks were bought and cost 1,450,000 each, whereas a year before, the same tanks cost 800,000 drachmas each. Once installed, the

tanks - melted! The Reforestation Authority of Attica got the report and the tanks were mended where possible. That was that.

Furthermore, reforestation was the task of the Secretariat for Forests until 1991 when it was decided to involve the private sector. In 1992, more than 20 projects have been implemented and more than one million trees have been planted. I would like to mention that prices are not very stable in terms of the planting and irrigation per tree: in February 1992, it cost 750 drachmas per tree at Eftaxia, Eleusis, and in May 1992, it cost 358 drachmas at Kalentzi, Marathon. The private sector was also involved in reforesting areas, namely at Zofria and section 4 of the Poikilon Oros Mountain both of which were reforested in 1990. The cost of this gracious act of the private sector was 240 million drachmas and 80 million drachmas respectively. Somebody is taking time by the forelock...

Never say die! If you entertain high esteem for reforestation schemes, you might as well believe in Finnish reforestation help graciously offered as being something to take cognizance of so long as we don't get the arctic colors of Finnish forests. Finnish Christmas trees are fine to look at in a postcard, but don't seem to marry with the light and colors of Greece.

Mr Katsoudas had announced the launching of the "Plant Your Roots in Greece" scheme a few months back and got me whimpering with delight. That's actually where the shoe pinches for, to this day, nothing has been done which puts me out of sorts.

I am sure, though, that the General Secretary for Forests will solve the matter: let's credit him with time and look to the main chance. Should you, for any personal reason, feel you would want to get some information on the "Plant Your Roots in Greece" scheme, then feel free to do so at FAX number 01-362.9275. Or even, should you feel the urge to get some information about the reforestation schemes of the private sector like the ones mentioned above, then do not hesitate; send him a message. ■

Hellenic Take-off

Alice, who had just been sent to Greek Wonderland by the Lord High Commissioner in Brussels, looked around with bewilderment at the gathering where everyone sat around talking at the top of their voices. They kept pointing at Alice, "You're the market – you're the market!" they screamed. In the end they ran out of breath and turned to their leader, the Dodo.

"As we cannot come to a conclusion," said the Dodo solemnly, rising to his feet, "I move that the meeting adjourn, for the immediate adoption of more energetic remedies. The quickest thing to get us to the market is a Caucus race."

"What is a Causus race?" said Alice.

"Why", said the Dodo, "the best way to explain it is to do it."

First, he marked out the race-course, in some sort of circle, and each one in the gathering was placed along the course, here and there. They all began running when they liked and left off when they liked so that it was not easy to see when the race was over.

They all crowded around panting and asking "who has won?"

The Dodo could not answer without a great deal of thought. "Everybody has won and all must have prizes."

"But who's going to give the prizes?" said Alice.

Whereupon all the party jumped up and down shouting, "You give us our prizes – you give us our prizes!"

Part of the EC Single Market – a most important part as far as Greece is concerned – is the taking and spending of EC funds. But the watchdogs in Brussels, themselves bitten during the PASOK years, are snapping around the Greek government's heels. No longer do they intend to see EC contributions to Greek productivity disappear into the pockets of a bloated bureaucracy. Hence, the current take-off towards more efficiency in government circles by Prime Minister Mitsotakis and current exhortations from the EC's Monetary Union Committee.

Quote: "Urgent steps must be taken by the Greek government if the economy is going to improve enough for the country to join Phase Three of EMU (European Monetary Union) by 1996." Phase Three is now in doubt, but not in doubt is the necessity of Greece's forward march to join her fellow members in the EC.

Goal: Bring inflation rate and national debt into line with the other members. In this respect, Minister of National Economy Stefanos Manos stated that the Greek government did not want to impose a solution on the people for the many economic problems (privatization, retirement, public deficit etc.), preferring to seek social consensus among the country's political parties – all good politics but weak on leadership. Despite such wishy-washy views, and under pressure from the EC, there is now an acceleration towards a leaner Greece fit to play a part in Europe.

In the area of pensions the movement of the government towards a reorganization of the IKA National Insurance Fund and other pension funds is fitful – pressure of facts pulling one step forward, Confederation of Trade Unions (GSEE) marching in the streets one step back. In the end, facts must prevail if the whole system is to survive and, just as important, to converge with other EC countries. Last July the International Monetary Fund (IMF) published a report on Greek pension funds. Coming up with no practical help on how to carry out reforms, it merely restated what is generally known: i.e. nearly all funds are bankrupt, the Greek population ranks oldest in Europe and fast ageing further, many make no contributions to their pensions, and many more draw pensions twice as high as their last salary. The paper, which was published verbatim by the Greek government (to their credit), went on to recommend one fund to replace the many, a pensionable age of 65 for men and women, pensions not to exceed 60 percent of final wage nor more than 1.5 percent of

average total earnings, restrictions on double (or triple) dipping and closer scrutiny of alleged disability pensions. The report went on to say that, at the present rate each Greek worker by 2050 will have to pay the premiums for his own pension plus one existing pensioner.

The government has produced a bill which goes some way to reforming the social security system and reducing administrative waste. No alternative. Reform or bankruptcy.

In the realm of respectability, an increasing number of Greek banks are using international chartered accountants to audit their books; Ernst and Young at the Housing Bank and probably the Commercial Bank of Greece, Deloitte and Touche auditing the Ergobank, Arthur Andersen, the Ionian Bank. The cache of a world-class auditor facilitates negotiations for foreign investments in the international market.

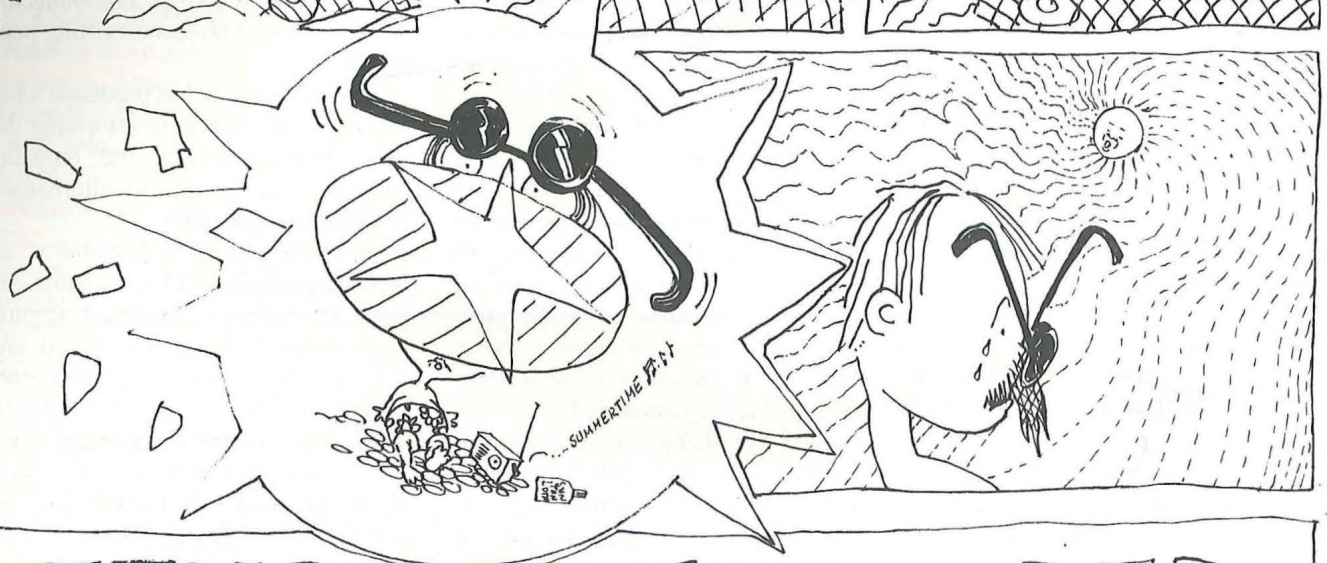
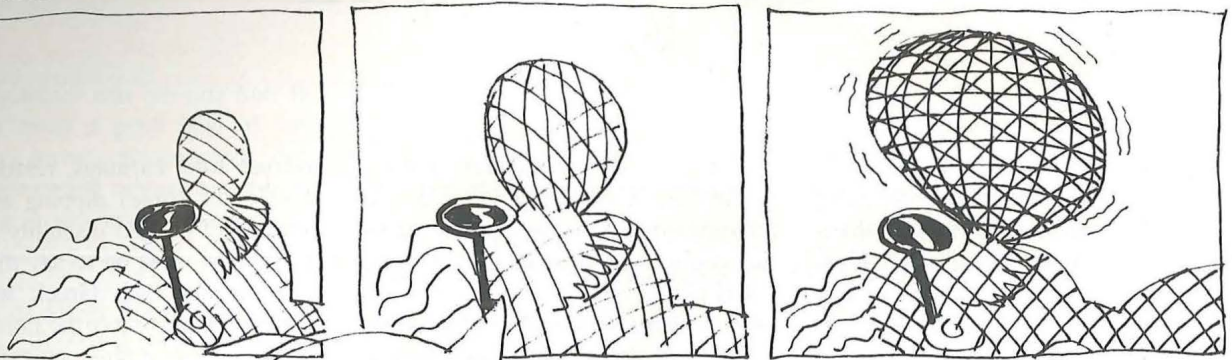
But the main effort has been towards making better use of structural funds available from the EC. In the first six months of this year alone, Greece has doubled the absorption of such funds.

Even on the privatization front the tortoise has begun to trot, not fast enough for the overseers in Brussels but at a quicker pace than the sluggish crawl through most of last year. But the sword of Damocles is about to drop: from the beginning of 1993 it will be illegal (under EC rules) for the government to further subsidize their loss-making businesses. Sell or close!

Economically, interest rates are still to high and not coming down fast enough – inflation at 16 percent or more is still the highest in the EC. And the game of politics continues. But within the ruling party, personal ambitions should, at this critical economic stage for Greece, give way to a party platform. The standing of Greece in the European Community is critical and so are the steps the government takes towards westernization. Hard Hellenic takeoff is important but soft Hellenic landing is crucial. ■

GREEK d + MS ...

LESSON Nr. 52



ΕΣΚΑΣΕ = EXPLODED

[éskase miti] **MYTH = A NOSE**

A NOSE EXPLODED



ΓΕΙΑ ΣΑΣ!
TIINA & KARI & MUKSUT, MOI

RE
HE APPEARED!

MERRY CHRISTMAS & A HAPPY NEW YEAR TO EVERYBODY

ROMANIAN RELATIONS

GREECE'S OLDEST

BALKAN ALLY RALLIES

by Paul Anastasi

The collapse of the Iron Curtain and the break-up of the Yugoslav Federation has dramatically drawn Greece back into Balkan affairs. Interviews taken by our political correspondent with Romanian President Iliescu and other leaders stress the cordial relations which exist between Bucharest and Athens.

President Iliescu



A people lacking in material goods but rich in hospitality, a country struggling to come out of one of the most repressive dictatorships in Europe, an electorate with the choice of tens of political parties which recently put on an American-style election campaign. This is current-day Romania and the Romanians, as seen by a foreign correspondent who visited Bucharest in the midst of its recent presidential elections.

A country where whole blocks of impressive neoclassical buildings stand empty and abandoned, a constant reminder of the legacy of economic ruin left by ambitious dictator Ceausescu and of the desperate need for foreign investment that will restore at least part of Romania's former splendor. And yet, at the same time, a land of rivers, mountains and rich farmland, of snow-covered winter resorts in the Carpathian Mountains where the legend of Dracula lived and died, a land of sandy beach resorts on the Black Sea.

This is Romania that awaits to be reborn unto itself, and then rediscovered by the world.

PRESIDENT ILIESCU

Recently elected President Iliescu, who won 60 percent of the vote in the second round of elections last October, complains that the Western press has painted a simplistic and erroneous picture of him as a 'neo-communist' leading a camouflaged continuation of the tyrannical Ceausescu regime. He claims that this distorted picture, which has influenced Western governments, is the opposite of the truth.

Though a senior member of the Communist hierarchy, Mr Iliescu in fact actively opposed Ceausescu since 1971, favored the liberalization of the system, and was demoted by the Communist strongman as a result of this. His popularity, summoning him to action by public demand in 1989, lies in the fact that he represented an anti-Ceausescu, pro-democracy force.

Like that of all Eastern European countries, Romania's key problem is economic, Mr Iliescu emphasizes, but unlike the leaders of many of them, he is 'realistic'. He now realizes that the West did not have the resources to offer assistance on a massive or meaningful scale, and that the struggle for economic survival will be a long-term one. However, he complains, the West was not frank in admitting this. Instead it found excuses in the per-

ceived domestic situation in Romania, saying that more steps towards democracy had to be taken, more structural changes made, and claiming that a semi-communist regime allegedly still prevailed.

The Romanian president maintains that security and intelligence agencies, as in all democratic countries, are never employed for domestic surveillance or the suppression of citizens.

Mr Iliescu also gives the appearance of being very conciliatory towards other opposition parties, even with his main rival, Emil Constantinescu. Though also a former member of the Central Committee of the ruling Communist Party, he is now leader of the 'right-wing' Democratic Convention. The President's party, the Democratic Front for National Salvation, a mélange of ex-communists and reformist liberals, promises to pursue the formation of a government that represents as many political forces as possible.

Speaking on foreign policy problems, Mr Iliescu concedes that the question of the Hungarian minority and the consequent problem with Hungary over Romania's northern region of Transylvania, as well as the dispute with Russia over Romania's demand for the 'repatriation' of Moldavia, are serious foreign policy headaches for Bucharest. But, he insists there is no risk of these problems degenerating into military confrontation, nor of Romania developing any domestic crisis even vaguely resembling the present situation in Yugoslavia.

On relations with Greece and the Moslem influence in the Balkans, President Iliescu said that "the common roots of Orthodox Christianity" were indeed a factor that linked and helped maintain good relations with Serbia, Bulgaria and Greece. He said that common Orthodox ties were not old-fashioned notions, but still valid today, influencing not only the average Romanian citizen but also its politicians. He added that Romania, however, was not so immediately concerned as Greece over the Moslem presence in the Balkans, since unlike Greece it had no significant Moslem minority. He added that Bucharest, however, was aware of the Moslem issue in the Balkans and was bearing it in mind.

VASIL IONEL

As a Minister to the President and responsible for defense and security, Mr Vasili Ionel is seen as a 'power

behind the throne'. He expresses Romania's concern for the instability in the Balkans generally and the events in former Yugoslavia in particular. Unlike other countries, Romania, he says, has been particularly affected by the UN-imposed embargo on Serbia and the disruption of Bucharest's trade and interdependent economic relations with the former Yugoslav republic. It is not just a question of the loss of import-export trade, he explains, as in other countries, but of bilateral ventures. There was, for example, a joint production of jet fighters with Yugoslavia using British Rolls Royce engines, as well as other industrial projects.

Mr Ionel says that Romania is fully applying the embargo, despite serious losses, and has invited a large number of foreign observers to see this for themselves. Romania, he complains, is not receiving any compensation from either the West or any international bodies as a result of the disruption of its projects with former Yugoslavia.

The Minister to the President says Romania now tends to agree with Greece that the break-up of Yugoslavia and the recognition of its component republics was too hasty. But, he says, the process is now irreversible.

Mr Ionel sees eye to eye with the President that Romania's primary foreign policy concerns are Hungary's intentions over Transylvania and Russia's over Moldavia. He notes that Hungary is following the "usual tactic" of first asking for respect of the cultural identity and rights of the Magyar minority (it accounts for seven percent of the total population). This, he says, may well conceal political interests which eventually could develop into territorial claims over Transylvania.

As for the region of Bessarabia in the Ukraine, and the now independent former Soviet republic of Moldavia, bones of contention between Romania and Russia for decades, Mr Ionel says Bucharest's position remains that they are Romanian territories which have been forcefully separated from it since World War II. Furthermore, he says, the Soviet Union infiltrated Russian peoples into Romanian-populated areas there in order to 'dilute' them. Then began a process of de-Romanification by dispersing Romanians to other parts of the USSR in order to weaken their cultural identity. He concedes, however, that the Romanian aim to reverse this process is a long-term and difficult one and should be handled carefully so as not to cause excess friction with the Ukraine and Russia.

Similarly, Mr Ionel says, Bucharest is not so naive as to expect that the Ukraine will easily agree to give up four areas in Bessarabia which Romania sees as its own. But he says talks have begun with the Ukraine in the hope of signing a political treaty.

In all cases, the presidential adviser rules out the possibility of the use of force by Romania to regain Moldavian and Bessarabian territories. As for Hungary, he adds, Bucharest and Budapest have an agreement on military cooperation. He says this includes exchanges of visits, observation of military manoeuvres, and an 'open skies' policy for overflights. Indeed, Ionel claims, this policy with Hungary is a "pioneering example" that could be imitated in Europe and the world at large.

TEODOR MELESCANU

With many years of service at the United Nations, Deputy Foreign Minister Teodor Melescanu, was the most outspoken of the Romanian government officials.

Dismissing the view that Romania was following a 'defensive' approach to its problem with Hungary over Transylvania, and an 'offensive' one with Russia over Moldavia, Mr Melescanu said there was no comparison to be made between the two issues. In the one case, Hungary is raising issues based on the presence of a Magyar minority. In the other case, Moldavia and Bessarabia have always been part of Romanian territory that was forcefully annexed by Stalin.

As with the President and other officials, Mr Melescanu rules out the possibility of a military confrontation over either issues. But, because of concern that Hungary could use its minority to lay territorial claim (for example, Hungary wants to establish a Consulate in Transylvania), Romania is pursuing a treaty which would provide written guarantees of peaceful relations.

On Moldavia, he says, Bucharest's initial goal is cultural and economic integration. He says that prior to adopting a stronger stand, Bucharest must first convince the overwhelming majority of Moldavians that reunion is to their advantage. He also points to practical difficulties, such as the lack of telecommunications (to call Moldavia one still connects through Moscow) and of 'adaptable' railway lines (the width of the railway tracks differs between Romania and the former Soviet republics).

As for the United Nations-imposed

embargo on Serbia, Mr Melescanu, like his compatriots, says it hurts Romania more than any other country, not only economically but also sentimentally. He, too, pointed out that, apart from trade across the Danube, the two sides had major joint production ventures, including fighter planes, washing machines, and a chemical factory in Serbia, and that they also have exchanged raw materials.

He said the embargo is being adhered to despite this, with the exception of "small-scale cheating" across the border such as the trafficking of cigarettes and petrol by private cars. In the latter case a private car will cross the border several times a day to sell its fuel on the other side. He said the Serbs understand the international pressure put on Romania and they have only asked for Bucharest's support at the UN to obtain certain exceptions, such as heating oil.

Mr Melescanu agrees that "common ties of Orthodoxy" amongst Romania, Serbia, Bulgaria and Greece foster ideas of creating a "defensive wall" across southeastern Europe against Moslem countries.

As in Greece, says Melescanu, the Orthodox Church in Romania has played a key role in consolidating Romanian national identity and the country's independence. The Church is concerned over Moslem influence from the East, and over evangelical preachings of the Vatican from the West. (The schismatic Uniate Church is of particular concern to the Orthodox Churches.) The Church in Romania currently favors dialogue with the Vatican so that a solution on the Uniate issue can be found.

The common ties of Orthodoxy have strengthened Greek-Romanian relations, says Mr Melescanu. The Greek presence in Romania goes far back into Byzantine times to a large Greek intellectual and commercial community leading up to the Greek-led anti-Ottoman revolution of the early 19th century. This has extended up to the present re-appearance of Greek business investors in post-communist Romania. To a degree the two countries, he says, see themselves as on the front-line between the Christian and Islamic world.

Of course, Mr Melescanu points out, the Turkish presence is minimal compared to Greece and, in particular, to Bulgaria. Furthermore, the small Turkish-Tartar Moslem community is ideologically attached to the orthodox Sunni division of Islam and not to the radical Shiites.

But Mr Melescanu says, Turkey has improved its image and influence in

Romania since the Ceausescu overthrow through economic means – mainly with investments in basic consumer goods. Ankara has taken advantage of the incentives for foreign investments and established a number of small businesses. It has also offered help in difficult times, particularly during the harsh winter months.

CHRISTOS ALEXANDRIS

Interesting points were raised by Christos Alexandris, Greece's recently appointed Ambassador to Romania and a veteran diplomat who has specialized in Balkan affairs. Greece, he says, is often criticized by its western partners as being just "another Balkan country" which creates non-existent or unimportant disputes, such as over the name of Macedonia. Similar criticism, he says, is levelled at the Greek and Romanian Orthodox Churches' concern over the Moslem factor in the Balkans and the encroachments by the Vatican.

But, Ambassador Alexandris points out, this attitude taken by the West is short-sighted. It should realize that strengthening the national, autocephalous Orthodox Churches in Central and

Ambassador says, it will be easier to realize the Russian goal of pan-Slavism in Eastern Europe and the Balkans.

In conclusion, it appears that democracy in Romania is vibrant – even rampant. Although many of the same people are in the higher echelons of power and in the civil service today as they were under communism, including the security apparatus, they show no loyalty to communism nor any desire to restore it in any form. Indeed, they all appear anxious to prove that, in reality, they have a record of opposing communism.

The press gives every indication of enjoying unlimited freedom, and no 'man in the street' appears to be afraid to speak his mind. On the other hand, there is widespread disappointment that embracing democracy has not quickly borne fruit with western lifestyles and economic standards.

Romania's problem is almost exclusively economic and extremely serious. Government officials addressed make it obvious that the country is desperate for foreign investment. It is felt to be about the only way out of the present impasse. For this reason, Romania's laws on foreign investment are among the most liberal and encouraging of any country in Europe. The provisions are



Greek Ambassador Mr Christos Alexandris (right) with Sotiris Fotopoulos, President of the Greeks of Romania

Eastern Europe is one way of containing Russia's attempts at influence in the region. He says there is a struggle for power among the various Orthodox Churches, and that the Russian Church is seeking to dominate the Greek Orthodox Patriarchate in Constantinople. Through such domination, the

more accommodating than even those of some Third World countries which, boxed in pseudo-Marxist-Leninist rhetoric until recently, would not have contemplated offering such daring investment benefits for fear of being accused of "selling out to the Western imperialists." ■

HELLENISM IN ROMANIA

by Deborah Renée Killian

Romania has always hosted an active and prosperous Greek community, one that has served as a bridge between Athens and Bucharest.



For over a century before Alexander Hyspiliantis led the ill-fated Romanian campaign against the Turks, all the semi-independent princes of Wallachia and Moldavia had been Phanariot Greeks from Constantinople

It was the summer of 1949. The eight-year-old boy found himself being herded across the Greek-Albanian borders along with hundreds of other children, as the remnants of the defeated Greek communist armies in the civil war fled behind the Iron Curtain. His younger sister, only six months old at the time, died in his arms.

Young Sotiris Fotopoulos was soon sent on from Albania to Romania, ending up as one of the exiled members of the Greek community there. Ultimately, Fotopoulos was to become today's President of the Union of Greeks of Romania, thereby following in the tradition of a community that has played a key role in the progress of this Central European nation.

The story of the Greeks of Romania is a long and turbulent one. It can be traced back to the Byzantine period in the tenth century, a time when the Greek and Romanian peoples already shared a common connection with the Orthodox Church. From 1700 until the War of Independence almost all the hospodars of the semi-autonomous principalities of Wallachia and Moldavia were Phanariot Greeks chosen by the Porte (at a hefty price).

Soon, commercial activity was to become the strongest feature of the Greeks of the region, especially round the Black Sea. A strong and prosperous Greek community developed, one that grew steadily up through the 19th century. Greek-led trade became so strong as to develop into a primary force of

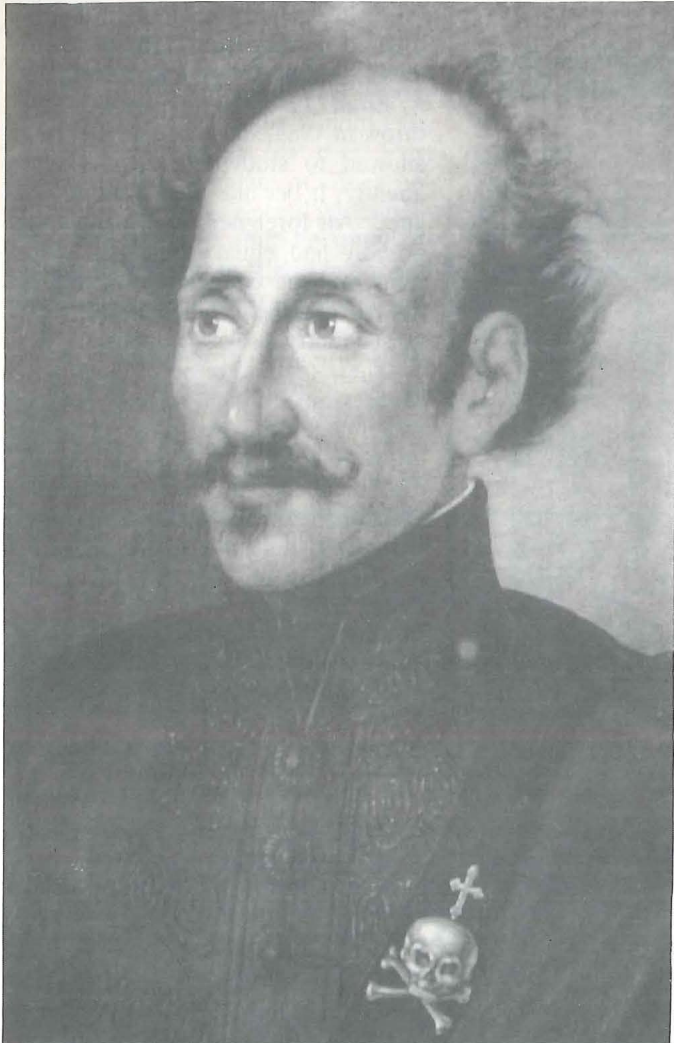
economic development in Romania. Inevitably, the elite of the Greek community also came to distinguish itself in shipping, banking, education, the arts and, ultimately, even in local politics. Indeed, Apostolos Arsakis became the foreign minister of Romania in 1860. The eminent 'Arsakeion' School in Athens is named after him.

The largest Greek communities were concentrated in what is now known as the Black Sea resort city of Constanza (Tomis at the time), while nearby Tulcea and Sulina were almost exclusively Greek speaking. Farther up the river, Braila and Galatzi were centers of the Greek controlled Danube trade. On the Black Sea, at the estuary of the Danube, Sulina was a free port zone widely used by Greek shipping

fleets. In Bucharest, there was a flourishing Greek business community which controlled major companies, banks and hotels. Even for today's visitor the Athena Palace Hotel continues to function as a reminder of this once prosperous, Hellene-oriented period.

Greek relations were harmonious. However, the situation quickly degenerated with the imposition of communist rule in 1948. At that time all foreign communities were broken up. Properties were claimed by the state; churches, schools and cultural centers appropriated. Those who refused to

submit to the demands of the new regime, those who insisted upon declaring themselves Greeks, were forced to leave Romania empty-handed. By 1953 100,000 Greeks had chosen exile or emigration. Many at first returned to Greece if they could – not if they were communists with a specific criminal re-



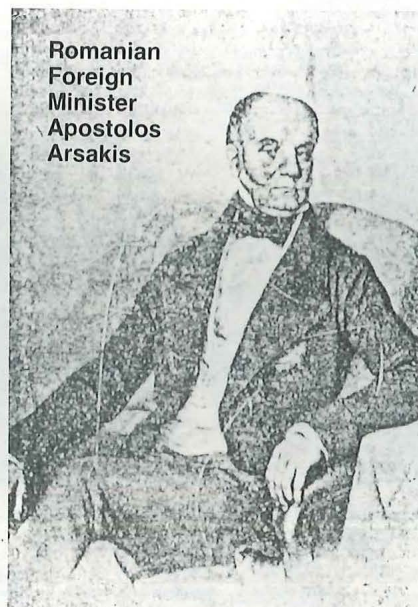
Phanariot Alexander Hypsilantis led the Greek campaign in Romania. He was betrayed by the Tsar, imprisoned by the Austrians and died in 1828



Hospodar Michael Soutsos was painted by Louis Dupré just before Hypsilantis' invasion. He was the last Greek prince of Moldavia

Business merely constituted the foundation of the Greek communities' influence. Coupled with the magic aura surrounding ancient Greek civilization, it soon played a major role in the country's academic life. One of the first academies was established in Bucharest with major Greek participation. In schools and universities, the study of modern and ancient Greek came second only to French. Even today the older generation of academics has a working knowledge of ancient Greek. The Greeks built not only schools but also churches and villas that can still be seen today. Each Greek community had its own churches and schools, facilitating the development of an environment in which the Orthodox Church flourished.

Until World War II, Romanian-



Romanian Foreign Minister Apostolos Arsakis

cord. Many others fled to Germany, England, Canada and the United States.

"Organized Hellenism was virtually wiped out," says Fotopoulos. "The Greek Lycée was the only remaining institution until 1974 when it, too, closed down. Most of its students were those children brought over from Greece in 1949 by the communists."

Some 3500 Greek children were settled in Romania at the end of the 1945-49 civil war, most of them aged six months to ten years old. This was one of the most bitterly contested consequences of the civil war. Communists claimed that the children were taken out of Greece to the neighboring countries behind the Iron Curtain to avoid bombardment by the American-backed Nationalist army. The nationalists

argue that it was *paidomazoma*, the rounding-up of children to be brain-washed and trained as the nucleus of a future communist militant force. Children, like Sotiris Fotopoulos, had in fact fallen victims to something equivalent to kidnapping by communist bandits, much as the Ottomans had found recruits for the Janissaries

The truth of the matter is that many

of these children, who in the overwhelming number of cases were not accompanied by their parents, died either from malnutrition or the harsh winter conditions. The ones who crossed into Albania and then moved on to Romania were not the only ones. More than 100,000 Greek partisans and their families were dispersed throughout Eastern Europe, the largest group-

ing settling around Tashkent in the Soviet Union.

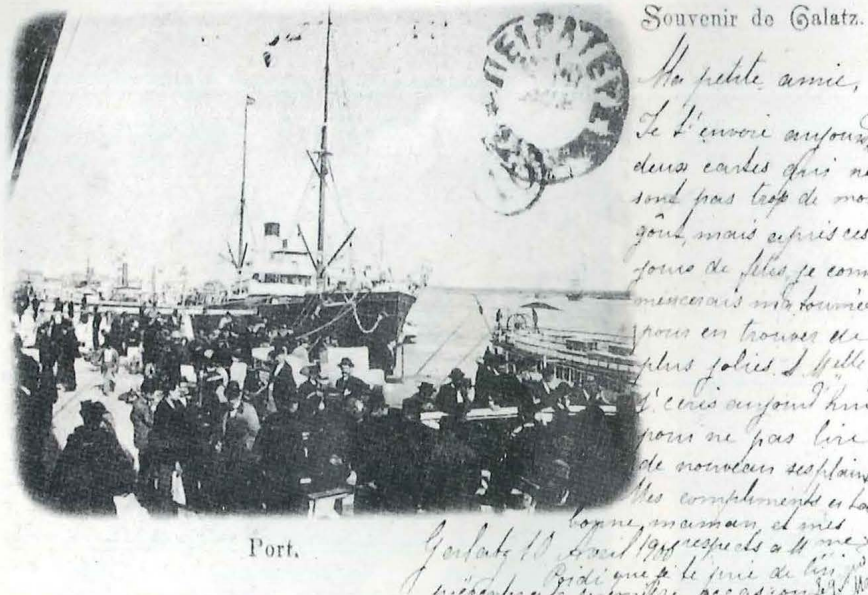
In Romania, kindergartens and elementary schools were arranged for the Greek children in the 15 largest Greek communities already existing in the country. For many of the children, including young Sotiris, it would constitute their first school. Not surprisingly, they were taught Romanian. It became their first language. Unlike Sotiris, many became totally 'de-hellenized'.

From 1948 to Ceausescu's overthrow in 1989, most Greeks were only allowed to study Romanian. Consequently, it became their 'mother' tongue. "All foreigners in Romania supposedly had equal rights and obligations, but the Greeks felt more pressure because their homeland was a capitalist country," says Fotopoulos.

These fears were heightened by the suppression of the Greek churches which had been the most prominent outward symbol of Hellenic identity. The only church which remained in Greek control was Aghios Dimitrios in Bucharest, and this solely because it was located on the grounds of the Greek Embassy.

One week after the anti-communist uprising and the execution of Ceausescu, Fotopoulos sought constitutional

Galatz, or Galatsi, near the mouth of the Danube, was a center of the Greek-dominated river trade. "Not in Piraeus have I seen so many Greek flags in the ports of the Danube," wrote Venizelos in Romania in 1913



The Sacred Band, a battalion of mostly untrained students fell at Dragatsani in Little Wallachia in 1821. The youths were amongst the first heroes of the Greek Revolution



approval for the formation of the *Uniunea Elena Din Romania*, meaning 'Union of the Greeks of Romania'. Approval was granted, symbolizing the beginning of a 'Hellenic revival'.

Another landmark was the decision to participate, as a national community, in the parliamentary elections in September 1992 in pursuit of the one seat in Parliament allowed by the Constitution for foreign communities. This target was also achieved. 3500 Greeks are now registered in the Union, even though it is estimated that there exist about 30,000 Romanians of Greek origin. Fotopoulos was elected parliamentary representative, but he opted to remain President of the Union and passed his parliamentary seat to a colleague.

The Charter of the Union declares its goal to be the protection of the cultural interests of the Greek community, the "strengthening of the traditional Greek-Romanian relations of friendship", and to help to "achieve Romania's inclusion in the European Community and a united Europe."

Says Fotopoulos: "This is only the beginning. We hope to become the bridge between Greece and Romania that will serve as a model for the entire Balkans." ■

Courtesy of Marianna Koromila, Panorama Cultural Society



The insignia of the Union of Romanian Greeks

The Central Hall of the Banca Chissoveloni in Bucharest in 1925. The Chrissovelonis family from Chios established the bank in 1860. It had branches all over Romania as well as New York



The Leonidas Embirikos house, where the surrealist poet Andreas Embirikos was born in 1901, was one of many Greek merchant mansions in Braïla on the Lower Danube



Courtesy of Marianna Koromila, Panorama Cultural Society

THE PAST IS NO GUARANTEE FOR THE FUTURE



Mrs Eleni Glykatzi-Ahrweiler

by Maria Vassiliou

**Eleni Glykatzi-Ahrweiler for years
has been the cultural moderator
between Hellenism and Western Europe.
In a special interview she looks
at the past and the future
of both at a critical moment.**

Having spent her life over the last 40 years between Paris and Athens, the period which saw the development of the idea of a united Europe, historian Eleni Glykatzi-Ahrweiler puts into perspective Greece's twofold identity, as a European and a Balkan state. In the face of Europe's gloomily economic environment and the nine-month-long civil war

in Bosnia, her remarks inspire confidence and hope.

Mrs Ahrweiler was born in Athens in 1926. But it was in Paris that she established a reputation for making a distinguished academic and cultural contribution. She is Professor at the Sorbonne and President of the University of Europe. She is also Director of the French Centre of Art and Cul-

ture of Georges Pompidou and the Vice-President of the Danièle Mitterrand Foundation.

It is probably her strong links with and her prestige within the cultural scene in Paris that prompts her to declare, "I am French." But she has never denied "I have Greek roots." It is also because of her academic titles that Greeks think of her as 'their voice abroad' and unceasingly invite her to Athens to lecture at conferences and seminars on issues relating to the Greek history.

The Athenian: Each time you come back to Greece what are your impressions and feelings?

Mrs Ahrweiler: Greece is the place where I rediscover the essence. It is the source of the essentials in life and of the crux of life. But this is on a personal level. When I come back I always meet people who worry about the country's national issues and its image abroad.

The Athenian: What exactly is the picture other European people have of Greece?

Mrs Ahrweiler: To the rest of Europe, Greece's fears that the rise of ethnic rivalries in the Balkans is a potential threat to the country appear unjustified. Greece is a European Community country. More importantly, it is the birthplace of the European spirit. It is also the only fully democratic and, technologically speaking, the most developed Balkan state.

The Athenian: Would you say that the fears of Greece, and therefore its claims over the name of the former Yugoslav republic of Macedonia are irrational?

Mrs Ahrweiler: Europeans feel that Greece's fears are not justifiable. To them it seems absurd that Greece, a fully fledged European state, worries about a bunch of boy scouts who draw false maps. To the rest of Europe, Greece should not be afraid of the Skopjians.

The Athenian: The Greek spirit gave birth to the European one. But where can we trace today the force that brings Europe together and will ultimately create a single European identity?

Mrs Ahrweiler: Common economic interest. History has very rarely seen wars among people who share common interests. On the contrary, humankind has seen wars among people of the same cultural background. Primarily it is economic interests that bring states together. No doubt there are also other factors that bring Europe together. Europe can be seen as having a single

library, a single cinémathèque, a single musical repertoire. Participants of this pan-European culture are placed within a wider spiritual framework which goes beyond the limits of a state or a nationality.

The Athenian: Is Greece participating in this Pan-European spiritual framework?

Mrs Ahrweiler: If not, why did it become a member of the European Community in the first place? If you take the words philosophy, democracy, mathematics, they are all Greek.

The Athenian: This is in the past. What about today? Is Greece currently contributing to the creation of Europe's modern civilization?

Mrs Ahrweiler: This question prompts me to stress: the past has never guaranteed the future of a state. The past can never solve problems of the future. This is what Greeks should have in mind.

The Athenian: Do Greeks participate in the formation of a pan-European culture?

Mrs Ahrweiler: Of course they do. Take for example the Greek surrealists. They are considered to be part of European culture. There is no doubt about it.

The Athenian: Since the past cannot by itself shape the future, what should Greece place on the platform of a united Europe?

Mrs Ahrweiler: Its future. Greece should become Europe's gate to the Balkans and to the East. Its future role is to Europeanize and democratize the rest of the Balkans. This is possible by means of its economic and cultural potential. There are Greeks who could pave the way for the country to play this role.

The Athenian: Do you think that other European people understand Greece? Do they share a thorough knowledge of the country?

Mrs Ahrweiler: To get to know a country one has to speak its language. This is the way to understand its people, its culture and its passion. European children are offered the possibility of getting to know Greece. Ancient Greek is taught at high schools in Paris. It is Greek children who do not bother to learn ancient or modern Greek properly. Besides, the Hellenic spirit is part of what we call Europe today. The most important elements upon which Europe has been built are Athens, Rome and Jerusalem. The ancient Greek spirit, Roman law and Christianity are the foundations of the European civilization. If you take Greece out of it, you end up with something other

than Europe.

The Athenian: Can we trace a close cultural relation between Greece as it is today and Europe?

Mrs Ahrweiler: Do you question Greece's current attachment to the European civilization? If you do, then this means that Greek people have dismissed their own past. This, in turn, marks the beginning of cultural decay. Being attached to your roots and your past means that you are a well-developed human being. The past cannot solve problems of the future, but it definitely provides a people with stable foundations for further action. People need their past. They have to catch the train of history right at departure, not somewhere along its itinerary. What gives the impression today that Greeks are cut off from their past is the fact that Greece has a long history. This means that each Greek can trace his or her past by looking back into various historical periods. One can trace back one's roots to Alexander the Great, another to the Byzantine period. It is Greece's historical peculiarity.

The Athenian: Is this explanation capable of scaring away the impression that Greece appears cut off from its European partners?

Mrs Ahrweiler: To answer this question we should take a look at history. Due to its geographical position Greece has always been at the crossroads of two civilizations: the Eastern and the Western. On one hand the spirit coming from the East has been viewed as a potential threat to the integrity of Greek culture, that was represented by the Persian wars in ancient times and the long-lasting Ottoman rule in more recent years. On the other hand because of the Ottoman rule Greece did not have the time to catch up with the West, which during that period gave birth to Renaissance. Therefore, Greeks missed the chance to experience, both spiritually and psychologically, recent developments in Western civilization, the way other European nations did. Due to this historical reality Greeks have always questioned their identity: are we the cornerstone of the West and a gate to the East or vice versa?

The only alternative by which Greeks can feel at peace is Christianity. It makes them share a feeling of belonging to the world as a whole. Christianity is universal. But the Orthodox-Catholic schism has prompted yet another spiritual conflict for the Greeks. Caught between East and West, and not belonging to either, Greece has turned towards the Balkans

to join other nations on the principle of solidarity: the Slavs. But because of the ethnic problems dividing the region, Greece has been, historically speaking, left on its own. This is why I believe that Europe of the Twelve provides today the only alternative for Greece to find friends and establish a common identity. Given the respect Europeans share for the Greek spirit, Europe represents for Greece a secure institutional framework to participate in the economic, scientific and cultural development of this part of the world.

The Athenian: Is this possible?

Mrs Ahrweiler: Why not? Why is it possible for Portugal? Greece should overcome its syndrome of instability and disequilibrium. If Greeks pay respect to their past and face the future with responsibility, they can make it.

The Athenian: Has this been understood by Greek society? Is there today a homogeneous Greek society?

Mrs Ahrweiler: If there is, it doesn't only include Athenian society. There is, no doubt, a widespread tendency in Greece today to identify the country with Athens. But we risk here missing the forest by focusing on the tree. Greek society is fragmented and Athens is seen as its only well-organized part.

The Athenian: What has prompted this fragmentation?

Mrs Ahrweiler: Historical, geographical and economic reasons. But most importantly the lack of a fully developed institutional framework—which is typical of western states—that would support solidarity among various social strata, generate responsibility over national interests and boost respect for the individual as member of a united society. Even though Greece is a democratic country, it lacks the so-called *res publica*, awareness of the common good.

The Athenian: Does this make it more difficult for Greece to set and defend its interests in Europe?

Mrs Ahrweiler: The opposite. Take, for example, Spain. The Basques, Catalans and Castillians enter the community as people supporting and defending their own ethnic personality and regional interests. This is an alternative that might enable Greeks to determine their own identity by retracing their regional traits and virtues. Ultimately, it might also lead Greece to trace back its pan-Hellenic qualities. What is the Greek character today? What definition could shed light on the qualities that make Greece today? Can we talk about Hellas today? I wish I had the chance to find the right answer. ■

CRETAN LEATHER



Gabriel Katsoulakis – with marketing studies in Larissa takes to his father's craft.

Text and Photographs by Ann Elder

**The industry isn't exactly walking on air,
but for the few who want 'the real thing',
handmade by the true craftsman,
its products are luxuries without being extravagant.**

The tourist explosion based on charter flight holidaymaking in western Crete in the last decade is significantly prolonging the life of the traditional Cretan leather industry. Custom-made boots and shoes and handmade sandals, bags and belts from *vaketta* (treated leather), tanned with natural, environment-friendly products are now being carried or walked on throughout the world by customers who have patronized of Chania's Carnaby Street – Stivanadika, or Leather Lane.

“European women love my Cleopatra sandals,” says extrovert Lefteris Pirpinakis, a master craftsman married to a Frenchwoman. Enjoying the stimulation of summer visitor traffic, he no longer has to burn the midnight oil as he did when an apprentice, sometimes working till dawn to finish orders on time.

He produces stylish boots for women, working and riding boots, made-to-measure in a week. The dethroned (but still well-shod) king of Greece is among his customers.

Doyen of the remaining master craftsmen, Herakles Koubaritakis, over half a century in the trade, agrees tourism benefits the traditional Cretan craftsmen. “We make a lot from tourists,” he says.

But only half a dozen still ply the trade of *tsagaris* (Cretan maker of boots) in Stivanadika, officially called Skridov, after the Russian admiral whose fleet in Souda Bay at the turn of the century assured freedom after the Turks left in 1898. Ranks have been quickly decimated since the 1960s when 50 or more still hammered away.

The street's oldest *mastoras*, 70-year-old Ioannis Markoulakis, began learning his skills 55 years ago. Working without a pause at his marble workbench cutting *vaketta* to size for his apprentice to make up, Markoulakis relates how the old craftsmen tyrannized apprentices, begrudging them money and even training. “They tried to keep the trade secret, afraid you'd steal bread from their mouths,” he says.

Xenophon Kourkoutakis also learnt the craft during the war years. “Our generation took to the trade to feed itself,” he says. “We made boots and shoes for the German military during the Occupation and women's shoes and sheepskin boots which were sent to Germany.”

He takes four hours to make a pair of shoes – “And I don't work lazily” – selling them for 10,000 drachmas. “But

factory-made imported shoes may be less than half that price."

The handmade *stivania* (work boots), *ipodimata* (special occasion boots, perhaps patent or white leather) and shoes from Stivanadika have become luxuries often beyond the means

footwear to Pirpinakis' designs.

The *mastores* are proud men. They see themselves as the elite of craftsmen, fancying they enjoy a charisma not the privilege of the woodcraftsmen, bellmakers or knifemakers down the road.

"The Turks respected the *tsagares* as *pallikaria* – brave and noble – and did not venture into Stivanadika," says Markoulakis, relaying on lore learnt from his grandfather.

Equal opportunity for women, it should be said, has *not* arrived in Stiva-

Tanneries in Vivilaki St, Halepa, Chania: ripe for hotel development.



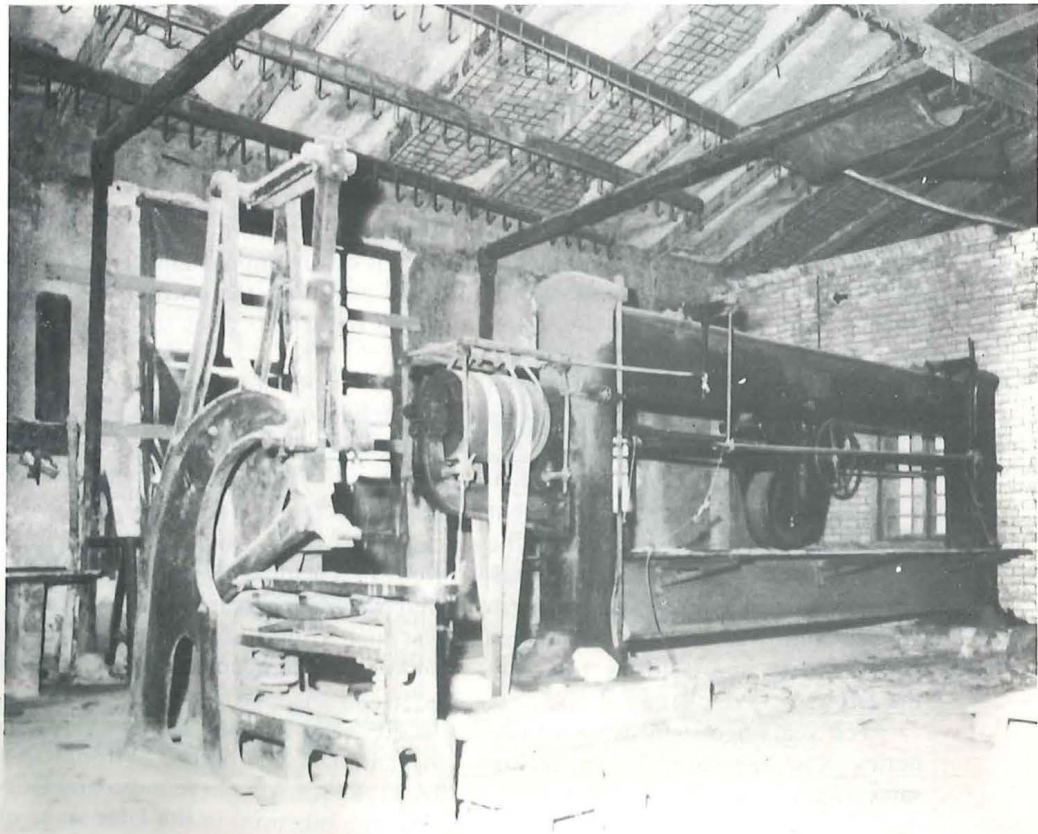
of Cretans. Many of them opt for imported footwear from Taiwan or Brazil.

Shepherds and olive growers now tend to prefer cheap, light, imported rubber boots rather than the traditional high, snug-fitting heavy leather ones. Gone are the pre-war days when truck-load of handmade boots and shoes left Chania for the rest of Crete.

The trade began to shrink in the hard post-war years when many Chaniots emigrated to America and Australia. Skills are generally being learnt now only by sons working with fathers, like Dimitrios Kourkoutakis, or Gabriel Katsoulakis who has settled in beside his father after studying marketing in Larissa.

"Young people now go to college and become doctors, lawyers and engineers. They don't want to sit eight hours a day in one place bootmaking," says Katsoulakis.

A young Syrian has worked with Markoulakis for several years and an electronics engineering lecturer at Chania Polytechnic has learnt to make up





Ioannis Markoulakis (70), 55 years at the trade. From Perivoli.

nadika: the only woman working with leather in the street is a cheery machinist stitching uppers in the Markoulakis workshop.

The men-only craft survives because its wares are favored by visiting foreigners who see it a rare bargain to buy at 20,000 drachmas *ipodimata* from the leather of their choice, made in a week by an old-fashioned craftsman.

But Chaniot shoemaking talent is not confined to Stivanadika. Mass production began in the 1960s at the Karakis factory, whose distinctively styled footwear, says Koubaritakis, has won prizes at international exhibitions in Paris, Bonn and New York.

Chania's seaside *vysodepsies* (tanneries), established along the shore at Halepa just east of town towards the end of Turkish rule, supply craftspeople in Chania, Athens and elsewhere in Greece with *vaketta* and *soloderma* (sole leather), and factories, too, with the latter.

"Ten years ago there were 40 tanneries. Now there are 25. I expect the same rate of closures in the next decade," says George Kalliyannis, one of

the two agents in Chania handling 90 percent of hide imports.

"Great trade losses are occurring because of increased production from fully mechanized modern tanneries supplying leather craftspeople and shoe, boot, bag and belt-makers."

But loyal *tsagares* staunchly maintain the tanneries produce the best leather in the world. Says Koubaritakis: "It is soft, supple and easy to use." Some claim it is the purity of the local spring water that gives such happy results.

Kalliyannis says the tanneries get through astonishing amounts of work. "There's big production; it is a lively scene. Last year I sold 24 containers of hides, 240 tons." The suspension-dried calf hides come from all over Africa: Kenya, Uganda, Sudan, Abyssinia, Malawi, Madagascar. Hides before the war came from Europe, mainly Poland and France, supplementing Cretan wild goat and sheepskins.

He also supplies valonia powder, Argentinian quebracho (from tree bark), South African mimosa and German fish oils used in the later stage of

tanning. He continues his father's shoemaker supply business too.

The coast near Chania provided ideal conditions for 19th-century tanneries: shallow sea on rocky shores, so raw hides could be hung in the waves for cleaning and softening, with plentiful fresh-water springs close by the water's edge.

The picturesque tanneries at the foot of Vivilaki and Aghias Kyriakis streets in Halepa are built just over the rocks, with wells sunk to minimize effort in washing and rinsing. Similar conditions existed in Rethymnon where Greek tanneries developed west of the town and Turkish ones far to the east, says 89-year-old Rethymniot Polychronos Vernidakis.

On Samos, too, in Turkish hands till 1912, the reputedly biggest tanneries in the Ottoman Empire flourished in Karlovasi. The extensive old tannery buildings there remain today as deserted ruins according to a Chania resident given a guided tour 20 years ago during the Junta period by the island's most distinguished exile, the late poet Yiannis Ritsos.

The simple tanning technique still used in Chania was learnt from Syrians during the Egyptian suzerainty over Crete which lasted from 1832 till 1840. They were sent to establish the industry in order to satisfy the demands of the Egyptian market, says Chaniot industrial archaeologist Stavroula Markoulaki. Her source is a brief account of Chania by K.G. Fournarakis written in 1928.

The characteristic local leather color comes from the *velanidi*, the acorn produced by the valonia oak which grows prolifically round Rethymnon. The tree is now a protected species. Its survival is threatened, according to Rethymniot historian Dr Nikolaos Kokonas, through illegal night felling by developers clearing land to build.

Oldtime tanners scrubbed the hides on wooden boards in stone troughs out into the natural rock floors. Tanner Manolis Voutetakis recalls cleaning 40 skins a day. "Sometimes the water froze in the troughs in winter," he says.

When hides were left overnight in the sea, tanners slept nearby with their ears cocked for a change in weather, ready to leap to the rescue before waves washed them away. "The work was very, very hard and heavy," he recalls. Electrically powered rotating Swedish timber barrels now treat 100 skins a day.

Voutetakis works with his son, Antonis, and an occasional short-term foreign laborer. He looks ahead to 10 more years before retiring on a pension.

A tour of his tannery begins on the rocky floor where dried hides soak for four days in seawater. They are then revolved for eight hours in barrels of water to get rid of mud, dirt and vestiges of meat.

In all tanneries an essential sector of the workforce is a team of sleepily well-fed cats lazing round, bouncers so to speak to deal with rats and mice scurrying after morsels of African dried veal on the untreated hides.

In the depilatory process, after being cut in half, hides are immersed for two days in a solution containing lime and other chemicals, then rinsed to get rid of all traces of them. "The water from the final rinse has to be clean enough to drink," says Voutetakis.

The central procedure in the tanning process is the immersion of skins for three to four hours in the dark solution containing velonia, quebracho and mimosa.

After topping and tailing to achieve even thickness, skins go by open lifts to the upper floor for treatment with oils and stretching and flattening for a final trim before being hung – or perhaps laid out on the road in the sun – to dry.

A bit further along the coast in Aghia Kyriaki, Manolis Androulakis, 60, also remembers the hard old days scrubbing by hand. He demonstrates the former arduous methods of flattening and scraping with a hand-held tool, before hydraulic fleshing machines were introduced, and polishing the dried tanned skins with a cork implement.

In his estimate, a good strong worker could get through 60 to 70 hides a day. "The machine does 500, more if necessary, without getting tired," he says.

At the other end of the string of tanneries an older tradesman, 80-year-old Giorgos Voyiatsakis, who began working in 1927, continues in partnership with his son, Vangelis, supplying footwear manufacturers round Greece.

Business for the tanneries depends on the EC, he says, admitting "the rest of Europe has more resources and better automation and computerization."

The old man gives the glimmer of a smile at the mention of computers in his archaic surroundings, the old sea-washed tannery on the rocks facing east to the chapel of Aghia Kyriaki, which overlooks a tiny inlet with a few caïques and the stony remains of a Venetian monastery destroyed, according to that excellent guidebook by Stergios Spanakis, and its saintly inhabitants massacred by pirates in the 16th century.

But the tanneries still exert appeal for practitioners; Yiorgos Voutetakis resumed his father's trade in Aghia Kyriaki in 1973 after 12 years sampling life down under, working in a General Motors foundry in Melbourne.

"The lifestyle here is healthier. We're all good strong men." He produces sole leather and supplies for Athenian saddlers. A son, Michalis, is learning the trade, as well as another apprentice, Nikos Nikolakakis.

But tannery days are numbered on prime coastal property along the Cretan Sea. The land is to be appropriated for hotel and recreational development. Like the Rethymnon tanneries, Chania's are to be relocated inland in an industrial district where the dark brown effluent will not pollute bathing waters.

Cretan ipodimata, tall boots, worn by a pallikari as they are meant to be worn, for special occasions, here for commemoration ceremonies at the Venizelos tombs in Akrotiri, 22 March 1992.





Sole Leather drying at Manolis Garidakis' tannery in Halepa.



Antonis Voutetakis apprenticed to his father in Vivilaki.

The Greek Ministry of Planning is scrutinizing proposals. "Opinions differ on the desirability of preserving the tannery buildings," says Stavroula Markoulaki. "Already one has been bought by a developer said to be putting up a hotel. The fear is that once hotel development has begun it will be hard to stop."

As a gesture of respect for the historic local industry, the Historic, Folkloric and Archaeological Society of Crete in co-operation with the Tanners' Union brought out a handsome big calendar this year depicting tannery scenes. Markoulaki wrote the text.

Discussion has begun on the possibility of preserving one of the tanneries as a museum. Foreign archaeologists living in Chania support the proposal.

Meantime it is business as usual for the score or so tanneries that survive, because not only Chania's Stivanadika but in the maze of Monastiraki and Plaka tourist shops in Athens, top sandalmakers swear by the product.

"Of course it's the best," says Stavros Melissinos. Day in, day out, year round, Athens' famous poet-sandalmaker works at his bench on Chaniot *vaketta*. The sandals he makes become like second skins, as much part of Greek summer as ouzo and octopus and Aegean sunlight. ■

MCM CLUB GREECE

Things are beginning to move in a major way for the artists and fans of contemporary Greek music, ranging from rock and pop to the softer 'ethnic' sounds that for decades have charmed foreign residents and visitors.



Greek rock, pop and light music artists gather together in Athens for the launching of MCM Club Greece and the commencement of Greek artists' promotion on MCM's European television network.

In what constitutes an unprecedented opportunity for Greek artists, record companies and the Greek music industry in general, Europe's MCM music television channel (which can also be seen in Athens through Seven-X TV on Channel 49) has begun broadcasting Greek video clips throughout its European network. In Athens, the mechanism which puts all this process into motion is MCM Club Greece. It is responsible for selecting the video clips, for coordinating the Pan-European promotion of Greek artists and their record companies, and for staging concerts and other events in Athens and abroad.

What's more, it is a club open to membership, so that members of the foreign community here, too, can attend the concerts and entertainment events, meet Greek artists, and participate in the whole process of broadening Greece's musical presence abroad.

The immediate goals of the Club include: the staging of concerts every month for members, the opening of Club premises where food and drinks will be served to music lovers and Greek artists in a friendly atmosphere and the development of a quality social club where young and middle age foreigners and Greeks can meet and enjoy music entertainment.

Another major aim is the staging of an annual two-day Mediterranean Music Festival every summer in Athens, an event which, it is hoped, will develop an international reputation and attract some of the world's best artists.

This Festival will probably have some internationally renowned rock artist to 'crown' the event, but the great majority of artists will be from France, Italy, Spain, Portugal, North Africa and, above all, Greece. A certain guarantee of success stems from the fact that this event will receive widespread international promotion through the MCM European television network.

These rapidly-moving developments originate from the philosophy of MCM television itself. Though similar to the long-established and successful MTV network, this new European competitor is different. Beyond the well-known international rock and pop hits that come mainly from the US and Great Britain the station also focuses on French and European artists. This gives it breadth and a greater variety of music cults. In addition to rock and 'heavy metal' hits, the network concentrates on softer, more melodious and romantic hits, as well as 'Golden Oldies' and daily jazz programs. This broadens its audience, embracing not only the 15-25 year olds of MTV but also those well in their 40s and beyond. MCM is willing to experiment with more 'ethnic' sounds stemming from 'folklore' particularities of European countries.

Greece is a living example of a small nation which has proved its musical talent internationally. Some of its artists have long ago achieved international acclaim, such as Nana Mouschouri, Demis Roussos and Vicky Leandros in the field of song, and

Theodorakis, Xarhakos, Hadjidakis and Vangelis Papathanasiou in the field of composition. Furthermore, Greece has developed a satisfactory rock and pop repertoire of its own, as well as 'ethnic' (such as bouzouki) sounds which are already familiar and popular with foreign audiences.

MCM Club Greece is the first of its kind to be formed in Europe and developments have been rapid. MCM Director François Thiellet and International Relations official Delphine Labrousse came to Athens at the end of October and, during a highly successful party-reception at the 'Take 5' Jazz Club Restaurant in Kolonaki, met with a large number of Greek groups and individual artists. Two days later, MCM TV International launched its 'Special Greek Weekend', broadcasting on its European network the clips of some 40 Greek groups and artists.

Since then, MCM has continued to broadcast five to six Greek artists daily. Interviews and half-hour presentations of the careers of Greek artists will follow, as well as 'theme programs' on particular features of the Greek music industry.

For the sake of its readers, *The Athenian* will try to publish regular reports on the activities of the Club. For those interested in becoming members, the fee is only 3000 drachmas per month for a minimum 6-month period, or a discounted 30,000 drachmas for a year's membership. One can register for membership by calling 7248-496 and 7245-924, or Fax 7233-061. ■

FOSTERING TRADE AND FRIENDSHIP



Dr Ta Jen Liu, Director General of the Taipei Office in Athens

by Carine Kool

An interview with Dr Ta Jen Liu, Director General of Taiwan's Office in Athens, focuses on the cross cultural and trade exchanges between the two countries.

Two years ago last month, the Taipei Economic and Cultural Office replaced the Far East Trade Centre which had been founded in Athens in 1972 by the Republic of China on Taiwan.

Aimed, above all, at furthering trade relations between Taiwan and Greece, the office is now promoting economic as well as cultural exchanges between the two countries. It also acts as the Taipei representative office for Malta and Cyprus.

"Although the trade balance has been much in favor of Taiwan up till now, the trend is progressively being reversed," explains Dr Ta Jen Liu, the newly-arrived Director General. "We are propelling Greek exports to Taiwan, but the opening of a Greek Trade Office in our country would accelerate the whole process."

Numbers are self-explanatory. Taiwan annual imports to Greece for

1991 reached 132.5 million US dollars whereas Greek exports amounted to 11.7 million US dollars for the same period. For the first seven months of 1992, these numbers are 95.2 and 17.8 million US dollars, respectively, which represents an increase of 4.8 percent for Taiwan imports and 122.5 percent for Greek exports.

Within the trade framework, imports from Taiwan are principally electronic equipment, machinery, toys and games; foot, sport and beachwear; plastics and precious stones. While Greece exports mainly aluminium, marble, cement, cotton, vegetables, fruits, nuts and leather.

"Taiwanese beach umbrellas were one of the first items imported as far back as 20 years ago," remembers Dr Liu. *Soleil oblige!*

Compared to Germany, where the Taiwan Trade Centre displays one head and four branch offices, the Taipei

Economic and Cultural Office in Athens is doing wonders with only seven members of staff, three local and four from Taiwan, headed by Dr Ta Jen Liu. Succeeding to Dr Chou Seng Tou who left for Chicago, Dr Liu arrived last July. His most recent previous posts found him successively in Lesotho, Taiwan, Los Angeles and the Philippines.

Dr Liu is accompanied by his wife, Eve. Their two sons – a doctor in Mechanical Engineering born in Australia, and a doctor in Electrical Engineering born in Hong Kong – are living in the US. "They find it difficult to speak Chinese after living in so many countries!" Dr Liu says with a smile.

For Mr and Mrs Liu, it is not the first contact with Greece. They are fine connoisseurs of the country. "In 1946 our boat stopped in Piraeus. We were on the way to the US and were just married. But we were not allowed to disembark because Greece was still ravaged by civil war. But we returned later on holidays."

As Dr Liu points out, Greece's strongest attraction for the Chinese people still remains the past: her ancient civilization and philosophy at a period in history when Greece and China shared many connections and influences through Persia. "And, although Italian pasta-based food is closer to Chinese eating habits, some vegetables are common to Greece and mainland China." Quite amazing, isn't it?

Consequently, what attracts Taiwanese tourists primarily to Greece is a yearning for history, which the numerous archaeological sites happily satisfy. First name on the list? The Acropolis, of course. Culturally Taiwan offers, among other gifts, an abundance of festivals starting with the longest and most important holiday, the Chinese or Lunar New Year (next one is January 23, 1993) and spreading throughout the year, autumn and spring being the best seasons for climatic reasons.

Travelling between Greece and Taiwan is still a two-step journey, though, with KLM's direct flight from Taipei to Amsterdam only and both Singapore Airlines and Thai Airlines flights out of Athens necessitating stopovers in Singapore and Bangkok respectively. Needless to say, a direct air link between Athens and Taipei would make the experience far more comfortable and fast.

Despite their long-distance rela-



Chinese folk sports: diablo spinning

tionship, Greek-Taiwanese cultural exchanges have grown in multidimensional proportions. Isn't culture the best ambassador for rapprochement?

"Since 1992, the Universities of Athens and Taiwan have become sister universities and in March 92 two stu-

dents from Taiwan already arrived on an exchange program," proudly announces Dr Liu. A program of Chinese crafts and language was also organized here by the Taipei Office last May.

Moreover, two summer programs are organized every year by Taiwan and are open free of charge to students from all over the world. "Each country selects a few candidates who will spend four to six weeks in our country studying Chinese language and discovering its culture and customs," explains Dr Liu.

In view of bringing Chinese music, customs, folk arts and sports closer to us, Taiwan is sending each year overseas groups of young people on tour. These groups (10 to 14 years old) follow a one-month training before travelling to Europe where they display their talents at diablo spinning, rope skipping, shuttlecock kicking and Kung-Fu. After two months of training in dance, opera, Kung-Fu and folk arts, the student groups (1992 Chinese Youth Goodwill Mission) are sent, one to North America, one to Europe and one to Middle East and Africa.



Chinese folk sports: shuttlecock kicking

Greece welcomed two groups last September with shows in Athens, Lout-raki, Piraeus and Crete. These promising amateur youth endeavor to improve cross cultural exchanges through their performance and foster friendship. May their vitality be infectious. ■

The 1992 Chinese Youth Goodwill Mission from Taipei



ON THE HILL OF MARS; CHRISTMAS EVE

by Melanie Ann Karis

**Book in hand, hand on heart,
the devout still follows
in the footsteps of Saint Paul
to hear his words spoken to the Athenians
on the Areopagus in AD 51.**



I can't remember the year but it really isn't important. The time and the place are, however. It was Christmas Eve. Carrying guide book and pocket Bible, I had walked up through the lanes of Plaka to Theorias, the paved path which without conceit follows along the steep north face of the Acropolis above the modern city, with no need of Finos Films to transport people back through time.

My destination was not the Parthenon or Erechtheion lying far above my head. Rather, I was headed for the saddle, on this most famous of Athenian hills, that connects the higher Acropolis with the lower Areopagus.

The Areopagus, or Areios Pagos, "The Hill of Ares" to the ancient Athenians, "The Hill of Mars" to the Romans, is a bare, rugged rock jutting up directly to the northwest of the Acropolis. Though the seat of the senate and the supreme judicial court in the seventh century BC, it was not this that brought me here, but verses found in the 17th chapter of *The Acts of the Apostles* which tell of St Paul's visit to Athens in the year AD 51.

While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. So he argued in the synagogue with the Jews and the devout persons, and also in the

marketplace every day with those who happened to be there. Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting? It sounds rather strange to us, so we would like to know what it means." Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing

something new.

Following in the footsteps of St Paul, I took myself on that blustery Christmas Eve, and climbed the 16, steep, multi-millennium old, steps cut into the rock, to the summit of the Areopagus from where it is professed that the 'Apostle of the Gentiles' spoke to the Athenians.

The wind at the summit nearly toppled me back down but I made my way across the jagged rocks to the dusty, but navigable earth on the north side. Over my left shoulder to the southwest, the Bay of Phaleron seemed in the wind-cleansed air only a step away, and over my right shoulder to the southeast, the Propylaea and Temple of Athena Nike, glimmering on the Acropolis, seemed close enough to touch.

Finding a fallen stone to sit on, I looked north over the Agora, from where St Paul conversed with the learned Athenians.

The Greek traveller Pausanias, visiting Athens a century after the Apostle, wrote:

"In the Athenian marketplace among the objects not generally known is an altar to Mercy, of all divinities the most useful in the life of mortals and in the vicissitudes of fortune, but honored by the Athenians alone among the Greeks. And they are conspicuous not only for their humanity but also for their devotion to religion. They have an altar to Shamefastness, one to Rumour and one to Effort. It is quite obvious that those who excel in piety are correspondingly rewarded by good fortune..."

It was to this 'devotion to religion' that Paul addressed the Athenians in the Areopagus and every 29 June, the Orthodox Church celebrates the feast of St Peter and Paul with a vesper service here, with the Archbishop of Athens and All Greece, performing the service.

In his speech to the Athenians, Paul found a way to reach the people, who, surmising that there might exist gods that they didn't know about, and fearful of offending any, had, quite logically and wisely built altars honoring those. Paul in his speech told them about the One, that they had hitherto called Unknown.

It had always been my hope to read Paul's speech from this hill overlooking Athens. So, turning towards the steps, I let my imagination bring him to life, that most interesting and intelligent of men, as he might have been, as he climbed to the summit of the rock. His robes flowing in the wind and his eyes

kind yet disturbed, in his desire to tell the Athenians the good news of the birth, the death, and the resurrection.

But as I sat with my travelling Bible open on my lap to the 17th chapter of *The Acts of the Apostles*, I looked up suddenly to see a man wearing the long flowing robes that I was imagining to have belonged to St Paul and with hair as red as his, appearing on the hill. I blinked my eyes. Had my fancy run rampant? Had the historic setting done things to my mind?

No. The man walked across the rocks with his robes billowing out behind him, adding volume to his small frame. He was no figment of my imagination. He stopped at the summit, his back to the Acropolis, his gaze set out over the city, and closing his eyes just as Paul might have, he offered up a silent prayer for Athens and her people.

Lost in reverie, I'd been oblivious to the people around me, but now, at the sight of this man, I noticed that Japanese was being spoken to my right, Spanish to my left, Greek all around, and a multitude of English accents that covered at least four continents, and we were all looking at one another, amazed, like children pleasantly surprised.

Opening his eyes, which encompassed us all with their brilliance, he spoke with a clear, powerful, love-sweetened voice, that travelled with the wind to our ears. All the languages around me fell silent as the words of the Apostle Paul were spoken again above Athens.

Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things..." When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." At that point Paul left them. But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

The bells began to clang. I turned and looked over the sprawling city, and I wondered if perhaps, this latter-day



preacher, might not have a convert, a Dionysios of Areopagos who became the city's patron saint, just as Paul did.

With these final words, all seemed to gravitate towards the man who spoke them. A Japanese couple walked up to him, saying in soft, respectful tones, something about always wanting to know more about Christianity, that it seemed to make perfect sense to them, that it was the reason they had climbed to the top of this hill.

I never knew who the St Paul of that Christmas Eve was, and through the years I have regretted this, but most likely, he was a person, who, like me, simply desired to read the words of the St Paul from that dusty but marvellous hill that continually nourishes the world that travels to it to learn, to worship, and to remember: Mars Hill is a cathedral without walls. ■

The Spirit of Christmas



When *The Athenian* asked me to interview Santa Claus it was a simple matter to don a few extra sweaters and a pair of mittens and hop a plane to Spitsbergen. From there, I rented a snowmobile and drove straight across the polar ice cap to the North Pole. I knew I was there when my pocket compass, a relic of my scouting days, stopped pointing north and tried desperately to point straight down.

I looked around for reindeer and such and, sure enough, I saw a herd of them a couple of hundred yards away, gathered around a huge igloo. One of the reindeer had a red nose and I correctly guessed it must be the famous Rudolph of song, which was a good clue as to whom I would find inside the igloo. I crawled through the entrance tunnel and knocked politely on a reindeer skin hanging across the other end. There was no reply. This was understandable, however, because my knocking on the soft skin had made no sound. So I coughed gently.

"Come in Rudolph," I heard a voice reply from inside.

"It isn't Rudolph, it's Alec," I said.

"Come in, Alec, I have a nice bale of hay for you."

I pulled the reindeer skin aside and stepped into the igloo. When Santa Claus saw me his eyes widened in surprise.

"Oh, ho, ho, ho," he laughed, "I'm terribly sorry. I thought you were Alec the Blue-Bottomed Reindeer. Do come in and make yourself comfortable."

He was a big, fat man with white hair, white eyebrows and a white beard. His girth and his ruddy complexion made me think: "Now here is a prime candidate for apoplexy," and I prayed silently that he would not be struck down before the end of the

interview. I realized I had interrupted his lunch because he was sitting at a block of ice that had been carved to serve as a table and was eating raw blubber. No wonder he was so fat.

"Have a seat," he said between mouthfuls, waving me to another block of ice that had been carved to serve as a chair. I took off one of my extra sweaters and placed it on the chair before sitting on it. I had the same name as that other reindeer but I had no intention of resembling it in all respects. I explained my mission to Santa and he was most flattered.

"That's very nice of *The Athenian*," he said. "Nobody has ever interviewed me before. Would you like something to eat?"

"No thanks, my supplies ran out three days ago but I'm not very hungry," I lied, eyeing the blubber apprehensively.

"Would you like something to drink, then?"

"What do you drink?" I asked suspiciously.

He went over to a corner, pushed aside some blocks of ice and brought out a bottle of Johnnie Walker Black Label. "A rich kid on Park Avenue left it for me in his stocking last year. A rather touching gesture, don't you think?"

After a long draught from the bottle I felt much better. "Do you live here all the time?" I asked.

"Oh yes, except when I go on my Christmas Eve trips, of course. It's very comfortable, really. I read my books, I listen to the radio, I go on an occasional ride with the reindeer, I hunt for seal now and then. What more could a man want?"

"What indeed," I agreed.

"What's more, the climate is so healthy up here I never catch colds."

"A blessed life," I murmured. "Tell

me, er... Mr. Claus? Is that what I should call you?"

"Call me anything. Santa, Papa Noël, St Nicholas, Aghios Vassilis – anything you like."

"I shall call you Santa. Tell me, Santa, how long have you been going out every Christmas Eve filling children's stockings with presents?"

"You tell me how long there have been children in the world. That's how long. I came into being when the first child was told that if he was a good boy, I would come and fill his stocking with toys and goodies on Christmas Eve. And when the child was told I would come from the North Pole on a huge sleigh, pulled by a team of reindeer and come down the chimney, that's exactly what I did."

I frowned. This wasn't making sense. "You mean if children weren't told about you, wouldn't you exist?"

"Exactly," he replied. "You're a grown man, you know something about the world. Could I possibly ride through the night sky on a sleigh, park on a roof, get through a chimney, fill the child's stocking with toys, get up the chimney again, take off from the roof and do the same thing in millions of houses throughout the Christian world all in one night?"

"You mean you don't?" I asked.

"I do, I do, of course I do – for the child who believes I do."

I took another swig from the whisky bottle and shook my head. "I still don't understand." I mumbled.

"Look, when *The Athenian* sent you to interview me, did you believe I existed?"

"Of course I did. Do you think I'd come all the way up here if I didn't?" I protested.

"Well, that's exactly how you found me. I exist for all those people in the world who believe in the spirit of good

will towards men and that there is no greater joy on earth than making a child happy."

I took another hefty swig from the bottle. "Wait a minute," I said, "how do you get down those chimneys anyway. Some houses don't have chimneys either, how about that?"

"Did your house have a chimney when you were a child?"

"No," I admitted. "I lived in an apartment and the only hole in it was in the ventilator duct above the stove in the kitchen."

"And did you believe I came in through that?"

I nodded. "My mother told me you could become thin as a needle if necessary to come into the house with the presents."

"And you believed that?"

"Yes," I admitted, "I must have been a pretty dumb kid."

"You were not. You were sweet and innocent like all children. I remember you quite well. You used to try and stay awake to catch a glimpse of me but you never could."

I blushed and nodded. "I'm glad I've seen you at last," I said, "but there's one other thing you haven't explained. How do you manage to visit everybody in one night?"

Santa smiled and heaved himself up. "Come with me and I'll show you," he said.

We crawled out of the igloo and I gasped at the sight that met my eyes. Stretching as far as the eye could see were millions and millions of Santa Clauses with sleighs all packed with toys and reindeer teams champing at the bit, ready to take off.

"There is a Santa Claus for every child who believes in him and every one of them out there will visit his own particular little boy or girl this Christmas Eve. Not one of them will be disappointed."

I don't quite remember what happened next because it was some hours later when I woke up in my snowmobile clutching an empty whisky bottle. The igloo was nowhere to be seen, nor the reindeer (Rudolph included), nor the millions of Santas that had filled the area all around. "Oh, well," I shrugged. "I guess they must all be on their way now. It's getting pretty close to Christmas Eve," I thought to myself as I turned the snowmobile around and headed back for Spitsbergen. ■

This Christmas story comes from Alec Kitroeff's book "Greeks That Never Were", now out of print.

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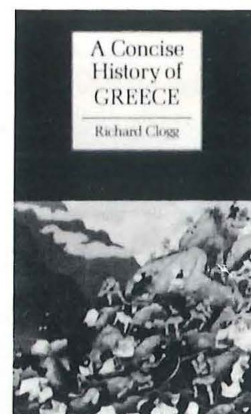
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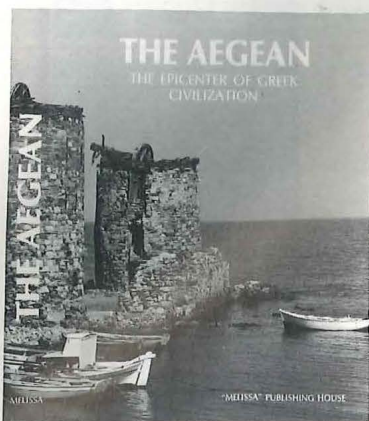
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Reading Matters

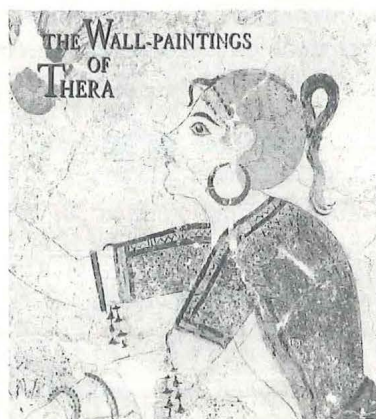


THE AEGEAN. THE EPICENTER OF GREEK CIVILIZATION,

Melissa Publishing House, Athens, 1992, pp 456, color illustrations 349, black-and-white 191. Ten scholars have been gathered to create the text for this beautiful, big-format, sumptuous tribute to the world's most evocative body of water. Nobel-winning poet Odysseus Elytis bows in prose to the Muse of his inspiration in a shimmering introduction. It is followed by Vergina excavator Manolis Andronikos' comments on the Aegean islands' contribution to the artistic development of the ancient world in the last important essay the archaeologist wrote before his death earlier this year. Anghelos Delivorrias, Director of the Benaki Museum, has written a full-dress article on folk art and Nikos Svoronos, late Professor at the Ecole Pratique des Hautes Etudes in Paris provides the historical context. Architect Haralambos Bouras and Mytili Acheimastou-Potamianou, Director of the Byzantine Museum, have filled in the essential Byzantine aspects. Then, ethnomusicologist Lambros Liavos, archaeologist Christos Doumas and philologist Yiorgis Yiatromanolakis, in shorter works, add the dimensions which make the apparently fabulous Aegean world, miraculously real. The whole book is so lavishly illustrated, by a team of photographers led by the likes of Makis Skiadaresis from sea, sky and land, that by just sitting down with this bookish feast, you can feel the *meltemi* turning the pages for you.

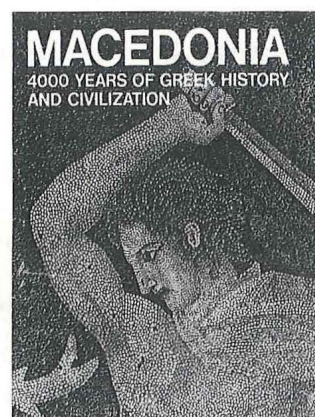
THE WALL-PAINTINGS OF THERA, by Christos Doumas, The Thera Foundation, Petros M. Nomikos, Athens, 1992, pp 191. Posterity would have well honored Spyridon

Marinatos for his great accomplishments as an archaeologist in the field, as a scholar and an administrator, had he died a year before he did, falling from a scaffold on the excavations at Akrotiri in 1974. Yet, in his last months fate further favored him, capping his eminent career with the discovery of the wall-paintings for which he is best known to the public today. The wall-paintings of Thera have been often reproduced, almost never with justice, and certainly not in their entirety. Now the Thera Foundation has stepped up and put matter aright: all the paintings which have been restored are reproduced for the first time in this volume – and they are ravishing. For the very reason that they are so beautifully reproduced, the paintings stand out



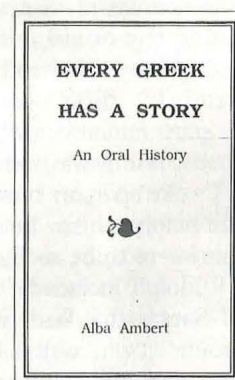
above all as works of art. In his illuminating text, however, Professor Christos Doumas, Marinatos' successor at the Akrotiri excavations, emphasizes their value, too, as social records and historical documents. In the Acknowledgments Mr Nomikos gives all credit for the design and production of the volume to Mrs Rachel Mishdrahi-Kapon – information happily passed on – and Professor Peter Warren of the University of Bristol provides a Foreword.

MACEDONIA: 4000 YEARS OF GREEK HISTORY AND CIVILIZATION, edited by M.B. Sakellariou, Ekdotike Athinon, first edition, 1982, pp 572. If sheer weight is a high priority on your choice of holiday gifts as well as patriotism, combine both with this impressive tome. First published in 1982, it has gone through several editions and the English version is available at leading Athens bookshops. Spanning the millennia from the



prehistoric period to the economy in the 1980s, this volume has everything a *makedonolatr* could pray for. Academician Sakellariou leads a pack of 26 experts who contribute 40 essays. There are hundreds of color photos, unusually clear and helpful maps, sketches, designs, drawings, old lithographs and (surprise, surprise!) even an index.

EVERY GREEK HAS A STORY, AN ORAL HISTORY, by Alba Ambert. Athens College Press, Athens, 1992, pp 257. It's no deep secret that the author Alba Ambert in official life is the wife of Dr Walter McCann, President of Athens College, and that they are soon going to the American College in Paris after seven years of plenteousness in Old Psychiko. Ms Ambert, however, wanted to leave behind a gift to a world she had come to love.



Being a poet and a writer of fiction, a specialist in bilingualism and a student of cultural anthropology, as well as Puerto Rican and therefore steeped in the rich Spanish-American tradition of oral history (*The Children of Sanchez*, etc), she decided to put together a volume that not only told the story of a

great and unique institution in Greece, but one which was related directly in the words of those who had lived its history and had a great oral tradition of their own.

It can be said, of course, everyone has a story to tell, but it must be conceded that Greeks especially delight in telling their stories and therefore are very good at it. Given the intricacies of the language, Greeks must organize their thoughts before they talk (a matter often ignored in English) and therefore their stories often have an unexpected coherence.

What gives this volume a wider prospect than it might otherwise suggest, being highly sensitive ethnically, every Greek has a story which is itself a story of Greece.

One example particularly stands out. Of the 15 oral histories related (they are arranged by seniority), over half related by Greeks who were raised in Greece (there are stories by diaspora Greeks, too), almost exclusively talk of the Occupation and the Civil War. This is as true of the narrative of George Phylactopoulos (born in 1905) as that of Yiannis Baslis (born in 1940). That is to say, to a whole generation, the last 40 years have produced no story so striking to tell.

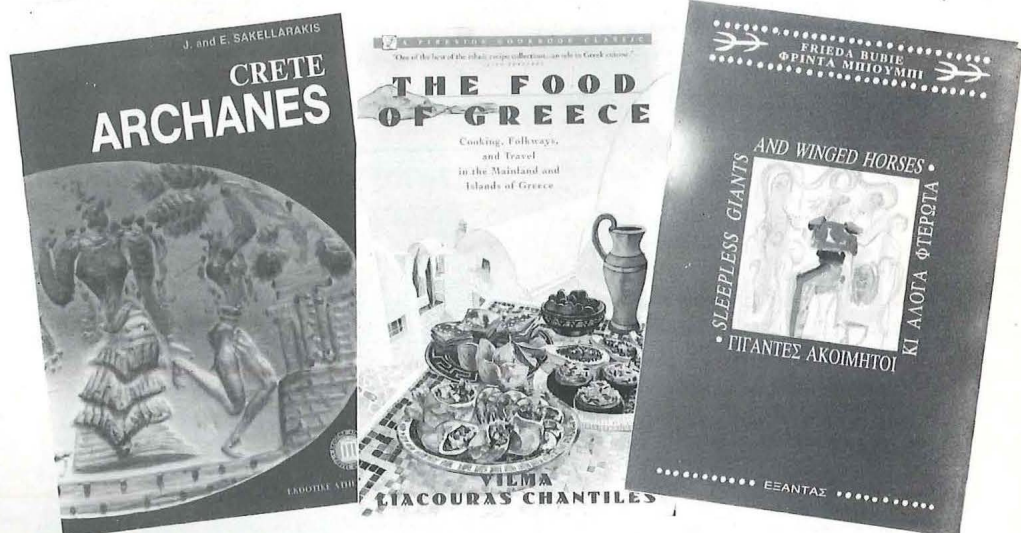
What is particularly interesting, then, is that the first story told by a member of the post-war generation, that of Niki-foros Diamantouros, is also the first to isolate the Civil War as a historical phenomenon, and in these revealing words: "As far as Greece is concerned, I think that the Civil War is finally behind us. The way I like to think about it is that 1949 was the military end of the Civil War, a cessation of military hostilities. If that is the case, 1974 clearly constitutes the legal end of the Civil War with the creation of a political system that did not discriminate between victors and vanquished in the Civil War. Then, I would argue that 1989, with the occasion of the unlikely government between the communists and the conservatives, marked the political end of the war."

Although the earlier (and older) contributors might agree with this analysis, they would never have thought to say so, nor conclude that it took 45 years for the Civil War to take its course. In this way, these testimonies not only tell of the lives of individuals and describe what it was like to live in their times; they also reflect the transformations of social and historical attitudes in the actual process of change. The book is full of such examples, which give depth to its perceptions.

Of course, Athens College's own story is being told at the same time and a most worthy subject it is. Starting out in the 1920s as an elite school of mostly diaspora Greeks preparing students for university mainly abroad, in the 1990s it is an almost wholly Greek school preparing young men and women for upper education and a richer life in Greece.

Like the culture it reflects, Athens College has had its agonies of growth, but it offers a much more developed and diverse society with far more opportunities many of the excellences for which it is rightly famous. Ambert's gift to her alma step-mater is an interesting, affectionate and valuable one.

THE FOOD OF GREECE, by Vilma Liacouras Chantiles, Fireside Edition, Simon and Schuster, New York, 1992, pp 365. There were many unhappy (and hungry) philhellenes around when the 1975 edition of this now established classic went out of print. Now it is republished in paperback but in the same clear and readable format. For years Food Editor of *The Athenian*, Mrs Chantiles will be remembered by most readers for her ravishing recipes reaching across the whole terrain of the Greek cuisine, from the sticky sweet to the herbally pungent. This most complete book of Greek cookery in English conveys the author's love of ancient

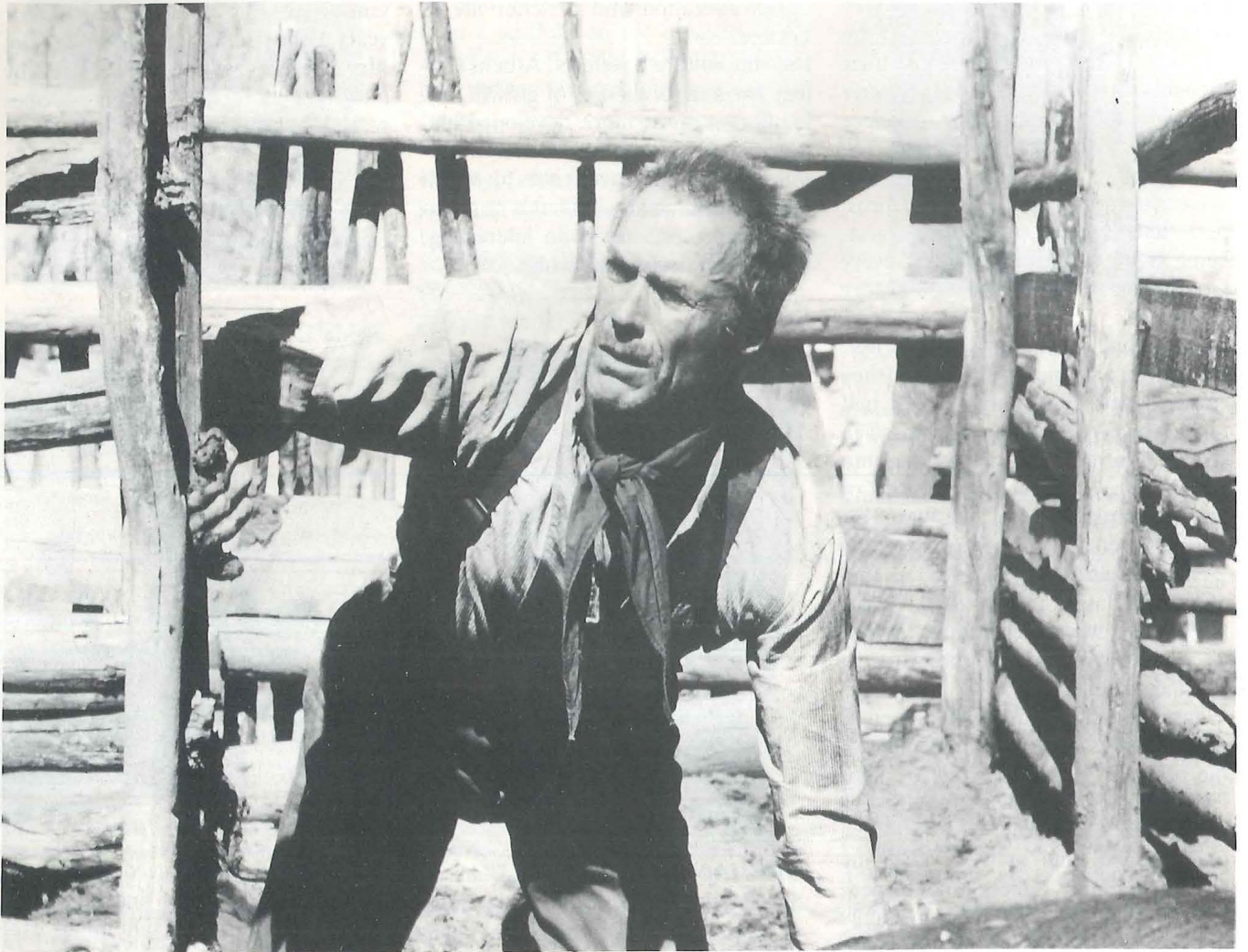


ARCHANES, CRETE, by J. and E. Sakellarakis, Ekdotike Athinon, Athens, 1991. This is the latest volume in Ekdotike Athinon's series on archaeological sites, notable for their clarity, scholastic comprehensiveness, attractive format and excellent color photography. John Sakellarakis and Efi Sapouna-Sakellaraki won the Academy of Athens Prize in 1983 for their work at Archanes, and celebrated their 25th anniversary of excavations there this year. Their long and caring involvement with Archanes, prehistoric to modern, gives their work a striking sense of continuity and 'place'. A general introduction is followed by a description of the still partially excavated Minoan palace. Half the book is devoted to the Fourni Cemetery on the edge of town, the most important Minoan necropolis yet found in the Aegean, and it ends cataclysmically with a chapter on the shrine at Anemospilia whose destruction by an earthquake coincided with a ritual of human sacrifice whose discovery in 1979 shook the archaeological world.

quotation, regional anecdote, the secrets of rural kitchens and her contagious enthusiasm for all things Hellenic.

SLEEPLESS GIANTS AND WINGED HORSES, by Frieda Bubie, Exantas Publishers, Athens, 1992, pp 299. The ancient Greek myths are inexhaustible in their freshness, invention, variety, wisdom – and in their retelling. Well-known journalist Frieda Bubie began recounting these stories to her bi-cultural children. Having published the stories of Gods, she now turns in a second volume to the Heroes, writing them in a Greek and an English that is light and simple, humorous and sad, as befits the theme. They are aimed at children in upper primary school classes, but as the two languages are printed on facing pages, it is as delightful a way as can be imagined for brushing up one's English or Greek at any age. The illustrations by Dina Karahaliou capture the grace, charm and movement of the prose. ■

Eastwood in the West



Clint Eastwood as reformed thief and murderer in the "Unforgiven"

When I recently learned that Clint Eastwood had directed and starred in a new Western, *The Unforgiven*, and it would be released in Athens this winter, I was eager to see it. This is a big change from my childhood disdain for Westerns, when I regarded them as a low-brow form of entertainment that would blare forth from the television on Saturday afternoons when my brother and his friends gathered round. I would retreat to my room and listen to classical music, trying to block the echoing of gunshots and the high-pitched cries of the Indians as they advanced.

Five years ago Stephen Rounds, then director of the Hellenic-American Union, convinced me we should include a selection of Westerns in the fall film programs. I reluctantly agreed and went about viewing *The Man Who Shot*

Liberty Valance, *Stagecoach*, *The Long Riders* and *Butch Cassidy And The Sun Dance Kid* among others so that I could write introductions to them. One afternoon Rounds was shocked to find me quietly weeping at the conclusion of *The Searchers* as John Wayne utters to young Natalie Wood "Let's go home, Debby". He was even more stunned to find out that it was my third viewing of the film in a week!

What had converted me was the growing realization that Westerns provided an earthy account of early American history and the best of them are a true folk history of a vivid and violent era, something European critics had been asserting for years. Since then I have tracked down rare screenings of John Ford's *My Darling Clementine* and *Red River Valley* and other classics

of the genre.

Clint Eastwood first captured the public's attention as *The Man With No Name* in Sergio Leone's 1960s 'Spaghetti Westerns', the tremendously popular trilogy of *A Fistful of Dollars*, *For A Few Dollars More* and *The Good The Bad And The Ugly*. He has remained a box-office phenomenon since that time. In 1968 he formed the Malpaso Company, allowing him an independent base and creative control of his projects as producer and director, as well as star. He has created 16 movies in 21 years, in many cases participating as star, director and producer.

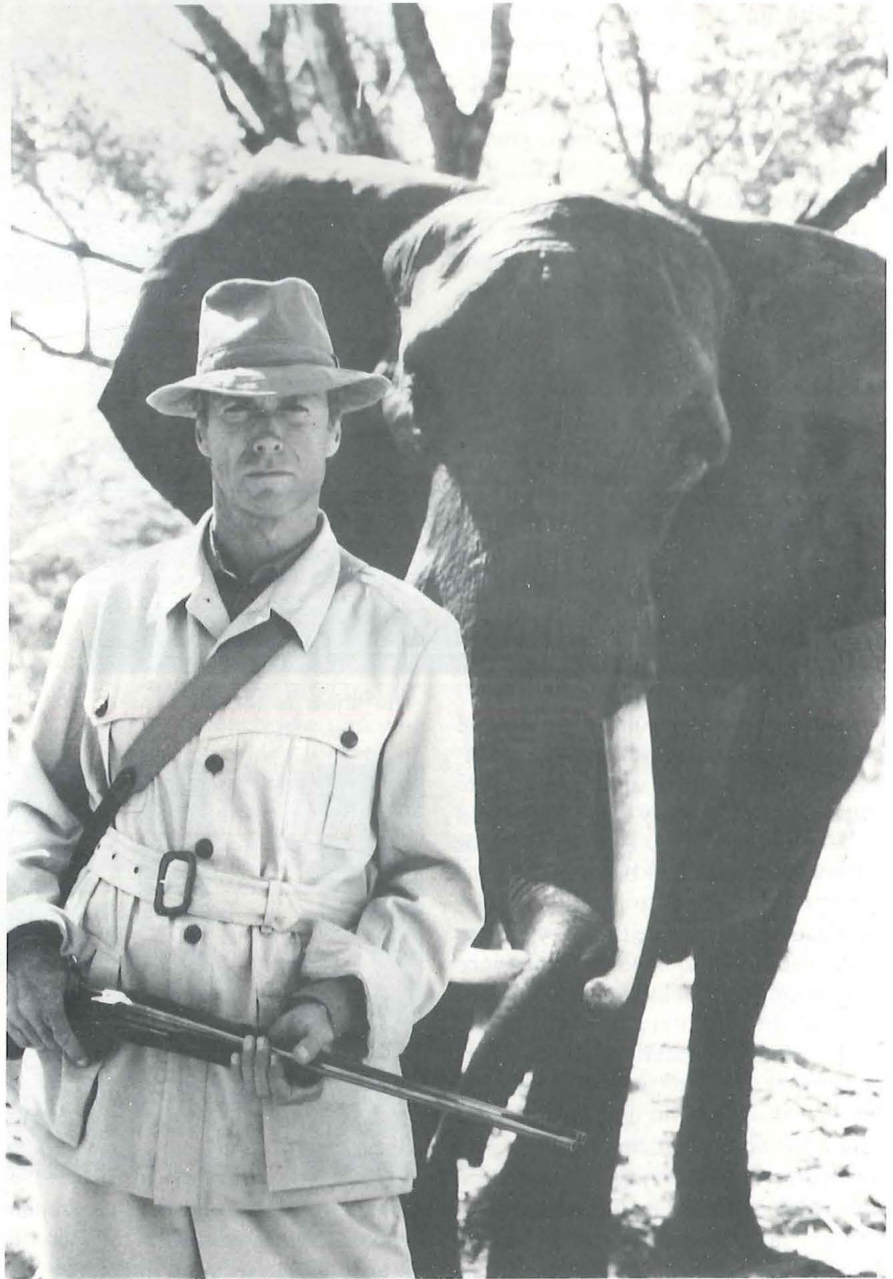
Eastwood launched his career in the 1950s as a contract player in supporting roles in a number of films for Universal, some of them Westerns, and made guest appearances on the television series "Wagon Train" and "Maverick".

Then he landed the co-starring role on the series "Rawhide" and appeared in it from 1959 to 1966. The Leone 'Spaghetti Westerns' followed and solidified his image as a laconic loner, a cowboy and gunfighter with a sly almost macabre sense of humor. Leone altered his boyish looks of "Rawhide" days. He was grubbier, slightly unshaven and his trademark, a flat topped, wide brimmed hat was replaced by one with an even wider brim, shading his face and giving *The Man With No Name* a somewhat sinister presence.

Over the years, Eastwood tackled a number of roles, including city cops, soldiers and a jet pilot but was most widely associated with his image as a cowboy, with his detective persona such as *Dirty Harry*, a secondary offshoot. Eastwood made his directorial debut in 1971 with the chilling suspense thriller *Play Misty For Me*. Although impressive, Eastwood was really in his element directing *High Plains Drifter* (1973), in which he plays a nameless gunman hired by the town's people of Lago to protect them from three gunmen just released from prison. A number of hits followed including *Magnum Force*, *The Eiger Sanction* and *The Outlaw, Josey Wales*, Eastwood's most hopeful and romantic film, laced with light-hearted humor.

Eastwood has displayed a non-commercial bent in recent directorial outings including *White Hunter, Black Heart* (1990), a portrait of an obsessive movie director based on the antics of the late John Huston during the shooting of *African Queen*. The French, who are wild about Eastwood and whom they call 'Cleent', embraced *Bird* (1988), the tribute to jazz saxophonist Charlie Parker for which Eastwood won the Hollywood Foreign Press Association's Best Director Award. But the realistic portrait of the tormented musician did not fare well at the box-office in the States.

Eastwood is back in his element with his latest Western *The Unforgiven* and it is the carefully construed culmination of the technique, themes and characterization that have slowly evolved during his whole body of filmmaking. What especially intrigued me was its plot that deals with the knife slashing of a neophyte prostitute who made the mistake of giggling when confronted with the sight of a naked cowhand. The enraged man and a friend who helped him are let off lightly and the whores pool their money and put a five-hundred-dollar bounty on each of their heads.



"White Hunter, Black Heart" directed by Eastwood

William Munny (Eastwood) is a reformed outlaw, a cold-blooded killer who put away his gun at the request of his wife. After she dies, he continues to work as a hog farmer out on the Kansas prairie, raising his young son and daughter. Times are tough and he is merely eking out a living after losing a good part of his stock due to fever. When approached by the Schofield Kid to become a partner and collect the bounty, he considers the promise he made to his late wife but breaks it because he doesn't know any other way

to make enough money to ensure the survival of his family.

The Unforgiven is remarkable because of its careful detailing of the characters' interaction, thorough characterization, including the women, and excellent acting. Eastwood had been called a "feminist director" before, despite his often macho image but he certainly can lay claim to that now. The prostitutes are imbued with dignity and spunkiness, rallying to defend one of their rank who has been wronged and to punish those who did it. ■

Residents of Athens really have a unique package to offer their visitors from other countries. Imagine being able to suggest a 'cruise' for under Drs 10,000! I am speaking, of course, of the **Epirotiki Lines three-island cruise** on board the *Hermes* that visits Aegina, Poros and Hydra in one day with lunch and entertainment included. Each of these islands is different and enchanting in its own way and a visitor from abroad finds the entire day absolutely unique. Where else in the world is this possible? At the first stop on Aegina it is possible to arrange a tour to the Temple of Aphaia, and still be back along the pleasant harbor in time to order a Greek coffee and buy

Mrs Rasmidatta (right) in the garden



The recent **Thai Cultural and Gastronomic Festival** co-sponsored by the Hotel Athenaeum Inter-Continental, the Royal Thai Embassy, Thai International Airways, and the Thai Commercial Office was a big success. It is wonderful to be able to travel to exotic countries, but these festivals do allow the stay at homes to have a tempting glimpse. Thailand has especially beautiful costumes and graceful dancers as well as a truly delectable cuisine, so the adventure is very special. Because the Thai cultural event was going on in Athens, the wife of the Ambassador, Mrs Amphaisri Rasmidatta, invited WIC members and some of her many friends to a fascinating cultural morning in the garden of the Residence. Over 200 ladies were enchanted by the dancers, watched demonstrations of creating works of art from fruits and vegetables, fan and umbrella painting and then enjoyed Thai specialties. Everyone now wants to make the trip!



The show is terrific!

the world-famous pistachios.

Upon departure from Aegina, a fine buffet luncheon is served allowing plenty of time after for a snooze in the sun or a chance to play the one-armed bandits below decks. Arrival at Poros allows shopping time, but most tourists either climb the hill to the clock tower for the exercise or take the ferry boat to Galata and back to have the experience of reaching the Peloponnese. Glutted by lunch and activity, passengers on the Poros-Hydra leg have a relaxing time. If there are a large number of people on board, a second luncheon buffet seating is served on the way.

Hydra is the cruise passenger's dream become reality for the harbor appears in practically every brochure and the tourist feels right at home as the ship pulls up to the dock. Shopping is a delight and there is always a walk around the corner to 'Bikini Rock'. It is now cocktail time and the trip home is enlivened by an entertaining show drawing the audience into the fun in a very relaxed and informal way. Arrival back in Phaleron is about 7:00 pm; a bit tired, but totally satisfied with the mini-cruise. Hotel passengers are bused to and from the ship, and you can take your visitors to one of the pickup points if you are not able to accompany them. The telephone number for Epirotiki Lines is 360-1919 or ask your travel agent.

The recent **American Society of Travel Agents (ASTA) 62nd World Congress** was opened with greetings from Egyptian President Hosni Mubarak. Almost 6000 participants from around the



(From right)
Mr Groenberg,
Ms Renée Blok, HE the
Finnish Ambassador
Mr Ralf Friberg and the
new Area Manager
Mr Jorma Kauppimen

Changing of the Guard at Finnair. Upon the retirement of Mr K. Groenberg, a large reception was held recently at the Hotel Grand Bretagne attended by friends, travel agents, other airlines and government officials.

world gathered with but a single thought – the promotion of tourism. ASTA Hellas was represented by its President, Michael Ghiolman and over 70 members, while the Government delegate was Secretary General of the GNTO Konstantinos Pylarinos.



(From left to right)
Ahmed El Nahas,
Vice President
Hilton Hotels Egypt
and Middle East,
Michael Ghiolman,
President ASTA Greece,
Fuad Sultan,
Egypt's Minister
of Tourism and
Ahmed El Khadem,
President ASTA Egypt,
Sudan and North Africa

Dallas Salute to Greece

Spend an hour or two with Virginia Lucas Nick and stand in awe. Her drawl may be pure Dallas, and her 76-year-old heart and knees have seen better days, but she is sharp as a tack. This unpaid, unknown and often unthanked individual has probably done more to promote Greece in the last 30 years than all five floors of the National Tourist Organization combined.

A Texas real estate investor and philanthropist whose parents, as well as her late husband, were Greek-born, Nick first came to Greece in 1960 and has been coming every year since, leaving her mark on countless projects and individual lives. She has restored churches at both Osios Loukas and Mt Athos, set up a scholarship in her husband's name at Anatolia College in Thessaloniki, where she is a trustee, and is one of the founders of the Society for the Preservation of Greek Heritage, which is housed in a 19th-century Plaka mansion that she raised the money to buy. Last month she brought over 56 people ("some of the wealthiest in the world") from Dallas who had chartered the *Sea Goddess*, and took them to her family's island, Mytilene.

But her most ambitious accomplishment has been the "Dallas World Salute to Greece" in 1990, a year-long calendar of events all over the city of Dallas to promote Greece and celebrate the 2500th anniversary of the birth of democracy. A project so encompassing that Nick started working on it in 1986 and spent over a quarter of a million dollars of her own money, the "Salute to Greece" involved detailed coordination between the two countries for most of the events.

"I wanted to revive the glory of Greece in Dallas," says Nick, "and I pretty well did, but what I went through in the process... that's why I have heart trouble, it almost put me in my grave."

Nick went to the American Institute of Architects for help in turning two floors of the Dallas City Hall (an I.M.



Mrs Virginia Lucas Nick

Pei-designed building) into an exhibition highlighting architecture and town planning techniques (with scale models) used by 5th century BC Greeks.

"I had to go through five different Greek governments and at one point when the models were almost finished, a new Culture Minister decided he didn't like the idea and wanted to destroy them," says Nick. "As it is we didn't get things set up until three days before the opening because of all the bureaucracy."

Over 7000 Texas school children were bused to City Hall to see the exhibition. The University of Texas Medical Center hosted a symposium on ancient Greek medicine, the Benaki Museum brought its gold collection to the Dallas Art Museum, there were chefs from the Grand Bretagne to demonstrate Greek cooking and costumes from the Nafplion Folklore Museum. A Taverna Party featured musicians and dancers from Greece, the Dallas Children's Theater put on shadow puppet shows, the Dallas Library exhibited Greek children's books and both the Dallas Symphony and Opera presented Greek musicians.

Nick, who was voted Dallas Fund Raiser of the Year in 1991, has been actively involved with civic responsibility all her adult life, raising money to build a Greek Orthodox Church in Dallas, starting the first Orthodox Sunday School, where she taught for years, and introducing the Greek Festival, an annual event now for 35 years. With

two other women she established an umbrella organization to raise funds for the arts, and in 25 years they have raised more than 10 million dollars.

"My father taught us," says Nick, who was one of seven children, "you don't just live in a city and work in a city. You live for your city and you work for your city."

Nick's father, whose life story was exhibited at the Dallas Public Library after his death, titled "The Lucas Legend", worked his way around the world as a seaman, jumped ship in New York with the proverbial single dollar bill in his pocket and ended up in Dallas. He started out as a dishwasher/cook, sent for his young bride and when Nick's older sister was born, she was the first child of Greek heritage to be born in Dallas. He went on to amass a fortune in the restaurant business and real estate, and as you enter Lucas Farms, 1500 acres of land "he bought little by little during the Depression", there is a sign: "Top soil is the source of all life. It is the duty of every good citizen to preserve what is there and restore what others destroy."

Nick and her husband, who worked together as land developers, sent aid to her husband's Peloponnesian village during the war, and then after the war started bringing over displaced boys from the villages to educate them and set them up in business.

"His greatest thing was scholarships. We loved educating young people because neither of us had higher educations," says Nick. "We were self-taught, what I call street smart."

"A lot of our work has been with young people. I never go looking for them, they look for me, but I have great faith and I think the Lord kind of sends me the right children. We've gotten them into college, had a house for them to live in, my father's restaurant always had extra jobs. They don't forget me, they still write, they call, I hear from them at Christmas. I don't have a child of my own, but I feel I have hundreds of children." ■

All That Glitters...

Once in three years came the navy of Tarshish, bringing gold, and silver, ivory and apes, and peacocks.

The First Book of Kings 10:22.



The alchemist. Palazzo Vecchio, Florence

Many metals are more valuable than gold; harder, softer, more rare and far more useful, but none is more lusted after – North American Indians being the rare exception, they lift it where it was found since they had no use for it.

No other substance has changed the course of history on entire continents either directly through 'gold rushes' or through the quest for it. The Bible

mentions it 460 times, Shakespeare 250. Herodotus, the 5th century Greek historian, informs us that 26 tons of gold were used in the construction and furnishing of the Tower of Babel.

Queen Hatshepsut of Egypt (1480-68 BC) erected two great stone pillars, capping them with gold so that they blazed in the sun like gigantic torches, and boasted, "To gild them I have given gold measured by the bushel, as though it were sacks of grain."

For his ransom, Atahualpa, the Inca of Peru, in 1532, gave Pizarro a room measuring 17x22x9 feet full of gold objects. It took an entire month to melt these priceless art treasures down to uniform ingots which could be equitably divided.

Yet the following year he was publicly executed by the treacherous conquistadores in the Piazza Cajamarca.

Gold is almost indestructible – it can be dissolved in *aqua regia* (nitrohydrochloric acid) – and before disintegrating it can be beaten in sheets 1/300,000 inch thick (brass-headed mauls pound bean-size nuggets 30,000 times each to obtain one square yard of tissue-thin gold sheets). It comes as dust, grains, flakes and nuggets, all resulting from unimaginable forces millions of years ago which forced it upwards in molten streams and often left it hidden in granite quartz seams like twisted taffy.

Ancient civilizations prized its beauty and because of its malleability were able to fashion dazzling and delicate objects for both religious veneration and personal adornment. Small figures have been found in Stone Age caves, fabulous jewellery from Ur in Mesopotamia dating from 3000-2340 BC, and Bulgaria has yielded the earliest crafted gold jewellery yet known dating from 3500 BC – proving that both the West and the Near East had developed civilizations that could support artisans as well as hunters, herders and farmers.

The fascination of man for this precious metal turned into both physical and metaphysical pursuit when it resorted to alchemy. This was the search to find a way to change lead into gold.

It began around 300 BC among the Greeks and Jews of ancient Alexandria, waned into the Roman Era, flourished again during the early Middle Ages under the Arabs and remained a popular concept for instant wealth until the 18th century.

This was not just a delusion of madmen and peasants; before the alchemists' furnaces finally grew cold the brilliant rulers of Europe – Maria Theresa, Catherine the Great, Frederick the Great and Louis XV – had visions of their national treasuries overflowing with a river of gold. (Did it not occur to any of them that were this transmutation indeed possible, gold would no longer have any financial value?)

Gold figures paramount in Greek mythology showing the ingenuity of both gods and man. Zeus reached Danaë locked in a brass tower by metamorphosing himself into a shower of

gold raining down from holes in the roof. Jason, with his quest for the Golden Fleece, has shown us how the natives of Colchis on the coast of the Black Sea recovered gold from their rivers by "panning" them with sheepskins to which flecks of gold would cling.

When admiring the fabulous creations one sees today in the museums (and reproduced now as part of a 500-million-dollar jewellery industry from Greece) one should remember that ancient jewellers were thought to have magical powers because their creations were meant to protect the wearer as well as being objects of beauty.

Greeks today still give gold as the highest expression of their love and affection. Sales are high for both Christmas and wedding engagements. Families of both sides troop down to a gold jeweller to buy gifts for the prospective bride and groom. When friends and family gather to celebrate the arrival of baby, his pillow is pinned with innumerable 'evil eyes' encircled in gold (later melted down for more useful rings and bracelets). He or she is also presented with a *Konstantinato*, a chain and cross with Constantine and Helen with an eye to ward off evil.

Greece has around 5000 gold workshops and jewellery stores which yearly consume 10 to 15 tons of gold. To import it one has to have a licence and gold imports from Switzerland are strictly controlled by the government which charges an 18 percent tax. About 60 percent of total production is sold within Greece to tourists, about 32 percent is sold to Greeks and the remainder is exported.

Most gold jewellery is sold as an alloy because of its softness. Measured in carats, one carat equals 1/24 part by weight of the total mass; 18 carats is 75 percent gold. Another way of expressing gold content (as in gold coins) is fineness, which is in terms of parts per thousand: a fineness of 900 is an alloy of 10 percent with other metals.

Gold occurs naturally as an alloy with silver and is called electrum. The ancients often minted coins from it. White gold, a substitute for platinum, is an alloy of gold and platinum; green gold is usually an alloy of gold and silver; red, gold with copper.

When buying gold jewellery look for two stamps: the number of carats and the number of the workshop where it was made. Jewellers don't make housecalls so if your neighborhood is being canvassed by a door-to-door salesperson, beware! The jewellery offered is most certainly stolen. ■

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MISCELLANEOUS

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KATEY'S corner



It is a pleasure just sitting down to write about Christmas! So many organizations are busily preparing bazaars, getting the happy spirit that rubs off on the rest of us. Do plan to drop by several of them not only to do your Christmas shopping and help with their giving, but to greet your friends and enjoy the atmosphere. I can already imagine the wonderful scent of the *schlage* prevailing at the Scandinavian bazaar, the excitement as AWOG makes its drawing for trips and cruises, the search for the inimitable British 'crackers', and the boistrous crush of people at the German School. Not to mention the Girl Guides, the Animal Welfare, the Lions Club, the various schools but you get the idea...

★ Voters in the US had a very loud voice in their recent elections. It is always a sign of political health when large numbers of voters get interested enough to make the effort to vote – as they did this time. US absentee voters participated from around the world and many of them are very grateful to **DHL overnight package delivery service** for carrying their votes to the United States on a complimentary basis. What a wonderful donation of a unique service! Thanks!

★ The Diplomatic Corps and their many friends will miss **Ambassador Assane Samb of the UN High Com-**

mission for Refugees and his wife Rahma who have recently departed following a two-year assignment. Leaving in the middle of the school term is a bit difficult, but the need is great in their new posting in Guinea. Best of luck!

★ If you are under 18, you can enter the **3rd International Contest for Sculpture Ideas of Children** – maybe your idea will be included in the "Forest of the World Children's Sculptures in Japan", a project that has so far produced 8000 ideas from 40 countries and winners



from ages 5-11. For more information contact 6815-747 -- but do so soon...

★ The Goulandris-Horn Foundation presented a particularly pertinent lecture recently when Professor Richard Clogg spoke on "**The Greek Diaspora in Modern Times**". Greeks around the world take a special interest in their native land and their benefactions to their island, city or region often make a visible difference. Professor Clogg's latest book *A Concise History of Greece* (Cambridge University Press) is found in major bookstores.

★ **Alpha-Beta** has done it again. Everyone came along to help Mr Gerasimos Vassilopoulos celebrate the opening of his new supermarket at the 20th km of the Athens-Lamia National Road. The opening was properly festive in true Hollywood style.

★ An appropriately festive event marked the 70th Anniversary of the donation of the **collection of John and Florence Gennadius** to the American School of Classical Studies at Athens. At the invitation of the School and the Friends of the Library, many Athenians came to attend the opening of an exhibition that features the donation and enjoy the reception which followed. The exhibition is on view until February 1993. The Library is located at Souidias 54 in Kolonaki.

Everybody loves a dog show and when it falls on a wonderful sunny day, the entire neighborhood turns out. Sponsored by Friskies and the Hellenic Animal Welfare Society at the Riding Club in Paradissos, it was touted as a 'fun' Dog Show. New additions to the usual obedience and tricks were the **Happiest Tail, Musical Chairs (imagine with your dog in tow) and Best Six Legs (Dog and Owner)**. My dog tells me that it was a great day.



TASIS Hellenic International School Ambassadors Greek Dance Group entertained at a recent Newcomers meeting held at the school's Auberge Boarding Residence in Varibobi. It was a lovely day with an informal barbecue on the terrace following the performance. Members of the Ambassadors come from nine different countries this year and are sometimes available to perform for Embassy or company functions. Newcomers can be contacted at 647-5490 and the Ambassadors via Mrs Tzaros at TASIS at 808-1426.

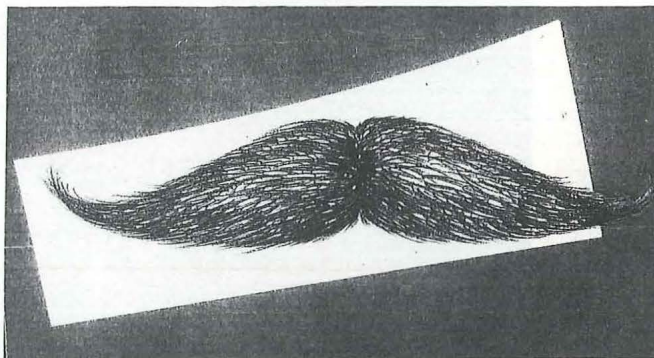


★ The good news is that the **Theotokos Foundation shop** (inaugurated last year at Mythimnis Street 29, Platia Amerikis, Patisision) will this year inaugurate an addition which houses a workshop where visitors will be able to watch the students at work. The event will be held at 11:00 am on 2 December. Plan to bring your Christmas list to the shop during regular shopping hours and purchase some of the dolls, handwoven table cloths, ceramics and wooden items that have been handcrafted by special people

(from 6 to 65 years of age) with mental and learning difficulties.

★ Now a year old, the **Greek Cat Welfare Society** has as its commendable aim the spaying and neutering of the stray cat population. There is no neighborhood without its full complement of strays, so it is good to know that there are people to whom we can appeal when the numbers become too great. In addition, these dedicated volunteers offer a few days of convalescent accommodation as needed and try to locate homes for some of their 'boarders'. If you would like to hear more about their work, contact Christine at 646-7866.

The many friends of Costas Papagiannacopoulos will immediately recognize the famous moustache as a trademark. Now this Athenian advertising man has written an entertaining and informative book (in Greek) entitled "Confessions of a Greek Advertiser". Currently President of BSB Athens, Costas gives a wonderful overview of his 35 years in advertising, his meetings with the movers and shakers in politics and business and some of his thoughts on our changing world. Pick it up - it is a good read.



We have another Spartathlon picture this month because of the young lady on the right of this group of US participants. Mary Hanudel-Larsson is an American girl who has participated almost annually in the Spartathlon. She met her Swedish husband during a Spartathlon, missed last year's race because she was pregnant, and this year finished first among the women only seven months after the birth of their baby. Quite a performance.



★ Big bravos go to the thousands who participated in the **Beach Clean Up Project** this year. The fact that this all started with small individual groups carrying out little projects on a stretch of a beach and now is a country-wide effort supported by all environmental groups, municipalities and even the central government is an indication of the increasing awareness that everyone must be involved. Indeed, we are the *them* responsible for our world. Parenthetically, are you remembering to reuse all plastic bags and take your newspapers along to your local Orthodox Church? Little things mean a lot...

★ Along this same line, many **municipalities** are taking small but imaginative steps to alleviate their traffic problems and be environmentally responsible. Pedestrian walks for shopping are multiplying and municipal garages or parking areas are beginning to appear. Halandri has initiated an internal bus system to help its citizens reach shopping areas, post office and street markets. Neo Psychiko has an advanced system for sorting bottles and tins. Now if only Athens could solve some of its problems...

★ From all of us at *The Athenian*, we hope that your Christmas Season will be filled with joy. Whether you are here in Greece or off around the world, carry the peace of the season with you. You will find Christmas musical events and the services of the church of your choice in the back of the publication.

**Merry Christmas!
Merry Christmas!
Merry Christmas!**

CLOTHES DON'T MAKE THE MAN

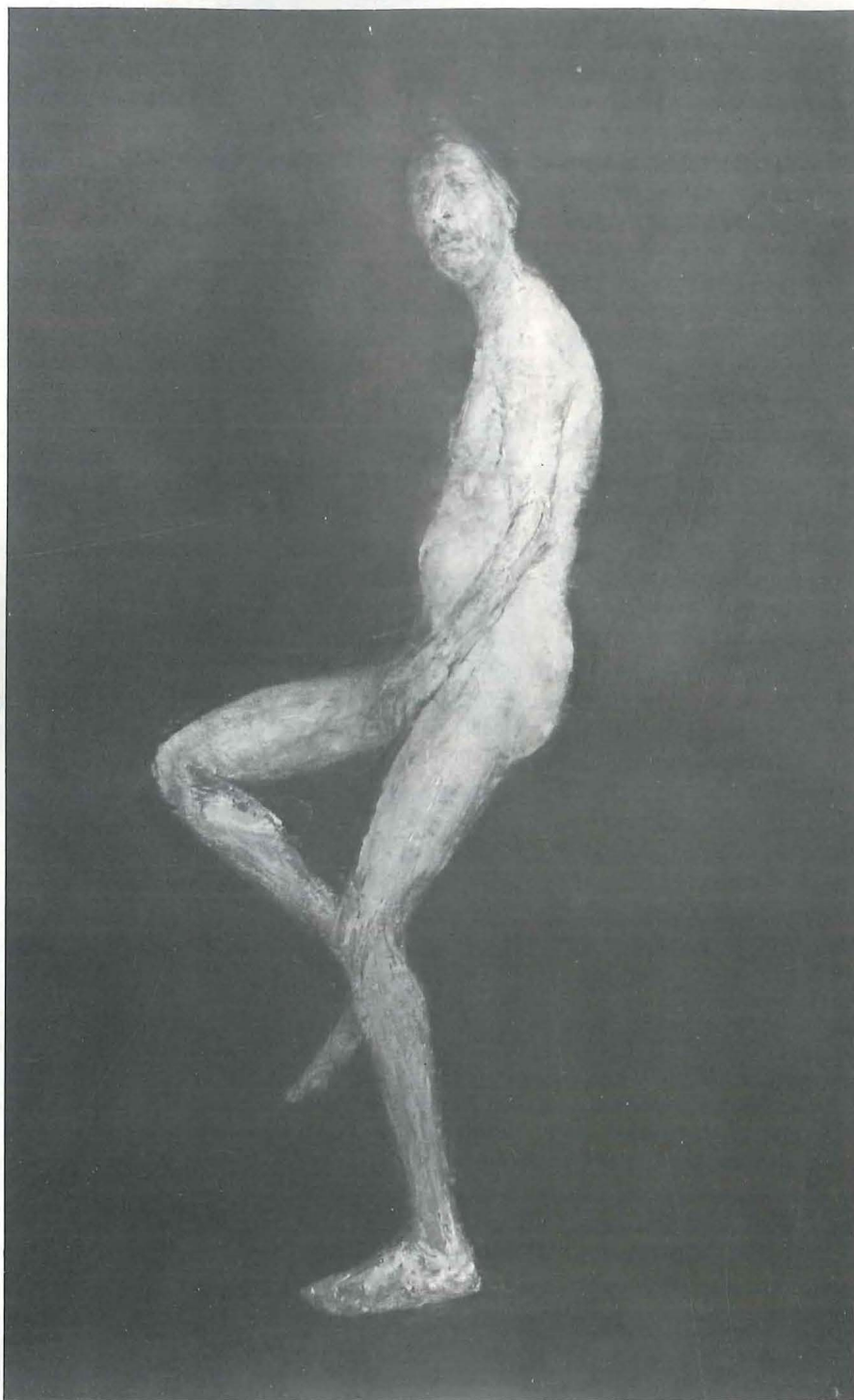
The male nude dominates most of Chronis Botsoglou's work as it does in this current exhibition at Zouboulaki Gallery. Botsoglou certainly disproves the saying that clothes make the man. Stripping the outer embellishments, he cloaks the naked figures with physical and pictorial qualities that make their own telling statement of the inner man.

The figures are almost always posed singly within an interior space defined only through color. The space is as bare as the figures emerging through a 'wall' of solid color. Attitudes and sensitivities are evoked through compelling postures, textured flesh alive with transparent layers of color, a subtle sensuality, and an impressive aura of stillness. It is interesting that the figures share a likeness of feature and body, for these are truly "paintings of the body".

The Fall, a most imaginative perception of the decline of man, depicts the naked torso standing alone, enveloped by a sea of blue color: while, on the floor, its image is echoed in a plaster relief denoting, perhaps, the collapse of the human psyche. At times a hazy mist of color obscures the figures and generates a sense of despair. In the *Triptych of the Yellow Circle*, two figures are kneeling and one is standing, each trapped within the confines of a yellow circle and enveloped by an air of stillness and hopelessness.

Another range of work in this exhibition is a series of 24 oils reflecting Botsoglou's interest in characterization. These male portraits defining unusual professions are extraordinary, for Botsoglou seems to penetrate into the depth of their soul. The vocations depicted are numerous – perfume-maker, baker, judge, wine-maker, mercenary, priest, etc. – and each portrait is accompanied by a haiku poem of 17 syllables, a popular Japanese verse form. The portraits are enclosed within a painted border with the title at the bottom. *The Lover* is one of the most striking ones, his bold flirtatious air not belying his conquests. *The Photographer* is rendered in black graffiti and plaster relief, alluding perhaps to the negative, while *The Priest* is bathed in a golden glow of paint.

A graduate of the School of Fine Arts in Athens, Botsoglou has been teaching there since 1989. He also stu-



Chronis Botsoglou, oil, "Male Nude on Black Background"

died at the Ecole des Beaux Arts in Paris and has had numerous solo and group exhibitions both here and abroad.

Zouboulaki Gallery
Kolonaki Square
3-31 December

BEAUTY OUT OF CHAOS

In his current exhibition Stefanos Daskalakis reorganizes nature into an enormous still life giving a new

meaning to this term. While still retaining all its elements – a radiant stillness enveloping a variety of objects – he transforms these into compelling imagery, a 'still-life landscape' in which the urge arises to walk through, to bend down, to see and touch.

With dead leaves and branches strewn on the ground, husks of dry corn, half-eaten fruit whose skin seems to crackle from dryness, old kettles and cups, bunches of purple and yellow grapes, rusted pans, Daskalakis draws attention to the wear and tear which nature inflicts upon itself. Beautifully staged, the still-lives portray the disorderly state of nature.



Stefanos Daskalakis, still life, oil

Texture, color – this is what it is all about – as well as light and shadow – a seductive chiaroscuro caressingly marking the sensuousness of rounded objects, animating the rich color tonalities of exquisite shapes, surfacing the original beauty of worn articles and texture. The dryness of packed earth and dead leaves, the sense of loose soil, the rust of old pans are richly conveyed.

Daskalakis showers his objects with radiant light, shedding elongated shadows on the ground, letting it recede into a misty semi-darkness within which the objects are dimly outlined. This play of light and shadow renders a magical and mystifying quality to his work. A sense of solitude and abandonment permeates the paintings since the absence of a human presence is felt only by what has been discarded and left behind.

If Daskalakis' aim is to show the decay of nature, he succeeds at the same time in creating unbelievable beauty out of this chaos of detail.

Daskalakis studied painting at the Athens School of Fine Arts and in Paris. He has had both one-man and group shows and his work is part of the collections of the Pierides Museum, the Vorres Museum and other private collections.

*Athens Gallery
Glykonos 4, Kolonaki
1-31 December*

TO DELIGHT IN CHILDISH THINGS

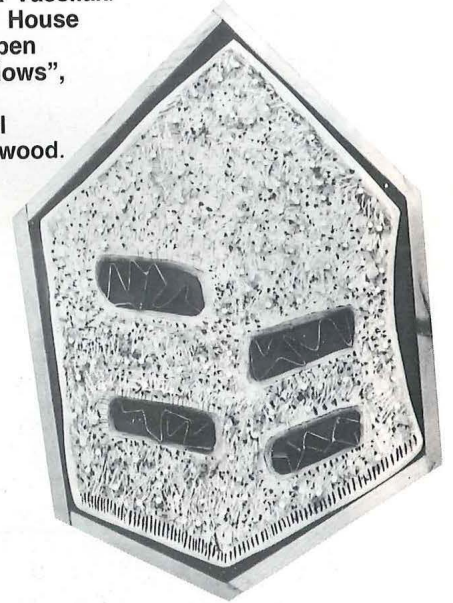
Maria Vassilaki, whose previous work has been composed of wall constructions, abstract linear compositions and geometric forms, has added a more figurative imagery to a new series on view this month at Zalokosta Gallery. *House, Tree and Dog* are the symbols of the simple narrative Vassilaki weaves, an everyday myth, as playful as it is conceptual.

Inspired by prehistoric cave paintings of hunting scenes where the chase depicted may mean either achievement or aspiration, Vassilaki creates a myth which includes the House as the "ark of dreams hiding within its corners magical signs", alluding to a human presence and its goals; the Tree, as the constant complement of a house; and the Dog, as friend and protector. The imagery evokes all the elements of a child's drawing and is strikingly depicted in metal, clay, wire and wood.

The houses in these wall-constructions are small and awkwardly shaped as if made by a child's hand, and like a neighborhood the exteriors are all different. Some are adorned with small pieces of metal which from a distance reflect the look of a mosaic pattern. Others have metal zigzag strips showing through window-like openings.

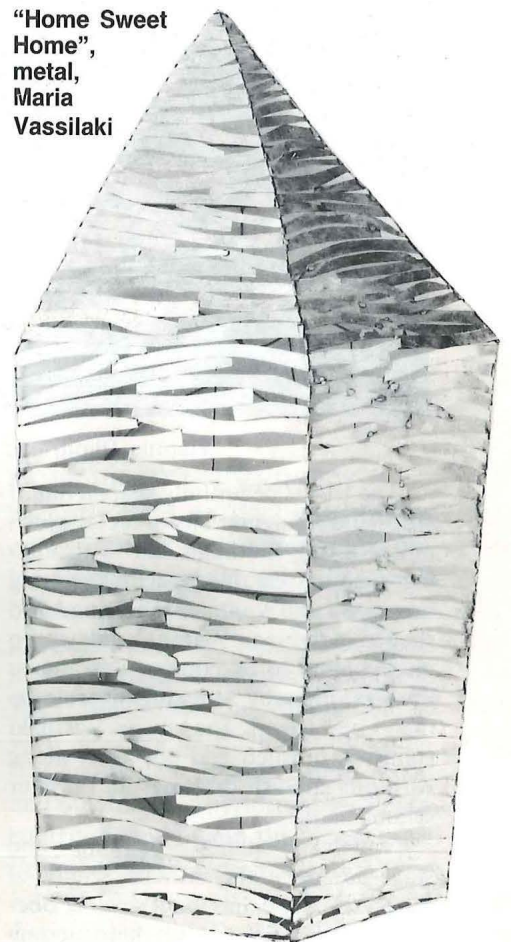
The interiors are the key-note of the myth, depicting the automobile as the goal of the hunt. In *The Chase* there are rows of moving cars painted on the clay surface, tiny imprints which allude directly to the cave paintings. In *The Entrapment*, two cars are caught in a

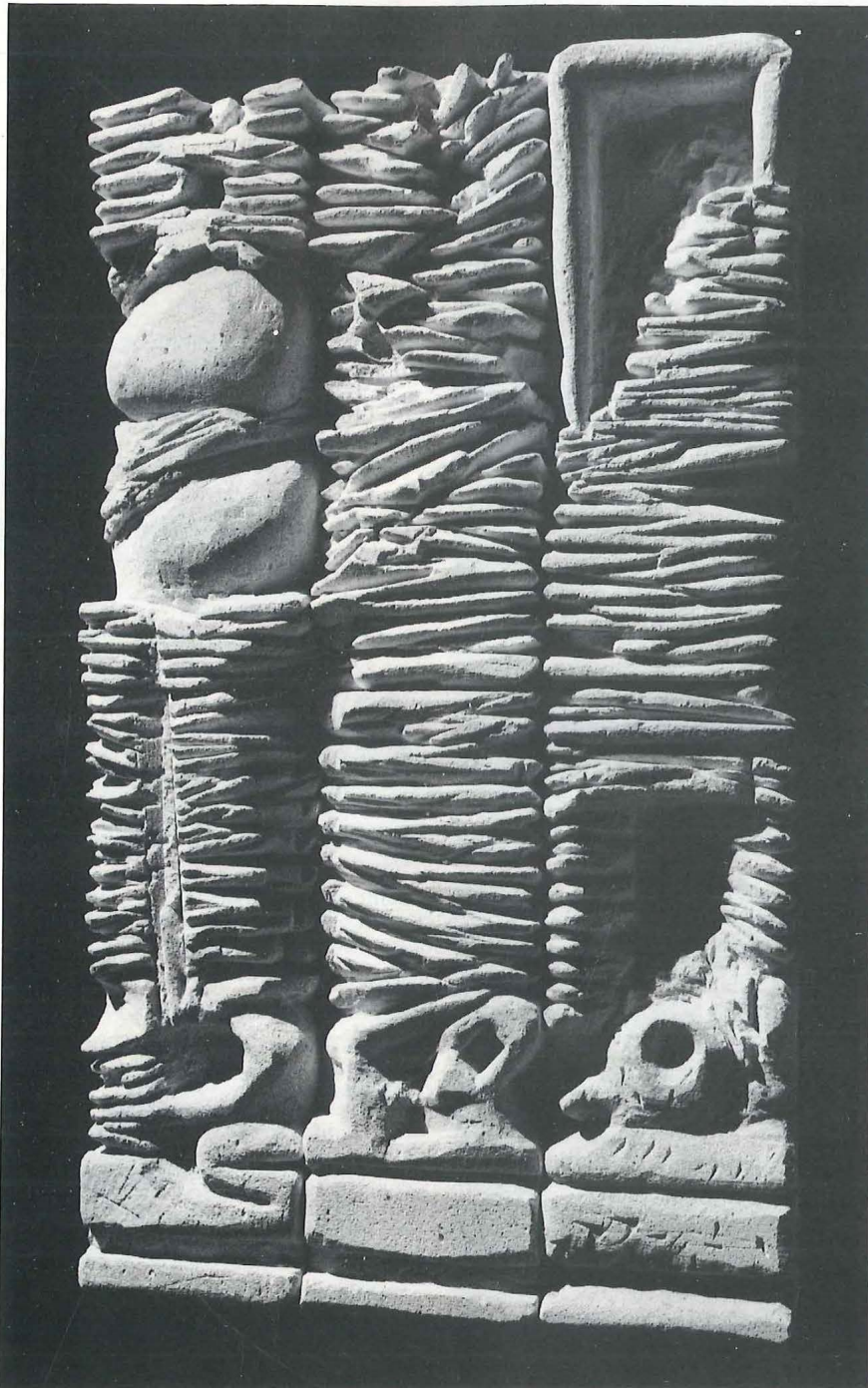
**Maria Vassilaki
"The House
of Open
Windows",
clay,
metal
and wood.**



web of thin metal strips woven horizontally across the construction. In *Conquest*, three cars, modelled in clay relief, are shown travelling on rows of thin wire. The dream has been achieved!

**"Home Sweet
Home",
metal,
Maria
Vassilaki**





Yiannis Dimitrakis, "Minos' Stone Bed"

The tree is beautifully shaped out of strips and triangular bits of metal which under strong spotlights throw titillating shadows on the wall augmenting its mass and volume. The dog, also shaped in the same material and bent to give volume to its contours, is almost life-size, thereby stressing its role as man's best friend. The tale, as Vassilaki states, is finished and put away along with our childish drawings and primer school books...

Vassilaki studied painting and stage-design at the Athens School of Fine Arts. She has had several one-person exhibitions, both here and in

Tel Aviv where she lived for several years.

Zalokosta Gallery
Zalokosta 7, Kolonaki
14 December-8 January

WALKING THROUGH A LABYRINTH

The myth of Minos and the Minotaur unfolds in an extraordinary presentation by Yiannis Dimitrakis at

Medusa+1, annex of The Medusa Gallery. The rooms of the gallery, occupying an old town house, are transformed into a labyrinthine environment where the myth is evoked with frescoes and sculptures.

The exhibition's theme is *Minos' Mitos* which refers to the ball of thread (*mitos*) Ariadne gave Theseus to help him find his way out of the labyrinth. Leading the viewer from room to room, Dimitrakis unveils his own perception of the myth, on the walls with a series of mesmerizing frescoes, and on the ground with unusual floor sculptures.

Much of Dimitrakis' previous work has been with pen and ink, the motion of quick thin lines weaving themselves into a striking imagery. In these frescoes, Dimitrakis continues his 'game of lines' with a knife on a cement-like surface creating images that emerge out of a frenzy of whirling lines and motion.

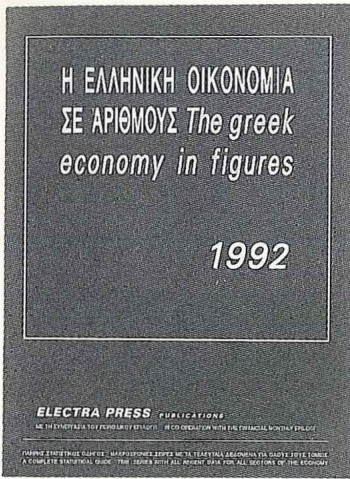
The tribute of the seven youths and seven maidens which the Athenians paid to the Minotaur is the subject of the exhibit's largest fresco. Quick flowing lines dominate the figures, sweeping them across the wall with force and energy. The carved lines from a distance appear as thin and delicate as pen on paper; the deeper the carving, the lighter the illusion. Russet or ochre color is brushed into the deeper crevices creating a play of light and shadow, and an enigmatic script adds a decorative as well as symbolic quality to the composition. In *The Welcome*, a circular motion of strokes brings together two sensual figures embracing each other.

A very dramatic atmosphere envelops the viewer entering the room where *Minos' Stone Bed*, an elaborate floor sculpture, is set. The walls are painted black and a brilliant spotlight focuses on the bed where Minos' many infidelities took place.

Continuing the myth, Dimitrakis extends a red banner from the gallery's roof-top to the apartment across the way. He is making sure that this time Aegeus will not kill himself as he did back then when Theseus, returning to Athens, forgot to change the color of his sails, and the King threw himself from the Acropolis in despair.

Dimitrakis studied painting and engraving at the School of Fine Arts in Athens. He has had several one-man shows and participated in the 1988 Biennale of Young Artists in Bologna.

Medusa+1
Xenokratous 21 and Ploutarhou
Kolonaki
1-30 December

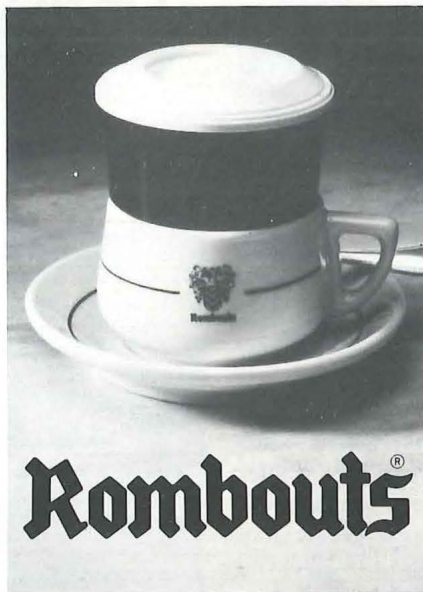


THE GREEK ECONOMY IN FIGURES:

This is a guide to the state of the Greek economy recently published by Electra Press in cooperation with *Epilogi* finance magazine. It is a two-language book (Greek and English), which includes a detailed account of all sectors of the Greek economy. Detailed statistics and graphs offer a thorough idea of how the Greek economy has developed. Comparisons with previous years and decades are offered. Comparative data with other states of the European Community, of the Organization for Economic Cooperation and Development (OECD), and neighboring countries are also given. The guide includes the following sections: Greece-EC, Demographic Data, National Accounts, Productive Capacity, Production, Currency-Credit-Public, Prices and Balance of Payments-Foreign Trade. Having been published for 12 years in a row, THE GREEK ECONOMY IN FIGURES has proved to be an indispensable tool not only to businessmen, but also to all people interested in having a thorough picture of this country's finances. (Epilogi, Stadiou 4, tel: 3233203)



A unique party was recently held in Athens to celebrate KOSTA BODA's 250th anniversary. The party was organized by Agelco SA, the exclusive representative of Kosta Boda in Greece. It was held at Studio Kosta Boda on Stadiou Avenue. The event included an exhibition of art glass creations specially shipped to Athens from the Kosta Museum in Sweden. Kosta Boda is the largest glass makers in the world and a major part of the Swedish industrial sector. The company is made up of three separate glass factories – Kosta, Boda and Afors. Kosta was founded in 1742, Boda in 1864 and Afors three years later. They merged into a single firm in 1940. Distinguished company guests attended the party hosted by the President of Agelco, Mr T. Angelidis: HE the Swedish Ambassador in Athens, Mr Karl-Anders Wollter and the President of the Kosta Boda group, G. Bernhoff, and others.



Eminent guests and coffee lovers had the opportunity to indulge in Rombouts coffee at its first presentation in Greece. The party was held at the Crystal Lounge of Ledra Marriott. Host was president of the Rombouts Group, Emmanuel Rombouts, who flew to Athens to present his coffee. Rombouts is both a leading and an old European coffee firm based in Belgium. In Greece, Rombouts products are exclusively imported by Panero Hellas LLC (Syngrou & Pyrras 4, tel: 9324159).



EUROPEAN UNIVERSITY recently held its 1992 graduation ceremony at the Athenaeum Inter-Continental Hotel. BBA and MBA graduates, their parents and professors gathered together to spend a cheerful and exciting evening. They celebrated the completion of their degrees in Business Administration, which involved hard work and outstanding performance. Particularly happy to join this event were Professor Dirk Craen, Dean of the European University, and Ms Buob, Assistant to the Dean.

WHERE TO GO WHAT TO DO

MEGARON

Yet another brilliantly selected repertoire of distinguished and inspiring musical performances is presented at the Athens Concert Hall this festive month.

Early in December, the **Vienna Symphony Orchestra** will perform works by Mozart, Bruckner (2 December), Strauss and Brahms (3 December) under conductor Georges Prêtre. Founded in 1900, the orchestra has focused on presenting contemporary composers. Prêtre has led many important orchestras and operas around the world, and was among Maria Callas' favorite conductors. The Vienna Orchestra's appearance is part of the Great Orchestras Cycle. This is among a total of seven separate programs chosen by the Friends of Music, the administrative board of the Athens Concert Hall, for the 1992-93 program.

Grace Bumbry: High on the list of contemporary performers, her vocal potential and acting talent have made her an outstanding actress-soprano. She has been awarded many prizes, including the Puccini and Verdi prizes. At the Athens Concert Hall on 3 December the performances of Grace Bumbry – who has been referred to as “Bairoid's Black Afrodite” (she was the first coloured artist in Wagner, Rossini, Verdi, Ponghielli, Mascagni, Bizet, Cilea and Massenet) – will be presented and analyzed at a talk. The concert, held on 5 December, will be accompanied by the Athens State Orchestra and conducted by Paul Wynne Griffiths.

Another important recital taking place on 6 December, is that of soprano **Jeannette**



Mezzo-Soprano Grace Bumbry

Pilou singing Songs of the Earth and the Sea.

“Myths and Legends from Europe” is the title of the first of a two-evening performances by the **Prague Symphony Orchestra**. Music by Mendelssohn, Mahler, Sibelius and Tchaikovsky conveys a few of the most famous sagas and legends from Europe, which have come through time to be closely connected with their music (26 December). On its second appearance (27 December) the Prague performs three works by Rachmaninov to commemorate the 50th anniversary of his death. Christmas Eve at the Athens Concert Hall? Why not? Join in the Christmas spirit by listening to the church music of the **Zagorsk Ecclesiastical Choir** which emerges out from the Russian Orthodox tradition. On 25 December it performs a selection of Christmas hymns.

OPERA

OPERA: The Lyriki Skini's 1992-93 season opens at the refurbished Olympia Theatre on 18 December honoring Rossini's bicentenary with his infrequently heard “Le Siège de Corinthe”. The story of a high-spirited Greek girl who turns down the hand of the Sultan of Turkey because he has ill-treated her peoples caused riots in Paris at its première in 1826 during the Greek War of Independence. The following evening there will be a revival of Johann Strauss' “Die Fledermans” and Mendelssohn's ballet “Midsummer Night's Dream” will be presented with choreography by Germinal Casado on 23 December.

The Prague Symphony Orchestra



EXHIBITIONS

A wide collection of watercolors and engravings by German artist **Thomas Schutte** are on display at the Jean Bernier art gallery. Schutte belongs to the group of young German artists of Cologne and Düsseldorf, whose work addresses the neo-expressionistic trends in painting over recent years. Schutte's work is deeply rooted in minimal art and touches upon the features of the so-called "Art of Ideas". Schutte was born in Oldenburg and has studied art along Gerhard Richter. The exhibition continues until the end of the month.

Inspired by the magic of the Christmas tree, painter **Kaiti Maroniti** created a wide collection of handicrafts. Having worked as a painter for over 20 years her creations appear like paintings. It is only from close up that the viewer realizes she has used the traditional tools of "needle and thread" in her more recent work, which is on display at Tholos art centre. The exhibition opens on 2 December and runs until the 18th. **The City through Images: Everyday life in Athens since antiquity** is the title of a group exhibition taking place at the Vouros-Eftaxias Museum (or Museum of the City of Athens). The exhibits range from pictures featuring ancient amphoras up to paintings of distinguished contemporary Greek painters. Works by Karavouzis, Gaitis, Milanos and Nikiteas reveal various aspects of life in the Greek capital. The exhibition was organized by the Swiss School of Archaeology and the School of Literature of the Athens University. The exhibition runs until 15 January.

LECTURES

Christian Frederik Hansen, leading architect of neo-classical architecture in Denmark, is the subject of a lecture with slides presented by Professor Hakon Lund, Director of the Library of the Royal Danish Academy of Fine Arts in Copenhagen.

C.F. Hansen was the teacher of the two architect brothers Christian and Theofilos Hansen, who were active as architects in Athens in 1830-50. The lecture, organized by the Polytechnic and the Danish Institute at Athens, will take place in the Assembly Hall of the Athens Polytechnic on 4 December, 7pm.

The Mysteries of Minoan Civilization is the theme of a lecture and exhibition jointly held at Aeroterra Culture Centre. The lecture is given by Emiliios Bouratinos on 1 December to mark the opening of the exhibition of works by painter Alcestis. Alcestis has dedicated the paintings to the Mysteries of ancient Crete, Eleusis and Delphi. Her work makes use of metaphysical symbolism and principles of semiotics. The exhibition will continue until 7 December.

MUSIC

The American College of Greece presents a concert featuring the well-known pianist **Danae Kara** and the **Mantzaros Ensemble**. Both soloist and the ensemble have been highly praised by critics and audiences for their musical interpretations. Furthermore, the Ensemble is renowned for its contributions to Greek music. The concert includes works by Scarlatti, Mozart, Poulenc and Skalkottas. It takes place on 7 December at the Pierce College Auditorium.

AUCTION

The **Aenaon International Centre of Arts** is organizing an auction on 21 December at 7pm at the War Museum (Vas. Sofias Avenue). The purpose of the auction is to raise funds for the restoration of the neoclassical building which houses the art centre on Stournara Street. The works to be auctioned are by distinguished artists (Stathopoulos, Metzikof, Opy Zouni, Pananakis, Dikephalos). They are on display until 20 December.

RETROSPECT

Loyal friends of the Athens Concert Hall found it hard to trust their ears: the **Chilingirian Quartet** defied expectations on 17 and 19 November. Both concerts were perfect. The four musicians, Levon Chilingirian (violin), Charles Sewart (violin), Tim Bolton (viola) and Philip de Groote (cello) formed a perfect team. Each one demonstrated his individual ability to master demanding techniques. Together they combined their performance under the premise of excellent execution. The quartet performed Beethoven, Britten and Dvorak. At the end of the first concert they responded to the warm and long applause of the Athenian audience by encores of two of the "Greek Dances" by Nikos Skalkottas.

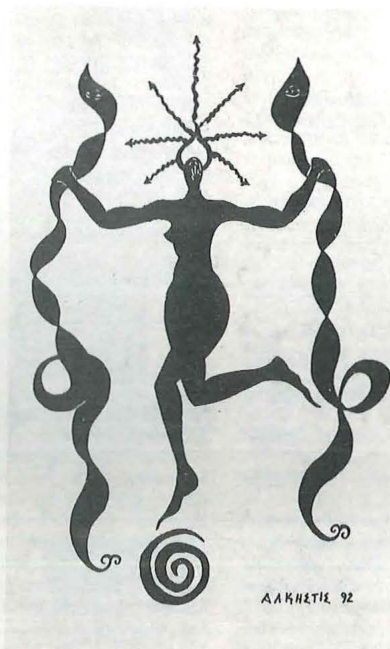
CHRISTMAS

On December 13 the **Athens Singers** will be holding a Christmas Carol party at the Athenaeum Intercontinental Hotel. The Singers, who will be celebrating their 25th anniversary this month, are something of an Athenian tradition during the Christmas season. Directed by Carole Johns, they will be presenting a selection of old favorites and less known tunes from many countries, with audience participation encouraged on some of the best loved. This year the carol singing will be followed by mulled wine and festive sweets, so make sure you reserve your tickets at the following phone numbers: 801-2773 and 894-2007. Tickets should be paid for and picked up before the 13th. The performance will start at 8 pm.



The Chilingirian Quartet

The Mysteries of Minoan Civilization, an exhibition by Alcestis and a lecture at Aeroterra



CONCERTS

ATHENAEUM, 8 Amerikis str, tel 363-3701/2. Violin, Cello. Piano by Dora Bakopoulou, Yiorgos Demertzis, Dimitris Patras. On 13 December, 11:30am. Entrance: 2500 drs, students: 1000 drs.

LIEDER EVENING, with Gloria Gili (piano) and Renate Kreiselmeyer (soprano), in *Lieder* by Schumann, Brahms and Ravel. On 9 December, 8:30 pm at the Goethe Institute, 14-16 Omirou, tel 360-8111.

MILLENNIUM, music at the turn of the millennium with Greek contemporary music group in music by Lapidakis, Chatzis, Panagopoulos, Trogian, and others. On 16 December, 8:30 pm at the Goethe Institute, 14-16 Omirou, tel 360-8111.

CHAMBER MUSIC, Sonatas for violin, viola and piano by Brahms with members of the Camerata Orchestra, Lumintsa Macavei (violin), Alistair Smail (viola), Vicky Stylianou

(piano). On 18 December, 8:30 pm at the Goethe Institute, 14-16 Omirou, tel 360-8111.

CONCERT by Danae Kara (piano) and the Mantzaros Ensemble, on 7 December, 8:30 pm. At the Pierce College Auditorium, 6 Gravias, Aghia Paraskevi.

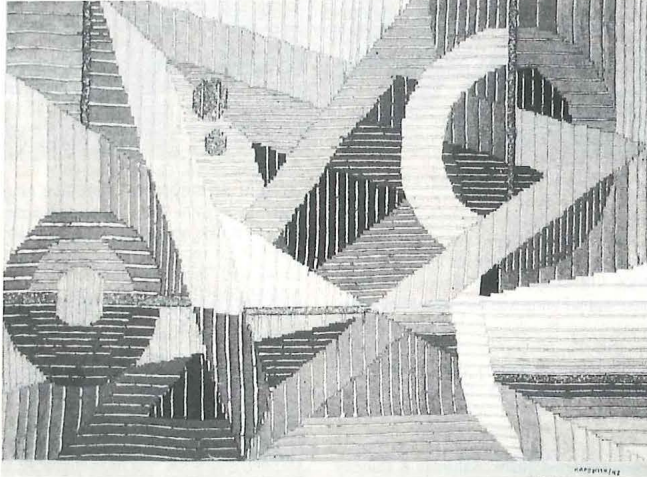
THE ATHENS SINGERS, Christmas Carols at the Athenaeum Inter-Continental Hotel, on 13 December, at 8 pm (see *Focus*).

EMF, on 4 and 5 December at Rodon Club, Marni 24 (info: 524-7427). On 6 December in Thessaloniki (info: 861-8078).

FLAMENCO MUSIC, by Yiorgos Papadopoulos, on 4, 11, 18 December at Evmaros (info: 777-6485).

TRYPES, on 11 and 12 December at Rodon Club, Marni 24 (info: 524-7427).

THE THREE-PENNY OPERA, by Brecht. Music by Kurt Weill. On 3, 4 and 5 December, 8 pm at Campion School, Ekali Campus, tel 813-2013



Christmas Tree Gifts, handicraft by painter Kaiti Maroniti

Buster Keaton in "The Colonel" (See This Month, Cinema)



Daydreaming in Athens, a painting by Nikiteas

LECTURES

ATHENS POLYTECHNIC SCHOOL, Assembly Hall, Patission 42: *Christian Frederik Hansen, The Leading Classicist Architect in Denmark*, by Dr Hakon Lund, Director of the Library of the Royal Academy of Arts in Copenhagen. On 4 December, at 7 pm.

SEMINARS

CYPRIOT ARCHAEOLOGY, 12-13 December, 6-9 pm, at the House of Cyprus, 10 Irakleitou, tel 364-1217,8.

DO IT YOURSELF, Graphic Arts seminar, At the Hellenic American Union, info. tel 362-9886 ext 56.

PRESCHOOL PSYCHOLOGY, seminar for mothers. From 8 January to 26 March 1993, at the Hellenic American Union, 22 Massalias, tel 362-9886. Registration until 22 December.

FAMILY ISSUES, LOVE/AVOIDANCE ADDICTION, 5/6 December by Dr Sandra Buchanan, Pooh Corner Nursery, Paraskevopoulou and Kapodistriou, Nea Erythraia, tel 801-1827.

MEMORY TRAINING by psychologist Magdalini Agrafioti. 7-21 December, at the Hellenic American Union, 22 Massalias, tel 362-9886 ext. 56.

SHIATSOU seminars, Wednesdays, 10am. Self-awareness seminars, Wednesdays, 5:30pm. Ilianthos Yoga Centre, Marathonodromon 29, Psychiko, tel 671-1627.

CLUBS & ORGANIZATIONS

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG), info tel 600-9800/9 ext. 345, M-W-F, 11am-1pm.

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 Pirpinias, 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, info tel 992-9639, 807-5237, 672-5961, 639-5268. *Baby Arrives: The Family and the Breast-feeding*. Athens North, 2 December, 10 am. Athens South, 1 December 10 am. Greek Group, 16 December, 6 pm.

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.

WOMENS' 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.

restaurants and night life



CENTRAL ATHENS

ATHINAIKON, Kleomenous 3, Kolonaki. ☎ 722-7091. Specialty: chicken yogurtlu. Service till 1am. Sunday closed.

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.

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

DEKAOKTO, Souidias 51, Kolonaki. ☎ 723-5561. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily from 12pm-5am.

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 corner of Panepistimiou and Voukourestiou, near Syntagma Sq, also has complete restaurant service. ☎ 323-0336.

DIONYSOS, Mt Lycabettus (accessible by the funicular at the top of Ploutarhou St, Kolonaki) ☎ 722-6374. A top Athens landmark with a view over the entire city. Daily 9am-12:45pm.

FLOKA, Leof. Kifissias 118. ☎ 691-4001. Complete restaurant, with pastry shop and catering service. Delicious club sandwiches and ice cream pies.

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

GRAND BALCON, Kleomenous 2, Kolonaki. ☎ 729-0712. Service till 2am. Monday and Tuesday closed.

HERMION, café and restaurant in a little alley off Kapnikareas (Pandrossou 15). ☎ 324-6725, 324-7148. Delightful spot for Sunday lunch with good Greek cuisine, friendly service. Open from 8pm-12am.

IDEAL, Panepistimiou 46. ☎ 461-4604. Classic restaurant with 20 specialties every day. Sunday closed.

JE REVIEWS, Xenokratous 49, Kolonaki. ☎ 721-0535; 721-1174. Fish specialties. Greek and French cuisine.

KENTRIKON, Kolokotroni 3. ☎ 323-2482. Full taverna fare including beef sofrito; beef in earthenware. Sunday closed.

KOSTOYIANNIS, Zaimi 37 (Pedion Areos), Excharchia. ☎ 821-2496. Large selection of appetizers. Among main dishes are rabbit stifado (stew with onions), souvlaki with bacon, and quail. Sunday closed.

LENGO, Nikis 22. ☎ 323-1127. Charming bistro with good Greek cuisine. On the expensive side. Open daily 12pm-1am.

NOUFARA, Kanari 26. ☎ 362-7426. Restaurant.

PSARA, Erechtheos 16. ☎ 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.

RODIA, Aristippou 44, Lycabettus. ☎ 722-9883. Sunday closed.

SOCRATES' PRISON, Mitseon 20, Makriyianni. ☎ 922-3434. Charcoal grilled chicken and swordfish, rolled pork wiht carrots and celery in lemon sauce, roasted lamb with mushrooms, meatball casserole. Pikermi wine, laced with wine from Santorini (barrel). Sunday closed.

STROFI, R.Gali 25, Makriyianni. ☎ 921-4130. Sunday closed.

SYMPOSIO, Erethiou 46, Herodion. ☎ 922-5321. Service till 1:30am. Sunday closed.

THESPIAS, Thespidos 18. ☎ 323-8242. Special menu: lamb liver, roast lamb, bite-size tiropittes. Roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2am.

TSEKOYRAS, Epiharmou 2, Plaka. ☎ 323-3710. Wednesday closed.

WENDY'S, Corner of Stadiou and Voukourestiou. ☎ 323-9442. Fast food.

XYNOS, Ag. Geronda 4. ☎ 322-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricasée. Wine from the barrel. Guitar music. Saturday and Sunday closed.



DIOSCURI
restaurant - bar

Greek - food lovers meetpoint
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Charcoal grill - Aegean fish
Business lunch menus

LUNCH AND DINNER

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

HOTELS

THE ATHENS HILTON, Vas Sofias 46. ☎ 722-0201, 725-0201.

The Athenian Lounge, An open café, serving refreshments and snacks, including its special Chocolate menu. Open 10am-9pm daily. Sunday 9am-9pm.

The Byzantine, a circular garden-like restaurant with Greek and international specialties, plus a superb buffet. Open 5am-2am daily. It is transformed into an Italian restaurant every Wednesday evening. Serves Brunch on Sundays from 12 noon to 4pm.

Ta Nissia, sophisticated restaurant with varied menu: wide variety of fresh fish specialties and selections of finest meat cuts. Open 7:30pm-12:30am daily.

Polo Club, an elegant, cosy bar. Serves hors d'oeuvre. Soft piano music from 8:30pm. Daily 12 noon-1am.

HOTEL ATHENAEUM INTER-CONTINENTAL, ☎ 902-3666

Pergola, International and Greek specialties: buffet and à 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 Rôtisserie, 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. 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, nd 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, cheese 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 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 in a decor with waterfall, recessed pool. Open from 7pm-12:30am. Expensive but well worth it. Tepannyaki, Japanese exhibition cooking, food prepared at special tables of 8; the cook is part of the party, special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30am, served à la carte or buffet, menu for all hours, 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. Hatziyiannis. Tuesday without music.

MERIDIEN HOTEL. ☎ 325-5301/9

Brasserie des Arts, French cuisine, superb chef, attractive dishes, perfect service. Open for lunch, 1pm-3:30pm, and dinner 8pm-1:30am. Last orders taken at 12:45am.

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

CHANDRIS HOTEL. ☎ 941-4825.

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.

FATSIO, Efroniou 5, Pangrati (south of the Hilton). ☎ 721-7421. International cuisine.

ROUMELI, Panormou 107, Ambelokipi (across the park from the Apollo Towers). ☎ 692-2852.



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GREEK

- APAGGIO**, Megistis 6, Kalamaki. ☎ 983-9093. Traditional food from all over Greece. Opened till 12 pm. Monday closed.
- DIOSCURI**, D. Vassiliou. Neo Psychiko. ☎ 671-3997. Wide range of seafood and grilled dishes. Specialties: charcoal-grilled fish, casseroles and stews.
- RENA TIS FTELIAS**, 25 Martiou 28, N. Psychiko. ☎ 647-3874. Traditional Greek specialties.
- LOXANDRA**, E. Venizelou 31, Glyfada. ☎ 963-1731. Open every day till 1 am.
- MYRTIA**, Trivonianou 32-34, Mets. ☎ 902-3633, 902-3644. Service till 12:30. Sunday closed.
- PALIA TAVERNA 1896**, M. Mousourou 35, Mets. ☎ 902-9493. Old traditional house atmosphere. Specialty: Pepperoni stuffed with Greek cheese.
- THALIA'S**, 15 Thalias, Ag. Dimitrios. ☎ 973-3885. Friendly traditional atmosphere. Service till 12:30pm. Sunday closed

KIFISSIA/NORTHERN SUBURBS

- BOKARIS**, Aharnon and Socratous 17, Kifissia. ☎ 801-2589. Greek cuisine.
- BLUE PINE**, Tsaldari 37, Kifissia. ☎ 807-7745. "Gourmet Magazine" made its cheese and eggplant bourekakia world famous 30 years ago. Specialties: sweetbreads, eggplant dumplings, curries. Excellent charcoal grills and the single fish dish always fresh. Closed Sunday.
- FRANTZESKOS**, Skiathou 3, Kifissia. ☎ 807-0614. Closed Monday.
- GRAND CHALET**, Kokkinara 38, Politeia, Kifissia. ☎ 808-4837. International cuisine with Greek specialties. Piano and songs. Very expensive; very fine.
- KOUTOUKI TIS KIFISSIAS**, Kifissias Ave. 308, Kifissia. ☎ 807-8709. Oriental cuisine.
- KTIMA REGOUKOU**, Amigdaleza Attikis (2 kms after Stamata). ☎ 814-2851. Specialties: oregano lamb, traditional cheese pie.
- LEONIDAS**, Ano Varibobi. ☎ 807-9633. Specialty: frikasé and roast pork.
- MOUSTAKAS**, Har. Trikoui and Kritis 27, Kifissia. ☎ 801-4584. Guitar music and songs.
- OASI**, Kifissias Ave. 350 and Har. Trikoui, Kifissia. ☎ 808-4800, 808-4803. French and Greek cuisine.
- PEFKAKIA**, Argonafon 4, Drossia. ☎ 813-1211. Yiouvet-sakia stifado and large array of mezedes.
- PETIT FLEUR**, Plataion 6, Maroussi. ☎ 802-7830. Service til 2am. Piano music, songs. Sunday closed.
- PONDEROSA**, Ag. Ioannou 7, Plateia Esperidon. ☎ 898-1390. Service till 1am.
- REMA TOU KOKKINARA**, Kokkinara 80, Politeia. ☎ 801-8971. Greek cuisine.
- SPITI TOU PETRAN**, Plateia Aghiou Dimitriou 15, Kifissia. ☎ 801-7153. Old cinema atmosphere. Greek cuisine.

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FRENCH

- L'ABREUVOIR**, Xenokratous 51, Kolonaki. ☎ 722-9106. Steak tartare. Garden.
- LE CALVADOS**, Alkmanos 5 (near Athens Hilton). ☎ 722-6291. A touch of Paris with a comprehensive menu from pâté maison to mousse au chocolat, including a variety of steaks with original sauces, shrimp with curried rice, and cheese fondue. House wine. Specialties from Normandy and fine Calvados, of course. Sunday closed.
- PRECIEUX**, Akadimias 14, ☎ 360-8616. Restaurant above the shop "Deli". Filet of flounder, salmon filet. Air-conditioned. Sunday closed.
- PRUNIER**, Ipsilantou 63, Kolonaki. ☎ 722-7379. Classic French bistrot. Sunday closed.

KOREAN

- SEOUL**, Evritanias 8, Ambelokipi (near President Hotel). ☎ 6924669. Specialties: beef boukouti (prepared at the table) yaste bocum (hors d'oeuvre), haimon gol (seafood and vegetables prepared at the table), tsapche (Korean spaghetti with black mushrooms). Sunday closed.
- FAR EAST**, Stadiou 7, Syntagma. ☎ 323-4996. Rich oriental cuisine. Excellent bar. Service till 1:30am.
- GOLDEN FLOWER**, Nikis 30, Syntagma. ☎ 323-0113. Service till midnight.
- ORIENT**, Lekka 26, Syntagma. ☎ 322-1192. Menu for two persons at the price of 8000 drs. Service till 1am

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ITALIAN

AL CONVENTO, Anapiron Polemou 4-6, Kolonaki. Sunday closed.

AL TARTUFO, Poseidonos 65, Paleo Faliro. ☎ 982-6560. Specialties: unusual pizzas, scaloppine, fillet à la Tartufo, spaghetti carbonara, tortellini à la crème. Open daily from 12:30am -1:30am.

ARCOBALENO, Nap. Zerva 14, Glyfada Sq. ☎ 894-2564. Specialty: shrimp provençale. Open daily from 6:30pm -1:30am.

BOSCHETTO, Evangelismos Park, Hilton area. ☎ 721-0893.

CAMINO, Pizzeria-trattoria, Posidonos 54, Paleo Faliron. ☎ 982-9647. Piquant pastas, pizzas and choice cuts of meat are recommended. Service till 1:30am.

CASA DI PASTA, Spetsippou 30, Kolonaki. ☎ 723-3348. Service until 2 am.

CAFFE SAN PAOLO, Lykourgou 10, N. Psychiko. ☎ 647-0052. Sunday closed.

DA BRUNO, Ag Alexandrou 46, P. Faliron. ☎ 981-8959. Closed Monday.

DA WALTER, 7 Evzonon and Anapiron Polemou, Kolonaki. ☎ 724-8726. Spacious bar. Specialties: rigatoni with four cheeses, fileto Piedmontese, sauce madeira, profiteroles. Nightly 8pm -1am.

IL FUNGO, Poseidonos 68, Paleo Faliro. ☎ 981-6765. Specialties: fileto, 22 kinds of pasta, 20 varieties of pizza, 16 different scaloppines. Nightly from 8pm -2am. Saturday 12:30pm -2:30am.

IL LEONE D'ORO, Iroon Polytechniou 6, Aghia Paraskevi. Sunday closed.

LA BUSSOLA, near metro station Kifissia. ☎ 808-3912. Formerly "Da Bruno". Under the same management as "La Bussola", Vas. Frederikis 34, Glyfada, ☎ 894-2605. Filet à la Diabolo and "Trittico à la Boussola" (three kinds of pasta with special sauces and cheese) are among the specialties.

LA FONTANINA, Vas. Georgiou 31, Kalamaki. ☎ 983-0738. Specialty: Madagascar filet. Service till 1:45 pm.

LA STRADA, Ethn. Antistaseos 107, N. Psychiko. ☎ 671-0370.

VEGETARIAN

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

CYPRriot

FAMAGUSTA, Zagoras 8, Ampelokipi, ☎ 778-5229. Specialty: Cypriot cuisine.

ORAIA KYPROS, Idraspou 11, Ano Illisia. ☎ 775-6176. Variety of Cypriot specialties.

OTHELLOS, Michalakopoulou 45, ☎ 729-1481. Rustic decoration. Specialty: Cypriot tavas. Sunday closed.

MEXICAN

AZTEC, Leof. Kifisias 267 (near the Trohonomo). ☎ 801-5335. The oldest Mexican restaurant in Greece. Menu includes a glossary of dishes.

SPANISH

ISPANIKI GONIA, Theagenous 22, Caravel area. ☎ 723-1393. Service till 1am. Sunday closed.

SEVILLA, Theognidos 11-13 (beginning Ag. Sostis Church). ☎ 932-3941. Spanish and French specialties, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla sangria. Monday closed.

INDIAN

CURRY PALACE, Posidonos Ave. 38, Kalamaki. ☎ 983-8889.

MAHARAJAH, Notara 122, Piraeus. ☎ 429-4161, 428-0308.



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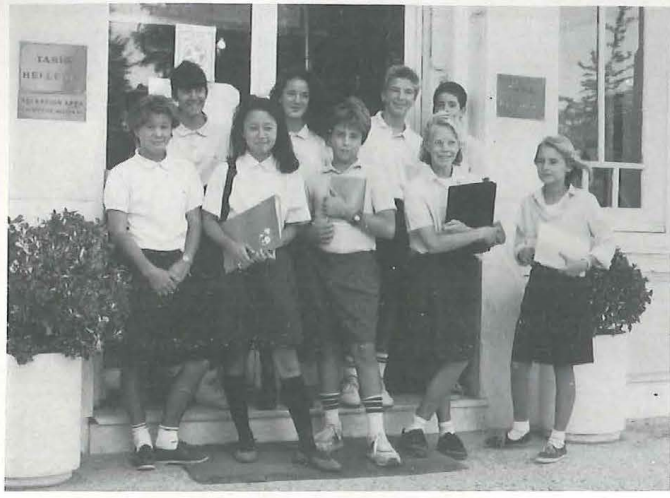
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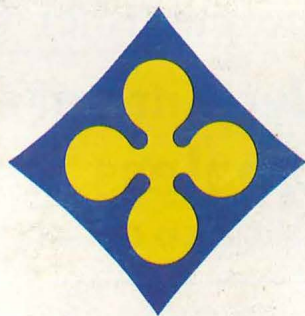
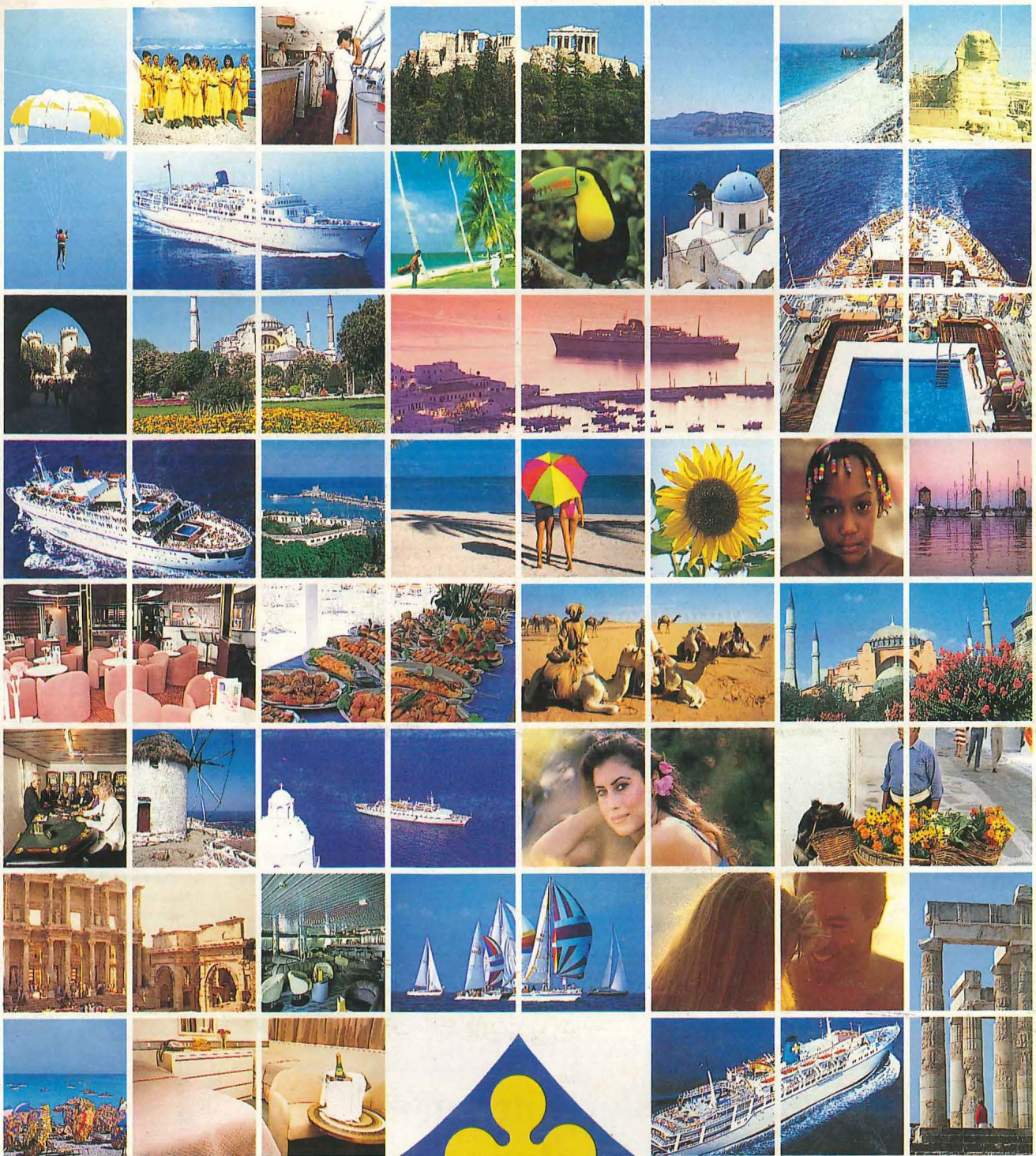
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