

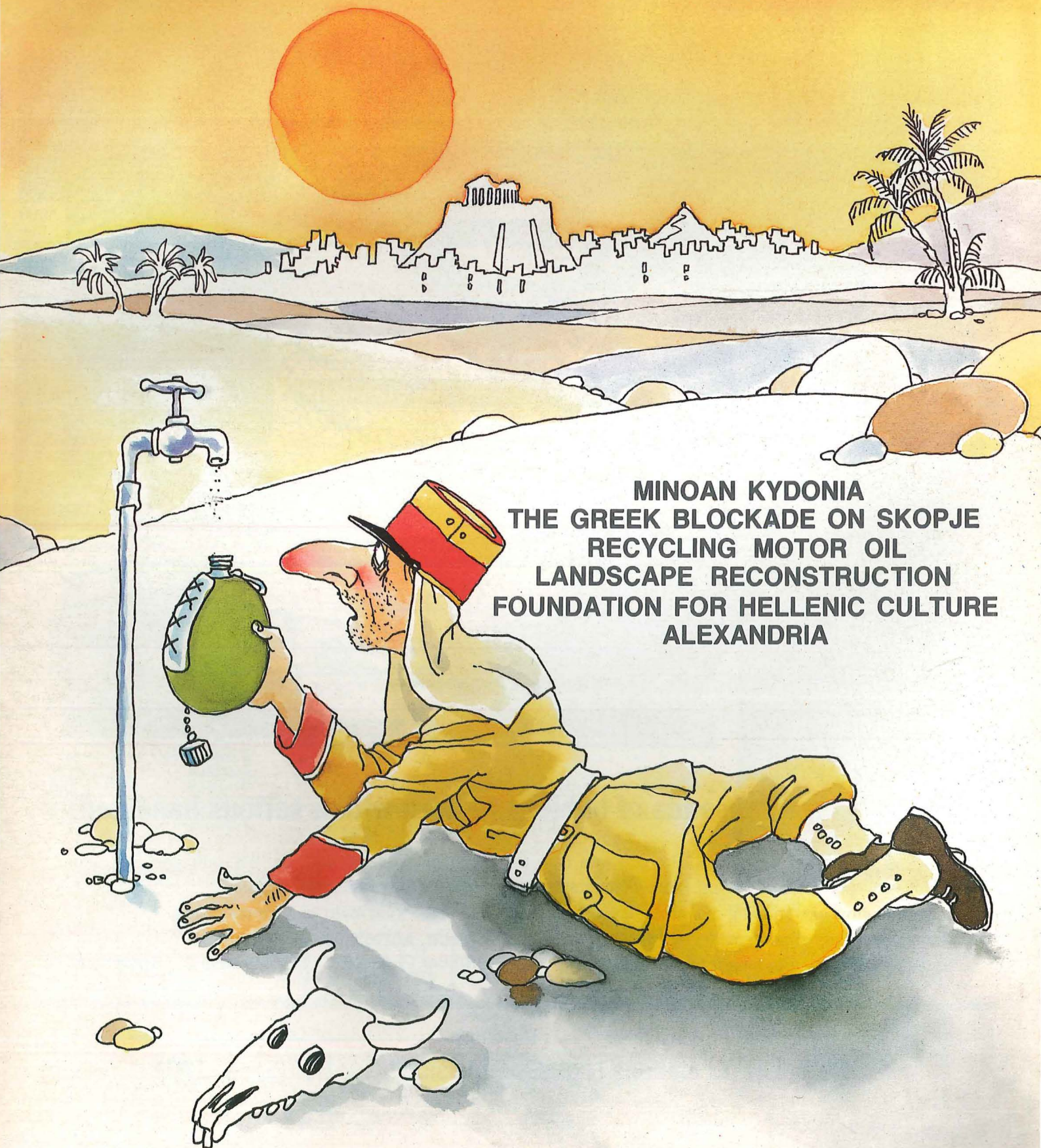
March 1993

THE

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ATHENIAN

Greece's English Language Monthly



**MINOAN KYDONIA
THE GREEK BLOCKADE ON SKOPJE
RECYCLING MOTOR OIL
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FEATURES



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Michael Arvanitopoulos-Shannon enquires on the black mess coming out of our car engines and its recycling possibilities.

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In the need to make the Greek presence abroad more significant, a cultural foundation came into being late last year. Nikos Vatopoulos followed its first steps.

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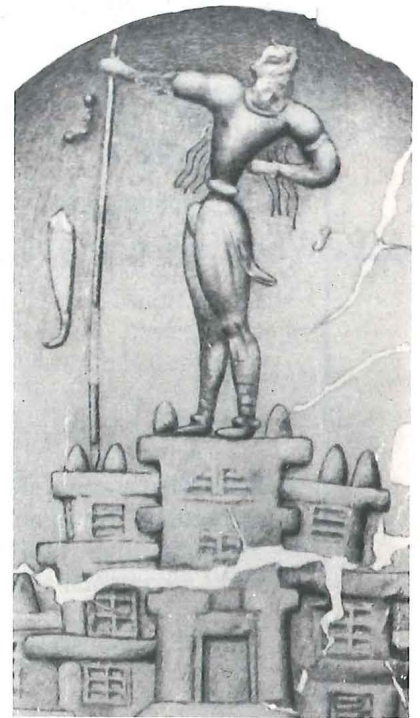
Minoan-enthusiast Ann Elder roamed modern Chania searching for evidences of a presumed Minoan center.

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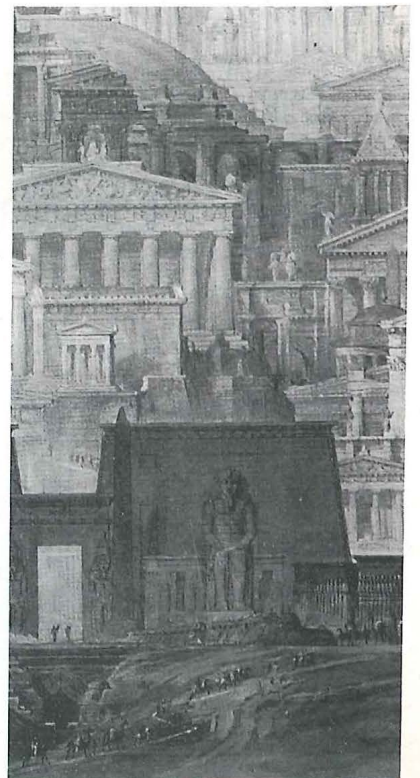
Two thousand years ago Alexandria was the prima donna of the ancient world. Hugh Barnes gallivants in its streets for traces of survival.



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The cover is by Spyros Ornerakis

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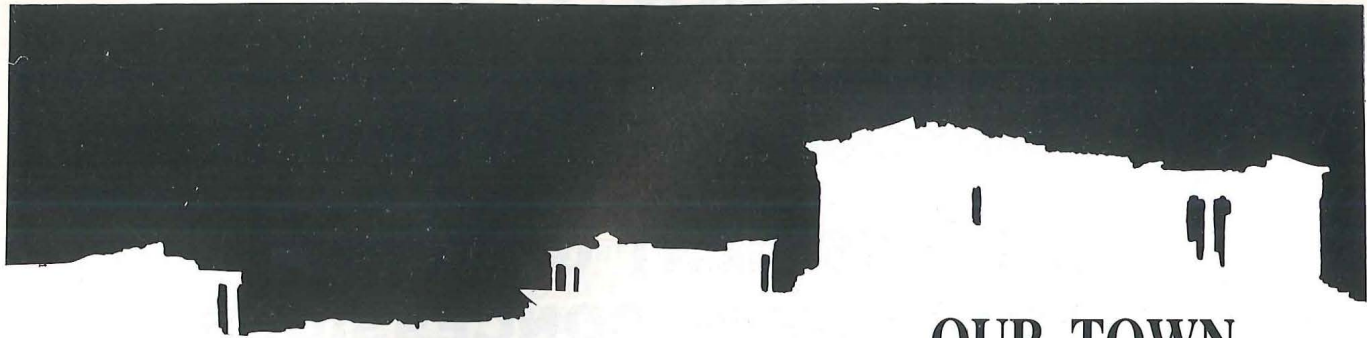
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OUR TOWN

BEST OF ALL THINGS IS OULEN

Athenians call their drinking water by the lovely word *oulen*. Is it not the most beautiful of ancient Greek words? Does not its sound instantly conjure up the image of babbling Arcadian brooks? Did not the great Pindar with the very first words of his first Olympic Ode sing, "Best of all things is *oulen*?"

Many Athenians might think so, and most of its harassed plumbers, but actually it derives from a German-American family name Ulen, an enterprising member of which got together with a Mr Monks and established the New York-based hydraulic engineering company Monks-Ulen early in the century.

Knowing a solid and responsible firm when they see one, Greek entrepreneurs recommended it to the Greek government when it set out to solve Athens' chronic water shortage in the 1920s. Then most of the city had no running water and deliveries were made by tanker trucks.

Monks-Ulen did a good job and built the only marble-faced dam in the world at Marathon and ran the water in an elaborate set of pipes all over the Athenian plain. One of them broke the other day at Tavros which shows how sturdy they were – and how little maintained since.

Fifty some years after the completion of the Marathon Dam, when Athens had grown from one half to three millions during which time grass lawns became fashionable, the Mornos Dam was built far beyond Delphi and water was brought down through conduits to Lake Yliki in Boeotia, which served as feeder and reservoir.

In 1980 a new dam at Evinos beyond Mornos was planned and... now it is 1993 and it hasn't rained much lately. On February 2, the matter seems to have been brought to the

attention of the government. A cabinet meeting was held and Draconian measures announced. A complete ban was put on the use of *oulen* for flower gardens, lawns and swimming pools. Fines were to be placed on hosing down cars, pavements and terraces.

Amongst details of consumption in general those who use between 16 to 50 cubic metres per three months must reduce this by 20 percent. If bottom-line consumption is exceeded by over 15 percent, water is cut off from 5 to 15 days. Consumption of over 50 cubic metres per three months will be fined at 4000-drachma a cubic metre. Measures will go into effect for two years and illegalities may be made punishable by two to ten months in prison. Permissible consumption may be measured by last year's use, so if you were away at some time then and used no water, it may be wise to go away again same time this year. The alternative to a two-week holiday on Kea may be a two-month term in Korydallos.

Matters got political (of course) when it was made public that the Prime Minister had paid a water bill of over a million drachmas last summer but had it reduced to 315,000 because there was leakage in two of his metres.

Minister of Environment and Public Works Achilleas Karamanlis said, "We must realize how critical the situation is. It is tragic," he said, perhaps implying that this drought is an act of God rather than the folly of politicians. He insisted that the Evinos Project cannot be completed for two years. Certainly Athenians were not amused and took their protests into the streets.

What is so illuminating about the situation is that the water problem has been known for years, both in general outline and many of its possible solutions in detail. What might not have been thought of is that politicians

would give out *oulen* free to farming districts all along the watercourses in Boeotia and Attica as a way of fishing for votes. What made the giveaway so irresponsible as well, is that these rural areas already had local supplies of their own in the form of springs and wells. But no sooner were these communities connected with the major network they abandoned their former sources and irrigated their fields with water meant for the city's taps.

The simple truth is that during the Socialists' eight years of 'Ever Better Days' no infrastructure to the water network was made, nor during Mr Tzannetakis' Government of Catharsis, nor during Mr Zolotas' Coalition, nor during the Restoration of New Democracy and certainly not in the last year during which the Greekness of Macedonia drowned out the Waterlessness of Athens.

So the matter is clearly not a question of one political party or another to be praised or blamed, but the questionable effectiveness of government as a whole.

A historical solution might suggest itself: In Italy during the late Middle Ages when Guelfs fought with Ghibellines in every city and no competent local government whatever could be found, they devised the Podestà System – that is, they just hired a government and Prime Minister from abroad to do the work.

There's no doubt that Brussels would love to put together an effective government in Athens made up of a spectrum of nationalities and acceptable political parties. Then it could be hired out and brought in – just like Monks-Ulen was 67 years ago to solve the Athenian water problem, which they succeeded in doing as well as providing Greek with another pretty word. ■

THE ATHENIAN DIARY

by Paul Anastasi, Sloane Elliott and Jenny Paris

INTRANSIGENT GLIGOROV REJECTS GREEK CONCESSIONS

The name dispute between Greece and the former Yugoslav Republic of Macedonia is taking a new turn as Greece is showing signs of seeking a compromise. But while it is willing to resolve the matter through a British-backed proposal for international arbitration, Macedonian President Kiro Gligorov appears inflexible.

The Greek government accused Gligorov of "unacceptable intransigence" after he rejected international arbitration as a means of resolving the issue. Gligorov said that the idea of arbitration is "unsuitable and ridiculous" and that the matter should be solved through direct dialogue between Athens and Skopje.

The proposal for international arbitration, as well as for Skopje's entry to the United Nations under the temporary name of 'Former Yugoslav Republic of Macedonia' (FYROM), is being supported by three EC member states: Britain, France and Spain. Skopje rejects the idea and wants to be directly recognized only as the 'Republic of Macedonia', a name which infuriates the Greeks because of implications of territorial claims.

"Throwing off his hypocritical mask, scorning the international community and being blatantly provocative, Mr Gligorov's statements show him once again to be intransigent in the new effort to find a solution to the problem which he himself has created," Foreign Ministry spokesman Dimitris Avramopoulos declared.

Prime Minister Constantine Mitsotakis last week adopted a new position on Macedonia's recognition, saying that "a decision should be taken by a mediatory or arbitration body and would be binding for both parties." Previously Greece had demanded that Skopje drop use of the word Macedonia altogether, but now appears willing to accept a mixed name that would include Macedonia along with a geographic prefix differentiating it from Greek Macedonia.

Referring to the Macedonian political leadership, Avramopoulos said that Greece, "with the prudent and responsible policy it has exercised, today reveals the real cause of the danger of destabilisation in this region of the Balkans, as well as its architects."

On the other hand, the socialist opposition accused the government of

"constant retreat and compromise" on the issue.

"The government is showing signs of a compromise at a time when Gligorov does not even discuss the matter and awaits recognition with no retreat, no compromise" socialist PASOK party leader, Andreas Papandreou said.

Meanwhile, an opinion poll showed that Greek public opinion remained strongly opposed to compromise.

One of the architects of the Greek campaign over Macedonia, former Foreign Minister Antonis Samaras, demanded a public referendum as to whether the government should be allowed to compromise on the name. Both the conservative government and the opposition rejected the proposal.

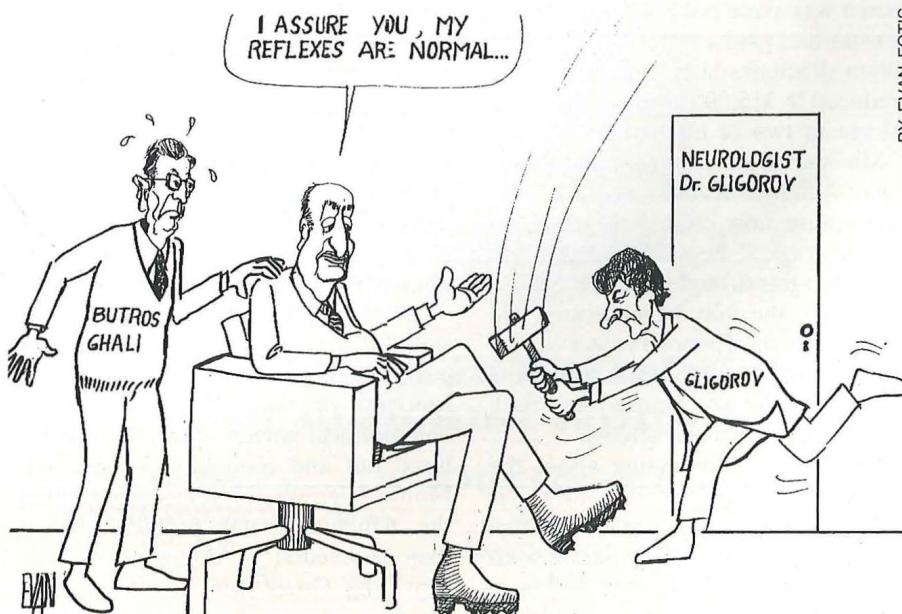
According to the results of the poll by independent research bureau Media Planning, about 80 percent of those polled were opposed to the neighboring republic making use of the name Macedonia under any format. 84 percent were in favor of taking 'tough action' in the case that Skopje persisted in the use of the name, with the majority demanding an economic blockade and a minority going as far as approving a military confrontation.

AUSTERITY QUESTIONED

A growing difference as to what economic strategy to follow has become apparent between the Bank of Greece and the government's financial leadership. The bank's Quarterly Bulletin has taken issue with the austerity measures introduced by Finance Minister Stefanos Manos last year.

"The relative ineffectiveness of currently pursued economic policies," the report stated, "is so one-sided that it has produced negative side effects both in terms of fuelling inflation and deepening the recession through high interest rates."

The bank believes that the mountainous tax-evasion course of action is producing mouse-like results while incomes policy has become strict to the point of being counter-productive.



BY EVAN FOTIS

A RIVER OF CASH

The Delors II economic package for Greece was debated in parliament and on TV on February 12. Till the end of the decade, seven trillion drachmas have been allotted by the EC to Greece. Prime Minister Mitsotakis has claimed major responsibility for releasing what he called "a river of cash". Opposition leader Andreas Papandreou, licking his lips, countered with the words, "You will not manage the funds of the Delors II package, but a PASOK government will."

Given what happened with the contents of the Delors I package under the socialist government, those in the new package may not be quite so easily accessible, as there are new strings attached.

There is to be far closer surveillance by EC officials of the moneys paid out and wider participation by those allotted to receive them. Local bureaucracy will play a reduced role and funds will only be absorbed by regions whose wealth is no more than 75 percent of the EC average. Environmental protection in these areas must be maintained, and the principle of "additionality" introduced. This means that the EC funds are not meant to replace those already set out in state budgets.

"This capital is for investment," said Mr Mitsotakis, meaning that it is not for squandering. "It is the greatest – and last – opportunity for Greece to catch up with the economies of the Community's more developed nations."

At the conclusion of the Prime Minister's remarks, Mr Papandreou said, "We have just heard Mr Mitsotakis' first campaign speech."

CEMENTING RELATIONSHIPS

The bribery scandal concerning the Calcestruzzi Group which has surfaced in Italy is causing butterflies in certain Athenian tummies. Lorenzo Pansavolta, head of the Italian cement giant Calcestruzzi, purchased controlling shares in the Greek state-owned AGET Heracles Cement last year. Mr Pansavolta now has admitted to greasing Italian MP palms to the tune of 350 million drachmas.

Heracles Cement was nationalized by the socialists a decade ago and the vigorous Tsatsos family enterprise was metamorphosed into a problematic company in a few years. Under the present government's privatization scheme, AGET Heracles was sold to Calcestruzzi, and the socialist opposition, light-hearted about its own past, is sniffing about for new scandal opportu-

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nities. Part of the privatization controversy is the argument that state-controlled companies need not be sold to private bidders but can be transformed into money-makers if put under wise management.

PASOK MP Dimitris Yiorgakopoulos called for a parliamentary investigation last month. He says that of the 124-billion-drachma sale to Calcestruzzi, 24 billions are not accounted for in the government's 1993 budget. Claims made in the Italian press say that Greeks have been involved in siphoning off funds to Italian socialist politicians.

DANISH PRODUCTS BOYCOTT

Greeks launched last month a boycott of Danish products in their latest reaction to the attack by former Danish Foreign Minister Uffe Elemann-Jensen against Greece, on the controversy over recognition of the former Yugoslav Republic of Macedonia.

Greece also lodged a formal protest with the Danish government, while the Greek media has used insulting language against the Danish official who currently heads the EC Council of Foreign Ministers.

The Union of Greece's Consumers called on Greek consumers not to buy Danish products "in reaction to the unacceptable and anti-Greek statements of the Foreign Minister of that country."

The Union said that the boycott was highly successful, as many Greek consumers and businessmen responded immediately to the appeal by boycotting Danish products such as chocolates, beers and dairy products.

The Greek government and the press had reacted furiously to Jensen's statements in the European Parliament, where he had said that Greece was the "spoiled child" of NATO and the European Community and was holding the west "hostage" over the recognition of Macedonia.

Foreign Ministry spokesman Dimitris Avramopoulos described the statements as "insulting and despicable" and said that Greece would introduce a censure motion against the Danish presidency of the EC. The press described Jensen as the 'lackey' of the former Yugoslav communists.

Despite the government's anger, however, it said it was not giving its official approval to the boycott.

"Denmark is a friendly country and an ally", government spokesman Vassilis Manginas said. "Mr Jensen's statements, no matter how provocative they were, should not harm the relations of the two countries."

FORMER KING PAYS TAX

After a 20-year legal tussle, former King Constantine has paid off his tax dues to the state and thereby closed the dispute over his property rights.

"The Glucksburg family last month paid the sum of 547 million drachmas, which covers all his tax dues," an official from the central Athens tax office said.

The settlement of Constantine's debt to the Greek state was made possible after he reached an agreement with the government last summer. Under that agreement, the deposed King will keep the royal family palace and tombs at Tatoi near Athens, the villa of Mon Repos on Corfu, and a forest estate in Polydendri in Thessaly.

The agreement, which was ratified in Parliament last September, caused a major political storm. Socialist and left wing opposition deputies asked the government to withdraw the agreement and make Constantine pay the total of his tax dues. They also argued that Constantine should be deprived of all the property on the grounds that this was given to the institution of the monarchy and not to the individuals.

The government countered that the agreement secured substantial revenues for the country's ailing economy. Apart from the cash paid by Constantine, the granted land at Tatoi will be leased to the US government for a 25-year period at 34.2 million drachmas per year, to serve American Military Telecommunications needs in the Mediterranean.

GREEKS IN SKOPJE PROTEST

The Organization of the Ethnic Greek Minority of Skopje, representing the quarter of a million Greeks who live there, lodged a complaint on February 18 with the UN, the EC and the Council of Europe that their rights and liberties are being violated. They are demanding the right to bear their Greek surnames legally, to use the Greek language openly, and to have Greek taught to their children in schools.

LITERARY DATA BASE

A seven-million-dollar project developed at the University of California over the last 20 years is an electronic data base of the Greek language and literature. It is now being set up at a center housed in a neoclassical building on Thrasyllou Street on the Makriyianis edge of Plaka. Containing texts from antiquity to the present, it is currently available on computer disk at more than 1300 universities worldwide.

The motivating force behind this

Thesaurus of the Greek Language is Marianna MacDonald, professor of classical literature at the University of California, who donated three million dollars towards the project.

"A nation dies without its culture," said Minister of Culture, Dora Bakoyianni, at the center's inauguration. "It is only by knowing the past that we will be able to shape the future".

ALEXANDRA OF GREECE DIES

Former queen of Yugoslavia, Princess Alexandra of Greece and Denmark, died in England aged 71. She was the posthumous daughter of King Alexander of Greece, who died of blood poisoning from a monkey bite in 1920, and hismorganatic wife, Aspasia Manou. In 1944 Alexandra married King Peter of Yugoslavia and gave birth to the present Yugoslav heir Prince Alexander in a suite at Claridge's in July 1945 several months before Peter was forced to abdicate.

Princess Alexandra was laid to rest in the royal cemetery of the Tatoi summer palace outside of Athens on February 7, as were the remains of her mother, transferred from Venice where she had died some years ago. Ex King Peter died in Denver, Colorado, in 1970.

In Brief

- Former EC Commissioner for Social Affairs **Vasso Papandreou** was presented with the medal of the Knight of the Legion of Honor by fellow socialist President Mitterrand at the Elysee Palace on February 17.

- Members of the Greek community of Alexandria are establishing a seat of learning there to be called the **University of Alexander the Great**. Egyptian Ambassador Nabil Al Salawi made the announcement in Thessaloniki where details for the proclamation of Alexandria and the Macedonian capital as twin cities are being finalized.

- A new private Greek airline **South-east European Airlines** is cooperating with British company Virgin to start daily Athens-London flights in April. SEEA's fleet includes two Boeing 737s and smaller craft to be used for domestic flights.

- **New identity cards** will no longer require the recording of religious faith, as stated by EC law and the Greek constitution. Church leaders, however, are objecting, the Holy Synod is split on the issue, Jewish and Roman Catholic involvement is rumored, and 150 priests picketed the Ministry of Interior.

- Foreign Ministry spokesman

Dimitris Avramopoulos is resigning his post and returning to his former job as Consul-General in Geneva. Rumors that there were disagreements with high ministry officials may have substance as Mr Avramopoulos' often acerbic statements were refreshingly bright after the ministry's traditionally stodgy releases.

- In the traditional land of ouzo and retsina, **whisky** now accounts for one quarter of the country's alcoholic consumption. Greeks put away 18 million litres a year of which 85 percent are accounted for by five brands with Cutty Sark sailing out front. Three billion drachmas were spent on advertising last year against two billion in 1991.

- The owl of Athena has flown into the dusk and the **sun of Vergina** has risen. Philip II's 16-pointed emblem has been declared a national symbol by act of parliament. It cannot be used for any advertising, commercial or private purpose unless special permission is granted by decision of the Minister of the Interior.

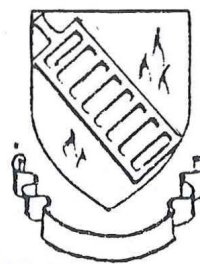
- The government has reacted negatively to a US State Department **report on Human Rights** which referred in Greece to the manhandling of illegal immigrants, over-zealous control of the media and intimidation of Jehovah Witnesses. The report was described as incompletely investigated, one-sided and naive.

- A **statuette of Buddha** in contemplation, made of cocaine paste and covered in glue, was seized by police at Hellinikon Airport on February 18. It was in the possession of Argentinian would-be clothes salesman Marcello Fischermann who said that the artifact had been given to him in a Santiago de Chile hotel by an Indian stranger.

- Pre-election time is coming around again. **Polls** by two Athenian dailies representing opposite political positions came up with very different results, agreeing only that 27 percent of Athenians are bored with public life and show no inclination to vote at all.

- Although Albania is suffering seriously from brigandage, **Archbishop Athanasios, Primate of Albania**, when he had his briefcase containing 450,000 drachmas stolen, was staying in the fashionable Athenian suburb of Psychiko.

- Elder statesman **George Rallis**, who followed Constantine Karamanlis as Prime Minister in the late 1970s and was defeated by Andreas Papandreou in 1981, announced his retirement from politics on February 16 following successful heart bypass surgery in London. He will not participate in the 1994 general elections.



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EC Single Market: Uncritical View!

At the last EC dinner before the end of 1992 Jacques Delors and his commissioners solemnly raised their glasses to a toast. "Long live the Single Market!" And, in fact, they deserve to be congratulated – not everything has gone or is going exactly as they would like but the 1985 dream of one community where folk and freight would move without hindrance has been fulfilled – well, almost.

The present traumas surrounding Maastricht, Danish revolt, Yugoslav chaos, Macedonian nomenclature, French farmers, East European immigrants and British reticence will not stop the progress towards a European Community – well, not much.

Looking back on these years of progress towards a more united Europe, what has been done and what yet remains to be done? How much sovereignty have the European Community members thrown into the Brussels hat? Who have been willing Europeans? Who shrank back in doubt?

A look at EC statistics shows the position on implementation at the end of 1992. Measures that have already been adopted by the EC Council, (but not necessarily adopted by all countries) are set out below:

A. Public procurement tenders for public works contracts, supplies and services by public administrations must now be open to all bidders and not automatically given to own-country pets. Thus Germany and Greece must allow foreign companies to bid for new telephone networks.

B. Technical harmonization has reached all fields of endeavor. The principle of mutual recognition of testing and certification has been accepted by the Council. This means that any product certified by one member of the EC must be accepted by all.

C. Capital movements have been liberalized throughout the EC. All countries have legally eliminated restrictions on capital movements. Some, such as Greece, still retain some bureaucratic obstacles.

D. Financial services in the banking and insurance fields have been harmonized; in the insurance sector, progress towards free competition is measured by the step-by-step freeing of different types of insurance. Large industrial risks are competitive throughout the EC – small life insurance is still subject to national will.

E. Professional qualifications are

now generally recognized by all countries. A degree or diploma obtained in one country will be accepted in all.

F. Citizens of one country cannot be refused residence in another – subject to certain financial requirements such as not being a burden on the state.

G. A statutory *European* company has not yet been adopted; a key priority is to reach agreement on proposals covering a 'European Company Statute'.

H. Agreement has been reached on Company taxation particularly in regards to double taxation and arbitration.

J. On road transport, a decision has been taken to abolish quotas on EC highways. Cabotage, the ability to carry goods between two points in one country, is still a stumbling block. No non-Greek carrier can operate a service between, say, Athens and Patras.

K. Air transport is still very much a national game; progress towards liberalization for the benefit of passengers and profit of airlines is painfully slow.

L. Sea transport: a measure to introduce cabotage has been agreed but not signed. Greece (among other countries) is going to fight tooth and nail to 'protect' her seas, especially the Aegean.

M. Industrial and intellectual property: discussion on a Community trade mark has yet reached no solution.

N. Audiovisual: measures have been agreed to protect the European content of programs 'against American productions.' This is a Sisyphean task; Europe does not have the capacity to produce anywhere near its entertainment quota for its exploding TV channel world.

P. Directives have been issued harmonizing national rules on advertising standards.

Q. The Council has adopted a proposal to develop a European high-definition TV standard (HD-Mac transmission system) thus keeping the EC clear and safe from American or Japanese inroads.

R. Telecommunications: measures have been passed to allow competition in non-voice sectors such as mobile phones and hi-tech networks.

S. Frontier controls: progress has been made towards abolishing transport vehicle checks between EC country borders.

The Commission has, in a white paper, presented 282 proposals for ado-

ption in order to bring the Single Market into force. Of these, 250 have been approved by the Council of Ministers – 216 are currently in force, 174 still require national implementation laws. Just 68 Council adoptions have been implemented in all 12 member states.

Still pending decision by the Council are measures to harmonize investment services, VAT rates, excise duties, veterinary matters, harmful organisms, food irradiation, European Company Statute, Community trademark, legal protection of biotech inventions and shipment of wastes.

On the broader scene, which countries are leaders in holding the Community on a track to a more convergent or cohesive society? First and foremost leading this pack are Ireland, Spain, Portugal and Greece. Why? These are the countries with the most to gain from an economically strong Europe or at least a Europe that is willing to dish out money into their always open pockets.

On the financial front, Britain and Germany in particular are seeking ways to hold down excessive increases of contributions to the Brussels treasury.

On the question of sovereignty all members of the Community are now backing the 'subsidiarity' principle; what is better done at country or regional level should not be left to bureaucrats in Brussels.

Shrinking back in doubt about the federalism of Europe are definitely the Danes who have already voted against the fast track of Maastricht – that agreement which laid down a timetable for a European currency and a common social and foreign policy. Britain seems not much more willing and is putting off its vote in-favor until later this year. All other EC members have ratified the treaty, the poorer countries by a wide margin (what have they got to lose!), France and Germany by the narrowest.

With its infirmity of purpose over the civil war in erstwhile Yugoslavia and the brewing farmers' revolt over GATT reforms, the European Community presents a muddled picture to the outside world. But one cannot expect a multinational bureaucracy to move fast especially when the interests of its members are not always compatible. Nevertheless, in seven short years, the baby-crib of a single 345 million people market has expanded into a play-pen for a lusty brawling kid. Don't expect maturity yet – it will come. ■

POURING OIL MAKES TROUBLED WATERS

by Michael Arvanitopoulos-Shannon

Every year a spill equal to one-third of that of 'Exxon Valdez', passes through the hands of car owners in Greece when they discard their used motor oil. Now there is a drive to recycle the oil, saving money and saving our seas. Join it.

Have you seen on TV the fearless, bearded men with the yellow waterproofs riding their Zodiacs to the booms of the supertankers, trying to stop them from coming close to the coasts?

Although only a few of us will climb onto Greenpeace inflatables to help Earth remain a place friendly to life, one thing the layman can do is to take his used motor oil to the right place for disposal.

"Even if you spill one liter of used motor oil into the sewer or on the ground, it is a sign of social insensitivity," says Panos Playiannakos, a chemical engineer with a company which deals with Greece's environmental problems. "People must realize that in life everything has a price. At some point, nature cannot accept more, and we have already surpassed the critical point."

One liter of engine oil which has given up the spirit, after being in a car engine for 4000 kilometers, cannot cause a major ecological catastrophe.



The storing grounds of Viasfalt AE. This company could recycle three times more used motor oil, but three-quarters of the available quantities end up contaminating the environment

But in all Greece there are 1,750,000 private cars. With an average consumption of 10 liters of motor oil per year (two changes), we come up with 17,500,000 liters, or about 17,000 tonnes of used motor oil. This black mess has to go some place after it comes out of the engines.

Car repair shops, according to the University of Lund in Sweden, collect only 25 percent of that used oil. The remaining 13,125 tonnes, which in three years equal the spill of a supertanker like *Exxon Valdez*, take different roads.

Only a few motorists change oils themselves according to Yiorgos Melezidis who works in a garage in Athens. "I don't know what they do with the used oil," he says. Motorcycle repair owner Faidon Efthymiou, however, says that he knows of customers and repair shops which dump the used oil into the toilet or onto the street.

For those who are studying the problem at the University of Thessaloniki, the important thing is that oil is dumped on the surface of the earth, or poured into the sewer system. In this and other ways we dump 20 percent of the world pollution with petroleum products into that closed body of water we call the Mediterranean.

When the oil reaches the sea, it first forms a membrane on its surface, preventing the waters from being oxygenated. Then it kills the microorganisms of plankton, thus exterminating the basis of the food-chain of life which links up to man. Cyanides, phenols, arsenic and heavy metals, are substances that cannot be deconstructed from the planet's food-chain, but accumulate and pass from one species to the next.

But there is an alternative to this havoc, and it is called recycling motor oil. This process begins at any gas

station or car service shop, where the motorist should surrender the oil, instead of dumping it into the sewer or the home garbage.

Recycling not only saves the environment, but it can rejuvenate and return to consumption 90 percent of the oil, according to one used motor oil recycling company.

Viasfalt SA is a representative recycling company. Panos Lazopoulos, its chairman, says his company could recycle three times the amount of oil it manages to obtain, but people are not aware of this alternative.

The products of oil recycling are impressive. The first distillation yields 15-17 percent of the raw material in asphalt for roads. Then follows a 5-7 percent of fuels for heavy industry. Lighter distillation returns to consumption 50-60 percent of fresh engine lubricant. The remaining 10 percent of the raw material is ashes, taken out and buried at the city dump-site.

Lazopoulos claims that recycled lubricants are of better quality than the ones produced from crude oil. "In the recycled lubricant, substances remain stronger and of higher quality than those existing in the crude petroleum, because the engine, as a catalyst, has already destroyed the inferior ones," he says.

Recycled motor oil is also much cheaper than that made of crude oil. A typical one-liter can of SAE 20-50 API SG, one with high specifications, costs 230 drachmas, compared to 1500 drachmas of non-recycled.

But money is not the most we are saving by bringing used motor oil to the collection centers. Long before major environmental problems were on the horizon, Native Americans had the message: "We didn't inherit the Earth from our parents, we just borrowed it from our children." ■

THE GREEK ECONOMIC BLOCKADE

by Paul Anastasi

**In the latest of his monthly ventures
into the Balkans,
The Athenian's diplomatic correspondent re-visited
Skopje-Macedonia and Albanian-populated Kosovo in Serbia.
On this occasion, he attempted to
determine the effects of Greek economic pressure
exercised on Skopje
as a means of forcing a compromise
on the republic to modify its name.**

Driving through the borders into the Former Yugoslav Republic of Macedonia (FYROM), and listening to the *other side's* arguments on the dispute with Greece, is like experiencing a mirror-image reflection of oneself arguing in front of that very mirror: the two sides voice identical arguments as to their rights and as to the alleged machinations of the other. Specifically, that the issue of the name is insisted upon (by the other side) because in reality they have territorial ambitions; that no compromise is possible because of 'principle' and because the (respective) government might fall under pressure from the opposition if it makes any concession on the question of the name!

However, one issue that one does not hear much about in Athens is the so-called 'Greek economic blockade' of the neighboring republic. While Greece does not publicly advertise its economic pressures, but only threatens that it will close the borders if Skopje does not abandon use of the name, in FYROM itself Greek economic sanctions are a primary issue.

Despite a recent easing of Greek pressure on the republic (commercial traffic between the two sides is now easier, oil supplies through Greece have been resumed, and Greece has quietly acquiesced to a European Community formula for humanitarian aid and trade with the outside world), a visit to Skopje-Macedonia confirms that the small republic is still battling for economic survival.

Mr Hrovat, Vice-President of the local Chamber of Commerce, says that FYROM is facing six basic 'background' economic problems: the diffi-

cult transition from a socialist economy to private enterprise; the lack of domestic resources and the need to rely on outside loans and investments; the war in ex-Yugoslavia which has disrupted its traditional markets; the delay in getting international recognition (because of Greek objections), which automatically limits contacts with the outside world; the disintegration of the (former communist) markets of Eastern and Central Europe and of the Near East; and the Greek trade blockade from the south.

Of these six problems, the worst, say FYROM officials, is the disruptive war in ex-Yugoslavia to the north, and the Greek blockade to the south. "The only positive development we have had is some material support from the European Community, which we hope Greece will not block (100 million ECUs are expected in humanitarian aid), and considerable moral support from the outside world," says Hrovat. "But this is very little compared to the multiple and disastrous effects of the other problems which plague us. To survive, we have to re-programme our debts and obtain new foreign loans from the most developed Western countries."

As a result of the compounded economic problems, says Hrovat, compared to 'Socialist Macedonia' under ex-Yugoslavia, productivity is down at least 35 percent, there is serious unemployment, and a considerable lowering of living standards. "We can't survive much longer unless the above-mentioned negative factors disappear, especially the Greek blockade."

What exactly is the 'Greek blockade'? According to FYROM officials,

Greece restricts the passage of commercial trucks to and from the republic if they carry goods with documents naming that republic 'Macedonia'; it limits the supply of petrol and other fuels and raw materials that come from abroad through Thessaloniki; and it prevents Yugoslavs from travelling to Greece if they use documents bearing the name 'Macedonia'. Furthermore, Athens' prevention of the republic's international recognition deprives it of trade opportunities and access to foreign markets and economic help. The trade alternative for land-locked FYROM, that of developing routes by road and rail through Albania in the west and Bulgaria in the east, is financially and practically very difficult, indeed almost impossible.

"For many decades the north-south axis between Greece and Yugoslavia, which was a key Balkan link to the rest of Europe, was a very busy and cheap route," says Hrovat. "Many rail and road routes developed based on this axis. As a result, we paid little attention to east-west movement via Albania and Bulgaria. Therefore, we have no railways and good highways in this direction. Albania was a totally closed country under the communists, and Bulgaria was even less developed than ex-Yugoslavia. All these factors are known to Greece, which wants to use them to harm us. But in the process, we believe, it harms itself because it also suffers from the disruption of its own northbound trade and its own exports to the ex-Yugoslav republics."

Questioned as to how much more expensive it would be for FYROM to develop alternative trade routes, Hrovat said: "Objectively, it does not make

sense even to talk about developing alternative routes. The cost is enormous."

Athens, however, only partially conceded that some of its own economic interests are harmed through a disruption of the Macedonian route northward. It says it can use the somewhat longer and more expensive Bulgarian routes, or increase its sea trade through Italy by exploiting its large merchant fleet.

Asked how FYROM explains Greek persistence in the (at least partial) blockade policy, Hrovat said: "Greece is exerting economic pressure on Macedonia, even though it itself suffers somewhat, because it feels it can hold out longer, since it is bigger and richer. It is using various means to try to find out how long Macedonia can endure. They know Macedonia is structured in such a way that it can only be served effectively by rail and road. Greece also knows that we can't move northward because of the blockade on Serbia and the presence of UN observers."

FYROM officials say Greece also suffers by having to use alternative routes, and from the disruption of the mixed Greek-Yugoslav enterprises that used to operate. But they also point to two major international projects that have come to an end as a result of the dispute. One was a plan for the storage of the Vardar river waters to be used for the irrigation of agricultural lands of northern Greece during the summer months. Secondly, there was a plan to connect Thessaloniki by river to Central Europe and to increase trade with the use of barges, by connecting the Greek port via the Axios/Vardar and Morava rivers to the Danube. This would have been an internationally financed project, mainly from EC funds.

Asked as to which of FYROM's "background economic problems" were the most crucial for the republic's survival, ranging from adaptation to a free enterprise economy to the problem of non-recognition, Hrovat says: "The war in Yugoslavia and the Greek blockade are equally bad." He says the economic 'sandwiching' from the north and south has resulted in shortages and in a "loss of the basic pleasures and routines of our previous life." He adds: "Firstly, we can't travel southward to Greece, as we used to do as a matter of routine, for holidays and for shopping. Secondly, we can't properly conduct business. Thirdly, we lack and miss good quality products. Fourthly, production is low. And fifthly, there is a

sharp drop in supplies in good foodstuffs, clothes and hi-fi products."

Hrovat says the basic shortages are mainly in oil (although shipments through Greece have been restored almost in their entirety), which FYROM imported 100 percent and came exclusively through Greece, firstly by sea to Thessaloniki and then by rail. Secondly, FYROM lacks metallurgical goods, black metals like zinc, lead and ferrous metals, all of which also came through Thessaloniki and then by rail.

"Now we do get them, but in much reduced quantities and via Bulgaria, which is a more roundabout and far more expensive way," says Hrovat.

Asked how much more expensive this was, he adds: "Several times more, but we can't reveal how much exactly. Ask the politicians. They know the cost. Thank goodness the European Community has intervened to try to compensate for these losses. The Macedonian public has paid for all this by enduring a lower standard of living. As a result the black market flourishes. This happens everywhere there are shortages, where the public was used to a higher standard of living. Because of these economic difficulties, inflation in 1992 alone was 700 percent. (According to the Governor of the Bank of Macedonia and to the VMRO opposition party, inflation in 1992 was in fact 2000 percent.) Unemployment approaches 30 percent of the working force. The domestic debt is 1.1 billion dollars and the foreign debt 620 million dollars, which together represents 60 percent of the 3 billion dollar Gross National Product."

Jane Miljovski, the Minister without portfolio responsible for privatization of the economy, is even more explicit about the effect that Greek economic pressure is having on the republic. "The foreign policy dispute with Greece and subsequent non-recognition is threatening not only our own department's drive for privatization but our entire economic survival," he says. "For example, we were very optimistic at first that we would attract considerable foreign investment, especially from the Greeks, because of the low-cost opportunities we offer. But foreign investors now see an unstable and uncertain economic and political situation, and so are reluctant to invest."

Secondly, adds the FYROM official, international financial institutions will under no circumstances enter the financing of projects in the republic because of the same uncertainty. "And thirdly, we are blocked from the north

because of the war and the sanctions on Serbia, and from the south by Greece which is our main window to the world through the port of Thessaloniki. Things are currently improving with Greece, and oil and other goods are beginning to move, but the uncertainty remains."

Mr Miljovski explains that foreign investors will continue to keep away so long as Greece maintains the partial blockade of the road and rail routes from the south. He says that the cost of developing new road and rail links through Albania and Bulgaria would be prohibitive, and reveals that even the present cost of taking those roads east and westward is between 30 and 300 percent more expensive in comparison to using north-south axis into Greece.

"The roads are in terrible condition," says Miljovski. "In the case of Albania it is not even certain that goods will arrive. On average we estimate that for every Macedonian truck the cost is 2000 DM more to deliver its goods. It's not just the additional cost of the gasoline, but of all the other additional losses: the bureaucracy, the bribes, having to hire guards and to travel in convoys. All these factors make the cost very steep, and very difficult to estimate beyond the additional gasoline burden."

Mr Miljovski says the Greek blockade cost Skopje-Macedonia 1.5 billion dollars in 1992 alone. This was worsened by the embargo on Serbia in the north, "meaning that we are being crushed from both sides."

"If the war embargo on Serbia ends, then most of our problems will be solved. We will be able to use the railway through Serbia. We can import oil from the north and have access to the Western, Central and Eastern European markets. At present we don't even have a rail connection with Bulgaria and Albania. Only by road. This means that our trade potential is extremely limited. For the only economical way to transport oil is by rail. By road you can only do it with tanker trucks, and this is very limited."

He concludes: "That's why, in the final analysis, the unhindered functioning of the Greek border crossing, and the use of Thessaloniki would be the best possible solution for us."

This report has been compiled from interviews with Milan Hrovat, the Vice-President of the Macedonian Chamber of Commerce; Borko Stanoevski, Governor of the National Bank of Macedonia; and Jane Miljovski, the Minister without portfolio responsible for privatization. ■

FOUNDATION FOR HELLENIC CULTURE



Academician Mr Ioannis Georgakis, President of the Foundation for Hellenic Culture

Compiled by Nikos Vatopoulos

**Parliament by unanimous resolution
has brought into being
an organization which seeks
to upgrade the Greek presence
and spread the ideals of
Hellenism throughout the world.**

It is one of the many contradictions existing in Greece that a country with such a rich past and vibrant present appears to lack the know-how to launch its own cultural strategy in the international community. This drawback, resulting in such a low profile for the Greek presence, along with its subsequent array of chain-impacts in the national, social and diplomatic field, has, by puzzling leading intellectuals of this country, forced them to come to a common conclusion.

The outcome resulting from a profoundly felt need to make the Greek presence abroad more significant is the Foundation for Hellenic Culture. It came into being last year by a unanimous resolution of the Greek Parliament. It is the first time in Greece that a cultural foundation has acquired such a leading role in the country's foreign affairs. The recently announced program drawn up by the executive board of the Foundation for Hellenic Culture provides for a great variety of activities

at home and abroad to promote Greek intellectual achievement and Greek art throughout the world.

The first step in putting the Foundation's foreign branches into operation, is the setting up of the annex in France. Sixty corresponding members, both Greek and French, figures in the world of arts and letters who have distinguished themselves by their contribution to the cultural essence of Hellenism, constitute the core of the Foundation for Hellenic Culture in France.

The well-known Greek philosopher Cornilios Castoriadis, scholars Jacqueline de Romilly and Hélène Ahrweiler, professor Jean-Pierre Vernant, and writer Jacques Lacarrière are among the corresponding members of the Foundation for Hellenic Culture. In the world of art there is composer Yiannis Xenakis, directors Peter Brook and Costa Gavras, painters and sculptors Yiannis Kokkos, Yiannis Apergis, Takis, Andreas Voutsinas, Alekos Fassianos and many other distinguished figures.

The official announcement of the establishment of the annex in Paris was made last November by the president of the Foundation, academician Mr Ioannis Georgakis, at a reception that was held at the Greek Embassy in the French capital. This was, however, only the beginning of a meticulously designed strategy for the diffusion of Greek culture abroad. During this year other branches will be set up in Sofia and Berlin, as well as Cyprus, the UK, US, Australia and Canada.

The first steps for the establishment of the Foundation are, clearly, being made in countries where a Greek or philhellenic element and tradition in hellenic cultural values are already established. The goals are ambitious and far-reaching. First, there is the promotion of the Greek language, ancient and modern. Then there is the presentation of Greek culture, in all its variety and forms, from its beginnings to the present day. To this end, the annexes will cooperate with Greeks of the Diaspora and hellenists throughout the world. There is also the cooperation with international and national cultural bodies that include in their scope the promotion of humanitarian values.

The millions of Greeks who live abroad, scattered all over the world will be the living means by which the hellenic idea will become a force in the world again. The Foundation calls for a renaissance of philhellenic sentiment in the West, the revitalization of classical studies, the closer study of the Byzan-



The building at Psychiko that houses the Foundation for Hellenic Culture

tine period, and a reexamination of the position of Greece in the Balkans area and within the greater European family. In short, the Foundation has to carry out the task of arousing Greece from its isolation and show that culture is still vital in this southeastern corner of Europe.

It is the first time in Greece that a cultural foundation has attracted so important personalities to form its executive board. Anyone familiar with the Greek intellectual scene will appreciate the joint presence of academician Ioannis Georgakis (president of the board), former president of the Academy of Athens Michalis Sakellariou (vice-president), attorney to the High Court of Justice Victor Melas (secretary general), and archaeologist Evi Touloupa (treasurer). Other members are Ambassador Byron Theodoropoulos, George Babiniotis, professor of Linguistics at the University of Athens, Haralambos Bouras, professor at the School of Architecture, author Marios Floritis and historian Kostas Staikos.

The Foundation of Hellenic Culture has recently moved into its permanent



The logo of the Foundation

headquarters, the renovated neobyzantine villa in Palaio Psychiko built by Bodossakis Athanassiades and presented to the state. From this strategic base, the Foundation will carry out its programs which on general lines include the organization of cultural exhibitions in European capitals and other intellectual centers around the world; the promotion of meetings between Greeks living abroad and philhellenes; the establishment of an International Center for Hellenic Studies in Greece; and the advancement and distribution of books, in the original or in translation, among the seats of Greek studies, publishers abroad and libraries.

More specifically, the Foundation's

plans for 1993 include the organization of 'Universal Assembly of the Friends of Greek Culture Throughout the World' which will take place in Athens in June with 200 participants. In September a major exhibition entitled *Venice, the other Byzantium* will be inaugurated in Venice in cooperation with the Hellenic Institute of Byzantine and post-Byzantine Studies of Venice, honoring Constantinople's contribution to the renaissance.

The Foundation for Hellenic Culture will also participate in the celebration of the 2500th anniversary of the establishment of the Athenian democracy, taking place in London. There will be a TV co-production on Channel 4. Later in the year a cultural map of Greece with information on its cultural periods from antiquity to the present day will be published and translated into eight languages. There will also be exhibitions of Greek books opening in European cities at libraries like these in Vienna and Madrid which have a tradition in the cultivation of Greek letters from the 15th to the end of the 18th century. ■

MINOAN KYDONIA

by Ann Elder

Modern Hania, the Kydonia of classical times, is one of the oldest continuously inhabited towns on earth. This is the reason why excavations of its prehistory are so complicated and so tantalizing.



Was this the noblest Kydonian of them all? Might he have been a descendant of Minos, founder of Kydonia as well as Knossos, as the Marmor Parium relates? Could he be a forebear of Kydonians who fought, so Homer says, with the late Bronze Age Minoan king, Idomeneus, son of Deukalion, the Cretan leader in the Trojan War? Is he standing in some 15th-century BC triumph on the citadel "where Kydonians lived round the streams of lardonos," as the Homeric hero, Nestor, told Telemachos in an account of how Menelaos was blown off course to Crete, when sailing home from defeated Iliion? The fire-baked, finely gritted clay seal impression has holes for string, showing it was used for sealing perhaps a papyrus document in bureaucratic Late Minoan Crete, says the Danish excavation field director, Dr Erik Hallager, who published a monograph on the find in Sweden in 1985. This drawing was done for Hallager's study by Poul Pedersen

A century ago archaeologists began tentative exploration in western Crete, but in the intervening years no master has summoned up a Minoan center there to match anything like what Evans found at Knossos, the Italians at Phaistos, the French at Mallia or Nicholas Platon at Kato Zakros.

Homer's 'Crete of one hundred cities', the earliest civilization to flourish on European soil, has seemed till now an exclusively central and eastern Cretan phenomenon. The Italians were the first to take up serious archaeological investigation west of Psiloritis (Mount Ida). In 1893 Gaetano de Sanctis and Luigi Savignoni ventured into the districts of Hania and Rethymnon, seen then as a wild region, but they located only classical, Hellenistic and Greco-Roman sites on the north coast, at Aptera, Diktyннаion, Polyrrhenia and Falasarna.

Even today in Hania (ancient Kydonia), Minoan enthusiasts see only unenticing digs through barbed wire, labelled 'Greek-Swedish Excavations', on a site sunk below street level on Kanevarou Street in the harbor promontory area of Kastelli.

In the Archaeological Museum, however, is a puzzling array of Minoan material. Conspicuous for size are pithoi dating back to Middle Minoan 18th-century BC days from a cemetery on Akrotiri and a ceramic bathtub from the same period, decorated with an octopus design and re-used as a coffin. It was dug up from a chamber tomb in 1983.

Appealing pottery includes a round box (pyxis) decorated with a lyre-player surrounded by birds and double axes, a globular flask and a pair of linked amphorae from a Late Minoan local workshop producing from the 15th to the 13th centuries. (Some of these pottery finds come from a tomb at Kalami south of Suda Bay.)

In one showcase small baked-clay tables and sealings are etched with the Linear A ideograms Minoans used for their vanished language. These show Kydonians were totting up their sheep and goats, olive oil, wine, figs and wheat with symbols denoting numbers up to one thousand as long ago as 3000 BC.

Several tablets and a vase inscription are in Linear B, the Minoan Linear A taken over by mainland Mycenaeans for their early form of Greek and hence decipherable.

Not much information on Minoan Kydonia is generally available later than Homer. Hania Museum attendants are clearly tired of saying that nothing is published. Not a single postcard of an exhibit is for sale. Most museums at least run a card of a prehistoric pot, a votive idol or a poppy-sprinkled site: not here.

Tantalized by this glimpse of Minoan Kydonia at the Museum and puzzled over contemporary clouds of mystery wreathing the discoveries, I peered again at the Kastelli site one day last summer, marvelling that it supported

The Swedish Institute took up the invitation, under its director, Dr Carl-Gustaf Styrenous. Hallager, a Dane, was among Scandinavian scholars then working at the Swedish Institute, joining the project in 1971.

Slow, painstaking digging has been required, as ten layers of habitation have been exposed. "It must be one of the most complicated excavations ever done," he says. Systematic digging from 1969 till 1987 turned up two millennia of Minoan habitation, with earlier settlement back to at least 3400 BC known to lie deeper with Geometric,

a bathroom drain.

At the time of the catastrophic and general destruction of Minoan Crete in about 1450 this house was burnt down. Evidence shows almost immediate re-occupation in the form of squatter habitation. This went up in flames about 1375.

Soon afterwards, modified buildings were constructed, only to be destroyed in another conflagration about 1300. Minoans built on the spot for the last time about 1200, remaining in occupation for about 50 years.

The fires meant excavation done



The accretions of ages encrust Hania's inner city walls. Turkish, Venetian, Byzantine and Classical stonework is detectible, and below still older prehistoric remains. (Minoan excavations in left foreground)

evidence to show Hania as one of the oldest continuously inhabited towns on earth.

As luck would have it, the Swedish excavation residence was nearby and occupied by Dr Erik Hallager, who I learnt has been field director for the Swedish Institute team working under the general direction of the Greek Archaeological Service since 1969.

Hallager told how trial digging was done from 1964-5 by the Cretan, Dr Yiannis Tzedakis, ephor for western Crete of the prehistoric and classical department of the Ministry of Culture. He has trained under Spyridon Marinatos, excavator of the Minoan colony of Akrotiri, on Santorini.

Delighted with promising finds, Tzedakis sought partners from a foreign archaeological school in Athens.

Venetian and modern Greek building above.

Clambering down into the excavations, Hallager brings the site to life. Four Minoan houses can be identified on two streets, with a small square. The layout, he comments, is more like that at Akrotiri than known Minoan towns on Crete.

The biggest house is 225 sq.m, apparently two or three-storeyed, the upper part of timber, foundations of stone. Crushed murex shell in flooring suggest Kydonians made the deep crimson dye by boiling molluscs.

The house appears to have 14 rooms, one being the typical Minoan main central hall with light-wells. Leading off it are several rooms, including a cult room, a storeroom, a kitchen and a room with a staircase, under which was

through tons of charcoal. Diggers came up each day black as chimneysweeps, recalls Hallager.

Among finds in the cult room of the main house were decorated ceramic cups, vases, terra-cotta lamps, sealings, beads, amulets and clay corks. Some 40 clay loom weights and the charred remains of a wooden loom were found in the kitchen, which had a square hearth unknown in such a Minoan house elsewhere.

Four big pithoi, medium-sized clay storage jars (one containing two kilos of charred peas), vases and stirrup jars used for valuable oils, so clay analysis suggests, were found in the pantry. Some pottery is presumed to have stood on a wooden shelf which collapsed in a fire, judging by scattered pottery fragments.

A booming backroom industry in Crete since discovery of such fire-damaged Minoan remains has been the restoration of smashed pottery. Hania Museum's Kostas Konstantakis, trained by Italian technicians at Phaisstos, is one of Greece's top pottery restorers, says Hallager.

Prize finds in the Kastelli house

These are the only Linear B tablets found in Crete outside Knossos. One thing they clear up is the dispute as to whether or not Dionysos was a Bronze Age deity. "One tablet mentions offerings of pots of honey at a shrine to Zeus and Dionysos, so it seems he must have been a god," says Hallager.

The most striking find at this Kastel-

li site surfaced in 1983 in a rubbish dump used by Late Minoan II Kydonians after the first fire in 1450. Credit for spotting the matchbox-sized object goes to a site workman, Manolis Tsitsiridis, trained by Spyros Vassilakis who had worked at Knossos with Evans.

Round and chunky, reddish to dark

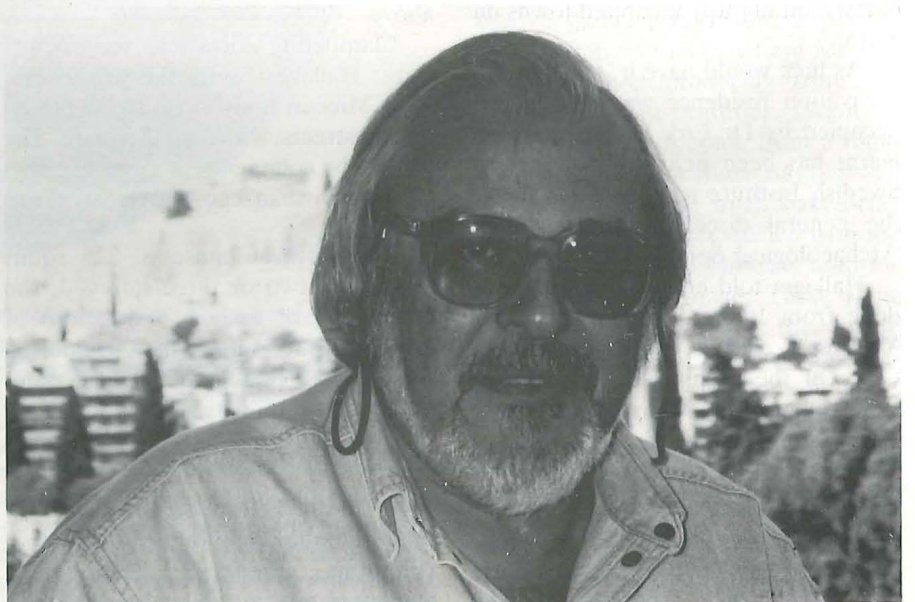


Dr Eric Hallager, field director of the Swedish Institute team, on site at Kastelli. He stands in the kitchen of a Late Minoan house which suffered repeated conflagrations

were many tablets inscribed with Linear A, suggesting an administrative center. And just outside the site, three complete Linear B tablets were found lying on the floor of a house destroyed by fire in 1300.

Archaeologists, called in to rescue operation in 1990, checked out roadworks where sewage pipes were being laid. "We'd been working for three months and on the last day but one – it always seems to be like that – we came to the remains of a room with these tablets," says Hallager.

Dr Yiannis Tzedakis, who began the Minoan excavations at Kastelli in 1964, when newly appointed ephor in west Crete. Since 1982 he has been based in Athens with the Ministry of Culture



brown and greyish black, the 3.2 by 3.1 cm find is a completely preserved seal impression on clay of a metal ring. "The intaglio is unusually deeply incised whereby all the motifs are presented not only in clear relief but also in perspective," wrote Tzedakis and Hallager in a joint presentation at a symposium in Athens in 1984.

A powerful figure is depicted above a building complex on a rocky landscape by the sea. With bulging muscles and wasp waist, he wears typical Minoan dress: codpiece, kilt, belt, short boots and leggings. In an authoritative stance, he holds a spear, staff or javelin point-down on the rooftop, symbolizing victory perhaps, as on similar Hittite, Syrian or Mesopotamian seals.

Religious significance is adduced as the figure stands between Minoan horns of consecration and has several 'UFO's around him.

The figure has been compared to the Prince of the Lilies on the Knossos fresco, the prince of the Chieftain's Cup from Aghia Triada and figures on other sealings like the Mother of the Mountain and the Epiphany ring from Knossos and several from Zakros.

However obvious the parallels, the Kydonia seal impression is a unique masterpiece of minor art. It is dated LM II because it was baked in a fire. One scholar has christened him Astyanax, as wanax may mean god or man.

Minoan finds in Hania are not limited to Kastelli. Other Minoan remains lie exposed on sites cleared below street level round the neighborhood. In the adjacent Splantzia district, in Daskaloyianni Street, a rescue dig in 1989 turned up a Minoan lustral basin with painted decoration in the basement of a house now demolished.

Chamber tombs south of Hania's law courts were excavated in 1959-61 by the late Nicholas Platon. In the suburb of Halepa and near the modern stadium pithoi from Middle Minoan days (about 2600-2000 BC) and rich pottery finds have been unearthed, says Tzedakis.

Chiefly frustrating archaeological curiosity in Hania is limited access to what lies below because of the intensively built-up nature of the area. Thebes poses the same problem, with the Mycenaean city of the seven gates, legendarily founded by Kadmos in the 14th century BC, lying under a leading Byzantine silk-manufacturing city and the modern town.

Both in Hania and Thebes, rescue digs during drain-laying and on building sites regularly turn up treasures,

though it was the fortunes of war that laid bare the Kastelli site.

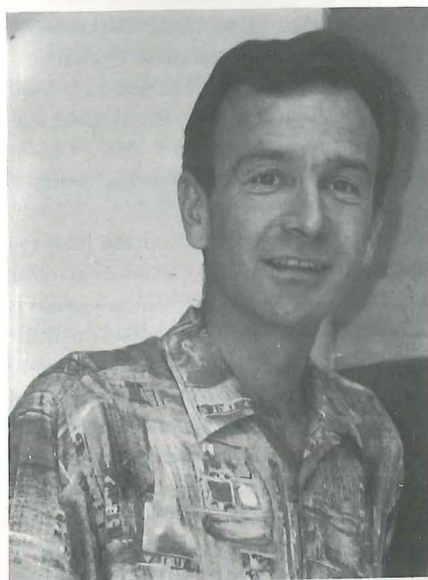
A Geometric and then a classical city succeeded the Minoan at Kydonia. Walls of classical masonry may be picked out around the harbor. Byzantine wall-building followed Roman occupation and a Christian settlement was destroyed like much else in Crete by

Saracens led by Abu Hafs Omar after his expulsion from Spain and Alexandria.

Under Saracen rule, from 824 till 961, the small town, now known as Al Khania, was noted mainly for its cheese, says Haniot historian Anestis Makridakis who, as director of tourism from 1948-68, was known to utter the



General view of Minoan excavations at Kastelli
Minoan road passing between houses



cri du coeur to archaeologists: "Please find me a palace!"

After 243 years as part of the Byzantine Empire once again, Crete was purchased by the Republic of Venice for a thousand pieces of silver in 1204 from Boniface III of Montferrat, a ringleader of the Fourth Crusade which sacked and occupied Constantinople for over half a century.

By the early 14th century, a brilliant building program had begun in Hania. The city became known as the 'Venice of the Orient'.

Dr Colin Macdonald of the British School of Archaeology is curator of the Knossos excavations



German military authorities and undertaken by the German Archaeological Institute during the subsequent occupation. Digging was done by Cretan labor and, according to the account by Friedrich Matz published in 1951, any finds were supposedly handed to Greek authorities. To the scholar U. Jantzen, who did a wartime study of finds from Minoan tombs around Hania, goes credit for the first looking twice at the Kastelli bomb site. He noticed traces of

Double-linked amphorae from a Kydonian workshop



Minoan excavation viewed from the south. Steps lead up to the Minoan hall. The cult room, kitchen and storeroom, each containing many pottery finds, lie beyond. A gazosa (carbonated drink factory) covered the area till destroyed by a Battle of Crete bomb in 1941

One of the earliest Venetian buildings in Kastelli was the cathedral of Santa Maria, dating from 1320-66, with vaulted nave and soaring Gothic arches. Built on an east-west axis, foundations of part of the south wall cut into houses where Minoans had lived and worshipped 3000 years earlier.

William Lithgow, exploring Kastelli's maze of steep streets, noted 97 palazzi and many courtyards surrounding the Duomo in 1632. After a two-month siege in 1645, Ottoman Turks captured Canea and later converted Santa Maria into a mosque. The place served for the worship of Allah till 1922 when 11,000 Muslim civilians went to Kemal's new Turkey and 13,000 Ortho-

dox Greeks came to Crete as penniless refugees in the population exchange.

The building had remained in good order, photographed by the visiting Italian Giuseppe Gerola in 1902, but in the poverty-stricken inter-war years it was disused and neglected.

A gazosa (carbonated drink factory) was built diagonally in front of it. Our peephole view of the Minoan past is possible because in May, 1941, a Luftwaffe bomb fell on the factory and cathedral during the ten-day Battle of Crete, the last stand by Cretan and Allied forces against the German invasion of Greece. Only a sanctuary arch remained standing.

The first systematic excavations in western Crete were commissioned by

Kydonian ceramic ware



ancient house walls and Late Minoan III sherds where the drink factory had been and the south-west corner of the cathedral had obtruded.

"The Minoan city must have covered the high ground of the Kastelli area immediately south of the harbor, on the east edge of which wartime destruction has exposed deep Minoan deposits," Jantzen wrote.

The German account was reviewed in the periodical *Gnomon* in 1953 by Minoan archaeologist Sinclair Hood, director of the British School of Archaeology in Athens (BSA). Ten years later, in 1963, Hood received in his mail professionally done drawings of Middle Minoan I sherds from the Kastelli site. They were the work of British artist and amateur archaeologist John Craxton who had just moved to Hania and bought a rundown old Venetian house overlooking the harbor. "I heard of plans to build a church dedicated to Aghia Aikaterini on the site and felt sure the sherds I saw were Minoan," Craxton recalls. "Nobody seemed to care much. I showed some sherds to the mayor who said they may have had historical interest, but were of no value. I then became accused of engaging in smuggling antiquities because I had the sherds in my possession."

Hood confirmed the sherds were Minoan and consulted with a leading figure in Haniot affairs, Manousos Manousakis, who alerted the newly-appointed ephor, Tzedakis, of the need for a rescue excavation.

Craxton relates being present on the occasion when Tzedakis raised the question of a Kastelli dig with Dr Stylianos Alexiou, then director of antiquities for Crete.

"Why?" he allegedly replied. "You'll only dig holes. You won't find anything."

Within two years, Tzedakis' trial dig was justified. Writing in the 1965 BSA annual, Hood declared: "At Hania there may have been a Minoan city rivalling in size and importance those of eastern Crete. Kydonia," he surmised, "may have been the capital of the western part of Crete."

A complete cross-section of the controversial final centuries of Minoan civilization from 1450 till 1150 has been brought to light in Kastelli, the only sites apart from Knossos with such a stratigraphy. Archaeologists are beginning to revise their ideas about Late Minoan development in view of the findings.

The Linear B finds show Myce-

naeans were certainly on the scene. The absence of human remains in any of the charred buildings suggests the inhabitants either fled or were taken captive.

The curator at Knossos for the past two years, Dr Colin Macdonald, formerly with the Oxford archaeological scientific service, believes it is possible Kydonia was the only palatial center totally independent of Knossos after the 1450 destruction. "The important thing about Knossos and Kydonia is that they both carry on after that catastrophe and may now be recognized as the main administrative city in Crete."

By that time, the Mycenaean takeover, sudden or gradual, had occurred. "The most convincing evidence for this is the existence of Linear B. Before 1450, Linear A was used to write one or more Minoan languages. After 1450, Linear B was used for Mycenaean Greek; that is to say, Mycenaean had taken over Linear A for their own language."

For administrative purposes, a palace must have existed in Kydonia. "There'll be a major building lying under present-day Hania," says Macdonald. "Architecturally, most of it may have been destroyed, as Kydonia has been so continually inhabited. But certainly it will be there."

Tzedakis and Hallager are models of scientific caution in interpreting their finds. They dash any popular hopes of immediate light being shed from Kydonia on the legend of the lost city of Atlantis which has sometimes been identified with Minoan Crete.

Furthermore, recent scientific evidence suggests the first destructive Minoan fires were not simultaneous with the Santorini eruption. Traditionally put at about 1450, the eruption, new evidence shows, could have occurred at least a century earlier.

Both back Evans' belief that human agency, not natural catastrophe, caused the Minoan palace destructions, partly because not all were similarly affected. Tzedakis postulates local uprisings against mainland authority. Mycenaean may have become so assimilated into Minoan society they lost any allegiance to the mainland. The extreme scarcity of Mycenaean-style pottery in Crete shows that Minoan culture continued to prevail.

So a century or so after arriving in Crete, Minoanized Mycenaean rose in revolt, just as 150 years after arriving, Venetian colonists in Crete rose in revolt against Venetian authority in the St Titus Revolt at Candia (Irakleion) in



Kastelli Minoan dig

1363-6.

Minoan civilization ended about 1150-1130 at the time of great migrations when Dorians swept down from the north and, more importantly, when trading opportunities with the east declined as the great Hittite and Egyptian empires decayed.

Minoan Crete had prospered by exporting oil, wine, woollen cloth, resin from cedars for balsaming the Egyptian dead, and honey. Widely scattered Kydonian workshop pottery after 1350 shows the extent of Kydonia's share in this trading – as far west as Sardinia, at Taranto, up to the east in Cyprus, and all over mainland Greece and the Aegean islands.

A seven-volume account of the 17 years' digging on the Kastelli excavation is planned. The first is being written by Hallager and Hania *epimelitria* (assistant director) Maria Vlazaki, a Geometric period specialist. This will cover the top layers from eighth-century BC Late Geometric days onwards.

The important account of the Minoan findings is being prepared by Tzedakis, as general director of the excavation, and Hallager, as their professional commitments allow.

Tzedakis left Hania in 1982 to become director of the prehistoric and classical antiquities service of the Greek Ministry of Culture. In 1990 he moved to the palaeo-anthropology and speleological service.

Based at Aarhus University in northern Denmark, Hallager edits a magazine, *Sphinx*, on the Mediterranean heritage and with his archaeologist wife spends a working season in Hania each year. ■



The Temple of Olympian Zeus as seen from the north slope of the Acropolis today



The same scene in 1870 reconstructed by computer imaging with the help of old postcards



The computer technology creates a realistic picture of the temple although it was begun 26 centuries ago

LANDSCAPE RECONSTRUCTION

by Menelaos and Eric Triantafyllou

Computer imaging technology as applied to Athens is an attempt to uncover the living memory of the place and help restore its inhabitants' sense of the past.

There are times in our experience of a place, on returning after a long absence, when we no longer feel the connection we once had with it. Time can permanently change those aspects which made it so familiar. If we could go back and trace the experiences which shaped it, we would better understand the landscape and learn new ways of connecting to it. The modern city of Athens, like white-leaved ivy, has stopped just shy of claiming its historic sites. It is busily climbing the mountains which surround it on three sides. This is a testament to our ability as people to live either in harmony or in discord with past culture and the remnants it has left to us. Landscape reconstruction is one way of re-establishing those connections, re-learning how we see our immediate environment.

Landscape reconstruction is the editing of a contemporary viewshed to reveal its historic or past visibilia. It is the visual editing of an image, not an actual physical reconstruction. The term *viewshed* is defined as a selected area of the landscape visible from a given viewpoint. Visibilia are the physical elements that are seen; the phenomena. We define landscape as a physical setting which contains human activity, rooted in the use of the place often, as in Athens, over great periods of time. Any effort to understand the landscape as *place* must be guided by reverence and humility towards it with

a sense of wonder about its hidden personality.

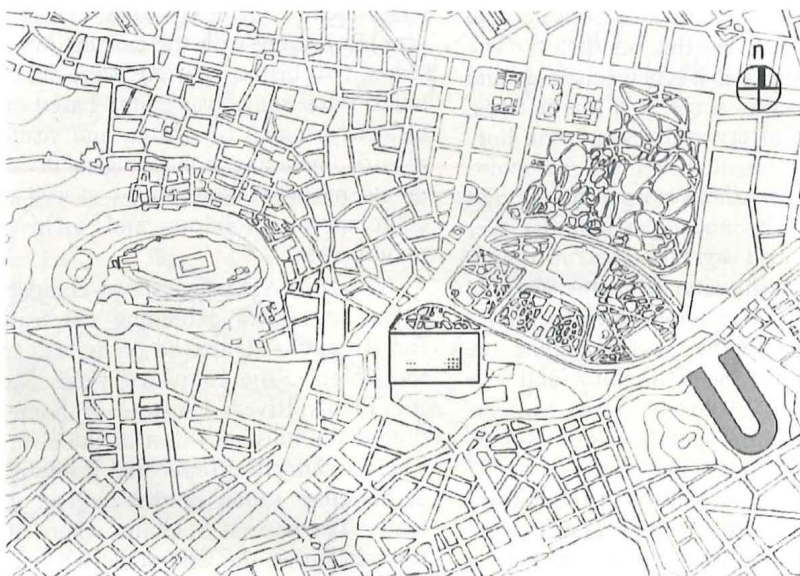
Computer-generated visual simulations are a powerful media for documenting and communicating photo-realistic reconstructions of a landscape. When we see a landscape through a series of identical viewsheds, we strengthen our cognitive connection to the specific physical elements within that space. Through careful reconstruction of those elements, a new image emerges which portrays the same setting at a different period of culture and human activity. This process helps us uncover the living memory of the place, the continuum of its experience through time. It compels us to understand how it was put together by taking it apart and replacing its elements with documented information and sheer imagination.

In dealing with our environment, we try to direct change in a manner that respects the human, natural and cultural resources of a place. We recognize that each place has unique elements which separate it from any other, and that it is this uniqueness we initially respond to. The difficulty of understanding a place as a whole – its physical structure, visual features and their impact – is even greater in places where physical fragments of the past culture coexist with a multitude of expressions in contemporary culture. Available visual records offer only a limited overview and understanding of a place. The majority of these records show the documentation of historic structures within their immediate site. The landscape in a broader context is rarely portrayed. The use of the land, the territory linked with the structure, the fields, the forests and the rivers are inseparable elements of the place.

The primary objective of a recent project was to develop a set of images to communicate to officials and the general public how the character of the landscape contained in the selected view has changed over time. Through the reinterpretation of the historic space, the threat to its integrity by contemporary development can be managed through more effective planning and design controls.

Let us take the view from the north-eastern side of the Acropolis. Views from this particular location are photographed by visitors because they offer good vantage points of the Temple of Olympian Zeus, its relation to the Acropolis and the modern city, and finally the city's expansion up the slopes of Mount Hymettus.

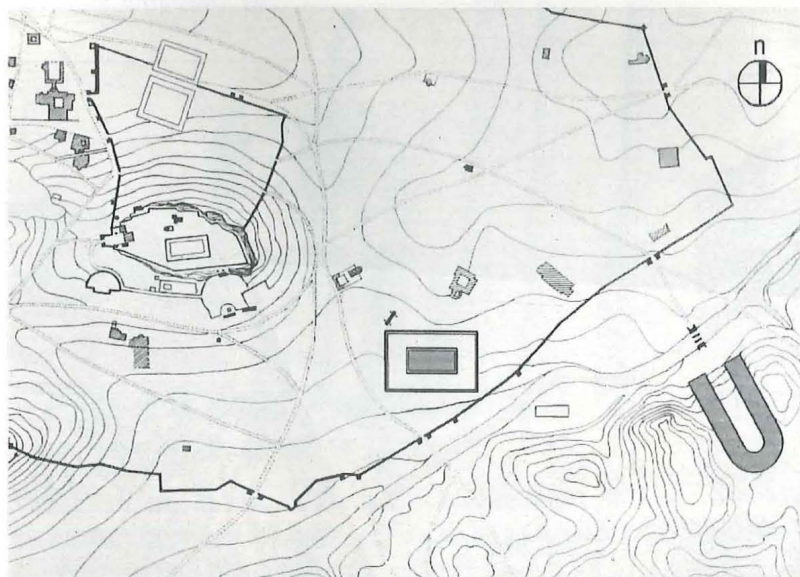
The precinct of the Temple of Zeus



The plan of Athens today shows the Olympeion like an oasis in the middle of a city which now climbs the slopes of Mount Hymettos



In 1870 the Temple of Zeus still lay outside of the growing neoclassical city and the remains of its medieval walls



In Imperial times the sanctuary lay just inside the city walls. The Stadium beyond had been rebuilt in marble to host the AD 144 Panathenaic Games

extends between the Acropolis and the river Ilissus to the southeast. The ancient river bed has been enclosed and paved over to serve as a major transportation artery and sewer trunk line. This area, together with the Acropolis, was part of Athens even at the time of Theseus. The land adjacent to the river then had lush vegetation and an abundance of fresh water from the Kalliroe Spring. Several important sanctuaries were built in the area, including the Olympeion, the Pytheion, and the sanctuary of Aphrodite in its gardens.

The existing temple was envisioned as an enormous Doric structure in 535 BC by the tyrant Peisistratus, but it was only completed by the Emperor Hadrian 650 years later. In its final form it was in the Corinthian order with a double row of columns. It was surrounded by a large rectangular space, and was much taller and larger than the Parthenon. In addition to the temple, sanctuaries and excavations revealed the remains of many other buildings, including two of the largest gymnasiums of ancient Athens.

A 3-D wire frame model, assembled in Auto CAD, was inserted into the scanned image of the selected view. Next, the composite image was rendered using paint software to reconstruct the Temple, ensuring compatibil-

ity with color, light, shadows, and texture. Beginning with the existing landscape, two historic periods were simulated. Each image was edited based on historic research of written and visual records, including archaeological documents, narrative descriptions, as well as contemporary folklore and archival photographs.

The 1870 AD image shows compact urban settlement extending out from the Acropolis. Unpaved paths lead to the Temple, the cultivated fields and the Ilissus River. Clusters of homes dotted the hillslopes east of the river. Their architecture replicated traditional buildings found in the Aegean islands. The ancient Stadium, where after restoration the first modern Olympic games would be held 20 years later, had long been abandoned, covered with eroded soil and debris. The area extending to the foothills of Mt Hymettus was undeveloped, used for grazing and scattered with farms. Most of it had no tree cover as a result of successive cutting of deciduous forests.

The archaeological remains had withstood the ravages of several invasions and wars to be left in the shadows of a growing modern city. The landscape exhibits a clear transition between the countryside and the urban area. This area served as a gateway

between the two and from the sea into Athens. In a semi-arid climate, the presence of the water and fertile lowlands offered an area of relief for Sunday excursions, gatherings, and folklore.

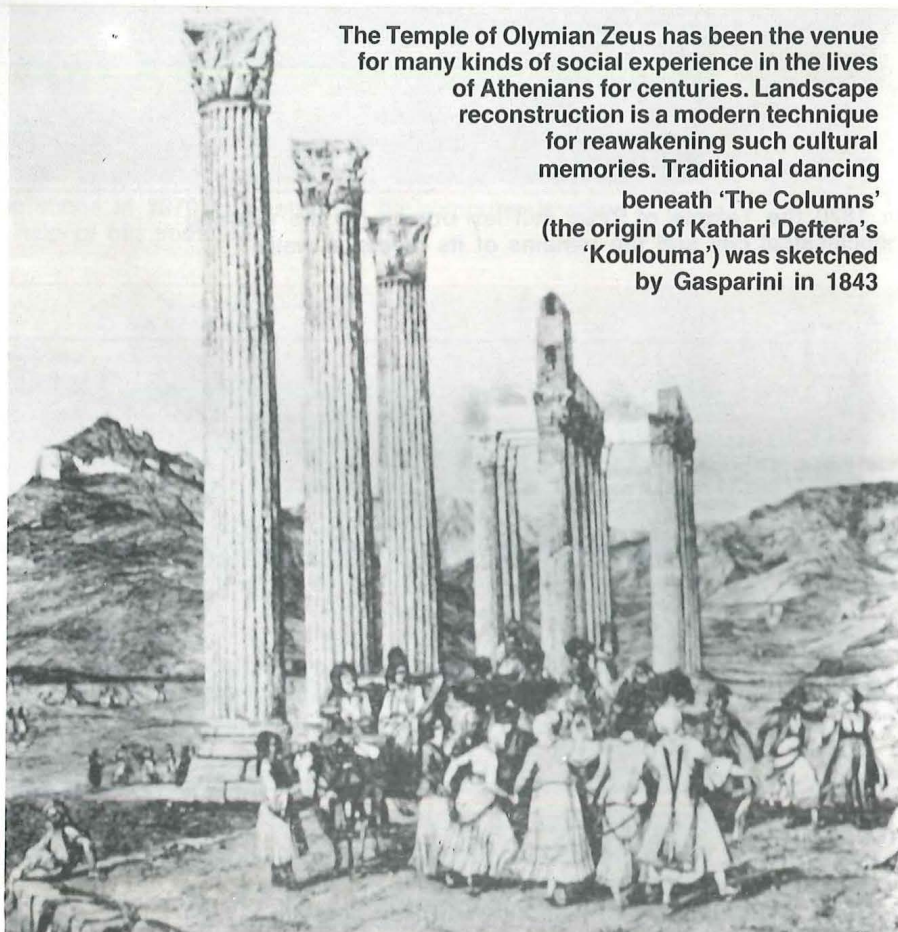
The Imperial Roman image was chosen based on available information showing the spatial configuration of Athens and its environs at that time. The map for the same period highlights the main physical features. This image shows a representation of the landscape as it probably looked. The Stadium, which was then in active use, was contained by the Ilissus and the wooded hillsides. The Ilissus was free flowing, flanked by lush bottom-lands with plane trees, fruit trees, and evergreens. The predominant types of vegetation were the Aleppo pine and shrub clusters. Networks of footpaths connected the temple with the built-up area around the Acropolis.

Landscape architects can play a key role in the visualization and reconstruction of a place. However, other professions and disciplines must also be included in the process. Archaeologists, palaeobotanists, historians, artists, architects, planners, anthropologists, writers and poets can all play important roles. Sources of information can include photographs, poems, narrative descriptions, verbal records, folk songs, paintings, sculptural artifacts, frescoes and maps.

In the four years we have been producing computer images, we have found that photo-realistic pictures generate enthusiasm unparalleled by hand-drawn renderings. This allows for a direct comparison between the past and present character of the landscape. The images are also more readily accepted due to the lack of abstract interpretation on the part of the viewer.

During the process of landscape reconstruction, the production of the simulations draws the viewer *into* the image. Seeing is expanded by using computer software to manipulate and edit elements within the image. The gradual reconstruction of a place reveals meaning simply by our involvement with its past. By transforming its character, we explore, learn, and eventually make a closer connection with what we see. Educating contemporary inhabitants about the persona of their space, as it has been transformed by past culture, is essential in forming their own sense of significance within that space.

Or, in some cases, their insignificance. ■



The Temple of Olympian Zeus has been the venue for many kinds of social experience in the lives of Athenians for centuries. Landscape reconstruction is a modern technique for reawakening such cultural memories. Traditional dancing beneath 'The Columns' (the origin of Kathari Deftera's 'Koulouma') was sketched by Gasparini in 1843

LESSON nr. 55



26-1993

ΜΑΣ

ΚΛΑΙΝΕ

ΚΑΙ
ΟΙ ΠΕΓΓΕΣ

EVEN

HERRINGS

CRY

FOR US

BUT HERRINGS
DO NOT CRY...



WHAT CAN
WE DO...

WE ARE IN A VERY DIFFICULT POSITION



Eminent architect C.R. Cockrell conceived this phantasmagoric concoction of Ptolemaic Alexandria rising out of the land of the Pharaohs in the 1840s. In his wayward youth he had been part of the expedition that pinched the Aegina Marbles now in Munich

There may be some people in Alexandria who aren't aware that the city is sliding into oblivion. So, too, there may be a Loch Ness monster in Scotland or a yeti skulking in Tibet.

It wasn't always that way. Two thousand years ago, during the hey-day of a culture we inherit and no longer understand, Alexandria (today's al-Iskandariyah) was a metropolis, the prima donna of the ancient world. What happened? How did things go wrong? The dynasty that began with Alexander the Great ended with Cleopatra who backed a loser; the smart money backed Rome.

Today the city is neither smart nor picturesque. Lawrence Durrell, author of the *Alexandria Quartet*, called it the *anus mundi*. Hardly a trace of the finery in which the Ptolemies decked out Alexandria survives. But its nostalgia is shrewd and amusing. Coming ashore at Ras-al-Tin, I couldn't help thinking of victims of neurological disorders – migraine, stroke, results of traumatic injuries – who experience peculiar occlusions of the visual field called scotomas. They find themselves staring, transfixed, at a face but unable to see it – and, stranger still, momentarily unable even to remember the idea of a face. In a sense, the visitor to Alexandria undergoes a long, drawn-out scotomic episode. You go around ritually echoing E.M. Forster by saying that we are all Alexandrians now, beneficiaries of its hothouse flowering,

ALEXANDRIA STILL

by Hugh Barnes

It may be the very lack of real ancient remains that contributes to the city's occupying such a substantial place in the imagination. Even after the disappearance of the worlds of Cavafy and Durrell, Alexandria remains the most magically disorienting of cities.

but you don't see what you're looking at. There is no *there* there.

Even a rudimentary knowledge of Mediterranean history suggests that Alexandria had a remarkable career. The roll-call is impressive: not only Alexander and Cleopatra, but also Euclid, Archimedes, Ptolemy, Caesar, Mark Antony, Athanasius, Nelson, Napoleon, Mohammed Ali Pasha and the poet Cavafy. It began with Menelaus who got everything wrong. After he had lost Helen, and indeed after he had recovered her and was returning from Troy, a gale blew his ship onto what Homer describes in the *Odyssey* as "an island in the surging sea, by Egypt."

"What island is this?" demanded Menelaus of a yokel. "Pharaoh's," came the reply. "Pharos?" "Yes, Pharaoh's, Prouti's." (Prouti was another title, used in the hieroglyphs, for the Egyptian king.) "Proteus?" "Yes," said the bemused yokel.

The wind changed, and Menelaus returned to Greece with news of an island named Pharos whose gaffer was called Proteus. Under such misapprehensions did the *anus mundi* enter geography.

Its entry into history was terrific. By the age of 26, Alexander the Great had transformed (some say destroyed) the civilization of Greece. But he didn't hate Greeks. In fact, he admired them

and wanted to be treated like one. After spending the winter of 332-331 BC in Egypt, he ordered his architect and city planner Dinocrates to build a magnificent Greek city near a small village called Rhakotis.

The coastline is flat and featureless so the first thing you notice is sand, the beginning of the desert. It shows up clearly against the blue sea in front and the blue sky behind. Before the Delta of the Nile was formed, the whole country as far south as Cairo lay under water. In the north west an extraordinary spur jutted out. Dinocrates stuck Alexandria halfway down it.

The Nile came out of a crack above Cairo, dumping the muds of Upper Egypt, which silted up against Alexandria's limestone barrier. Alluvial land appeared, and the Nile took advantage of a short cut, escaping into the sea by what was known in historical times as the Canopic mouth.

Alexandria was oblong. Its long, white façade stretched for miles and it still does today. Alexander had Dinocrates lay out the city in zones, in grids. Then he left Egypt and did not return to Alexandria except for entombment: he never saw a building rise.

I had been thinking hard about Alexander's tomb months before leaving England. Nobody knows where it is. So I got the best maps I could find and, with guidebooks and what bus timetables I could lay my hands on, I tried to imagine where a city would bury its favorite, a tutelary god. The place was called Soma, or body, and the pundits reckon it must have been somewhere underneath Rue Nabi Daniel, below the cinemas and shops and stalls and human flotsam strewn about the jetty. On the way, the bus got stuck in traffic and for an hour and a half it did not move. The hold-up meant walking every inch looking for clues or, worse still, a dangerous night-time ride along the hairpin bends of the Corniche. Alexandrians are used to waiting for buses that are late, used to travelling on buses that don't arrive. They don't complain, but I did. Mohammed, the bus driver, just shrugged. He knew Alexander the Great was down there, too. So what?

So what if Alexandria disappoints the fraught tourist who comes expecting to see the monumental design of Claude Lorrain's painting in the National Gallery, which shows the Queen of Sheba setting off from a North African port on her journey to the court of King Solomon? Alexandria shone. Its buildings were stuccoed with gypsum of dazzling whiteness. It was no less brilliant intellectually. The

Mouseion at Alexandria was the Ptolemies' great achievement. Not only did it mould the scholarship of its own area: it changed the way we think. Of course, it has disappeared; the site is conjectural (opposite the Soma). Inside were lecture halls, observatories, a park, a zoo, and, most important of all, the Library founded by Ptolemy Soter. The Alexandrian Mouseion outstripped its model in Athens. Mathematics, geography, astronomy and medicine came of age there.

One morning Alaa El Din Ebrahim, a philosopher by training as well as by nature, introduced me to Dr Mohsen Zahran, who has a goal in life – a goal, you could say. He is director of the General Organization of the Alexandria Library, a visionary project to rebuild the library as a research institute. Dr Zahran is a peerless fundraiser, but although UNESCO backs the scheme, he is still some way short of his 150 million US dollars target. Dr Zahran cannot understand why. "If you lot in the west had any sense of decorum, the library would go up tomorrow." He is right, in a way. The advanced countries of the world owe an enormous debt to the advances made by Alexandrian science.

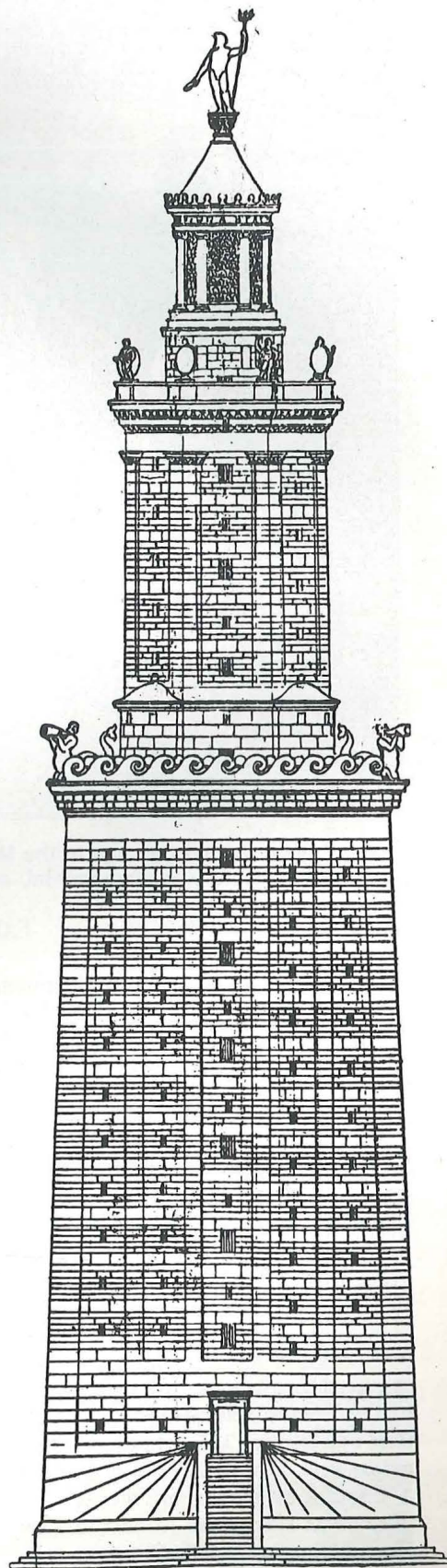
"What to do!" Alaa El Din exclaimed, rolling his eyes. The philosopher believes Alexandria has been neglected and starved of investment. "The tourists don't come because they don't know about us. History means nothing. Even our own government has forgotten us. Cairo asks 'What has Alexandria got?' No pyramids, no Luxor, no Aswan Dam."

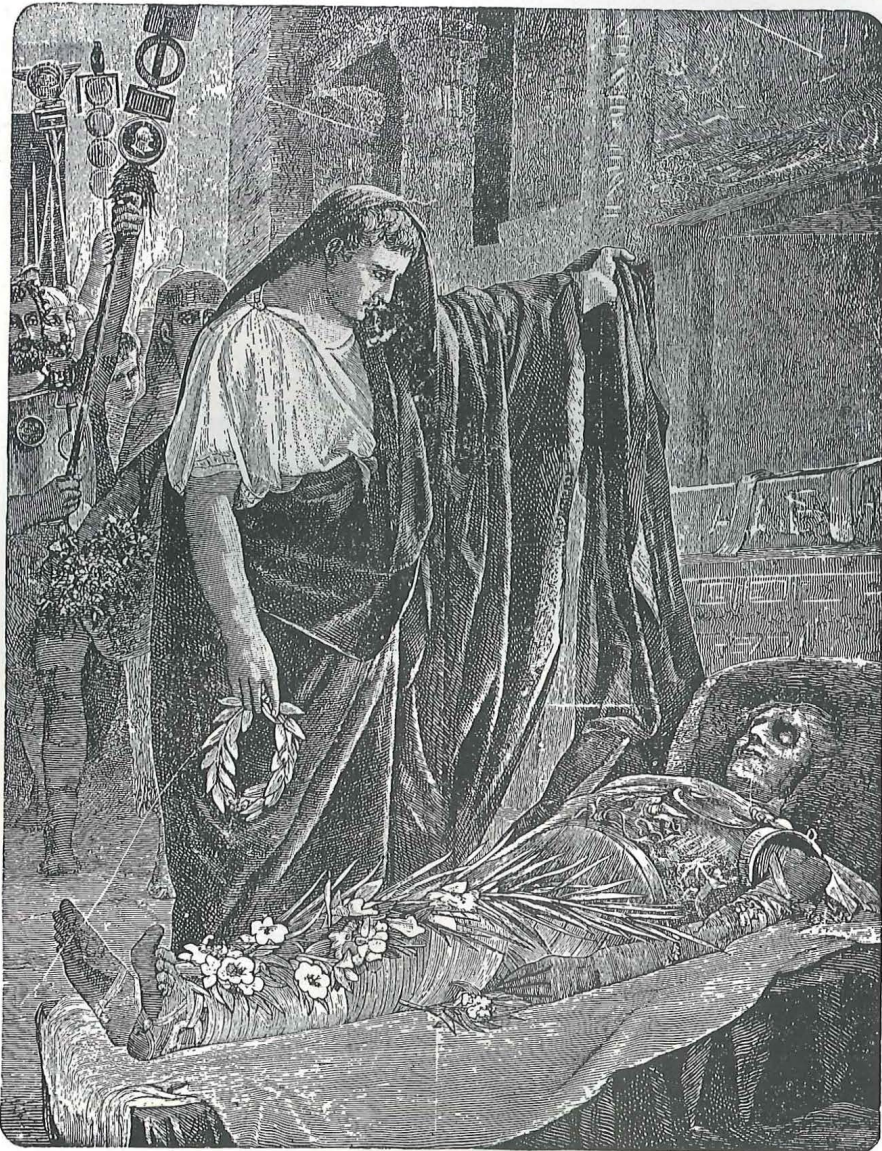
Alexandria is schizo. It is beset by problems of identity. A pre-Muslim citadel from which all but the Muslims have fled, it has a European past but no European present. Even the physical geography bears witness to a divided self: Alexandria has two harbors, one facing east, the other west. The noise is terrific: the revving of lorry engines, the shunting and uncoupling of railway cars, the clatter of iron wheels and the throaty warnings of *ala ra'sak* (mind your head).

There is evidence of a prehistoric harbor on the edge of the island of Pharos, but no historical record. On the site of what is now the fort of Qa'it Bey, guarding the double harbor, Ptolemy Philadelphus built a lighthouse 400 feet high. Completed in 279 BC, it was one of the Seven Wonders of the World.

According to legend, the lighthouse had four storeys. The ground floor was rectangular, with 300 windows. There

The lighthouse at Pharos was one of the Seven Wonders of the World. As nothing identifiable remained, Friedrich Thiersch drew this composite plan from several conflicting descriptions. Before getting into Alexandrian speculations, Thiersch dug important excavations at Delphi





'Julius Caesar Paying Homage to the Mummy of Alexander the Great' was the subject of H. Shaurer's monumental, once widely admired, painting

Exiles

It goes on being Alexandria still. Just walk a bit along the straight road that ends at the Hippodrome and you'll see palaces and monuments that will amaze you.

Whatever war-damage it's suffered,
however much smaller it's become,
it's still a wonderful city.

So Cavafy imagined Greeks in Alexandria some time after the Arabic conquest. They were exiles... though it is uncertain from what or where. So, too, Greeks might linger on in Alexandria today... after another diaspora. Yet Alexandria was really never more than a Greek colony in a foreign land, and Hellenes there were always exiles from a homeland left geographically unclear.

was a spiral ascent – probably a double spiral – through the octagonal first floor to the circular second floor. The lantern was on top. The lighting arrangements were uncertain. Visitors speak of a mysterious mirror on the summit which was even more wonderful than the building itself. What was this mir-

ror? Was it a polished steel reflector for making a fire or for heliography? Some accounts describe finely-wrought glass or transparent stone and claim that anybody sitting underneath could see invisible ships. A telescope? Is it possible that the Alexandrian school of mathematics discovered the lens and

that its discovery was lost and forgotten when Pharos fell?

Pharos was still standing, intact and functioning, when Alexandria fell to the Arabs in 641 AD. The lantern fell in about 700, and the octagon as a result of an earthquake in about 1100. The ground floor survived until the 14th century when it, too, was destroyed by an earthquake. It was called *al Manara* (the place of fire) by the Arabs, who adopted the name, and probably the form, for their minarets. Nothing identifiable remains of Pharos, except for a few broken granite and marble columns now used as a perch by fishermen.

The career of the Greco-Egyptian city ends, as it began, in soap opera. Of course, the Queen of the Nile was a meaner figure than Alexander the Great. Her ambition was purely selfish. Yet the man who created and the woman who lost Alexandria have a monumental greatness in common. The city lacks natural monuments. I looked for the Nile but the elephantine river has also packed its trunk and said goodbye to Alexandria. Alaa El Din told me I had arrived too late, on a geological timescale. The Canopic branch of the Nile silted up a thousand years ago.

Octavian (later Augustus) blew the whistle on Alexandria and reduced its imperial function to exporting grain. In the first century AD, however, the triumph of Christianity led to the Copts whose dispute with the established Church was not resolved until the Council of Chalcedon decreed, in the fifth century, that Christ had two natures – divine and human. He was son of God *and* Mary, but was consubstantial with God.

As the minds of the Alexandrians decayed, their heresies became increasingly technical. In most theological disputes, the contending parties agree on a foundation of facts, but in the case of the Monophysite doctrine – that Christ is only divine – the Copts and the Patriarch Theophilus agreed on almost nothing. The Copts claimed their mission was founded by St Mark, who arrived in Alexandria 12 years after the death of Christ. They even built a church on the beach where the Apostle is thought to have been buried before his remains were kidnapped and removed to Venice. The Patriarch dismissed the claim as fabrication.

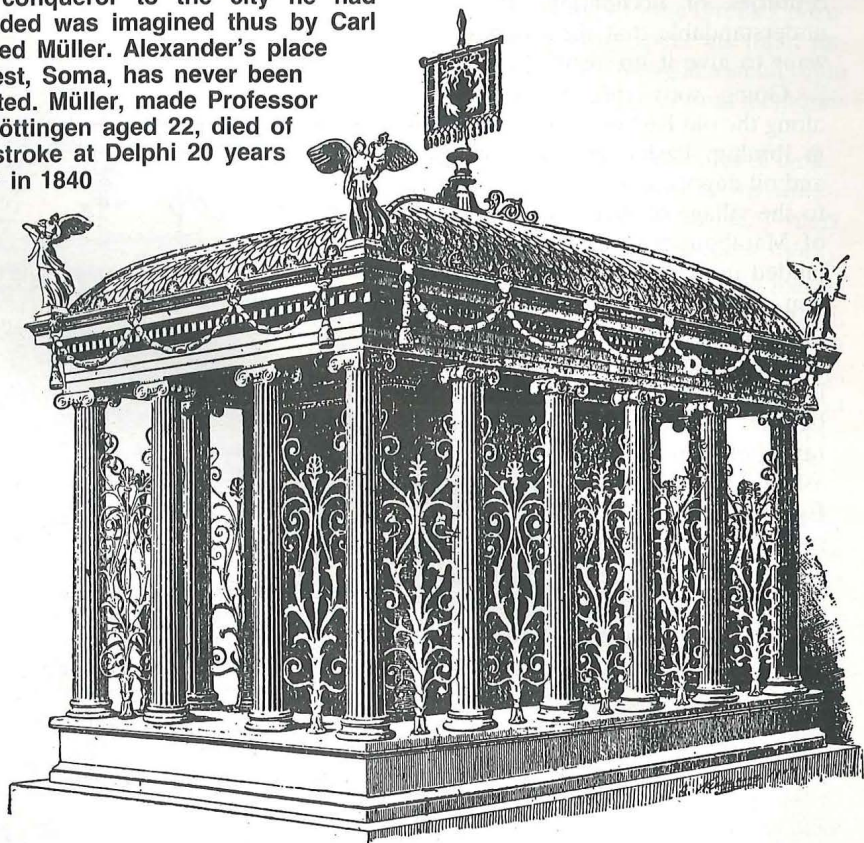
Of Egypt's 40 million inhabitants, about six million are Christians, and the majority are Copts. The word Copt is derived from the Greek for Egyptian. They point to several monastic ruins, dating from between the fifth and the

11th centuries, that can be found (using bus timetables) in the Western Desert as evidence of their rootedness in the land. From here black-robed monks swarmed into Alexandria to help the patriarch when he wished to extirpate paganism, to threaten him when he wished to conciliate it, and to burn the Library.

The four monasteries at Wadi Natrun, a salty depression on the road to Cairo, are artistic gems. In style, they reveal Egyptian Christianity's debt to Byzantium. The Convent of the Syrians – a Christian anomaly in Egypt's Muslim world – is surrounded by high stone walls that emphasize its separatedness. Because the church of the Virgin has only a few narrow windows, the visitor is in near darkness soon after crossing the threshold. It takes a minute or two to discern a basin for the Maundy washing of the feet, a marble slab with a circular depression.

In the western semi-dome is a fresco of the Ascension painted in sombre but pure colors, the folding doors between nave and choir inlaid with ivory panels of Christ in the nimbus of the Cross, the Virgin, St Peter and St Mark. It is a

The catafalque which bore the body of the conqueror to the city he had founded was imagined thus by Carl Otfried Müller. Alexander's place of rest, Soma, has never been located. Müller, made Professor at Göttingen aged 22, died of sunstroke at Delphi 20 years later in 1840



No one caught better Alexandria as a State of the Mind than Claude Lorrain in his port-scenes at sunset. 'The Embarkation of the Queen of Sheba' hangs in the National Gallery, London

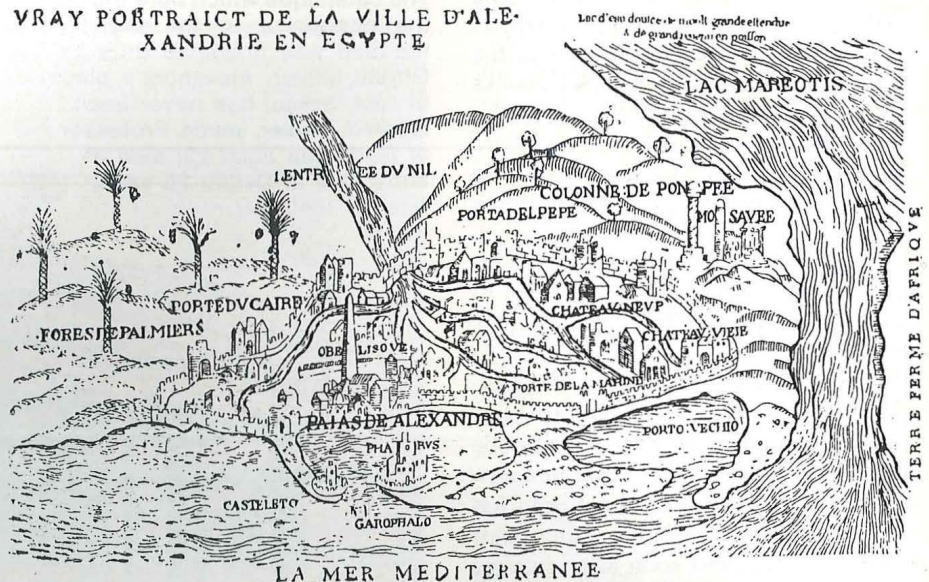


tribute to the Ottomans that they preserved this Christian shrine during the centuries of occupation. It is also understandable that the Copts do not want to give it up again.

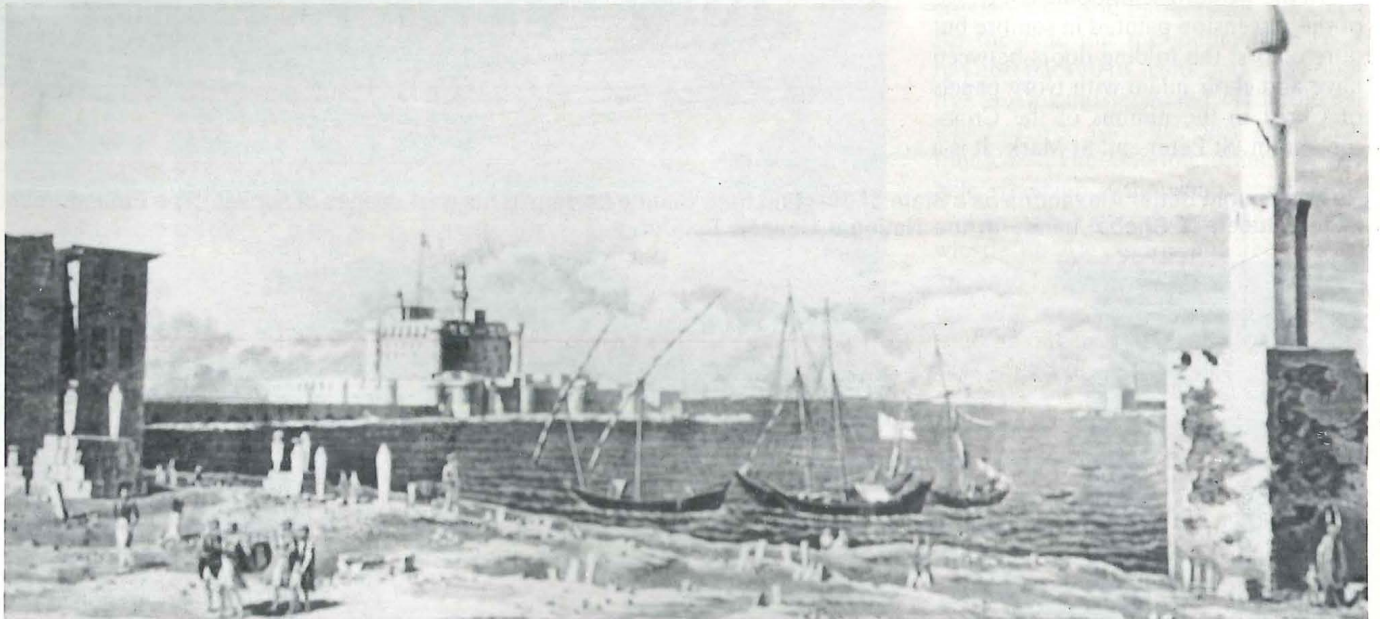
Going west through Alexandria, along the old Rue des Soeurs and Sharia Ibrahim Pasha, passing dock gates and oil depots and abattoirs, you come to the village of Agami and the island of Marabout where Napoleon's army landed in 1798. Going the other way, you pass through a string of once prosperous resorts, like Ma'amura, now inexplicably ghost towns. The sea is electric blue and unpolluted. The beaches go on forever, and it never rains between March and December. I asked Alaa why the northwest coast of Egypt is depleted of tourists – it is spectacular and cheap, and it is, after all, the Mediterranean – but even the philosopher didn't know the answer.

Just beyond the promontory is Abuqir Bay, where Nelson fought and defe-

VRAY PORTRAICT DE LA VILLE D'ALEXANDRIE EN EGYPTE



The 'True' Portrait of Alexandria was drawn from life by Pierre Belon, court naturalist to Henry II of Valois and protégé of his consort Catherine de Medici. He may have seen more of Alexandria than any later mapmaker. Belon was assassinated in the Bois de Boulogne one evening in April, 1564



ated Napoleon in 1798. At the Battle of the Nile, one of the decisive battles of history, Britain won command of the Mediterranean and the French Navy received a shock from which it never recovered. Some historians argue that Britain's imperial adventure can be bracketed between two victories: it made a fine debut at Abuqir and a spectacular exit with the defeat of Rommel's Afrika Korps at El Alamein a century and a half later.

The Gulf War left its mark on discourse in Alexandria, as it did in most places, the trampling of dogma and oil quotas calling forth more passions than can be aroused by the trampling down of lives. In the dusty hamlet of El Alamein, however, an hour to the west, it altered the landscape. The war cemeteries became a gathering place in

the middle of nowhere for all sorts of people who appeared to draw strength from remembering the victims – German, Italian, Libyan and British – of an earlier desert storm, whose 50th anniversary was commemorated just a few months ago.

War sometimes brings good fortune. The Rosetta stone, for example, which provided the key to Egyptian hieroglyphics, was found on the beach near Alexandria by an officer in Bonaparte's army. During the rule of Mohammed Ali and his successors, which began ten years after the Battle of the Nile, Alexandria underwent a renaissance largely due to Greek entrepreneurs and as a result of becoming linked to the interior of Egypt again – in 1819, by canal, and later, in the 1850s, by railway. Cotton spread across

the Delta, and owing to the blockade of Southern cotton ports during the American Civil War, Egyptian cotton gained prestige in world markets. The warehouses remain today, but that is all – the industry is gone – and so are the Benakis, the Choremis, the Kazoulis, the Salvagos who created it, amalgamated into modern Greece.

On the way home, I stopped by the Roman amphitheatre at Kom ed Dikka, unearthed in 1963, and the nearby catacombs of Kom esh Shugafa, which date back to the early years of the Christian era. Like the catacombs, the Greco-Roman Museum at Midan at Tahrir holds pharaonic relics as well as Mediterranean antiquities. Walking back along the Corniche, beyond the 15th-century Fort of Qa'it Bey, I took a wrong turning down a back street and

ended up wandering through slums near Abul Abbas, a mosque built in 1767 and probably the most alluring of Alexandria's religious places.

"Alexandria," wrote Durrell in the *Quartet*, "would never change so long as the races continued to seethe here like must in a vat." He was referring to the extraordinary mixture of Arabs,

Syrians, Greeks, Italians, Jews and Berbers. During the first half of this century, cosmopolitanism made Alexandria what it had not been since the Arab conquest – a Mediterranean city in its physical appearance, in its way of life, and in its cultural and intellectual ambience. The ambience is faithfully reflected in the work of C.P. Cavafy,

the celebrated Greek poet who was a native of Alexandria. On my last day in Alexandria I went to the Greek Consulate where Cavafy spent his final, impoverished years, living in a small room among books and papers and memories of "The City",

*Wherever I turn, wherever I look,
I see the black ruins of my life,
here, where I've spent so many years,
wasted them, destroyed them totally.*

It was not a jaundiced view, merely pessimistic. Durrell, on the other hand, returned to Alexandria a dozen years ago, and sat in the lobby of the Hotel Cecil, glowering at the statue of Sa'ad Zaghlul Pasha, hero of the 1919 uprising against the British, and railed against the city for changing.

Until 1960, Alexandria was hardly an Egyptian city. Turning its back on the Delta, as the Ptolemaic capital had done, it looked to the sea. It was clever and ecumenical. Half the street signs were in Latin script, not in Arabic. That is why Alexandria changed: it was unacceptable to a nationalist Egypt. Nowadays Cavafy's Alexandria has disappeared almost as totally as the city of the Ptolemies. The cotton barons have fled, the poets have dispersed. Villas are shuttered, dubious cafés expropriated, gardens overgrown. The Greeks have left Alexandria, again.

The disappearance of the metropolis was inevitable, even justifiable, but it was also sad. Now amplified mullahs and rich smells of sewers and perfumes fill the market at Tahrir Square where the talk is of Egypt's debt and a new austerity package – ten percent sales tax, sharp increases in petrol prices and electricity charges – drawn up by the International Monetary Fund. Ironically, the news coincided with the end of the Muslim fasting month of Ramadan, the most euphoric day of the Islamic calendar. The irony is a source of bitterness. Alexandrians feel victimized when they catch glimpses of the money being invested in Cairo, in the tourist resorts of the Red Sea and Sinai. They deliver a blunt message, in words that have lost some of the tact for which Egyptians are famous.

Others fell victimized as well, but philhellenes still have rallying points. The sea remains. When the Greeks came, they brought something of the Aegean's lucent quality to Alexandria. Waves curl in the harbor, catching the light. The city draws you into a kind of complicity with itself: it gives off the suggestion of real, human mystery below the surface – a constant sense of something about to be revealed. But, of course, it never is. ■

The Alexandria which Tintoretto had in mind when painting 'The Abduction of the Body of St Mark' looks suspiciously like late 16th century Venice, Gallerie dell'Academia



The defeat of the French by the Turks and the British at the Battle of Abuqir, July 26, 1799, brought the site of Alexandria back into the news after a thousand years. Mohammed Ali, who nearly drowned serving as a young officer with the Turkish forces during this engagement, shortly after became the founder of modern Alexandria (F.L. Lejeune, Château de Versailles)



THE MITSOTAKIS COLLECTION

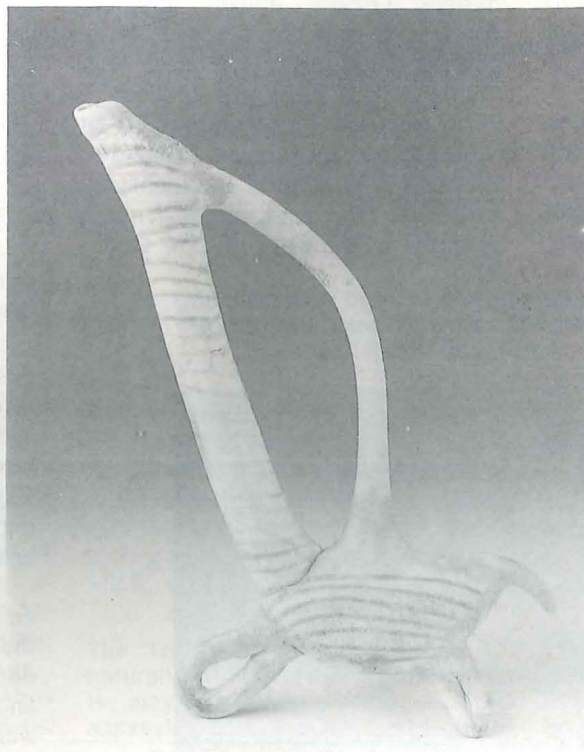
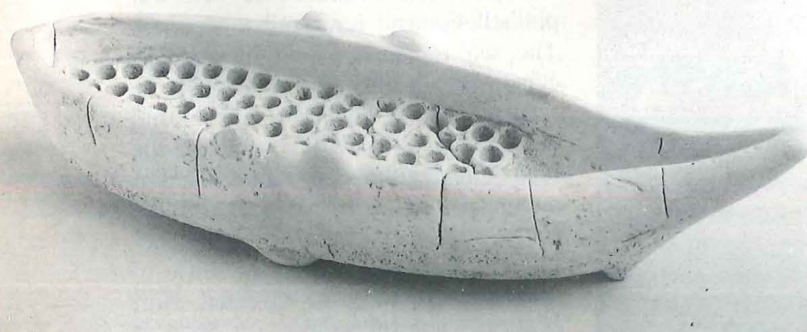
The Constantine and Marika Mitsotakis Collection is almost entirely made up of Minoan art. For that reason alone, it is special and rare. So comprehensive and inclusive are the contents of that civilization in the Heraklion Museum, that even the provincial museums of Crete and the Minoan antiquities abroad are by comparison quite insignificant. Athens itself has next to nothing. There are a number of private accumulations, like those of Stylianos Yiamalakis, but the Mitsotakis Collection is the first to welcome the general public.

Prime Minister and Mrs Mitsotakis began collecting in the 1970s, though, as in the case of most private collections, the dating and provenance of the artifacts cannot be securely documented, unlike those brought to light by systematic excavation.

Five rooms on the upper floor of the Stathatos House, now a wing of the Museum of Cycladic Art, display over 400 objects from the Mitsotakis Collection. Little is sensational; much is of interest.

The First Room contains mostly handmade vessels of the late neolithic period: grey Partina ware, red-ribbed Koumasa ware and some particularly delicate darker red examples of Salame ware with animal-head lugs. Minoan art from the start demands close looking – the reward is great.

Unique clay boat model



Clay vase from the Mitsotakis Collection

Particularly appropriate to this venue is a 6 cm Early Bronze Age Cycladic figurine. The 'emblem' of the collection is an extraordinarily elongated necked vase of Koumasa ware – a biological eccentric like an unstrung harp growing off a turtle's back. Almost all these objects come from the Messara. A tiny **Second Room** contains a case of small, solid bronze adorants, male figures of great aesthetic merit for all their miniature size: rough and open like mini-Jacob Epstein's.

Room Three has five cases dividing objects by category. Of particularly Mitsotakis family pride must be the case devoted to hometown ware: Kydonian pottery consisting of very striking and lively de-

corated stirrup jars. Two vitrines of stone vases deserve close attention, especially the blossom bowls, the conglomerate breccia cups and the pieces of variegated rosso antico. A steatite lamp, reddish purple on a lower shelf has great plastic strength and beauty.

Outstanding amid Middle Minoan I pottery is a Protopalatial model boat of clay bearing a honeycomb. Immortality expressed in the solar ship, Daedalus' golden honeycomb representing the genius of art recombined: It is a perfect centerpiece for a Minoan collection.

Among the seal rings there are five agate beauties. Two figures with human legs and bull's head appear to represent the Minotaur. A fine piece of post Minoan Cretan art is a terracotta Daedalic figure of mid seventh century pointing directly to the archaic style of the next century, a lovely little link in the continuity of great art.

With Ziller's pretty, delicate, fin de siècle **rotunda**, the gem of the Stathatos House, we leave Crete for objects of 'various places and periods', a hotchpotch of winsome objects such as Marika and Kos-

tas might have picked up for fun before a curator came along and told them to get serious.

A window of Syropalestinian glass is grey/green/blue as subtly smoky as Corot and the case of Boeotian terracotta votive figurines is a delight. Athenians despised Boeotians but the latter had an imaginative, generous, and humorous way of depicting the human and animal kingdoms beyond Athenian reach. It is pleasant to end a small but basically sober tour on such a spritely note.

Museum of Cycladic Art
Stathatos House
Through October 1993

CONTEMPORARY QUILTS USA

The influence of modern art on a **traditional craft** is likely to be as good as the aesthetic merit of the art on which it draws. We certainly no longer live in an age when it can be claimed that the fine arts are in some way 'superior' to crafts. Quite to the contrary, with a worldwide revival of interest in crafts along with a decline of interest in much modernist art, the opposite is more likely to be true today. A good example of this is the craft of **quilting in the US** which has generated broad interest and acquired great prestige. Its exhibitions draw crowds while many contemporary art museums languish in solitude. Anyone who saw the exhibition of Amish quilts which toured the US a few years ago might be led to believe that it is the most treasured of all American handicrafts.

Under such circumstances, an art form which combines a great traditional craft with modernist schools of painting will naturally be measured both as a craft and as a fine art.

These are the difficult criteria by which **33 examples of contemporary US quilts** being shown at the Kostis Palamas

Building, that neoclassical black raspberry sundae on the corner of Academias and Sina, will be judged. They are well worth a look.

For the reasons mentioned above, the most successful quilts are those which show the greatest respect for the craft from which they draw their inspiration. Outstanding among pieces that continue the Amish tradition is L. Carlene Raper's *Shades Afloat*, of all the quilts on show the one most sensitive to texture and color interaction. Sharon Heidingsfelder's *Interrupted Melody* adds great optic excitement while remaining true to tradition. *On the Bias* has a crazy-quilt effect, yet Myriam Kaye has composed it with great attention to pattern and cloth with the patches of brocade giving off a dazzle which is particu-

becoming integral to the overall aesthetic effect.

At the other extreme, of wall hangings worked out farthest from traditional craft but closest to a fine art content, the most successful piece, Clara Wainwright's *Patience and the Maze* is, interestingly, a kimono. She has worked a design of presumably African influence and thought it out directly on fabric. It is a textile work of art, an excellent one, but no longer a quilt.

Least successful are the pieces which reflect some recent art movement derivatively, appearing to be translated into material without any special handiwork. Some works are in fact sloppy, which the introduction in the catalogue explains is deliberate: feminists who deliberately do traditional women's

brokerage than sewing. "Calculated crudity," we are told, "is an iconoclastic challenge to the sewing skills that once served as a gauge of female worth (gender stereotyping)."

Now take the Greek experience: often the most skillful piece of handiwork is deliberately pieced together askew. Why? To ward off the Evil Eye. It just shows that the devils are up to different tricks in different cultures. The quilts which make political statements have social interest. They are to be judged as lively textile posters, not as craft.

A centerpiece extravaganza, Susan Shie's *Elvira on the Nile*, will recall, to those who remember them, the Stuffed Pictures of Polly Hope who, for years, worked with Greek themes on Rhodes. Both

combines art, craft and traditional values.

It is too bad that a country with such a rich heritage in embroidery as Greece has not had the opportunity yet to see an exhibition of traditional US quilts. This exhibition which reflects it, however, is very interesting and full of variety and vitality.

The exhibition has been organized by the Boston University Art Gallery and its Director Arlette Klaric, and sponsored by the Greek Ministry of Culture together with the US Embassy.

**Kostis Palamas Building
Academia and Sina
11 February-8 March**

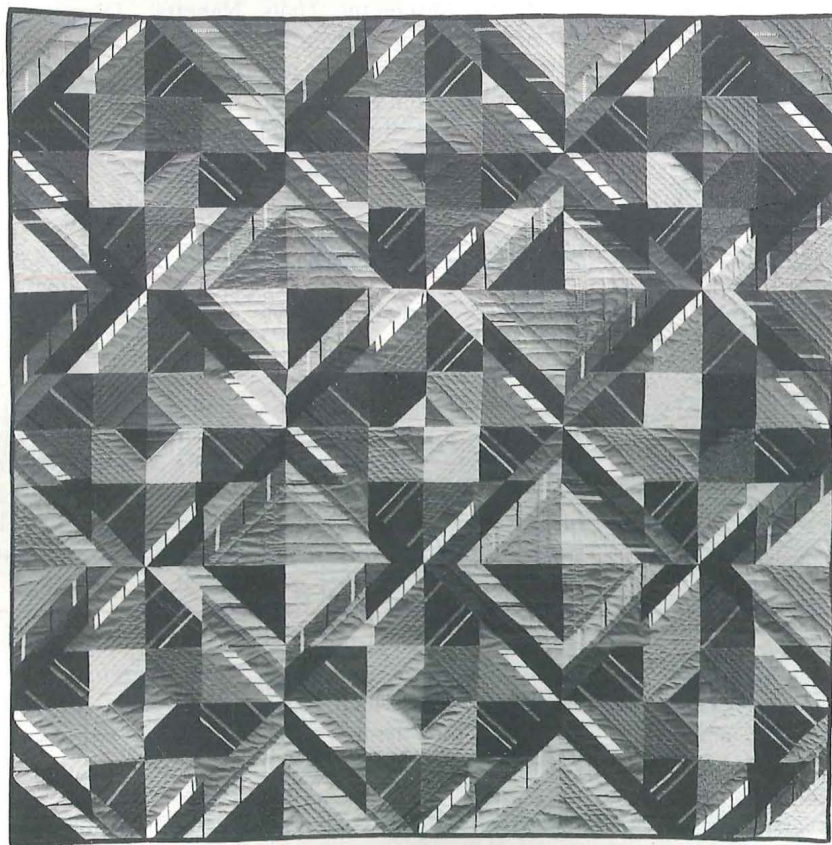
A GUIDE TO SYNAGOGUES

Nikos Stavroulakis, founder and director of the Jewish Museum of Greece, has collaborated with photographer and writer Timothy J. DeVinney on a guide for which there is no predecessor nor equal. **Jewish Sites and Synagogues of Greece** is a handsome, well-produced, richly illustrated paperback of great historical, social, cultural and theological interest, and contains much little-known information.

For example, in all the present talk about Macedonia and Thessaloniki being Greek, how many readers are aware that as late as the 1920s Castillian Spanish was more often heard in the streets of Thessaloniki than Greek? Who is familiar with the 17th century charismatic rabbi Shabetai Zvi, from Patras, who was proclaimed the Messiah and shook the Jewish world from Amsterdam to India, and then converted to Islam?

The whole story of the Romaniote Jewish communities which began settling in Greece before the Common Era and whose rites, though written in Hebrew letters, were performed in Greek, is a mostly forgotten history.

The core of this book is devoted to a description of 16 synagogues which survive in



Sharon Heidingsfelder, Interrupted Melody
From the exhibition **Quilts in the US**

larly effective from a distance.

A beautiful piece is Nancy Halpern's *Floating World I*. Here traditional geometric work is transformed into a cubistic representational picture with the stitching itself

handiwork badly to make a positive political statement. Like Greek women who deliberately burn the stew during Carnival, a sort of Yankee version of *tsiknopempsi*? One wonders that they might not better take up stock-

artists are imaginative and humorous, but the difference is telling: Shie's work is a multi-media interiorizing dream; Polly Hope never forgets her traditional sources in Greek embroidery, and so, in her best work,

Jewish Sites and Synagogues of Greece



Talos Press

some form or other, from the earliest one on Delos, being indeed the oldest synagogue of the Diaspora, and the most recent, Beth Shalom in Athens completed in 1975. Notoriously well-known is how the Nazi Final Solution exterminated 70,000 Greek Jews mostly from Thessaloniki. Today there are approximately 5000 Jews in Greece, mostly living in Athens, who play an active, significant and highly respected role in Greek society and cultural life.

Part Two, devoted to sites of Jewish interest, describes locations where there are remains but no Jewish communities left, archaeological areas, cemeteries, lay buildings and traditions. There is also a Glossary and a Bibliography. One book in the latter deserves special mention. This is Rae Dalven's *The Jews of Ioannina* (New York, 1990), a detailed history of a Romaniote community, which is distributed in Athens by the Lycabettus Press. (POB 17091, 100 24 Athens.)

"A journey through Jewish Greece today," write the authors, "can be nostalgic, evocative, sad and exciting." Much the same can be said for their book which is, as well, a moving tale of tribulation and a testament to the indomitable human spirit.

Jewish Sites and Synagogues of Greece
by Nicholas P. Stavroulakis & Timothy J. DeVinney

Talos Press, 10 Kifissias Ave. GR 115 26 Athens (1992)

OPERATIC NOTES

After a two-year Babylon Captivity in Piraeus the **National Opera is back in the now refurbished Olympia Theatre. Gone is the walnut-veneer contact-paper decor now replaced by simple, pale hardwood panelling, and the squeaky seats have been oiled and upholstered in a warm red.**

This season got off to a slow start (due to strikes, of course) and the Lyriki's homage to Rossini's bicentennial had its premiere two days after his year had expired.

The Siege of Corinth was worth the wait. Written in 1826 when the excitement over the Greek War of Independence was at its height, it is about a spirited Greek girl who turns down her childhood sweetheart, even though he's become Sultan of Turkey, and commits suicide for the greater glory of Hellas. Pretty rousing stuff. And it got rousing performances. Jenny Drivala and Alexandra Papadziakou came from abroad to sing the soprano lead and the breeches mezzo part in the early performances, and in the last one the soprano was young Chrysanthe Veloudaki who is charming and promising – though the wildly difficult cabalettas nearly threw her. Frangiskos Voutsinas was in fine vintage shape as the jilted caliph.

The sets and costumes of Nikos Petropoulos came over from La Scala where they had been used many, many years ago in the famous production led by Thomas Schippers with Beverly Sills and Marilyn Horne. But they still looked stunning and the orchestra was directed with youthful high spirits by Roberto Soldatini. One hopes it will be revived again next year.

Surprisingly enough, one of the most dazzling operas of the belle époque is getting its Athens premiere on April 3. Composed by Massenet espe-

cially for the gorgeous American soprano, Sibyl Sanderson, **Thais** later became the vehicle for equally glamorous Geraldine Farrar and Maria Jeritsa. Yet by common consent no one could turn on the seductress-into-saint like Mary Garden.

The Lyriki generally does Massenet well and its *Don Quichotte* a few years back was highly commendable. With its 'smoldering' libretto based on Anatole France's tale and a Death Scene once memorably described as 'holy bilge', *Thais* should make stirring Lenten fare for Athenians.

Ioulia Troussa and Martha Arapi will alternate in the title role and Alain Verne will sing the baritone Athanael in the first three performances. Sets and costumes are by Liza Zaimi and the conductor will be Ilias Voudouris. Discreetly, *Thais* will not be performed during Orthodox Holy Week, but those of the Latin persuasion can get it twice during *their* Passion. (April 3, 7, 10, 22 & 25)

VERDI'S FALSTAFF

For decades Athenian opera audiences have complained about the modest dimensions of the Olympia Theatre's stage, and it's true that putting things like all of Rossini's *Corinth* (plus *The Acrocorinth*) under siege, as happened in January, the area in front of the footlights gets seriously congested.

But for **Verdi's Falstaff**, that mighty composer's exquisite chamber opera which is his swansong, the Olympia is just right (if you're not sitting in a dead spot).

Admittedly, matters got a bit sticky there for a moment one night last month at the Garter Inn (Act 1, Scene 1). Italian baritone Rolando Panerai in the title role seemed to forget his blocking, the harlequins (!) which director Spyros Evangelatos had conjured up out of his fertile head to be a moment merry, were jumping up and down to no good purpose,

and Pistola and Bardolfo were caught in a stylistic limbo between Will Shakespeare and commedia dell' arte – when a kind of miracle happened.

The origins of any miracle are hard to put a finger on, but this one pointed directly to the pit and to Loukas Karytinis in particular. Musically, the performance began coming beautifully together.

In Scene 2 it was no *annus horribilis* for these merry ladies of Windsor. Marina Krilovitsi has just the right voice for Mistress Ford, spritely enough to convey the intimacy of comedy, but with body enough to remind us that this is Verdi, after all, though in his lightest mood. Now, to this quartet including bouncy Maria Marketou as Mistress Page, and rich-voiced Anna Mangaki as Mistress Quickly, and a delicate Nanetta (Martha Arapi), hardly audible at first but growing impressively with time, Karytinis seems to have conveyed his sense of musical unity and then passed it on to the men, so that the notoriously difficult finale, a men's quintet sung *alla breve* against the women's quartet was a miraculous success.

From then on the performance just got better. Yiorgos Pappas' Jealousy Aria (a kind of parody of *Otello*) and Falstaff's self-satisfied *Alice è mia* were very good, and Act II, Scene 2, so farcically complicated, was extremely adroit.

Most likely the reputation that *Falstaff* has for being the most carefully composed opera since Mozart is best realized in the exquisite final act set in Windsor Forest. Here everybody rose to the occasion to make that true, and the audience was carried right along with it.

Panerai will not be singing the title role in March, but Louis Manikas and Andreas Kouloumbis will. The rest of the cast will be the same, and most importantly, the miracle-maker, Loukas Karytinis, will be conducting all performances. (March 7, 14, 20 & 28) ■

The Waters of Life



There was a time when wars were launched in order to keep sources of energy under one's sole control. Petroleum was, and somehow still is, a source of tremendous richness for many countries most of which are developing. Think of what they spectacularly called 'desert shield', and you'll see what I mean. Why should anyone want to fight for an insignificant principality if it were not for its entrails!

Things are changing. The next wars most likely will be launched to control water sources. Water is becoming the most valuable resource in a growingly polluted world ever on the look out for a greater accumulation of riches it will never be able to manage. The frenzy of consumption is catching up on water.

The Romans built aqueducts to bring water to their citizens: 1000 litres per day per inhabitant. The impressive infrastructure can still be admired and studied today. During the Middle Ages, the Greeks built an aqua-infrastructure for their Queen City, Constantinople, that is still, if inefficiently, being used by the present authorities.

Since Rome and Constantinople, Europe never had a water management plan for any of its cities. All major urban centres on the continent are built along waterways; that was reason enough. Not until 1967 did European politicians bother to consider the subject as worthy one of their nugatory discussions, when they finally drew up the Chart of European Waters in order to manage what little drinkable water was left, and to implement some kind of water management scheme.

The quality of water in most European cities has never been good, although cholera is not likely to kill any

of their citizens off like it did in 1892. It is said that up to 11 million Britons drink water unfit for human consumption. Two and a half million Italians do the same, and there is no need to talk about the taste of water in Paris, Frankfurt or, help me Dios, Madrid. In terms of water consumption per inhabitant, Italians need 215 litres per day; the Swedes, 195 litres; the Germans, 145; the French, 125; the Belgians, 106 litres. One third of this daily consumption goes down the toilet, one third for personal cleanliness and the rest to cook and wash up. Industry, however, uses up most of the fresh water resources: it takes ten litres of water to process one litre of benzine; 10,000 litres of water are necessary to produce one kilo of cotton...

By the end of this millennium, Europeans will need between 220 and 280 litres per day per inhabitant, but that won't be any problem even then as the Old Continent has water for the taking. But Belgium is already using 72 percent of its resources, Italy: 35 percent, Britain: 28 percent, and France 18 percent. No country has yet acquired or thought of a new and clear water management policy either of its own, or in common accord with its neighbors. The Rhine is the symbol of livelihood for over 25 million Europeans; the Danube is the oxygen of more than seven countries.

I forgot to mention that only 2.5 percent of all waters on this planet are fit for us to drink and use. Eighty-eight per cent of this quantity is at the two poles, and 11.6 percent is underground. All rivers and lakes put together, we see just 0.4 percent of water resources of the earth. Doesn't that make you

shiver!

Think of the degree of pollution that Eastern Europeans are experiencing due to the fact that they once lived in the socialist paradise. This ought to give you a hunch as to how things are in the poor part of our continent. Urban over-population, chemical and nuclear pollution have put a tremendous strain on water reserves in Europe, east and west. Nobody has been spared, and politicians are still unable to draw up a pan-European policy for water management.

The Mornos Dam was considered an architectural wonder when students from across Europe used to come here to see how a hot city like Athens did not thirst. It was when rain was plentiful. It was when the Mornos water reserves were only for the Greater Athens Area; until politicians put in their magic hands and gave water to all cities and villages, industries and agricultural complexes along the Mornos aqueduct just to collect some more votes. Then, all of a sudden, we heard the EYDAP (The Athens Water Works) cry out: we don't have water any more! True. Actually, we never had any considering the state of affairs of officialdom in this great country of ours. Athenians use 130 litres of water per day per inhabitant, which is still acceptable by European standards. The EYDAP is now asking us to cut down on this. We should not use more than 85 litres, they say. Even that is feasible.

The problem is: elections are coming up, and politicians, being what they are, might just mess it up this time, too. Take an advice, don't wait for politicians to save Athens. Do it yourself: save on water! ■

Olives – What Would the Ancients Have Done Without Them?



The victor's prize at the Panathenaic Games was olive oil, in amphorae such as this one. The vase has a picture of Athena on one side and a picture of the game it was given for on the other.

There are three foodstuffs that a man could live on beneficially if he could obtain no others; and they are porridge, olives and legs of frogs.

Leonardo's 'Kitchen Notebooks'

In his superb encyclopaedia *Food*, Waverly Root pointed out that it is difficult for a person of today to understand the importance of olives in ancient times. After all, non-Greeks only use them for appetizers and garnishes and, of course, skewered on toothpicks in cocktail glasses.

Even their undoubted health value as a vegetable oil, because their mono-unsaturated fat helps fight cholesterol, is being overshadowed by canola, which is much cheaper and second to none as being lowest in saturated fat.

The olive belongs to the family of trees and shrubs *Oleaceae* which includes Lilac, true Jasmine, Forsythia and Privet. Olives and olive oil come from the true olive, *Olea europaea*, although it was indigenous to Asia Minor before spreading throughout the Mediterranean at least 5000 years ago. It is said that the olive came to Greece by way of Crete, but ancient Athenians knew better.

During the time when Cecrops, that mythical monster half-man, half-serpent was king, a terrible quarrel arose between Athena and Poseidon as to who should rule Attica. To prove his superior power, and with Cecrops as his witness, Poseidon struck a rock with his trident and a spring of salt water gushed forth.

Athena, being a woman and far more practical, thrust her spear into the ground and immediately a full-grown olive tree bearing fruit sprang up. Since neither Athena nor Poseidon would admit defeat the gods of Olympus were called upon to be judges and they summoned Cecrops to tell them what had transpired. After hearing Cecrops' testimony it was decided that Athena had given the more valuable gift. Attica was placed under her guardianship and Cecrops named his capital after her.

Pausanias related how this tree continued to flourish until it was destroyed when Xerxes burned down the city. Overnight, the tree burst forth again and grew a meter before morning. Homer in the *Odyssey* tells of the garden of Alcinoos with its olive trees and Pausanias mentions many specific ones in his travels through Greece.

In his day Plato's olive tree was pointed out in the Academy and in our own day an olive tree said to be planted by Plato stands near the Sacred Way. It was toppled by a lorry a few years ago but successfully replanted.

Pausanias also came across a wild olive tree near Troezen called the

Bent-Thornbush supposedly because the reins of Hippolytus caught in it, upsetting his chariot and dashing him to death.

At Lycosura in Arcadia, Pausanias visited the Sanctuary of the Mistress, daughter of Poseidon and Demeter, a goddess so sacred that "the real name of the Mistress I am afraid to write to the uninitiated." There he saw a grove sacred to the Mistress "and within it are trees, including an olive and an evergreen oak growing out of a root and that not the result of a clever piece of gardening."

Perhaps the most famous wild olive tree was the one which grew within the sacred precincts of Olympia. Called "the Olive of the Beautiful Crown", its boughs were cut with a golden sickle and from them victors' crowns were plaited. The most valuable possession every ancient athlete coveted was the prize-vase or amphora, filled with oil from the sacred tree. It was always made in the archaic style of black figure on a red ground in spite of many changes in pottery styles. At Olympia, too, in front of the marvellous 40-foot chryselephantine statue of Olympian Zeus by Phidias a pavement of black marble rimmed by Parian marble contained a pool of olive oil to protect the statue from dampness.

Athletes of both sexes rubbed themselves down with oil and then scraped it off as a hygienic practice. Thucydides wrote that the Spartans were the first to do so.

Perhaps. But Homer had written how Nausicaa is given a flask of soft olive oil for her and her maidens to anoint themselves after their heavy laundry at the river's edge. During the Classical period it was common for the women of the household to smear themselves with oil to keep warm in the winter.

Besides being used in the preparation of food and in cooking, every part of the olive tree had its use. Olive oil was also used in lamps and the pressed cake was fed to animals or burnt along with the pits as fuel. Olive wood has a beautiful grain and both furniture and jewellery were made from it.

The most ancient and sacred statues of the gods were carved from olive wood and called *xoana*. One depicting a seated Athena pouring libations was believed to have been dropped from the sky by Zeus himself.

One of the most practical uses of olive wood was shaping it in a round plug and inserting it in the middle of a column drum with another drum then

fitted on top. The upper drum was then slowly rotated over the lower one, with the wooden plug as the axis, until the two surfaces were ground so fine that a finished column appeared to be one solid shaft of marble.

Among the other laws which Solon introduced to Athens in the sixth century were those concerning the olive. He placed an embargo on exports of all agricultural products except olive oil which was sent abroad as one of the main ways of paying for the large imports of grain from Egypt and the Crimea.

He made the cultivation of olive a major agricultural product, and subsidized the farmers because it takes around 15 years for an olive tree to bear fruit and 40 for it to mature.

Olives in time became the most remunerative crop in Attica and were placed under a state monopoly. During the Peloponnesian Wars (431-404 BC) when vast areas were devastated, including vineyards and olive groves, the economy of Athens was upset. Small family holdings were wiped out, then sold or expropriated by the rich who incorporated them into large estates worked by slaves. Thus, agriculture led to commerce and eventually, to industry.

About this time Greek military engineers developed catapults for their arsenal along with bow shooters. These were not the familiar catapults of medieval times able to fling boulders large enough to topple towers. They were much smaller using basically the same technique of a bowstring and a torsion spring. The strands were woven from tendons and human hair. These were soaked in olive oil before being twisted into rope both to help preserve them and to render them waterproof. With the hair rope it also acted as a bonding agent.

Under the Ptolemies, Greek engineers in Egypt introduced principles of hydraulics which enormously increased the acreage devoted to vineyards and olive groves. The first was the *noria*, a wheel with a diameter up to 40 feet with hanging buckets to raise water into irrigation ditches. There were also the Screw of Archimedes and the Pump of Ctesibius, whose bronze cylinders cut on a lathe used olive oil as a lubricant, all of which turned manpower into waterpower. So, perhaps Athena's greatest gift in bestowing the olive on the Athenians was to stir their ingenuity and thereby develop and spread their civilization to mankind. ■

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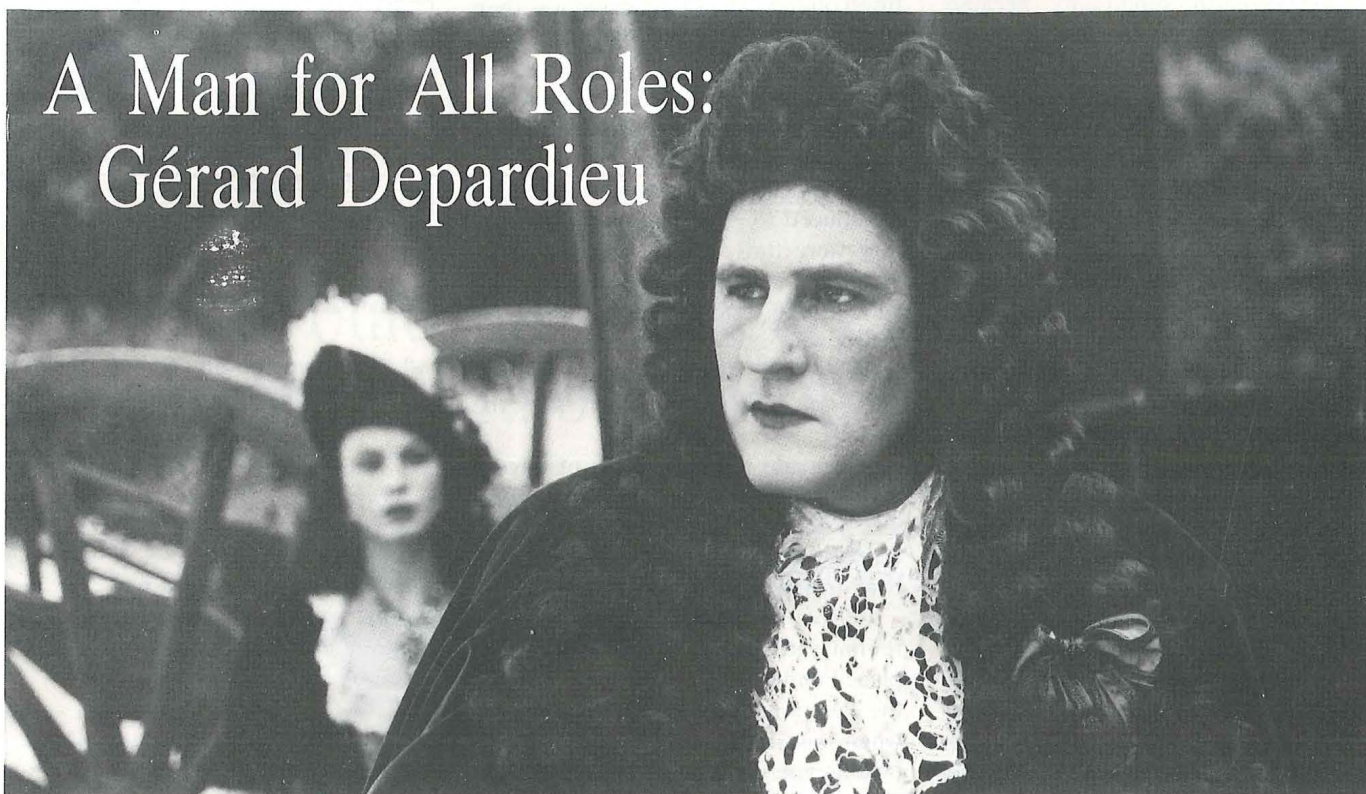
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A Man for All Roles: G rard Depardieu



G rard Depardieu in "Tous Les Matins Du Monde"

France's most gifted actor has been working at breakneck pace for most of the last decade. As a result, G rard Depardieu now has over 60 movies to his credit, an astounding number for an actor only 44 years old. Looking at his bulky physique and rough features, one would guess he would be typecast and limited in range. Yet, he seems to have an endless array of persona, running the gamut from peasant to aristocrat, from virile lover to coy gay in drag.

This is borne out by the latest role in Depardieu's repertoire, that of the self-seeking composer Marin Marais in Alain Corneau's *Tous Les Matins Du Monde* (All The Mornings Of The World). Marais, a 17th-century French composer achieved fame and fortune as a musician and composer in the court of Louis XIV. The contemplative and eventually mesmerizing film about both obsessive love and ambition earned kudos from critics and audiences and won seven C sars, the French version of Hollywood Oscars.

Depardieu and his comely son Guillaume split the role of Marais. Guillaume portrays the young, ruthlessly ambitious composer who used any means to counterfeit the music of his brilliant mentor, composer Sainte-Colombe (Jean-Pierre Marielle). The elusive Sainte-Colombe is portrayed as a tormented recluse. His haunting rendering of the viola de gamba, a precursor of the cello, popular from

about 1500 to 1700s, evokes the spirit of his dead wife who sits watching attentively as he plays, vanishing when he ends. The evocative score incorporates pieces by Sainte-Colombe, Marais, Lully and Couperin, played on period instruments by the Baroque orchestra Le Concert des Nations under the direction of Jordi Savall.

G rard Depardieu is cast as the aging Marais, an ashen-faced hulk decked out in the powdered wig and lace-trimmed shirts so fashionable at the time. Marais relates his story as a way of assuaging his burden of guilt. As a young man, he had not only shamelessly plagiarized his mentor Sainte-Colombe but had also carried on an affair with his daughter Madeleine (Anne Brochet). Eventually the teacher dismisses his student, on the grounds that he is not a real musician, one who practices his art for the mere sake of it, but panders to wealthy patrons who will corrupt him.

In clandestine sessions with her in a cottage on the overrun grounds of their estate, Marais relentlessly pries out the musical secrets Madeleine has learnt from her father. They brazenly slip underneath a country house in which Sainte-Colombe is practicing and he is evicted from the grounds when they are discovered. In a revealing scene, Madeleine openly defies her father and defends the youthful Marais, as he sits smugly beside her, carressing her intimately when her father looks else-

where. Marais apparently feels no guilt when he callously abandons her to seek a more auspicious match among the ladies of the court after his appointment there at the age of 20.

It is only years later when Madeleine has withered away both physically and mentally that Marais makes a clumsy attempt to seek forgiveness, bringing her a pair of gaudy boots that she angrily throws in the fireplace. In a powerful scene, Marais lurks outside Sainte-Colombe's cottage in the middle of the night and only gains courage to run his fingernails tentatively over the door in response to Sainte-Colombe's call for "a man to talk to". On opening the door and finding Marais, the father, desperate after years of isolation, allows him to enter his austere retreat. Sainte-Colombe plays a piece that he has never made public, acknowledges Marais' skill as a musician, a quality that for him transcends his obvious cruelty, in doing so perhaps obliquely recognizing that he has also suffered greatly in the intervening years.

After seeing this memorable film in the original French version with English subtitles at a local cinema in Chicago, I realized the importance of language in movies. Depardieu's distinctive voice is essential to one's grasp of the film and, being insufficiently fluent in English, he must be dubbed by another actor.

This matter of language in film com-

es up in a dubbed version of Istvan Szabo's brilliant World War II drama *Mephisto*, based on a real-life German actor who became caught up in the Nazi state theater because he was unable to cut himself off from his art by fleeing the country with his wife and friends. Seeing the film for a second time on video cassette dubbed in English, masterful actor Klaus Maria Brandauer's passionate declaration "I need my language!" carries added poignancy. Brandauer also needs his language, in this case German, to properly express himself.

Greek audiences are fortunate because only children's movies such as animated features are dubbed. A growing tendency to screen the original versions with subtitles has been seen in Germany in recent years, a favorable trend that has always been a boon for foreigners visiting Paris who need only to look for the v.o. (version originale) designation in cinema listings.

According to Beth De Voe, sales manager of New Yorker Films, distributor of original language versions of quality art films such as Theo Angelopoulos' *Landscape In The Mist*, "California, Seattle and Boston are great markets for subtitled films while Midwestern audiences have a real resistance to them." Hence, many films are dubbed for cinema theatres and almost all foreign films for video because releasing them with subtitles in the US is considered the kiss of death.

This is saddening because viewers are robbed of the true cinematic experience when watching a dubbed version. For example, it is better to read the play of Cyrano de Bergerac in English and watch the filmed version starring Depardieu speaking in French without subtitles, than to watch a dubbed English version done by another actor. Depardieu's sensual, mesmerizing recital of Cyrano's letters to his beloved Roxanne (Anne Brochet, also his co-star in *Tous Les Matins Du Monde*) can only be effectively done by him in French. His intonation and facial expressions transcend language barriers to convey the exquisite agony of a man who has been forced to woo his true love in the guise of another. Only in his dying moments does Cyrano have the pleasure of realizing Roxanne at last recognizes it was his spirit she fell in love with, not the handsome youth who mouthed his verse. Without hearing Depardieu's ardent reading, this scene would lose its emotional impact. ■

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US TAX ASSISTANCE

All US taxpayers who need assistance in preparing their tax returns are advised that the US Internal Revenue Service Tax Assistor will be at the American Embassy in Athens from March 16 through April 3.

The Tax Assistor will be available to the public from 8:30am to 12pm and from 1pm to 4:30pm. Exception: The Tax Assistor **WILL NOT** be available to the General Public at the following times:

1. Thursday, March 18, from 4pm to 6pm, when he will conduct a seminar for **TEACHERS** at the American Community Schools at No.129 Aghias Paraskevis Street, Halandri.
2. Wednesday, March 24, from 3pm to 5pm when he will conduct a seminar for **RETIREEES** at the American Embassy, Consular Section, Immigrant Visa Waiting Room.
3. Thursday, March 25, which is a Greek holiday; the Embassy will be closed.
4. Wednesday, March 31, from 3pm to 5pm when he will conduct a seminar for **BUSINESSMEN** at the American Embassy, Consular Section, Immigrant Visa Waiting Room.

Everyone in the groups listed above is encouraged to attend one of the scheduled seminars and is requested to carry valid identification. The Tax Assistor will answer questions, **BUT WILL NOT FILL OUT FORMS.**

For further information and tax forms, inquire at the Notarial Unit at the American Embassy, ☎ 721-8561, ext. 421, 423.

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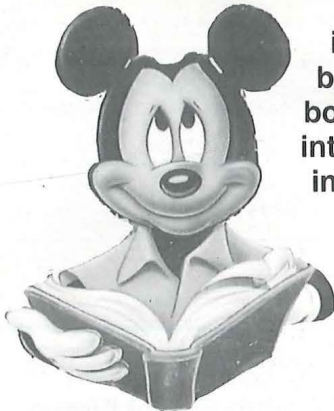
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LEARNING WITH DISNEY is a series of eight-colored, finely produced books for children recently imported. Each book aims at offering children more insight into the world of adults. Kids learn about industry, home and the nature, while tracing the adventures of Mickey Mouse, Donald Duck and all the Walt Disney characters. Children get ready for more fun.

The AFENDAKI TEXTILES GROUP recently opened a new and tempting shop to please those women who take special care of their couture but also watch their husbands' pockets. The new shop, right at the heart of Athens on Xenophontos street, stocks imported fashion fabrics, such as the famous Tissus Moreau, which are extensively used by top fashion designers such as Chanel, Pierre Balmain and Hanae Mori, at lower prices. Don't miss the chance.

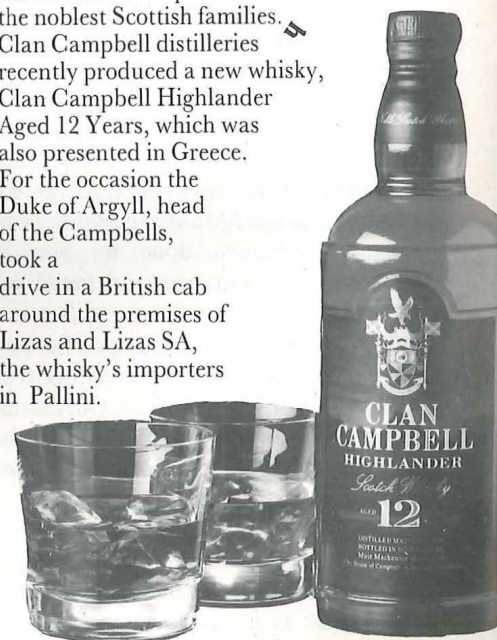


F-ZEIN Ltd is the first Greek company specializing in adventure travel, eco-tourism and special environment programs. Biking, trekking, kayaking, rafting, sailing, bird-watching are a few of the activities often combined with overnight stays in traditional hotels or luxurious lodges and castles. No previous experience is necessary and all equipment is provided by **F-ZEIN**. The company recently imported the Paintball game. For more information call 921-6285.

THE 1993 COMPANY GUIDE of the German-Hellenic Chamber of Commerce and Industry has been published by Infopublica. For the occasion those from the publishing organization and the Chamber who worked closely to put together the guide, celebrated the event. Businessmen and entrepreneurs may call 771-8110 to order a copy.



CLAN CAMPBELL HIGHLANDER is an aristocratic Scotch whisky. Its name speaks for the whisky's long history and deep-rooted relationship with one of the noblest Scottish families. Clan Campbell distilleries recently produced a new whisky, Clan Campbell Highlander Aged 12 Years, which was also presented in Greece. For the occasion the Duke of Argyll, head of the Campbells, took a drive in a British cab around the premises of Lizas and Lizas SA, the whisky's importers in Pallini.



Adjustments and Welfare



**ISS Director
Chris Kondoyianni**



**Athens CMH psychiatrist-in-charge Dr
Susan Gregory**

Continuing our series on therapists, this month *The Athenian* talked to a social worker and a psychiatrist, both in the public sector.

International Social Service (ISS) is one of those broad-based charities without the impact of, say, the Spastics Society or UNICEF, according to Director Chris Kondoyianni, but its needs are great and the results far-reaching.

Established about 70 years ago to help migrants with their personal, social and legal problems, ISS today is based in Geneva with 130 autonomous branches worldwide who use each other as a vast international network to help migrant families and individuals with their problems.

The Greek branch, started in 1924, originally worked with refugees from Asia Minor and since 1950 has provided social services in the Lavrion Refugee Camp, where they have an office and two full-time social workers, but today the bulk of their work concerns child welfare cases and there is an active cross-cultural marital counselling service. All services are free of charge and available to any nationality.

"It is usually the foreign wife who makes the appointment," says Kondoyianni, who received her degree in Social Work from Pierce College and then worked in England for the Brighton Social Services Department as a social worker and later senior social worker for five years.

"Ideally we would like to involve the husband but in many cases he won't come in until a crisis has already happened."

In addition to four social workers there are two legal advisers who are in touch with their counterparts in ISS

branches abroad. "We are not here to support the husband or wife in a conflict. Ideally, we want to save the marriage, but if through counselling we see that the family is better off separated we can help with divorce information, child custody, and emotional adjustments."

Often an unhappy foreign wife will try to leave Greece with the children, which is technically considered as abduction, and ISS branches are often called in by the courts to make home visits and see how the children are being cared for.

"We don't take sides in these matters. Our concern is not for the mother or the father but for the child. We try to help the parents get over their antagonism and think about the best interests of their children."

ISS also handles both adoption and assistance to adult adoptees searching for their natural parents, counselling services for EC nationals who have begun moving to Greece since unification last year, and arrangements for medical care abroad.

Kondoyianni carries a heavy case load herself. With two yearly trips to Geneva, where she has been appointed to the ISS Standing Group, one of five branch directorships worldwide with a consultative role to the General Secretariat, needless to say she has little time for fund-raising. Yet the Greek Ministry of Health only covers 60 percent of the ISS budget, Lavrion expenses are covered by the UN, and the rest has to be raised by subscriptions and private donations.

For an organization that does so much, staffers get by on a shoestring. They still use manual typewriters and were given their first Fax and copy

machine only last year. They need electric typewriters, and a part-time translator. Anyone wishing to help can subscribe to the organization for 3000 drs a year.

ISS, Mantzarou 6, Athens 106 72, tel 363-6191.

Dr Susan Gregory, psychiatrist-in-charge at the Athens Center for Mental Health (CMH) says: "The bulk of our work is with foreign women who are very unhappy, much more deeply than at the initial adjustment stage. Unhappy not only because of what their life is like here, which is often in fact horrible, but also unhappy because of their past, their family of origin.

"A lot of people I see fall into this category of having an unhappy background. They may make decisions which are not in their best long-term interests and set themselves up to be in situations which are not satisfying."

CMH, a non-profit organization funded and supervised by the Ministry of Health, offers free mental health services for all ages and has branches in various parts of Greece. In 1985 Gregory and her Greek husband, also a psychiatrist who returned to Greece after 15 years study and work in England and the US, helped set up the CMH in Heraklion, Crete.

When her husband was transferred to Athens to head the Mental Health Center in Aghia Paraskevi, Gregory began working at the Athens CMH, which has been dubbed the Foreign Language Counselling Service. When funding was adequate, the Center offered counselling in six languages. Now, in addition to Gregory who practices in English and Greek, there are French and Italian-speaking counselors one day a week.

"When people get in touch I try to see them within a week or 10 days. Sometimes they just need pointing in the right direction or they need a few sessions to understand the normal adjustment process they are going through."

If it is decided that long-term therapy is necessary, there is a waiting list or, for those interested, group therapy. "Group work is different than one-to-one but equally helpful," insists Gregory, "and the springboard effect on the rest of your life is equally valid." *Athens CMH, Vas. Irakleiou 8, tel 883-1784.* ■

KATEY'S corner



Katey Angelis

Happiness is having the sun wake up earlier than we have to and when this happens summer is coming to Greece. Winter is a welcome change, and we desperately need the rainy season to fill our reservoirs. But summer is what Greece is all about. Working to get the boat into the water, opening up the summer cot-

The new President of Athens College, Dr Stephen Kurtz arrived just in time to open an exhibit presented by the College Library of "The Golden Era of Harlem: The Culture of African-Americans in the Years 1900-1940". The exhibit, including a film, was organized by the Roosevelt Institute. Born in upstate New York, Dr Kurtz is no stranger to Greece where he was at one time a Fulbright Professor at Athens College and is very much looking forward to the new challenges that his new post will bring. Following a varied career as Professor and Dean in prestigious universities, he comes to Athens after two years as Acting Headmaster at the Bullis School in Potomac, Maryland. His wife Katherine, a classicist, will be arriving before summer. A warm welcome to them both.



tage, getting things aired out, letting the warm sun in, checking the wet suit because the wind surfing season begins early and replacing the beat-up water skis. No wonder we all stick around!

★ The sudden departure of **HE the Ambassador Alberto Encomienda of the Philippines** was occasioned by the impending visit of the President of the Philippines to Malaysia – his new posting. Because their three girls are at school at TASIS Interna-

tional – with a graduating senior among them – the rest of the family will be remaining in Greece until summer. Everybody is looking forward to a visit from the Ambassador soon.

★ **VOULA EASTER BAZAAR:** Bargains galore! International food, barbecue, spring rolls, home-made cakes and preserves, handicrafts, Easter candles and decorations, books, games, white elephant and eggs. In the garden of the Holy Apostles Catholic Church,

Alkyonidon 77, Voula, 3 April, 5pm-8pm and 4 April 11am-2pm.

★ The women of Nicaragua are writing the service for the **World Day of Prayer** this year. This annual event is celebrated all over the world on the same date at the same time – as nearly as possible in the various time zones. Watch for further information for Friday, 4 March to be sure to be present.

★ Cleaning out your closets after winter? Gather up the goods and telephone the Hel-

FOLLOWING THE ELECTION OF PRESIDENT WILLIAM JEFFERSON CLINTON IN THE UNITED STATES, THE DEMOCRATS AND REPUBLICANS ABROAD IN GREECE CELEBRATED

Our photo was taken at the gala dinner-dance organized by the DA on inauguration evening at the Ledra-Mariott Hotel featuring satellite coverage of events in Washington, DC.



The RA regrouped: members of the new Board with Honorary Chairman Katey Angelis and Chairman Chris Holidis front at center. Missing from the photograph are Lorraine Alkousakis, Betty Godley, John Grimes, Bill Jordan, John Kalafatides and Charlotte Scarpidis.





Present at 'The Athenian' Pitta Cutting celebration were some of its longest contributing affiliates. Left to right: Menelaos Kyriakidis, Katerina Agrafioti, Niki Karabetsou, Alec Kitroeff and Despina Samaras.



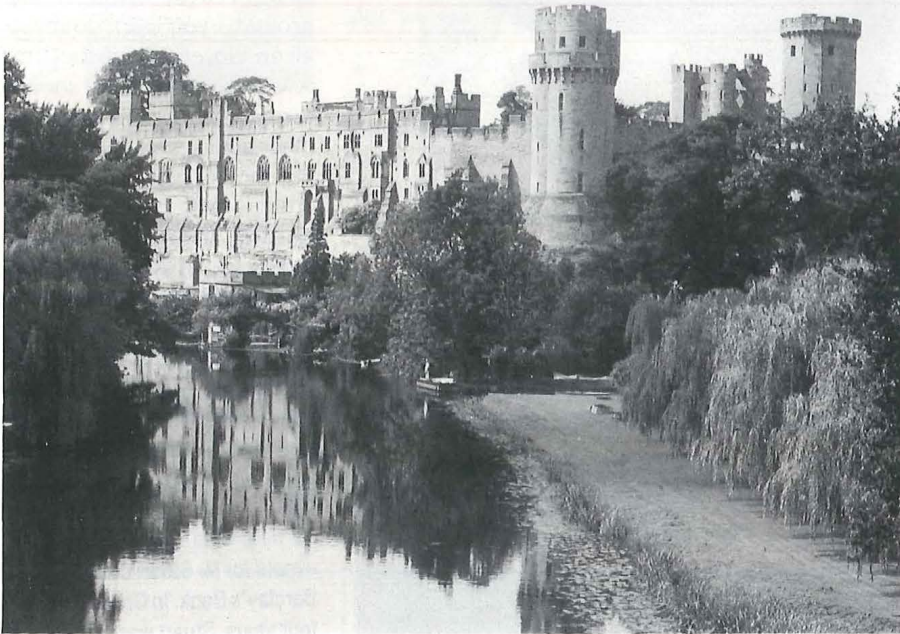
It was a very emotional farewell when many of the heads of Athenian charitable groups gathered recently to honor Estelle Sotirhos, wife of the American Ambassador. The event was organized by the Public Relations Committee of Special Olympics with the assistance of Psychiko Mayor Dimitris Manaos who offered the Cultural Center and many local shops that contributed the delectable sweets. The lovely morning was attended by representatives of ELPIDA, the Spastics Society, ELEPAP, Theotokos School, AWOG, various environmental groups, and enthusiastic supporters. Receiving a plaque of appreciation, Mrs Sotirhos thanked the group, stressed how much she had appreciated the opportunity of working with the many volunteer organizations while in Greece and how impressed she had been with the wonderful things the women had accomplished. She urged all of the ladies to encourage other volunteers to come forward in great numbers. She said that she and the Ambassador would be back often.



lenic Animal Welfare Society (251-4716 or 253-1977) to arrange to deliver at their new offices at 59 Aghias Paraskevis, Kato Patissia (near the Metro station). Now that things can be delivered year around, you can count on clean closets all of the time! ★ The weather will soon be turning balmy and warm and that means that the children of the Spastic Society of Athens will be looking forward to their horseback riding sessions. Remember that these children can't do it alone, but that no experience is necessary to help them. Telephone 429-4603 if you can volunteer even one morning a month.

There were lots of farewell events for Mr Stuart Cannon of Barclay's Bank. In Greece for over four years, Stuart was an institution all by himself with his major talent at the piano which he so generously shared. HAMS, the Athens Singers, the WIC Chorus, other musical organizations and unlimited numbers of soloists were very grateful for his talent as accompanist (he was especially good at covering blunders!) and he will be greatly missed. In addition to all of the above, he was also both fun and funny. Good luck in London!

★ The European Community Summer Games of **Special Olympics** will be held in Athens May 8-15 this year. This tremendous project requires the help of volunteers – almost by the hundreds – and of course money. These wonderful young people will be housed and fed during the period; ergo, the need for funds or in-kind donations. There are many ways to help, but one suggestion is to "Adopt an Athlete". At 55,000 Drs per athlete, it is not that expensive, so perhaps you would be able to adopt a team! In every event, do plan to get involved – telephone 429-0758, 429-1000 or Fax Special Olympics Hellas at 429-0946/7 today. You will never do anything that will bring greater personal satisfaction.



Warwick Castle in the country of Warwickshire

Western Easter this year is on 11 April and the Orthodox Easter is on 18 April. For many foreigners in Greece, this may mean having a 10-day vacation or entertaining guests from abroad.

EASTER IN ENGLAND

The most popular single destination for Greeks and foreigners living in Greece is London. Many families have ties in England – business with firms there, children attending school, family members, and of course, many many friends who either grew up in Greece or visit frequently. Why not go there for Easter?

British Airways, Olympic Airways and Kenya Airways have non-stop flights to London and lots of other major carriers – Lufthansa, Swissair, KLM, Alitalia, Air France, Sabena and others – have flights to London via connecting cities. Sometimes greater bargains can be realized by checking on these non-direct flights, including former Eastern bloc carriers, when travelling on vacation. It is even possible to fly via Cyprus Airways through Limassol.

In general, you will find that it is often less expensive to sign up with a package tour that includes the airfare and hotels and not bother with the tours if you have visited many times before or are only going to shop.

The best idea is to check with your

favorite travel agent or even several agents for a selection of special rates and package tours. They are experts on these tours and will make sure that you have the very best deal – whether you prefer a luxury tour or a bare-bones arrangement. However, you will find that most package tours are limited to London itself and planned for no more than seven days. If you can book a flexible return flight and since you will have additional days, why not get off the beaten path?

In the library of the British Council, located on Kolonaki Square, you will find a wonderful magazine entitled *In Britain* that is just full of ideas. Once you peruse its pages you will find exactly the inn, country home or village which fits the fancy of you and your family.

Another wonderful source of information is the British Tourist Organization representative in Greece *Action*, telephone 723-0956 or 724-0160. There you will find lots of enticing pamphlets – Bed and Breakfast accommodations by area, tours full of discos and sports for the young, information on senior discounts, bargain transportation passes (these often need to be purchased before leaving home), visiting 'Royal' Britain, special information for Spring – even the planning is fun with this spectacular information! Antiquities, pubs, golf – the possibilities are unlimited. Afraid of driving on the 'other'

side? Try the trains, buses or quicky-vacation combinations organized out of London. (One note on the former – be sure to check Sunday and holiday schedules, or your return flight may leave without you!)

It is not too early to make your bookings so get started, have a wonderful time and when you get back it will almost be summer.

LEDRA MARRIOTT OFFERS EXTRAS

With a recent complete renovation of all of its rooms, the Ledra Marriott Hotel has become a true haven of comfort. Everybody appreciates the safety features which include the fact that all fabrics used in the hotel are self-extinguishing in case of fire and that the sprinkler system is the most advanced. For many guests the greatest asset is the no-smoking rooms.

The new luxurious Executive Floor with its comfortable Lounge is proving very popular. Complimentary breakfast and cocktail service with *hors d'oeuvres* allow these guests to have an unequalled privacy or conversation with their business contacts without interruption. A special Fax service in the rooms helps business while MTV and EuroSport help relaxation, so executives can face their days in really good shape.

ASTA PLANS EXPANSION

ASTA (American Society of Travel Agents) is the world's largest and most influential travel trade association and is very interested in increasing its membership so that networking can be global. Toward that end, they have recently entered into an international agreement with Discover the World Marketing, Inc. to promote membership.

ASTA President and CEO Earlene Causey points out the importance of everyone's understanding that ASTA member travel agents exist solely for the convenience of the travelling public. An ASTA agent is the traveller's guarantee of commitment.

Mr Dinos Frantzeskakis, the local representative for ASTA and Discover the World Marketing, will be working with local travel agents to enable them to understand the advantages of membership both for themselves and for their clients. ■

ETERNALLY FEMININE

The female figure is the key image of Milto Pandelias' simultaneously strong and delicate lithographs and drawings. Featuring work from his Paris period as well as his current oeuvre, one sees the development and maturity of his talent.

In earlier work Pandelias' interest in women focused on their daily habits, genre scenes of past memories he cherished while living and studying abroad. This period is marked by vivid color, a sense of humor, and a style bordering on the naïf better to express the essence of his feelings. All the prints have been drawn on stone, the original process of lithography rarely followed these days of modern innovative zinc and aluminium plates, and the editions are few in number.

The genre scenes are charming as they depict happy moments by the beach, women gossiping on the sand geared with dark glasses, radio, snacks, and umbrella; playful bathers clowning in the sea; a classic photographic pose of a standing youth and his seated sister; a woman in bridal gown and veil, her stunned features expressing the drama of this moment.

The work following this period shows Pandelias' change of perception. The style becomes traditional and humor gives way to a tender romanticism focusing on the essence of femininity, beauty and sexuality. These lithographs are mostly in black ink and the dramatic contrasts with the white of the paper enhance the mystery of the female image. The black achieves an extraordinary range of tonalities, from velvety black to silvery grey, while also generating a hint of reddish color. They depict a lovely young woman in bed covered up by a blanket, dark eyes peeking out, head sunk in the soft pillow; a robust nude evoking a sensual energy enhanced by the rhythms of grattinage strokes; portraits with strong expressive features that entice the viewer to linger.

Juxtaposed to these dark prints are the delicate drawings, on paper with colored pencils, of young women in the act of undressing. As they lift up a blouse, the head is sometimes lost within the fine drapery of the fabric, a sensuous rear is revealed, or an entire body through the graceful folds of the dress. The pencil strokes have a light



Lithograph by Milto Pandelias

feathery touch and although there are many colors used, the overall effect is a pale tawny yellow that enhances the delicacy of the drawings.

Pandelias studied printmaking at the Ecole des Beaux Arts in Paris. He has lived and worked there for 11 years and has participated in many group and individual shows, both here and abroad.

*Yakinthos Gallery
Zirini 33, Kifissia
8-31 March*

COLLAGE AND COLOR PATCHWORK

Another emerging young artist, Milto Kotsonis, is presenting a most interesting series of work based on a variety of materials which challenge the viewer's perception of their possibilities. Different textures of paper, fabric, bits of wood and thick pigment define these mixed media paintings, each

material generating its own shapes and rhythms.

The sensibility of these varied materials dominates Kotsonis' interest. He builds up layers of paper and fabric, creating a tapestry of different textures out of which emerges a figurative imagery. The images are as concrete as they are evocative arousing an emotional response in the viewer. The eye is dazzled by this 'patchwork' of collage and color, and the interplay of light and shadow on sensuous surfaces. Painterly backgrounds and vigorous gestural brushwork augment the sense of motion.

The bicycle is a frequent theme as it represents for Kotsonis a feeling of freedom. Portrayed either alone or as part of a larger imagery, it dominates the work with its complex relief texture. In a diptych, one panel shows a man on the bicycle bent over slightly as if gaining momentum for speed, while in the other a male figure contemplates this activity.

Another large composition presents a rider and his bicycle bathed by a subtle glow of rose tonalities. Various print fabrics and different weights of paper create a painterly background of texture and motion for the pink rider. The diversity of the imagery is arresting as Kotsonis with paper, fabric and paint recreates the atmosphere of a disorderly studio; a city-scape with belching smokestacks; or a busy interior with a billiard table, and a still-life fruit arrangement set by an open window which draws in the exterior space.

Also of interest are a series of small studies, abstract images maintaining the sense of figurative space: wooded landscapes bathed by a shimmering twilight; or a landscape of ascending

levels, typical of Santorini or Mykonos, crowned by a church.

Kotsonis is also a recent graduate of the School of Fine Arts in Athens. He has participated in several group shows of the School and this is his first individual show.

*Zoumboulaki Gallery
Kolonaki Square
12-31 March*

A BIRD'S EYE VIEW

Cherry Pickles, visiting Greece last year on a government scholarship, travelled through the countryside painting on site two of the most intriguing areas of Greece, Mani and Meteora.

The landscape portrayed by the palette and brush of an English artist

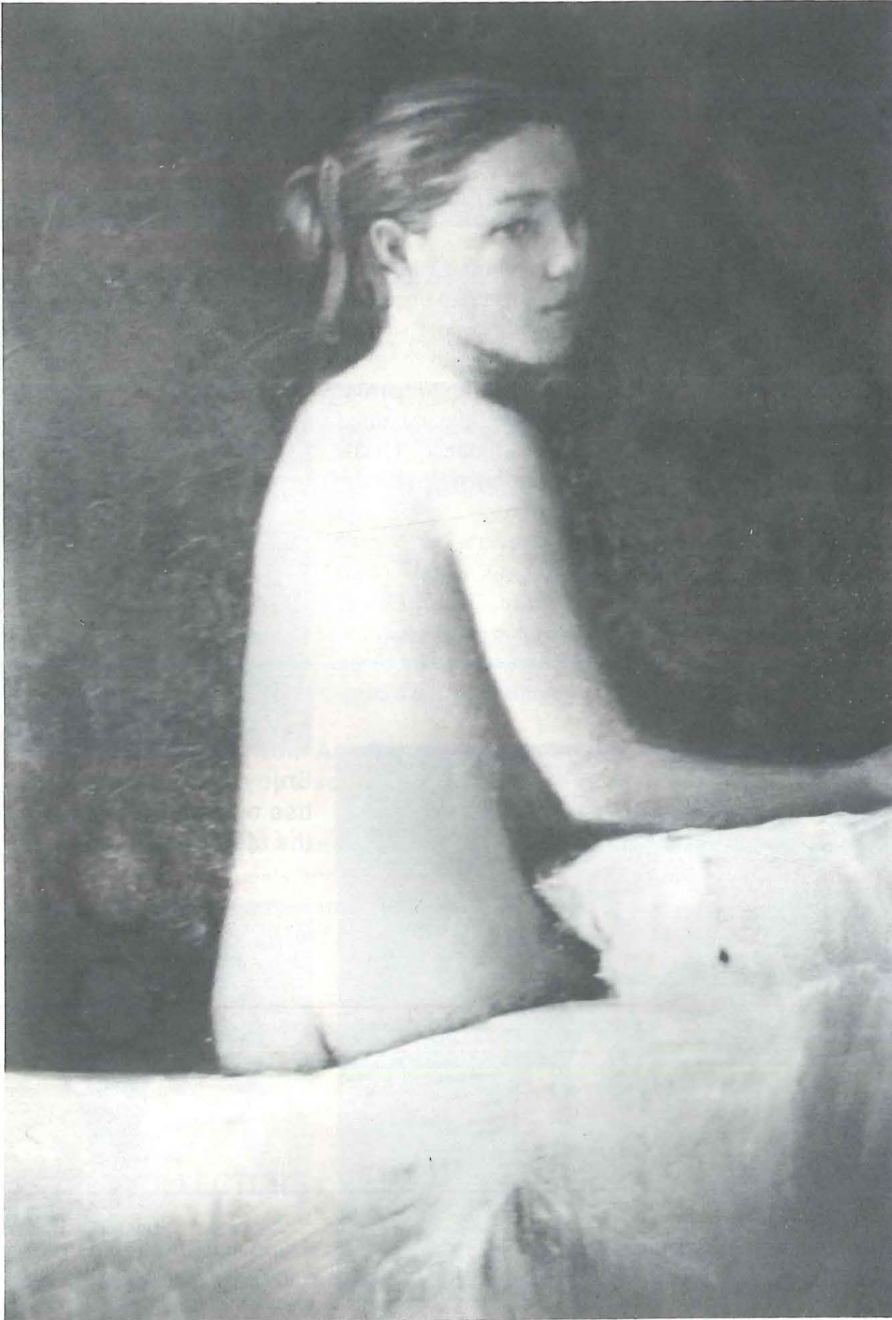
Cherry Pickles, "Roussanou", Meteora, oil on canvas



always seems to harbor a magical glow and a haunting atmosphere of beauty. Pickles induces this special mood on the rocky terrain she depicts. The soaring rugged peaks of Meteora radiate a unique sense of grandeur and evoke a fierce emotional quality.

Painting entirely out-of-doors, Pickles seems to favor top views which overlook the terrain spreading below or across: *Varlaam Monastery*, majestically standing on the summit of one of the jagged projections of the Meteora range, is bathed in satiny blue shadows, and has deep golden highlights sparkling on its ceramic rooftops. In the painting of the *Roussanou Monastery*,

Miltos Kotsonis, mixed media



Vangelis Rinas, nude

Pickles focuses on a nearby dry shrub, while in the distance the unmotley row of these imperial rocks line the horizon. A reddish glow bounces off the monastery which seems to be carved out of the side of a rock, and is echoed in the skyline rising above the distant mountain range.

The paintings of Mani convey its singular topography and architecture. In *Porto Kayio*, Pickles again centers on wild flowers and plants in the forefront, while in the background a stark mountain range looms over tall narrow towers echoing the dark history of the past. *Skoutari* describes the wide spread of an olive tree. Through its foliage the church of Aghia Varvara

makes a ghostly presence. *Mistras* depicting one of the winding paths leading to the churches exudes that elusive quality that draws the viewer right into the painting.

Cherry Pickles did her post-graduate work in painting at the Slade School of Art and has received several scholarships which have enriched her landscape painting while travelling through Italy, Germany, Greece, and Jordan. She has taught at Slade and at other fine schools of art, and has had numerous individual shows.

Jill Yakas Gallery
Spartis 16, Kifissia
21 March-10 April

PORTRAITS OF THE INNER SELF

With a realist's approach to art, Vangelis Rinas turns to the old masters for inspiration – Goya, Velasquez, the Flemish painters – creating an aura of traditional values within the measure of contemporary art. He paints interior scenes of young lovely girls posed with a quiet dignity, and enveloped by lovely lights and shadows, a magical quietude, and a haunting quality of tenderness.

Rinas explores interior space in several ways. In one oil painting he creates an everyday interior 'still-life' with two girls caught in a moment of rest or contemplation. One, sitting on a divan, with her long straight hair casting shadows on her striped shirt and dark jeans, is looking down expressively on her companion partly stretched out at her feet. The latter sits on the floor, her head resting on the other's knee, illuminated by the brilliant sunlight coming through the window and the warmth of her friend's tender stare.

In another painting, the essence of interior space is achieved by a frontal view, that of a blonde girl sitting with her bare arms folded on her lap. A splash of blue above her head leads the eye to a line of portrait heads emerging from a painterly background. Their warm dark skin-tones are a marked contrast to the cool alabaster tonalities of the girl.

Another striking painting is an odalisque-type of pose, a three-quarter view recalling Ingres, defining, not an enticing sexuality, but the innocent beauty of youth. A dark painterly background enhances the radiant glow of the nude torso.

It is evident that Rinas enjoys portraiture. In a series of watercolors modelled with infinite delicacy, each visage is a reflection of the inner self. He seems to penetrate right into the soul of his models, expressive delicate women with long silky hair. The oil paintings express a similar affinity.

Rinas is a recent graduate of the Athens School of Fine Arts. This, his first individual show, definitely foretells of a rising young talent, someone to watch.

Maria Papadopoulou Gallery
Xenokratous 33, Kolonaki
15 March-10 April

1 focus

WHERE TO GO
WHAT TO DO



Anne-Sophie Mutter, one of the best contemporary violin players, at the Megaron



Violinist and member of the Camerata Anca Ratiu in solo recital at the Megaron

MUSIC

The American College of Greece has established a reputation for organizing interesting annual cultural series. Among those offered this year an evening with pianist **Dimitris Toufexis**. Toufexis will perform works by Mozart and Aaron Copland accompanied by the Deree Chamber Orchestra. Pierce Auditorium, where the event is held on 31 March, has excellent acoustics, while entrance is free.

porary musicians. Conductor Herbert Von Karajan once said Mutter "was the most significant miracle-child after Menuhin". At the Megaron, Mutter will play, accompanied by pianist Lambert Orkis, works by Lutoslawski, Schubert and Beethoven.

In three concerts in a row Romanian violinists Anca Ratiu, Sergiu Natasa and Luminita Makavei, will play solo for the first time. The three artists do not only share a com-



Soprano Elizabeth Vidal performs Verdi, Puccini, Rossini and others

The March program at the Athens Concert Hall doesn't fall short in either quality or variety. At the beginning of the month three performances of Brecht and Weill's **Mahagony** are scheduled. Each performance is made of three shows: Pantomime, Songspiel Mahagony (the first collaboration between Brecht and Weill) and Songspiel Happy End, which, amazingly, was their last work together.

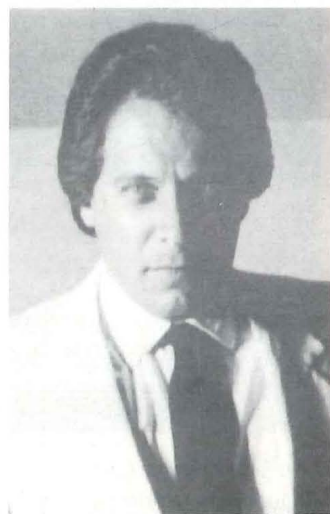
Anne-Sophie Mutter is a violinist whose career is among the most impressive of contem-

mon origin. They are also members of the Camerata, the orchestra of the Athens Concert Hall. Their concerts include works by Romanian composer Georges Enescu, as well as by Beethoven, Mozart, Prokofiev, Ravel and Berger.

There is little doubt you are familiar with **Ross Daly**, the Irish musician who, after travelling and specializing in the traditional music of many a countries worldwide, settled down in Crete to create his own music. **Improvisations on Traditional Music** is the concert Daly will



Enjoy Ross Daly's expertise on traditional music at the Megaron



Pianist Dimitris Toufexis will perform at the American College of Greece

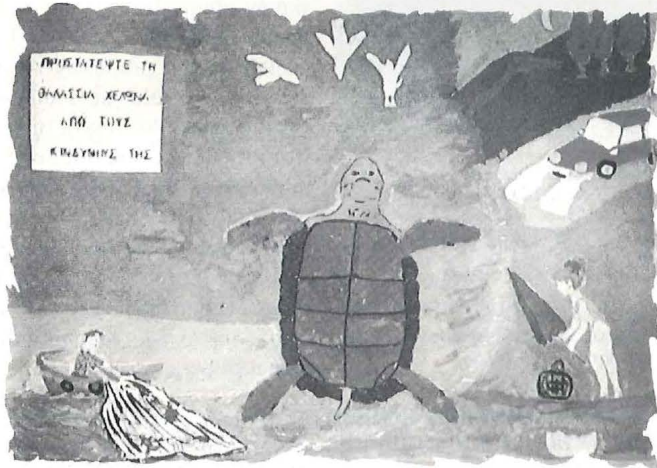
perform at the Megaron, along with his six-member band, on 12 March.

Elizabeth Vidal's first performance at the Megaron in October 1990 was unforgettable. This time the famous soprano, accompanied by pianist David Selig, will sing Strauss, Debussy, Rossini, Bellini, Verdi, from her wide repertoire.

IN RETROSPECT

A unique exhibition of paintings by school children on the environment was held in January at the Piraeus Municipal Theatre under the auspices of the Sea Turtle Protection Society of Greece. The paintings were just a small part of the fruitful effort made by the STPS to make children

Among the numerous activities of the Zoumboulakis Galleries is their new "shop" **Art and Antiques**, which opened recently on Haritos Street. Art items are placed among valuable antiques and provincial furniture giving visitors hints on how to combine art collections with the right environment. They also show the significance



Protect Sea Turtles from Any Dangers reads the inscription on the painting by a school child

aware of nature and the dangers threatening animals and plants. The STPS initiated an educational program in 1985. More than 360 schools and various youth organizations have participated in the program, and over 30,000 children have attended presentations throughout Greece.

FOR COLLECTORS

Odysseu's adventures on the island of the Phococians has inspired the well-known Greek artist Nikos Hatzikyriakos-Ghikas to paint two complete china sets currently on display at the Zoumboulakis Gallery and the Hatzikyriakos-Ghikas Museum (both on Kriezotou St). The theme of the first set is entitled *Nausicaa's White Horse*, while the second, entitled *Games at Alkinoos' Palace*, depicts a young shepherdess skipping her rope.

Each consists of 125 items. Limited to 100 sets. Every piece carries a special edition number. These china sets, produced by Zoumboulakis Galleries in cooperation with Ionia china producers, are valuable collector's items.



Nikos Hatzikyriakos-Ghikas is working on two china sets to be shown at Zoumboulakis Galleries

of art collections in everyday life. At the Haritos gallery there are also reproductions of art pieces and small art objects for sale.

JAZZ-ART

A visit to the Ileana Tounta Gallery (48 Armatolon & Klefton) is a fascinating experience. There are two exhibitions currently held there; both are innovative. First, artist and computer specialist **Giorgos Economidis**, along with painter



Ikebana

Alix, show paintings made by combining "conventional" material, computer graphics and analysis of the light. Second, an exhibition, jointly held at the French Institute, of five artists - one Cypriot, one Chinese and three French - presents works of art not only as objects of aesthetic pleasure,

enjoy jazz music live while having a drink or dinner. On Wednesdays - same place, same time - three musicians also offer you the opportunity to enjoy your dinner along with their music.

IKEBANA

March is the ideal season to embark upon a course in flower decoration or Ikebana, as the Japanese call their long-practiced tradition. The Kifissia-based Polymnia Centre offers new courses for beginners. The courses, which start on 3rd March, are held twice a week (Mondays 11am-1pm and Wednesdays 5-7pm).

EXHIBITIONS

The exhibition **Contemporary Quilts USA** demonstrates the development of the American quilt art since the 1980s. Organized by the Ministry of Culture and the American Embassy in Athens the exhibit features more than 30 works by American artists from 17 states. Quilts are no longer used only in their traditional forms - bed covers or keepsakes. Modern quilts combine new materials with traditional fabric, colors and themes. The artists draw their subjects from social and political issues, personal experience and women's issues.

The exhibition, first staged in the US in 1987, has been touring Europe. In Athens the exhibition is held at the Kostis Palamas Building (48 Academias St) until March 8. After

Athens the exhibit will go to Thessaloniki where it will be shown at the Mylos Cultural Center from March 17 to April 4. Entrance is free.

Talking about Thessaloniki, residents and visitors should see the exhibition of **Pablo Picasso's engravings** held until March 7 at the Vafopouleio Cultural Centre (3 G. Nikolaidi St). The exhibition is organized in conjunction with the French Institute of Thessaloniki. Picasso's engravings are equally complex, rich and bizarre as his painting. The exhibition traces the development of Picasso's techniques and themes in engraving since 1899, the year he created his first gravure. The exhibition **From El Greco to Cezann** (reviewed in the February Athenian) is on display at the National Gallery until April 11. Queues are long, especially on weekends. Schedule it soon. It is a rare opportunity to see 72 works by great artists from the Mannerist to the post-impressionist era. Works from Tintoretto and Velazquez, Goya and Ingres, to Van Gogh and Renoir among other artists who have shaped the development of art over three centuries, must be seen.

ART

A retrospective show of **Vicky Tsalamata's** engravings since 1983, are featured in Art Centre Terracotta in Thessaloniki until 10 April. Engravings pertaining to five different stages in the artist's rich and impressive career are included. These five cycles, as the artist herself calls them, originate from different sources of inspiration. Her excitement with musical scores gave birth to Musical Scenery. Later came the Aegean, Dreamlike, Olympias and, finally, Macedonia. Trained at the Academy of Fine Arts in Bologna and the Slade School of Fine Arts in London, Tsalamata has mastered a variety of engraving and printmaking techniques, ranging from eau-forte, dry-point and aquatint.



Pink Women by Aris Papazoglou

CARNIVAL

Zoumboulakis is also staging a three-day exhibition entitled **Masks**. A large collection of beautiful, exotic and intriguing masks made by artist Giannis Mertzikof will be on display at the Haritos branch. Do not miss it. Large women in pink sit on the beach or contemplate alone, are some of the images in Aris Papazoglou's paintings currently on display at Nees Morpheis (9 Valaoritou St). This, the third individual exhibition of the young artist, shows his latest work.

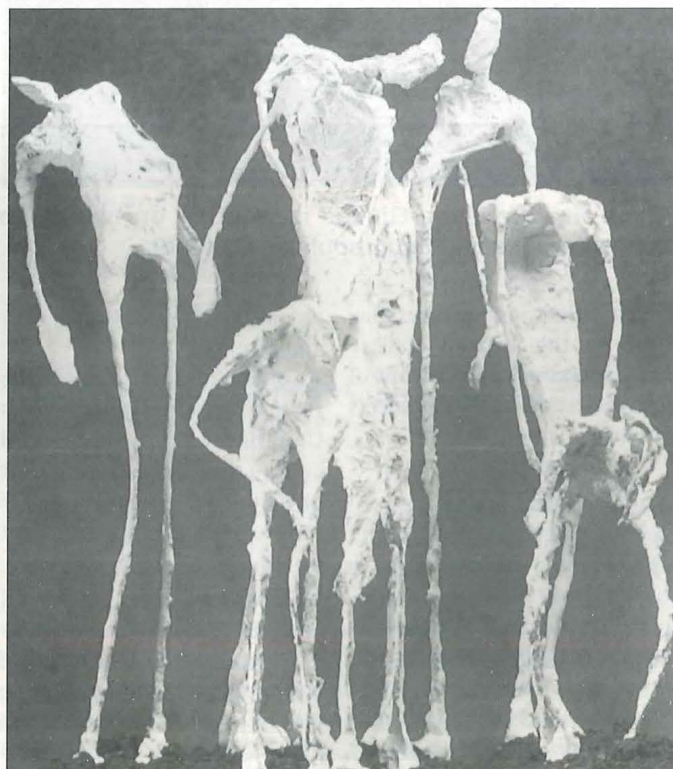
SCULPTURE

The work of another young artist, also inspired by human figures -their shape and form -

Masks, a three-day exhibition at Zoumboulakis Galleries



Amaryllis Siniosoglou's Figures on display at Bosch Gallery



is currently on show at Bosch Gallery. **Amaryllis Siniosoglou** has studied sculpture in Paris under famous artists J. Delahaye and B. Perrin. At Bosch she shows her latest work, human figures shattered by the unbearable burden of the conflict between destiny and their free will. Siniosoglou figures are tired, skinny, almost transparent.

Radio Days is the name of the exhibition of creations by Vicky Hatzilakou held at Aenaon Gallery (Neo Psychiko). In her work the artist combines common objects used daily against imaginative backgrounds. Her work assumes the presence of man but there are no human figures within itself. The exhibition is the artist's second individual show.

LECTURES

This month's program of lectures at the distinguished Athens-based cultural centres, **Panorama** and **Goulandri-Horn Foundation**, is interesting and rich. Panorama has scheduled two lectures on Cyprus. Dimitris Michailidis presents an introduction to Cyprus under Roman Rule, while Paris Konortas talks about the history of the Cypriot Orthodox Church.

Goulandri-Horn Foundation is running an extensive series of lectures until May on a variety of topics combining contemporary issues with the history and culture of Greece. In March they offer three broad topics: The first called **Centres of Orthodox Christianity**; the second **The Material, Natural and Spiritual Environment in Byzantine and post- Byzantine Times**; and a third - perhaps the most intriguing and controversial topic - **The Balkan Crisis and its Historical Background**.

For foreign readers, who understand Greek, these lectures are valuable sources of historical information, about the country they have chosen to live and work in. Lecturers are prominent historians and scientists, most of them in pursuit of academic careers here and abroad. For details see This Month.

this month

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

NAME DAYS IN MARCH

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

March 6	Theodore, Theodora
March 10	Evanghelos, Vangelis, Evangelia

DATES TO REMEMBER

March 17	St Patrick's Day
March 25	Greek Independence Day, The Annunciation

PUBLIC HOLIDAYS

March 1	Clean Monday
March 25	Greek Independence Day

GALLERIES

AENAON, 18 Andersen, Neo Psychiko, tel 671-1264. "Radio Days", paintings by Viki Chatzilakou, until 20 March.

ANEMOS, 36 Kyrizazi, Kifissia, tel 808-2027. Paintings by Ifigenia Evangelinou-Korakianiti, 4-24 March.

ARGO, 8 Merlin, tel 362-2662. Paintings by Giorgos Drizos, until 13 March.

ARTIO, 57 Dinokratous, tel 723-0455. *Post Zorro*: Paintings by Tassos Pavlopoulos, until 13 March.

BOSCH, 6-8 Kifissias Ave, Maroussi, tel 684-9322. Sculpture by Amarylidos Siniosoglou, until 2 March.

DESMOS, 2 Tziraion, tel 922-0750. Creations by Vassilios Geros, until 26 March.

EPIPEDA, 11 Xanthippou, tel 721-4664. Sculpture by Dimitris Konstantinou, until 6 March.

EPOCHES, 263 Kifissias Ave, Kifissia, tel 808-3645. Paintings by L.J. Jian, 11-31 March.

GALLERY 3, 3 Fokylidou, tel 362-8230. Works by Angelos Skourtis, until 5 March.

ILEANA TOUNTA, 48 Armatolon & Klefton, tel 643-9466. A joint exhibition of paintings and creations by artists Giorgos Economidis and Alix, until 12 March. Also a group exhibition in cooperation with the French Institute, until 12 March. See Exhibitions and Focus.

JEAN BERNIER, 51 Marasli, tel 723-5657. Works by Marcus Taylor, until 23 March.

JILL YAKAS, 16 Spartis, Kifissia, tel 801-2773. A wide selection of fine art cards and reprints of Tate Gallery favorites.

MEDOUSSA, 7 Xenokratous, tel 724-4552. Paintings by Giorgos Rorris, 4 March - 3 April.

MEDOUSSA + 1, 21 Xenokratous, tel 724-4552. Paintings by Giorgos Rorris, 4 March - 3 April (jointly with Medoussa).

NATIONAL GALLERY, 50 Vas. Konstantinou, tel 723-5398. *From El Greco to Cezanne*, until 11 April.

NEES MORPHES, 9 Valaoritou, tel 361-6165. Paintings by Aris Papazoglou, until 2 March. Paintings and art ensembles by Tina Karageorgi, 4-30 March.

PIERIDES GALLERY, 29 Vas. Georgiou Ave, Glyfada, tel 982-6998. Contemporary art from Sweden, an exhibition of painting, sculpture and installations by five young Swedish artists, in cooperation with Moderna Museet, Stockholm, until 10 March.

THOLOS, 20 Philellinon, tel 323-7950. Paintings by Rena Anousi-Ilia, 6 March - 2 April.

ZOUMBOULAKIS GALLERIES, 20 Kolonaki sq, tel 363-4454. Paintings and sculpture by Dimosthenis Kokkinidis, until mid of March. Facials: *Masks* made by Giannis Mertzikof, 8-10 March. For collectors: A limited number of china sets painted by *Nikos Hatzikyriakos-Ghikas*. On display in March both at the gallery's branches on 7 Kriezotou Street and 26 Haritos Street, as well as at the Hatzikyriakos-Ghikas Museum on 3 Kriezotou Street. See Focus.

ZYGOS, 65 Vas. Sofias Ave, tel 722-9272. Paintings by Kiki Voulgareli, 4-18 March.

EXHIBITIONS

ATHENS COLLEGE THEATRE, Palaio Psychiko, tel 671-7523. *Hellenism Beyond Greek Borders*, photo exhibition by Liza Evert, until 4 March.

ATHENS CONCERT HALL, Vas. Sofias & Kokali, tel 723-1564. *Venice 18th century - Image and Sound*, until 30 April.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, 4 Neophytou Douka, Kolonaki, tel 724-9706. The Archaeological Collection of Mr and Mrs Mitsotakis. The exhibition includes items of rare archaeological and historical value. Scheduled through October.

CITY HALL GALLERY, 51 Piraeus Ave. A wide collection of works by Greek painters, until 24 March.

EXHIBITION CENTRE, Tatoiou & Othonos, Kifissia. Exhibition *Dinosaurs*, until end of spring, info: 651-9747, 364-4611.

FRENCH INSTITUTE, 31 Sina, tel 362-4301/5. *Energotopes*: A group exhibition with works by Yorgos Sfikas, Chen Zhen, Marie-Francoise Poutays, Claude Leveque, George Rousse, until 12 March. The exhibition is held jointly with Ileana Tounta Art Centre. Also held at the French Institute in Thessaloniki, 15 March - 5 April. See Focus.

GOETHE INSTITUTE, 14-16 Omirou, tel 360-8111. *Approaches*: Photographs by Elke Geiger, until 11 March.

KOSTIS PALAMAS BUILDING, 28 Academias. *Contemporary Quilts USA*, until 8 March, info: 721-2951.

MYLOS CULTURAL CENTRE, Thessaloniki. *Contemporary Quilts USA*, 17 March - 4 April.

HOUSE OF CYPRUS 10 Iracleitou, tel 364-1217. Works by Niki Kanagini, until 13 March.

TERRACOTTA ART CENTRE, 15 Chrysostomou Smyrnis, Thessaloniki, tel (031) 220191. Engravings by Vicky Tsalamata, from 15 March until 10 April.

VAFOPOLEIO CULTURAL CENTRE, 3 Nikolaidou, Thessaloniki, tel 424-133. Engravings by Pablo Picasso from the Picasso Museum in France, until 7 March.

MUSIC

ATHENAEUM, 8 Amerikis, tel 363-3701/2. Guitar and song concert by Vangelis Hatzissimos and Giorgos Mouloudakis, 14 March, 11:30 am. Recital by pianist Dora Bakopoulou, 28 March, 11:30 am. Entrance fees 2,500 drs, students 1,000 drs.

ATHENS COLLEGE THEATRE, Palaio Psychiko, tel 671-7523. *Classical Music Day*, Athens College students perform works by famous composers. Invitations only.

PIERCE COLLEGE AUDITORIUM, 6 Gravias, Aghia Paraskevi, tel 600-9800 ext 314. An evening with pianist Dimitri Toufexis and the Deree Chamber Orchestra with works by Mozart and Copland, 31 March, 8:30 pm. Admission free.

THE ATHENS CONCERT HALL, Vass. Sofias & Kokali, tel 723-1564, 729-0391, 728-2000.

1, 3, 4 March: Brecht and Weill's *Mahagonny*, directed by Tannis Margaritis, conducted by Nikos Tsouchlos.

6 March: *Ensemble 2E2M* directed by Theodoros Antoniou in music by Greek composers.

7 March: Anca Ratiu, violin, Cristina Popescu-Stanesti, piano in *Beethoven, Enescu, Prokofiev*.

8 March: Anne-Sophie Mutter, violin, Philip Moll, piano in *Lutoslawski, Schubert, Beethoven*.

9 March: Sergiu Nastasa, violin, Viniciu Moroianu, piano in *Enescu, Ravel, Berger*.

10 March: Luminita Macavei, violin, Thanassis Paschalis, piano in *Mozart, Franck, Enescu*.

11, 14, 15, 17, 19 March: Pietro Mascagni: *Cavalleria Rusticana* with Agni Baltsa (Santuzza), Luis Lima (Turiddu), Alexandru Agache (Alfio). On 15 and 19 March, Marina Kriolovitsi (Santuzza), Giorgio Merighi (Turiddu), Alexandru Agache (Alfio).

12 March: Jazz by Ross Daly.

13 March: Tatsis Apostolidis, violin, Aris Garoufalas, piano in *Faure, Shostakovich, Schubert*.

20, 21, 22 March: La Camera with David Horne, piano, Sokratis Anthis, trumpet in *Part, Shostakovich, Konstantina Gourzi, Britten*.

23 March: Concert by Elizabeth Vidal, soprano.

24 March: Salvatore Accardo, violin, Dimitris Sgouros, piano play *Schumann, R. Strauss*.

25, 27 March: Athens State Orchestra

29 March: Samuel Ramey, bass, Warren Jones, piano; *Handel, Mozart, Rossini, Ives, Copland*.

30 March: Sergei Eisenstein's film *October* (1927), Greek Radio State Youth Orchestra directed by Alkis Baltas.

31 March: Concert by Maria Callas Scholarship holders in *Bizet, Mascagni, Massenet, Meyerbeer, Mozart, Puccini, Rossini, Verdi, Wagner*.

NATIONAL OPERA OF GREECE, 59 Acadimias st, tel 361-2461.

All performances start at 7 pm. Tickets'sale starts every Monday. Tickets cannot be returned.

5, 13, 19, 27 March: *Ballet Evening* (new production).

6, 11, 18 March: *Madame Butterfly* by Puccini.

7, 14, 20, 28 March: *Falstaff* by Verdi.

12, 21, 26 March: *Die Fledermaus* by J. Strauss II (operetta).

FILMS

ATHENS COLLEGE THEATRE, Palaio Psychiko, tel 671-7523. *HENRY V* by Kenneth Branagh with Emma Thompson, Derek Jacobi and Paul Scofield, 15 March, 9 pm. *GREECE'S NATURAL ENVIRONMENT*, documentary by the World Wide Fund for Nature - WWF, 12 March, 9 pm. Entrance fees 1,000 drs.

CONFERENCES

HEALTH EDUCATION, 13-14 March, organized by the Athens College Teachers' Association, the Athens and Psychiko College Parents Associations held at the Athens College Theatre, Palaio Psychiko, tel 671-7523.

SEMINARS

DO IT YOURSELF, Graphic Arts seminar at the Hellenic American Union, 22 Massalias, tel 362-9886 ext 56.

EDUCATIONAL & TRAINING CONSULTANTS, 12 Polytechniou St, tel 523-2598.

Creative Writing: 4 hrs, 14 March, 10am-2:15pm.

Effective Presentation Techniques for Teachers: 4 hrs, 28 March, 10am-2:15pm.

Fees: 5000 drs per 4 hrs.

PRESCHOOL PSYCHOLOGY, seminar for mothers at the Hellenic American Union, 22 Massalias, tel 362-9886, until 26 March.

ILIANTHOS YOGA CENTRE, 29 Marathonodromon, Psychiko, tel 671-1627. Seminar on the *Reiki* programme. Instructor: Barbara Aurora. Beginning of March. Info: Ms Antonopoulou at 671-3949. *Yoga* classes for beginners and intermediate. Tai-Chi courses for intermediate and advanced.

THEATRE

ATHENS COLLEGE THEATRE, Palaio Psychiko, tel 671-7523. Victor Hugo's play *Ruy Blas*, directed by Jacques Rosner, produced by Theatre National de Toulouse, Midi-Pyrenees, 4,5 March, 8 pm. Entrance fee 5,000-3,000 drs.

THE PLAYERS, Tennessee Williams *The Glass Menagerie* at the Hellenic American Union, 1, 2, 3 April. Entrance 2500 drs.

LECTURES

ILEANA TOUNTA ART GALLERY, Armatolon & Klefton 48, tel 643-9466.

From Analysis to Synthesis: A lecture on the use of computers in modern art by Giorgos Economidis, artist and researcher, 4 March, 7:30 pm.

PANORAMA CULTURAL CENTRE, 4 Al. Soutsou, tel 362-3098.

History of Cyprus: Under Roman Rule, lecture by Dimitris Michailidis, 11 March, 6 pm, 12 March, 10.45 am. Admission free. *History of the Cypriot Orthodox Church*, lecture by Paris Konortas, 8 and 15 March, 6 pm, 9 and 16 March, 11 am. Entrance fees 5,500 drs, students 2,500 drs.

GOULANDRI-HORN FOUNDATION, 5 M. Avrioliou, Aeridon Square, Plaka, tel 321-9196.

2 March: *Protection of Christian Monuments by Greeks in Palestine*, by Christos Katsibinis, architect, 7:30 pm.

3 March: *Desert, River and Grapevine in Byzantium* by Ilias Anagnostakis, Byzantine Research Centre, 7:30 pm.

4 March: *Ancient Greek and Roman Elegies* by Th. Papangelis, Lecturer at the University of Thessaloniki, 7 pm.

5 March: *The landscape and rural environment in Greece in the 13-15th centuries* by Haralambos Gasparis, Byzantine Research Centre, 7:30 pm.

8 March: *The Byzantine Family* by Angeliki Laiou, Professor at Harvard University and Director of Dumbarton Oaks, Washington DC, 7:30 pm.

9 March: *Education in Theology at the Constantinople Patriarchate* by Giorgos Metallinos, Professor at Athens University, 7:30 pm.

10 March: *Cypriot Painting in the 12th Century* by Athanasios Papageorgiou, former director of Cypriot Antiquities, 7:30 pm.

11 March: *Ancient Greek and Roman Historiography* by Nikos Petrohilos, Professor at the University of Thessaloniki, 7 pm.

12 March: *Greek Charity Centres and Greek Medical Doctors in Constantinople* by Fokion Sidropoulos, former MD at the Greek Hospital of Constantinople, 7:30 pm.

15 March: *Buildings in Late Byzantium* by Eleftheria Papagianni, Lecturer at the Athens University, 7:30 pm.

16 March: *Preservation of the Byzantine Tradition on Monast Athos* by Thymios Papagiannis, architect, 7:30 pm.

17 March: *Monasticism in the Peloponnese in the late Byzantine Period* by Anna Lambropoulou, Byzantine Research Centre, 7:30 pm.

18 March: *Ancient Greek and Roman Theatre* by Fanis Kakridis, Professor at the University of Ioannina, 7 pm.

19 March: *Byzantine Painting in Macedonia* by Ethymios Tsigaridas, Professor at the University of Thessaloniki, 7:30 pm.

22 March: *The Byzantines' Impression of the Crusaders* by Athina Kolia-Dermitzaki, Lecturer at the Athens University, 7:30 pm.

23 March: *Byzantine Amulets* by Anna Kartsoni, Professor at Washington University, USA, 7:30 pm.

24 March: *Byzantine Currency* by Vasso Pena, Supervisor of Byzantine Antiquities, Athens Currency Museum, 7:30 pm.

29 March: *The Balkans and the New World Order* by Theodoros Kouloumbis, Professor at Athens University, 7:30 pm.

30 March: *A Dialogue between Orthodox Christianity and Islam* by Kostis Moskof, author and Greek Cultural Attache in the Middle East, 7:30 pm.

31 March: *The Russian Church and its Intervention in the Balkans* by Haralambos Papastathis, Professor at the University of Thessaloniki, 7:30 pm.

26 May. Also JAZZERCIZE for women and men, Tues/Thurs, until 27 May. And DRUMS WORKSHOP. All held at the Athens Municipal Theatre in Nea Smyrni. For info and registration call Anna Floratou at 639-9864 after 7 pm.

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, 682-7108.

CANADIAN WOMEN'S CLUB OF ATHENS, info tel 652-0772.

CENTRE FOR INSPIRATIONAL LIVING, 7 Antimachou, tel 724-4870. Adult Children of Alcoholics, Wed 7-8pm. Overeaters Anonymous, Rei 6:30-8pm (Greek only). Tai-Shi, Mon 10:30-11am. Course in Miracles, Mon 11-12am, Tues 7:30-9pm (Greek only), Thurs 7:30-9pm. HIV/AIDS, open house, Sun, 12am-6pm. HIV/AIDS support group, Sun 6-8pm.

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, tel 722-4645.

ENGLISH-SPEAKING SOCIAL SOCIETY, meets every Wed, 8-10pm at the Athenian Pastry Shop, 320 Kifissias, Psychiko. Dr Agis Sarakinos, tel 672-5485.

GREEK-IRISH SOCIETY, tel 262-8683.

LA LECHE LEAGUE, tel 992-9639, 807-5237, 672-5961, 600-3249. *Advantages of Breastfeeding to Mother and Baby*. Athens North (English), 3 March, 10 am. Athens South (English), 10 March, 10 am. Athens South (Greek), 2 March, 6 pm. Athens North (Greek), 16 March, 6 pm.

Baby Arrives: The Family and the Breastfeeding Baby. Athens South (English), 31 March, 10 pm. (The meetings of the rest of the groups will be held in April as usual).

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, tel 681-5747.

ST. ANDREWS WOMEN'S GUILD, a society of St Andrew's Protestant Church, tel 651-7405 and the church 652-1401.

WOMEN'S AGLOW FELLOWSHIP, international women's organization, tel 804-4209.

YWCA (XEN), 11 Amerikis, tel 362-4291. Greek for foreigners. Cultural and educational activities.

RELIGIOUS SERVICES

UNITED PENTECOSTAL CHURCH INTERNATIONAL, Lambrou Katsoni 58, tel 644-6980. Weekly services: Sun. 10.30am, 3pm; Wed. 7.30pm; Bible study, Prayer Service Sat. 7-9pm.

HELLENIC INTERNATIONAL CHRISTIAN CHURCH, Tsaldari 18, Kifissia, tel 692-7373, in the former Roussos Hotel. Sunday service is at 11am. Also a Sunday school. Info tel 807-8946

HOLY APOSTLES CATHOLIC CHURCH, Alkyonidon 77, Voula, tel 895-8694. Holy Mass, Sat. 6pm, Sun. 11.30am.

ST. ANDREW'S PROTESTANT CHURCH, 5 Xenopoulou, N. Psychiko, tel 647-9585, 277-0964. Pastor David Pederson. Service: (former Roussos Hotel) Tsaldari 18, Kifissia, 9am; Sina 66, 11.15am.

ST. PAUL'S CHURCH, Philhellenon 29. Reverend Colin E Holbrook, tel 721-4906. 8am. Holy Communion first Sun day of the month. 10.15am. Sung Eucharist every Sunday.

ST. PETER'S CHURCH, St. Catherine's British Embassy School, Kifissia, tel 807-5335. 10am. Holy Eucharist every Sunday.

ALL SAINTS, VOULA, in Holy Apostles Catholic Church, 6pm, Holy Eucharist, 1st & 3rd Sundays of the month.

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

ST. NIKODIMOS, Russian Orthodox Church, Filellinon 21, tel 323-1090.

INTERNATIONAL CHURCH OF CHRIST, Pireos 28, Omonia Sq. 1st floor, tel 524-5527, 899-1815. Study of the Bible, songs and prayers every Sunday & Thursday 6pm.

TRINITY BAPTIST CHURCH, Vouliagmenis 58, Ano Helliniko, tel 964-4986. Worship at 11am & 7.30pm. Bible study at 9.45am Sundays.

COURSES

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG), *Make your Own Quilts*, until 8 March. Info at 721-2951 ext 300.

ATHENS CENTRE, 48 Archimidous, Mets, tel 701-2268. Greek language courses at all levels.

BRITISH COUNCIL, 17 Kolonaki Square, tel 363-3211/5. English language courses and examinations at all levels. Special seminars and conferences.

CULTURAL CENTRE OF ISLAMIC REPUBLIC OF IRAN, 22 Kapodistriou 22, Filothei, tel 681-4195. Irani language courses.

CYPRIOI TRADITIONAL DANCES, Tefkros Club, 15-17 Skaltsa, Ambelokipi, tel 642-0515.

HELLENIC AMERICAN UNION, 22 Massalias, tel 362-9886 ext 56. Seminars for school teachers, social workers, child psychologists and mothers, until 25 June, Fridays 3:30-7:00 pm. Fees: 55,000 drs.

POLYMNIA CULTURAL CLUB OF KIFISSIA, 26 Faistou, Kifissia, tel 808-3501. Tea ceremony, Mondays 10:30 am, Thursdays 5 pm, 4,000 drs per hour. Ikebana (Japanese Arts), Mondays 5 pm, Wednesdays 10:30 am, 2,500 drs per hour.

THE GOETHE INSTITUTE, 14-16 Omirou, tel 701-5242. German classes.

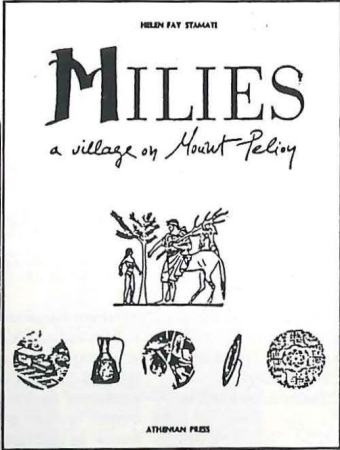
YWCA, 11 Amerikis, tel 362-4291. Greek language courses for beginners and intermediate starting in March. Fees: 65,000 drs.

Entering and re-entering a job environment, for women between 25-45.

Specialized workshops on *tourism, computers, family care*. Seminars on computers, word-processing, Lotus, Basic. Gym and dance classes. Greek dance classes.

Special courses on philosophy, literature, art, history, sociology, environment, nutrition. Meetings and duration vary. For some interviews are required.

AFRO-JAZZ WORKSHOP with international choreographer ILANGA. Beginners and intermediate, Mon/Wed, until





Milies: A Village on Mount Pelion

is a landmark documentary work written by Helen-Fay Stamati, and published by THE ATHENIAN PRESS, LTD. Available in both English and Greek editions, this book preserves for us all the architecture, crafts, customs – the entire way of life – of Milies, a traditional village on Mount Pelion.

(Lavishly illustrated with full-color photographs.)

270 pps.

MUSEUMS AND SITES

ACROPOLIS, Open 8:00am-4:30pm. Saturday & Sunday 8:30am-2:30pm. The entrance fee of 1500 drs includes the museum.

ACROPOLIS MUSEUM, ☎ 321-0219. Sculptures, vases, terra-cottas and bronzes from Acropolis' excavations. Monday 11am-4:30pm. Tuesday to Friday 8:00am-4:30pm. Saturday and Sunday 8:30am-2:30pm.

ANCIENT AGORA, ☎ 321-0185. Open 8:30am-3pm; closed Monday. Entrance 800 drs, student prices.

AGORA MUSEUM, ☎ 321-0185. Open 8:30am-3pm; closed Monday. Entrance 400 drs, students 200 drs. A replica of the 2nd century BC Stoa of Attalos, the museum has been reconstructed on original foundations in the ancient Agora. Also houses finds from Agora excavations.

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Harilaou Trikoupi 31, Piraeus. ☎ 452-1598. Open 8:30am-3pm; closed Monday. Entrance 400 drs, students 200 drs. Holds fine collection of Greek and Roman sculptures.

ATHENS CITY MUSEUM-VOURO'S FOUNDATION-EFTAXIA, Paparigopoulou 7. ☎ 324-6164. Open Monday, Wednesday, Friday and Saturday 9am-1:30pm. Entrance 100 drs (students and tour guides have free entrance). Wednesday free. It contains paintings, designs, sectional plans and models of Athens of 19th century as well as furniture, costumes and personal objects of Othon and Amalia, who lived in this palace for a few years.

BENAKI MUSEUM, Koumbari 1 (corner of Vas Sofias). ☎ 362-6215. Open 8:30am-2pm daily. Entrance 400 drs. Neoclassical mansion housing Anthony Benaki's private collection of ancient and modern Greek art, artefacts, textiles and costumes, as well as examples of Islamic, Coptic and Chinese art. Tuesday closed.

BYZANTINE MUSEUM, Vas Sofias 22. ☎ 721-1027. Open 8:30am-3pm; closed Monday. Entrance 1000 drs. Villa built for the Duchess of Plaisance in 1848. Houses Athens' major collection of Byzantine and post-Byzantine art, including permanent collection of European masters.

CENTRE FOR FOLK ART AND TRADITION, A. Hadzimi-hali 6, Plaka. ☎ 324-3987. Open Wednesday, Friday, Saturday 9am-1pm & 5-9pm; Tuesday & Thursday 9am-9pm; Sunday 9am-1pm; closed Monday. Exhibitions focusing on folk traditions in Greece.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, Neophytou Douka 4, Kolonaki. ☎ 724-9706. Open Monday, Wednesday, Thursday, Friday 10am-4pm, Saturday 10am-3pm; closed Sunday and Tuesday. The museum was built to house the private collection of the Nicholas P. Goulandris Foundation. 230 unique examples of Cycladic

art are housed on the first floor, while the second is devoted to small and monumental works from 2000 BC to 400 AD, and the top floor is dedicated to the Charles Politis Collection. On Saturday mornings the museum organizes activities for children, starting in October. Entrance fee 250 drs.

D. PIERIDIS MUSEUM OF MODERN ART, King George Ave 29, Glyfada. ☎ 898-0166. Every day 11am-9pm. Private collection of Cypriot and Greek modern art.

ELEFTHERIOS VENIZELOS ARCHIVES, Cristou Lada 2. ☎ 322-1254. Open 9am-1pm; closed Saturday. Entrance free. It contains personal memorials and historical documents of Venizelos and his lifetime.

ELEFTHERIOS VENIZELOS MUSEUM, Eleftherias Park (Vas. Sofias, behind Venizelos' statue). ☎ 722-4238. Open 10am-1pm & 6-8pm; closed Monday & Sunday evening. Entrance free. It contains personal objects of Venizelos, photographic material and documents. It also has a library with books about E. Venizelos and his lifetime.

GOULANDRIS MUSEUM OF NATURAL HISTORY, Levidou 13, Kifissia. ☎ 808-6405. Open 9am-2:30pm; closed Friday. Entrance 300 drs, students 100 drs.

GOUNARO MUSEUM, G. Gounaropoulou 6, Ano Ilissia. ☎ 777-7601. Open 9am-1pm & 5am-7pm; closed Monday. Entrance free. Art and memorabilia of Gounaropoulos, one of Greece's best folk artists.

HELLENIC FOLK MUSIC INSTRUMENTS MUSEUM, Diogenous 123, Pl. Aeridon. ☎ 325-0198. Open every day 10am-2pm; Wednesday 12-6pm; Monday closed.

HELLENIC MARITIME MUSEUM, Zea, Piraeus. ☎ 451-6822, 451-6264. Open 8:30am-2pm; closed Sunday & Monday. Entrance 200 drs.

HISTORICAL GREEK COSTUME MUSEUM, Dimokritou 7, Kolonaki. ☎ 362-9513. Open Monday, Wednesday, Friday 10am-1pm. Entrance free. It contains traditional costumes from all over Greece, which come from the collection of the Greek Lyceum.

JEWISH MUSEUM OF GREECE, Amalias 36, ☎ 322-5582, 323-1577. Open 9am-1pm; closed Saturday. Entrance free. The collection of the museum includes religious and folk art representatives of the centuries-old Jewish-Greek and Sephardic communities of Greece.

KANELLOPOULOS MUSEUM, Theorias & Panos, Plaka. ☎ 321-2313. Open 8:30am-3pm; closed Monday. Art and artefacts from prehistoric times to the post-Byzantine period. Entrance fee 400 drs

KERAMIKOS MUSEUM & SITE, Ermou 148. ☎ 346-3552. Open 8:30am-3pm; closed Monday. Entrance 400 drs, students 100 drs. The site includes the ruins of the Dipylon, the Sacred Gate and cemetery, a funerary avenue containing graves, and monuments to famous Athenians.

The museum houses many finds from the cemetery.

MUSEUM OF GREEK FOLK ART, Kydathinaion 17, Plaka. ☎ 322-9031. Open 10am-2pm; closed Monday. Entrance 400 drs, students 200 drs. Art and artefacts mainly from the 18th & 19th centuries.

NATIONAL ARCHAEOLOGICAL MUSEUM, Tositsa 1. ☎ 821-7717. Open Tuesday to Friday 8am-5pm; Monday 11-5pm; Saturday & Sunday 8:30am-3pm. Entrance 1500 drs.

NATIONAL GALLERY, Vas. Constantinou 60. ☎ 723-5938. Open 9am-3pm; Wednesday 5:30-9:30pm; Sunday 10am-2pm; closed Monday. Entrance 200 drs. Paintings, engravings and sculptures by Greek and foreign artists.

NATIONAL HISTORICAL MUSEUM, Stadiou & Kolokotroni (old Parliament). ☎ 323-7617. Open Tuesday to Friday 9am-2pm; Saturday & Sunday 9am-1pm; closed Monday. Entrance 200 drs, students 50 drs. Thursday free. It contains objects from the Frankish, Venetian and Turkish periods, traveller's plans, weapons, souvenirs of Othon & George I, as well as collections from the Cretan War, Balkan War, Asia Minor disaster, of World War II.

NUMISMATIC MUSEUM, Tositsa 1. ☎ 821-7769. Open 8:30am-3pm daily. It contains 300,000 gold, silver and copper coins from 700 BC on, as well as a collection from the byzantine period. Monday closed. Entrance fee 400 drs.

PALEONTOLOGICAL & GEOLOGICAL MUSEUM, Panepistimiou Athinon, Panepistimioupolis. Visit by appointment only. ☎ 724-7401.

PHILATELIC MUSEUM, Fokianou 2. ☎ 751-9066. Open Monday-Friday 8am-2pm; Monday, Wednesday 17:00-20:00pm. Closed Saturday & Sunday. Entrance free. It contains objects which characterize the development of the mail service, philatelic material, printing elements, first-day circulation envelopes, commemorative seals.

RAIL MUSEUM, Liossion 301. ☎ 524-6580. Open Wednesday 4:30-8pm & Friday 9am-1pm. Entrance free. It contains carriages as well as furniture, mirrors, plate settings, tickets and perforating machines from the establishment of Greek railways.

THEATRICAL MUSEUM, Akadimias 50. ☎ 362-9430. Open 9am-3pm; Sunday 10am-1pm; closed Saturday. Entrance 300 drs. It contains pictures of actors and plays, costumes, posters, personal objects of famous actors, portraits, busts.

VORRES MUSEUM, Paiania, Attica. ☎ 664-2520, 664-4771. Open Saturday & Sunday 10am-2pm. (appt. for groups). Entrance 100 drs; children & students free. Contemporary Greek art.

WAR MUSEUM OF GREECE, Vas. Sofias & Rizari. ☎ 729-0543. Open every day 9am-2pm; closed Monday. Entrance free. It contains weapons, memorial and historical heirlooms of the battles of Greece.

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7 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 frivolitet (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 REVIENS, 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, Lykabettus. ☎ 722-9883. Sunday closed.

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

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

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

THESPIS, 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.



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Business lunch menus

LUNCH AND DINNER

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SUNDAYS CLOSED

HOTELS

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

The Athenian Lounge, An open café, serving refreshments and snacks. Also has a special Chocolate Menu. Open 10am-9pm daily. Sat. 10am-11pm. Sun. 9am-9pm.

The Byzantine, A circular garden-like restaurant with Greek and international specialties, plus a superb buffet. Open 5am-2am daily. Transformed into an Italian restaurant on Wed. evenings and a Fishermen's Village on Thurs., offering seafood specialties. Serves Brunch on Sun. from 12am-4pm with half price for children up to 12 years old.

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

Polo Club, An elegant, warm bar. Serves hors d'oeuvre. Soft piano music from 8:30pm. Daily 12noon-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, and crêpes suzette and baklava. Live piano music. Lunch 12:30-3:30, dinner, 8:30pm-1am.

Coffee Lounge and Asteria Restaurant, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon, 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. Hatzilyianis. Tuesday without music.

MERIDIEN HOTEL. ☎ 325-5301/9

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

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

CHANDRIS HOTEL. ☎ 941-4825.

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.

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, Argonafton 4, Drossia. ☎ 813-1211. Yiouvet-sakia stifado and large array of mezedes.

PETIT FLEUR, Plateion 6, Maroussi. ☎ 802-7830. Service till 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.

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 bistro. 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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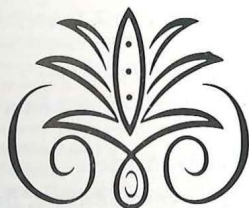
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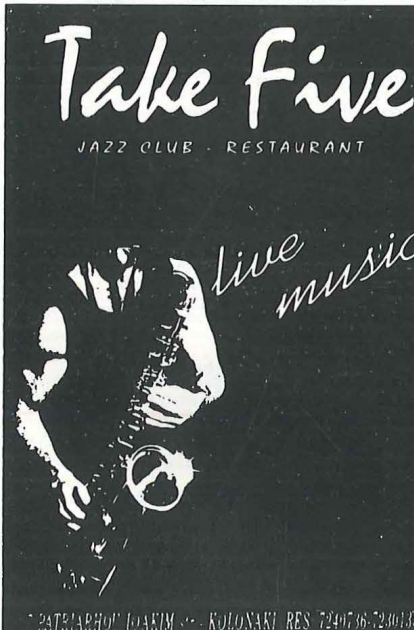
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JAPANESE

KYOTO, Garibaldi 5, Acropoli. ☎ 923-2047. Service till midnight. Sunday closed.
MICHIKO, Kydathineon 27, Plaka. ☎ 322-0980. Open till 11pm. Sunday closed.
SHOGUN, A. Fotila 34 and Alexandras Ave. ☎ 821-5422.

CHINESE

ASIAN PALACE, Kalymnou 126, Voula. ☎ 895-1983. Cantonese dim-sum.
CHANG'S HOUSE, Doiranis 15 and Athidon, Kallithea. At Syngrou Ave 190-192, turn right. ☎ 959-5191; 959-5179. Reasonable prices. Open daily for lunch & dinner. Taipei and Hong Kong specialties. 160 varieties of Chinese dishes.
CHINA, Efroniou St 72, Ilissia. ☎ 723-3200; 724-5746. (Between Caravel Hotel and University Campus). Open daily for lunch and dinner. Superb Chinese cuisine by chefs from Taiwan and Hong Kong in a luxurious atmosphere. Reasonable prices. Specialties include Peking duck, spare ribs, shark's fin soup etc.
COURSER, Plateia Esperidon 2, Glyfada. ☎ 894-4905.

Shrimps pané, Setzuan pork. Sunday noon open for buffet lunch.

GOLDEN DRAGON, Syngrou Ave 122 and G. Olympiou 27-29. ☎ 923-2316. Reasonable prices. Open daily 12:30 - 3:30pm and 7:30pm - midnight. Closed on Sundays.

GOLDEN PALACE, Aghiou Konstantinou 1, Glyfada
GOLDEN PHOENIX, Tatoiou 131, N. Kifissia. ☎ 807-8640. Serving till 1:30am.

HUA LUNG, 55 Efroniou (opposite the Caravel Hotel). ☎ 724-2735; 724-2736. Restaurant with Chinese specialties. Open daily from 1pm-4pm and from 7:30pm - 12:30am.
KOWLOON, Kyprou 78, Glyfada. ☎ 894-4528. Open daily 12pm - 3pm for lunch and 7pm - 1am. Specialties include fried rice, baked duck and jumbo shrimps.

LONG FUNG TIEN, Alkionidou 143, coastal road near EOT Beach B. ☎ 895-8083. Choose among chop suey, spring rolls. Chinese noodles and other dishes. Order Peking duck 24 hours in advance. Every Sunday Chinese buffet lunch at a fixed price. Monday Closed.

RASA SAYANG, Palea Leof. Vouliagmenis and Kiou 2, Ano Glyfada. ☎ 962-3629. Peking duck, shrimps pilaf.

THE PEKING CHINESE RESTAURANT, 6 Fedras and Karapanou. ☎ 893-2628. We recommend anything sweet and sour. The chef adds chili, making the sweet and sour slightly fiery. Open daily from 1pm.

THE RED DRAGON, Zirini 12 and Kyriazi, Kifissia (near the Zirinio Sports Center). ☎ 801-7034. Cantonese cuisine. Specialties: Malaysian noodles with shrimp, crab with chili, beef with fresh ginger root.

TSINI FOOD, Dimokritou 29, Kolonaki. ☎ 645-0284. Chinese cuisine, Taiwanese table, also take-out.

ITALIAN

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

AL TARTUFO, Poseidonos 65, Palea 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, Palea 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, Palea Faliro. ☎ 981-6765. Specialties: filetto, 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 Boussole" (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.

INDIAN

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

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

CYPRIOT

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

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

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

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.

TEA BAR

KRASIVII, Omirou 2, N. Smyrni. ☎ 931-0487. 40 kinds of tea, yogurt creations.

LOTOS, Glavkou 14, N. Psychiko. ☎ 671-7461. Creppes and salads, 24 kinds of tea. Sunday closed.

PROFUNDIS, Hatzimihali 1, Plaka. ☎ 323-1716. 35 kinds of tea, various tartes and pies.

BRASSERIE

LA BRASSERIE, Kifissias Ave. 292, N. Psychiko. ☎ 671-6572, 671-6940. Service till 2am. Sunday closed.

THE ATHENIAN ORGANIZER

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Useful numbers

Police

Tourist police	☎ 171
City police	☎ 100
Traffic police	☎ 523-0111
Coastguard patrol	☎ 108
Aliens' bureau	☎ 770-5711

Fire

Fire	☎ 199
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Health care

Doctors 2pm-7am	☎ 105
First aid	☎ 166
Poison control	☎ 779-3777
Pharmacies open 24 hrs	☎ 107
Pharmacies open 24 hrs (suburbs)	☎ 102
Hospitals	☎ 106
US Military first aid	☎ 981-2740
US citizens' emergency aid	☎ 721-2951
National AIDS Center	☎ 644-4906

Animal Welfare

Hellenic Wildlife Hospital	☎ 0297/22-882
Garby, Enosis Zooflon Ellados	☎ 882-2356
Greek Society for the Protection of Animals	☎ 346-0360
Hellenic Animal Welfare Society	☎ 643-5391
St Francis Society	☎ 253-1977

Automobile and touring

Automobile and Touring Club (ELPA)	☎ 779-1615
ELPA road assistance	☎ 104
ELPA touring guidance	☎ 174

Tourism

EOT information, Kar Servias 2	☎ 322-2545
EOT office, Amerikis 11	☎ 322-3111
Athens Mayor's office	☎ 524-2369
For items in buses or taxis	☎ 642-1616
Peace & Friendship Stadium	☎ 481-9512

Telephone and telegrams

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Utilities

Electricity (24-hr service)	☎ 324-5311
Gas (24-hr service)	☎ 346-3365
Garbage collection	☎ 512-9450
Street lights	☎ 324-5603
Water (24-hr service)	☎ 777-0866

Main post offices

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

Parcel post offices

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

Travel and transport

Flight Information

Olympic Airways	☎ 936-3363
Olympic timetable (recording)	☎ 144
International flights except Olympic	☎ 969-9466/67

Airlines

Aeroflot (USSR), Xenofondos 14	☎ 322-0986
Aerolineas Argentinas, Voukourestiou 14	☎ 360-7936
Air Canada, Othonos 10	☎ 322-3206
Air France, Karageorgi Servias 4	☎ 323-8507
Air India, Omirou 15	☎ 360-3584
Air Zimbabwe, Panepistimiou 39	☎ 323-9101
Alia (Jordan), Filellinon 4	☎ 324-1377
Alitalia, Nikis 10	☎ 322-9414/9

Austrian Airlines, Othonos 8	☎ 323-0844
Balkan-Bulgarian Airlines, Nikis 23	☎ 322-6684
Bangladesh Air, 4 Xenofondos	☎ 322-6544
Biman (Bangladesh), Panepistimiou 15	☎ 324-1116
British Airways, Othonos 10	☎ 325-0601
Canadian Pacific, Kar. Servias 4	☎ 323-0344
CSA (Czechoslovakia), Panepistimiou 15	☎ 323-0174
Cyprus Airways, Filellinon 10	☎ 324-6965
Delta Airlines, Othonos 4	☎ 323-5242
Egypt Air, Othonos 10	☎ 323-3575
El Al (Israel), Othonos 8	☎ 323-0116
Ethiopian Airlines, Filellinon 25	☎ 323-4275
Finnair, Nikis 16	☎ 325-4831
Gulf Air, Nikis 23	☎ 322-6684
Iberia, Xenofondos 8	☎ 323-4523
Icelandair, Syngrou 5	☎ 923-0322
Interflug (GDR), Panepistimiou 20	☎ 362-4808
Iranair, Panepistimiou 16	☎ 360-7611
Iraq Airways, Syngrou 23	☎ 922-9573
Japan Airlines, Amalias 4	☎ 324-8211
JAT (Yugoslavia), Voukourestiou 4	☎ 323-6429
Kenya Airways, Stadiou 5	☎ 324-7000
KLM (Dutch), Voulis 22 Info:	☎ 322-2208
Reservations:	☎ 938-0177
Kuwait Airways, Amalias 32	☎ 323-4506
Korean Airways, Psylla 6	☎ 324-7511
Libyan Arab-Airlines, Mitropoleos 3	☎ 324-4816
LOT (Polish), Amalias 4	☎ 322-1121
Lufthansa, Vas Sofias 11	☎ 771-6002, 771-6402
Luxair, Kriezotou 6	☎ 923-9002
Malev (Hungarian), Panepistimiou 15	☎ 324-1116
Middle East Airlines, Filellinon 10	☎ 322-6911
Olympic Airways, Syngrou 96	☎ 966-6666
PIA (Pakistan), Panepistimiou 15	☎ 323-1931
Qantas (Australian), Vas Sofias 11	☎ 360-9411
Royal Air Maroc, Mitropoleos 5	☎ 324-4302
Sabena (Belgian), Othonos 8	☎ 323-6821
SAS (Scandinavian), Sina 6 & Vissarionos	☎ 363-4444
Saudia, Filellinon 17	☎ 322-8211
Singapore Airlines, Xenofondos 9	☎ 323-9111
South African Airways, Kar. Servias 14	☎ 321-6411
Sudan Airways, Amalias 44	☎ 324-4716
Swissair, Othonos 4	☎ 323-7581
Syrianair, Panepistimiou 39	☎ 323-8711
Tarom (Romanian), Panepistimiou 20	☎ 362-4807
Thai International, Lekka 3-5	☎ 324-3241
Tunis Air, Filellinon 19	☎ 322-0104
Turkish Airlines, Filellinon 19	☎ 322-1035
TWA, Xenofondos 8	☎ 322-6451
Varig (Brazil), Othonos 10	☎ 323-8685
Yemenia, Patission 9	☎ 524-5912
Zambia Air, Akti Miaouli 7-9	☎ 413-3244

Coach (bus) stations

Recorded station numbers	☎ 142
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Trains

Recorded timetable (Greece)	☎ 145
Recorded timetable (Europe & Russia)	☎ 147
To Northern Greece and other countries	☎ 524-0601
To Peloponnese	☎ 513-1601

Ships

Recorded timetable (Piraeus, Rafina, Lavrion)	☎ 143
Flying Dolphin	☎ 452-7107

Marinas

Alimos, Pal Faliro	☎ 982-8642
Floisvos	☎ 982-9759
Glyfada	☎ 894-5258
Vouliagmeni	☎ 896-0012
Zea, Piraeus	☎ 452-5315

Embassies and consulates

Albania, Karachristou 1	☎ 723-4412
Algeria, Vas Konstantinou 14	☎ 751-3560
Argentina, Vas Sofias 59	☎ 722-4753
Australia, Dimitriou Soutsou 37	☎ 644-7303
Austria, Alexandras 26	☎ 821-1036
Bangladesh, Xenofondos 4	☎ 322-6544
Belgium, Sekeri 3	☎ 361-7886
Bolivia, Dryadon 1	☎ 801-6970
Brazil, Filikis Eterias Sq. 14	☎ 721-3039
Bulgaria, Str. Kallari 33, P. Psychiko	☎ 647-8105/8
Cameroon,	
Kifissias 180-182, Neo Psychiko	☎ 672-4415
Canada, Gennadiou 4	☎ 723-9511
Chile, Vas Sofias 41	☎ 682-7785
China, Kriouon 2a, Pal Psychiko	☎ 672-3282
Colombia, Vrasida 3	☎ 723-6848

Costa Rica, Panepistimiou 91	☎ 360-1377
Cuba, Sofocleous 5, Filothei	☎ 684-2807
Cyprus, Herodotou 16	☎ 723-7883
Czechoslovakia, George Seferi 6,	
Pal Psychiko	☎ 671-3755
Denmark, Vas Sofias 11	☎ 360-8315
Dominican Republic, Poseidonos 56, Faliro	☎ 981-8466
Ecuador, Sotiros 6, Piraeus	☎ 412-2361
Egypt, Vas Sofias 3	☎ 361-8612
Ethiopia, Davaki 10, Erythros	☎ 692-0565
EC, Vas Sofias 2	☎ 724-3982
Finland, Eratosthenous 1	☎ 701-1775
France, Vas Sofias 7	☎ 361-1665
French Consulate, Vas Konstantinou 5	☎ 729-0151
Gabon Rep., K. Paleologou 22	☎ 523-6795
German Federal Republic,	
Vas Sofias 10, Maroussi	☎ 369-4111
Ghana, Akti Miaouli 85, Piraeus	☎ 418-2111
Haiti, Dimokritou 5	☎ 361-0766
Honduras, Vas Sofias 86	☎ 777-5802
Hungary, Kalvou 16, Pal Psychiko	☎ 671-4889
Iceland, Paraschou 5 Pal Psychiko	☎ 672-6154
India, Kleanthous 3	☎ 721-6481
Indonesia, Skyrout 11-13	☎ 881-4082
Iran, Stratigou Kallari 16 Pal Psychiko	☎ 647-1436
Iraq, Mazaraki 4, Pal Psychiko	☎ 672-1566
Ireland, Vas Konstantinou 7	☎ 723-2771
Israel, Marathonodromou 1, Pal Psychiko	☎ 671-9530
Italy, Sekeri 2	☎ 361-1722
Japan, Athens Tower, Messogion 2-4	☎ 775-8101
Jordan, Pan Zervou 30, Psychiko	☎ 647-4161
Kuwait, Papanastasiou 55, Pal Psychiko	☎ 647-3593
Lebanon, 25 Martiou 6, Pal Psychiko	☎ 685-5873.4
Liberia, Eplias 2, Piraeus	☎ 453-1046
Libya, Vironos 13, Pal Psychiko	☎ 674-1841
Luxembourg, Platonos 12 Piraeus	☎ 417-9515
Madagascar, Ermou 23-25	☎ 233-7453
Malaysia, Alimou 114, Argroupolis	☎ 991-6523
Maldives, K. Politi 15, Filothei	☎ 681-9127
Malta, Eplias 2 Piraeus	☎ 452-3957
Mexico, Diamandidou 73, Pal Psychiko	☎ 723-0754
Morocco, Moussson 14, Pal Psychiko	☎ 647-4209
Netherlands, Vas Konstantinou 5-7	☎ 723-9701
New Zealand, Semitelou 9	☎ 777-0686
Nicaragua, Syngrou 44	☎ 902-5807
Norway, Vas Konstantinou 7	☎ 724-6173
Pakistan, Loukianou 6	☎ 729-0122
Panama, Kolokotroni Akti Miaouli 23, Piraeus	☎ 411-9497
Paraguay, Alopekis 2	☎ 724-9411
Peru, Vas Sofias 105-107	☎ 641-1221
Philippines, Xenofondos 9	☎ 324-1615
Poland, Chrissanthemou 22, Pal Psychiko	☎ 671-6917
Portugal, Karneadou 44	☎ 729-0096
Romania, Em Benaki 7, Pal Psychiko	☎ 671-8020
Saudi Arabia,	
Marathonodromou 71, Pal Psychiko	☎ 671-6911
Senegal, Akti Miaouli 87, Piraeus	☎ 452-6384
Seychelles, Tsokopoulou 10	☎ 684-7294
Somalia, Sikelianou 4	☎ 647-4201
South Africa, Kifissias 124 & Iatridou	☎ 692-2125
South Korea, Eratosthenous 1	☎ 701-2122
Spain, Vas Sofias 29	☎ 721-4885
Sudan, Ag. Sofias 5, Neo Psychiko	☎ 671-4763
Sweden, Vas Konstantinou 7	☎ 729-0421
Switzerland, Iassiou 2	☎ 723-0364
Syria, Marathonodromou 79, Pal Psychiko	☎ 672-5577
Thailand, Taygetou 23, Pal Psychiko	☎ 671-7969
Togo, Filellinon 7	☎ 323-0330
Tunisia, Ethnikis Antistasseos 91, Halandri	☎ 671-7590
Turkey, Vas Georgiou B 8	☎ 724-5915
United Kingdom, Ploutarchou 1	☎ 723-6211/19
USA, Vas Sofias 91	☎ 721-2951
USSR, Nikiforou Lytra 28, Pal Psychiko	☎ 672-5235
Uruguay, Lykavittou 1	☎ 361-3549
Vatican, Mavili 2, Psychiko	☎ 647-3598
Venezuela, Vas Sofias 112	☎ 770-9962
Yemen, Patission 9	☎ 524-6324
Yugoslavia, Vas Sofias 106	☎ 777-4344
Zaire, Vas Konstantinou 2	☎ 701-6171

UN Offices

Information Centre (UNIC), Amalias 36	☎ 322-9624
High Commission for Refugees, Skoufa 59	☎ 363-3607
Environment Program (UNEP/MAP)	☎ 724-4536

Ministries

Agriculture, Acharnon 2	☎ 524-8555
Commerce, Kanigos Sq 15	☎ 361-6241
Communications, Xenofondos 13	☎ 325-1211
Culture & Sciences, Aristidou 14	☎ 324-3015

THE ATHENIAN ORGANIZER

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Education, Mitropoleos 15 ☎ 323-0461
Energy & Natural Resources,
Mihalakopoulou 80 ☎ 770-8616
Finance, Karageorgi Servias 10 ☎ 322-4071, 322-6014
Foreign Affairs, Akademies 1 ☎ 361-0581
Health & Welfare, Aristotelous 17 ☎ 523-2821
Interior, Stadiou 27 ☎ 322-3521
Justice, Socratous & Zinonos ☎ 522-5903
Labor, Pireos 40 ☎ 523-3110
Merchant Marine,
Greg Lambraki 150, Piraeus ☎ 412-1211
National Defense, Holargos Sq ☎ 646-5201
National Economy, Syntagma Sq ☎ 323-0931
Northern Greece, Thessaloniki ☎ (031) 26-4321
Planning, Housing & Environment,
Amaliados 17 ☎ 634-1460
Presidency, El Venizelou 15 ☎ 364-0502
Press & Information, Zalokosta 10 ☎ 363-0911
Prime Minister's Office, Irodotou Attikou 19 ☎ 724-0654
Public Order, Katehaki 1 ☎ 692-9210
Social Security, Stadiou 29 ☎ 323-9010

Banks

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

National Bank of Greece, Kar Servias 2 ☎ 321-0411
Commercial Bank, Sophokleous 11 ☎ 321-0911
Ionian and Popular Bank, Panepistimiou 45 ☎ 322-5501
Bank of Greece, Panepistimiou 21 ☎ 320-1111
Credit Bank, Stadiou 40 ☎ 324-5111
The following exchange centres are open extra hours:
8am - 9pm, Mon - Fri; 8am - 8 pm Sat, Sun:
National Bank, Kar Servias & Stadiou ☎ 322-2738
Mon - Fri 8:30am - 1:30pm. - 3:30 - 7:30pm:
Hilton Hotel, Vas Sofias 46 ☎ 722-0201

Foreign Banks

Algemene Bank Nederland
Paparigopoulou 3 Klafthmonos Sq ☎ 324-3973
American Express, Panepistimiou 31 ☎ 323-4781-4
Arab Bank, Stadiou 10 ☎ 325-5401/2
Arab-Hellenic Bank, Syngrou 80-88 ☎ 902-0946
Bank of America, Panepistimiou 39 ☎ 325-1901
Bank of Nova Scotia, Panepistimiou 37 ☎ 324-3891
Bank of Saderat (Iran), Panepistimiou 25 ☎ 324-9531
Bankers Trust, Stadiou 3 ☎ 322-9835
Banque Franco-Hellenique de Commerce International
et Maritime S.A., Amalias 12 ☎ 323-9701
Banque Nationale de Paris, 5 Koumbari ☎ 364-3713
Barclays Bank, Voukourestiou 15 ☎ 364-4311
Chase Manhattan, Korai 3 ☎ 323-7711
Citibank, Othonos 8, ☎ 3227471
Kolonaki Sq ☎ 361-8619
Akti Miaouli 47-49, Piraeus ☎ 452-3511
Credit Commercial, Amalias 20 ☎ 324-1831
Grindlays Bank,
Merlin 7 ☎ 362-4601
Akti Miaouli 93, Piraeus ☎ 411-1753
Morgan Grenfell, 19-20 Kolonaki Sq ☎ 360-6456
National Westminster Bank,
Merarchias 7, Piraeus ☎ 411-7415
Stadiou 24, Athens ☎ 325-0924
Dragoumi 3, Thessaloniki ☎ (031) 531-006
Société Générale, Ippokratous 23 ☎ 364-2010
The Royal Bank of Scotland PLC,
Akti Miaouli 61 ☎ 452-7483

Places of Worship

Agia Irmil, Aeolou ☎ 322-6042
Agios Dimitrios (Ambelokipi) ☎ 646-4315
Agios Grigorios (Armenian), Kriezti 10 ☎ 325-2149
Agios Sotir, Kidathineon ☎ 322-4633
Beth Shalom Synagogue, Melidoni 8 ☎ 325-2823
Chrisosploutissa, Aeolou 60 ☎ 321-6357
Christos Kirche (German Evangelical),
Sina 66 ☎ 361-2713
Church of Christ International, Pireos 28 ☎ 524-5527
Crossroads International Christian Centre,
Lambrou Katsoni 58 (Ambelokipi) ☎ 644-6980
First Church of Christ (Scientist),
Vissarionos 7A ☎ 721-1520
Metropolis (Cathedral), Mitropoleos ☎ 322-1308
Mosque, Caravel Hotel,
Vas. Alexandrou 2 ☎ 729-0721
St Andrews Protestant Church,
3 Panepistimiou, Papagou ☎ 652-1401
St Denis (Catholic), Venizelou 24 ☎ 362-3603
St Nikodimos (Russian Orthodox),
Filileonin 21 ☎ 323-1090

St Paul's (Anglican), Filileonin 29 ☎ 721-4906
St Peter's (Anglican), Kifissia ☎ 807-5335
Scandinavian Church (Swedish),
Akti Themistokleous 282, Piraeus ☎ 451-6564
Trinity Baptist Church, Vouliagmenis 58 ☎ 964-9486
Church of 7th Day Adventists,
Keramikou 18 ☎ 522-4962

Cultural Organizations and Archaeological Institutes

American School of Classical Studies,
Souidias 54 ☎ 723-6314
Archaeological School of the Netherlands,
Alex. Soutsou 24, ☎ 362-2555
Australian Archaeol. Institute, Zacharitsa 23, ☎ 324-4842
Belgian Archaeol. School, Lavrion ☎ (0292)25158
British Council, Kolonaki Square 17, ☎ 363-3211/15,
360-6011/15
British School of Archaeol. Souidias 52 ☎ 721-0974
Canadian Archaeol. Institute, Gennadiou 2B, ☎ 722-3201
Centre for Acropolis Studies, Makryianni 2-4 ☎ 921-9474
Danish Archaeol. Institute, Kavallotti 5, ☎ 922-0789
Finish Archaeol. Institute, Zitrou 16, ☎ 922-1931
French School of Archaeology, Didotou 6 ☎ 361-2518
Fulbright Foundation, Vas Sofias 6 ☎ 724-1811
German School of Archaeology, Fidiou 1, ☎ 362-0092
Goethe Institute, Omirou 14-16 ☎ 360-8111
Hellenic American Union, Massalias 22 ☎ 362-9886
Institut Français, Sina 31 ☎ 361-5575
Branch: Massalias 18 ☎ 361-0013
Istituto Italiano di Cultura, Patission 47 ☎ 522-9294
Jewish Community Centre, Melidoni 8 ☎ 325-2823
Norwegian Institute, Tsami Karatasou 5 ☎ 923-1351
Soc. for Study of Modern Greek Culture,
Sina 46 ☎ 363-9872
Spanish Cultural Institute, Skoufa 31 ☎ 360-3568
Swedish Archaeological Institute,
Mitseon 9 ☎ 923-2102
The Lyceum of Greek Women, Dimokritou 14 ☎ 361-1042

Educational Institutions

The Alpine Centre, 39 Pat. Ioakim ☎ 721-3076/3700
American Community Schools ☎ 639-3200
Athens Centre ☎ 701-2268
Athens College (Psychiko) ☎ 671-4621
Athens College (Kantza) ☎ 665-9991
Byron College (Maroussi) ☎ 804-9162
Campion School ☎ 813-2013
CEL.T, A. Frantzi 4, 117 45 Athens ☎ 922-2065
College Year in Athens ☎ 721-8746
Deree College (Ag Paraskevi) ☎ 600-9800
Dropfeld Gymnasium ☎ 682-0921
Eurolink Training Centre, Ipitou 9 ☎ 323-6230
European University,
Makri 12, Makryianni ☎ 922-0106, 922-5853.
Green Hill School, Kifissia ☎ 801-7115/872
Hellenikon ☎ 961-2732
Ionic Centre, Lysiou 11, Plaka ☎ 324-6614/5
Italian School ☎ 228-0338
La Verne College ☎ 807-7357/8, 800-1118
Lycée Français ☎ 362-4301
Kifissia Montessori School ☎ 808-0322
Mediterranean College, Akadimias 98 ☎ 364-6022/5116
Pooh Corner ☎ 801-1827
Southeastern College ☎ 364-3405,
St Catherine's British Embassy ☎ 282-9750
St Lawrence College ☎ 894-0696, 894-5631
Stepping Stones Bicultural Children's Centre, ☎ 751-1965
Tasis Hellenic International School ☎ 808-1426
The Old Mill (remedial) ☎ 801-2558
3-4-5 Brit. Nursery Sch., Pal Faliron ☎ 983-2204
University Centre for Recognition of
Foreign Degrees, Syngrou 112 ☎ 923-7835
University of Indianapolis International,
Voulis 29 ☎ 323-6647, Fax 324-8502
TASIS Elementary ☎ 681-4753

Social/Sports Clubs

The Aikido Assoc., 3 Sept. 144 ☎ 881-1768
Alcoholics Anonymous, Eratosthenous 13, Pangrati.
☎ 962-7122, 962-7218, 701-1977.
Al-Anon ☎ 779-6017, 935-3873
Amnesty International, Sina 30 ☎ 360-0628
The Athenians Hockey Club ☎ 813-1767, 612-0917
The Athens Singers ☎ 801-3672
American Legion, Tziraion 9 ☎ 922-0067
ACS Tennis Club, Halandri ☎ 639-3200
AOK Tennis Club, Kifissia ☎ 801-3100
Athens Tennis Club, Vas Olgas 2 ☎ 923-2872
Attica Tennis Club, Filothei ☎ 681-2557

Au Pair Homestay USA (EIL) ☎ 808-1005
Belgian-Greek Business Circle, Othonos 8 ☎ 322-0723
Canadian Women's Club ☎ 804-3823
Cross-Cultural Association ☎ 804-1212
Daughters of Penelope, ☎ 952-3030
Democrats Abroad ☎ 722-4645
Ekali Club, Lofou 15, Ekali ☎ 813-2685
English Speaking Society ☎ 942-5485
Fed of Bridge Clubs, Evripidou 6 ☎ 321-0490
Fed of Greek Excursion Clubs, ☎ 323-4107
Gliding Club of Athens, Pafsanioy 8 ☎ 723-5158
Golf Club, Glyfada ☎ 894-6820
Greek Girl Guides Association ☎ 323-5794
Greek Scout Association, Ptolemeo 1 ☎ 724-4437
Greek Touring Club, Polytechniou 12 ☎ 524-8600
Hash House Harriers Jogging Club, Kifissia ☎ 621-9821
Hippodrome, Faliro ☎ 941-7761
Overeaters Anonymous ☎ 346-2800
Players English Theatre Group ☎ 202-2316
The Players ☎ 666-6394
Republicans Abroad (Greece) ☎ 681-5747
Riding Club of Greece, Paradissos ☎ 682-6128
Riding Club of Athens, Gerakas ☎ 661-1088
Spastics Society ☎ 701-5634
Sports Centre, Agios Kosmas ☎ 981-5572
Politia Club, Aristotelous 18, ☎ 801-1566
Vera Tennis Club, Nea Filothei ☎ 681-3562
World Wide Fund for Nature ☎ 362-3342, 363-4646
Yacht Club of Greece, Microlimano ☎ 417-9730
YMCA (XAN) Omirou 28 ☎ 362-6970
YWCA (XEN) Amerikis 11 ☎ 362-4291

Business Associations

Athens Association of Commercial Agents ☎ 323-2622
Athens Business and Professional Women's Club
Ag Zonis 57 ☎ 861-3522
Athens Cosmopolitan Lions Club
(Mr P Baganis) ☎ 924-0777
Danish Business Association ☎ 894-8848
European Economic Community (EEC) ☎ 724-3982
Fed of Greek Industries, Xenofondos 5 ☎ 323-7325
Foreign Press Association, Akadimias 23 ☎ 363-7318
Greek Productivity Centre (EL-KE-PA), ☎ 360-0411
Hellenic Cotton Board, Syngrou 150 ☎ 922-5011
Hellenic Export Promotion Council ☎ 322-6871
Hellenic Shipowners' Association, ☎ 411-8011
National Org. of Hellenic Handicrafts ☎ 322-1017
National Statistical Service ☎ 324-7805
Propeller Club, ☎ 778-3698
Rotary Club, Kriezotou 3 ☎ 362-3150
Thessaloniki International Fair, ☎ (031)23-9221

Chambers of Commerce

Greek
Athens Chamber of Commerce and Industry,
Akadimias 7-9 ☎ 360-4815/2411
Chamber of Fine Arts of Greece,
Mitropoleos 28 ☎ 323-1230
Geotechnical Chamber of Greece
Venizelou 64, Thessaloniki ☎ (031)278817/18
The Hellenic Chamber for Development and
Economic Cooperation with Arab Countries,
180 Kifissias, Neo Psychiko ☎ 671-1210, 672-6882
Handicrafts Chamber of Athens,
Akadimias 18 ☎ 363-0253
Hellenic Chamber of Hotels, Stadiou 4 ☎ 323-6641
Hellenic Chamber of Shipping, ☎ 411-8811
International, Chamber of Commerce
Kaningos 27 ☎ 361-0879
Piraeus Chamber of Commerce & Industry,
Loudovikou 1, Plateia Roosevelt ☎ 417-7241
Professional Chamber of Athens,
Panepistimiou 44 ☎ 360-1651

Foreign Chambers of Commerce

American Hellenic, Kanari 16 ☎ 361-8385
Arab Hellenic, 180 Kifissias ☎ 647-3761
British Hellenic, Vas Sofias 25 ☎ 721-0493, 721-0361
Far East Trade Centre (Rep of China)
Vas Sofias 54 ☎ 724-3107
French, Vas Sofias 7a ☎ 362-5516, 362-5545
German Hellenic, Dorilaou 10-12 ☎ 644-4546
Hong Kong Trade Development Council,
Vas Alexandrou 2 ☎ 724-6723
Italian, Mitropoleos 25 ☎ 323-4551
Japan External Trade Organization,
Koumbari 4 ☎ 363-0820
Taipei Economic and Cultural Office,
Vas Sofias 54 ☎ 724-3107
Yugoslav, Valaoritou 17 ☎ 361-8420
Christie's, Vas Sofias 27 (Ms L Logotheti) ☎ 721-9755
Sotheby's, Panepistimiou 6 (Mr I. Sotiropoulos)
..... ☎ 361-5450, 361-5343



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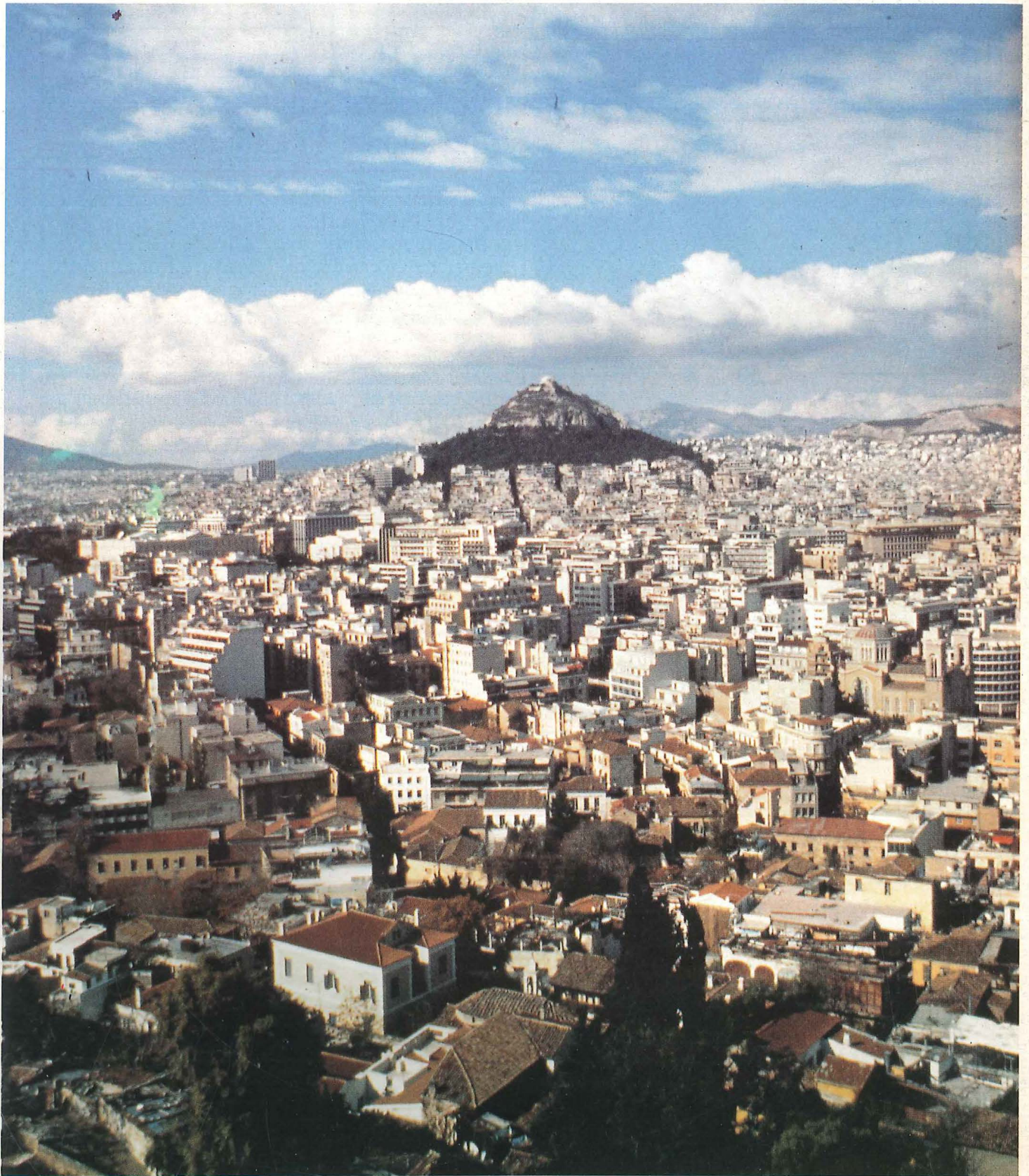
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