

Where Did Our Family Name Come From?

by Nick Pappas, Sydney

Surnames, as a static indicator of familial identity, are a fairly recent phenomenon. In fact, it was only from the late 18th century, in most urban and in some provincial communities of Europe, that second names were added to distinguish people with the same first (baptismal) name. The common way to do this was simply by adding a father's name (a 'patronymic', eg the suffix '-son' in English, '-oglu' in Turkish or, in Greek, the use of the genitive case), or a loose description of the trade of the person concerned.

Other ways of differentiating people was a description of their appearance, their familial characteristics, or their place of origin, if they had come to that community from elsewhere. Sometimes, more than one alternative name was used, with one becoming the more accepted second name and the other reserved for a more colloquial usage, sometimes pejorative in its nature.

These broad observations fit neatly within the use of surnames on Kastellorizo and this short article will show how surnames connected with the island reflect these usages - and some peculiar features of the island's history.

Most obviously, the use of a patronymic surname is reflected in surnames like Yeorgiou, Agapitou, Savva, Avgousti, Komninou, Stavrianou and Zafiri. Not surprisingly, as the population on the island ballooned in the middle of the 19th century, these second appellations were often inadequate to differentiate individuals, so further descriptors, usually Turkish or Greek suffixes or prefixes, were added to first names and these, in turn, became familial names. Thus, Kara-Savva (dark-skinned Savvas), Agapit-akis, Pandel-akis or Anastas-akis (short, small or young Agapitos, Pandelis or Anastasis respectively), or Hatzi- which signified that the person concerned had made a pilgrimage, not to Mecca (note the adoption of the Arabic term Hajj) but to the Holy Land. Another common prefix was Papa- which, unsurprisingly, signified a priest's name by which the family had become identified.

The trade of a person was also a regular differentiator on the island and often became embedded as the family's accepted surname. These were often expressed in Turkish, given that it was the business vernacular of the day. Thus, Kasapis (butcher), Tsopanis (shepherd) and Pitpazaris (cloth or rag dealer), but such descriptors often

stemmed from the Greek; Asvestis (lime producer), Boyiatzis (painter or dyer), Kalafatas (caulker), Berberis (barber), Papoutsis (shoemaker), Protomastorou (builder), Bambakou (cotton trader), Psaras (fisherman) and Karavias (shipowner).

But by far the most common second name was the 'toponymic', or place of origin, of the person concerned. Kastellorizo in the 19th century was above all else a place of destination, a place of immigration, both for people across the Aegean and from Asia Minor. A booming economy in shipbuilding, sponge diving and trade, a liberal taxation regime and freedom from conscription all meant that it was a place many flocked to and this, in turn, led to a large variety of surnames which labelled people according to their place of origin.

The list is endless, but here are some examples, with the corresponding place of origin in brackets: Allayialis/Allayiotis (Alanya), Amoryianos (Amorgos), Astypalitis (Astypalaia), Axiotis (Naxos), Finikiotis (Finika), Halkitis (Halki), Hiotis (Chios), Kafkaloudhis (Caucasus), Karpathiou (Karpathos), Kotis (Kos), Kremastos (Kremasti, Rhodes), Kritikos (Crete), Kypreu (Cyprus), Lefkaritis (Cyprus), Limiou (Lemnos), Livissianis (Livisi), Malaxos (Malaxa, Crete), Mavrothalassitis (Black Sea), Mougialis (Mugla), Myritis (Myra), Nisyrios (Nisyros), Parianos (Paros), Patiniotis (Patmos), Roditis (Rhodes), Skopelitis (Skopelos), Samiou (Samos), Santoriniou (Santorini), Smyrnias (Smyrne), Spartalis (Isparta), Symiakou (Symi), Syrianos (Syros) and Xanthis (Xanthos).

Then there are the Turkish and Greek appellations that were more personal in nature. Often these were in the nature of a paratsoukli or nickname, but in many cases they stuck and became the accepted surname of the family. Thus, Mourelou (stocky), Kakoulas (cunning), Arapis (dark-skinned), Hondros (fat), Kontos (short), Koufos (deaf), Malliaros (long-haired), Kambouris (hunch-backed), Topal- (as a prefix, cripple), Zervos (left-handed) and Askitis (hermit).

This short article only scratches the surface of a fascinating area of Kastellorizo's cultural legacy as reflected in the names families adopted, or indeed were given, as the island went about its rapid growth in the 19th century. It remains to be seen what more we can learn about these matters from a more detailed study.

KASTELLORIZO

AN ASTOUNDING DESTINATION AND A GREAT "EXPERIENTIAL" SCHOOL

by Stephanos Zois, Kastellorizo/Athens

Stephanos Zois lived and worked on Kastellorizo for three years as the Manager for the National Bank of Greece. His three year appointment has finished and he has returned to Athens with his wife Efrossini Zoniou. This article was written in January this year. His insights about living and working with people on the island provide another perspective for readers to understand the nature of the island and its people.

Every single thing has a beginning and an end or a continuation in another form or in another time. This is how I could describe my current or future presence on the island of Kastellorizo, being myself a little insignificant creature on the island's journey through time.

A soul among so many other souls who passed by here. Some for longer, others for a shorter time. It is not about the longest duration, but about "distilling" essential truths and experience from this place. A dive into the historical imprint of the island gives you insights into the hidden essence of daily life.

I have immersed myself into the daily rhythms of life on Kastellorizo as a way of trying to understand, discover and to fathom all this in more knowing ways. My aim has been, above all, to help my own self so that it can redefine itself, hoping it will make me take one step further as a human being. A visitor or any person aiming to study life and human existence would do well to live on Kastellorizo as a case study.

In my professional capacity, I was to gain insight into another dimension, as well, that of the daily life of the people and the island from an economic outlook. Therefore, I will subsequently report some specific impressions during my stay on the island, in the hope that it will provoke some thought.

My first observation is about the location and the orientation of the island, back turned on the water element, thus embracing and protecting the most significant harbour. This determines the physiognomy of the island, with its ruggedness, with the total absence of beaches, but also in contrast, with the fertility of the soil and its potential for farming.

My second observation concerns the architecture of the island's houses, a testimony to Venetian influence and a wealthy economic past. The ability, the taste, the care, the architectural expertise, the advanced levels of progress and civilisation of those people who erected such beautiful architectural gems, both inside and outside, leaves one speechless. A mosaic of colours adorns the atmosphere and the visitor's mind and soul. The close relationship between the buildings and the narrow backstreets provides solutions to the heat, the cold and humidity.

The third observation, the historical, archaeological and religious significance of the island, attested to by living testimonies, historical documents and archaeological monuments such as churches, monasteries and museums.

The fourth observation, the ability of the island, as a living organism, to produce value for its inhabitants as a great tourist, business, strategic, geopolitical and economic entity, since time immemorial. Documented scholarly historical accounts as well as present reality attest to this.

My fifth observation concerns the interest demonstrated by the state and private individuals throughout time, with infrastructure works, a harbour securing a ferry link twice weekly, an airport allowing nearly daily flights to and from Rhodes, works for the construction of a water catchment reservoir, a desalination unit, a medical centre, museums, civil services, schools with an excellent school library, a bank, a post office and a petrol station - although inherent weaknesses and failings must be stressed, too. All these, together with private initiative, make up Kastellorizo which is not the forgotten confine of Greece, but an island which rightfully claims self-sufficiency and a leading role in growth and development, mostly through tourism.

My sixth observation, the patriotic Greek conscience of Kastellorizians and of the diaspora, who are committed to Greek values and traditions.

My seventh observation concerns the love, the interest and the zeal for the island demonstrated by the Kastellorizian community of Australia specifically, their life journey, the material and intellectual progress they have attained in this second, foreign fatherland. To me, it is deeply moving to see and hear third and fourth generation emigrants from Australia, who have never come to Greece before, speak the Greek language and maintain Greek customs and traditions as if they had not been away for a single day.

My eighth observation is prompted by the nagging between inhabitants and the all too frequent pain inflicted on each other. Similarly striking are the pain and the disappointment felt by Kastellorizians living abroad or by the inland diaspora in matters of claims to old family property. On the other hand, one cannot fail to be impressed by the unity of all Kastellorizians in the face of common problems.

My ninth observation is generated by the "tourist business spirit" of a large portion of the population, who have a tendency to exploit everything and everybody. At times sloppiness and failings are not avoided, prompting negative comments among

tourists and visitors. At the other end of the spectrum an exceptional feature is the flair for trade of the Kastellorizian, but so is a particular flair for the exclusive individualistic acquisition of material goods without simultaneous improvement in intellectual or emotional cultivation.

My tenth observation relates to the frequent lack of environmental awareness and education, as well as the absence of volunteering. Immediate protection of the environment from housing overdevelopment and consumer behaviour is vital.

My eleventh observation is about the actions and behaviour of some inhabitants and the municipal authorities, who may be devoid of vision, inspiration or intention of integrating and putting to good use, even on a voluntary basis, "temporarily permanent" inhabitants residing here with their families, which comprise capable and/or qualified elements.

The twelfth observation is prompted by the reversal of the social pyramid. In other words, the top of the pyramid is occupied by unskilled manual workers, contractors, businesspeople and every element with a propensity for easy gain and the bottom by skilled professionals, university graduates, teachers and, in general, all those who have a vision, principles, values, social ideals, ethics and dignity.

The thirteenth observation regards the behaviour of some people who act like "alien" elements, whether by exerting negative criticism, or by treating natives with arrogance or by profiteering, without the slightest attempt at integration or any respect. I am referring to some private visitors, or to "temporarily permanent" residents (civil servants, workers, and all those who find themselves on the island on professional assignment), to some foreigners owning summer homes and to all those who, ultimately, think and act like little corsairs or pirates, without the slightest will for essential participation or contribution which would shape a better tomorrow for Kastellorizo.

Finally, many visitors to Kastellorizo attribute some negative features of the inhabitants as 'local traits'. However, this observation, which is perceived as a local peculiarity, much as we may dislike it, much as it may disturb us, is in the last analysis the accurate reflection of contemporary Greek society with its negative and its positive sides. The limited geographical size of the island, the concentration of services,

extreme conditions, the small village where everything gets known makes one realise the shortcomings which are characteristic of us all, as a society, and which, in large urban centres, one is not in the position to notice or ever hear about. On Kastellorizo one cannot hide in the solitude and the anonymity of the "urban sewer".

That is why Kastellorizo is for all of us a great experiential school and a life lesson, whether one fully realises it or it is recorded unconsciously.

I would like to offer a personal view. More important than every personal, financial, political, party confrontation or peculiarity, is the safeguarding of the current administrative and financial autonomy of the municipality. For only this status can constitute a guarantee for the future, at the level of an autonomous, independent and essential national role of the island, free of guardians, protectors or warrants such as the HFSF (Hellenic Financial Stability Fund) as well as in the domain of self-administration and development without the intervention of organised institutional investors or institutional interventions like Special Economic Zones. The current finances of the municipality allow this independence – and the credit for this should be given in a large part to the diaspora of Kastellorizians in Australia, who have so substantially contributed and assisted the island financially. I can only hope and wish for this state to be maintained and even to improve in the future.

The precious metal of which God made Kastellorizo is such that, through time, the island and its people can, nationally, culturally and financially, stand up to every hardship and foreign domination, thus earning our esteem and respect, constituting an invaluable and precious part of Greek history.

Just as it embraces its harbour with affection and care, Kastellorizo embraces its residents or its visitors, too. Here you come to know many genuine people, cultivated, sensitive, capable personalities, worthy children of the island, with whom you will create lifetime relationships.

Let us then behave towards it as it rightfully deserves, with genuine love and interest.

If you stay on Kastellorizo for quite a long time, you cannot wait to leave, but if you leave, you cannot wait to come back.





Yiayia's Mostly True Stories of Kastellorizo

by Nick Bogiatzis, Canberra

(Part 6) Yiayia's Time

This is the last part of Yiayia's set of six stories. They sought to simply outline some of the extraordinary history of the island of Kastellorizo. They are 'mostly' true, being written for the next generation of a Kastellorizian family in Australia, to stimulate their imaginations about the world their family came from.

One night I asked Yiayia if she ever hid with the others in the deep cave under the house on top of the hill. Especially when everyone thought the Chimera was going to attack Kastellorizo.

Yiayia looked very surprised at first. Then she smiled. 'I'm not that old', she said softly. She had a strange look on her face. It was sort of sad.

'But I did once hide up in the caves in the mountain.

'When I was a little girl, just about Mia's age, there was a big earthquake on the island. It was very frightening.

'Many, many houses around us fell down. My little brother Spyros was only just a baby. He was sleeping upstairs. Our house was three stories, and the bedrooms were on the very top floor. I was on the second floor, looking after the dinner that my mother had cooking.

'It was cooking in the fireplace. In those days we didn't use stoves like today's, and there had to be someone to keep an eye on the fire. My mother and father were downstairs in the shop.

'In Kastellorizo all the houses were two or three storey, and many people had their shops on the ground floor, and they lived upstairs.

'When the earthquake started, I didn't know what was happening. I immediately ran upstairs and took baby Spyros in my arms. As I was coming down, the stairs started to fall from under me, and then I saw part of the front of the house had collapsed so I couldn't get out of the door.

'I heard my Mamma and Pappa calling me, and I ran to a window. They called me to drop baby Spyros into their arms, which I did. And then to jump myself.

'I felt very brave. I didn't even think about it. But I landed on Pappa, and he fell and bruised both his elbows on the stone footpaths. We didn't have time to worry about it, and we rushed with everybody else up into the mountains.

'For the first few nights we stayed up on the mountain, then tents were put up in the Chorafia area near our school.

'We stayed with many people in the Monastery of Saint George tou Vounou, or of the mountain. This was a beautiful church and monastery with lots of small rooms where monks once lived, but there are no monks now.

'It was built over the ancient underground cave on the top of the hill. For a long time the cave had been a chapel named after Saint Haralambos, with a large painted icon of that saint painted on the stone wall. We would go down the slippery rocks with candles, and the roof of the cave was blackened from the candles.

'People were too afraid to go back to their homes as there were many small earthquakes afterwards.

'At the time the Italians ruled Kastellorizo. They were good to us then, and brought food and supplies. After the earthquake they helped us repair our homes, and they built some beautiful buildings like the town hall and market place which are still there today.

'Many people had left Kastellorizo. They had gone to Australia, and America, and Brazil, and Greece, and Egypt. To many far-away places. There were many homes that were empty so some people were able to stay in them. But then more and more people left.

'There were no longer the big ships in the harbour that used to bring the beautiful things from all over the Mediterranean. The big ships that came only took people away.

'They also came to Navlaka Bay. It was at the other end of the island and when things went missing, or we hadn't seen people for a long time, we used to say they went 'to the Navlaka'. It was like saying they'd gone to the moon.

'Now the ships at Navlaka Bay were taking people so far away it was if they were going to the moon. So many we never saw again.

'Things became very difficult for everybody.

'There were very few trees left on Kastellorizo now. It was hard to find wood for the fires to keep warm, and even hard to grow any food. The trees had been chopped down to make ships, to build houses, or to burn as firewood. Over many, many years, as the trees disappeared, so did the farming. The soil was washed away, leaving only bare rock, and scratchy shrubs that even the goats couldn't eat.

'We thought things couldn't get worse, but then war broke out. Aeroplanes attacked our island with bombs. Many more houses were lost, and there were ruins everywhere.

'For a few days all our family hid in the big cave by the sea, which we called Parasta's Tripa. We were safe from the bombs, but there was little food and light. Even the seals had left.

'The British had taken over from the Italians, and they finally decided that everybody had to be moved off the island to escape the bombings. We gathered up some clothes and my mother's jewellery and left on a boat to Turkey.

'My mother, Yiayia Malamateni, helped keep our spirits up by telling us that when we came back, it would be just like Ay'lia's. On Kastellorizo the feast day of Saint Ilia, or Ay'lia, as we called him, was always very special.

'Many, many years ago everybody on Kastellorizo again had to flee because of the danger from war. Only an old priest remained. After a long time, and it was on Ay'lia's feast day, the priest saw the boats returning with all his people. He was so excited that he jumped fully dressed into the harbour to welcome his people home.



Yiayia's Mostly True Stories of Kastellorizo (Cont.)

‘So even now, every year on Ay’lia’s, everybody is soaked with buckets of water, or thrown into the harbour fully dressed. It was always lots of fun, so we all looked forward to shortly returning home ourselves.

‘But we didn’t know that it would be two long years before we saw our beautiful Kastellorizo again. We lived far away as refugees in a place called Gaza. We lived in tents and life was very hard. When the war ended, many of us were excited as we were coming home.

‘A ship, the ‘Empire Patrol’, was going especially to take us back to Kastellorizo. But it was not a happy homecoming. There was a fire on the ship, and it sank. Many of our cousins and friends died.

‘We were lucky. But this was not the end of our troubles. When we got to Kastellorizo, we were in for an even bigger shock. The town had burnt down.

‘During the war there had been a very big fire, and now there were stone ruins everywhere instead of houses. There were not even enough homes for those few of us who were able to come back.’

Yiayia looked sad. But smiled.

‘Not everything is bad’, she said. ‘Just imagine. It was in Gaza that I met your Pappou Costa. After the war he was able to come to live in Australia as a migrant, just like my brother Spyros who went to America. Pappou saved his money and bought a ticket for me to come and marry him.

‘And just look. If we hadn’t met in Gaza, there would be no Mia or Costaki today.’

Yiayia said some families stayed behind in Kastellorizo, even after all that destruction. It was very, very hard for them. She said it was difficult to come to a far-away, strange land like Australia. Even having enough money to buy food and pay the rent was not easy. But at least there were jobs, and if you worked hard you got good money.

In Kastellorizo the people who stayed also worked very hard just to keep living there, but there were no jobs, and little money, and these brave people suffered for a long time.

Yiayia then said it was time for some hot milk and her yummy koulouria before bed.

After we had our late night snack, we asked Yiayia to show us again where her house was in Kastellorizo. It seemed everybody who was from Kastellorizo had a big photograph of the island in a big frame on their walls, with the harbour full of big two and three mast sailing ships.

‘They were the good days’, Yiayia said. ‘In fact for some years the harbour was even full of seaplanes, travelling all over the world through Kastellorizo.’

‘Will you tell us about the seaplanes?’ I asked.

‘That’s another story’, Yiayia said, ‘for another night’.

Yiayia showed us her house. It was strange to think of growing up there where there were so many tall houses all packed together. And there were no trees or gardens anywhere. Yiayia said that in those days nearly ten thousand people lived on Kastellorizo, and now there were only a few hundred.

‘Just think’, said Yiayia. ‘One day when you grow up, you might go back and build Yiayia’s house again. But now it’s time for bed, and sweet dreams’.

STUDENT EXCHANGE 2014

Evi (Paraskevi) Asvesti was in Australia for three weeks from 27th July until the 18 August as part of the AFK Student Exchange Program. Evi was a great ambassador for Greece, as her host families commented on how open she was to all the experiences that were offered to her. She learned so much about life in Australia. Evi will comment on her experiences in the next edition of Filia.

Special thanks to the host families in Perth, Adelaide, Melbourne, Canberra and Sydney who opened their hearts and homes to make sure Evi got a taste of Australian culture and lifestyle.

Special thanks to the City of Perth for providing sponsorship for this Student Exchange Program that strengthens the bonds between both countries.





An Interview with Nikita Martalas

by Theona Mitaros, Perth



Where were you born?

I was born in Alexandria in Egypt in 1961.
The 11th of the 11th, 1961...a lucky number.

Where do you consider home?

Of course Kastellorizo.
I haven't been back to Egypt since I went to Athens.

How old were you?

Nine years old in 1970.

When did you first visit Kastellorizo?

The first time I came was 1990 when I was engaged to Lettie Skopelitis.
I opened my first shop here in 1994.

Where did you and Lettie meet?

Lettie and I met in the same company in Athens... the Chocolate Wafer Company.

What does Kastellorizo mean to you?

Home. Everything. Lettie and I completed our life together here with the birth of Ilia in 1973. It means family.

What has been the greatest love of your life?

The greatest love of my life...there is no question about it...Ilia.

What are your hopes and dreams for your son?

I think like most parents just the best for him. Whatever he likes we will support him.

What is he doing now?

He started studying to be a chef. He's working in Rhodes in a hotel, he is doing his practice there. If he decides to follow this then Lettie and I will support him.

Where do you see Ilia's future?

If he decides to come to Kastellorizo then of course he is welcome but I think his future is somewhere else in the beginning because he has to learn. He has many years in front of him to learn... and if he wants to open a restaurant here...then good.

So there is a future in Kastellorizo for Ilia?

Of course there is a future. If he is good at his job, why not? He can bring new ideas and make Kastellorizo better. He can make a family here too. Many are doing that from young. They run the business for 7-8 months of the year then can go visit family or go on holidays over winter.

Kastellorizo has very good customers for a good restaurant.

Does Ilia want to come back?

I don't know right now. When he left he said he wanted to continue

in Rhodes. He wants to feel independent. He needs to see real life away from us but life is much better in Kastellorizo.

How has Kastellorizo changed you?

Ahhh... I cannot say because when I came here I was 32 years old and my character was already established. It does help me though because I don't have stress, it gives me peace so I don't care if I don't have a car or a mobile and run always to pay the bills.

Is it a better life?

Yes... I guess I'm a better person for it.

What is a struggle for you in Kastellorizo?

Sometimes that I cannot go to other places especially in the winter or just for weekends. With the shop now, it is very difficult to close it and leave because I'm open all year round. My customers would kill me.

I also don't see my parents very often...they are in Athens. I haven't seen them for the last 2 years and especially that I'm an only child.

Are you that good?

I'm good !... my customers would kill me because they won't have a place to watch the football...it's very important.

How long can you stay here before you go crazy?

I think forever. If it's something important and I have to leave then I go. The most I've done here is around 5 years from 1999-2004. I started to get a little crazy.

Can you imagine living anywhere else in the world?

No.

What would be your second choice?

Mandraki, Kastellorizo.

Do you have a hidden talent?

I used to be a good fisherman.

I also cook very well.

What do you cook?

Moussaka, fricassee...that's why Lettie wanted me.

I also used to make jewelry around 2004 because of the shop near Agios Giorgi tou Pigathiou.

What is your favourite movie?

Ooh la la...mmmmmm... a favourite movie?

When was the last time you went to the movies?

Exactly. Ages ago...years and years ago.

Can you remember your first kiss?

Oohh... yes of course. I was 13.

I can still remember the name of the girl.

Really?

[Laughing] I'm not going to say. It was in Athens.

Favourite music?

I discovered Jazz now. No acid jazz more like Miles Davis.

Do you ever play jazz here at Aquarium Bar?

I only play jazz when I'm home. If I put it on here at the shop my customers would complain.

What do you see when you look out over the Limani?

I see the sea. It makes me feel happy. I see the colours, the houses. I don't see people. I see the place. I like to be here...it's Kastellorizo, my home.

...I still can't think of a movie.



Recycling

by Evangelos Koutsilopoulos, Kastellorizo

This is the speech that was delivered by Evangelos Koutsilopoulos, owner of Radio Cafe on Kastellorizo, on the 17th July 2014 to introduce 'Drasi Kastellorizo' (Action Kastellorizo), a new Not for Profit organisation formed by the people who live on the island to improve the living conditions and to complement the activities of the Municipal Council. A small function was held at Niftis to thank all those who supported the project and donated to the Recycling Facility on Kastellorizo.

"First of all, I would like to thank all of you who contributed, in any form, in helping to realise the recycling program. Before you stands Drasi, for now five enthusiastic and energetic volunteers who want to do something for this island.

Let me introduce you to the committee.

Evangelos Koutsilopoulos, the President

Lisa Niti-Papoutsis, the Secretary

Maria Kokkala, the Treasurer

Nikos Magiafis, the Project Manager

Margarita Kannis, the Liaison Officer

Drasi is for and from Kastellorizo. We are proud to present Drasi to you this evening. A modern organisation that fits in this era. Drasi wants to bring together the needs of Kastellorizo and the people who are willing to help this island. To do so, we founded a non-profit organisation that is legalised by the Greek Department of Justice. The Ministry of Finance has given Drasi a tax number and the organisation has become a member of the Chamber of Commerce in Rhodes.

The Drasi committee is authorised by Greek law to start and run projects. We can buy and sell goods, hire people and close contracts with others. Drasi wants to operate legally and transparently.

Through interviews with residents and through research, Drasi started with a recycling program; something that other locals and the school tried to do in previous years. Decreasing the amount of garbage and separating recyclable goods is not only a mandate from the European Union, it is also necessary to keep this island liveable.

We started about one month ago and we don't want to jump to conclusions. The first reactions are positive and enthusiastic. Last Monday we sent over 300 kilos of plastic to Rhodes which is more than 6000 plastic bottles.

Drasi does not want to stop at recycling. Our enthusiasm is so enormous and our commitment to this island so strong that we want to do more. If you look around, the projects present themselves:

- hiking routes
- a summer program for children
- restoring the mill|
- cultural events

I am sure many of you have ideas to add to the list.

These are projects additional to what the authorities can do. Projects that Drasi would like to realise with you and the authorities on

Kastellorizo for the benefit of everybody, both full-time and part-time residents. For all who care about this Mediterranean paradise.

We thank you from the bottom of our hearts, for your support and confidence."

The recycling program on Kastellorizo is well underway with overwhelming results to date. Already there are over 300 collection bins in the community and after only 3 weeks of operation, the Drasi Kastellorizo group ('Action Kastellorizo') has compressed 300 kg of plastic materials. Think that sounds a lot? It sounds even more incredible when you realise that 300kg is made up of 6,000 plastic water bottles. That means 6,000 bottles that are not on the rubbish pile, and not floating in the limani. It is expected that another load will be sent to Rhodes by the first week in August.

Akis Kavidas, from the local supermarket, provides his empty truck travelling to Rhodes via ferry to transport the compressed bales of aluminium and plastic waste. All donors, volunteers and the local community of Kastellorizo should be very proud of what they have achieved in such a short time. Shop & restaurant owners are giving positive feedback; many happy that recycling is cutting back their own rubbish. Drasi reports that as from July 18, the Recycling Team (Nikos and Christos) are now making two runs a day, early morning and mid afternoon, at the special request of restaurant owners.

If you are on the island, and would like a bin at your home, please stop Nikos as he drives around in the morning for collection, or see Vangelis at Radio Café.

The attached photograph is of the historic first load of compressed recycling materials leaving Kastellorizo.



OLD CASTELLORIZIAN NAUTICAL SAYINGS

CONTRIBUTED BY NICK PAPPAS, SYDNEY

Ο Βοριας ειν'αντρας, η Νοτια γυναικα

More intense than the southerly (and the genders correspond)

Του Αι Νικιτα τσοιτα, του Αι Υιωργη ξετσοιτα

One returns in September (Ayiou Nikita) and one departs again in April (Ayiou Yeorgiou)

Του Σαββατου ο καιρος, τη Δευτερα γινετε γαδαρος,
μα την Πεμπτη πεφτη

Bad weather on a Saturday becomes more intense on Monday,
but settles by Thursday

Αν ευρης Σελινη το βραδυ, ναβρης λιμανη το πρωι

A full moon the night before means a storm in the morning

Ηρθεν του Σταυρου, σταυρωνε τσε ανεβαινε

After the feast of the Cross, head for home
(ie unfurl your sails and head north)

Τω καλω ναυτω γυναικες τον Απριλομαϊ χηρευουν

Wives of even the best sailors become widows in April & May
(ie when sudden storms occur)

***** Preliminary Notice *****

Coming Soon - Executive One Bedroom Apartments In The Heart Of Darwin's CBD

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ΚΑΣΤΕΛΛΟΡΙΖΟ: ΚΑΤΑΠΛΗΚΤΙΚΟΣ ΠΡΟΟΡΙΣΜΟΣ, ΑΛΛΑ ΚΑΙ ΜΕΓΑΛΟ «ΒΙΩΜΑΤΙΚΟ ΣΧΟΛΕΙΟ».

του Στέφανου Ζώνη. Καστελλόριζο/Αθήνα

Ο Στέφανος Ζώνης έζησε και εργάστηκε στο Καστελλόριζο για τρία χρόνια ως Διευθυντής της Εθνικής Τράπεζας της Ελλάδος. Η τριετής ανάθεσή του έχει τελειώσει και έχει επιστρέψει στην Αθήνα με τη σύζυγό του Ευφροσύνη Ζώνιου. Αυτό το άρθρο γράφτηκε τον Ιανουάριο του τρέχοντος έτους. Οι ιδέες του σχετικά με τη ζωή και τη συνεργασία με τους ανθρώπους του νησιού προσφέρουν στους αναγνώστες μια άλλη οπτική, για να κατανοήσουν καλύτερα τη φύση του νησιού και του λαού της.

Κάθε τι έχει μια αρχή και ένα τέλος ή μια συνέχεια με άλλο τρόπο και σε άλλο χρόνο. Κάπως έτσι θα μπορούσα να χαρακτηρίσω την παρούσα ή τη μελλοντική παρουσία μου στο νησί του Καστελλόριζου, αποτελώντας και εγώ το μικρό και το ασημαντό μέσα στο μακραίωνα ταξίδι του νησιού.

Μια ψυχή μέσα σε τόσες άλλες που πέρασαν από εδώ. Άλλες για μεγαλύτερο χρονικό διάστημα και άλλες για μικρότερο. Δεν έχει σημασία ποιος θα κατακτήσει τη μεγαλύτερη διάρκεια, αλλά ποιος θα κατακτήσει το «ποιοτικότερο απόσταγμα» γνώσης και αισθαντικότητας της ζωής και της μη ζωής από αυτόν τον τόπο. Ένα μακροβούτι στο ιστορικό αποτύπωμα του νησιού, στη γνώση, στην κρυμμένη ουσία, στη γήινη καθημερινότητα. Προσέγγιση, διείσδυση και εμπάθυνση, σε αρχαιολογικό, σε μυστηριακό, σε ωκεάνιο, σε ηλιακό, σε γεωμαγνητικό, σε διαπλανητικό επίπεδα.

Προσπάθησα, λοιπόν, να ζήσω στα μονοπάτια της ζωής, να περιηγηθώ στα σοκάκια του ουρανού και να επισκεφτώ υπόγειες γήινες και υδάτινες διαδρομές, για να καταλάβω, να νοιώσω, να ανακαλύψω, να γνωρίσω, και να αντιληφθώ καλύτερα όλα αυτά. Στόχος, πάνω από όλα, να βοηθήσω τον εαυτό μου, έτσι ώστε να επαναπροσδιοριστεί, ελπίζοντας ότι θα κάνει ένα βήμα παρακάτω ως ανθρωπίνη ύπαρξη.

Με λίγα λόγια, αν αφαιρέσουμε την ύλη που δημιουργεί η σύγχρονη ανθρωπίνη παρουσία, τότε, πάνω στη Μεγίστη, μένει ο τόπος με την έσω ύλη του, ο περιβάλλον χώρος, με το ιστορικό του αποτύπωμα μέσα στο χρόνο, οι ζωές και οι μη ζωές ψυχές, το φως, η νύκτα και η θάλασσα.

Όλα αυτά από μόνα τους θα μπορούσαν να αποτελούν σημείο αναφοράς και αποκλειστική αναζήτηση για έναν επισκέπτη ή μελετητή της ζωής και της ανθρωπίνης ύπαρξης.

Όμως, για μένα, έμελλε, με βάση την επαγγελματική μου ιδιότητα, να προσεγγίσω και έναν άλλον παράγοντα, αυτόν της καθημερινότητας των ανθρώπων και του νησιού, μέσα από μια οικονομική δραστηριότητα και ματιά. Έτσι λοιπόν, στη συνέχεια, θα αποτυπώσω συγκεκριμένες εντυπώσεις που αποκόμισα κατά την διάρκεια της παραμονής μου στο νησί, περιγράφοντας κύριους άξονες, και ελπίζοντας ότι θα αποτελέσουν πυλώνια μεταφοράς γνώσης, προβληματισμού και συμβολής στον καθένα που θέλει να δει τα πράγματα με μια εσωτερική ματιά.

Πρώτη εντύπωση, η θέση και ο προσανατολισμός του νησιού, γυρισμένη πλάτη στο υδάτινο στοιχείο, αγκαλιάζοντας και προστατεύοντας το σημαντικότερο κύτταρο, το λιμάνι. Έπεται η φυσιογνωμία του νησιού με την τραχύτητα του, με την παντελή έλλειψη παραλιών, αλλά και η παράλληλη αντίθεση, με τη γονιμότητα του εδάφους και τη δυνατότητα σε καλλιέργειες.

Δεύτερη εντύπωση, η αρχιτεκτονική των σπιτιών του νησιού, που μαρτυρά ενετική επιρροή και ένα πλούσιο οικονομικό παρελθόν. Η ικανότητα, το μεράκι, η επιμέλεια, η αρχιτεκτονική γνώση, η εξέλιξη και ο πολιτισμός των ανθρώπων που οικοδόμησαν τέτοια όμορφα αρχιτεκτονικά στολίσια, εξωτερικά και εσωτερικά, σε αφηνούν άφωνο. Ένα μωσαϊκό χρωμάτων στολίζει την ατμόσφαιρα, το μυαλό και την ψυχή του επισκέπτη. Η στενή σχέση των κτιρίων με τα μικρά σοκάκια δίνει λύσεις στη ζέστη, στο κρύο και την υγρασία.

Τρίτη εντύπωση, η ιστορική, αρχαιολογική και θρησκευτική σπουδαιότητα του νησιού, που αποτυπώνεται με τις ζωντανές μαρτυρίες, τα ιστορικά έγγραφα και τα αρχαιολογικά μνημεία, εκκλησίες, μοναστήρια, μουσεία κ.α.

Τέταρτη εντύπωση, η ικανότητα του νησιού, ως ζώσα ύπαρξη, να παράγει αξία για τους κατοίκους, ως σπουδαία τουριστική, επιχειρηματική, στρατηγική, γεωπολιτική και οικονομική ιδιότητα, από τα βάθη του χρόνου. Οι τεκμηριωμένες επιστημονικές ιστορικές αναφορές το αποτυπώνουν, αλλά και η σημερινή πραγματικότητα.

Πέμπτη εντύπωση, το ενδιαφέρον της πολιτείας και ιδιωτών διαχρονικά, με έργα υποδομών, με λιμάνι και πλοίο δυο φορές την εβδομάδα, αεροδρόμιο και σχεδόν καθημερινή αεροπορική σύνδεση με Ρόδο, έργο κατασκευής δεξαμενής περισυλλογής νερού, αφαλάτωση, ιατρικό κέντρο, μουσεία, δημόσιες υπηρεσίες, σχολεία, άριστη σχολική βιβλιοθήκη, τράπεζα, ταχυδρομείο και βενζινάδικο –αν και, παράλληλα, θα πρέπει να τονιστούν οι εγγενείς αδυναμίες και αστοχίες. Όλα αυτά, μαζί με την ιδιωτική πρωτοβουλία, συνθέτουν ένα Καστελλόριζο, όχι ως ξεχασμένη εσχάτια της Ελλάδος, αλλά ένα νησί που διεκδικεί με αξιώσεις αυτόρκεια και πρωταγωνιστικό αναπτυξιακό ρόλο, κυρίως μέσω του τουρισμού.

Έκτη εντύπωση αποτελεί η πατριωτική-Ελληνική συνείδηση των Καστελλοριζιτών και της Ομογένειας, προσηλωμένοι στις Ελληνικές αξίες και παραδόσεις.

Έβδομη εντύπωση, η αγάπη, το ενδιαφέρον και το ζήλο που επιδεικνύει για το νησί η ομογένεια Καστελλοριζιτών, της Αυστραλίας ειδικά, η διαδρομή τους, η πρόοδος, υλική και πνευματική, που κατέκτησαν σε αυτήν την ξένη πατρίδα. Ιδιαίτερη συγκίνηση για μένα αποτελεί το γεγονός να βλέπω και να ακούω άτομα τρίτης και τέταρτης γενιάς από την Αυστραλία, που δεν

έχουν έρθει ποτέ στην Ελλάδα, να μιλούν άπταιστα την ελληνική γλώσσα και να διατηρούν τα ήθη και έθιμα σαν να μην έλειψαν ούτε μια μέρα.

Όγδοη εντύπωση αποτελεί η γκρίνια και, πολλές φορές, η στεναχώρια μεταξύ των κατοίκων. Παράλληλη εντύπωση προκαλεί η στεναχώρια και η απογοήτευση των Καστελλοριζιτών από την Ομογένεια στο εξωτερικό ή τη διασπορά στο εσωτερικό, σε θέματα αναζήτησης παλιών οικογενειακών περιουσιακών στοιχείων. Όμως, εντυπωσιακή διαπίστωση προκαλεί και η συσπείρωση όλων των Καστελλοριζιτών απέναντι σε κοινά προβλήματα.

Ένατη εντύπωση αποτελεί η «τουριστική λογική» μιας μεγάλης μερίδας των κατοίκων, με διάθεση εκμετάλλευσης των πάντων. Μερικές φορές, δεν αποφεύγονται οι προχειρότητες και οι αστοχίες, προκαλώντας αρνητικά σχόλια μεταξύ των τουριστών επισκεπτών. Παράλληλα, εξαιρετικό στοιχείο το εμπορικό δαιμόνιο του Καστελλοριζιού, αλλά και μια ιδιαίτερη διάθεση για αποκλειστική ατομική κατάκτηση υλικών αγαθών, χωρίς παράλληλη βελτίωση πνευματικής και συναισθηματικής καλλιέργειας.

Δέκατη εντύπωση αποτελεί, πολλές φορές, η έλλειψη περιβαλλοντικής αντίληψης και παιδείας, αλλά και η απουσία εθελοντικής προσφοράς. Επιβάλλεται άμεση προστασία του περιβάλλοντος από την οικιστική ανάπτυξη του νησιού και την καταναλωτική συμπεριφορά.

Ενδέκατη εντύπωση αποτελεί η λειτουργία και συμπεριφορά κάποιων κατοίκων και της δημοτικής αρχής, χωρίς όραμα, έμπνευση και διάθεση ένταξης και αξιοποίησης, έστω και εθελοντικά, «των προσωρινών» μόνιμων κατοίκων που παρευρίσκονται με τις οικογένειές τους, με άτομα ικανά ή/και επιστημονικά στοιχεία.

Δωδέκατη εντύπωση αποτελεί η αντιστροφή της κοινωνικής πυραμίδας. Δηλαδή στην κορυφή, ανειδίκευτοι χειρονάκτες εργάτες, εργολάβοι και επιχειρηματίες, και κάθε στοιχείο που ρέπει σε εύκολο πλουτισμό και, στον πάτο, οι εξειδικευμένοι επαγγελματίες, οι επιστήμονες, οι εκπαιδευτικοί και, γενικά, όλοι εκείνοι οι άνθρωποι οι οποίοι διέπονται από όραμα, αρχές, αξίες, κοινωνικά ιδέωδη, ήθος και αξιοπρέπεια.

Δέκατη τρίτη εντύπωση αποτελεί η συμπεριφορά μερικών ανθρώπων που λειτουργούν σαν «ξένοι», είτε με το να ασκούν αρνητική κριτική, είτε αντιμετωπίζοντας αψ' υψηλού τους κατοίκους, είτε κερδοσκοπώντας, χωρίς στοιχεία ενσωμάτωσης και σεβασμού. Και αναφέρομαι σε κάποιους ιδιώτες επισκέπτες ή σε μερικούς «προσωρινά» μόνιμους κατοίκους (εργαζομένους σε υπηρεσίες, εργάτες, όλους αυτούς που κατά συνθήκη υπηρεσιακή βρίσκονται στο νησί), σε ορισμένους αλλοδαπούς με θερινές κατοικίες, σε όλους αυτούς που, τελικά, σκέφτονται και δρουν ως μικροί κουρσάροι ή πειρατές, χωρίς δείγμα διάθεσης για ουσιαστική συμμετοχή ή προσφορά που θα διαμόρφωνε ένα καλύτερο αύριο για το Καστελλόριζο.

Τελικά, πολλοί επισκέπτες αντιλαμβάνονται στο Καστελλόριζο και αποδίδουν στους κατοίκους κάποιες αρνητικές ιδιότητες που τους προκάλεσαν εντύπωση, θεωρώντας αυτές σαν «τοπικό ιδίωμα». Αυτή η διαπίστωση, που προσλαμβάνεται ως τοπική ιδιαιτερότητα, όμως, όσο και αν δεν μας αρέσει, όσο και αν μας ενοχλεί, τελικά, αποτελεί το αληθινό αποτύπωμα της σημερινής Ελληνικής κοινωνίας, με τα αρνητικά και θετικά στοιχεία της. Τα περιορισμένα γεωγραφικά όρια του νησιού, οι συγκεντρωμένες υπηρεσίες, οι ακραίες συνθήκες, το μικρό χωριό όπου τα μαθαίνεις όλα, σε βοηθούν να αντιληφθείς τα ελαττώματα που μας χαρακτηρίζουν όλους, σαν κοινωνία, και που, στα μεγάλα αστικά κέντρα, δεν είσαι σε θέση να αντιληφθείς ή να μάθεις ποτέ. Στο Καστελλόριζο, δεν μπορείς να κρυφτείς στην μοναξιά και στην ανωνυμία της «αστικής χαβούζας».

Γι αυτά και για άλλα, το Καστελλόριζο αποτελεί για όλους μας ένα μεγάλο βιωματικό σχολείο και ένα μάθημα ζωής, είτε το αντιλαμβάνεσαι συνειδητά, είτε καταγράφεται ασυνείδητα.

Ας μου επιτραπεί μία προσωπική εκτίμηση και πρόταση. Πάνω από κάθε προσωπική, οικονομική, πολιτική, κομματική αντιπαράθεση και ιδιαιτερότητα, το πιο σημαντικό είναι η **διασφάλιση της σημερινής διοικητικής και οικονομικής αυτοτέλειας του δήμου**. Διότι μόνο αυτή η συνθήκη θα αποτελέσει εγγύηση για το μέλλον, τόσο σε επίπεδο αυτόνομου, ανεξάρτητου και ουσιαστικού εθνικού ρόλου του νησιού, χωρίς κηδεμόνες, προστάτες και εγγυητές (π.χ. Τ.Χ.Σ. -Ταμείο Χρηματοπιστωτικής Σταθερότητας), όσο και στον τομέα αυτοδιαχείρισης και ανάπτυξης χωρίς παρεμβάσεις από οργανωμένους εξωθεσμικούς ιδιωτικούς επενδυτές ή θεσμικές παρεμβάσεις τύπου ΕΟΖ (ειδικών οικονομικών ζωνών). Η σημερινή οικονομική κατάσταση του δήμου το επιτρέπει –και σε αυτό, μεγάλο μερίδιο και συμμετοχή έχει η Ομογένεια Καστελλοριζιτών της Αυστραλίας, που τόσο πολύ έχει συμβάλει και βοηθήσει το νησί οικονομικά και αναπτυξιακά -, ελπίζω και εύχομαι να διατηρηθεί, ακόμη και να αναπτυχθεί στο μέλλον.

Το πολύτιμο μέταλλο με το οποίο ο θεός έφτιαξε το Καστελλόριζο είναι τέτοιο, ώστε διαχρονικά το ίδιο και οι άνθρωποί του να αντέχουν, εθνικά, πολιτισμικά και οικονομικά, σε κάθε κακουχία και ξένη επιβολή, προκαλώντας την εκτίμησή και το σεβασμό μας, αποτελώντας ένα ανεκτίμητο και πολύτιμο κομμάτι της ελληνικής ιστορίας.

Το Καστελλόριζο, όπως αγκαλιάζει με στοργή και φροντίδα το λιμάνι του, έτσι αγκαλιάζει και τους ανθρώπους που το κατοικούν ή το επισκέπτονται. Εκεί μέσα γνωρίζεις αρκετούς γνήσιους ανθρώπους, καλλιεργημένους, ευαίσθητους, ικανούς, άξια τέκνα με τους οποίους θα δημιουργήσεις σχέσεις ζωής. Ας του συμπεριφερθούμε και εμείς όπως πραγματικά του αξίζει, με αληθινή αγάπη και ενδιαφέρον.

Στο Καστελλόριζο αν καθίσεις για αρκετό καιρό σκέφτεσαι πότε θα φύγεις, μα αν φύγεις, σκέφτεσαι πότε να ξαναγυρίσεις.

