

September 1976

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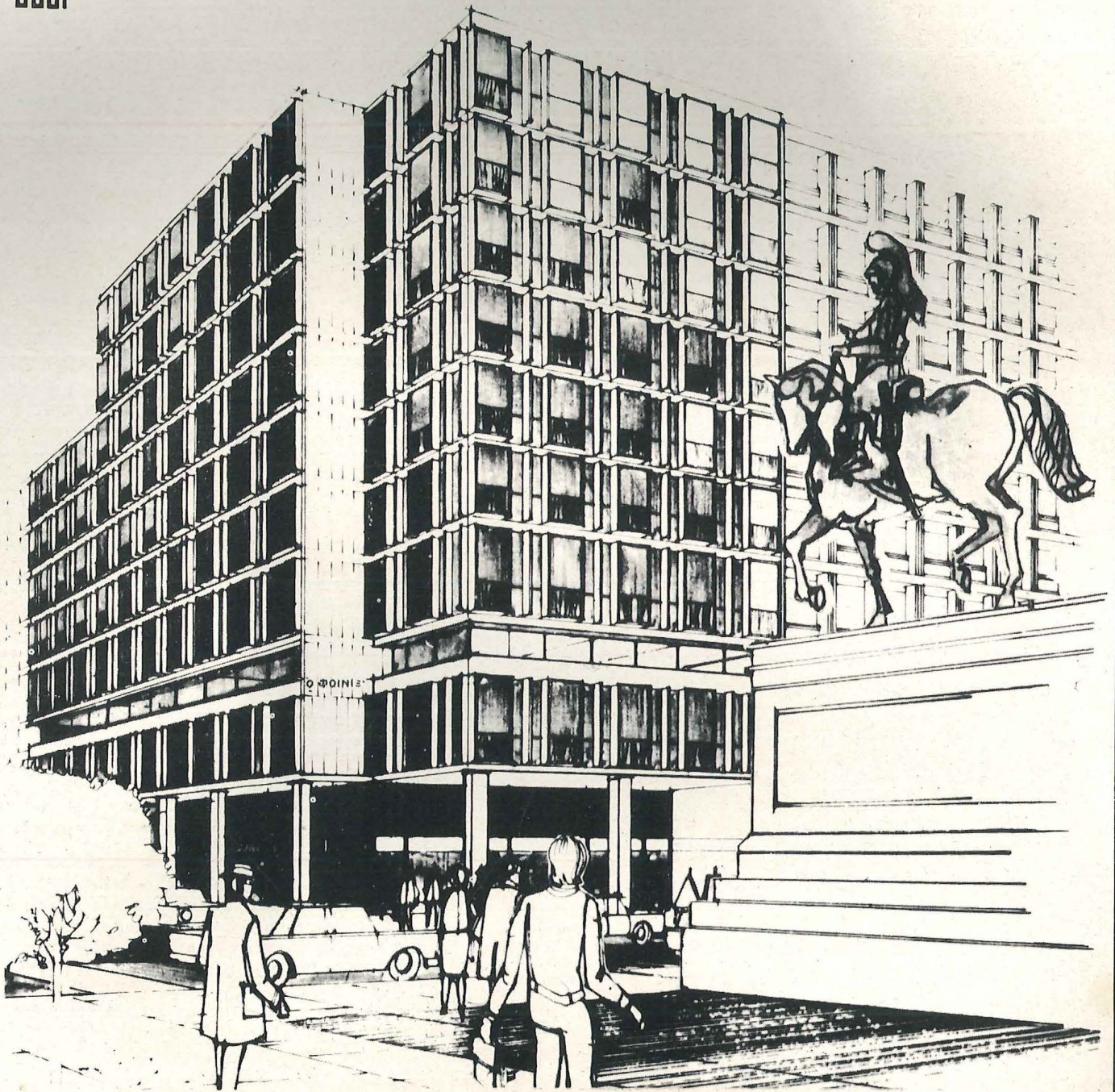
THE ATHENIAN

Greece's English Language Monthly



Pamela Williams

ΛΛΛ



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FINANCIAL RESULTS — CAPITAL — INVESTMENTS (Estimates)

I. FINANCIAL RESULTS	A' HALF 1976 (In Drs.)	A' HALF 1975 (In Drs.)	
Gross Revenue	41.280.375	19.184.480	
Net Profit	36.965.908	15.170.440	
Earnings per share (1,000,000 shares)	37	15	
II. CAPITAL	30.6.76 (In Drs.)	30.6.75 (In Drs.)	
Share Capital and Reserves	560.004.411	559.641.406	
Net Book Value	596.970.319	574.811.846	
Capital Gains (1)	150.695.438	133.730.113	
Real Net Value (1)	747.665.757	708.541.959	
Real Net Value per share (1,000,000 shares)	747	708	
(1) based on portfolio estimates in current prices			
III. INVESTMENTS	Total Market Value 30.6.76 (In Drs.)	Total Market Value 30.6.75 (In Drs.)	
a. Domestic Companies' Shares	382.957.874	327.429.049	
b. Foreign Companies' Shares	117.644.798	50.708.989	
c. Domestic Bonds	108.752.739	79.264.944	
d. Foreign Bonds	1.475.104	162.716	
e. Short Term Bonds	66.329.835	—	
	7.890.714	7.311.204	
f. Units of Greek Mutual Funds	685.051.064	464.876.902	
IV. GEOGRAPHIC DISTRIBUTION OF INVESTMENTS IN SHARES	30.6.1976	30.6.1975	
	(In Drs.)	(In Drs.)	
	%	%	
Greece	382.957.874	327.429.049	86,6
U.S.A.	75.388.963	26.567.205	7,0
Japan	10.163.344	1.162.000	0,3
Canada	9.618.500	5.004.106	1,3
Switzerland	8.419.918	5.853.435	1,6
West Germany	7.517.124	6.638.825	1,8
Holland	4.395.832	3.206.674	0,8
France	1.467.630	1.572.022	0,4
Other Countries	673.487	704.724	0,2
	500.602.672	378.138.040	100,0

The Company's shares are traded on the Athens Stock Exchange

community calendar

SEPTEMBER 2

Duplicate Bridge — American Club, Kifissia, 7:30 pm. For information: Helen Brayton, Tel. 801-1167 or Georgia Schlesinger, Tel. 746-670.

SEPTEMBER 3

Multi-National Women's Liberation Group — General meeting at the Women's Centre, Ellanikou 3, Pangrati, 8 pm. For information: 779-4420.

SEPTEMBER 4

American Club — Excursion to Malaconda Beach Hotel, Evia through Sept. 6. Tickets at the American Club, Kifissia.

SEPTEMBER 5

American Club — Cookout by the pool, 6:30 pm.

SEPTEMBER 7

American Community School — Classes begin.

SEPTEMBER 9

Duplicate Bridge — See Sept. 2.

SEPTEMBER 14

Campion School — Tests for new students (also on Sept. 15) at 9 am.
Lions Cosmopolitan Club — General meeting, Athenee Palace, 9 pm.

SEPTEMBER 15

Multi-National Women's Liberation Group — See Sept. 3.
St. Catherine's — Classes begin.

SEPTEMBER 16

Hellenic International School — Classes begin for grades 9-12.
Duplicate Bridge — See Sept. 2.

SEPTEMBER 17

Campion School — Classes begin.

SEPTEMBER 20

Hellenic International School — Classes begin for grades 1-8.

SEPTEMBER 22

Athens College — Classes begin.

NOTE TO AMERICAN CITIZENS

U.S. citizens wishing to vote in the presidential election on November 2, 1976, must fill out the Federal Post Card Application available at the American Embassy. The deadline for applying for a ballot is thirty days before election day. The ballot must be received by the election authority before November 2.

SEPTEMBER 23

Duplicate Bridge — See Sept. 2.

SEPTEMBER 27

Hellenic International School — Classes begin for kindergarten.

SEPTEMBER 28

American Community School — Registration deadline for the SAT to be given on Nov. 6.
Lions Cosmopolitan Club — General meeting, Athenee Palace, 9 pm.

SEPTEMBER 30

Duplicate Bridge — See Sept. 2.



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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

NAME DAYS IN SEPTEMBER

One's Name Day or Saint's Day marks a celebration which in traditional circles is more lavishly observed than the day of one's birth (which may pass unnoticed). An open-house policy is assumed, with refreshments served to well-wishers who stop by unannounced, with gifts and the traditional greeting of *hronia polla* (many years). The tradition is gradually being eclipsed, especially among the younger generation, by the birthday. However, it is customary to telephone, cable or send flowers on a name day in lieu of a personal visit.

September 5	Zaharias
September 14	Stavros, Stavroula (Voula)
September 17	Sofia, Agapi, Elpida
September 20	Efstathios (Stathis), Efstathia (Efy)

DATES TO REMEMBER

September 6	Canada and U.S.A. Labour Day
September 7	Brazil Independence Day
September 16	Mexico National Day
September 18	Chile National Day
September 23	Saudi Arabia National Day
September 25	First day of Rosh Hashanah

COLLEGES

Institutions of higher education that may be of interest to the English-speaking community of Athens.

COLLEGE YEAR IN ATHENS, INC. Dinokratous 59, Athens, Tel. 718-746. A one-year undergraduate program offering courses in Greek Civilization, Archaeology, and Middle Eastern Studies. Courses given in English by outstanding scholars for students registered at American colleges. Candidates may apply now to Mrs. Raphael Demos, Harilaou Trikoupi 86, Kifissia, Tel. 801-1765. Classes begin Sept. 10.

DEREE COLLEGE, Agia Paraskevi, Tel. 659-3250. A coeducational college awarding Bachelor and Associate degrees in Liberal Arts and Business Administration. Most classes conducted in English. Registration Sept. 6 (for juniors and seniors); Sept. 7 (for sophomores); Sept. 8 (for freshmen). Classes begin Sept. 9.

DEREE COLLEGE DOWNTOWN CENTRE FOR CONTINUING EDUCATION, Athens Tower. Degree Program in Business Administration (Tel. 779-2247): registration Oct. 4-6; classes begin Oct. 7. Non-degree Programs for Self-Enrichment (Tel. 778-0329): registration Oct. 11 and 12; classes begin Oct. 18. Greek language (Tel. 778-0329): registration Sept. 21-24; classes begin Oct. 4. Advance Business Program (MA Business Administration) Tel. 659-3250: registration Sept. 8-10; classes begin Sept. 13.

LA VERNE COLLEGE P.O. Box 25; Kifissia, Tel. 808-1426. Undergraduate program in Liberal Arts and Business; Master of Arts in Greek and Middle East History; Master of Business Administration. Registration now open for fall term; classes begin Sept. 6.

STUDY IN GREECE, Neofronos 1, Ilissia, Tel. 722-789. For juniors or seniors registered in accredited universities or colleges. Emphasis is on Greek

culture and language; includes a one-month field placement. Sessions begin in January and July.

SCHOOLS

Schools that may be of interest to the international community of Athens. All are non-profit educational institutions.

AMERICAN COMMUNITY SCHOOLS, Agias Paraskevis 129, Ano Halandri, Tel. 659-3200. The largest and oldest international school in Greece. American curriculum. Centre for the American CEEB testing; preparation for the British GCEs. Elementary School: K (two years) and grades 1-5; Middle School: grades 6-8; Academy: Grades 9-12.

ATHENS COLLEGE (Kollegion Athinon), Psychiko, Tel. 671-4621. A private Greek elementary and high school for boys which follows the Greek curriculum. Grades 3-12. Admission on the basis of extensive examinations (in Greek) given in the preceding academic year. Frequently referred to unofficially as 'Amerikaniko Kollegio — Arrenon'.

CAMPION SCHOOL, King Constantine 23, Paleo Psychiko, Tel. 671-8194. Founded in 1970, incorporated in Massachusetts and run on British preparatory public school lines with grades corresponding to American elementary and high school levels. Preparation for British GCEs and American SATs.

DEREE-PIERCE COLLEGE, Agia Paraskevi, Tel. 659-3250. A private, Greek high school (gymnasium) for girls. Greek system. Extensive examinations (in Greek) necessary for admission. Frequently referred to unofficially as 'Amerikaniko Kollegio — Thileon'.

DORFPFELD GYMNASIUM (German School), Amarousion, Paradisos, Tel. 681-9173. Telephone for information.

HELLENIC INTERNATIONAL SCHOOL, Grammou and Konitsis, Kastri, Tel. 808-0717. Incorporated in California. American and British systems, grades K-12. Preparation for American PSAT and SAT examination, British GCEs and the International Baccalaureate.

ITALIAN SCHOOL, Mitsaki 18, Galatsi, Tel. 280-338. Nursery School through Gymnasium. Call for further information.

LYCEE FRANCAIS (French Institute School), Sina 29, Tel. 624-301. Call for information.

ST. CATHERINE'S BRITISH EMBASSY SCHOOL (Kifissia). Preparatory School for British and Commonwealth children (grades 5 through 12 plus). Applications should be made care of the British Embassy, Ploutarchou 1, Athens, 139 (Tel. 801-0886).

KINDERGARTENS

A random selection of a few kindergartens in the Athens area.

EARLY CHILDHOOD-ELEMENTARY EDUCATION CENTRE, Vas. Konstantinou 95, Agia Paraskevi, Tel. 659-6263 and 659-3205. Bilingual, bicultural kindergarten. The elementary school, grades 1-6, is Greek curriculum.

KASTRI COUNTRY DAY SCHOOL (Administered by the American Community Schools of Athens), Iras and Vitsi, Kastri, Tel. 808-0475. Kindergarten (two years) and grades 1-3.

MISS BASSIS KINDERGARTEN AND PRIMARY SCHOOL, Vari, Tel. 324-8996. Open Plan. Particularly suited to foreign and bicultural children. Instruction given in English and Greek.

POOH'S CORNER, Solomou 3, Halandri, Tel. 681-6578. Kindergarten for ages 3-5, conducted in English.

STEWART-KALOTI KINDERGARTEN, Georgiou Blassa 51, Papagou, Tel. 651-5658 or 651-6526. Kindergarten for ages 2½-5, conducted in English.

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publisher's note

September in Greece is still vacation time for many. Athens slowly stirs with families returning for the opening of schools — most of which begin towards the end of the month. It is in September, however, that Thessaloniki claims pre-eminence, as the site of the annual International Trade Fair, film festivals and many other major events. 'Like any woman worth becoming attached to, Thessaloniki is a lady of changing moods, modes and styles and must be sensed to be understood,' write Tad and Bruce Lansdale whose affair with that city has been long and enduring. Bruce Lansdale, the President of Thessaloniki's American Farm School, first came to Greece as an infant in 1925 (his father, Herbert, was General Secretary of the YMCA of Greece) and speaks Greek, it is often noted, with a Macedonian accent. His wife, Tad, first came to Greece as a young bride when her husband returned here as a Fulbright Scholar to study the operation of the American Farm School whose presidency he assumed in 1955. In 'Thessaloniki through the Senses', the Lansdales paint an affectionate and unabashedly loving portrait of their city.

Rarely shared with outsiders, and seldom recounted by historians in scholarly accounts, every city has its own whimsical history. Epaminondas Stasinopoulos is something of an exception. His books, *The History of Athens and Athens of the Previous Century* (regrettably not yet available in English), affectionately tell the story of Athens — its foibles as well as the cold facts of history. In 'The Zappion: An Olympian Dream', Elizabeth Chronopulo draws on historian Stasinopoulos's account of the long and sometimes arduous beginnings of one of Athens's most famous landmarks, the Zappion Exhibition Hall.

With the promise of autumn, parents and children begin to turn their attention to education. In 'The ABCs of the SATs', William Ammerman, the Principal of the Academy of the American Community Schools of Athens, describes the American College Board exams which hundreds of young people from Greek and foreign schools sit for every year in Greece. Another educational area that will occupy many during the new school year is teaching or learning English. In 'New Developments in Teaching English', Antoinette Moses discusses some of the methods and approaches.

Our cover is by Pamela Williams.

goings on in athens

MUSIC AND DANCE

CHINESE ARTISTIC COMPANY OF SHANGHAI — A versatile program of Chinese songs, dances and instruments to be presented nightly at 9:30 pm for two weeks beginning Sept. 3. At the Dimotikon Amphitheatron Kastellas in Piraeus. Tickets 150 Drs. and 200 Drs. at the Dimotikon Theatre, Piraeus (Tel. 417-8351) or Pallas Cinema, Voukourestiou, Athens (Tel. 322-4434).

DORA STRATOUE DANCE COMPANY — Folk dances, costumes, and instruments from various parts of Greece with Madame Stratou's explanations delivered in several languages. Performances nightly at 10:15 pm and also at 8:15 pm on Wed. and Sun. at Philopappou Theatre (near the Acropolis), Tel. 921-4650. Admission 100, 80, 60 Drs.

NELLY DIMOGLU GREEK FOLK DANCES — In the Theatre of the Old Town on the island of Rhodes. Every evening except Sat. at 9:15 pm.

THEODORAKIS AND XARHAKOS CONCERT

A concert of contemporary music by two of Greece's most popular composers will be presented at Herod Atticus the end of Sept. Mikis Theodorakis's *Axion Esti*, an oratorio based on the poem by Odysseus Elytis, and Stavros Xarhakos's *Lament for Ignatio Sanchez Mejias*, a *laiki* cantata from the poem by Federico Garcia Lorca, will be conducted by Xarhakos. Manos Katrakis will narrate and Grigoris Bithikotsis, will sing.

GALLERIES AND EXHIBITS

Unless otherwise noted, galleries are open from around 10 to 2 and reopen in the evenings from 6 to 9 or 10, Mondays through Fridays.

NATIONAL GALLERY OF ART (PINAKOTHIKI), Vas. Constantinou, opposite the Hilton, Tel. 711-010. The main gallery includes the permanent collection of works by Greek painters from the 16th century to the present, a collection of works by Italian, Flemish and Dutch masters, a few El Grecos and a fine collection of engravings — from Durer and Brueghel to Braque, Picasso and Dali. Also an exhibit of contemporary Greek painters, 'The Panorama of Greek Painting: 1950-1975'. Open 9 to 1 and 4 to 8 and on Sundays from 10 to 2. Closed Mondays.

CARAVEL HOTEL — Second Exhibition of Greek Gold and Silver Work (Sept. 1-4).

DESMOS, Syngrou 4, Tel. 922-0052. Group show of paintings and sculptures (through Sept.).

DIODENES INTERNATIONAL, Tsakalof 10, Kolonaki, Tel. 609-652. Oils, watercolours and graphics by Hanno Edelmann (Sept. 17-30).

DIODENES INTERNATIONAL, 3 Platia Filomousou Eterias, Plaka, Tel. 322-4618. Lise Skydt Kristensen's original batiks inspired by Greek history and mythology (Sept. 17-30).

ACTIVITIES IN THESSALONIKI

INTERNATIONAL TRADE FAIR — An exhibit of equipment, technology and services from all over the world will be on display Sept. 5-19 at the Fair Grounds.

FILM FESTIVALS — The Fifth International Film Festival and the Seventeenth Greek Film Festival will run concurrently from Sept. 24 to Oct. 3. Tickets on sale at the box office of the State Theatre of Northern Greece from 20 Drs. to 100 Drs. For further information: Mr. Nikolopoulos, Tel. 031-220-440 (Thessaloniki).

FIFTEENTH GREEK SONG FESTIVAL — Greece's answer to Eurovision's Popular Song Contest. Twenty songs will vie this year for the prize at the Palais de Sports, Sept. 16 and 17. Tickets 60 Drs. to 150 Drs. For further information: Miss Dimopoulou, Tel. 031-274-728 (Thessaloniki).

DIODENES INTERNATIONAL, Diogenous 12, Plaka, Tel. 322-6942. Permanent group show. Open daily.

HELLENIC AMERICAN UNION, Massalia 22, Tel. 629-886. Oils by Nitsa Alexiadou (Sept. 14-24); 30 prints by American Louise Nevelson (Sept. 27 to Oct. 15).

IOLAS-ZOUMBOULAKIS, Kolonaki Square 20, Tel. 608-278. Hammocks by Alexander Calder surrounded by works of artists of the gallery (through Sept.).

ZAPPION, in the National Garden, Tel. 322-4206. An exhibit of gold jewelry designed and produced by Chrysotheque Zolotas (Sept. 20).

ZOUMBOULAKIS-TASSOS, Kriezotou 7, Tel. 634-454. Group show of artists represented by the gallery (through Sept.).



WINE FESTIVALS

Contemporary Dionysian rites with unlimited imbibing of samples from vineyards all over Greece, and continuous music and dancing included in the price of admission. Feasting at the Festival's tavernas is extra.

Daphni (Athens) — Daily from 7 pm to 1 am through Sept. 12. Entrance fee 50 Drs.

Rhodes — Daily from 7 pm to 1 am through Sept. 5. Entrance fee 50 Drs.

FOLK FESTIVALS

Panigiria, fairs and other events in various parts of Greece. A panigiri is a religious celebration in honour of a saint and is the occasion for feasting, dancing, singing and merrymaking. Traditional local costumes are often worn. In some cases only skeleton information was available, but should you find yourself in these areas, ask the Tourist Police for further details.

Thessaloniki: Wine Festival at Anhialos (Sept. 1-15).

Corfu: Cricket Festival between Greek and English teams (Sept. 4, 5, 12, 13, 15, 18, 19, 22, 25, 26, 29).

Halkidiki: Wine Festival at the village of Agios Nikolaos (Sept. 6-8); panigiri at the village of Nikitis will include traditional customs, folk dances and athletic competitions (Sept. 15-18); an exhibition of grapes at the village of Agios Pavlos during the last week of Sept.

Spetses: Celebrations in commemoration of the defeat of the Turkish Armada during the 1821 War of Independence against the Turks (Sept. 8 and 9).

Iraklion, Crete: Feasting in the village of Damasta (Sept. 14).

Kavala: Grape Festival at the village of Nea Peramos (Sept. 15).

Pieria: Grape Festival at the village of Pydni (Sept. 18 and 19).

Kithira: Panigiri at the Panayia Myrtydiotissa Monastery (Sept. 24).

Salamis: Festivities to commemorate the naval battle of Salamis (Sept. 26).

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THIS AND THAT

KARAGIOZIS, George Haridimos's Shadow-Puppet Theatre, Platia Lysikratou (off Adrianou, behind the Monument of Lysikrates). Every evening in good weather at 9 pm. Admission 25 Drs. Dialogue in Greek but the humour is slapstick, and the plots are international (maidens in distress, etc.) as Karagiozis, the eternal 'little man', gets into seemingly hopeless trouble but comes out on top.

SOUND AND LIGHT, on the Hill of Pnyx, facing the Acropolis. Performances with English commentary at 9 pm every night. In French at 10 pm on Mon., Wed., Thurs., Sat., Sun. In German at 10 pm on Tues. and Fri. General admission 50 Drs.; students 25 Drs. Tickets at the Athens Festival Office, Stadiou 4, in the stoa, (Tel. 322-1459) and at the gate, Tel. 922-6210. No performances on full moon nights (Sept. 6, 7, 8, 9).

POINTS OF INTEREST

THE ACROPOLIS. Open daily from 8 am to sunset and on full-moon nights until midnight. Admission 30 Drs. and includes entrance to the museum. Personal guides: 275 Drs. per hour for up to five people. Originally the site of a Mycenaean settlement, it became in archaic times the religious heart of Athens. Rising 300 feet (100 metres) above the city and extending 1,000 feet (300 metres), it is approached from the west by a monumental gateway, the Propyleia. On a parapet to the right is the small Temple of Athene Nike, a jewel of classical architecture. Beyond is the Parthenon, unsurpassed in its simplicity, symmetry and majesty, and the Erechtheum with its porch of the Caryatids, a masterpiece of Ionic art. The latter, according to mythology, was where Athena vied with Poseidon for control and won by presenting the city with the olive tree: look for one beside the temple.

THE ANCIENT AGORA. Entrances from just below the Acropolis and from Adrianou St., Monastiraki. Open 8 am to sunset. The market place as well as religious and civic centre of Athens in ancient times, analogous to the Roman Forum, where farmers sold their produce, businessmen conducted their affairs and popular assemblies were held.

THE EVZONES. The Presidential Guard makes its home on Irodou Attikou, diagonally across from the Palace. On Sundays at 11 am the regiment, accompanied by a band, marches in full regalia to the Parliament and back. On other days there is a less elaborate changing of the guard at regular intervals.

KERAMIKOS CEMETERY. The cemetery of ancient Athens, located off Ermou St. below Monastiraki. Open daily 8 am to sunset. A quiet, pleasant spot in which to rest or wander. Some of the grave markers are in the little museum, but others are still in place.

LYKAVITTOUS HILL. Over 900 feet above sea level, it is a favourite promenade for Athenians. Lower

slopes covered with pine trees, a 19th century chapel at the summit, an *ouzeri* about halfway up, and a restaurant at the top. On a clear day, one can see the whole of Athens, the surrounding mountains, and the Saronic Gulf. Can be approached by foot, car or a funicular (*teleferik*), operating 8 am - 12:30 am, which ascends from Aristippou Street in Kolonaki.

MONASTIRAKI FLEA MARKET. Hawkers hawk, sight-seers shop and bargain for antiques, old and new furniture, clothing, books, handicrafts, tools, junk, the practical and the preposterous. Centuries old, the 'Flea Market' is located in Monastiraki near the subway station on Athinas Street. Tourist shops open Mon. - Sat. 8:30 am-8 pm; other shops observe the normal hours. On Sunday mornings the area is a veritable open-air bazaar from 9-1 pm.

NATIONAL GARDEN (entrances on Amalias, Vas. Sofias, Irodou Attikou and from the Zappion). The Athenians' retreat! A verdant labyrinth with interesting and unusual plants. Cool, shady nooks set aside with benches, and wooded paths. Watch the world go by, or stroll around and meet the resident ducks, swans and peacocks. Open 7 am to 7 pm.

PROTO NEKROTAFIO. (The First Cemetery of Athens). Not far from the Temple of Olympian Zeus. Open 7 am - sunset. The names on the elaborate tombs (in classical style, often decorated by splendid sculpture) read like an index to the cultural and political history of 19th and 20th century Greece: Kolokotronis, Makriyannis, Androutsos, Ragavis, Trikoupi, Averoff, Benaki, Papandreou, Seferis, to name a few. The Troy-inspired bas-reliefed Schliemann mausoleum, and the famous 'Sleeping Maiden' of Halepas are of special interest.

MONASTERIES

Situated in pleasant areas easy to reach by car or bus from the centre of Athens, the monasteries provide pleasant respites from the city, and a historical glimpse of Byzantine and post-Byzantine Greece.

DAFNI. An eleventh-century Byzantine church with outstanding mosaics and some frescoes. Open daily from 9 am to 7:30 pm; Sundays 10 to 1 and 2:30 to 5. There is a Tourist Pavilion. Bus to Eleusis or Aspropyrgos from Koumoundourou Square; by car, follow the signs on the road to Eleusis.

KAISARIANI. Enjoy a picturesque drive through the pine trees to this beautifully located eleventh-century monastery at the foot of Mt. Hymettos. The church has seventeenth and eighteenth century frescoes. Open daily sunrise to sunset. Bus 39/52 to the terminal and then a short walk; by car, take Leoforos Vas. Alexandrou and follow the signs to the monastery.

PENDELI. A sixteenth-century monastery with Byzantine paintings in the chapel. The site includes a small museum, monk's cell and 'secret school' (all three open daily 8:30 am to 7 pm.) The monastery grounds are open all day. Dine at the nearby taverna. Bus 105 from Athens or 191 from Piraeus; by car, via Halandri.

MUSEUMS

ACROPOLIS MUSEUM, on the Acropolis, Tel. 323-6665. Collection of pre-classical architectural and monumental sculpture from the Acropolis (including the renowned series of archaic maidens) and vases, terracotta and bronzes excavated after 1954. Other artifacts from the Acropolis are to be found in the National Archaeological (and, alas, those carried off by Lord Elgin in 1816 are to be found in the British Museum in London). Labels in Greek and English. Open 8 am to 7 pm. *Closed Tuesdays.* Admission 30 Drs.; free on Thursdays and Sundays.

AGORA MUSEUM, Stoa of Attalos in the ancient Agora, Monastiraki, Tel. 321-0185. The original 2nd cent. B.C. stoa (long, colonnaded structure where businessmen transacted their affairs, magistrates conferred, teachers lectured and idlers idled) was reconstructed in 1953-56 on the original foundations. It now houses the finds from the Agora excavations, weights, measures, etc. which vividly illustrate its function as the commercial and civic centre of ancient Athens. (Note the 6th century B.C. baby's potty and *souvlaki* grill.) Open 8 to 1

ATHENS FESTIVAL

All performances take place at the ancient theatre of Herod Atticus on the slopes of the Acropolis and begin at 9 pm. Children under ten years are not admitted.

Ballet du XXe Siecle, Maurice Bejart

September 2 and 3: *Our Own Faust*, variations on a theme by Goethe, music by Bach and Argentinian Tangos; *Songs of a Wayfarer*, music by Gustav Mahler, choreography by Maurice Bejart; and *Fragments for Heliogabalus*: 'Ritual for a Future Spectacle'. Tickets 450, 280, 180, 80 Drs. (Students 50 Drs.).

State Academic Symphony Orchestra, USSR and State Russian Academic Choir A. Yurlov

September 4: Yevgeni Svetlanov conducting Prokofiev's 'Alexander Nevsky' and Scriabin's Symphony No. 2; Larisa Avdeyeva, soloist. Tickets 300, 250, 180, 80 Drs. (students 40 Drs.).

September 5: Alexander Lazarev conducting Rachmaninoff's 'Three Russian Songs' and Concerto for piano and orchestra and Shostakovich's Symphony No. 9; Nikolai Petrov, soloist. Tickets 300, 250, 180, 80 Drs. (students 40 Drs.).

September 6: Yevgeni Svetlanov conducting Prokofiev's Symphony No. 1 'Classical', Beethoven's Fantasia in C for piano, chorus and orchestra and Yuri Sviridov's 'Oratorio Pathétique'; Sviatoslav Richter and Alexander Vedernikov, soloists. Tickets 500, 400, 300, 150 Drs. (students 80 Drs.).

Sviatoslav Richter

September 8: Piano recital of Beethoven, Chopin and Schumann. Program details to be announced that evening. Tickets 400, 300, 200, 100 Drs. (students 40 Drs.).

National Theatre of Greece

September 10, 11, 12: Euripides's *Bacchae*, directed by Spyros Evangelatos, with Vokovits,

and 3 to 6. *Closed Tuesdays.* Admission 10 Drs.; free on Thursdays and Sundays.

BENAKI MUSEUM, Koumbari 1 (corner of Vass. Sofias), Tel. 611-617. This fine neo-classical mansion houses art and memorabilia from all periods of Greek history (especially Byzantine and War of Independence), Islamic and Coptic art and textiles, Chinese ceramics, beautiful embroideries, traditional costumes, jewelry, folk art, and a room reconstructed from an 18th century Macedonian mansion. Guidebooks in English, French, German. Open 8:30 to 2 and 4 to 7. *Closed Tuesdays and Sunday afternoons.* Admission 20 Drs.

The Benaki Museum has organized a special exhibit entitled 'Byzantine Icons from Cyprus' which includes icons from the 11th century to the 16th century. From Sept. 1 to Nov. 30.

BYZANTINE MUSEUM, Vas. Sofias 22, Tel. 711-027.

Set in a peaceful courtyard, this Florentine-style villa, built for la duchesse de Plaisance in 1848, houses the major collection of Byzantine and post-Byzantine art in Athens. The assemblage is rich but few objects are labelled (none in English) and there is no catalogue as yet. Open 8 am to 7 pm. *Closed Mondays.* Admission 10 Drs.; free on Thursdays and Sundays.

GOULANDRIS NATURAL HISTORY MUSEUM, Levidou 13, Kifissia, Tel. 801-5870. The first centre in Greece devoted to the study of flora, zoology, entomology, geology and paleontology. Open 10 to 1 and 5 to 8. *Closed Fridays.* Admission 15 Drs.

KERAMIKOS MUSEUM, Ermou 148, Monastiraki, Tel. 346-3552. Located in the ancient cemetery where Pericles delivered his famous oration. Finds from the cemetery excavations. Open 8 to 1 and 3 to 6. *Closed Tuesdays.* Admission 5 Drs.; free on Thursdays and Sundays.

MARATHON MUSEUM, at Marathon, about 42 km. from Athens. A few kilometres beyond the tomb of the Athenians and near the tomb of the Plataeans, this relatively new museum, a gift of American-Greek shipping magnate, Eugene Panagopoulos, houses finds from the Marathon plain. From Neolithic material found in the

Malavetas and Valakou. Tickets 100, 70, 50, 30 Drs. (students 50, 35, 25 Drs.).

Thessaloniki State Orchestra

September 13: George Thymis conducting Andreas Makris's 'Aegean Sea Festival' Overture, Beethoven's Concerto No. 4 and Borodin's Symphony No. 2; Paul Badura-Skoda, soloist. Tickets 100, 80, 60, 40 Drs. (students 20 Drs.).

National Theatre of Greece

September 18, 19 and 21-26: Aristophanes's *Knights*, directed by Alexis Solomos, music by Stavros Xarchakos, choreography by Dora Tsatsou-Symeonidi, with Zervos and Vokovits. Tickets 100, 70, 50, 30 Drs. (students 50, 35, 25 Drs.).

Tickets and Information: The Athens Festival Office, Stadiou 4, in the stoa, Tel. 322-1459 and 322-3111, ext. 240. Open daily 8:30 am to 1:30 pm and 6 to 8:30 pm; Sundays and holidays 9 am to 1 pm. Tickets are on sale ten to fifteen days before each performance, or at the Herod Atticus Theatre prior to the performance from 6:30 to 9 pm (Tel. 323-2771).

The Dimitria Festival in Thessaloniki October 1-31 will include concerts, theatre performances and folk dancing. Further details will appear in our October issue.

Melina Mercouri will play Medea in the State Theatre of Northern Greece's production of *Medea* at the theatre on Mt. Lykavittos on Sept. 5, 7, 11, and 12.

The final event of the Elefsis Festival will be the Art Theatre of Karolos Koun's production of Aescylus's *The Persians*, directed by Koun, with Lazanis, Hatzimarkos and Angelidou. Sept. 5 at the Ancient Theatre of Elefsis, 20 km. northwest of Athens. For information: Tel. 554-6680.

Cave of Pan to late Roman artifacts. Some Cycladic tombs (showing skeletons and grave-objects), in process of excavation, may be seen in a building next door. Open 8 to 1 and 3 to 6. *Closed Tuesdays.* Admission free on Thursdays and Sundays.

MUSEUM OF GREEK POPULAR ART, Kydathineon 17, Plaka (near Nikis St.), Tel. 321-3018. Small, superb collection of Greek folk art mostly of the 18th and 19th centuries. Embroideries, wood carvings, jewelry, mannequins in traditional costumes. Reconstruction of a room with wall-paintings by the modern-primitive artist, Theophilus. No catalogue. Open 9 to 1. *Closed Mondays.* Admission free.

MUSEUM OF GREEK POPULAR ART, CERAMIC COLLECTION, Areos 1 (in a former mosque), Monastiraki Square, Tel. 324-2066. Small, well-displayed collection of Greek ceramics, mostly modern, but in traditional shapes and patterns; a few 19th century objects. Open 9 to 1. *Closed Tuesdays.* Admission free.

NATIONAL ARCHAEOLOGICAL MUSEUM, Patission and Tossitsa, Tel. 821-7717. One of the world's finest and most comprehensive collections of ancient Greek art. Some highlights: the lovely Cycladic figurines, spectacular finds from Mycenae, archaic statues of youths (*kouroi*), sculpture of all periods, bronzes, vases. Upstairs: fascinating Minoan frescos, household utensils preserved under the volcanic ash that covered the island of Santorini (which some believe to have been Atlantis) in a 15th cent. B.C. eruption. Guidebooks available in many languages; private guides upon request, 275 Drs. an hour. A shop sells reproductions and copies priced from 150 Drs. to 40,000 Drs. Open 8 am to 7 pm. *Closed Mondays.* Admission 30 Drs.; free on Thursdays and Sundays.

NATIONAL HISTORICAL MUSEUM, Stadiou Street, at Kolokotronis Square, Tel. 323-7617. Permanent collection started in 1882, now housed in the Old Parliament Building designed by Boulanger in 1858. Greek history since Byzantine times, mainly relics, memorabilia and mementoes from the wars and revolutions that created the modern Greek nation. Most labels in Greek, but photocopied descriptions

available in English for use in the museum. Daily 9 to 1. Closed Monday. Admission 10 Drs.

NAVAL MUSEUM, Freattis, Akti Themistokleous, Piraeus, Tel. 451-6264. Relics, models and pictures related to Greek naval history. Open 9:30 am to 12:30 pm. *Closed Mondays.* Admission 10 Drs.; free on Tues., Fri and Sun. mornings

PAVLOS AND ALEXANDRA KANELLOPOULOS MUSEUM, Theoria and Panos, Plaka, Tel. 321-2313. Pottery, ceramics, jewelry and other ancient, Byzantine and modern artifacts comprise this collection of Pavlos Kanellopoulos, recently housed in a renovated mansion on the Plaka side of the Acropolis. Open 8 to 2. *Closed Mondays.* Admission 30 Drs.

WAR MUSEUM, Vass. Sofias and Rizari, Tel. 735-263. Blood and thunder glorified (to the delight of war buffs and distress of pacifists) in a well-organized exhibition surveying Greek military history from antiquity to the present. Outside, model boats, airplanes, machine guns and real airplanes for all enthusiasts. Open 12:30 to 7:30 Wed. but from 10 to 2 all other days. *Closed Mondays.* (Small library open Tues. through Sat. 9 to 1.) Admission free.

RECREATIONAL

GOLF

Glyfada Golf Club, Glyfada (Tel. 894-6820). An 18-hole course. Overall distance, 6,125 metres. Clubhouse with restaurant. Sponsorship required for regular membership. Visitor's fee: 250 Drs. weekdays, 400 Drs. weekends. Caddie fee, rental of golf clubs and carts, extra. Open daily from 7 am to sunset.

TENNIS

Athens Tennis Club, Vas. Olgas, Athens (Tel. 910-071 and 922-3240). Twelve courts, restaurant, TV room. Sponsorship required for regular membership. Temporary residents of Greece may acquire special membership for up to one year (1,000 Drs. per month). Open daily sunrise to sunset.

Attica Tennis Club, Philothei (Tel. 681-2557). Nine courts. Initial membership fee: 5,000 Drs. for adults, 2,500 Drs. for minors. Annual fees: 2,400 Drs. for adults, 1,200 Drs. for minors. Temporary residents of Greece may acquire special membership for up to three months (500 Drs. monthly). Open daily 7 am-10 pm.

AOK, Tatoiou, Kifissia (Tel. 801-3100). Five courts. Sponsorship required for regular membership. Temporary residents of Greece may acquire special membership for up to six months (1,800 Drs. for adults, 600 Drs. for minors per six months). Open daily 8 am to sunset.

Paradisos Tennis Club, Paradisos Amaroussiou (Tel. 681-1458 and 682-1918) A new club just off Leof. Kifissia, between Halandri and Amaroussi. Six courts, bar, snacks, swimming pool, pro shop, rentals. Initial membership fee 5,000 Drs.; annual fee 3,000 Drs. Temporary residents of Greece may acquire special membership for 500 Drs. per month. Open daily sunrise to sunset.

SAILING

Glyfada Sailing School, Glyfada Marina (Tel. 894-2115). Run by Mr. Karonis, National Olympic Sailing Coach. Four types of sailing boat from 8' (70 Drs. an hour) to 17' (200 Drs. an hour). Series of ten lessons ranges from 600 to 1,300 Drs. Open daily 10 am to 7 pm.

Hellenic Offshore Racing Club, Papadiamantou 4, Mikrolimano (Tel. 423-357). Membership requires two Greek members as sponsors. Initial membership 2,000 Drs., annual fee 1,500 Drs. The Club has four Swan 36 for use of the members and students. A ten-week course in sailing for those under 25, 2,500 Drs.; for those over 25, 5,000 Drs. Open 9 am-1:30 pm and 5-9 pm. Closed Sundays.

Piraeus Sailing Club, Mikrolimano (Tel. 417-7636). Initial membership 500 Drs., monthly fee 100 Drs. The Club owns a number of Lightnings, Solinz and other boats for the use of the members. Restaurant and bar. Open daily 9 am to 10 pm.

Seahorse Sailing School, Glyfada Marina (Tel. 894-8503). Two types of sailing boat: Sangria and Safari. A ten-hour course in offshore sailing is 2,000 Drs. per person. Dutch,

Swedish, German, French, English spoken. Also sailing yachts for rent. Open daily 9:30 am to sundown.

Yacht Club of Greece, Mikrolimano (Tel. 417-1823). Membership requires two regular members as sponsors. Initial membership 14,000 Drs., annual fee 3,000 Drs. Members of yacht clubs abroad may use the club's facilities for up to ten days. There is a bar, restaurant and mooring facilities, and a number of sailing boats for the use of members. Open daily from 9 am to midnight.

BEACHES

The following beaches are south of Athens and easily accessible by car or bus. The buses leave from Vas. Olgas every 15 minutes.

Astir, Glyfada (Tel. 894-6461). Open 9 am to 6 pm. Adults 40 Drs., children 20 Drs., parking 30 Drs. Changing cabins, showers, umbrellas, tennis court, volleyball court, mini-golf (20 Drs. per person), snack bar, restaurant, hairdresser. Bus 84 (Ano Voula).

Astir Laimos, Vouliagmeni (Tel. 896-0211). Open 8 am to 8 pm. Adults 60 Drs., children 30 Drs. Changing cabins, showers and umbrellas. Canoes 30 Drs. an hour; water-ski school 250 Drs. quarter hour with boat and instructor. Bus 89 (Vouliagmeni) to terminal then about a ten minute walk.

Lagonissi (Tel. 895-8514). Open 9 am to 7 pm. Adults 30 Drs., children 15 Drs. Changing cabins, showers and umbrellas, restaurant and snack bar. Take the Sounion bus which leaves from the junction of Leoforos Alexandras and Patission every hour from 6:30 am.

Varkiza (Tel. 897-2402). Open 7 am to 8 pm. Adults 20 Drs., children 10 Drs. Changing cabins, showers and umbrellas. Private cabins may be hired for 250 Drs. a day. Bus 90 (Varkiza).

Voula A (Tel. 895-3248). Open 8 am to 8 pm. Adults 10 Drs., children 6 Drs. Changing cabins, showers and umbrellas. Canoes 22 Drs. an hour; tennis courts 40 Drs. an hour. Bus 84 (Ano Voula) or 89 (Vouliagmeni).

Voula B (Tel. 895-9590). Open 8 am to 8 pm. Adults 10 Drs., children 5 Drs. Changing cabins, showers, umbrellas, volleyball courts, children's playground. Bus 89 (Vouliagmeni).

Vouliagmeni (Tel. 896-0906). Open 7 am to 8 pm. Adults 12 Drs., children 6 Drs. Changing cabins, showers and umbrellas. Canoes 40 Drs. an hour; tennis courts 40 Drs. an hour. Snack bar. Bus 89 (Vouliagmeni) or 90 (Varkiza).

RIDING

The Hellenic Riding Club (Ipkos Omilos Tis Ellados), Paradisos (Tel. 681-2506, 682-6128). Initial fee: 10,000 Drs. Yearly membership fee: 3,000 Drs. Non-members: 200 Drs. per hour mornings or afternoons.

Varibopi Riding School, Varibopi, (Tel. 801-9912). Annual membership fee 250 Drs.; monthly fee (a ride once a week) 800 Drs. Lessons available: mornings for adults and afternoons for children.

HORSE RACING

Hippodrome, Faliron, Tel. 941-7761. Races every Wed. and Sat. from 3 pm to 7:15 pm. (The hours may change, however, so check before going). Prices: Pavilion, men 150 Drs., women 50 Drs.; Class I, men 50 Drs., women 25 Drs.; Class II, 20 Drs.

LIBRARIES

AMERICAN, Massalias 22, 4th floor, Hellenic American Union, Tel. 638-114. Books, periodicals, records and reference in English. There is also a microfilm-microfiche reader and printer. Journals available on microfilm are *The New York Times, Time, Newsweek, Fortune and Radio Electronics.* Also a small video-tape collection. Mon. through Thurs 9:30 to 2 and 5:30 to 8:30; Fri. 9:30 to 2.

AMERICAN SCHOOL OF CLASSICAL STUDIES - GENADIUS LIBRARY, Souidias 61, Tel. 710-536. A research library on Greece of all periods, from antiquity to the present. Permanent display of rare books, manuscripts and pictures. Mon. through Fri. 9 to 1 and 5 to 8, Sat. 9 to 1.

BRITISH COUNCIL, Kolonaki Square, Tel. 633-211. Books, periodicals, records and reference in English. Mon. through Fri. from 9 to 1. Reopens Mon. and Thurs. 6 to 8:45.

BRITISH EMBASSY INFORMATION DEPARTMENT LIBRARY, Karageorgi Servias 2, Syntagma, Tel. 736-211 ext. 227. British social institutions: books, reports, papers, cuttings. For reference use only. Mon. through Fri. 8 to 2. Wed. and Fri. evenings 5:30 to 8:30.

FRENCH INSTITUTE, Sina 29, Tel. 624-301. Books, periodicals, reference and records in French. Mon. to Sat., 9 to 1 and 5 to 8.

GOETHE INSTITUTE, Fidiou 14-16, Tel. 608-111. Books, periodicals, reference, records in German. Mon. through Fri. 10 to 2 and 5 to 8.

HELLENIC ANIMAL WELFARE SOCIETY LENDING LIBRARY, Pasteur 12, Tel. 643-5391. Books in English, French and Greek; paperbacks for sale. Mon.-Sat. 8:30-2:30.

HELLENIC AMERICAN UNION GREEK LIBRARY, Massalias 22 (7th floor), Tel. 607-305. Annual fee 50 Drs. Books in Greek, periodicals in Greek and some in English, books about Greece in English. Mon. through Fri. 9-1, 6-9 pm, Sat. 9-1.

ITALIAN INSTITUTE, Patission 47, Tel. 529-294. Books, periodicals, newspapers and reference in Italian and Greek. Mon. through Fri. from 10 to 1.

NATIONAL LIBRARY OF GREECE, Panepistimiou St., Tel. 614-413. Reference: manuscripts, books, periodicals, etc. in several languages and related to all fields. Mon.-Sat. 9-1 and 5-8, Sat. 9-1.

NATIONAL RESEARCH CENTRE, Vass. Konstantinou 48, Tel. 729-811. Scientific journals and periodicals in all languages except Greek. For reference use only, but photocopies made upon request. Mon. through Fri. 8:30 to 2 and 4 to 9 Sat. from 8 to 2.

SHOPPERS' GUIDE

Among the items sought by visitors to Greece are handicrafts, jewelry, flokati rugs, furs, pottery, onyx, marble and alabaster. They are available in shops concentrated in central Athens, and throughout Greece as well. The following are non-profit organizations in the city, and a guide to some shopping areas.

NATIONAL ORGANIZATION OF HELLENIC HANDICRAFTS, Mitropoleos 9, Tel. 322-1017. Items on exhibit are not on sale here, but a list of retailers is available and their shop at Panepistimiou 6 sells hand-woven rugs and carpets.

NATIONAL WELFARE ORGANIZATION. A wide variety of crafts from moderately-priced, utilitarian, copper or woven products, to delicate embroideries, jewelry and rugs. Shops located at Karageorgi Servias 8, the Hilton Hotel, and Voukourestiou 24. The latter specializes in rugs and carpets.

LYCEUM OF GREEK WOMEN, Dimokritou 17, Tel. 637-698. Ceramics, jewelry, embroidery, bedspreads, rugs, curtains, pillowcases, hand-woven fabrics sold by the metre, etc. Some special orders accepted.

GREEK WOMEN'S INSTITUTION, Voukourestiou 13, Tel. 624-038. Exquisite embroideries and hand-woven fabrics, mostly from the islands. Also available, exact copies of old embroideries from the Benaki Museum collection.

XEN (YWCA) Amerikis 11, Tel. 662-4291. An exhibition of arts and crafts and embroidered items, cards, etc., for sale.

AT THE MUSEUMS: The National Archaeological and Benaki sell reproductions of the museums' treasures, from jewelry to statues.

SPECIALITY AREAS

KOLONAKI. The area is sprinkled with small, expensive shops with, on the whole, high quality folkcrafts, leather goods, prints, paintings, antiques and icons, and high-fashion boutiques.

MONASTIRAKI. The 'flea market' section, several blocks below Syntagma (Constitution) Square with 'everything' as well as the widest selection of copper and brass. Caters primarily to tourists so a discerning eye is necessary: goods range from mass-produced imitations to 'treasures'.

PIRAEUS FLEA MARKET. Up the hill opposite Akti Miaouli, housed in a row of rickety structures built over the ancient walls of Pericles. Smaller and less frequented than Monastiraki, but often rewarding. Bric-a-brac from old ships are predominant, but brass beds, earthenware, old lace and woven materials abound.

CINEMA

Almost any film made since 1940 may show up at the outdoor summer cinemas in Athens, but most theatres present popular hits of the past two or three seasons.

Telephone numbers of most cinemas can be found in the yellow pages of the telephone directory under 'Kinimatografi'. Films are shown twice a night, beginning just before dark — around 8:30. Most films are in their original language with Greek subtitles. 'K' (katalilo) indicates general admission and 'A' (akatalilo), restricted.

BEST OF THE SEASON

- AMARCORD (Thimame) Fellini's rich and seductive childhood memories. (A)
- AMERICAN GRAFFITI (Neanika Sindemata) Class of '61. Nostalgic Americana. (K)
- CHINATOWN (Tsainatown) Jack Nicholson and Faye Dunaway. Well-crafted detective thriller. Perverse and exciting. (A)
- THE CONVERSATION (I Synomia) Puzzling but fascinating tale about electronic surveillance. Expertly directed by Francis Ford Coppola, and well acted by Gene Hackman and supporting players. (A)
- DERSU UZALA (Uzala) Akira Kurosawa's Russian film. 1975 Academy Award winner as Best Foreign Language Film. (K)
- DOG DAY AFTERNOON (Skilisia Mera) Al Pacino is stunning as the hapless Brooklyn bank robber. (A)
- THE GODFATHER, PART II (O Nonos, Meros Defteron) Better than Part I. Unfortunately the Greek version has been cut by 23 minutes, but it is still a 'must see'. (A)
- LACOMBE LUCIEN (Lakom Lysien) A vulnerable adolescent in Nazi-occupied France. Directed by Louis Malle. In French. (A)
- THE MAGIC FLUTE (O Magemenos Avlos) Magical musical celebration, conceived by Mozart and directed by Bergman with much spirit and affection. (K)
- THE MAN WHO WOULD BE KING (O Anthros Pou Tha Ginotan Vasiliis) John Huston's version of Kipling's story. High adventure, with Sean Connery and Michael Caine. (K)
- ONE FLEW OVER THE CUCKOO'S NEST (Sti Folia Tou Koukou) Jack Nicholson heads a superb cast. Multi-Academy Award winner. (A)
- SCENES FROM A MARRIAGE (Skines Apo Ena Gamo) Igar Bergman directs Liv Ullmann and Erland Josephson. Swedish with Greek subtitles. (A)
- O THIASOS (The Travelling Players) Long, but often brilliant political - theatrical - mythical - historical epic. Best Greek film in many years. Directed by Thodoros Angelopoulos, and beautifully photographed by George Arvanitis. (A)
- A WOMAN UNDER THE INFLUENCE (Mia Gineka Exomologite) Gina Rowlands gives an extraordinary performance as the woman under the influence of husband Peter Falk and others. The film has been cut by 35 minutes by its irresponsible local distributor, and the story suffers somewhat. (A)

WORTHWHILE

- THE ADVENTURE OF SHERLOCK HOLMES' SMARTER BROTHER (O Pio Poniros Adelfos tou Sherlock Holmes) Good fun for a summer night. Gene Wilder stars and directs. (K)
- ALICE DOESN'T LIVE HERE ANYMORE (I Alike Den Meni Pia Edo) Ellen Burstyn hits the road with a precocious son. (A)
- CALIFORNIA SPLIT (Zaria Poker ke Kati Alo) Elliott Gould and George Segal as two gambling addicts. Naturalistic direction by Robert Altman. (A)
- THE DAY OF THE LOCUST (I Imera tis Theominias) Faithful adaptation of Nathaniel West's novel — too faithful to be a great film, but director John Schlesinger gives us some memorable moments. (A)
- THE DOVE (Enas Sinhronos Odysseas) A sixteen-year-old boy sails solo around the world. Recreation of a true adventure, beautifully photographed by Sven Nykvist. (K)
- ENTER THE DRAGON (O Kitrinos Praktor tou Hong Kong) The one-and-only Bruce Lee. (A)
- FAREWELL MY LOVELY (Deka Dolofoni yia ton Detective Marlowe) Robert Mitchum plays



- detective Philip Marlowe, and the atmosphere of 1941 Los Angeles is lovingly recreated. (A)
- THE FRONT PAGE (I Proti Selida) Billy Wilder's re-make, with Walter Matthau and Jack Lemmon. (K)
- HUSTLE () Astinomos ke to Kol Gerl) A walk on the vile side of Los Angeles, with Burt Reynolds (as a cop), and a fine supporting cast. (A)
- JAWS (Ta Sagonia tou Karharia) You mean you haven't seen Jaws yet? Biggest money-maker in film history. (A)
- JUGGERNAUT — Best of all recent Disaster Films. A bomb on board a luxury liner must be defused... carefully... by Richard Harris. Richard Lester directs. (K)
- KLUTE (I Exafanisis) Jane Fonda as a call girl — the best performance of her career. Fine, detailed direction by Allan J. Pakula. With Donald Sutherland. (A)
- LOVE AND DEATH (O Irinopios) Woody Allen's 'War and Peace'. (K)
- NASHVILLE (Nasvil. I Polis ton Eklipseon) A kaleidoscopic picture of the American country music scene, from Robert Altman & Co. (A)
- NIGHT MOVES (Epta enigmata yia ton Ntektivt Harry.) Arthur Penn's direction is keen, but the story is third-rate American TV fare. The acting by Gene Hackman and others is excellent. (A)
- SERPICO (Serpiko) Al Pacino as The Honest Cop in New York City. Good true story, poorly directed. (A)
- THANASSIS IN THE LAND OF SLAPS (O Thanassis sti Hora tis Sfaliaras) Greece's comic-Laureate Thanassis Vengos mixes politics and slapstick. Part one has Thanassis as a clown in the Metaxas era; part two has Thanassis as Thanassis in the Papadopoulos era. (K)
- W.W. AND THE DIXIE DANCKINGS (Agrios ke Atithassos) Burt Reynolds as a hillbilly Robin Hood. Delicious local flavour. (K)
- YOUNG FRANKENSTEIN (Frankenstein Tzoynior) Mel Brooks directs Gene Wilder. Great Fun. (K)

FAIR-TO-MIDDLIN'

- BITE THE BULLET (Mia Sfera ta Lei Ola) With Gene Hackman. One long, long horse race. Pretty pictures; sluggish story. (K)
- THE EIGER SANCTION (Dolofonos ton Alpeon) Clint Eastwood is a hired avenger. Beautiful scenery per Monument Valley, Arizona and Swiss Alps. (K)
- THE FORTUNE (I Prikothires) Disappointing period comedy by Mike Nichols. Jack Nicholson and Warren Beatty star. (A)
- THE GREAT WALDO PEPPER (Sinantisis Aeton) Robert Redford as a barnstorming pilot. (K)
- THE HINDENBURG (Flegete to Hindenburg) George C. Scott and Anne Bancroft can't keep the heavy script aloft. (K)
- THE KILLER ELITE (Aristokratia tou Engklimatos) James Caan as a CIA gun moll. (A)
- THE LONGEST YARD (Apeili piso ap'ta Sidera) Burt Reynolds as captain of his prison's football team. (A)
- MURDER ON THE ORIENT EXPRESS (Englima sto Orian Express.) Albert Finney as Inspector Poirot. Boring, long-winded adaptation of Agatha Christie's book, but an all-star cast does its best. (K)
- PAPILLON (Petaloudas) Steve McQueen and Dustin Hoffman escape from a jungle prison. (K)

- THE POSEIDON ADVENTURE (I Peripetia tou Posithonos) A luxury liner overturns and sinks slowly, slowly. Gene Hackman, Shelley Winters, and many others. (K)
- POSSE (Apospasma Katadioxeos) Kirk Douglas stars and directs and Bruce Dern is particularly good in this Western cum political allegory. Thin but enjoyable. (K)
- ROOSTER COGBURN (O Monofthalmos) John Wayne and Katharine Hepburn in a tailor-made sequel to *True Grit*. (K)
- THE STORY OF ADELE H. (L' Histoire d' Adele H.) Francois Truffaut's superficial romantic nineteenth-century love story. (A)
- THE SUNSHINE BOYS (I Griniarides) Occasional sparks here, but this Neil Simon comedy never catches fire. With Walter Matthau and George Burns. (K)
- THE TAKING OF PELHAM 1,2,3 (Panikos sto Metro tis Neas Yiorkis.) Hijacking a subway train in New York City is no easy matter. Walter Matthau again, and Robert Shaw. (K)
- THREE DAYS OF THE CONDOR (Tris Imeres tou Kondors) Cynical, CIA melodrama with Robert Redford as the good guy. (A)
- TOMMY (Tomi) *Maybe* after a lot of *retsina*, or something stronger. Otherwise, forget it. Rock musical, with Jack Nicholson and Ann-Margret mouthing the words. (A)
- THE WIND AND THE LION (O Anemos ke to Liontari.) Overblown desert epic with Sean Connery as the Arab abductor of American colonialist Candice Bergen. (A)
- THE YAKOUZA (Yiakoyza) Slow but colourful oriental gangster film starring Robert Mitchum and Takakura Ken. (A)
- ZANDY'S BRIDE (Nifi ap'ti Souidia) Liv Ullmann is the mail-order bride of Big Sur pioneer Gene Hackman. Very pretty, but not much meat on the bones of the story. (A)

LAST RESORTS

- THE DROWNING POOL (I Pissina tou Thanatou) Paul Newman in a dark dreary mystery that never makes much sense. (A)
- GUN MOLL (To Koritsi tou Gangster) Thriller-comedy, with Sophia Loren and Marcello Mastroianni. (A)
- THE KLANSMEN (Flogismeni Stavroi) Richard Burton sips mint juleps, while blacks and whites fight it out. (A)
- LUCKY LADY (I Tihiri Kiria) Cloudy romantic adventure with Burt Reynolds, Liza Minelli, and Gene Hackman. (K)
- REPORT TO THE COMMISSIONER (Akros Aporiton) Dull and contrived police procedural. (A)
- ROLLERBALL (Rolerbol) James Caan plays the game of the future. (A)
- SHAMPOO (Sampou) Warren Beatty climbs the Hills of Beverly, and Julie, and Lee, and others... (A)

Movie-goers who wish to see 'art' films during the summer should check on the Ecran Cinema (outdoor) at the corner of Zonara and Agathiou Streets, about two blocks south of Leoforos Alexandras (Tel. 646-1895). The repertoire will include such films as Warhol's *Flesh* and *Trash*, Godard's *Le Petit Soldat*, numerous productions from Russia and Eastern Europe, and American documentaries such as *Winter Soldiers*, *The Murder of Fred Hampton*, *Portrait of Jason*, and *The Unquiet Death of Julius and Ethel Rosenberg*.

restaurants and night life

LUXURY RESTAURANTS

Formal service and elaborate dining in spacious settings, where you will be greeted by a maitre d'hotel and served by several waiters and a wine steward. The music may be provided by a soloist, trio or orchestra. Some have dancing. The prices are high but modest compared to equivalent establishments in other major cities. Reserve ahead.

Athens Hilton Supper Club, Tel. 720-201. Yannis Spartakos at the piano accompanying his Golden Trio atop the Hilton (with a visit at midnight from Ta Nissia's Trio). An international menu. Dancing. A sumptuous banquet on Tuesdays at 'The Starlight Buffet' (395 Drs., not including wine). Closed Monday.

Blue Pine, Tsaldari 27, Kifissia, Tel. 801-2969. Set in an elegant country-club atmosphere that moves out-of-doors in warm weather to a cool, gracious garden which usually offers a pleasant respite from the heat. Candlelight, comfortable armchairs, and very good service. A fine assortment of hors d'oeuvres, entrées, and desserts, but favoured by the prominent for charcoal broils which include excellent T-bone steak, chateaubriand, shish kebab, etc. From 300 Drs. per person, without cocktails or wine. Reserve ahead. Daily 8:30 pm to 1 am. Closed Sundays.

Club House, Astir Vouliagmeni Complex, Tel. 896-0211, 896-1504. Restaurant and coffee shop on a hill by the sea. Magnificent view, luxurious environment, international cuisine, attentive service. Expensive. Entrees from 150 Drs. Open daily noon - 3:30 pm, 8 pm - midnight.

Grande Bretagne, on Syntagma Square, Tel. 323-0251. There is no music or dancing but quiet elegance and nice fare at Athens' oldest and, perhaps, best known hotel. Lunch is served from 1-3:30 pm and dinner from 8-11 pm.

The Grill Room, at The Astir Palace Hotel, Vouliagmeni, Tel. 896-0211. The downstairs café-society restaurant at the Astir hotel complex (where Jackie used to stay when she was Mrs. Kennedy). The well-prepared French cuisine is graciously served under the supervision of Maitre Maniateas. Entrees from 150 Drs. Open at 8 pm. Dancing to a small orchestra begins at 10 pm.

Pamela's, Voula, Tel. 895-2105. On the coastal road, past Vouliagmeni. A modern attractive restaurant with a fountain, flowers, and pleasant decor, by the sea. In the evening a trio (voice, piano, guitar) provides the music, but there's no dancing. Lunch is served from 12-3:30 pm, dinner from 8 pm - 1 am.

Ta Nissia, Athens Hilton, Tel. 720-201. Maitre d'hotel Foundas presides downstairs at the Hilton, where the atmosphere is a Greek Taverna transformed into gracious elegance. The menu is extensive, from soups to international and Greek hors d'oeuvres, a wide selection of seafood, broils, well prepared Greek dishes, and French and Greek desserts. The waiter will toss together a variety of delicious salads at your table. In the evening the Trio provides Greek songs, old, new and bouzouki, and a cheery atmosphere. Open daily 12:30-3 pm and 7-11:15.

Tudor Hall, Syntagma Square, Tel. 323-0651. The penthouse restaurant of the King George Hotel may be one of the handsomest anywhere. Dine on the terrace with a panoramic view of the Acropolis. The dinner service is pewter. Alex Georgiadis is at the grand piano in the evenings. (No dancing.) International cuisine. Table d'hôte at noon, about 340 Drs., at dinner, 360 Drs. Open 12:30-3 pm and 8-11:30 pm.

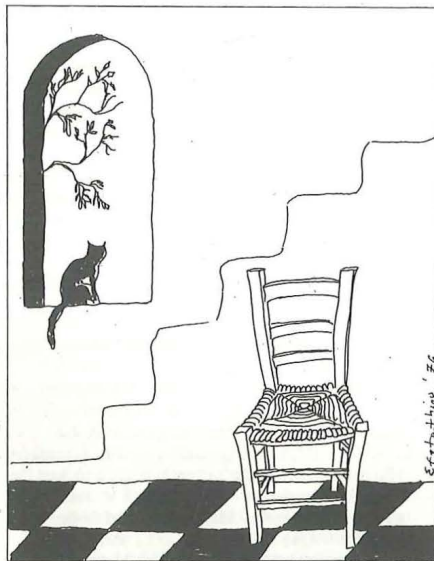
Volto, Xenokratous 43, Kolonaki, Tel. 740-302. Aegean-island touches, a marble fountain, lanterns within a sophisticated, modern setting. Mainly French and international cuisine (very good). Entrées from 130 Drs. A bar, with piano music, on the lower level open 11 am to 3 am. Fully air conditioned. Daily for lunch and dinner.

INTERNATIONAL CUISINE

Restaurants, some elegant and formal, some simple. A variety of cuisines and prices.

Al Convento, Anapiron Polemou 4-6, Kolonaki, Tel. 739-163. The Pizzeria sign out front is misleading. Pizza is on the menu but so are Italian gourmet specialties: antipastos, sixteen varieties of pasta, *scaloppine al funghi*, and *scaloppa siciliana* (superb) all delicately flavoured. For dessert, *zabaglione freddo caldo* (a liqueur, ice-cream float). Pleasant decor, attentive service and surprisingly moderate prices. Open 8:30 to 1 pm. Closed Sundays.

Au Falaise, Karageorgi Servias 8, Castella (near the Yacht Club in Mikrolimano), Tel. 417-6180. A converted old mansion situated on a rocky hill



by the sea. The downstairs is a solarium with a breathtaking view, lovely bar and sitting room. Tables and bar on a beautiful two-level terrace under magnolia trees during the summer, but the service is rather slow and the food variable. *Filet au poivre* 170 Drs. Open daily 12 noon to 4 pm and 8 pm to 2 am.

L'Abrevoir, Xenokratous 51, Tel. 729-061, 729-106. The oldest French restaurant in Athens, where the quality of the food is consistently good (although not usually superb). The mulberry-treed little park where lunch and dinner by candlelight are served in summer is exceptionally pleasant, graceful, and cool. The menu covers the standard French fare from *patés*, *escargots*, and frogs legs, to *coq au vin*, *steak au poivre*, etc. (but no fish). Excellent omelettes and salads (especially nice for lunch). Try their own red wine. Reservations necessary at night. Entrees from 100 Drs. Open daily noon to 4 pm and 7:30 pm until after midnight.

Al Tartufo, Posidonos 65, Paleon Faliron. A large variety of pastas, pizzas and other Italian fare in a rustic atmosphere. An Italian chef ostentatiously performs the ritual of 'creating' the pizza. The *Tagliatelle alla Neapolitana* (38 Drs.), *Saltimbocca alla Romana* (90 Drs.) and Italian salad (30 Drs.) all tasty. Open daily from 7:30 pm.

The Annex, Eginitou 6 (between Hilton and U.S. Embassy), Tel. 737-221. Just next-door to the Steak Room, the Annex offers a businessman's lunch, daily specials and a variety of omelettes, cold plates, and snacks. Wine in a carafe and a full cocktail bar. Air-conditioning. Open noon to 1 am. Closed Sundays.

The Asteria Tavern at Glyfada's Astir complex, Tel. 894-5675. The emphasis is on seafood at this restaurant-taverna which presents special buffets offering an array of hors d'oeuvres,

main courses, fruit, sweets and wine. The Monday night buffet features fish (245 Drs. complete), grills on Thursdays (285 Drs. complete), and on Saturdays a special menu is prepared (315 Drs. complete). Dance to the music of The Harlems. Closed Sundays.

Bagatelle, K. Ventiri 9 (near the Hilton), Tel. 730-349. One of the city's older international restaurants where dinner is graciously served by candlelight. Though not spacious there is dining inside (which is air-conditioned) and outside, and a small bar with taped music. The accent is on French cuisine and good service. Table d'hôte about 350 Drs. Open for lunch and dinner. Closed Sundays.

Balthazar, Tsoha and Vournazou 27, Tel. 644-1215. The Paleologoi (she is the writer Kay Cicellis) preside at this gracious, converted mansion not far from the U.S. Embassy. The spacious garden is cool and quiet in summertime. The menu offers a change of pace with such fare as chilled almond or yogurt soups, curries, and a nice selection of sweets. If you call the day before, they will prepare a complete curry dinner for four (1400 Drs.). Entrées from 90 Drs. Dinner served from 8 pm to 1:30 am. Closed Sundays.

Chriso Elafi, on the 20th km. to the right on the way to Mt. Paros. Tel. 246-0344. Enchanting atmosphere. Chalet-like with a terrace for outdoor dining in warm weather. Mainly game and steaks. Calf's feet soup. Good food and service. Daily 8 pm - 1 am. Sundays for lunch as well. Closed Mondays.

The Eighteen, Tsakalof 20, Kolonaki, Tel. 621-928. Small, simple, inexpensive and pleasant, with bright tablecloths and charm. Recommended for an informal lunch or supper. The menu usually offers a small choice of nicely prepared dishes, salads, and desserts. A well-stocked bar. Open daily, except for Sunday lunch, from noon until midnight.

Flame Steak House, Hatziyianni Mexi 9 (next to Hilton), Tel. 738-540. Specializes in good charcoal broiled steaks and chops. Delicious garlic bread, Caesar salad, Irish coffee. Candlelight atmosphere. Bar open for cocktails. Lunches from 50 Drs. Dinner from 110 Drs., wine excluded. Open daily 6 pm - 2 am.

Le Grand Balcon, Dexameni, Kolonaki, Tel. 790-711. Mt. Lycabettus above and a view of the Acropolis and the city in the distance from atop the St. George Lycabettus Hotel. The French cuisine ranges from cold soups to hors d'oeuvres (from 45 Drs.) to seafood (from 180 Drs.), prepared dishes (from 130 Drs.) and broils (from 125 Drs.). Selection of desserts. Dinner served from 8:30 pm, pleasant dancing to the Trio St. Georges from about 10.

Hickory Grill, Nireos and Posidonos Ave., Paleon Faliron, Tel. 982-1972. Attentive service and generous helpings of good basic food: steaks, ham, baked potatoes, salads, lemon pie, etc., in a quiet rustic atmosphere. The flambéed pepper steak (a speciality) is recommended. About 400 Drs. complete, for two (without wine or cocktails). Open daily 7:30 pm - 1 am.

Michiko, Kidathineon 27 (Plaka), Tel. 322-0980. The serenity and calmness of a Japanese garden, replete with lanterns, paper dragon kites, a tiny wooden bridge, trees, and the lilting sounds of Japanese music, is an unexpected surprise in the Plaka. The bar is set on a platform surrounded by a narrow pool, and the tables are comfortably spaced under bright-orange canopies. Michiko herself greets you. Impeccable service is offered by waiters and waitresses in traditional dress. The Japanese menu includes *tempura*, *sukiyaki*, *yakimeshi* (rice) and *yakitori* (chicken). (Take-out service and catering for large groups.) Moderately expensive. Open 1 to 3 pm and 8 pm to midnight. Closed Sundays.

Moorings, Yachting Marina, Vouliagmeni (across from the Asteria Beach), Tel. 896-1310, 896-1113. Elegant atmosphere with soft stereo music in a modern setting with balconies overlooking a small picturesque bay. Full dinner about 450 Drs. per person including wine. Open daily for lunch and dinner.

POOLSIDE BARBEQUE PARTY

A bountiful buffet and lively music around the swimming pool of the Athens Hilton every Monday at 8:30 pm for 350 Drs.

Pagoda, Bousgou 2 (across from Pecion Areos), Tel. 602-466, 643-1990. The Cantonese specialties include bird nest and shark fin soup, various sprout, mushroom and bamboo shoot dishes, and ginger, loquats and kumquats for dessert. A comfortable main dining area illuminated by dozens of red-hued Chinese lanterns and a cool terrace enclosed by ample greenery for warm weather. Approximately 400 Drs. for two, excluding wine. (Dinner parties for as many as 300 people can be arranged; there is also a take-home service.) Open daily noon to 3:30 pm and 6 to 1:30 am.

Le Saint Tropez, Vrassidas 11 (behind the Hilton, next to Delice), Tel. 735-425. For gourmets. A tantalizing array of French specialties from delicately seasoned *escargots* and frogs legs to paper-thin crêpes all attractively served in a quiet, leisurely setting. Several of the tempting dishes are sautéed and flambéed at your table by waiters who have been trained by the meticulous French chef and his gracious Dutch wife. Approximately 600 Drs. for an abundant meal for two. (An adjoining room offers an informal, inexpensive menu for light dining.) Open 7 pm to 1 am. Closed Sundays.

Stagecoach, Loukianou 6, Kolonaki, Tel. 730-507. The clever and amusing decor conjures up the Wild West (complete with brass-railed bar) and provides an appropriate background for the predominantly American cuisine: from ham and eggs to steaks, roast beef and nice salads. Good service. Approximately 300 Drs. per person for dinner including wine. Open daily noon to 4 pm and 7 pm to 1 am. Closed Sundays.

The Steak Room, Eginitou 6 (between Hilton and U.S. Embassy), Tel. 717-445. Cheerfully urbane, a favourite for excellent charcoal broils ('home of the authentic steak') served with baked or fried potatoes, and tasty salads. A full menu and bar. About 300 Drs. per person. Open daily 6:30 pm to 1 am. Air conditioned.

Summer Clochard, Melpomenis 12 (parallel to the main road, behind Vouliagmeni Square), Vouliagmeni, Tel. 896-0054. A lovely, picturesque restaurant set on Vouliagmeni Hill. Tables with red cloths and candles set under bright awnings and among geraniums and pine trees. Quiet background music. Much frequented by Kolonaki Square regulars. Reserve in advance. Specialities are filet Clochard, veal casserole in tomato sauce, and pork chops in wine sauce, about 120 Drs. per serving. Open daily from 8:30 pm to 1:30 am.

Tabula, Pondou 40 (parallel to Mihalakopoulou, behind Riva Hotel), Tel. 779-3072. A refreshing oasis on warm nights in a cheerful garden of vines, trees, lanterns, a tiny fountain and pool. A well-stocked bar and Greek, French, and international specialties. Cool gazpacho soup, *pita* Tabula (zucchini and cheese wrapped in a light crispy crust), home-baked bread, a *plat du jour* and other choice fare. About 700 Drs. *complet* for two. Open 8 pm to 1 am. Closed Sundays.

Templar's Grill, The Royal Olympic Hotel, Athanasiou Diakou 28-34 (near the Temple of Olympian Zeus), Tel. 923-0315. Large and spacious, very attractive medieval atmosphere: Spanish-type furniture, pewter services, beamed ceiling, candlelight, and George Vlassis at the piano. Excellent cuts cooked on an open charcoal grill and served with a variety of spicy sauces. Some dishes prepared at your table. Filet-mignon 190 Drs., steak au poivre for two, 380 Drs. (we highly recommend it). Open daily from 8 pm - midnight.

Mr. Yung's Chinese Restaurant, Lamahou 3, (Plaka) Tel. 323-0956. Beaded curtains, bamboo furniture, tile-topped tables, Chinese background music. The waiters are Greek, and the tables are set with knives and forks (chopsticks are available), but the food has an authentic Chinese flavour and the service is good. An extensive menu. Special lunch 75 Drs. Complete meal for two a la carte about 250 Drs., special meals for two 350-500 Drs. Open daily noon-3 pm and 7 pm - 1 am.

MAINLY GREEK CUISINE

Traditional restaurants where the emphasis is on Greek dishes and the menu begins with mezedakia and soups and progresses to desserts.

Bouillabaisse, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Avenue). A very ordinary looking seafood restaurant which serves delicious bouillabaisse, excellent fresh fish, and a variety of shellfish. Bouillabaisse, lobster salad, lobster 320 Drs. per kilo, red mullet 252 Drs. per kilo. Open daily 8 pm to midnight. Sundays open for lunch.

Corfu, Kriezotou 6 (next to the King's Palace Hotel), Tel. 613-011. A pleasant, popular restaurant in the centre of town (one block from Constitution Square) with very good Greek cuisine tending to emphasize the specialties of Corfu. A favourite with local businessmen and tourists. Quick and attentive service, reasonable prices. Open daily from noon to midnight.

Delfi, Nikis 15, Tel. 323-4869, 323-8205. Bright, business-like decor with clean tablecloths and spotless napkins. Service prompt and efficient. A good choice of hors d'oeuvres, egg, pasta and fish dishes, vegetables, salads, cheeses, entrees, grills and plats du jour. Entrees from 55 Drs. Open daily from 11:30 am - 1 am.

Fatsios, Efroniou 5, Pangrati (south of the Hilton), Tel. 717-421. Attractive murals, painted ceilings, cheerful atmosphere. Choose delicious Greek and oriental specialties with the help of Mr. Fatsios from display counter. Moderately priced. Good variety of dishes. Daily 12:30 - 4 pm, 8 pm - midnight. Closed Sunday evenings.

Gerofinikas, Pindarou 10, Tel. 622-719, 636-710. An extensive selection of Greek and oriental specialties which you may choose from displays at this restaurant frequented by Athenians and renowned among visitors. The food is usually very well prepared. The sweets are exceptional. White tablecloths brightened by the flags of all nations on the tables. Businessmen's luncheons. Moderately expensive. Open daily 12:30 to midnight.

Psaropoulos, Kalamou 2, Glyfada, Tel. 894-5677. One of the oldest and finest seafood restaurants, pleasant and comfortable the year round. An extensive menu and formal service. A view of the yachts anchored in the marina and the activity on the boardwalk. Medium to high price. Daily 12 - 3:30 pm, 8 pm - midnight. The Old Stables Barbecue, Karela-Koropi, Tel. 664-3220, 742-024. (About 25 kilometres out of Athens. Take Leof. Messogion to Stavros, turn right; continue towards Markopoulo while

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watching for signs 1½ kilometres after the Koropi junction.) Seemingly in the middle of nowhere, these old stables have been transformed with imagination into a charming restaurant, bar and nightclub complex with a village atmosphere. During the summer, dining and dancing under the stars in the lovely, rustic outdoor area. The food is merely good but the atmosphere is special. Complete meal (appetizers, main course, salad, fruit and wine) 225 Drs. Restaurant open daily from 9 pm; the nightclub from 10 pm. Closed Mondays.

TAVERNAS

Simple fare in simple surroundings. The tablecloth may be paper, the service casual, the menu a variety of mezedes (hors d'oeuvres), broils, the occasional prepared dish, and salad. Ouzo, wine and beer to drink and fresh fruit for dessert. The waiter will be shocked if you ask for coffee but may make you a cup of metrio if you insist. The prices are reasonable. Most have summer gardens.

Aerides, Markou Avrioliou 3, Plaka, Tel. 322-6266.

Several small rooms on the lower floor of an old Plaka house converted into an unpretentious but cosy restaurant popular with tourists. Inside, the walls are covered with tapestries and paintings (which are for sale). For out-of-doors dining there is a small, beautiful garden smothered in jasmine and other flowers. The menu is limited, but the food is tasty. Roast lamb 60 Drs., veal chop 56 Drs., *moussaka* 34 Drs., ham omelette 30 Drs. Open daily for breakfast, lunch and dinner.

Babis, Posidonos 42, Paleo Faliron, Tel. 981-6426. Although this vine-covered taverna is surrounded by concrete buildings, it is a pleasant place for a casual meal. Mr. Babis has his own boat so the fish is always fresh. There are also charcoal broils and a *plat du jour*. Very reasonable prices. Open daily for lunch and dinner.

Kanakis, Lavriou Avenue 76, Liopesi (on the inland road to Cape Sounion), Tel. 664-2385. A well-known country taverna in operation since 1910. Lovely summer garden and spacious rooms with rustic décor and a huge fireplace. Excellent, slightly resinated *kokinel-li*. Starters include spicy pickles, country sausages, tiny meatballs, followed by charcoal broils: lamb chops 65 Drs. and pork shish-kebabs 60 Drs. Daily 8 pm to midnight. Sundays open for lunch as well.

Karavitis, Arkinou 35 (near Stadion Hotel), Tel. 715-155. A simple and amiable taverna famous for its broils; the only prepared food served is *stamnaki* (a casserole of meat and vegetables cooked in an earthenware pot). Very good *retsina*. Meatballs 26 Drs., veal chops 58 Drs., *souvlaki* 57 Drs., *stamnaki* 52 Drs. Daily 7 pm to 1:30 am.

Kavalieratos, Tatoiou 82, Metamorfosis (off the Nea Filadelfia Road, within easy reach of Kifissia), Tel. 279-8780. An old-time taverna. Three rooms divided by window panes; lanterns and paper tablecloths. Country sausage, lamb on the spit, *kokoretsi*, broils, country salad, yogurt. Inexpensive. Daily 8 pm to 1 am.

Kyra Antigoni, Pandoras 54, Glyfada (near the swimming pool), Tel. 895-2411. In warm weather tables are set under the trees in a spacious garden, while a rustically decorated room with a fireplace offers a warm welcome when it is chilly. Good service. A great variety of Greek appetizers: *gardoumba* (42 Drs.); *melitzanosalata* — eggplant salad (45 Drs.); fried squash (27 Drs.); *soutzoukakia* (meatballs seasoned with cumin in tomato sauce). Several tasty casseroles, and boiled tongue when available. Daily from 8:30 pm to 1 am.

Lambros, on the shore road opposite Vouliagmeni Lake. A spacious taverna by the sea with a lovely view of the bay. A variety of appetizers, all very good, and usually a fine assortment of fish. Service variable. Prices reasonable. Daily 10 am - 1 am.

Leonidas, corner of Eolou 12 and Iasonos Sts. (parallel to the coastal road across from Argo Beach), Vouliagmeni, Tel. 896-0110. Warm welcome from the English-speaking owner, Mr. Nikos, who serves good, fresh seafood in an otherwise modest spot. Choose your fish from the kitchen. Open daily 12 to 4 pm and 8 pm - 1.

To Limanaki, at the end of Avras Street, between Kavouri and Vouliagmeni, Tel. 896-0405, 896-0566. Set on a hillock at the end of a small road, this rather plain taverna is right on the sea and offers a splendid view. Excellent fresh fish, a few appetizers. Daily 12 to 5 pm and 8:30 to 1:30 am.

O Nikos, Skopelou 5, Kifissia, Tel. 801-5537. On a road running parallel to the main road of Kifissia: turn right just before the Mobil station at Nea Erithrea. Excellent hors d'oeuvres served in the tiny garden in summer: aubergine stuffed with walnuts and wrapped in ham, 12 Drs.; stuffed vine leaves, 33 Drs. Entrées (mostly broils) from about 70 Drs.; a specialty is kid with oil and oregano. Open from 9 pm and for lunch on Sundays and holidays.

To Pithari, Paliyenesias 2 (on the peripheral road of Lykavittos), Tel. 644-4466. A typical Athenian taverna, simple but lively. Spicy appetizers (we had octopus in mustard sauce), broils served on wooden platters, chicken and green peppers (a specialty) and heavenly yogurt with honey. Reasonable prices. Daily 8:30 to 1:30 am.

O Platanos, Diogenous 4, Plaka, Tel. 322-066. One of the oldest tavernas in Plaka, simple and unpretentious. The usual *mezedakia* and charcoal broils, as well as a prepared dish such as lamb with noodles or veal with eggplant in tomato sauce. Open 12 to 3:30 pm and 8 to midnight. Closed Sundays.

Rodia, Aristippou 44 (near the Lykavittos funicular), Tel. 729-883. An old house converted into a taverna decorated with family memorabilia. Choose from a great variety of appetizers and two or three main dishes. A tiny, pleasant garden in summer. Quick service. Veal 100 Drs. Open daily except Sundays 8:30 pm - 1:30 am.

Tsolias, Metohi St., between Glyfada and Vouliagmeni, Tel. 804-2446. A typical rural taverna where the tables are set out in the garden and the *retsina* wine is stored in barrels. A large selection of appetizers and broils: eggplant parmigiana 22 Drs., *moussaka* 27 Drs., shrimp in piquante sauce 45 Drs., country sausages 20 Drs. Open daily from 8:30 pm. to 1:30 am.

Vassilena, Etolikou 72 (Piraeus), Tel. 461-2457. An exciting eating experience in a renovated grocery store. A parade of about eighteen delicious, Greek delicacies are brought to your table. Yorgos, the son of the founder, continues the picturesque tradition. No menu — one price: 165 Drs., drinks excluded. Open 7 to 11:30 pm. Closed Sundays. Call for reservations.

TAVERNAS WITH MUSIC

The music is provided by guitarists and singers who may wander over to serenade you. The patrons usually join in the singing and, when the mood possesses them, get up and dance. (No waltzes or shakes, just solo Greek dances and the occasional pas de deux.)

Hatzakos, Irodou Attikou 41, Amarousi (just below the KAT Hospital), Tel. 802-0968. It's 'old-times-in-Kifissia' at this little taverna with a warm atmosphere; the owner, his brother and a guitarist make up the singing trio. A variety of seasonal dishes. Prices are reasonable. Daily from 8 pm to 3 am and Sundays for lunch from 12 to 4 pm.

Lito, Flessa and Tripodon, Plaka. Tel. 322-0388. Pleasant rustic environment, acceptable food and entertainment by Stavros Parousis, Mary Yioti. Entrees from 120 Drs. Minimum charge 150 Drs. After nine. Closed Mondays.

Roumaniki Gonia, Egeou 49, Ano Nea Smyrni, Tel. 933-8542. The moonlighting trio of guitarists are as enthusiastic as the patrons who join in, singing and clapping, at this family-type, neighbourhood taverna. The songs are current, nostalgically old, Russian and Spanish. The menu includes the traditional taverna fare but the specialties are a Rumanian *rollada* (56 Drs.) and a goulash (52 Drs.) Open daily 9 pm to 1:30 am.

To Tzaki, Vas. Konstantinou 12, Glyfada (near Congo Palace Hotel), Tel. 894-6483. Spacious, wood-panelled with huge fireplace in cool weather, and nice garden where two guitar players entertain in summer. Large assortment

of appetizers (stuffed spleen, sausages, fried squash, garlic sauce, etc.). Moderately priced. Daily 5 to 1 am; Sundays 10 am to 2 pm.

Xynou, Angelou Yerondos 4, Plaka. Tel. 322-1065. One of the oldest and best known tavernas in Plaka which has managed to retain its authenticity. Separate rooms, the walls covered with murals representing the life of old Athens. Pleasant garden. Spicy appetizers, very good cooked dishes, excellent retsina. Two guitarists entertain guests with popular Greek songs. Entrées from 120 Drs. Open from 8 pm - 2 am. Closed Sundays.

OUZERI

An old tradition. Little places, the local equivalents of pubs, where one stops any time of day to have an ouzo, whiskey or coffee, a snack and perhaps a discussion on politics. The atmosphere is strictly masculine but women are never turned away.

Apotsos, Panepistimiou (Venizelou) 10, in the arcade, Tel. 637-046. Probably the oldest ouzeri in Athens, in operation since 1900. The posters which cover the walls may be among the oldest to be found anywhere. Meatballs, sausages, smoked ham, *saganaki* (fried cheese — worth tasting), salami from the island of Lefkas, and a bottle of wine, about 185 Drs. Open daily except Sundays 11 am - 4:30 pm and 7-11:30 pm.

Athinaikon, Santarozos 8 (near Omonia Square), Tel. 322-0118. A small, simple place, at this address since 1937, frequented by lawyers and judges from the nearby law courts. A small but delicious selection of nibblers that include sweetbreads, fried mussels, meatballs, and shrimps. Very low prices. Open daily 11:30 am - 11:15 pm.

Lykavittos Hill, about halfway to the top, accessible by car or on foot. Magnificent, panoramic view (especially fine at sunset) of Athens, Piraeus and the Saronic Gulf. Small tables are scattered on several terraces. A wide range of drinks is available, and a variety of appetizers. Rather expensive for an ouzeri: Scotch 45 Drs. Open daily 10 am - 10 pm.

Orfanides, Panepistimiou (Venizelou) 7, in the same block as the Grande Bretagne Hotel. In operation since 1914, and a favourite gathering place for journalists. Colourless snacks, but colourful patrons. Open daily 8:30 am - 3 pm and 5:30 - 10:30 pm, Sundays 10:30 am to 2:30 pm.

PEINIRLI AND PIZZA

Peinirli is a canoe-shaped pastry dough which is topped with one or two poached eggs and a variety of other things such as ham, country sausage, minced meat, cheese and tomato sauce. Tavernas serving peinirli can be found in various parts of Athens, but those located in Drosia, a suburb past Ekali about 20 km from Athens, are renowned for it. Prices are very reasonable (about 50 Drs. with ham and eggs).

Meanwhile that import from across the Adriatic, pizza, has been encroaching on peinirli territory in recent years. Pizzerias have mushroomed all over Athens but the Porto Fino chain is probably the best. More elaborate, formal, and also offering a wide selection of Italian dishes are the Hilton Pizzeria (Tel. 720-201; open daily from 7:30 pm to 1 am) and the Caravel's Pizzeria Lido (Tel. 717-351; open daily 7:30 pm to 1 am).

CASINO MONT PARNES

Dining, dancing, gambling or snacking, on top of wooded Mount Parnis, a short drive (about 35 km) out of Athens where the luxurious hotel complex is located at an altitude of 1,412 metres. You may drive to the top or avoid a curvy eight-kilometre drive by leaving your car in a parking lot at the 25th kilometre and hopping on the cablecar which will deliver you to the hotel's entrance.

The Restaurant is open from 11:30 pm to 4 am. The food is satisfactory (about 500 Drs. per person including drinks). Casino is open from 7 pm to 4 am (closed Tuesdays): the entrance fee is a modest 10 Drs. and a one-year season ticket costs a mere 300 Drs. The stakes are another matter. (The Casino, by the way, is out of bounds, by law, to bankers and civil servants.) For information: Tel. 322-9412. For reservations: Tel. 246-9111.

MIKROLIMANO (TOURKOLIMANO)

It is now generally agreed that this tiny port, one of the three main Piraeus harbours in antiquity, should no longer be called Tourkolimano (which means 'Turks' Harbour'). Gay with yachts, musicians and flower vendors, the area is crowded with restaurants specializing in premium seafood: lobster (astako), shrimp (garides), red mullet (barbouni), crayfish (karavides) and, the speciality of the area, yiouvetsi, a baked casserole of shrimp, tomatoes, cheese and wine. The following are a few of the better-known restaurants. Most are open from noon to after midnight. Some have complete menus, others only seafood, salads and fruit. Call to check on the day's catch and to have a particular fancy put aside for you. Most move out onto the quay in the summer.

Aglamair, Tel. 411-5511. A modern establishment that's slicker than its neighbours. There is a second restaurant upstairs. An extensive menu with European dishes as well as the standard; desserts, coffee and a well stocked bar.



Kanaris, Tel. 422-533. Originally opened in 1922, it has a regular, devoted clientele, and a good reputation.

Kaplanis, Tel. 411-1623. Under the same management as Kuyu, on the upper floor. Soft background music and higher prices.

Kokkini Varka (The Red Boat). Originally a *hani*, an inn where travellers could eat and sleep, it has been a restaurant since 1912. The owner, Panayiotis Barbaresos, was born here and enjoys reminiscing about the old days. A model of a red boat hangs in the centre of the room.

Kuyu, Tel. 411-1623. The owners are Greeks from Turkey. Red snapper baked with shrimp, mushroom and whiskey is a speciality. Lobster served gratineed a l'Americane, thermidor, or broiled. Hot and cold hors d'oeuvres, rice-cheese soufflé, a delicious chocolate soufflé for dessert.

Mavri Yida, Tel. 427-626. A favourite haunt of shipowners and yachtsmen who like to gather here after races. (The yacht club is atop the peninsula at the end of the harbour.) The walls of the tiny taverna-like restaurant are covered with frescoes with nautical themes, limericks and sayings. The fish is from Ermioni but Maitre Marco Antonio is from Italy.

Mourayio, Tel. 420-631. Opened in the late 1960s. Their boats fish off the coast of Crete.

Ta Prasina Trehandria, Tel. 417-564. Since 1964. The owner (along with all of his competitors) claims to have invented *yiouvetsi*; he calls it 'yiouvetsi special'. Their catches come from Parga and Mytilini.

Zephyros, Tel. 417-5152. In existence since 1928. In addition to the usual, they prepare a fisherman's soup (*psaradika*). Their catch is from Ermioni, Skiathos and Kavala.

Zorba, Tel. 425-004. (There are three restaurants, but only one is on the harbour.) Originally Zorba served only *mezedakia* (hors d'oeuvres), but fish is now included on the menu.

For starters try *bekri meze* (beef and cheese prepared in a wine and butter sauce), *kasern burek* (cheese and tomatoes in pastry), stuffed mussels, fried mussels with a garlic sauce, and *imam*, an eggplant casserole. Then order your main course!

NIGHTCLUBS AND BOUZOUKIA

From dining-and-dancing nightclubs with spectacular floor shows, to traditional bouzoukia. At the latter, *kefi* (being in the mood for fun) is essential and the entertainment includes impromptu performances by the customers (the *dour matron* nearby may suddenly leap on the table and do a shimmy) while the inhibited may join the spirit by bursting balloons (with a cigarette), tossing flowers (at the singers), and throwing dishes (at the dance floor, avoiding the performers). Slightly mad fun, not as perilous as it sounds, but the prices of balloons, flowers and dishes are (and you pay for them!). The performers tend to come and go, so phone ahead to confirm the programs.

Athinea, Syngrou Ave., near the Hippodrome, Tel. 967-125. Dining and dancing at one of the city's best open-air nightclubs, set in a beautiful garden with palm trees. Very good continental cuisine. Alternating orchestras and an international floor show starring the long-established and ever-popular Tonis Maroudas and George Kalatzis, Smokovitis, Eleni Roda. In the wee hours Lambettas and Beku Blanche make their appearance. Open daily from 9:30 pm; shows begin 12:30 am. Minimum charge 370 Drs. Phone ahead for reservations.

Ta Dilina, near the West Airport on the way to Glyfada, Tel. 894-5444 or 894-7321. Filipos Nikolaou and the ballet of Vangelis Silinos and others, during the first half of the night followed by bouzouki music with singers Poli Panou, Dimitris Mitropanos, Mary Aleksopoulou, George Zorkas. If that is not enough, go-go girls Martha and Elizabeth also make an appearance. Show starts at 12:30 am. Minimum charge 360 Drs. Closed Mondays.

Fandasia, Agios Kosmas (just across from the West Airport), Tel. 981-0503 or 982-0300. Christ-iann and Dakis, with the contemporary and international show, followed by a pop bouzouki interlude to keep you entertained until superstars Doukissa, Kokotas and Menidiatis appear. The Egyptian belly dancer, Vermar, provides the ripples. Open from 9:30 pm; show starts at midnight. Minimum charge 360 Drs. Closed Mondays.

Mostrou, Mnisikleous 22, Plaka, Tel. 322-5558. This Plaka nightspot, popular for dinner and dancing, also features a show with Andonis Politis, Maro Dimitriou, Mary Vinia and others. Entrées from 180 Drs.; showtime is 11:30 pm.

Neraida, Vas. Georgiou, Kalamaki, Tel. 981-2004. For dining and dancing, and entertainment. The international pop show is headed by Christina, followed by bouzouki with Bithikotis, Yannis Parios, Litsu Diamandi, Dimitris Kontolazos and others. Anna Vasiliou continues till dawn with old, authentic bouzouki songs. Show starts at midnight. Closed Mondays.

Nine Muses, Vouliagmeni, Tel. 896-0211. This fashionable Kolonaki discotheque has moved to the Astir hotel complex for the summer, where they present a very good selection of music, but so-so food and service. Entrées from 220 Drs. Daily 9 pm to dawn.

Palaia Athina, Flessa 4, Tel. 322-2000. One of the better known places for a night of revelry in Plaka. The show features Cleo Denardou, Teris Hrisos and others. Entrées from 230 Drs. Show at 11:30 pm.

Tower Suite, Athens Tower, Tel. 770-6111. Dinner and dancing atop the city's major skyscraper. Composer George Katsaros has put together the show which includes Rena Pandos, Elena Riga, Spyro Polikandrioti and Johanna, and a modern ballet company. Complete dinner for two, about 1000 Drs. Show starts at 11:45 pm. Open daily.

Rigas Boite, Kiristou 15, Plaka, Tel. 324-6125. Pleasant garden where Christina Karathanasi entertains with Greek folk songs. Others in the show include Christos Leitonos, Lida, Thanasis Gailfilas. Two shows nightly at 10:30 and 12:30. Minimum 180 Drs.

OUT OF TOWN RESTAURANTS

CORFU

Akteon. In town, on the outer edges of the *platia*, Tel. 22894. A commanding view of the sea, Garitsa Bay and the old fortress. The food is fair and the prices moderate. Open daily for lunch and dinner.

Bora Bora, one km. from the new port. Corfu's newest discotheque. Terrific dance music. Open from 9 pm to dawn.

BP. At Dassia, about 12 km. out of town on the main Ypsos Road, Tel. 93278. Unexpectedly attractive, spotlessly clean, an informal, contemporary continental decor, at this little restaurant located next to the BP station. Excellent steaks and chops, cheese tray, salads. The prices are low, the service good. Reserve ahead.

Chez Nikos. At Nissaki, 22 km. from town. Potted plants are set among the tables at this tiny outdoor *taverna* with a splendid view of the sea. The food is simple but outstandingly good (the french fries are among the most tasty to be found in Greece) and the prices low.

Corfu Palace. In town at Garitsa Bay, Tel. 29485. Formal and super elegant, appropriate to one of Greece's finest hotels. Excellent continental cuisine and some Greek specialties. Saturday evening a buffet dinner is served on the veranda overlooking Garitsa Bay. Justifiably expensive. Lunch is served from 1 to 3; dinner from 8 to 10.

Coucouvaya. On the outskirts of the town, a kilometre from the new port, Tel. 34477. An old stable has been converted to make this discotheque one of the coziest places in town. Great dance music. The prices are moderate; only drinks and pizza are served. Daily from 9 pm to the wee hours.

Dichtia. At Dassia 12 km. from town, Tel. 93220. Good food served outdoors by the sea and an Italian band for dancing. Reservations necessary. Expensive.

Fantasia. At Sotiriotissa Night Club with bouzouki and show. Food is served. Expensive.

Lucciola. On the way to Paleokastritsa, Tel. 91310. Italian food served in a nice garden.

Mitsos. At Nissaki, 22 km. from town. A traditional *taverna* built on the rocks jutting out to sea, providing a dramatic view. The food is fair, the prices moderate. Some jukebox music. Open all day through to midnight.

Number One. At the Kerkyra Golf Hotel, 3 km. from town. Strictly a discotheque where only drinks are served.

Piplas. At Kondokali, 4 km. from town, Tel. 91201. Wide selection of Greek food and fresh fish served in the garden. Waiters extremely pleasant. Prices moderate. Open daily from noon until late at night.

Rex. In town, on Capodistria Street, Tel. 29649. Unpretentious but fairly good food at relatively low prices. Daily from noon until late at night.

Tripa. At Kinopiastes, 15 km. from town, Tel. 30791. Perhaps the best-known eating place among visitors to the island, it was originally a village food shop where the owners a few years ago diversified. A variety of excellent Greek fare is brought to your table. Moderately high prices. Reserve ahead because it is usually crowded. Open in the evenings from 9 to midnight.

Vachos. At Nissaki, 22 km. from town. The talented young owner performs the *sirtaki* and other folk dances in the evening. The food is fair, the prices moderate. Daily from noon until late at night.

Yannis. At Perama, 6 km. from town. Strictly for eating: the seafood is fresh and very special. Although the decor is unappealing, tables have been set out on a veranda and there is a nice view of the sea. Prices moderate. Daily from noon until late at night.

PATRAS

Achaia Beach Hotel, 4 km. from town near Rion, Tel. 429-801. A modern, cool dining room; a terrace facing the sea; swimming nearby. Lunch and dinner menus varied and well-prepared. Service slow. Medium to expensive.

Diakou, in Gerokamio, Tel. 277-929. Worth a visit for anyone who wants to enjoy a good meal and a spectacular view of the city from a terrace

restaurant. A varied menu and reasonable prices. Open for lunch and dinner.

Kavouri, New Promenade, Patras (just beyond the Moreas Hotel), Tel. 422-145. A *taverna* specializing in fish. Reasonable prices. Open for dinner only.

Koukos, in Koukouli, about 2 km. outside Patras, Tel. 325-077. Lunch and dinner served in a beautiful garden. A varied, tastefully prepared menu (the specialty is chicken). Good service. The prices are moderate.

Lido Nightclub, on the road to Pyrgos about five minutes from Patras, Tel. 522-401. Bouzouki by the sea. A colourful spot for dinner and dancing or just drinks. Prices reasonable; food is average.

Maraletos, about 5 km. from town at Rion, Tel. 429-226. Lunch and dinner served in a shady area near the sea. The chef, Mr. Maraletos, is considered one of the best in Patras. Menu varied and good (the specialty is a rich homemade ice cream). Medium to expensive.

Moreas Hotel, New Promenade, close to the downtown area, Tel. 424-541. A modern hotel by the sea; swimming pool in the garden. Chic, sophisticated setting. The service is excellent, the Spanish-type decor attractive, the French cuisine fairly good. Moderately expensive. Open for a gracious lunch and dinner.



Parisiana Nightclub, five miles out of town on the road to Pyrgos (located close to Lido), Tel. 522-402. Bouzouki entertainment, very good food and drinks at reasonable prices.

Psaropoula, in Aralovitika, 7 km. from Patras, Tel. 429-540. A *taverna* where meals are served on a terrace overlooking the sea. Considered the best fish restaurant around Patras. Medium to expensive. Open at night only.

RHODES

Alexis, Old City. Excellent seafood in this simple but well established restaurant.

Anixis, Trianda Road, outside the city towards the airport, Tel. 92312. Lunch and dinner are served out of doors. Greek specialties. A good three-course meal with wine for about 300 Drs.

Arapaki, in the centre of town. Solid Greek *taverna* fare specializing in meat dishes. Paper-covered tables, but the portions are invariably generous and well-prepared.

Casa Castellana, Aristotelous, Old City, Tel. 28803. An elegant steak house noteworthy for its décor (a medieval restoration) and good food. Dinner for about 350-450 Drs.

Kalyva, Trianda, Tel. 92214. Simple décor but situated on the seashore (bring your bathing suit). Specialties are seafood but the menu includes a full range of Greek dishes.

Kon-Tiki, Mandraki, Tel. 22477. An excellent restaurant on a houseboat in the main harbour of Rhodes. Dine with a view of Rhodes' colourful waterfront, surrounded by visiting yachts. First-class service, European menu.

Manolis, Old City. Unpretentious atmosphere but excellent seafood at this old, established restaurant.

Maison Fleurie, Riga Fereou St., Tel. 25340. An elegant steak and seafood restaurant that maintains a good standard. Phone for reservations.

Norden Restaurant, Kos St., Tel. 25627. Popular with Scandinavian and German tourists. Very

good Greek and European cuisine. *Chateaubriand béarnaise* 300 Drs., fondue for two, 340 Drs., and a special, moderately priced luncheon menu.

Oscar's II, Vas. Marias, Tel. 23247. Popular with tourists, this restaurant serves an excellent meal. The speciality is prime-ribs of beef and chicken.

Seven Springs, on a side road between Afantou and Archangelos, about twenty minutes from Rhodes. A perfect place for lunch: set in green hills, amid running brooks, streams — and tame ducks! The tables are set under trees and around the river bank. Plain Greek cuisine (*tis oras*), prepared and served by members of the family.

When driving around the island the following are excellent places to stop for a meal:

Kamiros Scala, seaside *taverna* at Kamiros.

Keraki (Feraklos), seaside town near Malona.

Klimis, seaside *taverna* at Yennadion.

Kolimbia, seaside *taverna* in the vicinity of Seven Springs.

Lindos

There are three waterfront *tavernas* at the main Lindos beach. All serve fresh seafood and Greek specialties. Open for lunch and dinner. In the main square Makrikos and Cleobolis serve very good Greek lunches and dinners. In the village, Kanaris specializes in grilled chicken and Kostas, on the site of Lindos' old olive press, serves home cooking.

THESSALONIKI

Bootis, (in Mihaniona, 30 km. from town). Freshly caught seafood served with fried squash and *skordalia*, by the sea. Dinner for four, including wine, about 750 Drs.

Bosporos (Mihaniona). Traditional fare, some with an oriental flavour. Excellent cheese soufflé, croquettes, stuffed mussels, spicy meatballs, and an exceptional chocolate soufflé for dessert. Moderately high prices.

Electra Palace Hotel, Aristotelou Square, Tel. 232-221. Grill room, bar, wood-panelled dining room. Moderately high prices.

Grill Room (in Mediterranean Palace Hotel), Vas. Konstantinou 9, Tel. 228-521. Softly lit, the environment is pleasant, the food excellent and the service attentive. An area has been set aside for private dinner parties. There is also a bar. Moderately high prices.

Kastra. A restaurant and dining room specializing in grills, located in 'Kastra'. This picturesque, cobble-stoned area located in and around the Citadel, houses numerous little *tavernas* as well.

Krikelas, Vas. Olgas 284, Tel. 411-289. A must for all visitors! Wild game is the specialty but the menu includes a large variety of hors d'oeuvres, *kokoretsi*, and barbecued kid or lamb served in an atmosphere of music and pleasant decor.

Macedonia Palace Hotel, Kennedy Blvd., Tel. 837-520, 620-720. A magnificent view of the Bay of Thessaloniki is provided from the cosmopolitan, roof-garden restaurant. Moderately high.

Olympos Naousa, Vas. Konstantinou 5, Tel. 275-715. Another must for every visitor! The service is extra quick even during the noontime rush. A great variety of dishes, and, of course, fried mussels. Moderate prices.

Pagranates, Mitropoleos St. (across from the Mitropolis church of Salonica). A two-storey restaurant with bar. Wood-panelled; Greek, popular decor. Open from noon on.

Petaloudes, Nea Krini, Tel. 413-301. Good food, hors d'oeuvres, music, dancing. (In this area of Nea Krini there are numerous small restaurants and *tavernas* where one can stop for a glass of *retsina*, fresh fish and *mezedes*).

'Pipers' Night Club (in Capsis Hotel) Monastiriou 28, Tel. 521-321, 521-421. A roof dining-room next to a swimming pool; a band contributes to a gay atmosphere. Moderately high prices.

Remvi, Nea Krini, Tel. 411-233. Indoor-outdoor restaurant with music, dancing, lovely garden. Excellent food and hors d'oeuvres. Particularly fresh seafood. Highly recommended. Moderately high prices.

Tiffany's Grill, Iktinou 3, Tel. 266-300. Rustic atmosphere. Greek dishes and grilled steaks served on wooden platters. Open from noon on. Moderate prices.



our town

The Congested Aegean

THE AEGEAN may or may not be a Greek lake, but the hesitant first appearance of the Turkish oil exploration ship *Sismik I* into these waters in late July must have felt, to its unfortunate commander, like the novice driver's first essay into the traffic of central Athens. In midsummer the Aegean is normally crowded enough, dotted as it is with cruise ships and yachts, freighters and tankers, ferryboats and caiques and the omnipresent *gri-gri*. This year, however, the traffic has been swollen with refugee ships from Beirut, a French helicopter carrier, Greek and Turkish destroyers and missile ships on manoeuvres, oil drilling rigs off Thasos and the Nestor Delta, a Soviet aircraft carrier, and Sixth Fleet tenders plying between their mother ships and Cretan ports, and trying unsuccessfully to put their personnel on shore-leave. Like a solitary and harassed policeman in the midst of this international nautical traffic jam, one ship, Jacques Cousteau's *Calypso*, is painstakingly attempting to explore the Aegean's past and to safeguard its future.

In an imperfect world with a very uncertain present, one can only look to the future of the Aegean with anxiety. What if, for instance, in this crowded and uneasy seascape, the sacred island of Delos should suddenly decide to drop its moorings and start drifting around the Aegean as it did in mythological times? Present laws governing the sea are inconclusive and complicated enough as it is. For a start, would Delos be classified as a vessel under power or sail? And how would the authorities decide who the 'officer in charge' was in the event of an accident? Nor is Delos the only Mediterranean isle with a peripatetic past. Consider Malta. The brief, if well-documented voyages of the *Sismik I*—so hampered by Hellenic craft that it might as well have been attempting to search for oil while weaving its way through the yacht marina in Passalimani—recalls the

altogether more glamorous Turkish adventure into the unexplored reaches of the Mediterranean during the First World War when the Sultan's Imperial Fleet sailed out against British Malta. They never found it and cabled back: 'Malta Does Not Exist' which still sends every red-blooded Greek over the age of four into fits of merriment. But of course this may be mere prejudice, and it is only fair to presume that Malta was off on a cruise of its own at the time. Politicians be forewarned: if we should wake up one fine morning in the near future with Malta anchored in the Straits of Gibraltar (with Admiral Mintoff on the bridge) and Delos nosing up the Dardenelles and berthing under the Bosphorus bridge — and both rightfully claiming six-mile limits — then the Security Council really *would* have something to talk about.

In this grasping world it seems that we are obliged to carve up our seas, although a growing oil-slick in the Aegean cannot be indifferently contemplated by any civilized person. It is the sea which above all others has been associated with civilization. Three thousand years divide the Aegean sea-songs of Elytis from those of Homer, but the Aegean still belongs to its poets by right, and to all those who continue to believe in them.

Olympic Ode

PRIME Minister Karamanlis's proposal to hold future Olympic Games (after the 1980 Games in Moscow) permanently in Greece has been warmly received by the local and the foreign press. There is no doubt that a great deal of the commercialism and chauvinism that has marred recent encounters could be largely circumvented by giving the Games a settled site.

That the Games be put once more under the godly aegis of Olympian Zeus has been warmly commended by *The Times* of London. Our Prime Minister has naturally suggested the ancient site of Olympia in the Peloponnisos as the logical setting for the Games. An

enthusiastic item appeared in *The New York Times*, however, which inadvertently proposed Mount Olympus, in northern Greece, as a site, when the writer confused Olympia with Mount Olympus. While the archaeologists in Olympia would certainly second this proposal in order to protect their preserves down on the banks of the Alpheus, constructing an entire Olympic Village at an altitude of three thousand metres on Mount Olympus — in an area usually cloud-bound — is certainly adventurous if not reckless. Besides, athletes, it will be recalled, had a difficult enough time adjusting to the altitude of Mexico City eight years ago, which is a thousand metres lower. A far more sensible location, in our opinion, is the Diktean Cave in Crete where Olympian Zeus was born. The cave is spacious and could easily be converted into a covered stadium, and just in case war did break out during the duration of the Games (which of course would be in blatant violation of ancient practice), athletes could still compete in safety.

Two prickly questions still arise, however, if the true spirit of the Games is to be revived. Women in the old days were forbidden from attending the Games, let alone participating in them, and violators were pushed off a cliff. Clearly these strictures are not in the spirit of modern sexual equality. The second problem is that contestants performed naked. Now, the idea of Princess Anne riding in this fashion around the Stadium at Olympia can only spread anxiety among the television officials at the BBC, and nude pole-vaulting and ski-jumping for both sexes can only be seen as unnecessarily hazardous.

There is, all the same, a perfectly reasonable compromise to all these questions. In ancient times there were four sets of games: the Nemean Games at Nemea, the Isthmian Games at Corinth, the Pythian Games at Delphi, and, of course, the Olympic Games. In this case, there could be (by example) the Olympics (nude, male), the Pythian (nude, female), the Nemean (clothed,

female), and the Isthmian (clothed, male), with the first two sets of events broadcast on closed-circuit TV. The Winter Olympics could take place on the top of Mount Olympus, and the International Olympic Committee could have its headquarters in the Diktean Cave. Delphi is recommended for the nude-female events as these are bound to be the most popular and the town already has many hotels of all categories.

The idea of holding five sets of international games in Greece, each attended by fifty to a hundred thousand spectators and given world-wide television coverage, can only warm the cockles of the heart of every athlete and every classicist — not to mention all those hearts now beating over at the Ministries of Tourism and of Finance.

One final problem — which involves Turkey — is easily solved. Olympian Zeus is also connected with Mount Ida near Troy. The Turks can compete alone among themselves there (in which case they are bound to win), clothed or unclothed, male or female, or mixed as they like. And may the Lord of Thunder have mercy on us all!

The Shoe on the Other Foot

A PECULIAR migration sweeps across the European continent each summer as Europeans, on a European holiday, flock to the faraway corners of their spiritual and geographic opposites. Perhaps the most conspicuous tourists in Greece are the tall, blonde Scandinavians. Even now when tourists have become so much a part of the nation's tapestry that they are virtually overlooked, these Nordic types send shivers through our ever-hopeful young men. What allures these intrepid Grecophiles, we asked a Swedish acquaintance. 'The climate, the night life, the plentiful wine, the *kefi*, and, dismissing our Don Juans with a death-blow to their *filotimo*, added, 'the prices'. Captivated by the Northern mystique one of our correspondents decided to investigate a newly-inaugurated direct air connection between Athens and Oslo offered by Scandinavian Airlines. This is her report:

Equipped with guide books, camera and assorted preconceptions, I joined the ranks of summer tourists, exhilarated by exotic promises—blue-eyed Vikings, Arctic breezes, and midnight sun. Ellinikon Airport was not the usual hum of travellers coming and going but a frantic throng of steaming faces and ragged assemblages of bodies and

baggages, the living statistics on tourism in Greece. Rounding the corner to passport control, I was stopped short by an impenetrable wedge of bodies straining toward the officials rhythmically executing their duties, oblivious to the panic of travellers convinced they would miss their flights.

On board the plane, I helped myself to the brochures in the pocket in front of me and began to bone up on Norway. It is so far north that the Arctic Circle divides it in half; in fact, Norway means 'the northern way'. It boasts the most northerly town in the world, the deepest lake in Europe, fifty thousand islands, seventeen hundred glaciers, two thousand ski jumps, the lowest population density in Europe after Iceland, zero-percent illiteracy, and seventy-two daily newspapers. The plane was advancing over a flat plain of green



velvet as my Arctic reverie was interrupted by a Danish traveller nearby sighing that already she missed the pastel landscape of the Aegean.

'What is the purpose of your visit?' asked a disconcertingly cultivated official once we had landed on Norway's *terra firma*. 'Tourism?' I asked, foolishly adjusting to the new role, and thinking of the lost-looking souls in Athens asking for directions to Sin-tagma. Dismissed with a flick of his stamp, I followed fellow travellers into the baggage retrieval areas, rivetted my eyes on the silent parade of bags, boxes, and fishing poles moving along the conveyor belt, and spotted my luggage toppling onto a heap of unclaimed baggage in the 'Lost Baggage' area, rehearsing all the while exchange rates between Norwegian kroner and drachmas.

Arriving at my 'C' category hotel anticipating the worst, I found myself in a surprisingly cheerful lobby where I was greeted by a wholesome young desk clerk who led me to a tidy, no-nonsense room. It was midnight, bouzouki-going time in Athens, but I retired to bed, awaking eagerly as the first rays of sun filtered through the curtains. The dining room was deserted when I arrived there. Consulting a clock, I discovered it was 3 a.m. and made my way back to bed: the literature on Norwegian midnight sunsets failed to mention midnight sunrises! Breakfast several hours later included fresh orange juice, boiled eggs, cheeses, smoked salmon—and fragrant, rich

coffee. No *paximathia* or pound cake.

Well fortified I set off for the various adventures and misadventures of a tourist in a foreign city. One is never quite prepared for the simultaneously charming and frustrating idiosyncrasies unique to each city, unmentioned in travel literature. One moves in Oslo by bus, boat, subway, and foot, in and out of the city and harbour. It is a well-ordered, sparkling clean city with wide boulevards and narrow streets, seasoned department stores and modern boutiques, genteel indoor restaurants and the occasional, informal outdoor cafe. From the harbour areas one catches small boats that shuttle passengers on 'cruises' of the fjords. I 'sailed' to the three major museums situated at the other side of the harbour: the Viking Museum, the Kon-Tiki Museum (which houses the raft on which Thor Heyerdahl and five companions drifted five thousand miles across the Pacific Ocean), and the Folk Museum. At the latter complex, examples of folk architecture from all over Norway, including entire houses, churches, and streets are scattered throughout a forest-like park. In addition to a National Gallery, there are museums dedicated to artist Edvard Munch and playwright Henrik Ibsen, as well as an immense park-museum devoted to oversized bronze figures by sculptor Gustav Vigeland.

All Norwegians, it would seem, speak English and to my Mediterranean eye all looked strikingly tall and handsome. Shop hours are uneventful nine to five which left me in total confusion, as did the orderly traffic and unintimidated pedestrians calmly traversing the streets. Conductors on public transportation were cheerful, well-scrubbed boys and girls in blue jump-suits.

If every city is unique, its tourists are all alike. I overheard one ask if he was in Stockholm or in Oslo. Touring is not necessarily vacationing, and particularly in Oslo where the summer days are so long one may walk farther in one day than one does in a month at home. I also learned from the athletic natives that 'just a fifteen-minute walk' may be a long, brisk walk up the side of a mountain.

Two days later, a pleasantly exhausted, tattered tourist, I was back at the Fornebu Airport which, like Ellinikon, was overrun with Norway's living tourist statistics. Behind me a Norwegian diplomat (in line along with the other proletarians) was muttering the traditional, 'It was never like this before.'

When Present Steps Affect Future Generations

ANNIVERSARIES serve as reminders of historical events as well as springboards for future action. Nineteen seventy-six is the two-hundredth anniversary of the United States of America as a nation. In Greece, it is the second anniversary of the restoration of democratic rule. But it is also the one hundred fifty-fifth anniversary of the declaration of Greek independence, the 2,406th anniversary of Pericles's famous funeral oration praising the virtues of Athenian democracy, and the 2,752nd anniversary of the first official Olympiad.

Democratic processes were restored in Greece after July 24, 1974, in a swift and, above all, peaceful manner. What was exceptional was that they were restored thoroughly and not by stages or on the basis of a 'time-table', as elsewhere. The restoration was carried out in all walks of life, ranging from parliamentary rule and the drafting of a new constitution, to the re-establishment of justice, labour unions and student organizations.

The political change-over was not easy or automatic. It required careful and delicate handling at a time when peace was being seriously threatened in the Eastern Mediterranean and the national economy was out of control. Besides capable leadership, what largely contributed to the peaceful return to democratic processes was the amazing restraint shown by the public. Beyond the joy and relief felt in the first few weeks of the change-over, there was no widespread outburst, upheaval or call for revenge. Democratic rule was surely an invaluable conquest, but it was largely taken in stride by a people who apparently were well aware of their rights, without recourse to demagogues.

What was probably overlooked was that within only a few days of the second anniversary of the return to democracy, the Government of Constantine Karamanlis took a number of important steps, underlining the fact that positive measures can be adopted irrespective of the vicissitudes of international politics. These steps were:

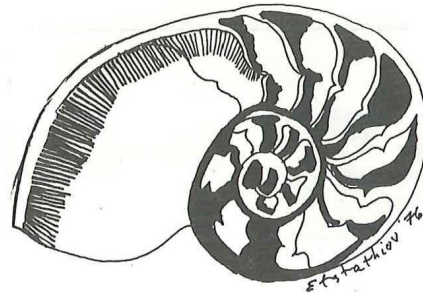
1. The opening of formal negotiations for Greece's accession to the European Economic Community.

2. An official Greek invitation for a new Balkan conference.

3. The proposal that Greece be designated as permanent seat for future Olympiads.

4. Announcement of a Regional Plan for the Greater Athens area covering the period from 1976 up to 2000.

5. Inauguration of an ambitious plan for the reforestation of the capital area.



Negotiations for Greece's accession as tenth member of the EEC began formally in Brussels on July 27, 1976, fifteen years after an agreement was signed in Athens establishing an association between Greece and the Community. The opening of the negotiations was hailed as 'historic' by most of the officials present at the inaugural meeting. Mr. Karamanlis summed up Greek expectations when he said that, as full member of the European family, 'Greece will secure more fully her national security as well as her democratic regime. She will also enhance prerequisites for the continued rise of her living and cultural standards.' Prospects opening ahead, the Prime Minister added, are very wide indeed, presenting an opportunity for a radical change in the country's future.

The detailed negotiations which will continue this autumn will be neither brief nor easy, as the interests of ten countries must be satisfied through compromises on vital economic and technical issues. But the Greeks are determined to conduct the negotiations with patience and firmness, regardless of the obstacles. The restructuring of the national economy and its adjustment to

EEC conditions will obviously require considerable sacrifices.

At the inaugural session in Brussels, the EEC representatives stressed that Greece will be obliged to adapt its tariff, agricultural and commercial policies to those of the Community. The EEC assumed, as a matter of principle, that Greece will abide by all the statutes, agreements, regulations, and policies adopted thus far by the Community. The Greek representatives replied that Greece accepts the moral, political, social, and economic objectives of the Community as well as the methods and decisions taken by the EEC for the materialization of these objectives. However, certain problems are bound to be raised in procedures for the harmonization of policies and it is expected that Greece will request a transitory period of a maximum of five years for the country's adjustment to the Community's legal and administrative framework. Such a period of adjustment — which would vary depending on different sectors — was also foreseen in the case of the accession of Britain, Ireland, and Denmark to full membership.

In January of this year, the first Balkan conference of experts was held in Athens, at Greek initiative, and was attended by representatives of Greece, Bulgaria, Rumania, Turkey, and Yugoslavia, whose task was to lay the groundwork for future cooperation in the fields of agriculture, trade, energy, transportation, communications, and environment. Early in August, the Greek Prime Minister conveyed messages to the leaders of the other four Balkan countries referring to proposals submitted at the first conference and suggesting a second Balkan conference to decide on the best means of implementing these proposals.

The Greek Prime Minister said that the promotion of multilateral technical and economic cooperation among the Balkan countries serves the interests of Balkan peoples and enhances the possibilities of their peaceful coexistence. In addition, the Balkan conference can contribute to the settlement of existing bilateral differences in a climate of mutual understanding.

One of the most widely talked about events as the Twenty-first Olympiad in Montreal was drawing to a close was the proposal put forward by Mr. Karamanlis in his letter of July 30 to Lord Killanin, President of the International Olympic Committee, suggesting that the Olympic Games return permanently to Greece. Such a move, the Prime Minister said, would enable the Games

to rid themselves of the 'false elements' that have crept in and threaten them with decay. The original spirit of 'the games for the games' sake' will hopefully be restored, as will the peaceful mission of the Games with their ideal of universal truce.

The Twenty-second Olympiad is due to be held in Moscow in 1980 and the Greek proposal refers to the Games thereafter. Organizing them permanently in Greece will be a complex task, but it is probably a unique opportunity to restore the institution to its former prestige. Even before the Prime Minister's proposal, Bill Bradley had written in *The New York Times* of July 21, among other suggestions, that 'the Olympics should be situated permanently in Greece, the country of their origin. All nations who compete in the Games should help underwrite the expense of a permanent facility that

ultimately might become self-sustaining. Every four years, the world's youth would return to Mount Olympus in a spirit of friendship to compete in the finest athletic institution in the world.' (The writer obviously confuses Mount Olympus with Olympia. For a description of ancient Olympiads, see *The Athenian*, June 1976).

At the other end of the globe, the *Sydney Morning Herald* wrote in an editorial on July 20 that 'the obvious answer [to problems created at the Montreal Olympiad] is a permanent Games centre, preferably in Greece.' And the London *Daily Telegraph* wrote on August 2, that is, after the Prime Minister's letter was published: 'Few civilized persons could ever wish the exercise to occur again in the form which it has assumed this year. All this strengthens Mr. Karamanlis's proposal that the Games should revert to their

original home, in an effort to recapture some of the purity traditionally (though with exaggeration) attributed to them.'

Meanwhile, the details of a major Regional Plan compiled for the Greater Athens area were announced recently. They involve the rational development of the capital area for the rest of this century as regards its housing, economic, social, and cultural aspects. The Regional Plan, whose provisions have been submitted for public discussion, provide for a new administrative centre in the area of Tatoi, north of Athens, further industrial development in Megara and Elefsis to the west and in Lavrion to the east, the cleansing of the Corinthian-Saronic-Euboic gulf coast line, which will become a resort area, and the creation of national parks throughout the province of Attica.

All these projects involve expenditures of public funds — five hundred fifty-eight billion drachmas (at 1970 prices) — in the fields of road and railway building, health and welfare, education, sports, water and sewage systems, telecommunications, and public administration. Housing, it is presumed, will be undertaken on private initiative.

Finally, the Government decided to undertake the reforestation of the Greater Athens area in order to minimize air pollution and help solve the capital's social, recreational, and aesthetic problems. Mr. Karamanlis's ambition is to bring back to the bare mountains and hills around Athens the forests that were destroyed some twenty-five centuries ago. The reforestation plan, which is already in its initial stages of implementation, involves the planting of eleven million trees and shrubs (principally pine trees, cypresses, wild olive trees, laurels, thyme, etc.) on about twenty-seven thousand acres of mountain sides (such as Hymettus, Pendeli, and Parnes) at an estimated cost of one billion drachmas in the next five years.

All these measures and projects, when they are fulfilled, are intended to affect the lives of Greeks for several generations to come and they should long be remembered as symbols of efforts to improve the quality of life in every respect. They are also reminders that despite difficulties in the field of foreign policy, nothing should hold back the peaceful development of both government and people. For, after all, it is the longer-range events that count in the lives of nations rather than the fleeting moments of every-day life.

—ANTONY M. ECONOMIDES

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Letter from Abroad

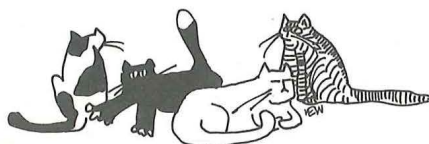
NEW YORK, NEW YORK

WELL, the 'tall ships' — virtually all the great sailing ships of the world — have long since sailed in and out of New York, a fitting climax to the Bicentennial July Fourth and a stirring image of a world past. Likewise, the Democrats — or at least virtually all their big guns—have steamed in and out of the city, after promising to launch the next two hundred years with peace, prosperity, and progress if only their party is granted that other small 'p'—power. One must resist making snide analogies such as that the party's promises have about as much to do with contemporary realities as the tall ships' sails (or that both are propelled by a lot of wind) and agree that both events produced an exhilarating sense of resurgence in the city. Almost an orgy of self-congratulation, in fact. For one of the side effects of the Bicentennial celebration and the convention was an intense display of New York—in person to the tourists and delegates, through television and the press to the rest of the country—and the general impression is that Americans enjoyed what they experienced and saw.

How much of this is sheer Public Relations puffery and how much results in anything substantial remains debatable. The fact is that Jimmy Carter, the archetypal small-town American, stood in the very navel of Bigcitydom and promised to change the Federal Government's attitudes and actions towards big cities in general and New York in particular. This was a direct challenge to President Ford, who, during the depths of New York's financial troubles not only turned his administration's back on the city but went around badmouthing New York and trying to enlist Americans in a crusade of negativism. Polls suggest that Ford failed. But to the extent that the Republicans tend to draw heavily on suburban, small-town, and rural Americans, Ford was reinforcing the battle lines between his party and the Democrats, who have, at least since Roosevelt and the 1930s, identified with urban peoples and problems.

New York City has, to put it delicately, something of an image problem. Long before the recent economic crisis, or any specifics such as dope addiction or crime statistics, many Americans have looked askance at New York City. To such people, indeed, the

economic troubles only confirmed their long-standing, not to say self-righteous, opinion that the city is morally bankrupt. New Yorkers for some years now have taken to calling their city 'The Big Apple', which they regard with respect roughly equivalent to that accorded to a ten in Olympic gymnastics. Many Americans see New York as the Big Apple all right, but in allusion to that forbidden fruit pandered by Satan in an otherwise perfect paradise. From this point of view New York is Babylon, Sodom and Gomorrah, Sybaris, and every other den of iniquity, decadence, and corruption rolled into one. What these Americans never pause to consider, of course, is that many of the



wicked New Yorkers—the dope addicts, the criminals, the homosexuals, the spaced-out kids, the promiscuous women, the wheelers and dealers—have come from elsewhere: namely, Hometown, USA.

A more neutral metaphor might be a cup of coffee: while many Americans think of New York City as containing the dregs at the bottom, many New Yorkers think of themselves as the cream on the top. In both instances, however, New York is the zesty, full-bodied, generative element. To understand where the city stands today in relation to the rest of America, the best guide might be to reread your Thucydides. Without claiming that Norman Mailer is our Socrates or Arthur Miller our Sophocles, New York City is in many ways what Athens was to the ancient world. The same assertive brashness aroused the frustration and jealousy of other ancient Greeks, led them to take the same perverse pleasure in Athens' troubles, and even, on occasion, to join with enemies of the Greeks to put down Athens. It is best summed up in the cliché mouthed by many Americans about New York (and a decent scholar should be able to provide the equivalent from some classical source): 'A great place to visit, but who'd want to live there...?'

Other Americans do visit New York throughout the year but especially in the summer when they are then joined by tourists from all over the world. Most New Yorkers forget that their city is a tourist attraction. They know that people come from afar to see the Statue of Liberty or the Empire State Building, they are aware of some curiosity about Harlem and Chinatown, they know that the city's many hotels and restaurants must be patronized by some out-of-towners. Few New Yorkers, however, have occasion to think that their city supports tour buses and excursion boats, guidebooks and post cards, promotional brochures and souvenir shops—all the paraphernalia of international tourism. The explanation for this obliviousness on the part of the natives, by the way, is neither devious nor esoteric. Tourism is confined to a very small segment of the city: most New Yorkers simply never cross paths with a tourist.

Although New Yorkers may not be aware of all those tourists roaming about the city, like tourists throughout the world, looking for ways to part with their money, many natives do know about the continuous round of cultural events that have turned New York's summer into a spontaneous festival. Some of the major institutions do close—not the museums, but the Metropolitan Opera, the Philharmonic, the City Ballet, and such—but they simply transfer their operations elsewhere. At some point most of the groups appear around the city in outdoor performances which are usually free. There is not a summer's night in New York when you cannot see some truly world-class production — Shakespeare in Central Park, a concert version by the Metropolitan Opera, jazz concerts, rock groups, dance troupes — free or at most with a token fee. Freed from the formalities of the regular season, much of the summer programming is also more offbeat and adventurous.

Many New Yorkers, of course, aren't around to experience either the influx of visitors or the summer's activities, for they have fled the city's heat, humidity, and hustle. Remember, as always, that if one considers all seven and a half million New Yorkers, relatively few get away for more than short trips. In certain circles many do get away for extended periods, and as in every society vacation styles reflect year-round patterns. It is not so easy as saying that the more money you have the longer your vacation. Two obvious exceptions would be teachers and



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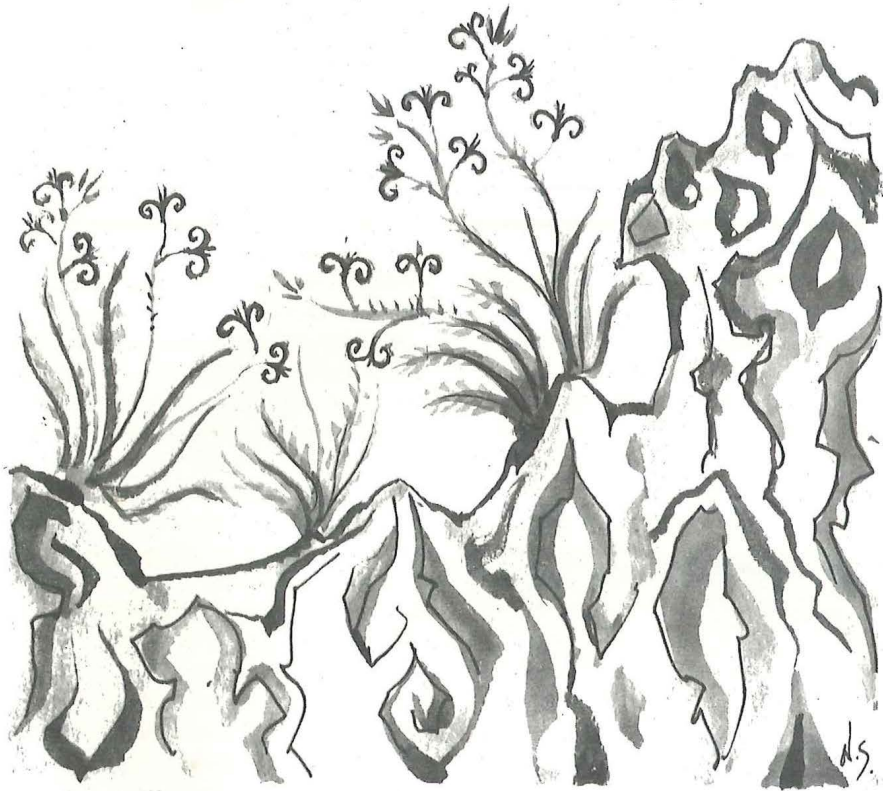
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students, while various marginal types—artists, for instance—are also free to get away: this is why Europeans sometimes get the impression that everyone in America is a teacher, student, or would-be artist. The fact is that many well-positioned and high-salaried people get only two to three weeks for vacation—not surprising if it is assumed that the Puritan work ethic governs life in America. But such types can often afford to stash the family in a summer home in the countryside or at the shore, while father commutes or, more likely, weekends *en famille*.

Resorting to French suggests that it would take a Proust to do justice to all the subtleties in New Yorkers' choice of vacations. As throughout the world, for instance, there are summer places that are 'In' for different sub-groups—Old Money or New Money, artists or businessmen, families or homosexuals. The New York twist—and to some degree it is true throughout America—results from the diversified ethnic and religious background of its citizenry. New York Jews may head for one area while their Italian-American neighbours turn off for an adjacent mountain. In another respect, too, New Yorkers depart from Parisians' customs: they do not all close up shop and go off on vacation in August. The notable exception are New York psychoanalysts who, abandoning their patients to sink or swim in the vortex of the city, all do vacation in August. There are various explanations for this phenomenon, ranging from the claim that Freud always vacationed in August to the theory that analysts must vacation together since no one else could possibly relax with them.

The typical New Yorker, however, passes the summer with occasional visits to one of the public beaches along Long Island's southern rim, or, if he is a kid in a poor neighbourhood, cooling off under a fire hydrant with a special spray-cap provided by the city. For all the extraordinary fuss at the outset, the summer has passed typically, with no great crises, natural, economic, or otherwise. America's summer unofficially ends on Labour Day, the first Monday in September. In the cooling of the weeks that then follow, will the Bicentennial and Democratic rhapsodies turn out to have been whistling Yankee Doodle Dandy in the dark? New Yorkers will be among those Americans most keenly intent on hearing how the melody proceeds.

—DAEDALUS



PRAISE THE LORD

MY FRIEND Yanni Mourouras is one of those eternal grippers who never cease to grumble and complain about life in general and their own sorry lot in particular.

His boss is apparently blind to Yanni's superb virtues and has kept his salary nailed to pre-1967 levels. His wife is constantly nagging him to buy a new car, a new refrigerator and a new washing machine in spite of the fact that they are all in perfect working order and that in fifty years' time they will be priceless antiques. The generation gap between him and his children is as wide as the Grand Canyon and he is convinced his daughter will end up in a Brazilian brothel and his son in solitary confinement.

One of his favourite phrases is 'The country is going to the dogs' and he cannot understand why Karamanlis does not jail every communist in sight, declare war on Turkey, march into southern Albania and insist on immediate full membership in the Common Market.

When I ran into him the other day I was expecting to hear all the usual belly-aching once again. But, to my surprise, Yanni was in a different mood.

'You know,' he said, 'I've been thinking.'

'Really?' I said, 'with what?'

'That's not funny. I've been thinking that when all's said and done I have a great deal to be thankful for.'

'Well, that's a change,' I exclaimed. 'How come?'

'I've been thinking where would I be now if my mother had not married my father but a Lebanese businessman. I would be a miserable exile in Athens, trying to do business out of my hotel room and living off a fast-dwindling Swiss bank account — a truly desperate situation.'

He paused to allow the horror of his statement to sink in.

'Or else, what if I had been on that plane that was hi-jacked to Uganda and I had been one of the hostages rescued by the Israelis? You know that some of them got killed because they did not hear the Israelis shouting to them to lie flat on the ground when they raked the place with machine-gun fire. I don't know Hebrew, I wouldn't have understood and I would be dead now. Think of that!'

'But I seem to remember that the only hostages detained at that time were

Jews,' I remarked, 'so you wouldn't have been among them.'

'Ah, you have a point there,' he admitted. 'But I'm still thankful I wasn't on that plane.'

'What else do you have to be thankful for?' I asked.

'Well,' he said, 'I'm glad I wasn't on holiday in Colorado when that flood wiped out all those people. You know, I nearly went to the States this year. I was going to be invited for the Bicentennial celebrations by the U.S. Government but somebody at the Embassy here slipped up and my name never made the list. I don't sleep nights thinking of myself clinging to a branch in that canyon, the flood waters swirling around me until my strength gave out and I went under.'

'In that case, you should also be glad your mother didn't marry a Chinese. You might have got killed in the earthquakes at Tangshan,' I observed.

He looked doubtful. 'I don't think my mother would have married a Chinese,' he said. 'She had an affair once with an Armenian from Erevan, but that's as far east as she ventured. Anyway, if she had married a Chinese it would probably have been a Formosan and I would be sitting pretty now growing bananas and pineapples in the southern part of the island. No, I wouldn't have been anywhere near those earthquakes.'

'What other disaster are you glad you've avoided?' I went on.

'Well, when I left the army after doing my military service I was very keen on soldiering and, if I hadn't found my present job I just might have become a mercenary. They were offering fabulous salaries for mercenaries in the Congo at the time. So, after making a pile there I would have lived high off the hog for a number of years — you know, Monte Carlo and St. Moritz and all that sort of thing, and then, when the money ran out where else could I have gone but Angola. Imagine.. I would either have been killed by Callan for not polishing my buttons or faced an Angolan firing squad with all those other poor chaps. It gives me the creeps just to think of it!'

'That was a close call,' I admitted. 'What else are you thankful for?'

'Oh, lots and lots of things. I'm glad I wasn't riding in the same car with the British Ambassador to Ireland who got blown to bits as you know. Also, I'm glad I didn't have a deposit box in that bank that got robbed in Nice and, coming closer to home, I'm glad I wasn't on the Greek Olympic team at Montreal!'

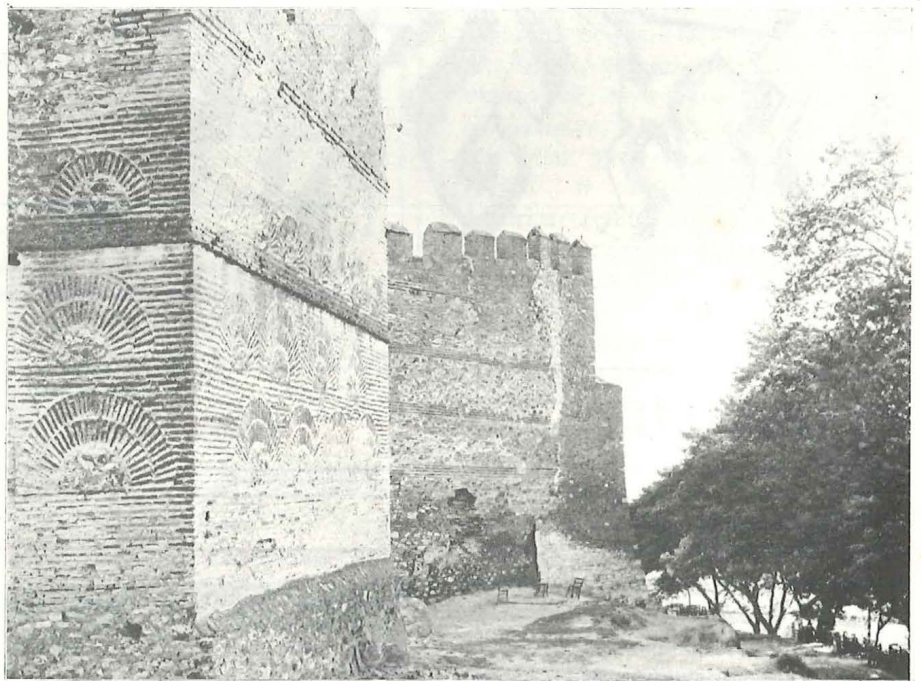
— ALEC KITROEFF

Thessaloniki Through The Senses

SOME SEE Thessaloniki as a provincial town, a stepchild of Athens. Others consider the capital of Northern Greece, which is also a major seaport of Southeastern Europe, to be the most important academic centre of Greece, the nation's defender of the Northern border, and an expanding multi-national centre in a United Europe. In any case, to the open-minded visitor, it has an exciting individuality, perhaps best described in terms of the senses: weeping, smiling, listening, touching and loving.

Thessaloniki has, over the centuries, witnessed more than her share of tragedy and weeping. Romans, Venetians, Serbs, Normans, Saracens, Turks, Germans, Italians and Bulgarians have marched through, pillaged and erased large segments of the population of 'Salonica', 'Salun', 'Salonique' — its name depending on the language of the conqueror. (First named Thessaloniki by Cassandar in 315 B.C. after his wife, Alexander the Great's sister, in modern times, it has been the city's official name since 1937). It was to hide the blood, not the red bricks, after a massacre in 1826 that the Turks ordered the 'red' tower whitewashed, and then rechristened it with the name by which the famous landmark is now known — 'the White Tower'. It was here in Thessaloniki that the Young Turks began their revolt in 1908. The magnificent villa Allatini, where the banished Sultan, Abdul Hamid II lived from 1909-1912, still stands, one of the few remaining examples of the fascinating architecture of pre-concrete Thessaloniki. In 1912 King Constantine I marched victoriously into the city in the wake of the retreating Turks, thus averting a Bulgarian invasion from the North. In 1917 most of the city went up in flames in the so-called Great Fire (part of the city having burned down in earlier fires in 1890, 1898, 1910). By 1922, it was receiving a stream of poverty-stricken refugees from every corner of Asia Minor, and its population doubled overnight. The next two decades witnessed revolutions, coups, and counter-coups, as the country sought to understand what kind of government the people wanted, but her darkest days were yet to come. The capricious hostility of the North was never far away. Despite Greece's heroic Alba-

nian defence against the Italians in 1941, the Axis powers eventually overran the city, rounded up the entire Jewish population — about sixty thousand people — whose ancestors had come here in the fifteenth century, and loaded them into box cars which carried them off to concentration camps. Fewer than two thousand returned after the war.



A segment of the twenty-foot - thick crenellated walls which used to encompass the entire city.

Liberation brought no peace. The conflicting ideologies which grew out of the underground movements of World War II led to the Civil War, one of the darkest moments in the city's history. There was a brief period of peace in the fifties but even this was short-lived. The tragic and fatal attack on the left-wing Member of Parliament, Grigoris Lambrakis, in 1963 created new bitterness and re-awakened old antagonisms. Finally in 1968 Thessaloniki was the location of the first political trial of intellectuals opposed to the Junta dictatorship.

YET Thessaloniki is a city of resilience which leads people to speak of her as alive and dynamic; as the 'pride of my heart' and 'mother of the poor'. It is this dynamism beset by ill-fate which has always given vigour to a city rejuvenated through the centuries.

She smiles — in the love of her citizens which is often nostalgic. The eyes of Machi Seferdjis, a member of an old, established family, light up as she speaks of the city's history. 'In 1821 there were 100,000 Turks, 100,000 Jews and only 8,000 Greeks living in Thessaloniki. The area from St. Dimitrios Church down along Aristotle Square to the waterfront was the centre

and market place for the town and the houses of people of consequence were built around the Square. The leaders of society lived out there,' says Machi, smiling. 'And everyone knew them. The richest people were the Jewish families for commerce was in their hands. The rich Greeks lived off their inherited property and did not have to work. In those days the big houses were by the sea and we could swim in the Bay, before it became polluted. I went to a girls' school, or *parthenagogion*. Our parents were very Victorian. We were rigidly chaperoned and most of our marriages were arranged.'

Machi's social life changed drastically with World War II. 'There was a very strict curfew and I remember that from April, 1940 until October, 1944 my mother never went out in the afternoon. When the Germans allowed the Bulgarians to pass through Thessaloniki to settle in Edessa, my mother said she

would rather take poison than see Bulgarians settle here.'

A smile which reflects still another pulse of Thessaloniki is that of Dimitri Zannas, lawyer, farmer, and civic leader. Dimitri's memories of growing up in this city are a potpourri of peaceful times interspersed with wars, revolutions, and coups. Since the time of Dimitri's grandfather, less than a hundred years ago, the population of the city has grown to seven hundred thousand. Dimitri works diligently on the City Council to help preserve the city as it grows, and he cannot hide his nostalgia for the smaller Thessaloniki of his youth. 'We are on the threshold of moving from a city where individuals are important to a metropolis dominated by the masses. Fast growing cities crush the individual. Its rate of growth has been impressive. It is due of course to industrialization, which overtook agriculture as the main employer in the middle of the fifties.' By the year 2000, he predicts, Thessaloniki will have doubled its present population.

Thessaloniki begins to seem overcrowded even today. The crashing din of the city's main street, Via Egnatia, once the old Egnatian Way built by the Romans to connect Rome with Constantinople, is the pulse of the city, holding as it does a strategic position on the artery of the East-West communication and commerce. At the eastern end you hear the insistent voices of the forty-thousand students at the Aristotelian University. One of the best equipped in the Balkans, it is a magnet for increasing numbers of students from all over the world.

Directly opposite are the grounds of the International Trade Fair which come to life every September. Since its establishment half a century ago, fifty countries from five continents have participated at various times in promoting cultural and commercial exchanges. In its early years the Fair's exhibitions focused on agriculture and handicrafts, but today manufactured products of all types from both small and large industry are displayed for the thousands of visitors. Many are attracted to the less commercial cultural events, folk dancing, and music and film festivals. Recently the *Dimitria*, the October Festival honoring the city's patron, Saint Dimitrios, was revived. It originated in the twelfth century. Performances by chamber music ensembles, Byzantine choirs, operas, ballets, and ancient dramas, captivate the community every October.

A short block farther down on Via Egnatia stand the remains of the Arch of

Galerius and the Rotunda of Saint George. It was here in A.D. 305, that the Emperor Galerius built his triumphal arch depicting his victory over the Persians. It is covered with life-like scenes from battles, which bring to life the rumble of horses and chariots, camels and elephants, spears and shields, echoing the ancient glories of the Empire. The Rotunda, intended by Galerius as his mausoleum, was transformed instead into the palace church by Constantine the Great and was later dedicated to Saint George. When the city fell to the Ottomans in 1430, the building was converted into a mosque with an adjacent minaret. After the city's liberation from the Turks in 1912 it was made into a national monument. In the Byzantine Empire, Thessaloniki became a Christian stronghold second only to Constantinople. Saint Paul addressed two of his epistles to the Thessalonians while he was here. In 850 Cyril and Methodius, who had learned the Slavic language in their neighbourhoods, left the city to Christianize the Slavs and translate the liturgy and the Bible.

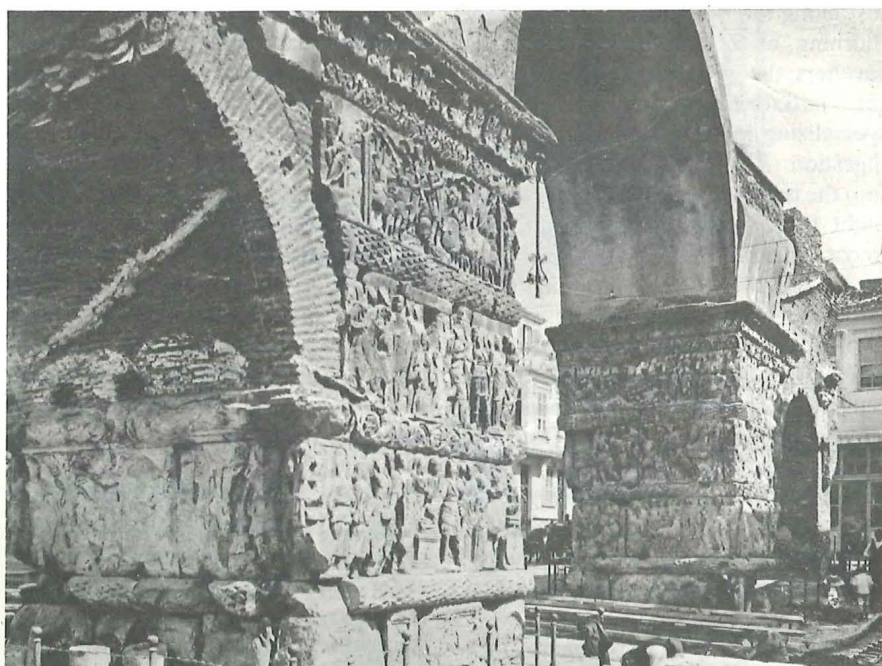
The cobblestones on Via Egnatia have now been replaced by macadam, and the clang of the trolleys by the shrill whistle of traffic policemen with their frenzied wavings to speed up the congested traffic. The blare of radios and television sets mingle with the hammerings of coppersmiths and furniture makers. Bread and gasoline, clothes and icons, fruit and drugs, X-rated movies and Turkish baths,



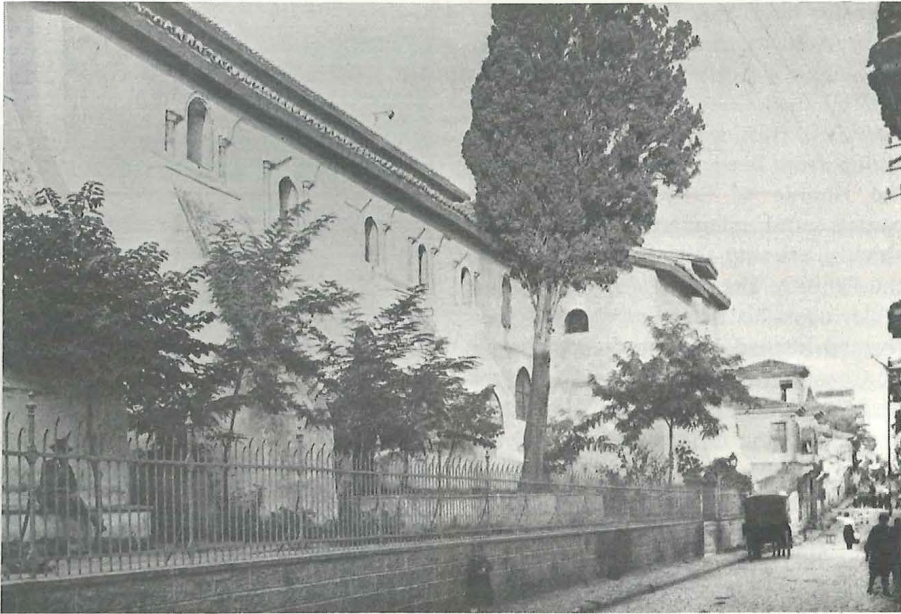
A narrow street in the Kalamaria area. Overhanging balconies of Turkish-style houses reach out and almost touch each other.

musical instruments, sunken churches and sweet shops all have their place on the densely populated Via Egnatia. Walking down this street one can hear a veritable Babel of languages, as tourists, shoppers, and traders carry out their business.

At the far western end of the Via Egnatia is the Railroad Station where the sounds of diesels mingle with the



The triumphal arch of Galerius covered with life-like scenes from battles. It was built in A.D. 305 to commemorate his victory over the Persians in A.D. 297; only the west half of the arch survives.



The south face of the fifth-century basilica-style church of St. Dimitrios, before the 1917 fire which caused considerable damage to the church. It was partly restored between 1926 and 1948.

cries of greetings and farewells. Nearby are the *paliatzidika*, or used-clothing stalls, where leather jackets, old boots, and overalls hang out to attract the customer. The tap, tap, tapping of bell mongers and harnessmakers come from dark, one-room shanties, an anachronism juxtaposed with the whirr of high-speed drills and the thumping of giant presses in the huge new industrial zone. In this industrial complex are representatives from all corners of the globe, whose companies include everything from oil refineries, rubber plants, steel mills, to plastic, tractor, cotton, and textile manufacturers. Yet the simplicity of earlier days is not totally lost along the Via Egnatia. Almost any morning at 2 a.m. finds groups of revellers, the *glentzedes*, on their way to the *patsadzidika*, those restaurants specializing in tripe soup to settle the digestion. The partygoers may move into the twentieth century by day, but by night there's still time to sing to the 'most beautiful girls in the world'.

On one of those rare mornings clear and free from smog, usually after a cleansing North wind has swept down the Axios valley, one can almost reach out from Thessaloniki and touch the snow-capped peaks of Mt. Olympus eighty kilometres away. On special evenings, when one looks down on the city, with its twinkling lights clustered in a semi-circle below the dark mountains, with the darker sea in front, what one sees is a sparkling jewel.

One can climb on the remains of the twenty-foot-thick crenellated walls which used to encompass the city, and look down from the Castle of the Seven

Towers on a panorama of the city, old and new. There is still an inner rim of low red-tiled houses separated from the white high-rise apartments at the point where the devastating 1917 fire was stopped. Walking within the old town, a cobblestone street may narrow, twist, and suddenly turn into steps. Until recently, squatters lived within the walls, cooking on tiny charcoal braziers outside makeshift doorways. The smells of garlic and tomato sauce lingered in the air. On very narrow streets, the overhanging balconies of Turkish-style houses, where the women sat to watch the outdoor activities, still reach out and almost touch each other.

In the inner core of the city where the food markets are located, sights, smells and sounds assault the senses. Inside the Modiano Market, open stalls in consecutive alley ways display their produce. Fishmongers loudly compete in extolling their catch, butchers display hanging carcasses. Not so long ago chicken-sellers could be seen blowing air through straws into dead birds to make them look plump and more appealing. The vegetable vendors, usually outside, polish and arrange each item and keep a careful watch, ready to snare the passerby.

Stalls are lined in rows, flowers next to flowers, fish next to fish, meat next to meat, vendors selling the same products plying their trade next to each other, even up into the copper market where the sellers vie with their neighbours for the same customer. In Turkish times, copper utensils were tinned over, but today they are semi-buffed to give a patina of age. To test the authenticity of

the metals, the visitor is urged to *touch* all the wares — pitchers, plates, trays, candle holders, bowls, braziers, and bells of all shapes and sizes in copper, brass, or bronze. In the fur market there is no greater pleasure than to run one's hands over the smooth and ingeniously designed furs. All kinds and qualities of furs are to be found, from the indigenous stone martens and minks, to tiny remnants which are imported and pieced painstakingly and expertly together.

The exhausted shopper can find sustenance in the *souvlaki* shops which smell enticingly of charcoal-roasted shish kebab and donner kebabs of thinly sliced meats that twirl on vertical spits. In the back streets small tables that cannot fit inside the miniscule shops dot the sidewalk. The *ouzeri* provides a special variety of *mezes*. Any *meraklis* will tell you that ouzo requires more piquant *meze* than does wine: *tzoutsikes*, for instance, burning hot peppers that bring tears to the eyes or *tsiros*, pungent rope-like dried fish soaked in oil and vinegar, or *avgotaraho*, dried, pressed, fish roe encased in a wax covering. Specialities of the city include such delicacies as fried mussels with garlic dip, grilled and marinated red peppers and a variety of game and wild boar.

THE ethereal senses are satisfied most in Thessaloniki by the many famous Byzantine churches and their remarkable frescoes. In St. George's, a climb up into the six-metre-thick circular walls affords a closer view of the ceiling's mosaics, magnificent portraits of the saints praying in front of third-century Roman buildings. In the tiny chapel of Hosios David there is an extraordinary mosaic portraying the vision of the prophet Ezekiel, which shows Christ in a sort of translucent bubble and dates back to the fifth century. Of the three hundred sixty-five churches that were built in the city during the Byzantine millennium, there are twenty left. Each has something unique, some gem reflecting the art of its particular period. The decorative mosaics of Panagia Ahropiitos (Our Lady Not Made By Hand) are typical of the sixth century, while the superb Ascension in the dome of Aghia Sophia is representative of the seventh century. Both the later brickwork and the thirteenth-century frescoes of St. Catherine's and The Church of the Twelve Apostles are examples of exceptionally fine work, although the frescoes are not very well preserved.

The basilica-style church of St.

Dimitrios is of particular interest. The young Roman soldier who became a Christian was martyred in A.D. 303. A small church was built over his tomb; destroyed by fire, it was rebuilt in the fifth and seventh centuries. It was almost completely destroyed by fire again in 1917 but there are remains of the original which have been restored. The mosaics that have been preserved show the protector saint of the city, the young and beautiful St. Dimitrios, with his arms forever embracing those about him.

Like any woman worth becoming attached to, Thessaloniki is a lady of changing moods, modes and styles and must be sensed to be understood. The casual visitor may see the beauty or even search deep enough to find many of the blemishes. But only time and intimacy can change superficial friendship into an abiding love. Thirty years of living here has taught us that love for Thessaloniki can grow out of many and varied experiences: spending an evening with your *parea*, your own circle of friends; standing in reverence among Thessaloniki's throngs on the Via Egnatia in 1951 as an army tank carrier bore the dead, octogenarian Bishop Genadius sitting on his throne, complete with his gold crown, on his way to be buried upright in the city's cemetery — a privilege reserved only for Patriarchs and the Bishop of Thessaloniki; joining a leftist friend at an anti-British demonstration in Platia Eleftherias (Freedom Square) in 1954 while listening to his assurance that the Americans' turn would never come; sitting on a cliff overlooking the Thermaic Gulf listening to Katina Paxinou, Alexis Minotis, Leonard Bernstein or Manos Hadzidakis as the moon moves across the sky in the early hours of the morning; living through times when you know you are distrusted because of your passport; weeping with a friend while reading Mangakis's 'Letter in a Bottle', written from solitary confinement; trying to talk with friends at a taverna over the din of the bouzouki and the singing, and sensing that personal friendships transcend politics.

And there is the city itself: watching the sun set in a splendour of pinks and oranges behind Mt. Olympus; walking through the *sokakia*, what's left of the narrow streets of the old town, at a pace which gives you time to savour the sounds of the neighbourhood; strolling along the quay toward the White Tower after a storm, remembering the old days when the waterfront was lined with *caiques*, the coastal sailing boats that plied the Aegean Islands; feeling the

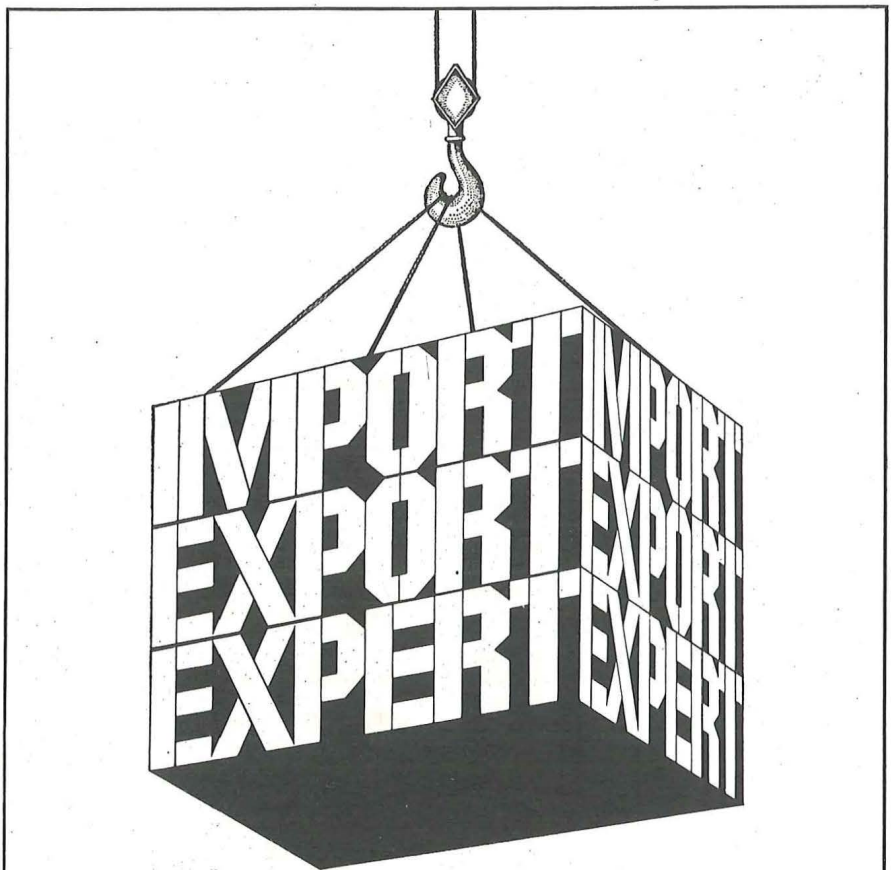
tension grow in the city as workers, university students or the populace as a whole decide to take to the streets in protests; walking through the poverty-stricken areas where flattened oil tins still serve as windows or shutters, but where even in their poverty the people find time to plant flowers, share a 'good morning', and a smile.

Few people would call Thessaloniki a religious city and yet her churches are filled to overflowing on saints' days. Just as the villages of Greece open up their hearts on the one or two special festival days, so one finds a special sense of festivity and open-heartedness in Thessaloniki during the period of the *Dimitria*, beginning with the opening of the Fair in September and ending with St. Dimitrios weekend on October 26th. Two months of Fair - going, festivities,

concerts, and theatres, fill the air with celebration.

On the night following the Fair Inauguration, the people of the city, swelled by visitors from the countryside, pack the streets to overflowing as they do on St. Dimitrios Day. They eventually wind their way to the sea to watch an exhibit of fishing boats, naval vessels and fireworks lighting the waterfront. There is a warmth in those throngs which invites the outsider to share in the life of their city. To the outsider Thessaloniki comes to life when she celebrates. For those who have remained to learn her many languages, her life seems to be as timeless and as full as the centuries that the story of Thessaloniki has spanned.

—TAD AND BRUCE LANSDALE



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Commerce, Kaningos Square.....	616-241
Coordination and Planning, Syntagma and Ermou	323-0931
Culture & Sciences, Aristidou 14	324-3015
Education & Religion,	
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Finance, Kar. Servias 10.....	322-4071
Foreign Affairs, Zalokosta 2.....	610-581
Industry, Mihalakopoulou 80.....	770-8615
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Justice, Zinonos 2.....	522-5930
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Central Office, Amerikis 2B.....	322-3111
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Federation of Greek Industries,	
Xenofontos 5.....	323-7325
Hellenic Export Promotion Council,	
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(Mr. P. Baganis).....	601-311
Foreign Press Club, Akadimias 27A.....	637-318
Propeller Club, Syngrou 194.....	951-3111
Rotary Club, Kriezotou 3 (Syntagma) ..	623-150

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Kar. Servias 4.....	323-6652
Yugoslavian, Valaoritou 17	618-420

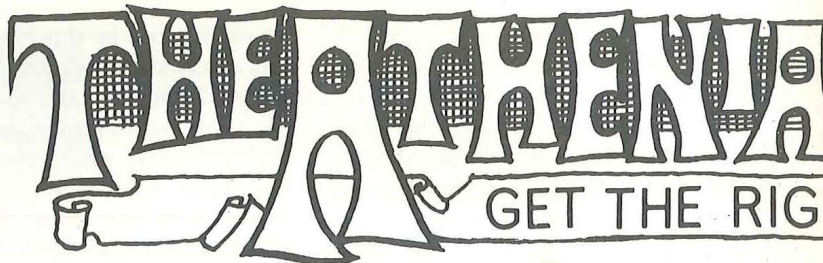
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Poison Control Centre	779-3777
Air Force Dispensary (for US military person- nel & dependents)	982-2686 or 981-2101
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ATHENS TIME: GMT + 3



The Athenian Magazine, A

UN Resident Representative,	
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UN Information Centre, Amalias 36	322-9624

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AUTOMOBILE & TOURING CLUB

The Automobile and Touring Club of Greece (ELPA) is at the disposal of foreign motorists. Services include information on road conditions, gas coupons, hotel reservations, free legal advice, car hire, insurance, camping and road patrol service.... 779-1615 Emergency Road Service Athens & Thessaloniki... 104

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Vet Clinic & Kennels, Iera Odos 77, (English spoken)	770-6489
Vet Clinic, Halkidonas 64,	
Ambelokipi	770-6489
For the export and import of pets: Ministry of Agriculture, Office of Veterinary Services, Aeolou 104	321-9871

CULTURAL ASSOCIATIONS

British Council, Kolonaki Square 17	633-211
Escuela de Espanol, (private),	
Koumbari 5.....	634-931
Goethe Institut, Fidiou 14-16	608-111
Hellenic American Union, Massalias 22.....	629-886
L' Institut Francais, Sina 29	624-301
Branch: Massalias 18	610-013
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AOK Tennis Club, Kifissia	801-3100
Athens Tennis Club, Vass. Olgas	910-071
Attika Tennis Club, Filothei	681-2557
Ekali Club.....	803-2685
Federation of Bridge Clubs in Greece	
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Greek Alpine Club, Kar. Servias 7	323-1867
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CHURCHES & SYNAGOGUES

Greek Orthodox Churches of special interest in the Athens area:

Agia Irini, Aeolou, Monastiraki (Mass sung in harmony).....	322-6042
Agiou Dimitriou, Panormou, Ambelokipi (Byzantine chant)	646-4315
Agiou Sotiros, Kidathineon, Plaka (Byzantine choir accompanied by organ)	322-4633
Chrisospillotissa, Aeolou 62, Monastiraki (Byzantine chant).....	321-6357
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St. Nikodimos (Russian Orthodox) Fililellion	323-1090

REPAIRS

Electricity: Central Office.....	
24 hour service.....	324-5311
Gas	363-365
Gas installations (8a.m.-2p.m.)	391-971
Water.....	777-0866
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MORGANIZER

NUMBER THE FIRST TIME

20, Athens 139. Tel. 724-204

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POSTAL SERVICES

Most post offices are open from 8 am to 8 pm, Mon.-Sat. However, the Main Post Office at Aeolou 100 (Tel. 321-6023) also opens on Sun. from 9 am to 11 pm and the Syntagma Square Branch (Tel. 323-7573) is open daily from 7 am to 10 pm and on Sun. from 9 am to 8 pm.

PLEASE NOTE: Parcels weighing over 1 kilo (2.2 lbs.) are handled at two branches only: at Koumoundourou 29, next to the National Theatre (Tel. 549-568) and at Stadiou 4, inside the Stoa in the Tamion Bldg. (Tel. 322-8940). Parcels to be shipped abroad should be left unwrapped until after inspection at the post office.

LOST PROPERTY

14 Mesogion St.....	770-5711
Traffic Police (for items left in taxis or buses).....	530-111

STREET MARKETS

MONDAY

Nea Erithrea (Anakreonotos, Evangelistrias) Neo Psihiko (Xanthou, Ionias) Patissia (Hansen, Byzantion, Theotokopoulou) Zografou (opposite bridge)

TUESDAY

Halandri (Mesologiou) Pangrati (Damareos, Laertou, Liaskou)

WEDNESDAY

Ano Patissia (Tralleon, Christianoupoleos) Kifissia (Pindou) Nea Smirni (Omirou)

THURSDAY

Aharnon (Yiannari, Papanastasiou, Simvrakaki) Glifada (Agiou Gerasimou) Papagou (Kyprou, Elispontou)

FRIDAY

Kallithea (Andromakis, Dimosthenous, Menelaou, Dimitrakopoulou) Kolonaki (Xenokratous) Pal. Psihiko (near the church)

SATURDAY

Ambelokipi (Riankour) Marousi (Salaminos, Moshou, 25 Martiou)

TAXI STATIONS

Amarousi.....	802-0818
Ambelokipi.....	777-9450
Amerikis Sq.....	870-840
Kalamaki.....	981-8103
Kaningos Sq.....	617-040
Kefalari.....	801-3373
Kifissia.....	801-4867
Kolonaki Sq.....	710-140
Psychico.....	671-8410
Thission.....	361-540

BANKS

All banks in Athens are open 8 a.m. to 1 p.m. Monday through Saturday. Those listed below are also open 5:30 to 7:30 p.m. Monday through Friday (for special services such as currency exchange) except where other hours are given:

Commercial Bank of Greece

Sofokleous 11, Tel. 321-0911
Venizelou 25, Tel. 323-6172 (Mon. - Fri. 8 a.m. - 8 p.m.; Sat. 8 a.m. - 2:30 p.m.)
Patriarchou Ioakim 5, Tel. 737-227

Credit Bank

Pezmazoglou 10, Tel. 324-5111
Venizelou 9, Tel. 323-4351
Kifissias 230 (in the A & B) Tel. 671-2838 (Mon. - Sat. 8 a.m. - 7:30 p.m.)

First National Bank of Chicago

Imittou & Ifikratous, Pangrati, Tel. 766-1205 (Mon. - Fri. 5 - 7 p.m.)

Citibank, N.A.

Kolonaki Square, Tel. 618-619

General Hellenic Bank

Stadiou 4, Tel. 322-5338 (Mon. - Sat. 8 a.m. - 8 p.m.)

Ionian & Popular Bank of Greece

Venizelou 45, Tel. 322-5501 (Mon. - Sat. 8 a.m. - 1:30 p.m.)
Mitropoleos 1, Tel. 322-1026 (Mon. - Sat. 8 a.m. - 7 p.m.)

National Bank of Greece

Kar. Servias 2, Tel. 323-6481 (Mon. - Sat. 8 a.m. - 9 p.m.)
Eolou 86, Tel. 321-0411 (Mon. - Fri. 6 - 8 p.m.)

Most Investment banks are open 8 a.m. - 2:30 p.m.

ETEVA, Amalias 14.....	32-961 or 324-2651
ETVA, Venizelou 18.....	323-7981
The Investment Bank, Omirou 8.....	323-0214

The following foreign banks are open 8 a.m. to 1 p.m. Monday through Saturday.

Algemene Bank Nederland, Papanastasiou 3.....	323-8192
American Express, Venizelou 17.....	323-4781
Bank of America, Stadiou 10.....	323-4002
Bank of Nova Scotia, Venizelou 37.....	322-0032
Banque Internationale pour l'Afrique Occidentale S.A. Filellinon 8.....	324-1831
Chase Manhattan, Korai 3.....	323-7711
Continental Illinois National Bank & Trust Company of Chicago, Stadiou 24.....	324-1562
First National City Bank, Othonos 8.....	322-7471
First National Bank of Chicago, Venizelou 13.....	602-311
Grindlays Bank, Syntagma.....	324-7015
National Westminster Bank, Filonos 137-139, Piraeus.....	452-2853
Williams and Glyn's Bank, 61 Akti Miaouli, Piraeus.....	452-7484

YOUTH HOSTELS

XAN (YMCA) Omirou 28.....	626-970
XEN (YWCA) Amerikis 11.....	624-291
Kallipoleos 20.....	766-4889
Alexandras 87 and Drosi.....	646-3669
Patission 97.....	820-328
Kipselisi 57 and Agiou Meletiou 1.....	825-860
Hamilton 3.....	820-328
Karitsi.....	322-8437
Panepistimiou 46.....	622-071

MARINAS

Vouliagmeni.....	896-0012
Zeas.....	451-1480
Glyfada.....	894-1967

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AIRLINES

Aeroflot, (U.S.S.R.) Kar. Servias 2.....	322-0986
Air Canada, Othonos 10.....	322-3206
Air France, Kar. Servias 4.....	323-0501
Air India, Filellinon 3.....	323-4027
Air Zaire, Filellinon 14.....	323-5509
Alia-Royal Jordanian, Filellinon 4.....	324-1342
Alitalia, Venizelou 9b.....	322-9414
Austrian Airlines, Filellinon 4.....	323-0844
British Airways, Othonos 10.....	322-2521
Balkan Bulgarian Airlines, Nikis 23.....	322-6684
Canadian Pacific, Kar. Servias 4.....	323-0344
Czechoslovak Airlines, Panepistimiou 15.....	323-0174
Cyprus Airways, Filellinon 10.....	324-6965
Egyptair, Othonos 10.....	323-3575
East African, Stadiou 3.....	324-7000
EL AL, Othonos 10.....	323-0116
Ethiopian Airlines, Filellinon 25.....	323-4275
Gulf Air, Nikis 23.....	322-6717
Iberia, Xenofondos 8.....	323-7524
Iran Air, Mitropoleos 3.....	322-8404
Iraqi Airways, Ath. Diakou 28-32.....	922-9573
Japan Airlines, Amalias 4.....	323-0331
Jat, (Yugoslav) Voukourestiou 4.....	323-6429
KLM, Vouli 22.....	323-0756
Kuwait Airways, Filellinon 17.....	323-4506
LOT, (Polish) Amalias 4.....	322-1121
Lufthansa, Kar. Servias 4.....	323-8620
Luxair, (Luxembourg) Kriezotou 6.....	603-134
Malev Hungarian, Venizelou 15.....	324-0921
Middle East, Filellinon 10.....	322-6911
Olympic Airways, Othonos 6.....	923-2323
Pakistan International, Venizelou 15.....	323-1931
Pan Am, Othonos 4.....	322-1721
Qantas Airways, Mitropoleos 5.....	323-2792
Sabena, Othonos 8.....	323-6821
Scandinavian Airlines, Venizelou 16.....	634-444
Singapore Airlines, Mitropoleos 5.....	824-7500
South African Airways, Kar. Servias 4.....	322-9007
Sudan Airways, Amalias 44.....	324-4716
Swissair, Othonos 4.....	323-5811
Syrian Arab, Panepistimiou 49.....	324-5954
Tarom, (Rumanian) Venizelou 20.....	624-808
Turk Hava Yollari, Filellinon 19.....	322-1035
TWA, Xenofontos 8.....	322-6451
Varig Brazilian, Othonos 10.....	322-6743

COACH (BUS) STATIONS

Aliverion-Kimi-Skyros.....	875-339
Central Mainland.....	861-7954
Corinth.....	512-9233
Delphi-Amfissa-Itea.....	861-6489
Evvia.....	874-915
Halkis-Edipos-Limni.....	874-915
Kalamata.....	513-4293
Kamena Vourla-Atalanti-Lamia and Karpenision.....	874-809
Katerini-Larissa-Farsala-Elassona.....	842-694
Levadia-Antikira.....	861-7954
Nafplion.....	513-4588
Patras.....	512-4914
Pyrgos.....	513-4110
Sounion.....	821-3203
Sparta.....	512-4913
Thebes.....	861-8143
Thessaly.....	861-6813
Karditsa.....	874-712
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Volos-Almiros-Anhialos.....	874-151

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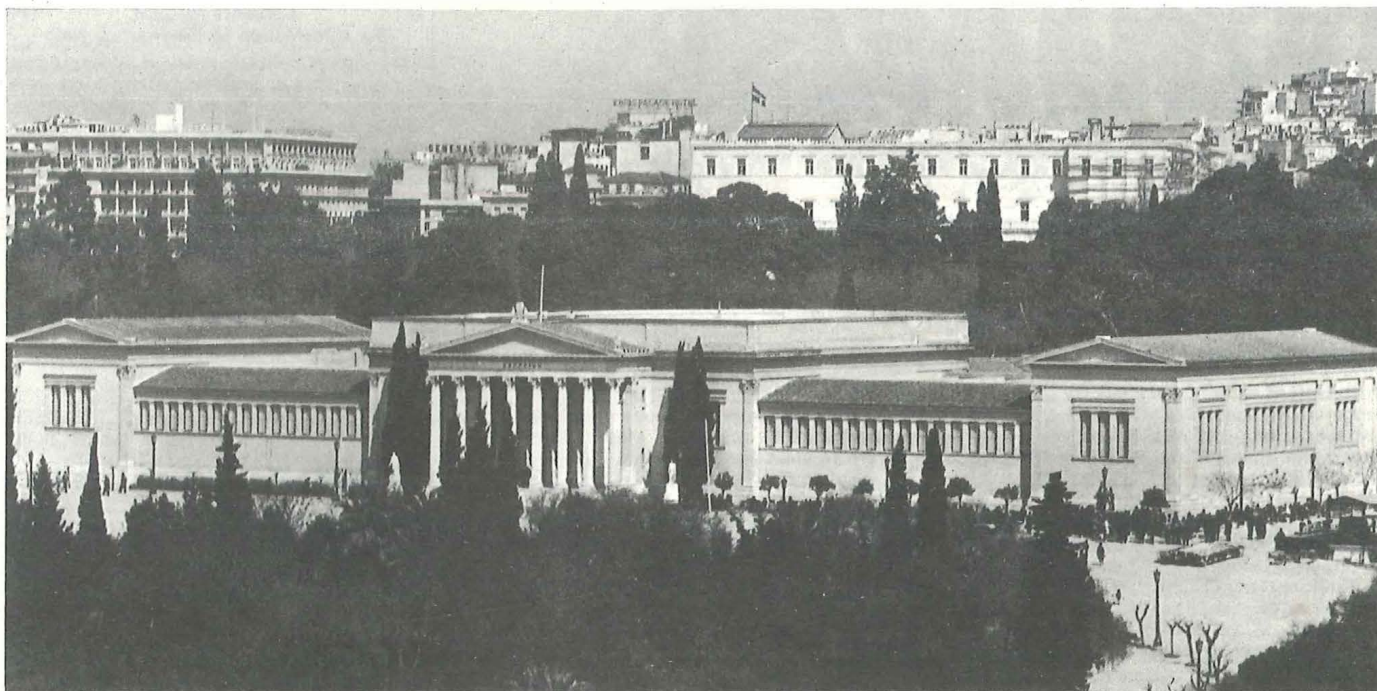
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The Zappion: An Olympian Dream

HAVE YOU ever wondered what lies behind the historic buildings of Athens? A stroll around to the back of the buildings might seem to provide the answer, but more often than not these mute, imposing edifices harbour little-known tales of epic proportions. We are not referring to the trials and tribulations that beset the construction of even the simplest building in Greece; although gargantuan, such problems shrink in comparison to the aesthetic, social, and political issues that are born the moment plans for public buildings are conceived. The mere whisper of a suggestion to erect such edifices instantaneously spawns a plethora of pros and cons, which immediately give rise to more pros and cons, which soon blossom into heated controversies guaranteed to preoccupy the nation for decades.

Consider the Zappion Exhibition Hall, one of the city's most famous landmarks. Proud and aloof, it stands magnificent but silent in its own Zappion Gardens which sit cheek by jowl with the former 'Royal Gardens' (now the 'National Gardens'), at one time part of the buffer zone between the Parliament buildings at one end and the Royal Palace at the other. Today, Prime Minister Karamanlis cuts across the gardens as he makes his way from his apartment near the Palace to his offices. Perhaps he makes an occasional detour and passes by the Zappion, contemplating, no doubt, its illustrious history, and

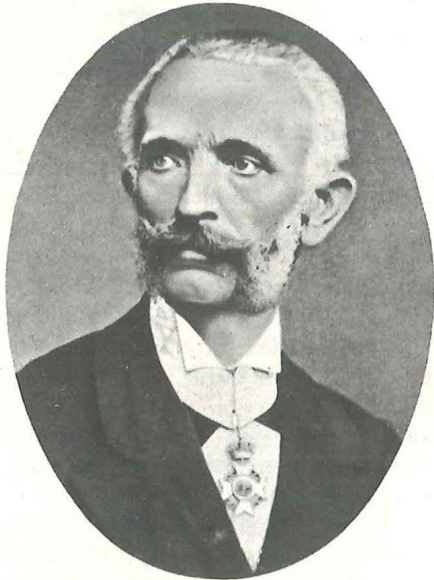
the zealous patriots after whom it is named: the cousins, Evangelis and Konstantinos Zappas.

Evangelis Zappas was the older of the two. Born in 1800 in Ipiros, he won fame and glory during the War of Independence as a *protopallikaro* — a brave, first lieutenant — of Markos Botsaris. He later fought beside another great leader of the Revolution, George Karaiskakis, whose acts of heroism are indelibly planted in the Greek mind, nostalgically and affectionately recalled by old-timers and school children alike. During one battle, according to legend, the intrepid Karaiskakis turned his back to the enemy, raised his *fustanella*, delivered a thunderous message of defiance, and promptly received a well-aimed Turkish bullet for his pains. It is not known whether Evangelis Zappas was present at this incident.

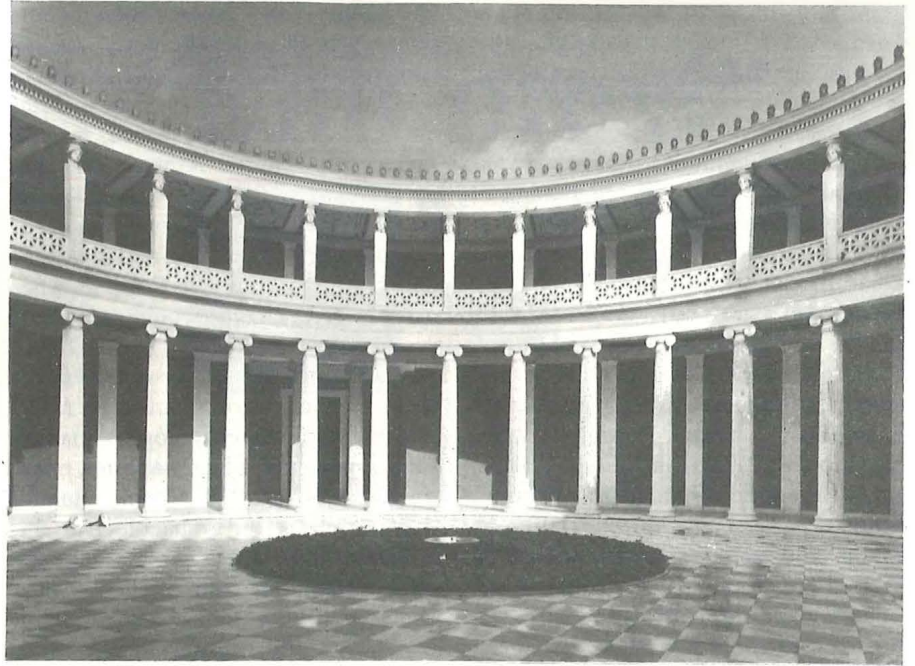
Be that as it may, with the struggle for Greek freedom at an end, and independence a *fait accompli*, the thirty-one-year-old Evangelis did not relish long periods of inactivity in a peacetime army, especially after eighteen years of action. Resigning from military service, he set off in 1831 for Rumania with the express purpose of making a fortune which he then could donate to the fledgling Greek nation. In the ultimate patriotic gesture, he took a vow to remain unmarried and to dedicate all the fruits of his labour to his homeland, a vow which was later shared by his cousin, Konstantinos.

During his years at the battlefield, Evangelis had acquired considerable practical surgical training. Upon reaching Bucharest, he immediately set himself up in medical practice. Many of the members of the establishment of Rumania at that time were Greek, and eager to have a hero of the Greek War of Independence administer to their complaints. Little is known about the fate of his patients, but the fact that Evangelis soon built up a flourishing practice suggests that his hard-knock school of medicine could not have been particularly lethal.

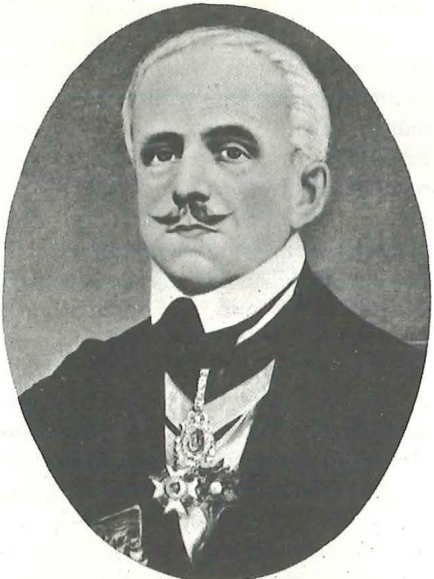
Attending to the health of his wealthy patients did not prevent him from exploring other areas of productive enterprise, however. While fighting in the various campaigns of the War of Independence he had made the acquaintance of a French philhellene who, when not fighting for the Greek cause, was in private life a renowned agriculturalist. With his usual insatiable curiosity, Zappas had gleaned considerable information about the science of agriculture from his friend. His trained eye immediately noted the primitive methods of cultivation being practiced in Rumania. Renting property attached to a Greek Orthodox monastery, he set about applying his knowledge. In a few years, the yield from the land had multiplied ten-fold. Word of his success reached the ears of Rumanian landowners who began clamouring for his services. Sending to Greece for his



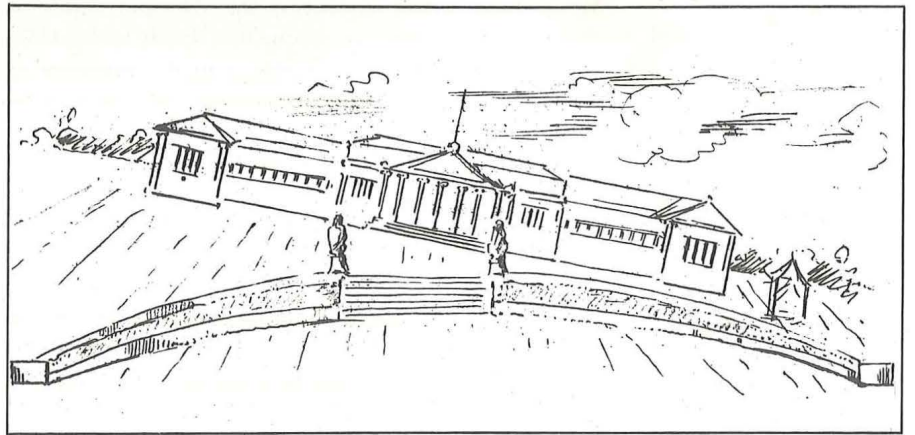
Konstantinos Zappas



The Zappion from within: a circular inner court.



Evangelis Zappas



One of the many cartoons appearing in the Greek press during the period of the Zappion's inauguration, visually satirizing the building's awry history with a lopsided sketch.



'Stone Throwing in Plaka' 1837 — A watercolour by the German artist Koellemburger, depicting a stone-throwing contest in Athens during the nineteenth century.

cousin Konstantinos to help him, he expanded his activities, leasing Rumanian estates and providing the landowners with greater profit than they would normally realize and earning huge profits for himself. In a few years both he and his cousin were multi-millionaires.

A large part of this fortune would eventually be spent on the Zappion, whose story begins in 1858 when the ever receptive Evangelis Zappas read an article written by Panayiotis Soutzos in which the romantic poet described the ancient Olympic Games with great lyrical verve and license. Soutzos advocated the 'Games' revival, thus anticipating by several decades the founder of the modern Olympic Games, Pierre de Coubertin. Soutzos's article fired the imagination of Evangelis who promptly put plume to paper and dispatched a letter to Greece's new king, the young Bavarian, Otto, placing

at the monarch's disposal the bulk of his fortune to be used to reinstate the Games. Simultaneously, as a gesture of his good faith, he had delivered to the King the sum of one million drachmas, an enormous amount at that time.

Upon receipt of these communications, King Otto went into consultation with his Minister of Foreign Affairs, the able Alexandros Rangavis. Neither gentleman, regrettably, was graced with much foresight, and the notion of modern Olympic Games struck them as simply nonsensical. They agreed that Evangelis's dream, while well-intentioned, 'came from the heart rather than the mind'. Evangelis's fortune, however, was an entirely different matter and well within the confines of their vision. Anxious not to cool the zeal of such an ardent patriot, and above all not to lose the one million drachmas, they sent a tactful letter to Evangelis suggesting alternative uses for his contribution. The country was in need of an exhibition hall, they informed him, one where agricultural, industrial, and cultural exhibitions could be organized for the Nation's enlightenment. In a conciliatory gesture, they suggested that athletic matches could be organized on Sundays, during the period of the exhibition. The building, Evangelis was informed, would cost one million two hundred thousand drachmas. Evangelis agreed to this arrangement and the celebrated French architect, Boulanger, then residing in Athens, was called upon to design the edifice. The Government, not to be outdone in generosity, decided to donate the site. They carefully chose a barley field situated near the ancient Panathinaiko Stadium, in keeping with the spirit of Zappas's dream. This stadium was eventually restored for the first modern Olympic Games in 1896.

Before the King and his Government could acquire the site, however, they had to contend with the peasant who owned it. A stubborn gentleman, he refused to relinquish his property for less than nine thousand drachmas. The King and his Government — ever mindful of the taxpayers' money — stood firm, refusing to pay more than two thousand drachmas for the land. Both sides, in fact, gritted their teeth and stood firm, refusing to budge for almost two decades while Evangelis's one million drachmas languished in the bank.

In time the authorities, abandoning all hope of wresting the barley field from its owner, were forced to back down. They transferred their efforts to another site, very near today's Zappion. The issue, however, was not to be resolved

so simply and they soon found themselves floundering in yet another controversy. The newly delegated spot was the location of the ruins of some ancient Roman baths, which, in mid-nineteenth-century Athens, served a very utilitarian function. Few dwellings or buildings in Athens were then equipped with plumbing and it was the habit of many Athenians to repair, when in the area, to the public facilities provided by the Roman 'baths'. Needless to say, when the news broke that these artifacts were about to be razed, self-proclaimed archaeologists, many of them among the 'baths' habitués, raised a storm of protest at this planned desecration of an archaeological site. Pronouncements by experts that the baths were of no real 'archaeological' value, and that their social function could be easily transferred elsewhere, fell on deaf ears and the Government was forced to look for a new location.

This they did, settling on the area now known as the Zappion Gardens. The cornerstone was finally laid in 1874 by King George I in the presence of Konstantinos Zappas. By then, King Otto had made his ignominious departure from Greece in 1862 and Evangelis was long since dead.

Although the building had remained locked in stubborn controversy for two decades, during the interval Evangelis's dream of reviving athletic events along the lines of the ancient games had not been neglected. They had in fact materialized, although not quite as he had envisioned them. The national sport of nineteenth-century Greece, odd as it may seem, was stone-throwing, both on an informal and organized level, the ancient concept of athletics having faded over the centuries. Children as well as adults participated, and major stone-throwing events — perhaps a match planned between neighbourhoods — were announced in advance in the newspapers, and avidly followed by all but the most timid citizens. Although it can be argued that this sport may have evolved from ancient discus-throwing, this was hardly what Evangelis had in mind when he envisaged a revival of the ancient Olympic Games. Not only were other sporting activities neglected in Modern Greece, they were actively resisted by members of a reactionary intellectual movement, known as the *sofologiotati*, who argued that athletic activity impaired the mental processes. Attempts to introduce gymnastics dated back to Otto who had issued a decree in 1834 ordering gymnastics for the schools, but this and numerous other attempts had come to naught. Gym-

nasiums were built, equipped, and opened by determined groups or individuals only to close under pressure from the opposition.

King Otto, possibly under pressure from the Zappas, had nonetheless determined that athletic events should be organized, and that the other aspect of the agreement with Evangelis be honoured. Together with a German gymnast by the name of Ottenorf, he had made plans for the first modern Olympiad. The event, unsung in the annals of history, took place in 1859, almost thirty years before what careless historical accounts refer to as the first Olympiad.

Although most of the participants were conscripted from the ranks of the local cast-offs of society, beyond the reach of the weighty intellectual arguments of the *sofologiotati*, there was some international representation. The greatest triumphs were enjoyed by Maltese porters who carried off all the laurels in the track events. Normally employed as rickshaw runners, they were able to train for the Games on the job. Greece, however, won the rope climbing event when a beggar made it to the top first. The fact that he could see out of only one eye undoubtedly obscured the danger and aided him on his way. There were no equestrian events such as those we have grown accustomed to — and certainly no British princesses to participate in them — but horse races were held with the entry of horsedrawn-cab drivers of Athens, who had unhitched their steeds for the occasion. Thus, albeit in a modest way, part of Evangelis Zappas's dream had been fulfilled.

Once the cornerstone was in place, what is more, plans for the building's construction proceeded with haste. Indeed, fourteen years later, on October 2, 1888, the Zappion was opened to the public. King George I was not only still around to preside at the sequel to the cornerstone laying, but was celebrating that year his Silver Jubilee. As part of the pomp and circumstance of his anniversary, he would inaugurate the Zappion. The building itself was completed and ready for the great moment, but the grounds surrounding it were not. To allow His Majesty to be greeted by a veritable wasteland would have been unthinkable, but this turn of affairs would not be allowed to cast a shadow over the occasion.

And so it was that when the King and the good citizens of Athens arrived at the Zappion for the inauguration, the building was surrounded by what one newspaper called 'Le Jardin à la

Minute'. Potted plants, bushes and even trees had appeared overnight, transforming the grounds into a garden worthy of Versailles.

The long-departed Evangelis was not present, of course, but he had not been forgotten. Near the entrance, a casket containing his heart had been incorporated into the building so that his 'heart and soul' might be preserved, a tribute to his dedication. Nor was Boulanger, the architect who had drawn up the original plans, in attendance, but perhaps it was just as well. Boulanger had conceived of a building sitting on a knoll of the barley field and architecturally incorporating the nearby ancient stadium. After its many moves from one location to another, certain modifications had, of course, become necessary. Fortunately other renowned architects were to be found in Athens at the time. (As a matter of fact, famous architects were to be seen everywhere in Athens during the last century, since an extended stay in both Athens and Rome studying the ancient buildings was considered an essential part of one's training.) Finally, exasperated by the delays, Konstantinos Zappas had called in Theophil von Hansen, the designer of the Academy and Library of Athens, as well as the parliament of Vienna, who completed the building according to his own plans.

A few years after the Zappion's inauguration, work began, not far away, at the site of the ancient stadium. There, in 1896, the first Olympiad was officially proclaimed at the restored ancient stadium. We can only speculate as to what Evangelis would have thought. We would venture to guess that he would have been pleased and taken quiet pride in his own foresight. As for the Zappion itself, we suspect that it must have observed the fanfare with a heavy heart as it stood, and still stands, on the spot to which it was finally relegated, seeing history pass over its ambitious beginnings. Had it not been for a stubborn landowner and equally stubborn Government, after all, it might have been sitting up there in a commanding position on the little knoll as the modern Olympic Games finally got underway, there to preside as the Sacred Flame arrived from Ancient Olympia to announce the beginning of yet another Olympiad.

—E.C.

Information for this article is drawn from *The History of Athens* (1973) and *Athens of the Previous Century* (1963) by historian Epaminondas Stasinopoulos.

"Kali orexi" at this sign.



It says "Kali orexi" which liberally translated means "Have a great feast!"

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- PANTELIS** 96 NAIADON, PALEON FALIRON 922 55 12
- PAMELA'S** VOULA 895 21 05
- MOORINGS** MARINA VOULIAGMENIS 896 13 10
- BLUE PINE** 27 TSALDARI-KIFISSIA 80 12 969
- BAGATELLE** NEXT TO ATHENS HILTON 730 349
- STEAK ROOM** 6 AEGINITOU 717 445
- FLOCA** 9 PANEPISTIMIOU 323 09 77
- L' ABREUVOIR** 51 XENOCRATOUS-KOLONAKI 729 106
- STAGECOACH** 6 LOUKIANOU-KOLONAKI 730 507
- FLAME** NEXT TO ATHENS HILTON 738 540
- PRINCE OF WALES** 14 SINOPSIS 777 80 08
- JE REVIENS** 49 XENOCRATOUS KOLONAKI 723.605
- EUROPA** 5 TSAKALOF-KOLONAKI 638 214
- DIOSCURI** 16 DIMITRIOU VASSILIOU
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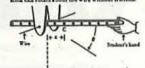
9. This view of St. Peter's shows the goal of the Catholic pilgrim who sees it Rome in the southeast corner. What color was most responsible for the design of what you see in this view, and what did he do to make visiting St. Peter's such a rewarding moment in the pilgrim's life? (10 minutes)



10. These two paintings were done in Athens about fifty years apart. Please draw in the correct squares, and state the reasons for your decision. (10 minutes)

Physics C

5. A meter stick is a standard laboratory experiment contains many small holes perpendicular to its long dimension and equally spaced along its length. The smallest distance between the holes is 1.0 cm. The stick is held vertically above the view without friction.



The meter stick has a length L and a mass M . The acceleration due to gravity is g . The meter stick is released from rest in the horizontal position above. The center of the meter stick is labeled C. The view is at a distance d from C.

- What is the initial value of the resultant torque due to gravitational forces acting on the stick about the axis defined by the view?
- The moment of inertia (rotational inertia) of the stick about this axis is $(\frac{1}{2}ML^2 + Md^2)$. In terms of g , x , and L , determine the instantaneous value of the initial angular acceleration of the stick about the axis after release.
- Determine the location (value of x) for which the initial angular acceleration (as defined in part b) is a maximum.

Part II—Essays and Migration

MULTIPLE-CHOICE QUESTIONS

- A ball is rolled out of many times of view to hold with its plane perpendicular to a uniform magnetic field B . The terminals of the coil are connected across a resistance R . The coil is then moved at a speed v from its original position to a region where $B=0$. The total charge that passes through the circuit during this motion is
 - (A) zero
 - (B) dependent on both v and R
 - (C) dependent on R , but independent of v
 - (D) dependent on v , but independent of R
 - (E) independent of both v and R

Quantiles 2-3

Year	Score	Percentile
1975	500	50
1976	510	55
1977	520	60
1978	530	65
1979	540	70
1980	550	75
1981	560	80
1982	570	85
1983	580	90
1984	590	95
1985	600	100

A pair of parallel plates produce a uniform electric field E in the region shown above. A uniform magnetic field B is imposed at right angles to the electric field. The direction of B is out of the page. A particle of mass m and charge q is projected with initial velocity v at right angles to both E and B and in the direction shown.

- Which of the following statements is true?
 - (A) The motion of the particle is in general completely independent of q .
 - (B) The motion of the particle is in general completely independent of m .
 - (C) The motion of the particle is in general completely independent of v .
 - (D) To determine the trajectory accurately, it is necessary to know the exact moment of the particle.
 - (E) The motion of the particle will be affected if both q and m are changed by the same multiplicative factor.

11. In this part you will be based on the five drawings on pages 8-14. Some of the essay questions will deal with single drawings, some will cover two drawings, and the emphasis may be given to either or both.

- Review the relationship between the growth of civilization and the breakdown of the civilizations in Europe in culture in the period between 1775 and 1850. How did the industrial development in one of the following countries contribute to the other? Great Britain, France, Germany.
- Classify the nations in the eighteenth and nineteenth centuries. What were their basic concepts about the nature of man and society? What were their concepts and from what different points of view did the social and economic policies of each nation differ?
- In what ways did the scientific method and the extension of scientific knowledge exert important influences on the development in the first half of the nineteenth century? Illustrate in the period before 1850 with the great 18th, 19th.
- The rising class defines the dominating cultural forces and a sense of society. Evaluate this idea on the basis of TWO of the following:
 - An eighteenth-century scientific society
 - A nineteenth-century literary society
 - A nineteenth-century religious society
- Compare the role of capital cities in the life of the cities of which they were part, using TWO of the following examples: Paris, 1870-1910; Vienna, 1850-1910; Berlin, 1780-1930.

THE ABCs OF THE SATs.

AMONG the many tests taken by students all over the world, probably none causes more concern to a greater number in the Western World than the American 'College Boards', and with good reason. The results are used by most American and Canadian colleges and universities as a part of their normal admissions process. Universities in other parts of the world may require them when considering the admission of students from American or Canadian school systems. Thus, they play an important role in a student's future academic career. The term 'College Boards' refers to several different tests, each of which serves a separate purpose: The Scholastic Aptitude Test (SAT), the American College Testing Program (ACT), the Achievement Tests (ACT), and the Preliminary Scholastic Aptitude Tests (PSAT). With the advent of the new academic year, students and parents invariably raise questions about these tests. What are they? Who should sit for them? When and where are they given?

Each year, literally millions of students all over the world, and about five hundred students here in Greece, take the Scholastic Aptitude Test (SAT) given by the Educational Testing Service. Not all students who sit for this test, however, intend to go on to university. Also called the College Board examination, this test is usually administered to students in their final year of their secondary education (in American usage, the 'Senior' year). The test, two and a half hours in length, consists of two parts. The first tests a student's aptitude in language skills: reading, comprehension, vocabulary, and correct language usage. The second tests mathematical reasoning from

simple arithmetic through advanced calculus.

A student's four-year, high school academic record is generally the most accurate, single predictor of preparedness to work at a university level. Grades and SAT scores together are the best indicator of likely academic success in the first year of college or university. Furthermore, scores on the SAT are often used by universities as a basis for awarding academic scholarships.

Scores range in each area from two hundred to eight hundred, the latter a perfect score. The median scores vary from year to year. Generally, an aggregate score of 1000 (arrived at by adding the scores from the verbal and math sections, up to 800 in each section) is considered necessary for admission to most universities; many have an arbitrary 'cut-off point' and automatically reject applications from students with scores below this. The most selective schools (Yale, Harvard, etc.) require a minimum aggregate score in the 1200-1600 range. The most recent average score results, calculated from the average scores of all students taking the tests, are 434 for the verbal section and 472 for the math section.

The questions on the SAT tests range from the simple to the exceptionally difficult. *No one*, however, is expected to know all the answers. The tests are objective in nature; that is, a student must select answers from several possibilities, recording the answers on a separate sheet of paper which is electronically corrected and graded. Norms for the 'percentile grades' are also calculated by a computer. These percentile grades are broken down into two sections and compare the student's test results with those of millions of

other students all over the world who also sat for the SAT. The first percentile figure shows their standing in relationship to all who took the SATs that year; the second, their standing in relationship to students who have indicated their intention to continue into higher education (the 'college bound'). If students score in the ninetieth percentile of college-bound students, for example, it indicates that their 'rank' in relationship to other college-bound students is among the top ten percent. A score in the ninetieth percentile of 'all students' indicates that the student ranks among the top ten percent of all students, including those who do not plan to go to a college or university.

A specific amount of time is allotted to each section of the test. Thus, students must work systematically, answering first those questions about which they are certain. Although an 'educated guess' between two possible answers is usually advised, random answers are not, as penalties are exacted for incorrect answers.

Since these tests are designed to measure a student's aptitudes and abilities in specific areas, it is not possible to cram information in advance. Students may benefit from a five-to six-week course designed to introduce them to the type of questions they are likely to encounter and to familiarize themselves with the procedure of the tests by writing 'mock' exams administered during the review period.

Some students sit for the SATs during their next to final year (their 'Junior' year) if their advisors consider them to be ready. In any case, it is wise for all students to take the SAT exams *before* they leave school, while the knowledge that they have accumulated

Calculus BC

The Calculus BC Examination

Multiplicative questions

1. If $f(x) = \sin x$, then $f'(x) =$
 (A) $-\sin x$ (B) $-\cos x$ (C) $\sin x$ (D) $\cos x$

2. What is the value of the definite integral obtained by evaluating the area of the region bounded by the graph of $y = \cos x$, the x-axis, and the lines $x = 0$ and $x = \pi$?
 (A) 2π (B) π (C) $2\pi^2$ (D) π^2

3. If $y = x^2 + \sin x$, then $\frac{dy}{dx} =$
 (A) $x + \cos x$ (B) $2x + \cos x$ (C) $x + \sin x$ (D) $x + \cos x$

4. $\int \cos x \sin x \, dx =$
 (A) $\frac{1}{2} \sin^2 x + C$ (B) $\sin^2 x + C$ (C) $-\frac{1}{2} \sin^2 x + C$ (D) $\frac{1}{2} \sin^2 x + C$

5. Which of the following statements are true about the function $f(x) = \cos x$ on an interval $[a, b]$, when $f'(x)$ exists for each x in $[a, b]$?
 I. $f(x)$ is concave down on $[a, b]$.
 II. $f(x)$ is concave up on $[a, b]$.
 III. $f(x)$ is concave down on $[a, b]$.
 (A) I only (B) III only (C) I and III only (D) II and III only (E) I, II, and III

Calculus BC

76. Find the area of the region bounded by $y = 6 - x^2$ and $y = x^2 - 2$ as shown in Figure 1.
 (A) $\frac{32}{3}$ (B) $\frac{32}{3}$ (C) 35 (D) $\frac{160}{3}$ (E) 35

77. A particle moves in the coordinate plane in such a way that at time t (in seconds) its position is given by $(\frac{t^2}{2}, t^2 - 1)$.
 (A) $(\frac{1}{2}, -1)$ (B) $(\frac{1}{2}, -2)$ (C) $(\frac{1}{2}, -1)$ (D) $(\frac{1}{2}, -2)$ (E) $(\frac{1}{2}, -1)$

78. What is the coefficient of x^{-2} in the Taylor series for $\sin x$ about $\frac{\pi}{2}$ if $f(x) = \sin x$?
 (A) $-\frac{1}{2}$ (B) $-\frac{1}{24}$ (C) 0 (D) $\frac{1}{24}$ (E) $\frac{1}{2}$

1. Both of these designs were designed and built for wealthy patrons. In what ways do they reflect divergent views of architecture and its relation to nature? (10 minutes)

2. How does Dürer make the death of this revolutionary figure heroic and moving? (5 minutes)

A variety of sample questions from the Achievement Tests.

is still fresh in their minds. Students' scores are stored in a computer and are available for many years after they leave high school; this is helpful for those who decide to attend college some years afterward.

Similar to the SAT is the American College Testing Program (ACT), favoured by colleges in the Middle Western and Southern part of the USA. It, too, tests the verbal and quantitative reasoning ability of students, and the format of the test is essentially the same, although the scoring system is slightly different. Some admissions officers prefer one to the other and students should check with the school counselor early in their Senior year to ascertain which college wants which test. It is not unusual for students to take both of these tests.

The Preliminary Scholastic Aptitude Test (PSAT) is essentially the same as the SAT but is usually taken — or should be taken — by all students in their Junior year. It acquaints students with standardized testing procedures, and indicates where they rank in comparison with the more than one million other students at their level across the world. Furthermore, the PSAT score results are the basis for the selection the following year of National Merit and Presidential Scholars.

Merit Scholarships are prestigious and provide substantial monetary awards, while Presidential Scholars — one hundred are chosen every year from each American state and two, a boy and a girl, from abroad — carry no financial rewards but much prestige. Gwen Knuckles from the American Community Schools of Athens was one of the winners this year. Presidential Scholars travel to Washington where they are feted and presented with their medals at the White House. The process for selecting both Merit and Presidential Scholars is set in motion by an index number which is adjusted annually

according to PSAT results. Students whose scores are above the index qualify as semi-finalists. This year, the American Community School had two Senior students who won Merit Scholarships, based upon the score which they received on the PSAT in October, 1974. Eight others received letters of commendation.

Another test for which most students sit are the Achievement Tests (ACH) designed to test skills within a particular subject field. These are one-hour exams given in fifteen different areas (American History and Social Studies; Biology; Chemistry; English Composition; French; German; Literature; Math — Level I; Math—Level II; Physics; Spanish; European History and Culture; Hebrew; Latin; Russian). Students may sit for as many as three. The tests measure factual knowledge in depth as well as the ability to apply that knowledge to new situations. Achievement Tests are best taken when a student has just completed his work within a particular field.

Usually, ACHs, SATs, and ACTs are offered here in Athens four times during the year. Special care and consideration must be given, however, to scheduling ACH tests. A careful timetable, keeping in mind registration dates for the tests, the dates when a student will have completed courses — so that he may apply his knowledge when it is still freshest in mind — and college application deadlines, must all be carefully considered. Approximately one-third of colleges requiring SAT scores also require these ACH tests.

SATs, ACTs, and ACHs are machine-scored in the United States, and the results made available about six weeks after they have been taken. The students' scores are sent to their high schools, and also to colleges to which a student wishes to apply. The scores are reviewed by college admissions officers together with a transcript of the

student's grades during four years of high school, and references from teachers and others. Some universities refer to SAT scores only when a student's application is a borderline case which is in doubt. In other cases, a student's dossier is the sole criterion. When applying to schools with such a policy, some of them, incidentally, among the most highly selective, students may, if they wish, withhold their SAT results. Students must, therefore, familiarize themselves with the admissions procedures at the colleges to which they are applying.

The official test centre in Athens for all American standardized tests for high school students is the American Community School, Halandri. It is also the test centre for other standardized tests such as the Graduate Record Examination (the 'SAT' for graduate school candidates), and the Graduate Management Admissions Test (GMAT) among others.

These standardized tests have become a widely-used method for assessing the knowledge and abilities which students have acquired. The best preparation for these tests is a program of study that includes solid academic courses throughout the four years of high school. In this way the student acquires a background of knowledge, information and skills which will stand him in good stead not only as he prepares for his examinations, but also when he progresses into college or university.

—WILLIAM AMMERMAN

The 'ABCs of the GCE', a guide to the British General Certificate of Education examinations, appeared in the October, 1975 edition of The Athenian, which is available upon request.

SCHEDULE FOR 1976-7 SAT EXAMS	
REGISTRATION DEADLINE	TEST DATE
Sept. 28, 1976	Nov. 6, 1976
Oct. 26, 1976	Dec. 4, 1976
Dec. 14, 1976	Jan. 22, 1977
Feb. 15, 1977	Mar. 26, 1977
Mar. 29, 1977	May 7, 1977
Apr. 26, 1977	June 14, 1977

The registration and test dates for the Achievement Exams (ACH) have not been announced yet. When available they will be listed in the Community Calendar of The Athenian.

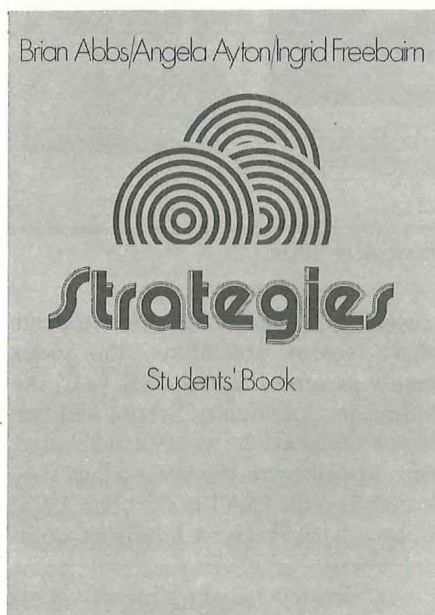
New Developments in Teaching English

THE ART of teaching is not static. In every field there are new developments and changes, new interpretations and applications. The teaching of language, however, is perhaps the most mutable — teaching methods that were introduced ten years ago and seemed revolutionary are already being replaced as ideas and fashions change. To good and experienced teachers, the word 'fashion' is apt since many of the new developments sometimes seem no more than a change in what is in vogue. Such teachers will have been using all the different methods with instinctive common sense in order to communicate, and to help the students themselves communicate, in the new language. Teachers such as these may be rare, but all teachers need good language books to interest students and to aid them as they grapple not only with a new language, but with a different culture as well.

Learning a language is neither an academic nor an abstract exercise. Language itself is a fundamental part of the culture of the country where it is spoken. The student must learn to assimilate the ideas and the way of life of a culture in order to be able to speak its language fluently. Under the old-fashioned system of language teaching, students learned rules — often just grammatical lists — and then how to apply them. As a result, they could read and write but had no real grasp of the living language. Hopefully, this method of teaching foreign languages is almost extinct. It still exists to a degree in many countries, including Greece, and outdated methods used in the classroom provide a major problem when teaching school-age children still immersed in the old system.

There are many worthwhile books available which reflect the recent changes that have occurred in the field of teaching English as a foreign language. Texts published by Longman are largely dealt with here as they are the books I have most frequently encountered among teachers and at *frontistiria* in Greece. Oxford University Press and many other publishers, however, also produce texts along similar lines.

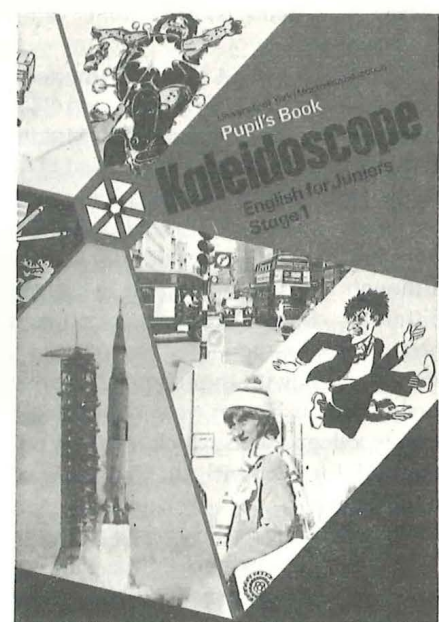
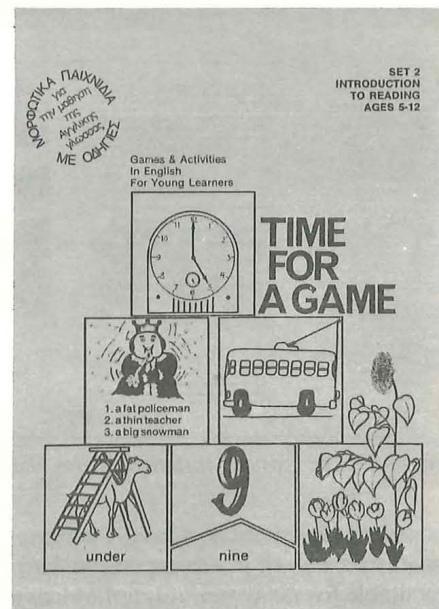
With their explicit teacher's manuals and clear audio-visual method, books by L.G. Alexander, such as *First Things*



First and Practice and Progress, using what has been called 'transparent methodology', are highly popular because they are easy for teachers to use, and students do eventually learn to express themselves. But their various faults — such as unnecessary vocabulary and idioms, and sometimes badly arranged grammatical structure — can be reduced to one psychologically vital criticism: the student cannot always use what he has just learned. Another criticism of the structural method is that it is extremely dull for a bright student. Books have been introduced therefore which are livelier and enable the student to speak even if he does not quite understand. *Mainline* (for adults) and *Target* (for children) are conceived along these lines and are ideal for bright students. For slower pupils, or those accustomed from an early age in school to learning grammatical rules, these books sometimes seem a trifle obscure.

What is needed is a balance between solid grammar and lively presentation. According to most teachers I have talked to, the books that come closest to this ideal are the *Kernel* series. These books, however, need a flexible teacher. Students who have studied with these books verbatim under an inexperienced teacher find them repetitive.

In the past there has been a tendency to underestimate the student. Today, teachers of language consider students to be imaginative individuals. Danae Kozanoglou, who teaches at the Hellenic American Union, emphasizes that



in her experience students in Greece, contrary to a widely-held belief, do not need to be spoon-fed and contribute their own ideas, expressing them in English as they grasp new structures and idioms.

I will note here parenthetically one new development still in the experimental stage that is now being used at Pierce College by Kathy Northcross. It is called 'the silent way': all responsibility is transferred to the student. The teacher steps down from the front of the class, and the student, using visual aids, does almost all the speaking. It is similar to the discovery of language by a young child, and it is in this direction that the teaching of all language has been moving for sometime.

For children, it is essential to be entertained as they learn. Games and songs have been added to conventional teaching now for many years. An enterprising couple in Athens, Maggie and Jack Sadoway, finding that there

was little material for use in private lessons, have produced their own simple and highly versatile series of cut-out games called 'Time for a Game', on sale at English-language bookshops in Athens. The games have explicit teachers' notes and are good aids to speaking as well as reading.

For classroom use, Macmillan has published a new book which is sophisticated and totally integrated. Called *Kaleidoscope*, it makes full use of children's activities and almost seems to teach English incidentally. Classroom games, fantasy stories, and making paper models are all part of this course. What is really unusual is that it presents much of the material in the child's mother tongue, a strong move away from the audio-visual approach that is taught entirely in the new tongue. The teacher's notes in *Kaleidoscope* are in the mother tongue and the children are told in their own language all about English as a language, where it is spoken, what the English are like, and are often given their own equivalent phrases for those they learn in English. This may sound like a step backwards to those used to methodology, but too strict an adherence to methodology can be inhibiting and the audio-visual method tends to teach *to* students rather than *with* them.

Kaleidoscope belongs to a movement called 'notional' teaching. Its aim is to help the student learn to speak quickly, building language around areas of communication already established. *Strategies*, published by Longman, is another book of 'notional' teaching, but it is so culturally oriented — an old fault in language texts — that it seems best suited to students learning English in England. Only the very bright student would be able to adjust to its London environment. This seems a pity because it is full of highly stimulating ideas.

The approach of *Strategies* is based on the supposition that 'what people want to do through language is more important than the mastery of language as an unapplied system.' The key to the future of language teaching is to use language as a means of communication from the very first step. This is how one's native language is learned, and how language itself has developed.

'Languages were not made by rules or art but by accident and the common use of the people. And he that will speak them has no other rule but that.' This was written in the seventeenth century by John Locke. The wheel, as ever, turns in a full circle.

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ELIA KAZAN IN ATHENS

THE Greek distributor of *East of Eden* recently made three fresh prints of the film to meet the demand for summer bookings. On a Tuesday night in August, *On the Waterfront* played to a full house — or rather, a full roof — at an Athens outdoor cinema. When it was over, the audience remained in their seats for a few moments — a rare tribute on the part of a Greek audience. At Athens' only first-run air-conditioned cinema, *Viva Zapata* played for two weeks in July, and the film can still be seen any night at one or another outdoor cinema around the city.

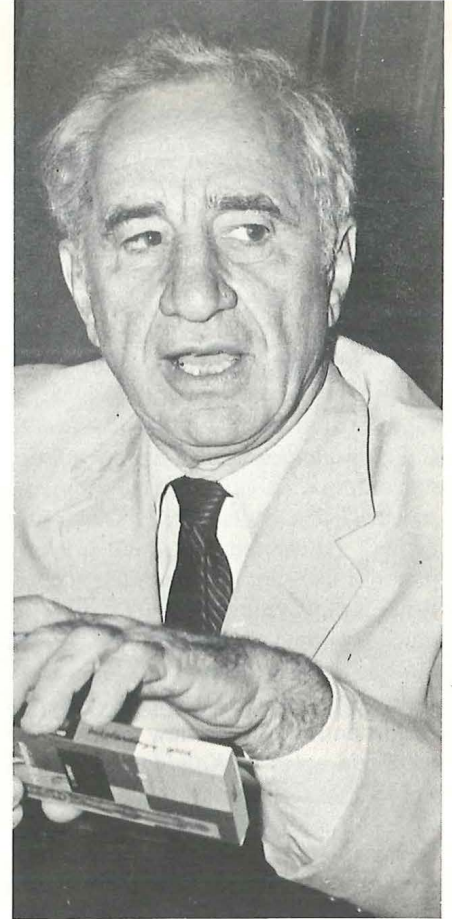
The thing that these three classic — yet ageless — films have in common, of course, is their director — Elia Kazan. Born of Greek parents (Kazanoglou) in Asia Minor, Kazan grew up in America to become a renowned figure in the world of theatre and film. Credits seem gratuitous here, but in addition to the aforementioned films, we are talking about the director of *A Streetcar Named Desire*, *A Face in the Crowd*, *Panic in the Streets*, *Splendour in the*

Grass, and *America, America*. On stage, Kazan has directed dozens of 'landmark' productions on and off Broadway, and has either founded or been associated with numerous progressive theatre groups over the past forty years.

Elia Kazan was in Greece this summer. He came to listen, to look, to learn — to do research for a film he is hoping to make of the *Oresteia* of Aeschylus. His visit coincided with an International Theatre Conference, sponsored by the Ministry of Culture and Sciences, and organized by thirty of Greece's major theatre companies, councils, and guilds.

The theme of the conference was 'The Ancient Greek Drama in the Contemporary Theatre'. Delegates attended from thirty countries, and for the session on 'Ancient Drama in the Cinema and T.V.', Kazan was invited to give an address.

For the occasion, Kazan chose to share some thoughts about his work in progress. His speech was the high point



Elia Kazan

of the conference and offered a rare and profound insight into the work of an artist — the *real* work — the agonies and ecstasies of preparation, which begin long before the physical labours of the art work.

— G.H.

Kazan first discussed the problems he has faced as a film director trying to interpret a classic, or much-revered play. After being hired to direct the film of his successful stage production of *A Streetcar Named Desire*, Kazan rejected a 'cinematic' treatment of the story, and ended up virtually putting the stage play on film. When Arthur Miller asked him to direct the film version of *Death of a Salesman*, Kazan refused. He revered the play too much, he explained, and did not think it should be made into a film. Elia Kazan continued:

These two experiences stayed in my mind. In the case of Williams, I did not add anything of worth to his play when I put it on the screen; I believe my film inferior to my stage production. And I cannot get rid of the feeling that if I had had the courage to persist in looking for another way of telling the same story, if I had not been so bound down by reverence for the original, I might have done something for the film and for the author, perhaps something original. I also wish now that I had gone ahead boldly and made my own film of the Miller play. I [have] concluded this: that reverence is not an artistic emotion!

This led him, the director explained, directly into his struggles with the *Oresteia* of Aeschylus — surely some of the most revered dramas in the history of theatre.

That is my problem. I'd like to make a new film of that ancient tragedy... It's important above all for me to put aside the traditions of the stage productions I've seen, particularly the good ones, and find a new cinematic way to convey the emotion and the message of Aeschylus, to try and see his play for the first time again — as film.

How does a film director set out to prepare a film from a play?

I am not talking about technical aspects. After a certain amount of experience, these tasks become comparatively simple.

How does the film director prepare himself artistically? Where does he look?

Of course, first of all, within himself, to resolve for himself what the play means and why he is attracted to it? That is a personal matter and I won't go into it.

Then he goes back to the original sources.

Which? Whose?

As much as possible the same ones as Aeschylus used.

The director travels. When he walks out onto the citadel of Mycenae, he will get some

idea of how the people who inhabited that place lived, where they slept, how they ate, what cold weather must have meant to them, what a view of their world these rulers had and what a difference there was between where the Kings were buried and where Clytemnestra and Aegisthus threw the body of Agamemnon to disgrace it.

At night, in his hotel room, the director reads from that most august source book, *The Iliad*.

The quintessential problem, it seems to me, for making a film of the *Oresteia*, is the chorus of Furies. The chorus of old men in the *Agamemnon* is well conceived and quite manageable. They fit into the action and are always clear as to what they feel, say and do. The chorus of Trojan slave women in *The Libation Bearers*, those who attend Electra, are more difficult but once we are clear that they are slave women and have been for many years, once we have puzzled out their ambivalent relationship to Agamemnon and why they participate in the action of rousing his sleeping spirit, then they are excellent and viable dramatic figures.

But the Furies — there is the problem.

I have been reading widely on the Furies, what they meant and what they represented. This is not the place to go into all that but in a sentence I would say that they are in the

Oresteia to protect their tradition, the oldest tradition of their time and society, one they value above all else on earth. In this sense they are idealists, devotees of a kind of earth-religion. They are not fools or frights or ghosts or what we used to call, when I was a child, boogies. Instead they seem to be figures with their own kind of dignity, however eccentrically expressed, devoted totally to a cause, awesome, yes, frightening in their intensity, ruthless when confronted, deadly when they are defending what they value most.

Don't we admire that kind of person, that kind of commitment in life?

Aeschylus obviously did because he gave them, at the end of his trilogy, seats in the *Areopagus*, the highest court overlooking his city, where they will sit forever, watchdogs over what they uphold.

As I read what scholars of cultural history have written about the Furies, it struck me that they are not grotesque, not at all, and should not be so presented. They are frightening only because they believe so strongly in what they stand for.

Perhaps, I thought, recalling the French women I'd seen photographed in 1945, those who'd hounded the bed-mate-collaborators of the German occupation troops, shaved their heads and driven them out of town, perhaps where I can find the images I need for the Furies is in my own experience, in my memories...

A couple of years ago, I made a trip into the Peloponnisos with Alexis Minotis. I was anxious to see *Mani*, which I'd read about, so we drove south past Areopolis and down into that rocky finger of land.

There, in the village women who'd resigned their lives to the *Mavro*, in those stern-faced women who seemed to be the spiritual centres of each village, I saw something of what I was looking for. In their faces with their mouths drawn down, I saw the moral attitude that does not allow their tradition to be questioned. I found the hardiness and the toughness of spirit that only comes from unequivocal convictions. How formidable they'd be if crossed, how ferocious when necessary. I knew, looking at them, that their role was to protect their way of life and that they *would*, no matter what, and to the end.

There, certainly, was one source of what I was looking for. I had the same kind of reaction, half awe, half fear, to some old women, impoverished but not humbled, that I saw coming out of caves in a rocky hillside in Mexico. I don't know who they were, but I have not forgotten their faces.

I have been in Northern Kenya, on the Somaliland border and there I saw the so-called Hidden Tribes, half African, half oriental, whose women looked at this white man straight in the eye, fearlessly, even scornfully. Here too, I saw something that was not to be trifled with, that frightened me at the same time that I respected it. On another trip to the Peloponnisos, I came across a clutch of gypsies, women all, crouched at the side of the road. As we drew up in our car, I saw that what they had gathered around was a body and the body

was that of a young boy. He'd been struck, run over, and killed, by a speeding truck.

His tribeswomen were gathered around his body, releasing their grief and pain at the top of their voices. It wasn't a rehearsed or practiced sound, it wasn't a sound that civilized women make. At first I could think of nothing but the *mirologhia* Dora Stratou has done us the service of gathering. But these cries were even more primitive and more uncontained. I realized that these exact cries had never been sounded before and would never be, in precisely that way, sounded again.

I couldn't think of these women as grotesques — though visually and aurally they were extremely exaggerated to civilized eyes and ears. Civilized? Perhaps they, in the direct and uninhibited way they expressed their grief and anger at the fate which had struck down their boy, perhaps they were the truly civilized ones and I, who was so astonished at their intensity, the uncivilized one. You have heard of the new psychological therapy called the Primal Scream? The sounds those women released were precisely those the therapists in Primal Scream clinics work for months to evoke from their patients. No, I couldn't say those women were grotesques.

The grotesque is the stereotype, the cliché of the Furies. Orestes could be called grotesque, a twisted man. Clytemnestra who kills her husband *is* grotesque — though she has her reasons. Agamemnon, who killed his daughter, he *is* grotesque even in *The Iliad*. Electra is a blessed monster, even though we sympathise with her pain. Aegisthus is a castrated grotesque. Calchas a figure out of a Hieronymous Bosch fantasy. But the Furies? They might even be called the idealists of the

play. The puritans! That was the surprising discovery my research brought me to.

What is required to make a film of one of the great fifth-century classics is an act of courage. Above all to forget the past productions on the stage, particularly the good ones. Let them remain, fully honoured, in the warehouses, along with the old wigs and costumes. What we need to do, if we propose to make such a film, is cleanse ourselves of a crippling reverence, leave tradition behind for the moment and finally, through returning to original sources and living materials, to life itself, and rediscover for ourselves the author's theme and story. I do not say that mine is the correct way to view this particular classic. I don't believe in absolutes. There are many ways and they all have value — when they are personal. The only approaches which do not have value are the imitations of other men's visions, other director's productions.

Why do I say courage? Not because traditionalists might be offended. We have become accustomed to that. The courage I speak of is to conquer the trepidation, the uncertainty within ourselves. That is the difficult thing.

Finally we all find that our most painful limitation is the one in our own talent. Our final obstacle is within ourselves.

Isn't the ultimate respect we can pay to our ancestors this: to say to them, 'You are still alive because I, living so many centuries later, feel the same way you did! Your experience is mine!' Then we will feel the ultimate exhilaration. Time will collapse. For art is certainly one of the last remaining areas of true adventure. And in the end it will be the last.



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State Orchestra Presents 'New Look'

IF FOR no other reason than the unusually imaginative programming that has marked each concert, the Athens State Orchestra's appearance at the Athens Festival must be judged a success. Not a single 'chestnut' from the standard symphony repertoire found its way onto the programs. Instead there was a delightful twentieth-century mix of Ives, Hindemith, Prokofiev, Stravinsky, Bartok, Honegger, Sibelius, and Shostakovich, with the added spice of works by contemporary Greek masters Christou, Theodorakis, and Sisilianos. Many of these works were performed for the first time by the State Orchestra, and are clear evidence that a great deal of vitality, energy, and plain hard work have been injected by the new Musical Director, Manos Hatzidakis, into a musical body not previously noted for its virtues. Hatzidakis is obviously not the incompetent that many assumed him to be, and the same originality that has marked his Musical Directorship of the National Broadcast Company (ERT) has been admirably grafted onto the moribund institution that emerged from the culturally stultifying years of the dictatorship.

The final of the four summer concerts on August 9 was an example of the kind of programming and performance that has revived interest in the Orchestra's appearances. It was also clearly an evening of the political Left, which afforded additional interest, beginning with the Suite from the ballet 'Antigone' by Greece's internationally known Leftist composer, Mikis Theodorakis, ending with Soviet composer Dimitri Shostakovich's last symphony (No. 15), and directed by Odysseus Dimitriadis, a Greek from the Pontus, who, after the Asia Minor Disaster of 1922, made a fine career for himself in Leningrad and the provinces. Only the violin concerto by Jean Sibelius, national composer of Finland, deviated from the general tenor of the evening. The audience was clearly aware of these undercurrents and many were there because they strongly supported them.

Politics aside, however, the evening was musically a thoroughly enjoyable one. Although the Theodorakis work, like so much ballet music, suffered without the visual activity it was meant

to support, it was given a very clear and spirited interpretation by Mr. Hatzidakis's legions. The Sibelius piece was without doubt the musical highlight of the evening, both in terms of musical quality and performance. It is a great shame that for most people, Sibelius spells 'Finlandia' and nothing else. Although somewhat out of step stylistically with his own contemporaries (he died in 1957), his full-blown though curiously austere Romanticism rarely giving way to any twentieth-century musical innovations, his impressive body of work is clearly of our times and as much a challenge to play as it is a joy to hear. Orchestra, soloist, and conductor combined to produce a memorable performance. Concert-master Apostolides is a fine violinist, whose claim to first-rank status can be undermined only by his stylistic inconsistencies. One phrase is perfectly, even brilliantly executed, while the next is unmistakably out of tune. And while the former instances greatly outnumber the latter, there is always the fear that the next passage will flounder.

The Shostakovich work, meant to be a summing up of the composer's musical memories, is in many respects a disappointing effort, yet is somehow haunting. The first movement, with its recurring interjections of Rossini's 'Lone Ranger' theme, is a prelude to other familiar musical lines, principally Wagnerian, to come. Yet the work often appears aimless as in the Adagio (second) movement, where a long and banal duet between tuba and trombone drones on and on, only to be repeated moments later. Still, it has much to recommend it, if for no other reason than its historic value as a great composer's final work in which he saw the summation of much of his long life in the world of music. The State Orchestra handled its first performance of this work very well indeed, due in large part to Maestro Dimitriadis's excellent command of Shostakovich's style and musical intricacies. We are given to understand that the Maestro will be making frequent appearances with the State Orchestra during the coming two years. If so, both the players and the audience stand to benefit.

—ROBERT BRENTON BETTS

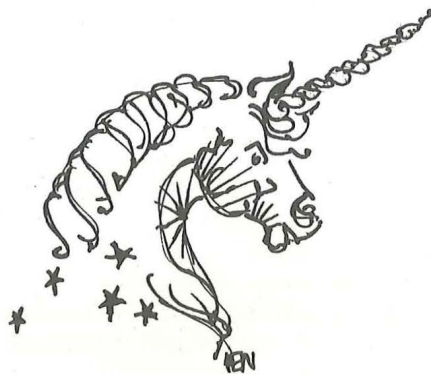
books

Book and Magazine Notes

The Twelve Words of the Gypsy by Kostis Palamas, translated by Theodore Ph. Stephanides and George C. Katsimbalis (see *The Athenian*, Feb. 1975) has now been published in a bilingual edition by Memphis State University Press, \$15 cloth bound and \$5.95 paper bound.

The Summer 1975 issue of *The Literary Review*, published by Fairleigh Dickinson University in Rutherford, N.J., is dedicated to Kazantzakis, primarily as a dramatist. It contains Kimon Friar's translation of Kazantzakis's first play, *Comedy: A Tragedy in One Act*, published in 1909 when the author was only twenty-six, and predating by many years plays similar in intent, Sartre's *No Exit* (1944) and Beckett's *Waiting for Godot* (1952). The Hungarian classical scholar Karl Kerényi publishes here a Prologue to this play, and Peter Bien an essay on Kazantzakis's *The Masterbuilder*, with

an additional *Note on Capodhistris*, with scattered remarks by Kazantzakis on the drama. The issue opens with Kimon Friar's *Nikos Kazantzakis in the United States*, an account of what he



observed during his lecture tour in 1970 to seventy universities and institutions.

The Fall 1974 issue of the *Review of National Literatures*, published by St. John's University in Jamaica, New

York, is dedicated to modern Greek literature under the general title *Greece: The Modern Voice*. It contains essays by Katerina Angelaki-Rooke on recent trends in Greek poetry, by Mario Vitti on rural Greekness in Greek prose fiction, by Christopher Robinson on Kostis Palamas, by Edmund Keeley on Cavafy's Hellenism, by Peter Bien on Kazantzakis's *Zorba*, and reviews of books about modern Greece.

Through the joint efforts of a group of American and British Scholars and the Modern Greek Studies Association, Basil Blackwell has published Vol. 1 1975, a new annual journal devoted to aspects of Byzantine and Modern Greek scholarship, *Byzantine and Modern Greek Studies*. Most of the articles deal with Byzantine themes, with the exception of Philip P. Sherrard's essay *Andreas Kalvos and the Eighteenth Century Ethos*.

—K. F.

LIKE YOUR DAYS

On clear mornings the caiques
vanish in the distant heat-haze,
some with sails, some with motors,
some with only oars.
Like your days they are different
every time.

That one leaving now
used to have a painted mermaid
holding her pointed breasts—
the hull has been repainted white;
a circle of caiques closes in
on a turning school of silver bream;
most of the hulls are white
but there are some blue, some flame-orange.

A bright green one joins them;
it is the one you like best.

A sudden meltemi catches them
as they draw in their nets,
pitching amid silent whitecaps:
again a wind, again a moving sea.
Like your days they are different
every time.

When all the caiques are in
and safely out of sight,
though I speak of last year's mermaid,
it is only the colour green
you care to remember.

INSINUATION

In the agora I found you
at last, dickering with a shopkeeper
who didn't notice the swallows in your hair
having searched beside the waves
and upon the flowering hillsides

SNIPPE

Arsenios, striding in his army boots
through brambles of thyme and juniper,
shot two snipe for us — rare delicacy —
and in the kitchen took one out
of his gamebag for our
curious eyes: still fighting,
blood on the proud black breast,
it warned me of something unglimped
fading in me;
and as it struggled, gripped
by his strong fingers, the mad dying eye,
as an evasive rebuke, blackened
like a dead relentless star
glowing on the other side.

— Jeffrey Carson

The Skironio Museum: Costas Polychronopoulos

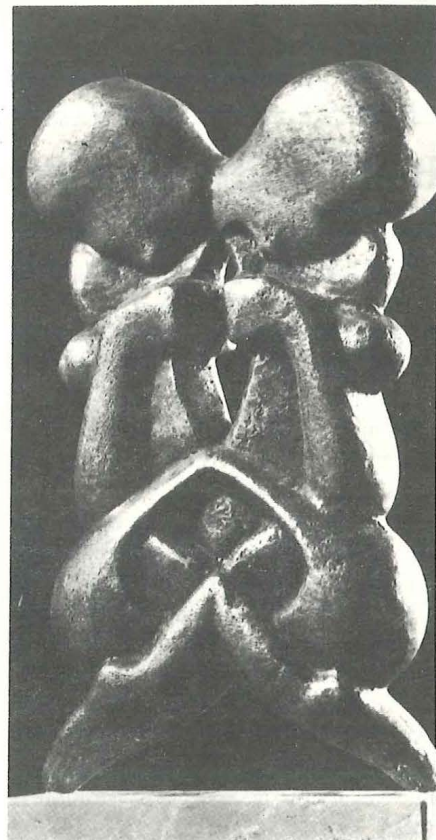
COSTAS Polychronopoulos, a sculptor of considerable repute in the world of contemporary Greek art, died last May at the age of forty-four. He left behind an unfinished project — the Skironio Museum — which he had begun in 1967. Originally his ambitious and altruistic plan had been to create a cultural centre for the young which would house a permanent exhibition of sculpture representing all contemporary trends. He had also planned to open a gallery in Athens to exhibit the work of promising young artists. After his untimely death, Polychronopoulos's widow decided to turn the projected centre into a museum dedicated to Polychronopoulos himself and to his *oeuvre*.

The Skironio Museum is situated fifty kilometres out of Athens on the road to Corinth. Built on a steep, rocky incline overlooking the Saronic Gulf, the museum, obtrusively white, is set off by the surrounding pine-wooded landscape. The lovely setting and the interesting exhibition make a visit to the museum doubly worthwhile. The works on exhibition have been carefully selected, providing a retrospective of the artist's development. They have been arranged into three categories. Large sculptures have been placed in the garden. On the lower level of the museum are smaller sculptures as well as a few drawings. Finally, the upper floor, which seems to have originally been the sculptor's studio, is devoted entirely to drawings, sketches, and silkscreens.

The major body of Polychronopoulos's work is his sculptures.

Early pieces (before 1970) reveal traditional Mediterranean influences, which incorporate the plasticity of the aesthetic form. These early works are abstract, with an accent on mass and shape. They are made of two-tone, flat marble forms superimposed on each other, receding in size from large to small. They reveal the artist's preoccupation with form in relationship to space, as seen, for instance, in 'Bird Incision in Space' (1969). 'Symbols', sculpted that same year, heralded Polychronopoulos's last period of creativity. Here, a dynamism absent from earlier works can be detected. It is charged with emotion and suggestions of less abstract forms which could be figures in supplication to heaven.

From this rather unoriginal and hesitant effort, Polychronopoulos progressed suddenly to vigorous works brimming with metaphysical and philosophical overtones of an almost religious fervour, his figures anguished and contorted. His later sculptures, composed as before of two different colours or materials, are completely introverted, distinctly suggesting male and female figures superimposed on each other, clutched in a contorted, primeval embrace, struggling to mate eternally. The forms are symbolic, with sexuality and procreation forcefully depicted by the immense fetal head and human genitalia, suggesting man's existential relation to the universe. The sculptor's persistent use of two materials to represent the figures and their encirclement in iron may be seen as the physical union of man and woman, and the symbolic fusion of man with matter,



'Separation' by Costas Polychronopoulos

implying that man is intrinsically inseparable from the cosmic matter of the universe from which he is derived. These concepts are clearly apparent in 'Dionysus Bound', in which the intertwined, contorted forms are safely enclosed within a circular metal band, their own cosmos.

The use of these universal symbols, expressing the eternal cycle of procreation and, thus, perpetuation, is expressed in purely physical terms. Although the artist's use of circles implies eternity, the works are concerned with the physical aspects of nature, without reference to the dualism in man, to the soul which coexists with the body, to life after death, or spiritual eternity. The eternally embracing figures, as in 'Correlation' or 'Separation', represent a return to primeval forms, to basic elements of life, and to man's relation to and dependence on matter.

Polychronopoulos's works bring to mind paleolithic cave paintings. The voluptuousness of the rounded marble forms, the movement implicit in the contorted, squat limbs and torsos, and the pear-shaped wombs bursting with pregnancy, are all explicit, almost simplistic statements about the cycle of life. Polychronopoulos's art is a treatise on the joys, anguish, hopes, and limitations of our human bondage.

— CATHERINE CAFOPOULOS

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ON THE TERRACE

SEPTEMBER is still summer-time in Greece. Breezes retain a balmy promise, the sun is warm, the sea inviting. Melons, zucchini, tomatoes, and grapes are ripe on their vines.

In some villages, the ancient wood stoves, pulled into the courtyard in early summer, are still outside where they will remain until cold weather comes. There is a languor, an informality, as any family member passing by can stir the soup or peek into the oven to sniff the casserole baking. Some families of the provinces are still making excursions to the little home by the sea near the *ktima* (their country property). The family rests and refreshes itself in turns watching over the *perivoli* and the *klimata* (vineyards), enjoying the simple meals in a rustic style that has been, for generations, the seasonal tradition.

In Athens, the *tarratsa* or *balkoni* continues well into autumn to be the lively hub of every conceivable activity. As dawn breaks, the fine dust that carpets the city is swept away, and marble balconies are watered down until they sparkle. In the afternoon, after the siesta, there is another spell cast, as the *kafé*, a sweet, and ice water, or, perhaps, a Nescafé Frappé are brought out on the *balkoni* to provide a respite. With a light supper in late evening, the *balkoni* again changes its mood to suit the velvety shadows and milky way above. Animated conversation bubbles over, and tables are spread with simple dishes, yogurt, or remnants of the earlier dinner — topped, of course, with fresh fruit.

This is the month to surprise oneself and friends with a new dish, a new way of serving a favourite food. How about a colourful salad or cold soup or juice, warm casserole, and, as a contrast, a cooked but cool dessert that hints of lemon or spice?

HERBED TOMATO JUICE

To serve 6

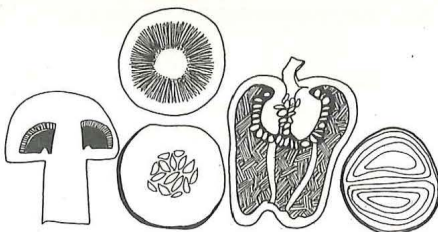
4 cups tomato juice
1 stalk celery, chopped
1 small onion, minced
2 cloves garlic, minced
1 tablespoon parsley, chopped
½ teaspoon dried oregano or thyme
2 tablespoons lemon juice, more to taste
1 bay leaf
Salt and pepper

Shake all ingredients together in a large jar, then refrigerate. Allow to marinate

for two days, shaking occasionally. To serve, pour into small glasses with some of the vegetables, and serve with a spoon, or serve without the vegetables and use them in a soup or salad.

TABBOULEH (Syrian and Lebanese Mint and Parsley Salad)

½ cup *pligouri* or bulgur (medium cracked wheat)
Boiling water to cover
4-5 firm tomatoes, peeled and diced
½ cup fresh mint, chopped fine
1½ cups fresh parsley, minced
1½ cups green onions, finely chopped
⅓ cup olive oil
Juice of 1½ lemons, strained
Salt and freshly ground black pepper
Lettuce or cabbage leaves for garnish



Pour the *pligouri* or cracked wheat into a large bowl and add enough boiling water to cover. Allow to rest about one hour until grains have swollen and are still firm to the bite. Drain off excess water. Add the tomatoes, mint, parsley, and onions. Season with olive oil, lemon juice, salt and pepper. Stir well and taste for flavour. Refrigerate. To serve, mound the *tabbouleh* in centre of a platter and surround with the lettuce leaves.

GASPACHO (Cold Spanish Soup)

To serve 4-5

3 large tomatoes, peeled and diced
1 large cucumber, seeded and diced
1 large onion, diced
1 green pepper, seeded and diced
½ pimento
2 cloves garlic, crushed
2-3 cups tomato juice
3 tablespoons olive oil
2-3 tablespoons red wine vinegar
Dash of Tabasco or red pepper (optional)
Salt
Chopped chives or spring onions for garnish

CROUTONS

2 slices white bread with crusts removed, diced
2 tablespoons oil or margarine

Using a blender or food mill, purée two of the tomatoes, one-half of the cucumber, onion, green pepper and pimento (keeping the remaining ingredients for garnishes). The mixture will be thick. Gradually add enough tomato juice to make a consistency like

creamed soup. Season with oil, vinegar, Tabasco or red pepper, if using, and salt. Taste for flavour and refrigerate at least four hours. Place remaining vegetables in small bowls, cover, and refrigerate. Before serving, stir the soup and pour into a tureen or individual bowls. Serve with chives or minced spring onions sprinkled on top, and with vegetables and croutons in individual serving bowls. *To make croutons:* gently toast the bread in the warm oil or margarine until golden chestnut.

Note: The soup may be strained if you prefer a thinner consistency.

GARIDES YUVETSI (SHRIMP CASSEROLE)

600 grams shrimp with heads on, cleaned (28-36 shrimp)
3 cups Tomato Sauce (recipe below)
8 *feta* slices, more if necessary
1-2 tablespoons olive oil
Fresh parsley for garnish (optional)

Divide the shrimp in four parts and place them in four oiled, individual casseroles. Cover shrimp with about three-quarters of a cup Tomato Sauce. Dribble with olive oil. Spread the *feta* on top. (This may be prepared in advance and stored in the refrigerator.) Bake in moderate oven until the *feta* melts and the shrimp is cooked, about twenty-five minutes. Garnish with the parsley. Serve in the casserole. Serves four.

Note: I adapted this recipe following an excellent sampling at Taverna Mamalis, Akti Protopsalti 13, Neo Faliron.

TOMATO SAUCE

Olive oil
2-3 cloves garlic, chopped
3 ripe tomatoes, peeled
2 tablespoons tomato paste dissolved in ½ cup water
2 sprigs parsley, minced
1 small bay leaf
Pinch of dried rosemary or thyme
Salt and freshly ground pepper

In a saucepan heat three tablespoons olive oil and sauté the garlic for one minute. Halve the tomatoes and gently shake out the seeds. Chop the tomatoes and add them to the oil and garlic with the dissolved tomato paste, parsley, bay leaf and rosemary or thyme. Add water to make three and one-half cups and simmer until thickened, about twenty minutes. Season sparingly with salt (the *feta* is salty) and pepper. Remove from heat.

CREMA CAMELA (Caramelized Custard)

To serve 6-8

3 cups milk
Peel of one lemon
¾ cup sugar plus 9 serving spoons sugar
8 eggs

In a small saucepan gradually bring to a boil two cups of the milk with the lemon peel. Remove from heat and add the

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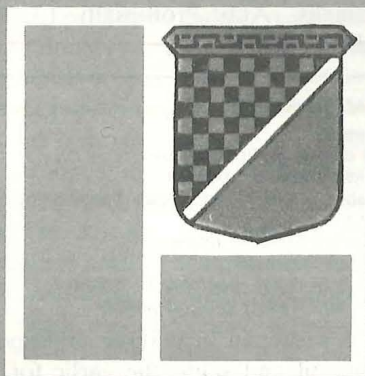
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third cup of milk, cold. Reserve. In a smaller pan heat and add the three-quarter cup sugar stirring with wooden spoon until sugar melts and turns a light caramel colour (do not burn). Pour into an eight-inch loaf pan or round tube pan and coat the bottom and sides with the caramelized sugar. You may need to hold the pan over the heat to keep the sugar flowing. Reserve.

In a large bowl, beat the eggs with a fork. Gradually add the milk (remove the lemon peel) to the eggs, beating with a spoon. Pour the milk-egg mixture through a strainer into the pan with the caramelized sugar. Place pan in a hot water bath in a moderately hot oven (400 F or 210 C) and immediately turn down oven to 325 F or 170 C. Bake for fifty minutes or until a small knife comes out clean when inserted near the edge of the pan. Remove from water bath. Cool. Chill in refrigerator. To unmold run a sharp knife around the edges. Place a serving platter (deep enough to hold the sauce) over the top, quickly invert and remove the pan. Serve immediately.

MEXICAN CINNAMON CUSTARD

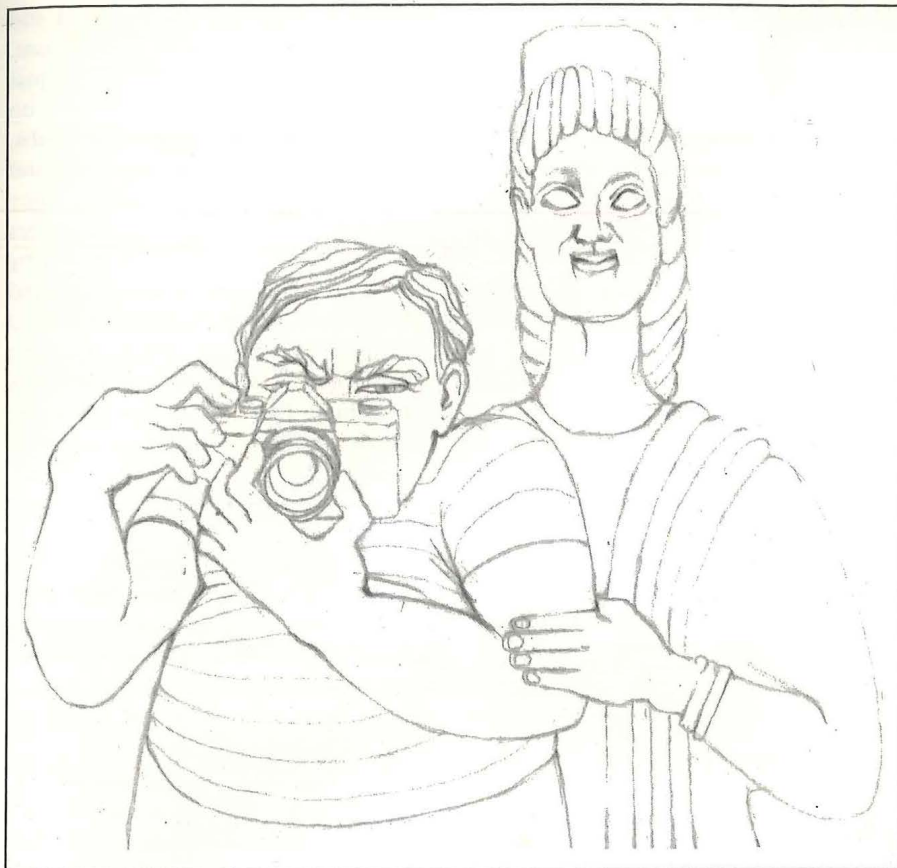
To serve 4
2 cups milk
1/3 cup sugar
2 sticks cinnamon
3 eggs, lightly beaten

In a small saucepan combine the milk, sugar, and cinnamon sticks. Gradually bring to a boil stirring frequently. Remove from heat and cool. Pour into a bowl, cover, and chill overnight. Next day pour the milk into a pan and scald, stirring frequently. Remove the cinnamon sticks, rinse with clear water and reserve. Using a fork, beat the eggs and gradually add the scalded milk. Pour into individual custard cups. Set the cups into a pan of hot water. Place in centre of moderate oven (350 F or 177 C) and bake for 25 minutes until firm. Remove from the water. Cool, then refrigerate. To serve, break the cinnamon sticks into small pieces and set a small piece on each custard for garnish.

NESCAFE FRAPPE

For each serving:
1 teaspoon instant coffee
1 cup ice water
Sugar to taste
Whipped cream or Chantilly cream (optional)
Although popular in Greece, this refreshing and simple to prepare variation of iced coffee is not universally known abroad. Combine the instant coffee, water, and sugar. Shake in shaker or covered jar, with an ice cube, until frothy. Pour into tall glasses and serve with a dollop of whipped cream, if desired.

—VILMA LIACOURAS CHANTILES



pikilia

Photographing In Greek Light

ALMOST every one of the many tourists who come to Greece each year arrives with a camera, and for excellent reason: the Greek landscape and light have always been impressive. It is especially the ancient domain of the Ionians — Attica and the Aegean archipelago — which has most attracted assorted philhellenes from the tourist to the archaeologist. This area is characterized by scant rainfall, unpredictable winds (which once blew over my tripod), a dazzling sea, a diurnal heat-haze, a nocturnal clarity, bare hills, gleaming rocks, and the silver flash of olive leaves. These glories unfortunately entail unique photographic problems.

It is the special quality of this light which moulds, exposes, and flattens the perspective into a peculiar two-dimensionality which is the despair of the photographer. Light glancing off marble columns, a white caique on the 'wine-dark sea', purple thyme-flowerets among fallen stones, tempt the photographer, like mad dogs and Englishmen, to brave the noonday sun. But the

results can be disappointing. All too many travellers return home to process slides which are a disappointment because of the washed-out colours and obscured details. There are, happily, a few easy ways to avoid this.

The first advice usually given to amateur photographers is not to take colour photographs between eleven a.m. and four p.m. during the summer. This is sound advice, but hopelessly useless if your itinerary demands that you visit the majority of sites during these hours. What can you do to compensate? One simple and effective device is to underexpose slightly. This will increase the saturation of your colours noticeably. If you are using a camera with a match-needle light metering system, you simply snap your shutter when the needle is stable, slightly to the minus side rather than exactly on target. In order to avoid a dim, underexposed slide do not shoot with your meter very far off centre. For completely automatic cameras that do not allow you this leeway, I suggest at

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least a lens shade of some kind — even a friend shading the camera with a hat as you snap the picture will help considerably.

There is another solution available to those whose cameras will permit manual override: the use of a polarizing filter which will increase the general colour saturation of your photo, darken the blue of cloudless skies, and remove the glare which robs water of its colour. The advantage of this filter is that the exact effect is previewed before you take the picture. After taking a meter reading as usual, look at your subject through the filter and rotate it slowly. At a certain point you will clearly see the dramatic polarizing effect. Note the position of the filter and then screw it on to the lens so that it comes to rest in the

same position. Now adjust your manual override and increase your exposure. (Manufacturers do not recommend that you rely on your through-the-lens meter when using a polarizing filter even if you are able to use it with other filters.) The exposure changes required for this filter will not usually cause many problems in Greek summer light. This method of compensation is obviously more involved than a simple underexposure, but for the photographer devoted to building a good slide collection of his travels, it is well worth the effort. By taking these suggestions into consideration, photographing in the Greek light can be a rewarding and successful enterprise.

—ELIZABETH CARSON

FAREWELL, FRIENDS OF TRANQUILLITY

THE DAYS of the tiny, cranky minorities who are always rabbiting on about Peace and Quiet are numbered. A recent survey revealed that the ratio of those who like noise to those who do not is now eight hundred to one. 'The findings of this survey are most heartening and encouraging,' noted the Secretary of FON (The Friends of Noise) when the results of the survey were made public. 'We are decimating the ranks of the Opposition. Its members are in full retreat with their earplugs flying. It is time to step up our attack in order to achieve our glorious objective — their final and complete extermination.'

This is good news. It is on this resolute note that FON trumpets: there is no place for reactionaries in a modern society; the Legions of Progress must march over them, trample them into the ground, and stamp them out once and for all.

Nor can we afford to relax our vigilance. After all, as recently as thirty years ago, my Aunt informs me, one could actually sit on the terrace of our apartment in Glifada and imagine it was located in the heart of the countryside and not a mere nine kilometres from Syntagma Square. For some years now it has been under the airport's flight path and huge airplanes screech overhead at an altitude of a few hundred metres, surging upwards and down-

wards with ear-shattering noise.

In my innocence, I used to believe that we had reached the limits of success, but not so. Planes now take off at twenty-minute intervals, the once sacred hours after midnight have been violated, and there is promise that it will become a round-the-clock affair. 'My God,' my Aunt used to mumble, 'just listen to it. I cannot endure this much longer. I shall leave the country and take my money with me and revenge *them* with a balance of payments crisis.' I never had the heart to point out to the poor old soul that she was out of step with the times, nor to remind her that even if her meager savings could make a dent in the Balance of Payments she would be arrested on the spot if she were to try to take them out of the country.

My Aunt, as a matter of fact, was a founding member of the Friends of Tranquillity (Athens Chapter) which used to meet on this very terrace from which I write. I was an observer at their last meeting here and the members had the air of a vanishing species sadly aware that theirs was already a lost cause.

As Chairwoman my Aunt delivered a Churchillian speech declaring that if FOT had to go down, at least they would go down fighting. She volunteered her savings for the purchase of an anti-aircraft battery and shells to shoot down planes flying overhead as well as to fire on motorbikes and unmuffled au-

tomobiles. This martial proposal did generate a brief upsurge of optimism. The dauntless members of FOT had just voted on plans for parachute raids on amplified bouzouki and rock clubs, when several planes took off nearby and sent them all flying for cover. They made a brief comeback when members held clandestine meetings in a nearby church basement, but were soon blasted out of these when the elders introduced microphones for the priest and the psalm singers after the parishioners complained they could not hear the service because of the sound of airplanes.

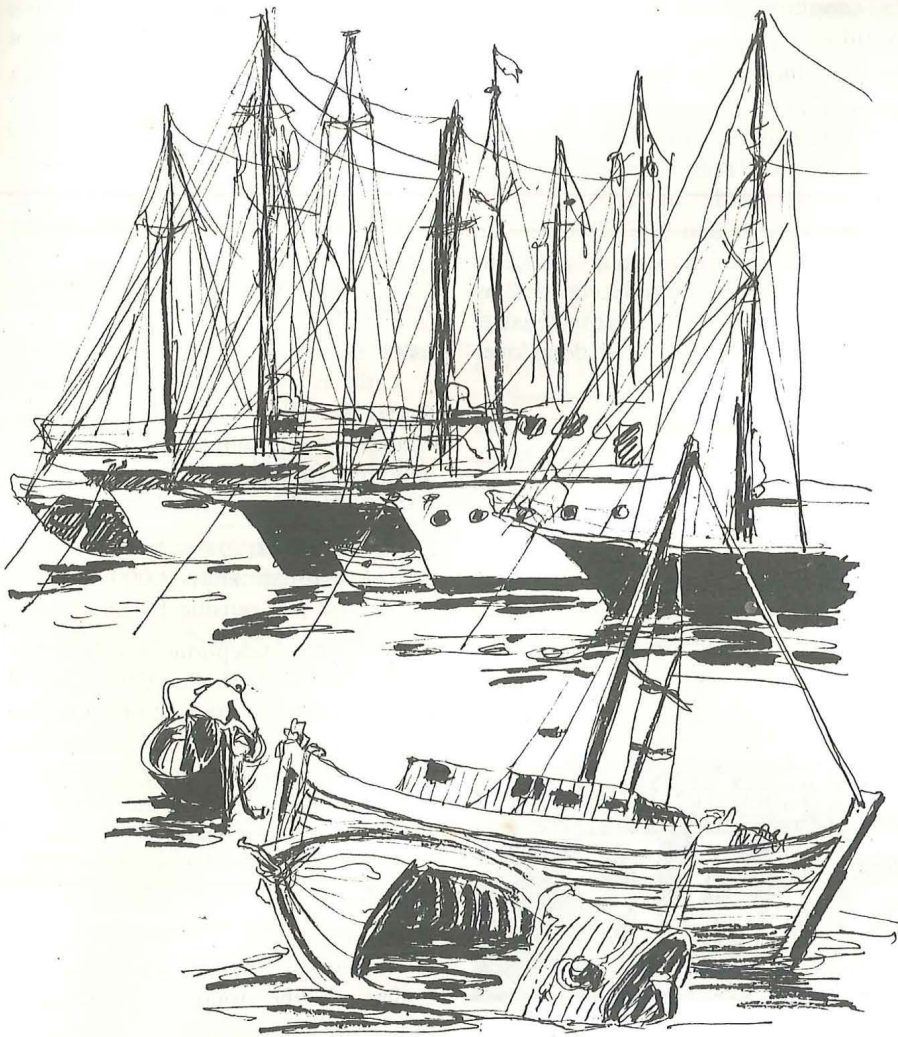
That was some years ago. The few who survived this final defeat pooled their resources and bought an old farmhouse on a large piece of property in that pastoral area just outside of Athens called Spata. A recent government announcement that a new airport will be built there was too much for them. May they rest in peace.

Now that the FOT is out of the way the FON can expect to achieve its objectives within five years. I know that instructions have gone out to its sister organization SPS (Society for the Prevention of Sleep) that with a final victory in sight, the volume of activities should be increased, especially during the siesta and the hours between midnight and dawn. In no time at all the twenty minutes of sleep per twenty-four hours that citizens are averaging, will be a thing of the past. One weapon in the SPS arsenal — the Screamer Mark 6 — has already been fitted to their large fleet of motorcycles. The noise output of this fascinating invention is in the fifteen decibel range. (A hydrogen bomb can only manage a twelve rating.) The noise it produces is guaranteed to knock an elephant down from a distance of one metre and to bowl over a full-grown man at five metres. Its range of audibility is fifteen kilometres. It can penetrate with only a small loss of volume, a one-metre-thick lead wall or a six-metre-thick brick wall.

Fifty such motorcycles screaming through the streets from one a.m. to six a.m. should soon finish off hundreds of the silent Opposition, most of whom are already in a semi-collapsed condition, with their nerves in shreds. It will not take too much to finish *all* of them off. As the FON Newsletter says: 'The sooner they go to join that other neurotic minority, the dodo, the better.'

Perhaps it would be just as well. They are clearly unwilling and unfit to be citizens of tomorrow's brave new stone-deaf world.

—JOHN BRYCE



KOSMOS

JULY 15:

'It is great happiness to have many children, and, naturally, if we are to have another we will not prevent it,' comments Kalliope Liviaki after giving birth to her sixteenth child in Hania, Crete.

JULY 18:

A Mothball Brigade is on the move in Corinth. Sporting 1930s Metaxa Dictatorship costumes, World War II Nazi helmets, Nazi flags, and Nazi salutes, neo-Fascists take to the streets in a bus festooned with swastikas and deliver speeches resurrected from the not-so-distant past.

JULY 20:

A 'Holy War' is declared on Crete. After a successful meeting at the Apollo football stadium in Rizoupolis on June 20, Jehovah Witnesses prepare for a convention at the Ergoteli stadium in Iraklion, Crete, to the distress of local Orthodox clergy who attempt to enter

the stadium to voice their disapproval. Police forces are called in and the priests depart vowing to organize marches and to offer prayers in protest against the sect, an anathema to the official church because of their proselytizing.

A local physician asks Lambros Lathiris, 18, to extinguish his cigarette while in the doctor's waiting room. In the scuffle which ensues, the doctor narrowly escapes being stabbed by the irate Lathiris. Twelve army patrolmen are brought to the scene to subdue Lathiris, who is taken into police custody.

JULY 21:

Dynamite thrown into a Kallithea apartment causes considerable damage to the building and confusion to the authorities. The owner of the apartment, G. Nakos, first informs the police that the perpetrator of the crime was 'unknown' to him but later says that the 'unknown person' had met with him

twice — first to persuade Nakos to sell him military secrets, and more recently, to urge him to participate in a series of assassination plots. Nakos also informs the police that he left the army for psychological reasons. He is held for questioning.

JULY 24:

As a result of cold weather in Brazil and the war in Angola, the price of ground coffee will rise from one hundred ninety-two drachmas to two hundred fifteen drachmas per kilo.

Aspasia Papastathi, 52, who earlier claimed that her husband sustained seven fatal wounds to his head when he slipped in the bathtub, admits that she delivered the blows herself with a pestle from her kitchen. Her husband, an eighty-one-year-old retired police officer, she explains, had made her life miserable. When he insulted her while she scrubbed his back as he sat in the bathtub, she attacked him.

JULY 25:

The Mother Superior of an Orthodox Chios convent, Sister Magdalene, is excommunicated. She has published books in which she questions the canonization of St. Nektarios who, she maintains, was an iconoclast and a papist. The Mother Superior refuses to recognize the Church's decree.

JULY 26:

A reenactment of Aphrodite's rising from the sea takes place at the Eighth Fishermen's Festival on Keratsinos. An unclad professional model emerges from the sea and is ceremonially robed by two other models in the roles of nymphs.

An Aegean Sea Dispute Crisis is averted. Two Turkish fishermen, captured in Greek waters, are brought before a court in Mytilini (Lesbos), and charged with penetrating Greece's territorial waters. They plead innocence on the grounds that they were drunk and lost at sea. They receive two-year sentences but Greek authorities show compassion, release them, supply them with food and fuel, and send them home with best wishes for a safe journey.

'Inspired by the beauty of the island', American tourist William Patchett mounts a chair in a café on Hydra and sheds his apparel.

The temperatures in downtown Athens soar and junior members of *The Athenian's* staff turn up at the magazine's office in bikinis.

JULY 27:

Over two thousand protesting peach croppers begin a march on Thessaloniki.

Police forces block the bridge over the Axios River and halt their progress.

JULY 29:

Police officers cut through the chains with which a forty-eight-year-old ex-employee of the Ministry of Agriculture bound himself to the walls surrounding the Athens Polytechnic Institute. He was dismissed from his position at the Ministry for allegedly deserting his job and entering Turkey illegally. He maintains that he was carried into Turkey by the current of the Evros River.

JULY 30:

The Sixty-first World Council on Esperanto begins in Athens at the Pantios School. A language devised in the early part of this century by a Polish doctor, its adherents, which include the World Federalists, have long advocated

its adoption as the language of the world.

The illustrious Dora Stratou, a pioneer in the preservation of Greek folk arts and director of the renowned Dora Stratou Folk Dance Company, minces no words. In response to an announcement that the Philopappou Theatre, where her group performs during the summer, is to be replaced by a new, ten-thousand capacity theatre, she declares that this will be done 'over my dead body'.

More crop workers strike. Thousands employed in the raisin production industry block traffic in Iraklion, Crete.

JULY 31:

The Telephone Company of Greece (OTE), widely accused in the last year of staggering individuals with huge

phone bills, now staggers the nation with statistics. The average number of phone calls per capita made in Athens, Piraeus, Thessaloniki, and Dodecanese areas of Greece in 1975 was 1,000, and nationwide, 860. In view of the fact that private phones are nonexistent in many parts of the countryside and many urban folk resort to public phones at kiosks, the figures suggest a concentration of verbose citizens.

AUGUST 5:

Citizens who were tried by military courts for alleged crimes against the Junta are continuing to pay court costs, announces the Union of Imprisoned and Exiled Members of the Resistance.

A Minoan city, dated by archaeologists at approximately 3,000 B.C., is discovered just outside Hania, Crete.

Numerous telephone operators at OTE, the Telephone Company of Greece, where as many as one hundred and forty work in a single room, are fainting again. There have been many incidents of this sort in the past year. Union spokesmen claim OTE is indifferent to the well-being of its employees.

AUGUST 8:

Evangelos Dimou, 35, strips and bathes in the fountain in Omonia Square. When arrested, he informs the police that he did it 'as a joke'.

AUGUST 9:

An article in the German magazine *Der Spiegel* reveals that Athens is now the most polluted European capital.

A three and one-half month sentence is passed on a Patras resident who attacked a Greek Orthodox priest. George Pavliago, 40, threw the priest to the ground, kicked him, and then dragged him by his beard when the latter complained that Pavliago was using the public water supply to irrigate his fields.

Architect Kimon Laskaris claims that the old buildings in Plaka are worthless and should be demolished so that the antiquities beneath them can be excavated.

AUGUST 10:

Six people in Thessaloniki are arrested and accused of digging for antiquities without authorization. They claim that they were attempting to free their car, which had become lodged in a field.

Evzone Nikolaos Stasinou wins the prize for the finest moustache in Europe at a contest in Montesola, Italy. The member of the Presidential Guard was

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the first non-Italian to win the coveted award in twelve years.

AUGUST 12:

Two Frenchwomen in bikinis are released after being caught trespassing on the Holy Retreat of Mount Athos, from which females of all species are barred. The women explained that they had innocently transgressed on the 'Holy Mountain' when they disembarked from their speedboat because their children were suffering from seasickness.

AUGUST 15:

Leaflets signed 'Concerned Lakonians', and calling for the release of imprisoned ex-dictator George Papadopoulos are circulated in many villages of Messinia, Kalamata, and Lakonia.

Led by the Chief of Police himself, fifty policemen make an unscheduled

appearance at the Athens Cathedral during the consecration ceremony of Bishop Sergios Sigala. Scuffles had broken out among the congregation when protestors began to shout that the about-to-be consecrated bishop was 'unworthy'. Seven were arrested.

Athens is once again deserted as Athenians take advantage of the long week-end provided by the celebration of the Assumption of the Virgin Mary.

AUGUST 17:

Spokesmen for ILPAP, the Athens and Piraeus bus company, suggest that all public transport in the city be nationalized, that travel by bus and trolley be made free, and that the underground metro system be extended. In this way people will be encouraged to leave their cars at home, thus reducing traffic congestion in the centre of the city.

An employee of the National Bank of Greece on Pireos St. leaves 66,000 Drs. in foreign currency on his desk, and steps out of his office for a few minutes. During the interval the money disappears.

AUGUST 18:

At least twenty-five oil-bearing areas have been located in the Northern Aegean and four have been drilled, Professor Kyriakos Zahos, international advisor to the National Greek Oil Research Project, says in an interview published in the American magazine *Oilman*.

Irish tourist, Colm Segous, 23, is sentenced to one month in prison after replacing the Greek flag hanging from the flagpole on the balcony of his hotel room with women's underwear and a bicycle. He says that he was drunk and had not intended to desecrate the flag.

VIEWPOINT

GENERAL Fedon Gizikis, who succeeded George Papadopoulos as President of the Republic in late 1973 when the latter's regime fell after the Polytechnic Uprising, was generally regarded as a prudent and silent man. Although he held office for only approximately half a year, it was he who presided over the surprisingly non-violent transition which bridged the collapse of the Junta and the return of Constantine Karamanlis in July 1974. In July of this year, General Gizikis broke the silence which he has maintained since the country's return to democracy and in so doing scuttled his reputation for prudence. In interviews with journalist Nikos Naris, published in the right-wing daily *Apogevmatini*, Mr. Gizikis destroyed all those tranquillizing myths which had been created around his self-effacing personality. The interview astonished not only the people but those political circles which up to that moment had ignored — or had tried to ignore — the role played by the General.

What emerged from these interviews was that General Gizikis served the Revolution of April 21, 1967, throughout its seven years of existence, with faith and dedication. His reward was to have Dimitris Ioannidis, the then Chief of the Secret Police and the shadowy strong-man who took over from the floundering George Papadopoulos, promote him to the presidency of the Republic. Adamantios Androutsopou-



sopoulos was made Prime Minister. He had held various ministerial posts under Papadopoulos and was perhaps best known abroad for the publicity he received in the foreign press when his curriculum vitae was exposed as making false claims to university degrees and other training. Ioannidis is in prison today, but his collaborators, Gizikis and Androutsopoulos, are free men. Gizikis has generally been spared public contempt in the last two years. Remembering his simple inaugural speech — brief, unpretentious, and free of polemics — most people believed him to be the antithesis of the arrogant Papadopoulos who was given to hysterical speeches disconcertingly reminiscent of Hitler. Gizikis, on the contrary, never spoke unless it was considered by others to be absolutely necessary.

In his interview, however, the General revealed another aspect of his

personality. He felt compelled to declare that Ioannidis was an honest and ardent nationalist. Far from criticizing Ioannidis, who was one of the men responsible for, among other things, the infamous tortures perpetrated by the military police, he stressed the closeness of a long friendship and the 'patriotic instincts' that had guided Ioannidis's actions. In addition to shocking many people, the Gizikis interview may have possible legal repercussions. At one point he revealed that during the interim period preceding the elections of 1974, when Karamanlis was Prime Minister and Gizikis still President, he was approached by two 'highly-placed' individuals suggesting that Karamanlis be arrested while making a scheduled visit to the President. Gizikis stated that he dissuaded the would-be putchists.

Nonetheless, two questions remain unanswered. Who were these people? Why did the General wait nearly two years to reveal the episode? According to the Greek Criminal Code, the concealment of a planned crime is a crime in itself and, in this instance, the incident may involve an act of treason as well. General Gizikis's refusal to reveal the names of the conspirators has not gone ignored, however. The President of the Union of Democratic Lawyers has brought suit. While we are unlikely to see General Gizikis in prison, it will be interesting to see how the case is resolved.

—TAKIS PROKAS

GRAB BAG

■ The cost of FEEDING PETS has gone up along with everything else. It is therefore important to know how to provide pets with nourishment while keeping the cost down. Dogs and cats can be trained from weaning to eat vegetables as well as meat. Combine meat or fish with a variety of vegetables and a cereal in proportions of one-third each. (Use the wilted outer leaves of lettuce, too, since they still contain valuable vitamins.) Such mixtures, thoroughly cooked and supplemented with an occasional egg and a few choice table scraps, will keep pets happy and healthy.

■ An alternative to scratching posts for housebound felines (never those roaming free outside, however) given to clawing furniture is both easy and foolproof — if your pet does not have to protect or defend himself. Simply clip off the scythe-like ends of your cat's claws with an ordinary finger nail clipper. Done *carefully* every two weeks it saves wear and tear on your nerves as well as on your furnishings.

■ Speaking of cats, discourage them or *anyone* else from destroying any of the small lizards you might be lucky enough to have in your garden. Along with the praying mantis and ladybugs, lizards are a fine, natural - biological control for many destructive insects.

■ A friend recently returned from Spain and told me of a Scandinavian idea for hanging, storing or displaying serving trays which would make a

practical and unique 'small' gift. It is also very easy both to make and use. Take a strip of binding tape (or ribbon, or embroidered band, or plastic webbing for chairbottoms—whatever suits your taste and decor) and sew the ends together so that it forms a limp loop. Make sure the loop is large enough so that when two opposite sides are pinched together, the two smaller loops thus formed can be slipped around your tray. Then, take a small ring or metal hoop of some sort and pull the loop



through the hoop until the two ends hang down evenly. The loop is secured by sewing the doubled over strands tightly together against the outside rim of the hoop. Slip one end of the tray into each of the dangling loop ends and you are ready to hang the whole thing on the wall by placing the metal hoop on a nail or hook. What could be easier!

Another version of this device involves a special ring: a wooden purse handle—the long type with an oval hand-hole in the centre. Make two loops of appropriate size and sew one to each end of the handle. Then slip your tray

through and hang as before. One of the best supply stores I know for all types of accessories for women's handbags is very near the cathedral on Mitropoleos.

■ Being constantly involved in making various patterns for toys and handicraft items, I have developed a method which might be helpful to you when making more than one copy of a design. First draw the design on the back of self-adhesive paper such as 'Contact'. Then cut out and trace it on material for the first model. Peel off the protective paper; this can be kept as a spare pattern. Stick the self-adhesive side onto cardboard for a permanent pattern. This method is also easier than tracing a paper pattern: you merely cut around the edges of the self-adhesive paper. It is also quicker when using patterns that must be folded for double cut-outs. Stores selling this type of self-adhesive paper usually have remnants for sale which are much cheaper than the regular.

■ ANTS are a common nuisance this time of year — especially in bread boxes. They are easily repelled by sprinkling the infested areas with salt.

■ Leftover chicken or beef STOCK, frozen in ice cube trays and stored in plastic bags, greatly increase the flavour of dried soup mixes and are much better to use than the chemical cubes one buys.

■ Before opening packages of FROZEN VEGETABLES, slam them down several times on your kitchen counter. This usually loosens the vegetables frozen in clumps so they will all cook evenly at the same time.

ATHENS SHOP HOURS

Category	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Commercial Shops, Dry Cleaners, Pharmacies	8 am - 2:30 pm	8 am - 1:30 pm 5:30 - 8:30 pm	8 am - 2:30 pm	8 am - 1:30 pm 5:30 - 8:30 pm	8 am - 1:30 pm 5:30 - 8:30 pm	8 am - 2:30 pm
Groceries, Fruits and Vegetables	8 am - 3 pm	8 am - 2 pm 5:30 - 8:30 pm	8 am - 3 pm	8 am - 3 pm	8 am - 2 pm 5:30 - 8:30 pm	8 am - 2 pm 5:30 - 8:30 pm
Meat, Poultry	7:30 am - 2 pm	7:30 am - 2 pm	7:30 am - 2 pm	7:30 am - 2 pm	7:30 am - 2 pm 6 - 9 pm	7:30 am - 2 pm 6 - 9 pm
Fish	7:30 am - 2 pm	7:30 am - 2 pm 5:30 - 8:30 pm	7:30 am - 2 pm	7:30 am - 2 pm	7:30 am - 2 pm 5:30 - 8:30 pm	7:30 am - 2 pm 5:30 - 8:30 pm
Bakeries	7 am - 3 pm	7 am - 2:30 pm 5:30 - 9 pm	7 am - 3 pm	7 am - 3 pm	7 am - 2:30 pm 5:30 - 9 pm	7 am - 2:30 pm 5:30 - 9 pm
Wines and Spirits	7 am - 3 pm	7 am to 10 pm	7 am - 3 pm	7 am - 3 pm	7 am to 10 pm	7 am to 10 am
Barbers and Hairdressers	8 am - 2:45 pm	8 am - 1:30 pm 5 - 9 pm	8 am - 2:45 pm	8 am - 1:30 pm 5 - 9 pm	8 am - 1:30 pm 5 - 9 pm	8 am - 4 pm

television

News and other World Disasters are broadcast regularly on ERT at 2:30, 7, 9, and sign-off, and on YENED at 2, 6, 9:30, and sign-off. Both networks begin daily broadcasts in the early afternoon, take a brief siesta, and resume at 6:30. On Sundays they are on the air continuously from 1:00 or 1:30 until midnight. The following is a selection of programs of interest to the foreign community and visitors to Greece. Programs in Greek are followed by an asterisk (*).

SUNDAY

ERT 2:20 Father Brown (Kenneth More as G.K. Chesterton's priest/sleuth)... 3:25 Greek Songs and Dances* ... 5:15 Bitter Youth (French children's program)... 5:40 Tarzan (arboreal adventures with the ageless apeman)... 6:05 Disneyland... 8:00 The Big Adventure (Greek series with Jennie Karezi)*... 9:30 Sports*... 10:00 Foreign film.

YENED 1:30 Folk Songs and Dances*... 2:15 The Sunday Film*... 7:45 Joe 90... 4:30 Puppets*... 6:15 Sports*... 7:45 Life with Father... 8:40 Jo Gaillard (French series with Bernard Fresson based on a novel by Jean Paul Devivier)... 11:00 The Rogues (with David Niven, Charles Boyer and others).

MONDAY

ERT 6:30 Lassie... 7:15 Sports*... 9:30 Hawaii Five-0 (cops and robbers in Honolulu).

YENED 1:30 Kung Fu... 6:30 Our National Stage (information and comment on Greek national theatres)*... 7:00 Program on Cyprus*... 7:15 The Lucy Show... 7:45 The Life of A (documentaries featuring, each week, a different personality... actors, sportsmen, etc.)... 8:30 Music—For the Young, by the Young*... 11:45 Foreign film.

TUESDAY

ERT 6:30 Pink Panther cartoon... 7:15 The Bengal Lancers... 8:00 Life of Paul Gauguin (French series)... 9:30 A Country and its Music*... 10:30 Dark Forces (Greek police series)*... 11:15 Historical Archive (alternating with Monologue)*.

YENED 7:30 Flight 272 (French series)... 10:00 Foreign film... 11:00 English Documentary.

radio

NATIONAL BROADCAST COMPANY — ERT

Major program changes over the last few months have led to some happy results on the ERT's three stations. The National Program (728 KHz, 412m) and the Second Program (1385 KHz, 216m) now offer a balanced selection of classical and popular music, as well as news and commentary, and the Third Program (665 KHz, 451 m) offers from 6 p.m. - 1 a.m. a wide range of music, readings, and discussions.

News in English, French and German on The National program at 7:30 a.m. Mon. - Sat. and at 7:15 a.m. on Sun. Weather report in Greek and English at 6:30 a.m. Mon. - Sat. and 6:35 a.m. on Sun.

THE ARMED FORCES RADIO — YENED

News broadcasts (980 KHz or 306 m) in English and French Mon. - Sat. at 3 p.m. and 11:05 p.m. and Sun. at 2:10 p.m. and 11:05 p.m.

U.S. ARMED FORCES RADIO

AFRS broadcasts 24 hours a day from Athenai Airport (1594 KHz) and from Kato Souli (1484 KHz). News and weather are heard on the hour. Popular, jazz, classical music, religious programs, and various community service bulletins daily.

Monday - Friday: 9 a.m. *All Things Considered*; 7 p.m. News analysis and interviews (*Meet the Press*, *Capital Cloakroom*, *Face the Nation*, etc.); 10:15 p.m. Paul Harvey.

VOICE OF AMERICA -VOA ●

VOA may be heard in Athens from 6-9:30 a.m. at 7.20 and 6.04 MHz (41.7 and 49.7 m); from 2-3 a.m., 6-7 a.m., 9-9:30 a.m. at 1.25 MHz (238 m). From 8 p.m. - 2:30 a.m. at 9.76 and

WEDNESDAY

ERT 6:30 Spaceship Stingray (children's science fiction series)... 7:15 Program on Cyprus*... 7:30 Sports*... 9:30 Free Discussion (typical chat show)*... 10:00 Foreign TV film... 11:30 The Artists*.

YENED 1:30 Cannon (American detective series)... 7:00 The Six Million Dollar Man (American adventure series about a man who is half robot)... 11:30 Honey West (the adventures of a female cop).

THURSDAY

ERT 6:30 Fairy Tales*... 7:15 With Camera in Hand (French documentary series)... 9:30 The Thursday Show (Freddy Germanos invites known and unknown personalities to the studio)*... 10:30 Tales of Mystery and Imagination (English thriller - chillers).

YENED 1:30 High Chaparral... 6:15 Tourist Greece (news from EOT)*... 7:00 New Land (an American farm family struggles for survival—dubbed in Greek)*... 8:00 Six Faces (excellent BBC production, Kenneth More in six different roles)... 11:00 The Saint (with Roger Moore, who else?).

FRIDAY

ERT 6:30 Bugs Bunny cartoon... 7:15 The Epic of Athleticism (sports)*... 7:45 Foreign Documentary... 9:30 Ilias Venezis's *Galini* dramatized for television*... 10:30 Round Table (interviews with prominent people)*... 11:00 The Streets of San Francisco (American police thriller with Karl Malden).

YENED 7:00 Guiseppe Balsamo (French production, from the novel *Memoirs of a Physician* by Alexander Dumas)... 8:45 Immortal Love Stories (Lord Byron and the Maid of Athens—Nikos Galanos and Maria Aliferi play the leads)*... 10:45 Kojak with Telly Savalas... 11:45 Foreign Documentary.

SATURDAY

ERT 6:00 British Soccer... 7:40 The Emperor's Agent (French series set in the Napoleonic period)... 9:30 Foreign film... 11:30 Invitation to the Studio (interviews and discussion with famous or interesting personalities)*.

YENED 1:30 The Rookies (life among the cadets)... 8:00 My Good Woman (a comedy series with Sylvia Sims)... 8:30 The Expert (police series)... 10:00 Film*... 12:15 Music and Dance with international performers.

6.04 MHz (30.7 and 49.7m). Regular programming includes news on the hour and 28 minutes after the hour, *The Breakfast Show*, *Press Conference USA*, and *VOA Magazine*, as well as jazz, popular and classical music programs.

BRITISH BROADCASTING CORPORATION - BBC ●

BBC broadcasts a variety of programs ranging from World News to radio horror theatre. Programs include music of all kinds, reviews, commentaries, sports, science reports, business and press reviews.

BBC may be heard in Athens from 7-10:30 a.m.: 6.18 MHz (48.5 m); 8-10:30 a.m.: 15.42 MHz (19.46m); 12 a.m. - 7:15 p.m.: 9.75 MHz (30.77m); 12-2:15 a.m.: 9.41 MHz (31.88m). Broadcasts in Greek: 3-3:15 p.m.: 17, 15, 11 MHz (16, 19, 25m); 10-10:45 p.m.: 15, 11, 9, 7 MHz (19, 25, 31, 41m); 1-1:30 a.m.: 9, 7, 6 MHz (31, 41, 49m).

RADIO CANADA INTERNATIONAL ●

Radio Canada broadcasts the news in English and French alternately every 20 minutes from 8 a.m. - 10 a.m.: 7155 KHz (49.88 m.) A daily program in English from 11 p.m. - 12 a.m. and in French from 10 - 11 p.m.: 11855 KHz (25.31 m.).

DEUTSCHE WELLE ●

News broadcasts in German every hour on the hour from 7 a.m.-6 p.m.: 6075, 9545 KHz (49, 31m). News broadcasts in Greek: 9-10 p.m.: 6075, 7235 KHz (49, 41m).

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DECLARATION AND PROTEST

BY PROFESSOR STRATIS G. ANDREADIS

The following is an extrajudicial declaration and protest by Professor Stratis G. Andreadis against the Currency Committee and personally against its members

Messrs.: Panayiotis Papaligouras, Minister of Co-ordination and Planning, and Chairman of the Currency Committee; Ioannis Boutos, Deputy Minister of Co-ordination and Planning; Evangelos Devletoglou, Minister of Finance; Ippocratis Iordanoglou, Minister of Agriculture; Constantinos Conofagos, Minister of Industry; Ioannis Varvitsiotis, Minister of Commerce; and Xenophon Zolotas, Governor of the Bank of Greece. It was also communicated to Messrs. Georgios Koumvakalis, Constantinos Geivelis and Georgios Tsoukaladakis.

1. On December 5 1975, two Managers of the Bank of Greece submitted to the Currency Committee a Confidential Report in performance — as stated therein — "of a verbal order given by the Chairman of the Currency Committee, Minister of Co-ordination and Planning, Mr. P. Papaligouras." The Report in question mentions monstrous violations allegedly committed by the Management of three Banks under my chairmanship, namely the Commercial Bank of Greece, the Ionian and Popular Bank of Greece and the Investment Bank.

2. The true gravity of that Report, which is blatantly offhanded, is clearly shown by the fact that it "underlines" verbatim the following:

"... the ... findings and conclusions thereof were based on an investigation which — because of the nature of its objective — has not been conducted in conformity with the method usually employed when auditing Banks (i.e., bringing to the attention of audited Banks the preliminary conclusions and inviting them to provide explanations within a specified period of time):"

that is, without any prior knowledge on the part of those undergoing the investigation who were not heard at all, apparently in accordance with the "verbal" order given, and the Report concludes:

"Consequently, in absence of a comprehensive presentation of the views of the Banks, it has not been possible to evaluate possible actual circumstances which may have not been brought to our attention and which may lead to different judgements on certain points or influence in any way the conclusions reached."

3. Despite the above, on the grounds of this Report (according to which almost all the violations allegedly established appear to have been committed during the years 1971-1973, i.e., two to five years ago) use — in fact, abuse — was made of Article 44, paragraph 1 of the Constitution, and on the same day when the above Report was submitted, on move from the co-signing members of the Cabinet, Presidential Decree 861/6.12.75 was issued and published, based on "the existing *emergency of the extremely urgent and unforeseen necessity for settling the matter which is the object of the present Presidential Decree.*" By this Presidential Decree, which is grossly unconstitutional, Mandatory Law 1665/1951 was amended. In cases of certain violations this Law (Article 8) provided for the appointment at a Bank of a Commissioner simply to co-act with the Bank's Management, on condition that the Currency Committee would have made a prior written statement of the established violation and communicated same to the Bank involved, which would have had the right to submit its views on such violation within one month. Now Article 1 of Presidential Decree 861/1975 stipulates that:

a) The Currency Committee may appoint a Provisional Commissioner at a Bank upon introduction to the Committee of a matter which may lead to the appointment of a Commissioner in accordance with Article 8 of Mandatory Law 1665/1951. This appointment may be effected by decision of the Currency Committee for immediate execution, without any prior obligation on the part of the Currency Committee to invite the legal representative of the Bank to explain before the Committee his views on the matter either orally or in writing.

b) On publication of the pertinent decision of the Currency Committee in the Government Gazette, "every power and responsibility of all Charter and other bodies (apparently not excluding even the General Meeting of shareholders) ceases with full right and is passed over to the Provisional Commissioner along with the Management."

On the same day (5 December 1975), by its decision No. 100/5 December 1975 the Currency Committee proceeded to appoint Provisional Commissioners at the three Banks without first asking the respective Managements for any explanations whatsoever about these serious accusations which had been raised against them. This decision was published in the Government Gazette on the next day, and since that time the Management of the said Banks was passed exclusively and entirely over to the Provisional Commissioners.

4. Thus, the Boards of Directors of the three Banks, administered by prominent national figures and representatives of the largest Banks in Europe and America, were expelled without any defence in violation of Article 20, paragraph 2 of the Constitution which forbids taking any action whatsoever against the rights and interests of any person without a prior hearing — a fact which is recognized as an inalienable personal right.

The control of a large financial complex, which — I daresay — was created by myself and which includes five banks, three insurance companies, technical and industrial enterprises crucial to the national economy (two shipyards, a phosphoric fertilizers industry, a juice and canning concern, an electronic computers company, etc.) and employing more than 20,000 persons, was abandoned to the management of three employees of the Bank of Greece, who are complete strangers both to the Banks of the Group of the Commercial Bank of Greece and to the shareholders of these Banks.

5. Presidential Decree 861/1975 was unconstitutional not only in conflicting with the aforementioned Articles 44 and 22, paragraph 2 of the Constitution, but also in abolishing entirely and for an indefinite period of time the financial freedom of Banks and their shareholders, as well as abolishing fundamental

powers stemming from the real right of shareholders over their holdings, the being personal rights secured by Article 5, paragraph 1 and Article 17 of the Constitution.

6. The Presidential Decree in question was ratified retroactively (after the fact) by Law 236/1975. But even if we assumed that this Law covered the unconstitutionality derived from the irregular issue of the Decree — which certainly not the case — such action did not at any rate cure the Decree of its other inherent constitutional disabilities, which were bequeathed to the ratifying law. This law is also unconstitutional for the same reasons.

Therefore, the unavoidable conclusion is that the appointment of the Provisional Commissioners and all their acts to date have been and remain invalid.

7. Since 5 December 1975 I have been observing these developments with apprehension. The work of an entire lifetime is now threatened. The Commercial Bank of Greece, which had succeeded in elevating itself to second place among Greek Banks and was enjoying international reputation and trust is deteriorating daily. The once-vital Investment Bank has already been weakened, while other Banks are making progress. Every day losses accumulate, the volume of which I refrain from determining for the time being. The greatest personal damage has been the fact that I have been summoned into court for various offences which shall be manifestly proven to be false.

8. Until now I have remained silent in respect of Justice, before which are pending the accusations directed against me. Today, however, after my declaration of defence before the Magistrate, I can say that if the competent parties had not displayed such an unexplained haste in trying to create a facade of accomplishment, and if they had not deprived me through an unconstitutional law of my sacred right to be heard before my colleagues, my sons and my name would not have been defamed, my persecutors would have been informed on time of all the facts which I have already presented to the Courts, and they would have been convinced that perhaps with the exception of some trivial infractions of the Currency Committee, unavoidable in everyday banking practice, no irregularity has been established in the operation of the Banks under my chairmanship.

In this manner, the appointment of Provisional Commissioners would have been avoided, there would have been nothing like the hue and cry that was raised, and the senseless losses suffered by the entire economy of the country would have also been averted.

9. In view of the convocation of the General Meetings of Shareholders of the companies which are controlled by the three Banks, I am now informed that the appointed Provisional Commissioners are going to attend the Meetings posing as representatives of the said Banks. I am also told that discussions are indeed being carried out over the selected ones who will take over the vacancies to be created on the Boards of Directors.

10. In my capacity as the legal representative of the Commercial Bank of Greece S.A., the Ionian and Popular Bank of Greece, and the Investment Bank and also in my further capacity as a shareholder, I categorically declare the following:

a) I consider invalid both the appointment of Provisional Commissioners, as well as all actions taken to date or to be taken in the future by such Commissioners in their capacity as Commissioners, reserving to myself the right to assail such actions in due course.

b) I consider invalid any decision — and especially any decision concerning the election of Board members — to be taken by a General Meeting of Shareholders in which the appointed Commissioners would participate as representatives of the three Banks, because the decisions of such a General Meeting of Shareholders would have been taken in violation of the provisions of the Law on S.A. companies as regards the convocation of the General meeting of Shareholders and the majority (Article 35a, paragraph 1).

c) I reserve each and all of my rights to seek — in the name of the Banks and other S.A. companies under my chairmanship, as well as in my own name — criminal responsibility from any party responsible for this preposterous and unacceptable case raised against me, and to pursue the recovery of all damage which I have suffered by default of the Greek State, the Currency Committee, their instruments and any other party responsible.

d) I invite the Currency Committee to retract its decision No. 100/1975

11. Finally, I declare that I am determined to fight not as much for the material damages that I have suffered, but primarily for the offence committed against the name of my sons, whom I wish to continue the work of their father in their country, despite the bitterness they feel.

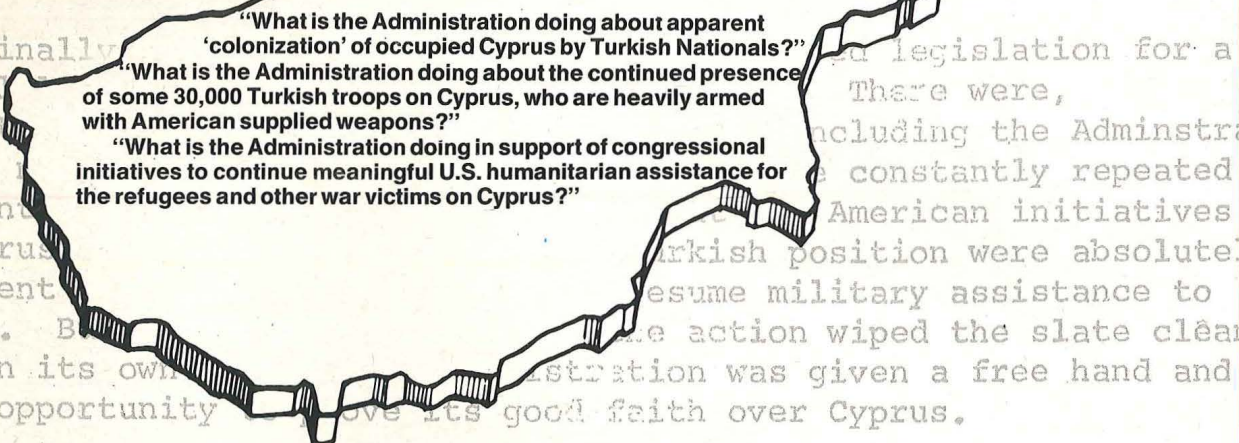
With the express reservation of each and all my rights against any person in general and from wherever accruing, a competent Court Intendant shall legalise the presents to the parties to which it is addressed and communicate copying its entire text in the pertinent acts of service.

Athens, 16 July 1976
(signed)
Stratis G. Andreadis

Much gratification is to be drawn from the fact that two years after the Turkish Invasion the representatives of the American people remain concerned about the fate of Cyprus and have not abandoned its people to tragic fate. The members of the Hellenic North American Society add their voices to that of Senator Edward Kennedy who, in a policy statement issued on July 23, 1976, in his capacity as Chairman of the Subcommittee on Refugees, posed these questions to the President of the United States:

from the office of
Senator Edward M. Kennedy
of Massachusetts

A short time later, in an address to the U.N. General Assembly on September 22, Secretary of State Kissinger spoke at length on the Cyprus problem and American policy. The Secretary's statement was generally well received. The tone and content of the statement was clearly a departure from that of earlier statements. And it not only confirmed a new priority that the Administration was attaching to the Cyprus problem, but for many observers it also indicated a determination by our Administration to continue its efforts in resolving the many issues involved.



Finally, the Administration should be asked to consider legislation for a partial settlement of the Cyprus problem. There were, undoubtedly, many factors, including the Administration's constant repetition of the same arguments, and the American initiatives on Cyprus, which the Turkish position were absolute. dependent on Ankara. But the resumption of military assistance to Ankara. But the action wiped the slate clean and, on its own, the Administration was given a free hand and a new opportunity to restore its good faith over Cyprus.

"What is the Administration doing about apparent 'colonization' of occupied Cyprus by Turkish Nationals?"

"What is the Administration doing about the continued presence of some 30,000 Turkish troops on Cyprus, who are heavily armed with American supplied weapons?"

"What is the Administration doing in support of congressional initiatives to continue meaningful U.S. humanitarian assistance for the refugees and other war victims on Cyprus?"

In signing the legislation, the President pledged "a major effort to encourage resumption of the Cyprus negotiations" And,

Senator Kennedy notes that "Ample opportunities exist for the Administration to answer the troubling questions about Cyprus." He adds, "... at least two opportunities are provided by law ... one is the requirement that every 60 days, the President report to Congress on progress in Cyprus negotiations ... a second opportunity required by law involves the conditions recently imposed by Congress for providing new military assistance to Turkey." The law states that "the President may provide such assistance 'only so long as Turkey observes the cease-fire on Cyprus, does not increase its military forces or its civilian population on Cyprus, and does not transfer to Cyprus any United States supplied arms, ammunition, or implements of war.'"

The Hellenic North American Society supports Senator Kennedy and the majority of Congressmen in their efforts to put an end to these acts of barbarism and aggression.

on February 5, April 9, and June 7, of this year.

But the "seeds of hope" so many observers were counting on toward the end of last year have all but withered away. And so

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