

October 1977

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THE ATHENIAN

Greece's English Language Monthly



Adair '77

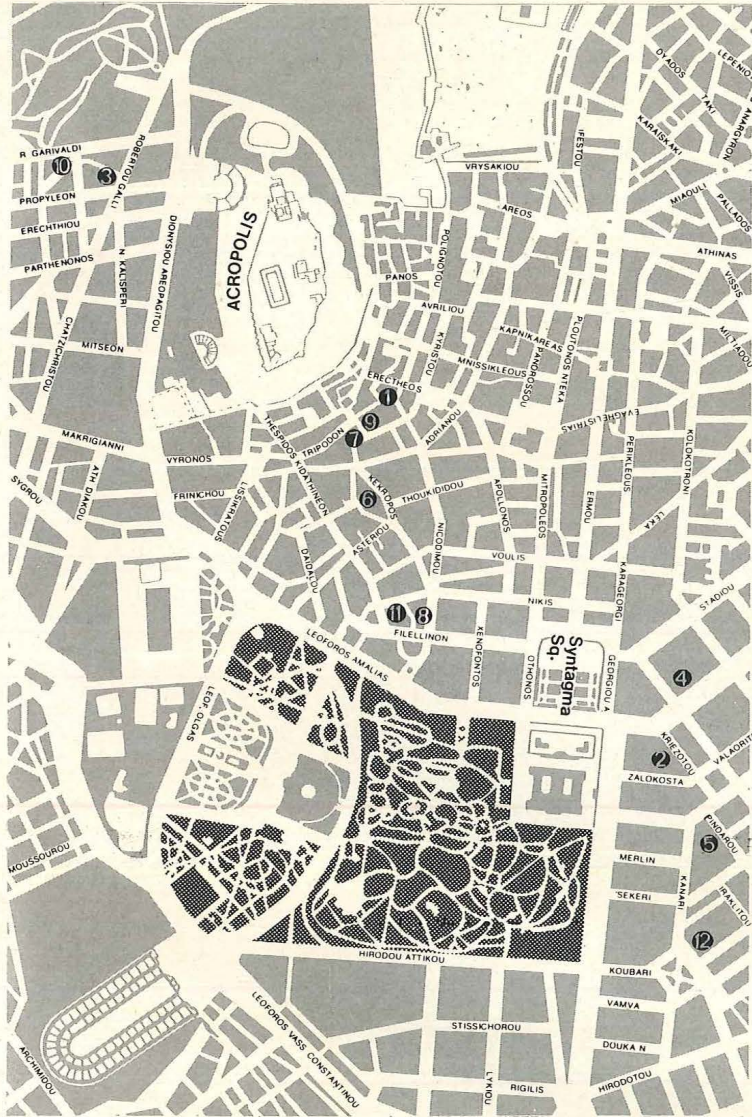
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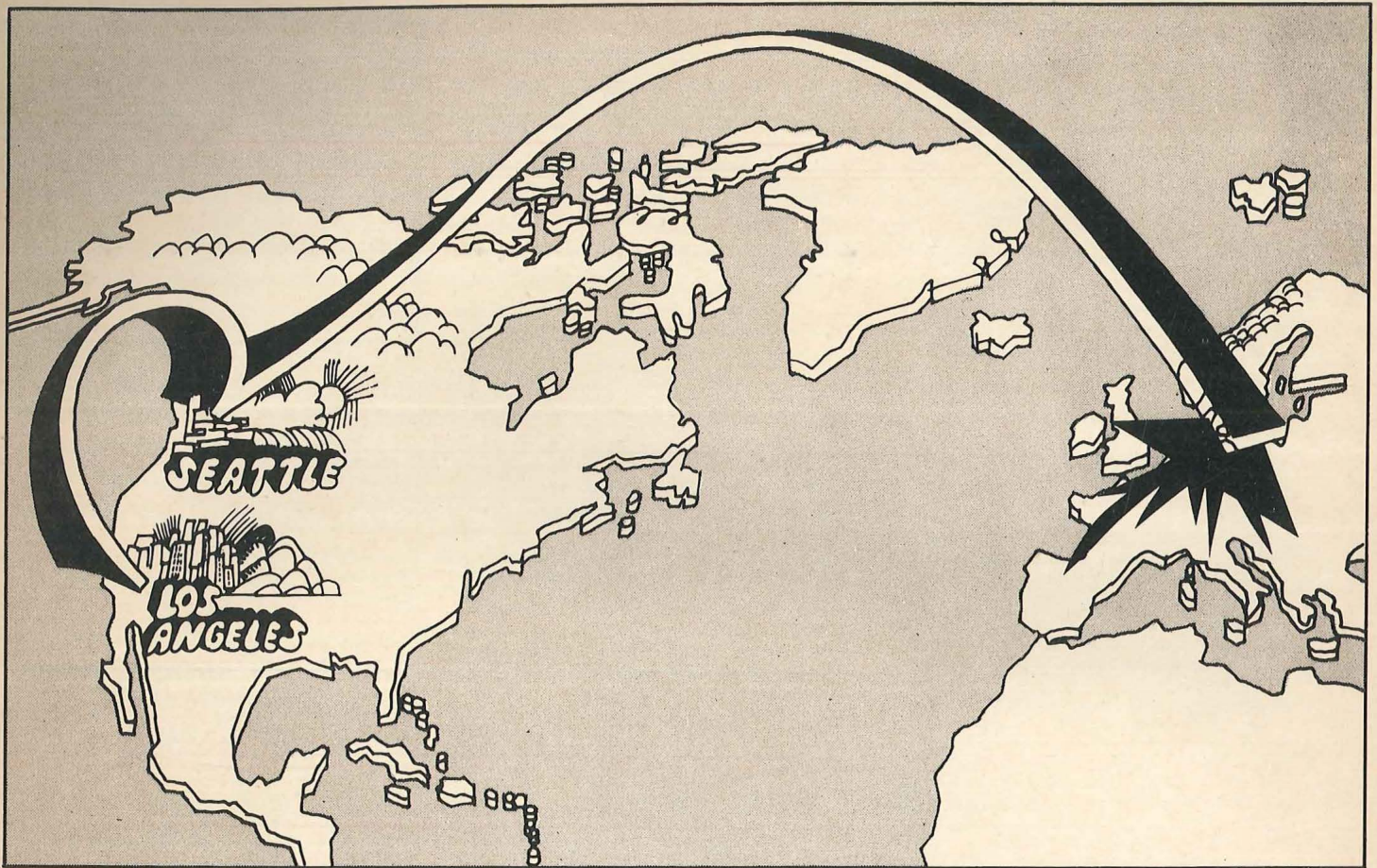
Please cut out and keep!

Here is a quick selection from the dozens of fine restaurants in Central Athens, where you can sample the unfamiliar or trust in tradition, then simply charge the bill.

- | | |
|---|---|
| <p>1. ATTALOS
16, Erethios - Plaka - 3237 653
Greek floor show with bouzouki music.</p> <p>2. CORFU
6, Kriezotou - 3613 011
Greek cuisine emphasizing specialties of the island of Corfu.</p> <p>3. DIONYSOS
43, Robertou Gali (opp. Acropolis) - 9233 182
Greek and International cuisine.</p> <p>4. FLOCA
9, Panepistimiou - 3230 977
Greek and International cuisine.</p> <p>5. GEROFINICAS
10, Pindarou - Kolonaki - 3622 719
Greek and Oriental specialties.</p> <p>6. KALOKERINOS
10, Kekropos - Plaka - 3232 054
Greek floor show with bouzouki music.</p> | <p>7. LITO
Flessa and Tripodon - Plaka - 3220 388
Greek songs and bouzouki music.</p> <p>8. MR YUNGS
Filellinon and 3, Lamahou - 3230 956
Chinese food.</p> <p>9. PALIA ATHINA
4, Flessa - Plaka - 3222 000
Greek floor show with bouzouki music.</p> <p>10. KYOTO
5, Garivaldi - Filopappou - 9232 047
Japanese food.</p> <p>11. SEBASTIAN'S
Filellinon and 5, Lamahou - 3229 121
French cuisine.</p> <p>12. MAXIM'S
Kanari and 4, Milioni Kolonaki - 3615 803
Oriental cuisine.</p> |
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community calendar

OCTOBER 1

Helianthos Yoga Union — Vegetarian Dinner, at the Union, Pratinou 80, Pangrati, Tel. 719-275, 8:30 pm, 100 Drs. Reservations necessary.

American Club — Surf and Turf Night, Americana Room, reservations necessary.

OCTOBER 2

American Club — Protestant Church Service, 11am, Chapel.

OCTOBER 3

Multi-National Women's Liberation Group — Community Centre, clothes and book swap and coffee (bring the children), 9 am-1 pm at the Women's Centre, Ellanikou 3, Pangrati.

OCTOBER 4

Campion School — Parent and Staff Meeting, Junior School, 6 pm.

Duplicate Bridge — American Club, Independence Room. For information: Mrs. Cotsis, Tel. 801-2898 or Mrs. Arippl, Tel. 671-3495

Bingo — American Club, 7:30 pm, Independence Room.

Rotary Club — General Meeting, lecture by Ioannis Tegopoulos, 'Remembrances of My Trip to the U.S.S.R.', 8:45 pm, King's Palace Hotel.

OCTOBER 5

American Community Schools — The Academy. PTA Meeting and Open House, the Library, 7:30 pm.

German Community Centre — Coffee Afternoon for elder members with a talk by Marika

A number of Holiday Bazaars sponsored by community and church groups will take place in November. Keep them in mind for early Christmas shopping, food delights and bargains. Dates and places will be announced in November.

Vilouthiou 'My Childhood in Athens since 1900', 5 pm at Sina 66.

Helianthos Yoga Union — Lecture: 'How to keep a Healthy Body and Mind' by Bob Najemy (in English) 8:30 pm (see Oct. 1).

OCTOBER 6

Duplicate Bridge — American Club, 7:30 pm.

OCTOBER 7

St. Andrews' Women's Guild — Meeting and talk: 'Beauty, Health and — Money' at the home of Mrs. Shirley Boles, Tel. 672-1478, 9:30 am. For information: Tel. 801-9169.

Hellenic American Union — Lecture 'The Case of Nikos Kazantzakis', on contemporary Greek thought in the U.S.A. by Prof. James Lea.

Multi-National Women's Liberation Group — General Meeting, on the theme of Foreign Women Living in Greece with a lecture: 'The Migrant Experience' by sociologist Anna Amera, 8:30 pm at the Centre, Ellanikou 3, Pangrati.

OCTOBER 9

American Club — Protestant Church Service, 11 am.

OCTOBER 10

Multi-National Women's Liberation Group — Community Centre, 9 am-1 pm (See Oct. 3).

OCTOBER 11

Duplicate Bridge — American Club, 10 am.

Bingo — American Club, 7:30 pm.

Hellenic American Union — Round table discussion on the preservation of the Acropolis, with representatives from UNESCO and the American School of Classical Studies (in Greek).

Lion's Cosmopolitan Club — Dinner Meeting, Athenée Palace Hotel, 9:15 pm. For information Mr. Baganis, Tel. 360-1311.

Rotary Club — General Meeting with lecture by the Prefect of Kastoria Dr. Economopoulos 'The Glorious Army of Evros, the Army of Legend', 8:45 pm, King's Palace Hotel.

OCTOBER 12

German Community Centre — Coffee Afternoon for young German women with a lecture by Dr.

Garagounis: 'The Possibilities of First Aid', 4:30 pm at the Centre.

American Community Schools — College Night, high school library, 7:30 pm.

Helianthos Yoga Union — Lecture by Swami Santaram Saraswati (in English with Greek translation) 8:30 pm (see Oct. 1).

OCTOBER 13

Duplicate Bridge — American Club, 7:30 pm.

OCTOBER 15

Campion school — Cricket Club Competition in Corfu (through the 16th).

American Club — French Night, Americana Room, reservations necessary.

OCTOBER 16

American Club — Protestant Church Service, 11 am.

American Women's Organization of Greece — Benefit Concert by blind students. Contribution 150 Drs. towards a music scholarship for a blind student. Athens College Auditorium, 7 pm.

OCTOBER 17

Multi-National Women's Liberation Group — Community Centre, 9 am-1 pm (see Oct. 3).

OCTOBER 18

American Women's Organization of Greece — Annual Bargain Boutique, 9 am-6 pm, American Youth Centre.

Bingo — American Club, 8 pm.

American Community Schools — Silva Mind Control, Auditorium, 7-11 pm (through Oct. 21).

Rotary Club — General Meeting and lecture by the Minister of Justice, Mr Stefanakis, on 'New Reasons for Divorce and the Controversy About Them', 8:45pm, King's Palace Hotel.

OCTOBER 19

American Community Schools — PTA Meeting, Elementary School, 7:30 pm.

Helianthos Yoga Union — Lecture, 8:30 pm (see Oct. 1).

OCTOBER 20

American Women's Organization of Greece — Monthly meeting, program to be announced, 9:45 am, American Club, Kastri Hotel.

Duplicate Bridge — American Club, 7:30 pm.

Campion School — Senior School Parent — Staff meeting, 6pm.

Multi-National Women's Liberation Group — General Meeting, 8:30 pm. Workshop and discussions on the theme of Foreign Women Living in Greece (see Oct. 7).

OCTOBER 22

American Community Schools — Silva Mind Control, an all day session, Auditorium.

Campion School — Test Date for PSAT.

OCTOBER 23

American Club — Protestant Church Service, 11 am.

OCTOBER 24

Multi-National Women's Liberation Group — Community Centre, 9 am-1 pm (see Oct. 3).

Goethe Institut — Lecture and slide show on art exhibits in Germany during 1975 and an exhibit of posters and catalogues (German and Greek), 8 pm at the Institute.

OCTOBER 25

Campion School — Registration deadline for Dec. 3 SAT Exam.

Duplicate Bridge — American Club, 10 am.

Bingo — American Club, 8 pm.

Lion's Cosmopolitan Club — Dinner Meeting, Athenée Palace Hotel, 9:15 pm.

American Club — General Membership Meeting, 7:30 pm, followed by a buffet dinner.

Hellenic American Union — A program of information to provide students with details about graduate study in the U.S. Sponsored by the U.S. Educational Foundation in Greece, 8:30 pm. For information: Tel. 741-811.

Rotary Club — Celebration of the National

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NAME DAYS IN OCTOBER

October 18 Loukas (Luke), Loukia
 October 20 Gerasimos (Gerald)
 October 23 Iakovos (Jacob)
 October 26 Dimitrios (James) Mimis, Dimi, Dimitra, Mimi

DATES TO REMEMBER

October 1 Cyprus National Day
 October 5 Simchas Torah (Jewish holiday)
 October 6 Universal Children's Day
 October 10 U.S.A. Columbus Day
 October 11 Canada—Thanksgiving Day
 October 24 United Nations Day
 October 26 Austrian National Day
 Iranian National Day
 October 31 Halloween
 November 1 All Saints' Day

PUBLIC HOLIDAY

October 28 *Ohi* Day (the anniversary of the Greek rejection of the Italian ultimatum in 1940).

Holiday, *Ohi* Day, 8:45 pm, King's Palace Hotel.

OCTOBER 26

Helianthos Yoga Union — Vegetarian dinner, 8:30 pm (see Oct. 1).

Goethe Institut — Lecture-slide show (see Oct. 24).

OCTOBER 27

Duplicate Bridge — American Club, 7:30 pm.

OCTOBER 28

American Club — Special *Oxi* Day events to be announced.

OCTOBER 29

American Club — Choose Your Own Steak, Americana Room, reservations necessary.

Beta Sigma Phi — Masquerade Ball, NCO Club, 9 pm-1 am, tickets 220 Drs. per couple (open to the public). For information Tel. 894-6411.

OCTOBER 30

American Club — Church Service, 11 am.

OCTOBER 31

Multi-National Women's Liberation Group — Community Centre, 9 am-1 pm (see Oct. 3).

American Youth Centre — Halloween Party for members 6-13 yrs. old, 5 pm.

NOVEMBER 2

Helianthos Yoga Union — Lecture: 'Yoga Therapy' by Bob Najemy, 8:30 pm (see Oct. 1).

NOVEMBER 4

Multi-National Women's Liberation Group — Lecture on the Theme of Foreign Women Living in Greece by Nancy Stern, director of International Social Services, 8:30 pm (see Oct. 7).

RALLY ROUND

The Automobile and Touring Club of Greece (ELPA) is sponsoring a car rally on Oct. 2 and a Motocross (Motorcycle) Marathon on Oct. 16. Only Greek drivers are eligible for the Motorcycle event. For information: call ELPA (Athens Tower), Tel. 778-6902.

THE ATHENIAN

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publisher's note

The Italian seizure of Corfu in 1923 is a sparsely documented incident of Greek history. The explanation for this may lie in the fact that the occupation of the island lasted for less than one month and was soon overshadowed by Mussolini's other acts of aggression. Yet, as Brenda Marder explains in 'The Corfu Incident', it carried many ramifications and was the first test case of the League of Nations. When Athenian staffers began their search for photographs, however, they found little available until they called Athenian contributor Marilla Dantos, a native of Corfu. Her response was immediate, and within a few days photographs and copies of documents had arrived in our office, courtesy of Mr. K. Nikolakis Mouchas, President of the Corfu Reading Club, the major primary source for historical data on the island. Since its founding in 1836 by a small group of intellectuals, the Club has collected and preserved rare books and photographs related to Corfu. Its activities assumed an even greater significance when during World War II the building housing the Corfu Library was destroyed.

In 'Journeys in the Sudan' Don Paul describes his experiences when he returned to Africa last year to teach in the town of Kadugli in the Sudan. Born in Zimbabwe where he spent his childhood before moving with his family to Zambia, he completed his studies in South Africa but left for 'personal and political' reasons in 1975 when he moved to London. After a summer in Greece, Mr. Paul has returned to the Sudan where he is now on the faculty at the Islamic University, Omdurman.

In "Continued Growth", Antony M. Economides reports on the important economic survey of Greece published recently by the Organization for Economic Cooperation and Development. The OECD survey summarizes economic developments in 1976 and ventures forecasts for 1977.

Our cover is by Hillary Adair, an English artist who has lived in Greece since 1971. A one-man exhibition of her work recently held in London met with critical success.

goings on in athens

MUSIC AND DANCE

PARNASSOS HALL, Agiou Georgiou Karitsi 8, Tel. 323-8745. Perhaps the oldest concert hall in Athens, built in the late nineteenth century. Gracious but somewhat wrinkled, it is worth a visit. The lectures, concerts and student recitals on most evenings provide an intimate glimpse of some aspects of Athens social and culture life. We list only a few concerts of general interest this month: Oct. 17: The Mandolin Ensemble (9 pm) ... Oct. 21: Byzantine Music (7:30pm) ... Oct. 24: Pavlos Triantafilo, classical guitar (9 pm).

SADLER'S WELLS

The highlight of Thessaloniki's Dimitria Festival (Oct. 3—Nov. 1) will be appearances by the Sadler's Wells Royal Ballet with the Covent Garden Orchestra. (Oct. 10-15). For further information call (031) 275-572.

CONCERTS

The addresses and phone numbers of the cultural institutes are listed in the Organizer. Call for ticket and reservation information

BARTHOLDY QUARTET — In a concert sponsored by the Goethe Institut, Oct. 3, Parnassos Hall, Platia Karitsi 8, at 8 pm.

GALLERIES

Unless otherwise noted, galleries are open from around 10 to 2 and reopen in the evenings from 6 to 9 or 10, Mondays through Saturdays. Since the hours may vary, it is best to call before going.

NATIONAL GALLERY OF ART (THE PINAKOTHIKI), Vas Konstantinou, opposite the Hilton, Tel. 711-010. The permanent collection includes works of Greek painters from the 16th century to the present, some examples of Italian, Flemish, and Dutch masters, a few El Grecos and a fine collection of engravings—from Durer and Brueghel to Braque, Picasso and Dali. Special exhibits: French Sculpture from Bordeaux (from Oct. 24).

ARGO, Merlin 8, Kolonaki, Tel. 362-2662. Woodcuts by Kristotaki (through Oct. 11); oils by Manolis Kaligiannis (Oct. 13-31).

ATHENS GALLERY, Glykonos 4, Dexameni Square, Tel. 713-938. Sculpture by Andreou (Oct. 5-31).

CONTEMPORARY GRAPHICS, Haritos 8, Kolonaki, Tel. 732-690. Prints and sculpture by Judith Allen Efstathiou during October.

DIogenes INTERNATIONAL, Diogenes 12, Plaka, Tel. 322-6942. Permanent exhibition of painting and sculpture.

DIogenes INTERNATIONAL, Tsakaloff 10, Kolonaki. Oils and gouaches by Dimitris Douvlis (Oct. 3-16); Oil paintings of figures and landscapes by Costas Alexiou (Oct. 17-31).

JEAN AND KAREN BERNIER, Marasli 51, Kolonaki, Tel. 735-657. Paintings by Alexis Akrihakis (Oct. 5-29). Hours: Mon. 6-9 pm, Tues.—Fri. 11-2 pm and 6-9 pm, Sat. 11-2 pm. Closed Sundays.

JILL YAKAS, Mitropolitou Iakovou 19, Kifissia, Tel. 801-7069. Contemporary prints, primarily by British artists including Hilary Adair, Brundson, Caulfield, Denny, Fairclough, Greenwood, Kennedy, Plowman and Smallman. Call for further information.

KREONIDES, Iperidou 7 at Nikis St., Tel. 361-6165. Taki Alexiou, architectural drawings of old island houses (Sept. 27-Oct. 12); Aristothimos Papatthakis, oil paintings from Crete (Oct. 13-31).

ORA, Xenofontos 7, Tel. 322-6632. Sculpture and painting by George Polycrates, paintings by Adonis Voumvakes (through Oct. 15); Alkis Pierakos, paintings, Nelly Yannakopoulou, drawings (Oct. 17-Nov. 4).

ROTONDA, Skoufa 20, Kolonaki, Tel. 362-2945. Forty new oils by Adonis Theodoridis (Oct. 3-17); Iphigenia Lagana, aquarelles (Oct. 19-Nov. 7).

TO TRITO MATI, Loukianou 21B, Kolonaki, Tel. 714-074. Various 19th and 20th century artists

(through Oct.6); retrospective of the works of painter Jenny Manousi (1897-1976) and her friends: Vassiliou, Asteriadis, Polykandriotis Vassilikiotis, Reggos. (Oct. 10-22).

ZOUMBOULAKIS, 20 Kolonaki Square, Tel. 360-8278. Recent sculptures by Loucopoulos (from Oct. 10).

ZOUMBOULAKIS-TASSOS, Kriezotou 7, Tel. 363-4454. First exhibit of paintings by new young artist Papazoglou (October).

EXHIBITS

The addresses and phone numbers of the institutes are to be found in the Organizer. The exhibitions may be visited during the institutes' hours.

BRITISH COUNCIL — Sculpture by Christos Solomi; Batiks by Sonia Kokotou-Stakkatou. On the sixth floor gallery (Oct. 10-27).

GOETHE INSTITUT — 'Kritischer Realismus' (Critical Realism), thirty-one graphics from Germany (Oct.5-21).

HELLENIC AMERICAN UNION — Photographs of the Acropolis, including shots of the western frieze, by Nikos Tombazis (Oct. 3-14); Batiks by Peter Kane (Oct.17-31).

ZAPPION in the National Garden, Tel.322-4206. (Open 9-1:30 and 5-9, Sun. 9 to 9). Modern Home Exhibition with various styles of furnishings from Greek and foreign companies (Oct. 20-30).

MUSEUMS

Unless otherwise noted, museums are open from 9 to 3:30, Mondays through Saturdays (closed Tuesdays) and 10 to 4:30 on Sundays.

ACROPOLIS MUSEUM, on the Acropolis, Tel. 323-6665. Collection of pre-classical architectural and monumental sculpture from the Acropolis and vases, terracotta and bronzes excavated since 1934. Other artifacts from the Acropolis are to be found in the National Archaeological Museum (and alas, those carried off by Lord Elgin in 1806 are to be found in the British Museum in London). Labels in Greek and English. Admission 50 Drs. Free on Thurs. and Sun.

AGORA MUSEUM, Stoa of Attalos in the Ancient Agora, Monastiraki. Tel. 321-0185. The original 2nd-century B.C. stoa, the long, colonnaded structure where businessmen transacted their affairs, magistrates conferred, teachers lectured and idlers idled, was reconstructed in 1953-6 on the original foundations. It now houses the finds from the Agora excavations which vividly illustrate its function as the commercial and civic centre of ancient Athens. Admission 50 Drs. Free on Thurs. and Sun.

BENAKI MUSEUM, Koubari 1 (corner of Vass. Sophias). Tel. 361-1617. This fine neo-classical mansion houses art and memorabilia from all periods of Greek history (especially from Byzantine times and the War of Independence), Islamic and Coptic art and textiles, Chinese ceramics, beautiful embroideries, traditional costumes, jewelry, folk art, and a room constructed from an 18th-century Macedonian mansion. The coffee-shop on the top floor serves beverages and snacks. Guidebooks in English, French, German. Open daily 8:30 to 2 (closed Tuesdays). Admission 40 Drs. Students 20 Drs. Free on Sun.

BYZANTINE MUSEUM, Vass. Sofias 22, Tel. 711-027. Set in a peaceful courtyard, this Florentine-style villa, built for the Duchess of Plaisance in 1848, houses the major collection of Byzantine and post-Byzantine art in Athens. The assemblage is rich but many objects are not labelled. Admission 50 Drs. Students 20 Drs. Free on Thurs. and Sun.

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 1:30 and 5 to 8. Closed Fri. Admission 20 Drs. Students 10 Drs.

PAVLOS AND ALEXANDRA KANELLOPOULOS MUSEUM, Theorias and Panos, Plaka, Tel. 321-2313.

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Pottery, ceramics, jewelry and other ancient, Byzantine and modern artifacts comprise this collection of Pavlos Kanellopoulos, housed in a renovated mansion on the Plaka side of the Acropolis. Admission 25 Drs.

MARATHON MUSEUM, at Marathon, about 42 km. from Athens, (029) 455-462. A few Kilometres beyond the tomb of the Athenians and near the tomb of the Plataeans, the museum is the gift of American-Greek shipping magnate Eugene Panagopoulos. Finds from the Marathon plain, from Neolithic material found in the 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. Admission free.

MUSEUM OF GREEK POPULAR ART, Kydathineon 17, Plaka (near Nikis St.) Tel. 321-3018. Small, superb collection of Greek 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, Theophilos. 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 and a few 19th century objects. Admission free.

NATIONAL ARCHAEOLOGICAL MUSEUM, Patisson 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 (kouri), sculpture of all periods, bronzes, vases. Upstairs: fascinating Minoan frescoes, and household utensils preserved under the volcanic ash that covered the island of Thira (Santorini) in a 15th-century eruption. Guidebooks available in many languages: Private guides upon request. A shop sells reproductions and copies.

NATIONAL HISTORICAL MUSEUM, Stadiou, Kolokotronis Square, Tel 323-7617. Permanent collections started in 1882, now housed in the old Parliament Building designed by Boulanger in 1858. Greek history since Byzantine times, mainly relics, memorabilia, mementos 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.

NAVAL MUSEUM, Freattis, Akti Themistokleus, Piraeus, Tel. 451-6264. Relics, models, and pictures related to Greek naval history.

PANOS ARAVANTINOS MUSEUM, Agiou Konstantinou (in the Dimotikon Theatre of Piraeus), Tel. 412-2339. About 300 paintings, set designs, costumes, and billboards representing the work and achievements of the German-based, Greek artist-director, Panos Aravantinos. Includes his set design for the Fourth Act of *Carmen*, a classic reference in the theatre to this day.

WAR MUSEUM, Vass. Sofias and Rizari, Tel 725-263. 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.

ROUND AND ABOUT

Panigiria (religious folk festivals) and other happenings in various parts of Greece where you may find yourself during your travels. Some dates are whimsical, so make inquiries at the local Tourist Police.

Celebrations will be held throughout Greece on Ohi Day, October 28. On the occasion of this major, national holiday (the other is March 25) Athens abdicates to Thessaloniki where the major parade and official observances will take place.

HANIA: Chestnut Festival with Cretan dances and feasting in the village of Elos (Kissamos) (October 16).

NELLY DIMOGLIOU GREEK DANCES — In the Theatre of the Old Town on the island of Rhodes. Performances every evening except Sat. at 9:15 pm. Tel. (0241) 20-157, 27-524. Admission 120 Drs. Students 60 Drs.

SOUND AND LIGHT, Rhodes. At the Knights' Castle in the Municipal Garden. Performances daily at 8, 9 and 10 pm. The programs alternate between English, German, French and Swedish. Tickets 50 Drs., students 25 Drs. For information: 322-3111, Ext. 350 (Athens) or 21-922 (Rhodes).

POINTS OF INTEREST

October marks the beginning of new winter hours for most of the following. Specific time changes, however, have not yet been decided, so it is wise to call before setting out.

THE ACROPOLIS. Open daily from 8 am to sunset. Admission: 50 Drs. Free on Thursdays and Sundays. Rising 100 metres above the city and extending 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, beyond is the Parthenon, and the Erechtheum. Work is underway to preserve the monuments and sculptures (some of which have been temporarily removed), and movement has been slightly restricted. Guides are available upon request.

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.

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.

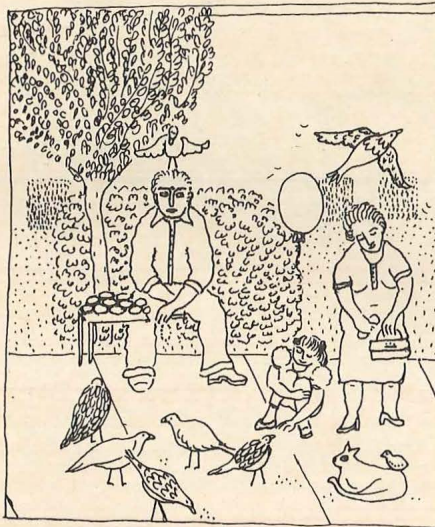
LYKAVITTOSS HILL. Over 900 feet above sea level, it is a favourite promenade for Athenians. Lower slopes covered with pine trees, a 19th century chapel at the summit, an *ouzeri* about halfway up, and a restaurant at the top. On a clear day, one can see the whole of Athens, the surrounding mountains, 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.

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 to sunset. The names on the elaborate tombs (in neo-classical style, often decorated with splendid sculpture) read like an index to the cultural and political history of 19th and 20th century Greece. The Troy-inspired bas-relief Schliemann mausoleum, and the famous 'Sleeping Maiden' of Halepas are of special interest.

PLANETARIUM. Syngrou Ave. (opposite the Race Course), Tel. 941-1181. Commentaries in English, German and French will, upon request, be arranged for groups on Mondays at 11 or 12 o'clock. The regular programs are in Greek but of interest to all. Oct. 2, 5, 7: *The Structure of the Universe*, 7-8 pm. Children's program every Sunday at 11 and 11:30 am (*A Walk to the Moon*). Special programs the first and last Sunday of every month (*The Sky of October* and *Starlight Concert*). Oct. 9: Lecture by Prof. Plakides. Oct 16: Lecture by Prof. Kotsaki. The fascinating do-it-yourself Physics Exhibit is open to the public on Sun. (9-1 and 5-8), Wed. and Fri. (5:30-8:30).

SOUND AND LIGHT, on the Hill of Pnyx, facing the Acropolis. Commentaries are delivered in English at 9 pm daily, in French at 10 pm every evening except Tues. and Fri. when at 10 pm the commentary is in German. Admission 50 Drs., students 25 Drs. Tickets are on sale at the Athens Festival office, Stadiou 4 (in the arcade), Tel. 322-1459 and at the gate, Tel. 922-6210. No performances on full moon nights, Oct. 25, 26, 27, 28.



LIBRARIES

AMERICAN, Hellenic American Union, Massalias 22 (4th floor), Tel. 363-8114. Books, periodicals, and records in English. There is a microfilm-microfiche reader and printer, and a small video-tape collection. *The New York Times, Time, Newsweek, Fortune* and *Radio Electronics* available on microfilm. Mon. through Thurs. 9:30 to 2 and 5:30 to 8:30. Fri. 9:30 to 2.

ATHENS COLLEGE, Psychiko, Tel. 671-4628, ext. 60. A good collection of classical and modern Greek literature and history. Mon. through Fri. 8:30 to 6.

BENAKIOS, Anthimou Gazi 2 (off Stadiou, near Kolokotronis's statue), Tel. 322-7148. Periodicals and books in several languages. For reference use only. Mon. through Fri. 8:30 to 1 and 5 to 8. Sat. 8:30 to 1.

BRITISH COUNCIL, Kolonaki Square, Tel. 363-3211. Books, periodicals, records and references in English. Mon. through Fri. 9 to 1 and 6 to 8:30

BRITISH EMBASSY INFORMATION DEPARTMENT, Karageorgi Servias 2, Syntagma. Tel. 736-211, ext. 293. Books, reports, and other information on British social institutions. For reference use only. Mon., Thurs., Fri. 8 to 2. Tues. and Wed. 8 to 2 and 4 to 7.

FRENCH INSTITUTE, Sina 29, Tel. 362-4301. Books, periodicals, references and records in French. Mon. through Fri. 9 to 1 and 5 to 8. Sat. 9 to 1.

THE GENNADIUS, American School of Classical Studies, Soudias 61, Tel. 710-536. References on Greece from antiquity to the present. Permanent exhibit of rare books, manuscripts and works of art. Mon. through Fri. 9 to 1 and 5 to 8. Sat. 9 to 1.

GERMAN ARCHAEOLOGICAL INSTITUTE, Fidiou 1, Tel. 362-0270. References on archaeology. Mon., Tues., Thurs., Fri. 10 to 1 and 5 to 8. Wed. and Sat., 10 to 1.

GALBRAITH IN ATHENS

The Scottish-Canadian, world-renowned, American-economist, John Kenneth Galbraith, will participate in a one-day conference on 'Greece in Transition: The Role of the Multinational Corporation and the Prospect for Trade', to be chaired by Prof. Adamantios Pepelasis. Speakers and panelists will include prominent Greek bankers and industrialists. The fee is Drs. 5,700. For information contact Mr. Manos Pavlidis, Tel. 360-9449.

GOETHE INSTITUTE, Fidiou 14-16, Tel. 360-8111.

Books, periodicals, references, and records in German. Mon. through Fri. 10 to 2 and 5 to 8

HELLENIC AMERICAN UNION GREEK LIBRARY, Massalias 22 (7th floor), Tel. 360-7305. Books and periodicals in Greek, and in English about Greece. Mon. through Fri. 9 to 1 and 6 to 9.

HELLENIC ANIMAL WELFARE SOCIETY, Pasteur 12, Tel. 643-5391. Books in English, French and Greek; paperbacks for sale. Mon. through Sat. 8 to 3.

ITALIAN INSTITUTE, Patission 47, Tel. 522-9294. Books, periodicals, and references in Italian and Greek. Mon., Tues., Wed., Fri. 9 to 1 and 5 to 7:30. Thurs. and Sat. 9 to 1.

NATIONAL LIBRARY, Panepistimiou St., Tel. 361-4413. References, manuscripts, books, periodicals, etc. in several languages and related to all fields. Mon. through Fri. 9 to 1 and 5 to 8. Sat. 9 to 1.

NATIONAL RESEARCH CENTRE, Vas. 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 1:30 and 4 to 8:45. Sat. 8:30 to 1:30.

NATIONAL THEATRE, Agiou Konstantinou, Tel. 522-5037. Books and periodicals on drama in Greek, English, French and German. Mon. through Sat. 8:30 to 2.

PARLIAMENT LIBRARY, Vass. Sofias, Tel. 323-5030. Mon. through Sat. 9 to 1.

PLANETARIUM, Syngrou Ave. (opposite the Race Track), 3rd floor, Tel. 941-1181. Books on science and technology with some on humanities and social sciences in English, French, Italian, German, Greek and Russian. Mon. through Sat. 9 to 2.

POLYTECHNIC SCHOOL, Patission St., Tel. 361-1859. Books on architecture, engineering, etc. For reference use only. Mon. through Fri. 8 to 8.

UNITED NATIONS INFORMATION SERVICE, Amalias 36, Tel. 322-9624. Extensive reference library on UN related subjects, as well as a film lending library. Mainly English, with some Greek translations. Mon. through Fri. 8 to 2:30.

YWCA, Amerikis 11, Tel. 362-4291. Books in several languages, primarily Greek and English. Mon. through Sat. 9 to 3:30.

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.

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.

BENAKI MUSEUM, Vass. Sofias and Koumbari, Tel. 361-1617. Books, reproductions of icons and jewelry, old engravings, prints, cards, etc.

GREEK WOMEN'S INSTITUTION, Voukourestiou 13, Tel. 362-4038. Exquisite embroideries, hand-woven fabrics, and hand-made dolls, mostly from the islands. Also available exact copies of old embroideries from the Benaki Museum collection.

LYCEUM OF GREEK WOMEN, Dimokritou 17, Tel. 363-7698. Ceramics, jewelry, embroidery, bedspreads, rugs, curtains, pillowcases, hand-woven fabrics sold by the metre, etc. Some special orders accepted.

NATIONAL ARCHAEOLOGICAL MUSEUM, Tossitsa and Patisision, Tel. 822-1764. Excellent reproductions of statues, figures, vases, jewelry, etc. Books also available.

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 (Tel. 646-4268) 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.

XEN (YWCA), Amerikis 11, Tel. 362-6970. An exhibition of arts and crafts, embroidered items and cards for sale.

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

SPECIALTY AREAS

MONASTIRAKI. The 'flea market' section, several blocks below Syntagma (Constitution) Square, with 'everything' as well as the widest selection of copper and brass. Hawkers hawk, sightseers shop and bargain for antiques, old and new furniture, clothing, books, handicrafts, tools, junk, the practical and the preposterous. Open daily. Open-air bazaar on Sundays from 9-1 pm.

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. Open daily. Open-air bazaar on Sundays from 9-1 pm.

GREEK LESSONS

XAN (YMCA), Omirou 28, Tel. 361-4944. **XAN** (pronounced HAN) offers beginning and advanced level, three-month courses in the Greek language commencing Nov. 1. Registration is now in progress.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Greek language lessons for beginners, intermediate, and advanced students. Registration Oct. 3-4. Course runs from Oct. 5 to Nov. 16. 2,300 Drs.

MISCELLANEOUS STUDIES

ATHENS CENTRE FOR THE CREATIVE ARTS, Massalias 22, Tel. 701-2269. A series of courses in art, theatre, dance, Greek and yoga, as well as an art workshop for children and tennis "clinics" for beginners and intermediate students on Saturdays at the Paradisos Tennis Club. Call for further information.

FIBREWORKS, Iperidou 5, Tel. 322-9887. Classes offered in natural dyeing, spinning, weaving and other fibre-related crafts, beginning Oct. 10 for 8 weeks.

XAN (YMCA), Omirou 28, Tel. 361-4944. A variety of classes offered: Gymnastics (now in session);

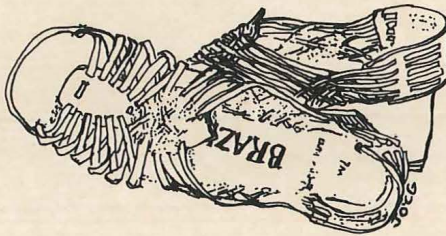
Sewing—using the SITAM method (Oct. 3); English and Greek shorthand typing (Nov. 1). Registration in progress for all courses.

HELANTHOS YOGA UNION, Pratinou 80, Pangrati, Tel. 719-275. Yoga classes in English or Greek, morning and evening sessions; Shiatsu (acupressure) massage, in English and Greek, Oct. 17-Nov. 21.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Training program for teachers of English, Oct. 17-Dec. 7. Tuition 6,000 Drs., limited enrollment.

DANCE LESSONS

BALLET LESSONS. The following schools teach the Royal Academy of Dance (London) method (for children ages 3 and up, Grades Primary to IV). The syllabi have been devised by Margot Fonteyn and Rudolf Nureyev and examinations are administered by representatives from RAD in London: Diana Theodoridou, Patisision 75, Athens, Tel. 821-3535... Sofi Katsouli, Theofanous 33, Ambelokipi, Tel. 642-6782... Maya Sofou, Alex. Soutsou 4, Kolonaki, Tel. 360-2965... English School of Ballet, Carol Hanis, Tsouderou 27, Kalamaki, Tel. 981-6310.



FOLK DANCING CLASSES, The Lyceum of Greek Women (Lykion ton Ellinidon), Dimokritou 14, Tel. 361-1042 and 362-5864. Classes for men and women begin Oct. 5 and will be held Wednesdays, Fridays (women only), and Saturdays. 250 Drs. registration and 400 Drs. per month.

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. Caddy fee, rental of golf clubs and carts are extra. Open daily from 7 am to sunset.

HORSE RACING

HIPPODROME, Faliron, Tel. 941-7761. Races every Wed., and Sat. from 2 to 6 pm. Prices: Pavilion, men 150 Drs., women 50 Drs.; Class I, men 50 Drs., women 25 Drs.; Class II, 20 Drs. for all sexes.

RIDING

GREEK ZOOPHILIC SOCIETY, Drossia (on the road to Stamata), Tel. 803-2033, 801-9550. Rates: 200 Drs. per hour, daily rates available. Lessons and trekking offered. Boarding for dogs also available.

THE HELLENIC RIDING CLUB (Ipikos 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 300 Drs.; monthly fee (one ride per week) 800 Drs. Lessons available: mornings for adults and afternoons for children.

SAILING

HELLENIC SAILING CENTRE, Glyfada Marina (Tel. 894-2115). Under the management of the Greek Sailing Confederation. Open daily from 9 am to sundown. Registration fee (including instruction): children 7 to 14, 250 Drs.; students (high school, college etc.) 500 Drs.; others 1,500 Drs.

SHOWING OFF

The Hellenic Animal Welfare Society is sponsoring a dog show on Oct. 16 at the Hellenic Riding Club in Paradisos from 10 am to 4 pm. There will be awards for breeds, obedience, and the most appealing dog. For entry information call 643-5391.

DOG TAGS

You may register your dog at The Hellenic Animal Welfare Society. Dog tags giving address and telephone number, are issued for 30 Drs. For information Tel. 643-5391.

HELLENIC OFFSHORE RACING CLUB, Papadiamantou 4, Mikrolimano (Tel. 4123-357). 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, 420s, 470s, and Finn craft for the use of the members. Restaurant and bar. Open daily 9 am to 10 pm.

YACHT CLUB OF GREECE, Mikrolimano (Tel. 417-1823). Membership requires two regular members as sponsors. Initial membership 15,000 Drs., annual fee 3,000 Drs. Members of yacht clubs abroad may use the club's facilities for up to ten days. Bar, restaurant and mooring facilities, and a number of sailing boats for members' use. A six-week course in sailing for ages 10-18 begins the end of June and is free to members. Open daily from 9 am to midnight.

SPORTING CLUBS

POLITIA CLUB, Visarionos 3, Politia, Tel. 362-9230.

Tennis, squash, volleyball, massage, children's playground. Restaurant to open soon. Initial membership fee 20,000 Drs., 500 Drs. per month. Open Mon.-Sat. 8am-11pm.

SPORTS CENTRE, Agios Kosmas (across from the old airport) Tel. 981-5572. Entrance fee 5 Drs. Open daily from sunrise to sunset. Volleyball, basketball, mini-golf, ping-pong (10 Drs. per person), tennis (court fee 15 Drs., rackets for rent, bring identification).

TENNIS

ATHENS TENNIS CLUB, Vas. Olgas, Athens (Tel. 923-2872 and 923-1084). Twelve courts, restaurant, TV room. Sponsorship required for regular membership. Temporary residents of Greece may acquire special membership for up to four months (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 to 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 (3,000 Drs. adults, 1,000 Drs. for minors per six months). Open daily 8 am to sunset.

PARADISOS TENNIS CLUB, Paradisos Amaroussion (Tel. 681-1458 and 682-1918). Located off Leof. Kifissia, between Halandri and Amaroussi. Six courts, bar, snacks, pro shop, rentals, swimming pool. Initial membership 5,000 Drs.; annual fee 5,000 Drs.; Pool fee 2,000 Drs. per year. Temporary residents of Greece may acquire special membership for 1,000 Drs. per month. Open daily from 8 am to 11 pm.

MISCELLANY

EXCURSION CLUBS — There are several which organize hikes, mountain climbs, trips within Greece and, occasionally, abroad. The prices are reasonable. The Federation of Greek Excursion Clubs (Dragatsaniou 4, Platia Klathmonos, Tel. 323-4107) will provide a complete list of clubs (English spoken).

THEATRE

The theatre season gradually begins in October, but not all plays listed below will have opened by the end of the month. It would be wise to call ahead or dial 181 for a recorded announcement of current productions. The titles in English are the original ones, those by which they are known in English or translations from the Greek. (All plays are, of course, presented in Greek.) Reservations can usually be made at the last moment by telephone. Evening curtains rise at 9 p.m. or thereabout. There are usually six o'clock matinées on Wednesdays or Thursdays and always on Sundays. There are no performances on Mondays.

THE NATIONAL THEATRE OF GREECE Two simultaneous productions in the main theatre and on the 'New Stage' will open the season: Plautus's third-century B.C. comic-drama *Amphitryon*, directed by Alexis Solomos and Hourmouzis's *The Employee*, directed by Costas Bakos. The National Theatre, Agiou Constantinou 20, Tel. 522-3242.

BAREFOOT IN THE PARK (Xypoliti sto Parko)—Neil Simon's sure-fire comedy, translated by Marios Ploritis, will be revived with Zoi Laskari and Vassilis Tzivilikas. The director is Michael Bouhls and the original score is by Manos Hadzidakis. (*Akadimos*, 5 Ippokratous, Tel. 362-5119)

BLITHE SPIRIT—Jenny Roussea, the new manager will open with the Noel Coward comedy. (*Moussouri*, Platia Karitsi, Tel. 322-7248)

CAFE CHANTANT—After a year's absence, Marietta Rialdi has relocated her experimental theatre and will present a new revue which contrasts the Roaring Twenties with the period of decadence which saw the rise of Fascism. (*Amiral*, Amerikis 10, Tel. 363-9385)

THE DIARY OF A MADMAN—Kostas Karras will give a solo performance in an adaptation of Gogol's famous short story originally produced by Takis Horn a dozen years ago. (*Athina*, Derigny 10, Tel. 823-7330)

MY LITTLE FRIEND (O Filarakos Mou)—Yannis Yionakis will star in a comedy by Alekos Sakellarios with Stefanos Stratigos. (*Vrettania*, Panepistimiou 7, Tel. 322-1579)

FONTAS—Three one-act plays by Mitsos Efthimiadis under the direction of Thanassis Papayorgiou with sets and costumes by Antonios Evdemon. (*Stoa*, Biskini 55, Zografou, Tel. 770-2830)

GOODNIGHT MARGARITA (Kalinihta Margarita)—Elli Fotiou and Stefanos Lineos will open with last year's success, while preparing their next play, a tragi-political farce by Dario Fo, *Ena Tiheo Atihima* (An Unexpected Accident). (*Alfa*, Patission 37, Tel. 523-8742)

HELLAS YOUSOUROUM—An Elia Limberopoulos revue with Stavros Paravas. Directed by Pantelis Voulgaris. Music by George Theodosiadis and choreography by Yannis Flery. (*Akropolis*, Ippokratous 6, Tel. 361-4481)

THE HOMECOMING (O Gyrimos)—Nikos Kourkoulou, Nonika Galinea and Alekos Alexandrakis will co-star in the Harold Pinter drama. (*Kappa*, Kypselis 2, Tel. 883-1068)

LITTLE PHARISEES—A comedy by Dimitri Psathas with Takis Miliadis and Haratini Karolou (*Louziania*, Evelpidon 47, Tel. 882-7201)

THE PETTY BOURGEOIS—Katerina Vassilakou and Thanassis Mylonas will continue with their last year's success, by Maxim Gorky. (*Alambra*, Stournara 53, Tel. 522-7497) See review *March 1977*

POPE JOAN (Papissa Ioanna)—Jenny Karezi and Kostas Kazallos in George Roussos's stage adaptation of the famous nineteenth-century satirical novel of Emmanuel Roidis. (*Super-Star*, Kefallonias 48-50)

THE PROTECTORS—As a result of the director's recent illness, Karolos Koun's Art Theatre will probably begin the season with last year's excellent production of Mitsos Efthimiadis's historical drama set during the War of Independence. (*Technis*, Stadiou 52, Tel. 322-8706)

SATIRES—Minos Volonakis will direct an adaptation from the works of George Souris, the satirical journalist who flourished at the turn of the century. Smaroula Youli and George

Mihalakopoulos are among the leading actors. (*Vebo*, Karolou 18, Tel. 522-3453)

THE SOCRATIC DIALOGUES—Dimitri Myrat will present, direct and act in his own adaptation of Plato with a cast which includes Voula Zoumboulaki, Errikos Briolas, and George Grammatikos. (*Athinon*, Voukourestiou 10, Tel. 323-5524)

A STORY IN OLD FASHIONED STYLE (Istoria se Stil Palias Modas) Elli Lambeti and Manos Katrakis will star in a recent play by Soviet dramatist Aleksei Arbuzov who has become well-known to audiences in England (*It Happened at Irkutsk*, *The Promise*). Peggy Ashcroft and Anthony Quayle starred in the British production (the title here is translated from the Greek). (*Broadway*, Agiou Meletiou-Patission, Tel. 862-0231)

THE THREE SISTERS—It is not yet clear whether Aliki Vouyouklaki will continue her summer hit, *My Fair Lady*, or open with the Chekhov play. If she opts for Chekhov, the other sisters will probably be Xenia Kaloyeropoulou and Vera Zabitsianou. Kostas Bakas will direct the play. (*Alikis*, Amerikis 4, Tel. 324-4146)

HE WHO ROBS A FOOT IS LUCKY IN LOVE (Opios Kerdizi Ena Podi Kerdizi Stin Agapi)—Kostas Voutsas will present a comedy by Dario Fo, translated by Tassos Ramsis with Maro Kontou, Andreas Fillipidis, Theodoros Exarhos and others. (*Gloria*, Ippokratous 7, Tel. 362-6702)

WHY DON'T YOU STAY FOR BREAKFAST?—The English hit by Gene Stone and Ray Cooney translated by Platon Mousseos and directed by Kostis Tsomos. Kakkia Analiti and Kostas Rigopoulos lead the cast in which their daughter will appear for the first time. (*Analyti*, Antoniadou-Patission, Tel. 823-9739)

CINEMA

Programs are not usually decided until the last moment, but we list below the films that should appear this month at first-run houses where films are sometimes held over for several weeks. Programs at second-run neighbourhood theatres usually change on Mondays, Wednesdays and Saturdays. Showings more often than not begin between 8-8:30 and 10-10:30 pm. (Some downtown movie houses begin screening in early or mid-afternoon.)

BLACK SUNDAY (Mavri Kyriaki) An American psychopath (Bruce Dern) and an Arab terrorist (Marthe Keller) have devised an ingenious way to kill a stadium-full of football fans, with the use of an airborne blimp. That is, unless Israeli counter-terrorist (Robert Shaw) can stop them. Most of the film is hot air, but the climax is quite thrilling. Directed by John Frankenheimer.

BOBBY DEERFIELD (Aftos Pou Den Fovithike Pote) Al Pacino divides his affections between girlfriend Marthe Keller and his racing car. Directed by Sidney Pollack.

BOUND FOR GLORY (Afti I Yi Ine Diki Mou Yi) David Carradine gives an excellent and subtle performance as the Depression-Era minstrel, Woody Guthrie. The film is too pretty for its own good—a kind of pastel version of *Grapes of Wrath*—but good photography has its own rewards. Directed by Hal Ashby. Photographed by Haskell Wexler.

COOGAN'S BLUFF (To Dikio Sou to Pernis Me Ema) Re-release. Probably Clint Eastwood's best film, and also one of the best by director Don Siegel. An Arizona sheriff pursues a fugitive in New York City with predictable difficulties.

DEMON SEED (To Sperma tou Satana) Julie Christie is raped by a robot computer, and then gives birth to a child almost exactly like her child who died of leukemia some time before. Awful story. Awful film.

THE EAGLE HAS LANDED (O Aetos Angixe ti Gi) Satisfying, old-fashioned World War II caper story about a plot to kidnap Winston Churchill. Director John Sturges keeps the tension high, and the cast is first-rate, including Michael Caine, Donald Sutherland, Robert Duvall and Donald Pleasence.

EXORCIST II—THE HERETIC (Exorkistis II—O Eretikos) Trashy sequel to the original *Exorcist*. Linda Blair is back; Richard Burton joins the case, and Academy Award winner Louise Fletcher should have known better than to get involved.

THE GREATEST (O Kiriahos) Mohammed Ali continues his acting career in this screen biography of—who else—Mohammed Ali. With Ernest Borgnine and Robert Duvall.

THE HUNTERS (I Kinigi) Theodore Angelopoulos's sequel to his lyrical-epic *O Thiasos* (The Travelling Players) begins in 1977 and works back to 1949 when the Greek Civil War officially ended.

MR. KLEIN (Kiriros Klain—O Anthropos pou Kinigouse ton Eafto tou) Somewhat meandering and ambiguous French drama, directed by Joseph Losey and featuring Alain Delon and Jeanne Moreau.

ROCKY—A re-release of last year's most successful film. A simpleminded fairy tale masquerading as a socio-realistic success story. A superb performance by Talia Shire as Rocky's girl friend gives the film more than a touch of class, however.

SALT OF THE EARTH—The long-suppressed American film about a strike by Mexican-American miners for equal pay and status with white workers. The film is tame and somewhat crude by today's standards, but in 1953 it earned prison terms for its producer, director and star.

THE SHOOTIST (Me to Heri stin Skandali) John Wayne plays a cowboy dying of cancer. Visually rich but verbally maudlin—a perfect western for people who don't like westerns. Directed by Don Siegel, with Lauren Bacall and James Stewart.

SILVER STREAK (To Asimenio Treno) The setting is a train en route from Los Angeles to Chicago. The players, including Gene Wilder and Bill Cosby, try hard, but the comedy never gathers much steam. Directed by Arthur Hiller.

THUNDER AND LIGHTNING (Keravnos Ke Astrapi) David Carradine shows us what Kung Fu is all about in this low-budget thriller from the Roger Corman studios.

TWENTY THOUSAND LEAGUES UNDER THE SEA (20,000 Levges Ipo tin Thalassan) Re-issue of a live-action Disney classic, with Kirk Douglas, James Mason and Peter Lorre.

TWILIGHT'S LAST GLEAMING (I Teleftea Lampsi tou Likofotos) Burt Lancaster and Co. seize an American SAC missile silo and threaten to set off World War III unless the U.S. President releases some classified documents about the Viet Nam War. The film is tightly made, but the premise tends to deflate much of the credibility. Government secrets... so what else is new? With Richard Widmark and Candice Bergen.

AT THE INSTITUTES

GOETHE INSTITUT, Fidiou 14-16, Tel. 360-8111. German children's films daily at 5 and 7 pm. Oct. 10: *Das fliegende Klassenzimmer* (The Flying Classroom), 5 pm, directed by George Moore, English subtitles; *Max und Moritz*, 7 pm, in colour, directed by Reinhard Hauff. Oct. 11: *Tschetan—Der Indianerjunge* (Tschetan—The Indian Boy) 5 pm, in colour, directed by Hark Bohm; *Aufuhr im Schlaraffenland* (Riots in Paradise), 7 pm directed by Otto Meyer. Oct. 12: *Max und Moritz*, 5pm; *Tschetan—Der Indianerjunge*, 7pm. Oct. 13: *Aufuhr im Schlaraffenland*, 5pm; *Das fliegende Klassenzimmer*, 7pm. Oct. 14: *Das fliegende Klassenzimmer*, 5pm; *Max und Moritz*, 7pm. Silent Film Week with showings daily at 6pm and 8pm. Oct. 17: *Scherben* (Fragments), 1921, directed by Lulu Pick, starring Werner Krauss, Hermine Strassman-Witt, Edith Posca and Paul Otto, *Die Hintertreppe* (The Backsteps), 1921 with English and German titles directed by Leopold Jenner starring Henny Porten, Fritz Kortner and Wilhelm Dieterle, 6pm; *Tabu* (Taboo) 1930 with musical score directed by F.W. Murnau, 8pm. Oct. 19: *Die Puppe* (The Doll) 1919, German titles directed by Ernst Lubitsch. Starring Ossi Oswalda and Hermann Thimig, *Die Hintertreppe*, 6pm; *Die Verurteilten* (The Infamous), 1925 directed by Gerhard Lamprecht, starring A.E. Nissen and Bernhard Goetzke, 8pm. Oct. 21: *Tabu*, 6pm; *Die Puppe*, 8pm.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Film series on American hero - anti-hero films featuring Humphrey Bogart, James Dean and Peter Fonda Oct. 19-26. Films will be announced one week before screening.

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'. 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, coffee shop, and bar set above the sea. Magnificent view, luxurious environment, international cuisine, attentive service. Expensive. Open daily from noon to 3:30 pm and 8 pm to 12:45 am. (The bar is open from 4 pm to 1:30 am.)

Dionissos, Dionissiou Aeropagitou Ave. (just across from the Acropolis) Tel. 9223-181. The greatest advantage of this restaurant is the location which provides a magnificent view of the Parthenon. Modern setting. Open terrace in the summer, international cuisine and ground floor coffee shop and snack bar. Expensive. Open daily 12-4 and 7-1.

Grande Bretagne, Syntagma Square, Tel. 323-0251. There is no music or dancing, but quiet elegance and nice fare at the oldest and perhaps best-known hotel in Athens. Lunch is served from 1 to 3 pm and dinner from 8 to 10:30 pm.

The Grill Room, at The Astir Palace Hotel, Vouliagmeni, Tel. 896-0211. The downstairs café-society restaurant at the Astir hotel complex. The well-prepared French cuisine is graciously served under the supervision of Maitre Maniataes. Open at 8 pm. Dancing to a small orchestra begins at 10 pm.

Nine Plus Nine (Enea Sin Enea), Agras 5, Stadium area, Tel. 722-317. A luxurious, spacious garden-like setting with couches and cozy corners, dim lights and soft music. The food is good but not outstanding (the sauces in particular are not up to gourmet standards), the service lacks finesse. Open daily for lunch and dinner. The adjacent space-age discotheque (orange carpeting, mirrored walls and ceiling) serves only drinks and is open daily from 10 pm.

Ta Nissia, Athens Hilton, Tel. 720-201. Downstairs at the Hilton remains one of the most pleasant restaurants in the city. Contributing to the cheerful, elegant island-taverna atmosphere in the evenings are the wandering troubadours with old and new Greek songs. A wide assortment of Greek and international dishes, and superb drinks prepared under the careful supervision of Popi. Daily 12:30 to 3 pm and 7 to 11:15 pm.

Pamela's, Voula, Tel. 895-2105. On the coastal road. A spacious, modern, attractive, restaurant by the sea, with international cuisine. In the evening music by Los Antinos (but no dancing). Daily 1 to 4 and 8:30 to 1 am.

Riva, Mihalakopoulou 114, Tel. 770-6611. Fine French cuisine delicately prepared and nicely presented in a pleasant, elegant and quiet atmosphere. Papasterianakis at the piano. Open 7:30 pm to 1 am. Closed Sundays.

Skorpios, 1 Evrou and Lampsakou St. (across from the American Embassy), Tel. 779-6805. Sophisticated, understated elegance presented

by the owner of one of Cyprus's finest restaurants. Good service and an imaginative, extensive menu for the gourmet palate, with meticulously prepared and presented dishes (the emphasis is on French cuisine and some Cypriot specialities). Open for lunch and dinner. Reservations necessary. Closed Sundays.

Tudor Hall, Syntagma Square, Tel. 323-0651. The formal, elegant roof-top restaurant of the King George Hotel may be one of the handsomest anywhere and provides a panoramic view of the Acropolis. Tudor decor and pewter dinner service, and music in the evenings (no dancing). International cuisine, with some Greek specialities. Expensive. Daily 12:30 to 3:30 and 8 to 12.

Templar's Grill, The Royal Olympic Hotel, Diakou 28-34 (near the Temple of Olympian Zeus), Tel. 923-0315. Large and spacious with 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. Daily 8 pm to midnight.



Da Walter, Evzono and Anapiron Polemou, Kolonaki, Tel. 748-726. A modern elegant restaurant with a spacious bar, Italian cuisine, and moderately high prices. Daily from 8 pm.

INTERNATIONAL CUISINE

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

L' Abrevoir, Xenokratous 51, Tel. 729-061. The oldest French restaurant in Athens, where the quality of the food and service are consistently good. The menu covers the standard French fare such as frogs legs, *coq au vin*, *steak au poivre*. Excellent omelettes and salads (especially nice for lunch). Try their own red wine. Reservations necessary at night. Moderately expensive. Open daily noon to 4 and 8 to 1.

The Annex, Eginitou 6 (between Hilton and U.S. Embassy), Tel. 737-221. A variety of American and European dishes and tasty luncheon specials at Mr. Papapanou's warm, cozy and friendly Annex located next door to his Steak Room. Full cocktail bar, fully air-conditioned. Open from noon for lunch and continuously to 1 a.m. Closed Sundays.

Bagatelle, K. Ventiri 9 (near the Hilton), Tel. 730-349. One of the city's older international restaurants. The downstairs is particularly rustic, warm and intimate. Miki Tasiopoulos at the piano with old and new favourites in the evening. The accent is on French cuisine and good service. Open 12 to 3:30 pm and 7 to 1 am. Closed Sundays.

Balthazar, Tsona and Vournazou 27, Tel. 644-1215. In a converted mansion not far from the U.S. Embassy, where the atmosphere is pleasant and quiet. The menu offers a change of pace with unusual soups, entrées, curries, and sweets. A complete curry dinner for four will be prepared if you call the day before. Open 8 pm to 1:30 am. Closed Sundays.

The Bistro, Trikorfon 10, Patissia, Tel. 822-8331. A fascinating little place where the decor and the red-checked tablecloths evoke the warmth and simplicity of a French *bistro*. The few but delicious dishes are served on earthenware and the *vin rouge* is poured from rather original pitchers. Moderate prices. Daily from 8:30 pm to midnight.

La Bussola, Vas. Georgiou 11 and Vass. Frederikis, Glyfada. (No phone.) Italian cuisine, with a variety of pizzas, pastas, main courses and Italian salads. Modern surroundings with indoor and outdoor dining. Moderate prices.

Le Calvados, Alkmanos 3 (four blocks north of the Hilton), Tel. 726-291. Somewhat informal (paper placemats, some booths) but pleasant atmosphere. A fine selection of well prepared dishes: frogs legs, *escargots*, kidneys flambé, prawn croquettes, crêpes, etc. The *vin maisonis* very good. Daily 8 pm to 2 am. Closed Sundays.

La Casa, Anapiron Polemou 22, Kolonaki, Tel. 721-282. A splendidly renovated mansion with a striking white facade. Wooden chandeliers, tiny flower pots and copper pots decorate the ground floor dining area, and a gracious wooden staircase leads upstairs to a smaller dining room and bar. Excellent Italian cuisine, generally pleasant atmosphere. Moderately expensive. Open from 9 pm to 2 am. Closed Sundays.

Chriso Elafi, on the 20th km. to the right on the way to Mt. Parnis. 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.

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.

The Eighteen, Tsakalof 20, Kolonaki, Tel. 362-1928. Small, simple, inexpensive and pleasant, with bright tablecloths and charm. Recommended for an informal lunch or supper. The menu offers a small choice of nicely prepared dishes, salads and desserts. A well-stocked bar. Open noon to 5 pm and 8 pm to 2 am. Closed for lunch on Sundays.

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. Daily 6 pm to 2 am.

Les Gourmets, Meandrou 3 (Hilton area), Tel. 731-706. A pleasant, small, authentically French restaurant where the *plat du jour* (usually good) is scrawled on a small blackboard. The *rilette maison* and the *gigot d'agneau* are tasty. Daily from 7:30 pm to 1 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, seafood, prepared dishes and broils. 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.

Kyoto, Garibaldi 5, on Philoppapou Hill, Tel. 923-2047. Charming Japanese hostesses serve Japanese delicacies in a comfortable setting. Try their *tempura* and *sukiyaki* dinners, and *yakatori*, a Japanese version of *souvlaki*. Open for lunch and dinner. Closed Mondays.

Michiko, Kidathineon 27 (Plaka), Tel. 322-0980. Strictly Japanese fare served in a cool, Japanese-type garden in summer. Impeccable service from waiters and waitresses in traditional dress. Moderately expensive. Open 1 to 3 pm and 8 pm to midnight. Closed Sundays.

Pagoda, Bousgou 2 (across from Pedion Areos), Tel. 360-2466. Cantonese specialties in a comfortable dining area illuminated by red-hued lanterns. Daily noon to 3:30 pm and 7 to 1:00 am.

Papakia, Iridanou 5, (behind the Hilton), Tel. 712-421. This is an old favourite with many Athenians. Rustic decor, with a garden for outdoor dining. Greek and French cuisine, the speciality, as the name suggests (Papakia means little ducks) is duck. Expensive. Open for dinner from 8 pm.

Peacocks, Kifissias 228, Psychiko, Tel. 671-9629. Cafeteria, snack bar, and grill room on the roof of the Alfa-Beta supermarket. Open - air terrace in the summer. Omelettes, steaks, salads, shish-kebab, from about 100 Drs. Cafeteria open from 9 am. Grill room open 12:30-3 and 8-12:30. Closed Sundays.

Remezso, Haritos 6, Kolonaki, Tel. 728-950 A quiet sophisticated spot where one may have drinks at the comfortable bar or in the lounge, and tasty international specialties, some served on attractive wooden platters, in the adjoining dining area. The gracious owner welcomes early diners. Daily from 8 pm. Moderately expensive.

Ritterburg, Formionos 11, Pangrati, Tel. 738-421. An unpretentious cafe-restaurant in rustic style, serving a variety of German dishes. The speciality is Ritterburg (schnitzel served with sausages and sauerkraut). Other favourites include beef fondue, Jager schnitzel (served with a spicy sauce), and cherry pie. Daily 8pm to 1:30am.

Rumana, Eleon Square, Nea Kifissia, Tel. 801-3335. The Rumanian folk art decor, soft Rumanian and international songs from the charming hostess Cristina Constantinescu, and a cosy fireplace contribute to the warm atmosphere. The tasty fare includes many specialties such as *sarmale* (Rumanian *dolma*), *drob* (tasty pie), *frijurui* (Rumanian *souvlaki* with onions and tomatoes), *mititei* (meat balls), attentive service and hospitality. Open daily from 9 pm.

Le Sabayon, Xanthou 5, Kolonaki, Tel. 360-3823. An elegant new French restaurant where the smoked-glass mirrors reflect the stylish decor. The owners, Messrs. Sinefiyas and Polimeropoulos, preside, offering suggestions from among the great variety of appetizing fare. We chose *crevettes à la pompadour*, *filet flambé* and for dessert the delicious 'Sabayon'. Expensive. Daily 9 pm to midnight. (The bar is open from 7 pm.) Closed Sundays.

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* attractively presented in a quiet setting. Some dishes are sautéed and flambéed at your table by waiters trained by the meticulous French chef and his gracious Dutch wife. (An adjoining room offers an informal, inexpensive menu for casual dining.) Daily 7 pm to 1 am. Closed Sundays.

Sebastian's, Lamahou 5 (near Olympic Palace Hotel), Tel. 322-9121. Several rooms of this charming old house on the fringe of Plaka have been converted into an elegant restaurant, decorated with Dali, Fassianos and Tsarouhis prints and a great variety of plants, tasteful furniture, and waiters in art deco outfits. An extensive menu. (Our choices were *crêpes au fromage ou à la reine*, *medaillons de boeuf trois gourmandises*, *cerises jubilé* all very good.) Daily 8:30 pm. Closed Sundays.

Stagecoach, Loukianou 6, Kolonaki, Tel. 743-955, 737-902. The clever and amusing decor conjures up the Wild West (complete with brass-railed bar) and provides an appropriate background for the predominately American cuisine: from ham and eggs to steaks, standing rib roast and nice salads. Good service. Open noon to 4 and 7 pm to 1 am. Closed Sundays.

The Steak Room, Egnitou 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 tastv salads. Good service. full menu and bar. Daily 6:30 pm to 1

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.

Al Tartufo, Posidonos 65, Paleon Faliron, Tel. 982-6560. A large variety of pastas, pizzas, and other Italian fare in a rustic, casual atmosphere. An Italian chef ostentatiously performs the ritual of 'creating' the pizza. The *tagliatelle alla Neapolitana*, *saltimbocca alla romana* and Italian salad are all tasty. Open daily from 7:30 nm.

Vladimir, 12 Aristodimou, Kolonaki, Tel. 717-407. Greek and French cuisine featuring a variety of crepes. Rustic atmosphere with a large garden under pine trees. Expensive. Open for dinner from 8:30 pm.

Volto, Xenokratous 43, Kolonaki, Tel. 740-302. Aegean-island touches, within a sophisticated, modern setting on two floors. The mood is cheerful and warm, but not noisy. The service is excellent. Mainly French and international cuisine very well prepared. A bar on the lower level. Daily 8 pm to 2 am.

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 set with knives and forks (chopsticks are available), but the food has an authentic Chinese flavour and the service is good. Daily noon to 3 pm and 7 pm to 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, Amfitea (behind the Planetarium, Syngrou Ave.). A very ordinary looking seafood restaurant which serves delicious bouillabaisse, excellent fresh fish, and a variety of shellfish. Daily 8 pm to midnight. Sundays open for lunch.

Corfu, Kriezotou 6 (next to the King's Palace Hotel), Tel. 361-3011. A pleasant, popular restaurant in the centre of town (one block

from Syntagma 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. 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, and Greek and oriental specialties with Mr. Fatsios in attendance. Moderately priced. Daily noon to 5 pm and 7:30 to 1 am. Closed Sundays.

Gerofinikas, Pindarou 10, Tel. 362-2719. An extensive selection of Greek and Oriental specialties which you may choose from displays at this justifiably renowned restaurant frequented by Athenians and 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. Daily 12:30 to midnight.

Jimmy's, Loukianou 36, Kolonaki, Tel. 747-271. Greek cuisine in a pleasant setting with indoor and outdoor dining. Good service, moderate prices. Open daily 12:30 to 4 pm and 7:30 to 3 am.

Kapotos, Formionos 102, Pangrati, Tel. 766-9903. A family residence renovated with a careful blend of traditional and modern. The large main dining room is on the top floor. (A smaller one faces a tiny garden with citrus trees.) Walls are covered with folk embroideries, paintings, mirrors and photographs. The menu (a newspaper with cartoons) includes a tasty spectrum of traditional dishes, from *pastourma*, *patsa* soup, and *kapamas*, to schnitzels, broils and desserts. Daily from 8 pm. Closed Sundays.

Lotophagus (The Lotus Eaters), Parodos Aharnon 30-32, Kifissia (below train station), Tel. 801-3201. A quiet, charming restaurant located in a tiny cottage set back in a garden. Tastefully furnished with ceramic tile tables. Sangria to start, an array of hors d'oeuvres, and various salads unusually spiced. The main courses are marinated dishes and the desserts are excellent. Reservations necessary. Open daily from 9 pm. Closed Tuesdays.

Maxim, 4 Milioni, Kolonaki, Tel. 361-5803. Just off Kanari Street, this relatively new establishment specializes in a variety of well-prepared

MR. YUNG'S Chinese Restaurant

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PIRAEUS - GREECE

Oriental and Greek food, similar to that of Gerofinikas, although the menu is not as extensive. Mediterranean, spacious decor, and generally attentive service. Airconditioned. Moderately expensive. Open daily 11 am to 1 am.

The Old Stables Barbeque, Karela-Koropi, Tel. 664-3220, 724-024. (About 25 km. out of Athens. Take Leof. Messogion to Stavros, turn right; continue towards Markopoulo while watching for signs 1½ km. after the Koropi junction.) Actually a fancy taverna, bar and nightclub complex suitable for dinner or a night out. Seemingly in the middle of nowhere, old stables have been transformed with imagination giving it a charming village atmosphere: fireplaces, beamed ceilings, flokati-covered benches, and wine from Markopoulo (a renowned vineyard area). The food is merely good but the atmosphere is special. Moderately expensive. Restaurant open from 9 pm, the nightclub from 10 pm. Closed Mondays.

Ponderossa, Amalias 8, Kifissia (near the train station), Tel. 801-2356. An old, converted mansion with a cool garden. Greek cuisine with Corfu specialties. Moderate prices. Open for dinner after 9 pm. Closed Tuesdays and holidays.

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.

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

Kanaris, Tel. 412-2533. Originally opened in 1922, it has a regular, devoted clientele, and a good reputation among fish lovers.

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'American, thermidor, or broiled. Hot and cold hors d'oeuvres, rice-cheese soufflé, a delicious chocolate soufflé for dessert.

Mavri Yida, Tel. 412-7626. 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 and limericks. The fish is from Ermione but Maitre Marco Antonio is from Italy.

Mourayio, Tel. 412-0631. Opened in the late 1960s. Their boats fish off the coast of Crete.

Ta Prasina Trehandiria, Tel. 411-7564. 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.

Zorba, Tel. 412-5004. (There are three Zorba restaurants in the area but only one on the harbour.) Originally specializing in only *mezedakia* (hors d'oeuvres), fish is now included on the menu. For starters try *bekri meze* (beef and cheese prepared in a wine and butter sauce), *kasem burek* (cheese and tomato in pastry), stuffed mussels, fried mussels with garlic sauce, and *imam*, an eggplant casserole.

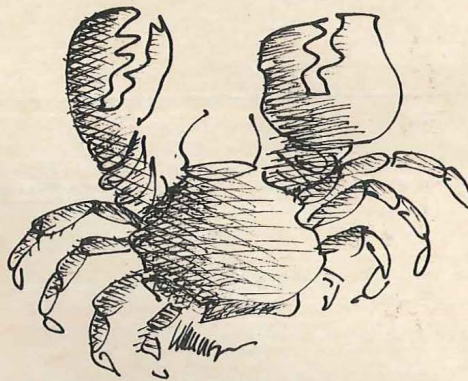
OUZERI

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, Venizelou 10, in the arcade, Tel. 363-7046. Probably the oldest *ouzeri* in Athens, in operation since 1900. The posters which cover the walls may be among the oldest found anywhere. Meatballs, sausages, smoked ham, *saganaki* (fried cheese — worth tasting), salami from the island of Lefkas. Daily except Sundays 11 am to 4:30 pm and 7 pm to 11:30 pm.

Athinaikon, Santaroza 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. A wide range of drinks is available, and a variety of appetizers. Rather expensive for an *ouzeri*. Open Daily 10 am to 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.

TEAROOMS AND COFFEE SHOPS

Establishments alien to the Mediterranean but appearing with greater frequency in modern-day Athens. Hearty English and American breakfasts in the morning and drinks, lunches, dinners, sandwiches, desserts and sundaes throughout the day and evening.

Apollon Palace Coffee House, Kavouri, Tel. 895-1401. This tastefully decorated coffee shop serves breakfast, lunch, dinner and snacks, sundaes and sweets. Full bar. Open 24 hours a day.

Byzantine Cafe, Athens Hilton, Tel. 720-201. An old favourite among Athenians. Imposing and spacious, with modern variations of Byzantine themes reproduced throughout. The expanses of marble and glass tend to amplify the hubbub, however. Full breakfast menu (serve yourself from the buffet), and American-style fare with some Greek specialties, from soups to entrees to sundaes and a full bar. Open 24 hours a day.

Floca, Panepistimiou 9, Tel. 323-4064. Their pastry shops and coffee shops are scattered all over the city but this one, located next door to Zonar's, is perhaps the best known. (Another on Leof. Kifissias in Ambelokipi, next to Cine Plaza, is also conveniently located.) Breakfast, lunch, dinner, cocktails or just coffee and their justly famous pastries. Open 7 am to 1 am.

G.B. Corner, Hotel Grande Bretagne, Syntagma Square, Tel. 323-0251. Gracious and eminent-ly civilized, the G.B.'s spacious but cosy 'corner', is very 'in' with Athenians. The Edwardian atmosphere has nostalgic touches

of a 1920s ice cream parlour—and elaborate sundaes to fit the mood. A full breakfast menu in the mornings, soups, entrees, sandwiches, salads from noon on. Full bar. Very good service and pleasant activity. Open daily from 7 am to 1 am.

Zonar's, Panepistimiou 9, Tel. 323-0336. An Athenian landmark with tables set out on one of the city's major thoroughfares. Inside, past the 'sweet shop' section and up a few steps is the comparatively peaceful restaurant. Breakfast, snacks, lunch and dinner. Sweets and a full bar. The emphasis is on local fare. Open 8 am to 2 am.

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.

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).

TAVERNAS

Many tavernas move out to gardens or onto the sidewalk when the weather permits. From the austere to the colourful, their focus is usually on tasty *mezedes* (hors d'oeuvres) and the otherwise standard fare including prepared dishes, broils, salads, and fruit (rarely coffee or sweets), accompanied by ouzo, wine or beer. The prices are reasonable. Entertainment is sometimes provided by roving strummers or guitarists-in-residence and impromptu singing by the clients.

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

Several small rooms in an old Plaka house transformed into an unpretentious but cosy restaurant popular with tourists. The walls are covered with tapestries and paintings (which are for sale). The menu is limited, but the food is tasty. Open daily for breakfast, lunch and dinner.

Askimopapo, Ionon 61, Ano Petralona, Tel. 346-3283. The name (which means 'ugly duckling') belies this intriguing assemblage of small rooms whimsically decorated with objects found here and there by the imaginative young owner who occasionally gets up to crank out a tune on a *laterna* (street organ). Standard fare and moderate prices in a colourful, lively setting. Air conditioned. Open 8 pm to 2 am. Closed Sundays.

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.

Kalokerinou, Kekropos 10, Plaka, Tel. 323-2054. A Plaka favourite. A beautiful roof garden and a variety of Greek specialties. Moderately expensive. Daily from 8:30 pm.

Kanakis, Lavriou Avenue 76, Liopesi (on the inland road to Cape Sounion), Tel. 664-2385. A well-known country taverna in operation since 1910, with a huge fireplace in winter. Excellent slightly-resinated *kokinelli*, hors d'oeuvres and charcoal broils. Daily 8 pm to midnight and Sundays for lunch.

Karavitis, Arktinou 35 (near Stadion Hotel), Tel. 715-155. A simple and amiable taverna known for its broils; the only prepared food served is *stamnaki* (a casserole of meat and vegetables cooked in an earthenware pot). Very good retsina. 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. A fireplace offers a warm welcome when it is chilly. Good service and a great variety of both ubiquitous and hard-to-find Greek appetizers. Several tasty casseroles and boiled tongue (when available). Daily from 8 to 1 am. Open for lunch on Sundays and holidays. Closed Wednesdays.

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 Jasonos 5. (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. Daily 12 to 4 and 8 pm to 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 Odos Marathonos, turn right just before the Mobil station at Nea Erithrea. The speciality is kid with oil and oregano. The excellent hors d'oeuvres include *aubergine* stuffed with walnuts and wrapped in ham, and stuffed vine leaves; the entrées are mostly broils. Open from 9 pm daily and for lunch on Sundays and holidays. Closed Mondays.

Okio, Kleomenous 7, Kolonaki, Tel. 714-409. An old house with a small courtyard has been converted into a cozy taverna. Inside, the blue walls are graced with etchings of old ships, framed embroideries and posters. The menu is limited but the food is tasty. Daily from 8 pm. Closed Sundays.

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, Aritippou 44, Kolonaki (near the Lykavitos funicular), Tel. 729-883. An old house decorated with some family memorabilia, offering a variety of appetizers and two or three main dishes, and enjoying a good reputation. Open 8:30 pm to 1:30 am. Closed Sundays.

Rouga, Kapsali 7, Kolonaki, Tel. 729-934. A few steps from Kolonaki Square, in an alleyway (*rouga* means lane). Small, rustic, pleasantly spartan atmosphere, and cheerful service. A good selection of nicely prepared taverna fare. Inexpensive. Daily from 8 pm.

To Steki tou Manthou, Dafnomilis 8 (Lykavittos), Tel. 363-6616. A small, muralled, cheerful and authentic taverna where the versatile proprietor, Mr. Manthos, enthusiastically announces that his speciality is everything and that nothing he serves is frozen. A good selection of hors d'oeuvres (a delicious *melitzanosalata*), a small but nice selection of main courses (broils and stews) and a special dessert of fresh fruit in season with a touch of cinnamon, sugar and brandy. Taped music with entr'actes by guitar-toting patrons, and air conditioning when called for. Very reasonable. Open after 7:30 pm.

Tsolias, Metohi St. between Glyfada and Vouliagmeni, Tel. 804-2446. A traditional rural taverna with a large selection of appetizers and broils. Open daily from 8:30 pm to 1:30 am.

Vassitena, Etolikou 72 (Piraeus), Tel. 461-2457. An exciting eating experience in a renovated grocery store. A parade of about eighteen Greek delicacies are brought to your table. Yiorgos, the son of the founder, continues the picturesque tradition. No menu — a flat price. Daily 7 pm to 11:30 pm. Closed Sundays.

The Villa, Naxou 32, Kypseli, Tel. 861-7475. Telemahos does nice things on the guitar and

sings, joined by the surprisingly young clientele at this pleasant, unsmokey, spanking-clean taverna located on the ground floor of an old mansion two blocks above Patisision Avenue. The mood is genuine and spontaneous, the food tasty and inexpensive. Daily from 8 pm to 2 am.

Zafiris, Thespidos 4, Plaka, Tel. 322-5460. An Athenian landmark since 1918, frequented by connoisseurs of the authentically Greek. Small, with creaky floors and a miniature mezzanine, the speciality is game (which you identify from illustrations presented by Mr. Nikos, the owner), served in spicy sauces or broiled. Wild duck prepared with green olives in wine; wild boar; quail on the spit; chicken stuffed with grapes and nuts are some of the specialties (in season). Daily from 9 pm to 1:30 am. Closed Sundays. *Reservations are a must.*

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.)

Asterias, Folegandrou 41, (Patisia area), Tel. 845-817. Asterias (meaning star fish) is one of the few remaining charming, small tavernas with soft unamplified music and singing. A red roof with old-fashioned tasselled lamps and wrought-iron chandeliers. Acceptable food. Music starts around 10:30 pm and continues until the wee hours. Open daily from 8:30 pm. Belle Maison, Fokeas 6, Platia Victorias (Patisia area), Tel. 881-9830. The entertainers, The Troubadors of Athens, sit at a table sipping their retsina and singing a variety of old, and well-known hits to the accompaniment of guitars (no microphones!). For those who at times feel nostalgic and enjoy quiet but good singing, it's a must. Food not particularly good, but edible. Prices moderate. Open daily. Don't go earlier than 10 pm.

Erotokritos, Erotokritou 1, Plaka, Tel. 322-2252. A popular gathering place for tourists situated at roof-top level above the Plaka bustle. It affords a twinkling view of Athens by night, undistinguished food, but enjoyable music by George Yerolimatos. Moderately expensive.

Frutalia, Kelsou 5 (from Athens, turn left at 63 Vouliagmenis Blvd.). *Retro* has made its way into this taverna where a baritone entertains with nostalgic songs in a rustic setting. Hot and cold appetizers may be followed by one of their specialties (such as *frutalia*) most of which are from the island of Andros. The *vin de la maison* is very good. Moderate prices. Daily from 8 pm.

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.

Laleousa, on the National Road (Platanou at the 15th kilometre, near Kifissia), Tel. 801-3627. That seasoned and ever-popular singer, Toni Maroudas, with enduring nostalgia and honest-to-goodness performing at this country-style taverna with a cosy atmosphere and flokati-covered sofas. Fairly good food. Expensive. Entertainers include Maro Dimitriou, Phyllis Laskari, and the Odysseus Komi Orchestra. From 9 pm to the wee hours.

Lito, Flessa and Tripodon, Plaka, Tel. 322-0388. Pleasant rustic surroundings, acceptable food, and entertainment by Lakis Tsilianos and Katerina Papadimitriou.

To Perivoli t'Ouranou, Sysikratous 19, Plaka, Tel. 323-5517. An ordinary-looking but pleasant taverna with acceptable food (but more variety than most tavernas of this type). Rather loud music. The trio begins at 10 pm. Daily from 9 pm to 4 am.

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 very informal, 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* and a goulash. 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. 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. Entrees from 120 Drs. Open from 8 pm - 2 am. Closed Sundays.

BOITES

Strictly for music, the Athenian boite can be crowded, low-ceilinged and smoky, as spacious as a conventional nightclub, or a miniature theatre. The musical fare may include anything from current hits to rebetika, folk classics, and resistance songs, performed by young unknowns or superstars. Admission price is usually about 200 Drs. and includes one drink. Most have two shows nightly beginning at around 9 pm, but calling ahead is advisable.

Medusa, Dionisiou Areopagitou and Makri 2, Plaka, Tel. 921-8272. The performers include Marinos, Tania Tsanaklidou, Dimitris Psarianos, Sofia Christou, Natasha, and Stavros Tsakos with songs composed by Hadjidakis, Nikos Gatsos and Moutsis.

Skorpios, Kydathineon 15, Tel. 323-3881. Folk singer Kostas Hadzis performs with a new selection of protest and politico-satirical songs.

Zoom, Kydathineon 37, Plaka, Tel. 322-5920. Marinella, the superstar of Greek-superstars, with Dakis, George Polychroniadis, The Athenians, George and Nikos Tzavaras, Zafiriou and others.

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Zygos, Kydathineon 22, Tel. 322-5595. The ever-popular Viki Moscholiou with Elpida, Gaganourakis, Karalis and others.

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.

The new season begins this month but by late September the shows were still uncertain, so call ahead for details.

Belle Nuit, Alkionidou 4, Voula, Tel. 895-2423.

Rita Sakellariou, Zambetas, Eleni Roda and Yannis Dounias, among others, nightly.

Coronet, Panepistimiou (the downstairs of the King's Palace Hotel), Tel. 361-7397. An international show will feature the Spanish dance group, Jorge Louis, the comedy team, Frediani, and juggler Vic Sacs.

Delta, Posidonos Ave., Tel. 942-2162. Poly Panou, Jenny Vanou, Lakis Alexandrou, Vagelis Seilinos, and Maria Ioannidou among others.

Dilina, Glyfada (more-or-less across from the West Airport), Tel. 894-5444. Yannis Parios, Dionysiou, Doukissa, Bessy Argyraki, Polikandriotes, Pavlina, Paleologo and others (through the end of Oct.).

Fantasia, Agios Kosmos (just across from the West Airport), Tel. 981-0503 or 982-0300. Mihalis Menidiatis, Nikolaou, Dimitri Mitropanos, Dakis and Viki Pappa.

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.

OUT OF TOWN RESTAURANTS

CORFU

Akteon. In town, at the edge of the platia. Tel. 22894. Limited menu, moderately priced and fair cuisine but commanding a splendid view of the sea, Garitsa Bay and the old fortress. Daily for lunch and dinner.

Aigli. In town. Tel. 28841. The tables are set beneath arcades and trees on Kapodistria Street. Simple but good Greek food. Open daily 11 am to 4 pm and 7 to 11 pm.

BP. At Dassia about 12 km. from town on the main Ypsos road. Tel. 93278. Unexpectedly attractive, contemporary continental decor. Excellent charcoal broils, and occasionally fish or lobster. Cheese tray, salads. Very attentive service by the owner. Daily from 8:30 pm.

Bistro. At the new port in the Manduki area. Nice bar, rustic decor with wooden booths for dining by candlelight. Fairly expensive. Daily from 8:30 pm.

Casino Achileion. Roulette and blackjack in the grandiose palace once the summer residence of Empress Elizabeth of Austria and, later, Kaiser Wilhelm II. In the village of Gastouri about ten km. out of town. Tel. 30531.

Corfu Palace. In town, at Garitsa Bay. Tel. 29485. Super elegance and gracious service in one of Greece's finest hotels. The focus is on Greek specialities. An exquisite buffet is set up pool-side every Saturday evening. Justifiably expensive. Dinner served from 8 to 10 pm.

Coucouvaya. On the outskirts of town, one km. from the new port. Tel. 34477. A great selection of the latest dance music at this discotheque located in an old stable transformed into one of the coziest places in town. Moderate prices. Daily from 9 pm until the wee hours.

Dihtia. 12 km. from town at Dassia. Tel. 93220. Seaside dancing and good dining but reservations necessary. Expensive.

Eptanissa. At the Corfu Hilton, Kannoni. Tel. 36540-49. The accent is on international cuisine in the beautifully appointed restaurant, while in the grill room, broils are prepared at your table. Marcello entertains at the piano in the luxurious bar. Good, friendly service. Expensive. Reserve ahead. Daily for lunch and dinner.



Dionysos. A taverna located at Dassia. Tel. 93449. Typical Greek fare and Corfu specialities: *bourdeto*, *sofrito*, and *pastisada*. Local wine straight from the barrel, live music. Prices low to moderate.

Nafsika. 3 km. from town at Kannoni. Tel. 23023. Small and cozy with excellent food. Stefanos, the owner, brings a variety of appetizers to the table. Moderate prices.

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

Pipilas. At Kondokali, 4 km. from town. Tel. 91201. Wide selection of Greek dishes and fresh fish pleasantly served indoors or in the garden. Prices moderate. Daily from noon until late at night.

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

Tripa. At Kinopiastes, 15 km. from town. Tel. 30791. A variety of excellent hors d'oeuvres are brought to your table at one of Corfu's best known eating places which was originally the village grocery. Moderately high prices. Reserve ahead. Open evenings from 9 to midnight.

Yannis. At Perama, 6 km from town. Excellent fresh fish. The decor is unappealing, but 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.

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 specialities. 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 specialities. 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.

Ciao, Ciao, Vogatsikou 6, Tel. 225-152. Spanish decor, nice atmosphere where pizza, spaghetti, omelettes, etc. are served at moderate prices.

Costas O Falakros, Proxenou Koromila. Spicy nibblers (mussels, tongue, smoked trout and eel) to accompany drinks or coffee at this *ouzeri*.

Chez Andre, Aretsou, Tel. 413-715. Good food, service and pleasant atmosphere at this new establishment. Moderately high prices.

Embati, 80 Farm School St., Tel. 412-980. Very pleasant surroundings enhanced on cool days by a fireplace. Music by Maestro Karanikas, and good food.

Kivotos, Neon Rission, Tel. 426-280, 426-476. A colourful taverna where the specialities include pork chops in wine, lamb, kid or pork shish kebab and charcoal broils. Reasonable prices.

Ouzeri-Kapilio, Proxenou Koromila St. Charming atmosphere with a full array of spicy appetizers, including baked giant beans (*gigantes*).

Paradisos, Aretsou, N. Plastira, Tel. 411-682. Very fresh fish and good service are guaranteed at this sea-side restaurant.

Remvi, Nea Krini, Tel. 411-233. Indoor-outdoor dining with good service, music, dancing a lovely garden excellent food, and particularly fresh seafood. Highly recommended. Moderately high prices.



our town

Zito La Siesta

SHOPKEEPERS who have been spending sleepless nights wondering if the predicted return this autumn to continuous nine-to-five shop hours would rob them of their three-hour afternoon repose, may now rest peacefully both night and day. On September 22, the government announced that the current, mixed, summer schedule would remain in effect until May 15, 1978.

After a long and heated debate, continuous store hours were briefly introduced last spring, temporarily ending the siesta for this sector of the economy. (Most industries have long been on a straight work day.) Although the ten-week experiment was marred by wild-cat strikes and expressions of outrage—mainly from small shopkeepers who felt that they were being robbed of their time-honoured afternoon rest—many employees and shoppers were pleased. The new regime was, after all, the one followed by most Western countries without danger of revolution or social disintegration.

When the trial period ended last May, Athens went on the current, still-in-effect summer program. It combines continuous hours and split hours: that is, on certain days shops close at around two o'clock and do not reopen; on other days they close a little earlier and reopen in late afternoon. Either way, stores are closed during the traditional siesta hours. This schedule will now continue throughout the winter even though officials had stated earlier that with the arrival of autumn the continuous nine-to-five regime would come back into force. The most surprising aspect of the announcement, however, is that the current shopping hours will end in May. Except for the short-lived experiment early this year, in the past it was customary for shops to go on 'winter' hours in winter and 'summer' hours in the summer—the latter to allow for a longer siesta during the intense hot weather. With 'summer' hours continuing throughout the winter and ending in late spring, the possibility now arises that come summer, 'winter'

hours may go into effect. Of course, it is also possible that the government, shop owners and employees—who together negotiate such matters—will spend the next seven months devising a diabolical new plan to spring on a population already bewildered by the ever-changing shop hours which have been in a constant state of flux for several years now. Although these possibilities should not be dismissed lightly, a more-reasonable explanation for the recent announcement is that the government has wisely set aside this hot, political issue until after the forthcoming elections. It is, after all, generally agreed that continuous shop hours are inevitable. Meanwhile, *Zito la siesta!*

Tributes

TWO OF the foremost performers of our time were lost to the world of music in the last thirteen months: the American-born soprano, Maria Callas, who died on September 16 in Paris, and the Greek-born, piano-virtuoso, Gina Bachauer, who died on August 22 of last year in Athens. Thus, a special tribute concert to Gina Bachauer at the Herodes Atticus Theatre on September 19 became a memorial to both artists. (The soloist that evening was Vaso Devertz, a former pupil of Bachauer and a personal friend of both Bachauer and Callas.)

The choice of the Herodes Atticus Theatre for the tribute to Bachauer was appropriate. It was here, a little over a year ago, that more than four thousand people gathered to hear Gina Bachauer perform with the Washington Symphony Orchestra, only to be informed that two hours before the concert the renowned pianist had died suddenly in her family's home in Halandri. The Herodes Atticus held special significance for Madame Bachauer, as she told *The Athenian's* Arete Gordon, who describes her meeting with Bachauer a week before the pianist's death:

It was Friday the thirteenth at the Saratoga Performing Arts Centre in upstate New York. It had rained during that August day, but by evening the skies had cleared and the lush grounds of the original Saratoga Spa

were alive with activity as over two thousand people gathered to hear Gina Bachauer perform with the Philadelphia Orchestra in her second appearance at the Festival. A standing ovation greeted her as she moved across the stage, dressed in a severe black evening gown, and carrying a large black scarf which she repeatedly pressed to her forehead during the performance. Her presence was dynamic and the audience was electrified as she began playing Brahms' Second Concerto. During pauses, she placed her hands behind her, clasping the piano bench, and throwing her weight behind her as if in an effort to relax. Then the heavy form would suddenly spring to life as she leaned towards the piano and those magnificent hands flew across the keyboard with an extraordinary strength and seemingly-effortless agility that was the marvel of the great Bachauer technique. Her performance over, she rose and led conductor James De Priest to the centre of the stage. She refused to accept the standing ovation alone, but repeatedly brought the conductor and members of the orchestra forward to share the audience's acclaim. We applauded Gina Bachauer that August evening in Saratoga, not knowing that this was to be her final public performance.

Although we were told that she would not see anyone, I sent a note backstage, and her husband, Alec Sherman, an eminent musician in his own right, came to invite us to her dressing room. Speaking in Greek, her eyes filled with tears as she spoke of her love for her native country and her dream for the Herodes Atticus—the *Irodio*: 'My dream is to raise the level of music at the *Irodio*, to bring the world's greatest orchestras and finest soloists to the Athens Festival, to make the *Irodio* the foremost music centre of the world, as it should be. That is why I shall bring the Washington Symphony Orchestra with me to the *Irodio* next week.' The famous hands gestured broadly as visions of her dream unfolded and she relived memorable moments of her past—of over six-hundred concerts given for the Allied Armed Forces in the Middle East during World War II, and of her debut as a relative unknown at New York's Town Hall in 1950 where she won immediate acclaim as one of the world's foremost virtuoso pianists. 'I was so terrified,' she recalled. 'There were not even fifty people there, but the stage! The stage seemed miles away and I thought I would never reach the piano!'

Gina Bachauer was born in Athens in 1913, to an Italian mother and an Austrian father, but she left no doubt that she considered herself Greek. 'I am a Greek! But

as much as I love my country, I wept for it during the Junta.' She refused to come to Greece during the seven years of the dictatorship. 'But I always knew what was going on. I kept daily contact with my family and friends in Athens. No matter where I may have been in the world, I phoned them every day and so I was constantly aware of the situation in my homeland.' Gina Bachauer was a close friend of the Greek Royal Family, speaking of Constantine, whom she had taught when he was a young prince, and of her concerts with Princess Irene, who was also her pupil. Most of all she spoke about her forthcoming appearance at the Herodes Atticus. 'I'm tired. I'm very tired, but with great happiness we will be getting ready for our trip to Athens. I am filled with deep emotion when I think that I will be playing at the *Irodio* next week... Every time I walk onto that stage, I feel I have come home.'

She did play once more at the Herodes Atticus, at a rehearsal the day before her death, but never again before the public. A few months later, her husband wrote to me, 'The shock was so great . . . We have all lost a noble human being who dedicated her life to music and to helping all who needed her aid.'

Maria Callas did not feel this same devotion to the Herodes Atticus, if we are to judge from one anecdote that circulates about her. She was scheduled to perform at the ancient theatre in 1957 but cancelled her appearance on short notice because she considered herself in poor voice. In an attempt to persuade her to change her mind, a member of the Greek cabinet told her that if she failed to appear 'the government might fall'. To this flattery the diva is said to have retorted, 'But if Callas appears, Callas may fall.'

It is unfortunate that Maria Callas's greatness was overshadowed by her private life and her reputedly tempestuous behaviour—about which enough has been said. Suffice it to say that many who knew her considered her to be remarkably unassuming and kind in her personal relations. Born in New York to Greek parents, Maria Calogeropoulou spent much of her early life in Greece and began her musical training here in Athens at the age of thirteen. At nineteen she sang her first major role at the Lyriki Skini, the National Opera Company. Three years later she returned to the United States, but soon moved on to Italy where she earned her first world wide acclaim.

One of the most remarkable tributes paid to Maria Callas after her death came from the distinguished English music critic, Desmond Shawe-Taylor on September 18, 1977 writing in *The Sunday Times*: 'No singer since the days of Caruso and Chaliapin made a greater impact on the musical world,' he

said, although noting the frequently-alluded to vocal flaws that occasionally marred her performances. 'The truth, I believe, was that Callas was the greatest artist of her age in her own field—and with an instrument at her disposal that, for all its fascination, was sadly uneven,' he continued. 'With that instrument, however, she could achieve effects beyond the reach—beyond even the imagination—of lesser performers. Among her contemporaries, she had the deepest comprehension of the classical Italian style, the most musical instincts and the most intelligent approach.'

Maria Callas had overcome and risen above many adversities during her



life, not the least of which were an unhappy childhood, obesity which verged on the grotesque during her youth—and coloured her self-image thereafter—and a rude and, certainly in the public eye, humiliating end to her prolonged relationship with Aristostle Onassis, presumably a major figure in her life. Although her last few public performances received mixed reviews, the spark was still there, and many believed she would return to produce a final, glorious coda to a remarkable career.

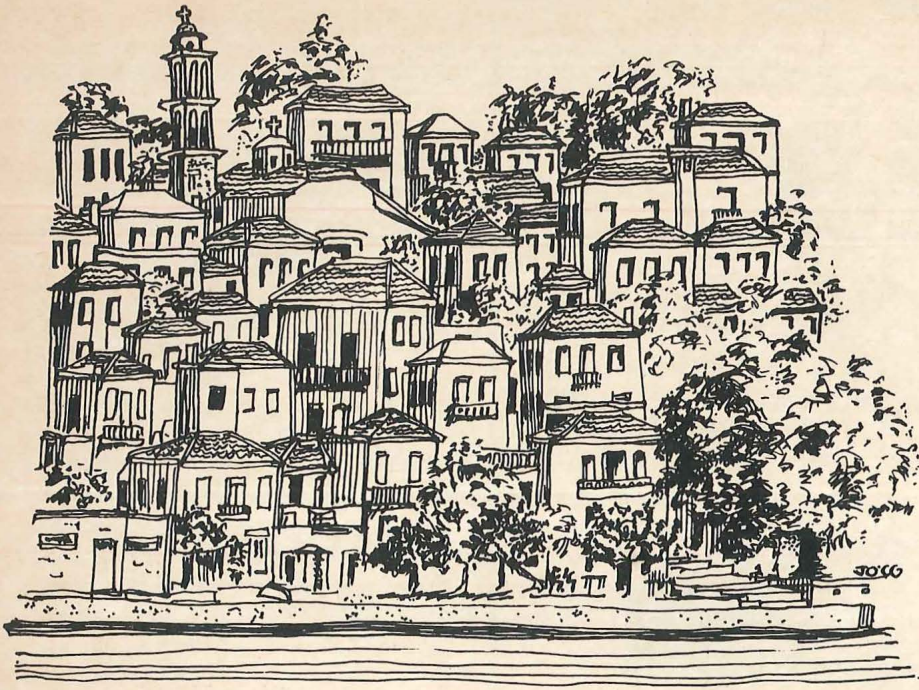
Blocking A One Way Street

AFTER a rubberneck tour of the city's neighborhoods, members of the International Congress of City Planners, which met in Athens in mid-September, aired the view that Athens was not in the best of shape. Plans drawn up in the 1830s influenced the layout of what is now the nucleus of the city and were suited to the tiny capital of a fledgling nation. An early census reveals that in 1824 there were

nine-thousand people living in Athens in sixteen-hundred dwellings. Indeed, as recently as the 1950s the small-town origins of the city were still quite apparent. It was not unusual for audiences arriving at the Herodes Atticus theatre to be met by a flock of sheep which had wandered off from its customary grazing land on Philoppapos Hill. In the last fifty years, however, the city has grown ten-fold and in the last twenty years the population has grown from one to three million. Post-war prosperity, which began in earnest in the late Fifties, brought a building boom which spread a jungle of reinforced concrete across Attica, and an influx of vehicles to whom the citizens abdicated their rights as pedestrians.

Such, of course, has been the fate of many modern cities. Several of the participants at the International Congress noted that the problem in Athens is compounded by the astronomically high price of land, a condition reinforced by the fact that real estate, up until recently, was virtually the only steady and secure investment for most Greeks. This has led to construction keyed to maximum profit with little regard for human needs. The city planners maintained, nevertheless, that the situation can, and must be ameliorated by drastic overall planning and strictly enforced legislation. Meanwhile, the high density of the population is cramping the city's open spaces, clogging its streets, and suffocating its population.

During the City Planners Week, however, a mother in Patissia—one of the most heavily congested neighborhoods—adopted a very simple approach to *her* urban agglomeration problems. Weary of taking her children long distances to bicycle and play, Maria Yorgandaki parked her car across the entrance to the one-way street where she lives, blocking it off to all traffic, and led her two children out to play. At first, the drivers in the cars blocked by the barricade were irate. The mood quickly changed, however, when other children ran out into the street with their bicycles, wagons, balls, and other toys. An elder resident watching with approval said, "I was raised in this neighborhood and hardly recognize it any more. In the old days we always played in the streets." We would like to think that Maria Yorgandaki has started a revolution which will spread. No amount of planning or legislation will transform Athens overnight, but much can be done to improve the intolerable conditions, if people learn to assert their rights.



issues

CONTINUED GROWTH

THE GREEK economy has been following an upward course in 1977, although the rate of growth is expected to be slower than that forecast at the beginning of the year. This was the keynote of an address by the Minister of Coordination, Panayiotis Papaligouras, at the opening of the forty-second International Trade Fair in Thessaloniki last month. It is also one of the basic conclusions of an economic survey of Greece recently published in Paris by the Organization for Economic Cooperation and Development (OECD).

Mr. Papaligouras specified that national income would grow at about 5% here in Greece — compared with 3% in the European Economic Community as a whole— despite the fact that agricultural output in this country suffered as a result of adverse weather conditions. Fixed asset investment in Greece is expected to increase by more than 6.5%, against a maximum of 2% in the EEC. The inflation rate will be at a level higher than in some Western European countries but lower than in others, while the country's foreign exchange position will remain secure, despite extra defence expenditures. In any case, Greece's international credit position, the Minister of Coordination said, is now better than at any time in the past.

The OECD survey cautioned that the economic environment in Greece this year may be somewhat less favourable to growth than in 1976, when the real national income increase approached 6%. Fiscal and monetary policies are likely to be less expansionary, while the expected deceleration in world output and trade growth may slow down the expansion of Greek exports of both goods and services.

However, despite slower growth of activity, the unemployment situation should not deteriorate. The increase in manufacturing employment is unlikely to be as fast as last year, while the increase in employment in construction and service industries may be roughly the same.

As regards inflation, the official target is for a reduction in the rise of consumer prices to about 10% in 1977 and, indeed, developments in the first quarter of this year have been quite favourable.

On the other hand, important increases in costs are in the offing, reflecting both the upsurge in world prices of raw materials in recent months and last year's sharp increases in wage earnings (reaching up to an estimated 30% in manufacturing). The OECD survey forecasts that wage increases would slow down this year. The recent rise in the minimum wage for men

implies an annual increase of about 12.5% (compared with some 15% in 1976), while the rise for women's wages is 19%. In sectors controlled by the Government, however, the fiscal and monetary measures taken may keep average increases to not much above 10%. Furthermore, stricter price control measures will affect wholesale and retailers' profit margins. Overall, the rise in consumer prices may be in the vicinity of the official target, if a significant deceleration in wage increases materializes and heavy food subsidies are continued.

Forecasting components of household incomes is considered more difficult by the survey. Broadly speaking, there may not be much change in the growth of nominal agricultural incomes, but there might be some deceleration in entrepreneurial income if price and profit control measures are strictly adhered to. All in all, household disposable income may rise slightly less than in 1976. Assuming no change in the savings ratio, private consumption could rise by 4.5% in real terms. The behaviour of public consumption will ultimately depend to a large extent on whether the reserve funds included in the State Budget are used.

The increase in government investment is expected to decline in real terms. But an increase should be anticipated in the fixed capital formation of public corporations, particularly in transportation. On the other hand, private investment is difficult to forecast. The sizeable increase in real personal incomes in the past two years, continuing favourable credit conditions, and a rise in housing permits in 1976 suggest that the growth in housebuilding this year will be roughly the same as last year, at around 8%. Despite the acceleration of industrial production in 1976 (exceeding 8%), the upturn in gross fixed investment in manufacturing is likely to remain modest. Any increase in such investment is likely to be concentrated in consumer goods industries, reflecting relatively favourable domestic and export prospects. Outlying border areas should receive a greater share of new investment this year, following increased incentives provided for industrial development in these areas.

The survey suggested, on the basis of overall OECD forecasts, that the growth of world trade and income will be weaker than last year. These trends may have only a moderate effect on Greek exports of goods, but will probably have a stronger impact on services. Greece can be expected to

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continue increasing its manufactured exports, but it may prove difficult to repeat the very favourable performance of the past two years, in view of possible marketing difficulties and stiffer competition. The volume of imports could rise somewhat, even though investment in machinery, which is largely imported, is likely to remain weak.

The balance of trade deficit will probably be offset, to a large extent, by some further gains in invisibles. There will probably be a slow-down in the growth of net tourist earnings, while emigrant remittances will continue to increase at roughly the same slow pace as last year. The increase in shipping remittances may, however, be as strong as in 1976, largely thanks to the steep rise in seamen's pay rates agreed to for 1977. On the whole, the current account deficit might rise only moderately and, as a percentage of gross national product, it may be no larger than last year. As in previous years, the inflow of foreign capital is likely to cover a substantial part of the current account deficit, although the increase of foreign exchange deposits by Greeks living abroad is unlikely to be as large as in 1976.

The OECD survey recognized that economic policies adopted in Greece in the past two years had a fair degree of success in meeting short-run economic needs. But it warned that the attention given to longer-term considerations has not yet been translated into specific measures and programs. Apart from providing a strong stimulus to house-building and to private consumption, little was done to correct some of the structural imbalances which characterize the economy. Among these are the low share of the manufacturing sector in total output and employment, the exceptionally large share of the self-employed in non-agricultural income and employment, and the unsatisfactory composition of tax revenue. To alter such structural features of the economy will require a substantial expansion in manufacturing capacity, coupled with restructuring and modernization. This would lay the basis for a sound expansion of employment opportunities in the future. All these considerations, the survey concluded, suggest that industrial output and investment growth should be given priority in the formulation of economic policies.

—ANTONY M. ECONOMIDES

Suggestions for further reading: *Greece: OECD Economic Surveys*, published by the Organization for Economic Cooperation and Development, 2 Rue André-Pascal, 75775 Paris. June 16, 1977. Price \$2.50.



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FORWARD, FORWARD

IN MOST countries, when people answer the telephone, they either start off with a cheery 'hello', or with their phone number or the name of their firm. In this country, one is usually met with a clipped, 'Embros!' ('Forward!' or 'Go ahead!') or with a guarded 'Nai?' or 'Malista?' ('Yes?').

I have no idea how the 'embros' response originated but I suspect that the first telephones ever used in Greece must have belonged to the army. And since official conversation in the army is not particularly noted for its courteousness, the clipped and abrupt 'embros' came into being and eventually passed into civilian use.

After twenty-five years of residence in this country, I am still slightly put out when I ring a number and hear the voice at the other end giving me the command to go forward. I start mumbling 'ah', and 'er', and the voice at the other end becomes more insistent, repeating 'Embros!' two or three times. By then I have become completely flustered and can't remember whom I was calling in the first place. And when I do remember and start to speak, the person at the other end has slammed the phone down.

Sometimes when I dial a number I get a busy signal and sometimes nothing at all but, more often than not, I get a number that is completely different from the one I dialled. If the person at the other end waits long enough for me to get through my 'ahs' and 'ers' and realizes I have been connected with a wrong number, he abruptly utters the word 'lathos' (mistake) and cuts me off immediately. If I try again and, instead of a busy signal, I get the same wrong number, the next 'lathos' is louder and more scathing. I try to explain that I am dialling correctly but getting his number through no fault of my own but the person at the other end has already slammed the phone down and my explanations are lost into a dead receiver.

Once, instead of the laconic 'lathos', I was subjected to a curt lecture. 'My dear sir,' I was told, 'why the hell don't you learn to dial properly?' By the time I had gotten over the shock of this rudeness and thought of an appropriate reply, I was naturally cut off.

I myself try to be as polite as I can with people who ring another number and get mine instead. But it can be exasperating when the person at the other end is a peasant woman calling

from some remote village in the hinterland.

'Mitso, is that you?' a shrill voice shouts into my ear.

'No, it is not Mitso. There is no Mitso here. You have the wrong number.'

'Where is Mitso? I want to speak to him!' the shrill voice goes on.

'There is no Mitso here. You have the wrong number,' I repeat.

'Wrong number? What wrong number? Where is Mitso?'

'What number are you calling?'



'Barba Stavro, is that you? I want to speak to Mitso. Where is he?'

'It is not Barba Stavro. You have the wrong number. Try again.'

'Isn't that Barba Stavro's café?'

'You have been connected with a wrong number. Put your phone down and try again.'

'Who are you?'

I decide to try a different tack. 'What number are you calling?'

The shrill voice remains silent. There is a consultation at the other end that I cannot quite make out. Then the line is cut off. A few seconds later the phone rings again.

'Mitso, is that you?'

By this time I have had enough. I leave the phone off the hook and go into the kitchen to make myself a cup of coffee. By the time I return and pick up the receiver again I can hear the woman engaged in an animated conversation with Mitso. How she ever got through to him on my open line I shall never know.

A friend of mine claims that he can tell whether a company is flourishing or not by the state of its lavatories. If they are bright and spotless, the company is doing well. If they are not, the company is obviously going down the drain. As I rarely use company toilets, I haven't been able to substantiate or disprove this contention. However, I do believe that the way a switchboard operator or a secretary answers the phone is a strong clue to the way a company is being run.

The company name and a bright and cheery 'Kalimera sas' (good morning) right up to the end of the day means the company is doing very very well indeed, with a happy and efficient staff to keep it going. A tired voice barely pronouncing the company's name and nothing else is a bad omen. It is usually the trade mark of a government-controlled corporation where nobody gives a damn, or of a company seething with labour troubles and cash-flow problems.

Secretaries who put you through to their bosses straight away after you have identified yourself are obviously working for a successful man who has nothing to fear from anyone. The ones who make you wait with an 'I'll see if he's in'—the most often-repeated lie in our modern world—are manifestly working for a man who is full of hang-ups and probably can't cope with his job.

Hotel switchboard operators are a race apart. They know everything that is going on in the hotel, probably by listening in on everybody's conversations. There is one luxury hotel in Athens (which shall remain nameless) whose switchboard operators are the friendliest and most uninhibited girls in the business. Typical responses from this hotel are:

'Mrs. Haggerty? Is that the red-haired Irish-American lady with the husband who has a sinus condition? Ah, well, she went out about fifteen minutes ago to buy some Greek embroidery. She'll probably be back soon. Can I take a message?'

Or else: 'Mr. Ferguson? No, I'm afraid he's out. He had an appointment at ten at the Ministry of Coordination and you know what they're like there. He probably won't be back till after two. Do you want to speak to his wife? She's sitting in the lounge waiting for him and I expect she's bored stiff. Hang on a minute and I'll have her paged for you.'

—ALEC KITROEFF

JOURNEYS IN THE SUDAN



A village near Kadugli.

FIVE hundred miles southwest of Khartoum the savannah of the Sudan is interrupted by the Nuba Mountains, a scattered collection of inselbergs which rise, rock bound, to relieve the tedium of the acacia-covered plain. Kadugli, lying at the bottleneck of two great ranges is small, partly squalid, partly beautiful, and shaded by spreading trees (a welcome remnant of the colonial empire).

Sudan is the largest country in Africa but only a small part of its area, which ranges from barren desert to tropical rain forest, is habitable or productive. Until four or five years ago Kadugli was simply another town in Kordofan Province. When the province was divided into North and South Kordofan to make it more manageable, Kadugli became the capital of the South. Consequently, a fair amount of de-



Nuba women carrying home purchases made at the local market four kilometres away.

velopment, such as a textile mill, and various agricultural projects have been started. Kadugli has a population of some twenty-six thousand people, but draws on the inhabitants of the surrounding villages who buy and sell in the town's market — the *suk*. During the autumn when the rains make the roads impassable, the shelves of the shops — square and brick-built — in the main *suk* are bare of everything but essentials. With the arrival of summer, they overflow with goods, from Chinese canned peaches to Woodward's Gripe Water (beware of imitations). The smaller, outer *suk* of thatch and mud, has a more aboriginal flavour with its rows of women selling fruits and vegetables, its cobblers and its tinsmiths — who use every piece of metal they find, to make everything conceivable, turning tin cans into suitcases, coffee pots, charcoal stoves. 'Tin Can Technology' it would be called anywhere else.

As with many places like Kadugli, the transition from village to town is not complete. While one area is brightly lit at night, filled with the thump of generators, another will be suffused with shadows and the yellow light of oil lamps; where one woman draws water from a tap, another must fetch and carry from a nearby well.

In the evenings, the heat of the afternoon wanes and the shopkeepers return to open their stores. Sometimes I walk into town and sit at one of the outdoor cafes. Next to the cafe or beside the road, men squatting on grass mats laid out in front of shops perform the ritual before-prayer ablution. Their personal hygiene is immaculate. The average Muslim prays five times a day and must wash himself each time.

Three miles east of the town on the edge of a vast plain bordered in the stretching distance by more hills is the boys' school where I teach English and where I live with my wife, Jil. In August, the area is overwhelmingly fertile and the rains turn the roads into thick, rich mud which one day's sunshine bakes rock hard.

Children begin their schooling in Sudan at about the age of seven. The educational system is divided into three levels: Elementary, General Secondary and Higher Secondary. The teaching language throughout is Arabic but in the first year of General Secondary, English is introduced as a second language. Most villages have an Elementary school and larger villages have a

General Secondary school. There are three Higher Secondary schools in South Kordofan: two boys' schools and a girls' school where my wife teaches.

The school is surrounded by thatch and mud huts whose tops peek out from the centre of sorghum fields and maize patches. To the north, rising tangibly close, is a huge rock-faced mountain whose sides have shed the thin coverings of soil and grass. As I sit at school I can see it humped and boulder-strewn in the sun behind the classrooms. Over these hills violent storms, brewed in the spaces beyond, come crashing towards the town and all life cowers as great tumblerfuls of drops beat down. But they are expected and everything is cleared away. Children gather inside, goats pack together in enclosures or huddle beneath trees. Once, during a fierce storm, fifteen goats sought refuge in our outdoor lavatory. Milling around behind the door, they managed to push it shut. I had some difficulty explaining to the irate owner that I was not a great white goat rustler.

But the storms gather and vanish in two hours and life unbends, trucks get stuck and tractors and ropes are sought. It is a slow, exhilarating, ludicrous world where most things are accomplished tomorrow — 'bukra, bukra' (tomorrow, tomorrow). Everywhere there are lunatic fat goats having their full udders bashed and sucked by thick-legged goatlings; donkeys hang their heads and moan in despair at their burdensome fate; indolent herds of cattle saunter past, occasionally emitting all-knowing groans from the centre of their six bellies.

Slowly I am becoming accustomed to teaching. The moment of first encounter is thankfully over: a skinny, white man, beard awry, legs feeling as useless as moulded cow dung, standing before a class of sixty Arab and African students. Jil and I are the only Europeans in the town besides a Catholic priest and some nuns who speak Arabic and Italian. The main problem is my accent. The students are not used to hearing English from the mouth of an Anglophone. At first there was total impenetrability, I thought. But, now I'm beginning to get the feel of it.

The Sudan is divided into two political areas, North and South. The seventeen-year civil war ended in 1971 but the friction between the Arabic North and the African South can still be felt, although efforts are made to give an appearance of unity. Into this fit the Nuba, the indigenous people of these mountains. During the civil war they fought on the side of the North, though



A traditional Nuba homestead housing an extended family. The thatched roof dwellings are joined by a wall encircling an open courtyard.



A fruit and vegetable merchant in Kadugli.



A temporary homestead constructed by the nomadic Baggara from grass mats laid across a wooden frame.



Some of the goats that sought refuge from the rain in the outhouse on the school grounds.

they are Negroid people, and therefore closer racially to the Southerners. Now, the Southerners eye them with suspicion and the Northerners look upon them as Southerners.

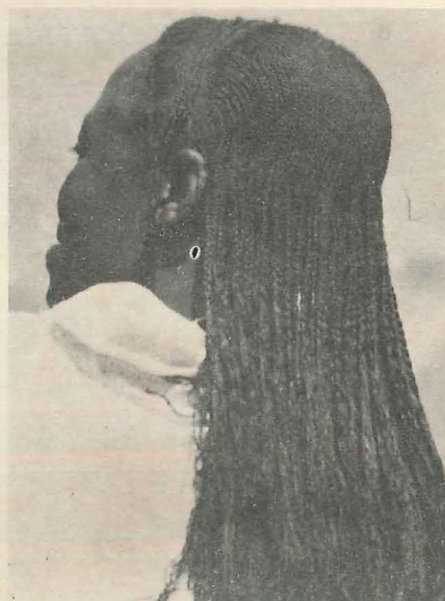
The Nuba are a small group of people living in isolated tribes scattered throughout the mountains. Outside the major towns their lifestyle has changed very little, but for those living around Kadugli it is altering; children attend school and adults work in jobs other than farming. They have a saying about themselves and their region: 'ninety-nine hills and ninety-nine peoples', which is some indication of their diversity. A diligent linguist has, however, pointed out that there are in fact eighty-seven languages. (And, one colonial administrator, Lt. McNeill, noted that there were considerably more than ninety-nine hills while compiling his topography of the region in 1914.) The fact that all these people speaking totally different languages should give themselves one generic term, 'Nuba', mercifully remains an enigma.

Traditionally they are sedentary farmers whose crops consist mainly of sorghum, nuts, some maize and a few vegetables. There is a good deal of underground water, but they practise primarily rainfall agriculture. Until twenty years ago, this area had two rainy seasons a year, the first falling in February or March and the second beginning at the end of May and lasting to the end of October. Now there is only the second. The effect on farming is difficult to ascertain. It makes little difference to the sorghum and corn but seems to have affected the vegetables

and fruit which, because of the heat and dryness, are scarce by mid-summer.

The other major group of rural folk in the area are the Baggara Arabs, cattle-keeping nomads who move with the seasons from the north to the south. Kadugli is the summer residence of a group called the Hawazima Baggara. Many of them have settled in the area; their sons attend school (and sometimes their daughters), they work in town as waiters, messengers and occasionally as drivers. Their herds dwindle and the old men sit in the evenings and listen to each other talk of the past.

Kadugli's merchants are an assortment of 'northern Arabs', Syrians, Egyptians, Sudanese, Greek Sudanese, and the occasional Nuba. A cloth merchant named Makram is originally



A Nuba woman with an elaborately braided natural hairstyle.

from Egypt. Jil once came upon him sitting glumly outside his shop, his spindle legs protruding from enormous, tailor-made shorts, and asked why he was depressed.

'I'm forty-five years old. I have worked in this shop since a boy. Next week I must go to Khartoum, the capital, for ten days.' At this point his eyes darted about his head, his thin fingers tearing through his hair in desperation.

'I have worked so hard I never got time to marry. Now I have no son to look after the shop when I go. All this material just sitting!' His hand swept over the packed shelves of cloth, his teeth chewing his lips. He later told us he was going to Alexandria at the end of the year to get a wife.

One Friday, the official day of rest, we decided to hire donkeys and go riding in the surrounding hills. When the owner arrived — several hours late for our appointment — one of the animals was lame. We left it with the owner and I mounted the other beast and rode it out of town amidst yells of encouragement.

I have yet to fathom whether the praise was for my success at mounting the animal (which bolted just as I was climbing into the saddle) or at the fact that I was, faithful to local custom, making my wife walk. I did notice on returning with Jil in the saddle that the elders of the town, chatting among themselves, disdained to acknowledge our return.

Riding a donkey is a euphoric experience and the best way to meet people. The pace is leisurely and, apart from the occasional attempt by the four-footed thing to dash in the general direction of 'home', the animal was quite passive. We headed west out of town through one of the surrounding 'suburbs', a village of clear-swept courtyards, thatch and mud houses and grass fences. Large trees enclose the homes in shade and the occasional date tree rises up like some totem of natural law amidst the buildings. Along the way people stopped to comment on the novelty of a 'Khawaja' (European) on a donkey or just to chat and invite us to drink water. Fetched from great distances, this is a generous offering. There are three things which are never refused anyone: water, fire and food, a measure of how elemental their lives are. Yet this simple compassionate life is easy to callously romanticize. Their lives are hard and tenuous, stretched across the land, at times desperate.

Once the rains have finished it is possible to travel by lorry in this area. The students exploit this to the full,



One of the students on the school excursion garbed in a tob, performing a traditional dance at the school picnic.

planning picnics and outings under the guise of the various school societies. The first picnic we went on was with about a hundred girls from Jil's school. A bus and lorry were hired for the occasion. Hundreds of packets of tea were bought ahead of time, pounds of sugar, sacks of potatoes, loaves and loaves of bread, boxes of tomatoes and other foodstuffs, and three sheep which were tied outside the classroom until the day arrived.

We were told to be ready at six o'clock on Friday morning. The picnic was to take place at El Dondoor, a forest about three hours journey away. At nine o'clock two crowded vehicles of ululating girls, between the ages of seventeen and twenty-two, swept up to us. They were dressed in all their finery: elaborate wigs, jewelry, perfume and colourful 'tobs' — the long flowing cloths which are draped around the body in a fashion similar to the Indian sari.

The journey was hectic. The girls in the bus were safe but those on the back of the open lorry faced some difficulties especially with their black, nylon wigs teased and curled high above their crania. As we entered the forest, one of the girls, swept away with the excitement, stood up and an overhanging branch whipped off her headgear. Howls of mirth and derision promptly brought the lorry to a halt and, while one of the driver's assistants ran back for the wig, the young lady cowered behind her tob.

At the picnic site, the girls formed into groups and were assigned various

tasks: collecting firewood, preparing breakfast or lunch. The dazed sheep were led from the back of the lorry and their throats cut with scant ceremony. The carcasses were hung from a branch and skinned. The girls, assisted by one of the drivers, proceeded to cut up the animals. At this stage I began to wish some developed nation, as part of its foreign aid program, would send out a couple of 'experts' to teach the art of butchery. Within twenty minutes, aided by an axe and some knives, they had reduced the three carcasses to a sodden mass of shattered bone and pulverized meat. Nevertheless, the food was good and plentiful.

During a three-week holiday in January, we decided to make the fifteen-hundred-kilometre journey to Port Sudan on the Red Sea. Travelling by road and rail is not something to be taken lightly. The distances are vast and transportation erratic, but we set off lighthearted and oblivious. The first leg of the journey was by lorry, with Jil sitting up front in the cab while I rode on the back, perched atop sacks of sesame. Hooting some bars from an unrecognizable melody, the lorry lurched out of Kadugli but stopped frequently at villages along the way to pick up more passengers although we were overloaded when we left. All along the route there were square, thatched buildings, roadside cafes with lorries parked outside and men, sitting on mats or wooden frame couches strung with grass rope, discussing the road. During the entire journey, we never so much as paid for a cup of tea. As foreigners, we were treated with the customary courtesy accorded to guests.

Meals usually consist of various

combinations of broadbeans or lentils mixed with either cheese or tomatoes and onions spread with oil, a meat and vegetable stew, shish kebab, salad and sometimes sausage or *kufra* (mince meat). The food is placed in large bowls on the floor around which everyone gathers. I have grown accustomed to the practise of using only the fingers of the right hand to eat. The use of the left hand, reserved for other purposes, is contrary to the local laws of hygiene. In the beginning I had to sit on my left hand to remind myself not to use it and kept dropping food on neighbours and in other dishes.

At two in the morning we stopped for a few hours, and I collapsed into welcome sleep on the soft desert sand. Before sunrise we were heading east across the semi-desert plain, the lorry occasionally sinking up to its axles in the soft sand and having to be dug out. Twenty hours after we had set off, we arrived at Kosti, a large town on the White Nile. My hands were like claws from hanging on to the side of the lorry to keep from being thrown as it bucked over atrocious roads.

Kosti is a sprawling, untidy town, larger than Kadugli, and more Arabic, its mud houses square, with low, flat roofs that spread back from the Nile to merge with the desert. In the days of Lord Kitchener, Earl Kitchener of Khartoum, a Greek called Kosti operated a bakery in a small village beside the Nile. The fame of his baking spread and people travelled miles to buy his bread. 'I'm going to Kosti,' they would say. The name stuck as the village spread out. The only bridge spanning the White Nile between Khartoum in the north and Juba in the far south, is

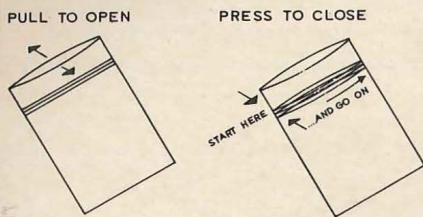


Students on a school excursion making various preparations at the picnic site.

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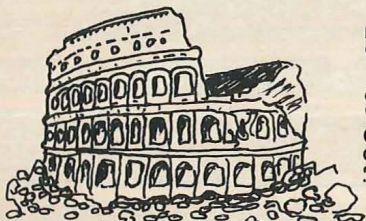
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located here. The people in the area say that the bridge was built in India during the British Presence and shipped to the Sudan. Whatever, it is an awesome expanse of steel girders and cement pillars. A railway line runs down the centre; there is a car track on each side, one of which has been closed for the past two or three years. Nobody seems to know why. At each end of the open side a policeman is posted to regulate the flow of traffic. At times it takes up to three hours to get to the other side in a car, particularly in the evening when cattle are being herded across.

After a short stay in Kosti, we boarded another lorry to take us to Sennar on the Blue Nile. Here we caught a train for Port Sudan. The vouchers issued to all teachers enable us to travel for a quarter of the normal price. We bought first class tickets and during the journey were served English meals in the diner by old silent waiters who dimly remembered the visits of thirsty governor-generals and portly queens. First class seats, however, had all been reserved, we learned before leaving, so we arrived at the station early, found seats in third class, and waited for the train to leave. Within half an hour our carriage and all others were full; boxes, sacks, and old, battered cases were piled between seats and in the aisle — trapping everyone in their places. It is not uncommon for people to pay third or fourth class fares and to ride on the roof which is not as dangerous as it may sound: the train runs too slowly. It stops at each station and is immediately surrounded by tea sellers, cool drink sellers, sandwich sellers and children gawking and yelling 'khawaja, khawaja' whenever a white face appears. Occasionally handicrafts, colourful woven-grass items or leather sandals are available, sold by old women standing next to the tracks.

Arriving in Port Sudan, we walked until we found the Olympia Park Hotel which had been recommended to us by travellers passing through Kadugli who had mentioned that the Greek-Sudanese proprietor, Panos, occasionally served tasty Greek food. We never had a Greek meal with Panos but the Sudanese-style, Red-Sea fish he served was splendid. Panos turned out to be a large, affable man whose family had immigrated to the Sudan three generations ago. We had tea served with marvellous Greek cakes, which his wife had prepared, and talked about the history of the hotel. During the Ottoman rule, the building had been the residence of a wealthy Turk. It was bought by Panos's grandfather who had

converted it into a hotel, keeping a section of it as the family's residence. It is a beautiful building, with ornate wooden fretwork on the balconies, carved doors, and mosaic tile floors. Panos is a member of some obscure higher order of Freemasons and under this influence sees mystical symbols in the woodwork and the mosaic patterns of the floors. He took us down the coast to Suakin which originated long ago as an Arabic spice port, and conducted us around the crumbling ruins of mortar and brick which were once the fine buildings of wealthy Ottoman rulers and, later, of the British aristocracy. The port has now silted up and is used only by small fishing boats and 'dhows' which come across from Yemen and Saudi Arabia.

One night, while on our way out of the hotel, we encountered on the stairway, what at first sight appeared to be the ghost of Baden-Powell wandering through the hotel. It was Panos dressed in khaki shorts and shirt, and a peculiarly shaped hat. As I stumbled on the stairs, he hitched his khaki shorts further up his waist, tightened his toggle, and provided us with a brief history of the Scout Movement in the Sudan and his role in it as a Scout Leader, before reeling off into the hot night.

We passed through Khartoum on our return trip to Kadugli. The only significant change since our last visit was the bird whistles ingeniously fitted to the brakes of taxis. Every time a driver puts his foot on the brake pedal a bird call is emitted. The whole town twitters like a congested budgy cage.

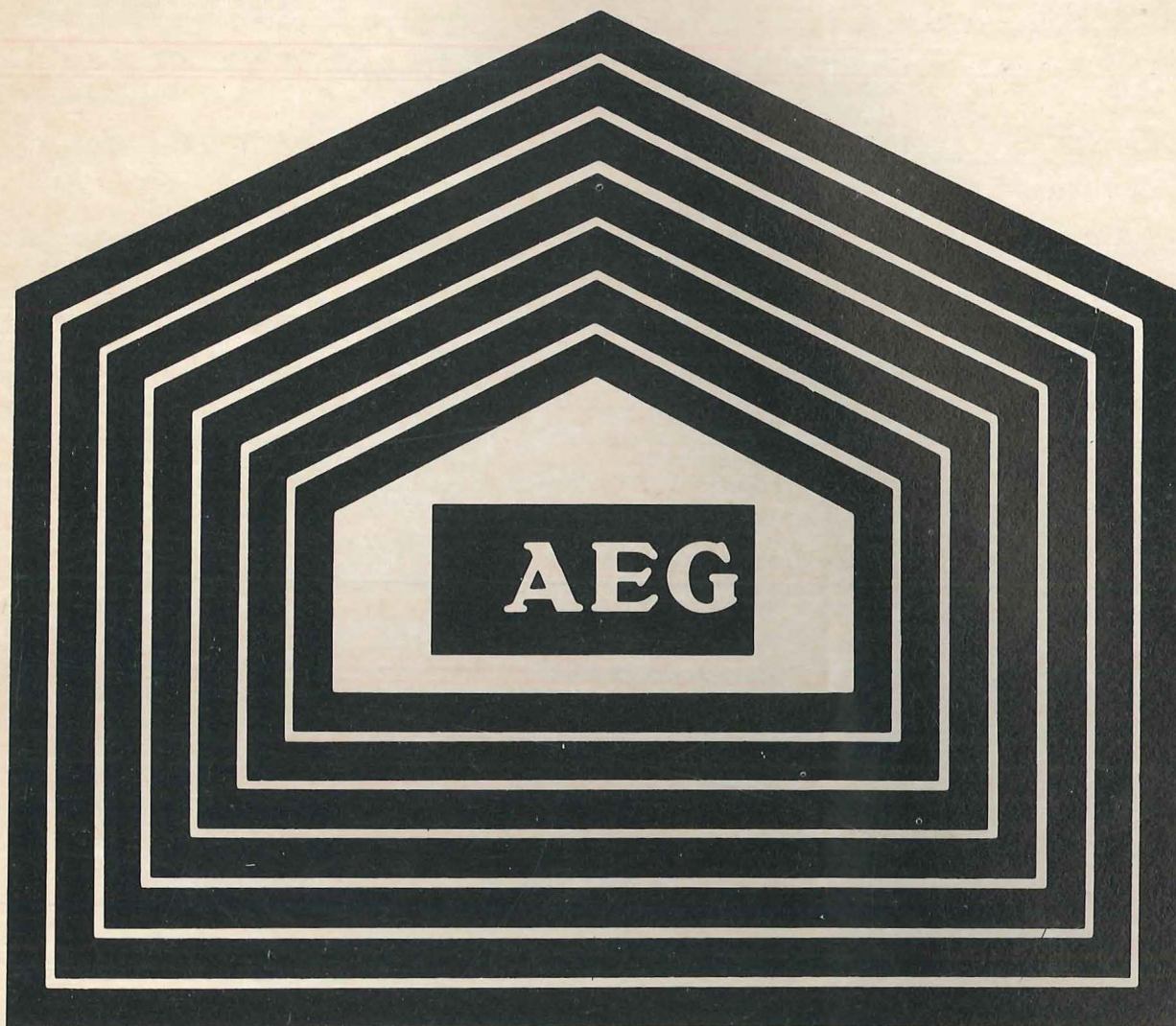
Back in Kadugli I contemplate the coming term and discuss with students their final exams. Out of thirty-two thousand students writing finals, only about five thousand will find places in the three universities, the University of Khartoum, Cairo University Extension and the Islamic University. The system is extremely competitive and the students are strained with anxiety.

Looking across at the rocky hills scarred by fire and sun, the plain swept by dry winds, I cannot believe that life will return to this desiccated landscape.

As the light fades a silence grows, spreading with the pall of white wood smoke that detaches itself from the shadowy sides of the hills and meanders through the settlements. For a brief moment this swell of silence holds and, as the night expands, breaks to fill the dark country with murmurings, voices of tired shrill children and the muezzin's call to prayer.

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STREET MARKETS

MONDAY

Holargos, Nea Erithrea, Nea Liosia, Neo Psihiko, Piraeus (Kastela), Zografou

TUESDAY

Filothei, Galatsi, Halandri, Kato Ilioupoli, Kypseli, N. Filadelfia, Pangrati

WEDNESDAY

Agii Anargyri, Ano Nea Smyrni, Ano Patisia, Kifissia, Nea Smyrni, Pefki, Peristeri

THURSDAY

Aharnon, Ano Ilisia, Glyfada, Immitos, Nea Ionia, Papagou, Voula

FRIDAY

Agia Paraskevi, Ano Kypseli, Faleron (Ag. Barbara), Kallithea, Kolonaki, Neo Faleron, Pal. Psychiko

SATURDAY

Ambelokipi, Argyroupoli, Exarhea, Ilioupoli, Maroussi, Plat. Attikis

CHURCHES & SYNAGOGUES

Greek Orthodox Churches of special interest

Agia Irini, Aeolou	322-6042
Agios Dimitrios, (Ambelokipi)	646-4315
Agiou Sotiros, Kidathineon	322-4633
Chrisospliotissa, Aeolou 60	321-6357
Mitropolis (Cathedral), Mitropoleos	322-1308

Other denominations:

St. Denis (Catholic), Venizelou 24	362-3603
Beth Shalom Synagogue, Melidoni 6	325-2823
Christos Kirche (German Evangelical), Sina 66	361-2713
Church of Christ, Ano Glyfada	894-0380
Skandinaviska Sjomanskyrkan (Lutheran), Paleon Faliron	982-0095
St. Andrews Protestant American Church, Sina 66	770-7448
St. Pauls (Anglican), Filellinon 29	714-906
St. Nikodimos (Russian Orthodox), Filellinon	323-1090
Trinity Baptist, 3 Aristotelous Ano Glyfada	894-9551

PETS

Hellenic Animal Welfare Society (English spoken)	643-5391
Greek Society for the Protection of Animals (pets only)	346-4445
Vet Clinic & Kennels, Iera Odos 77 (English spoken)	346-0360
Vet Clinic, Halkidonas 64, Ambelokipi	770-6489
For the export & import of pets: Ministry of Agriculture, Veterinary Services, Aeolou 104	321-9871



Italian soldiers at the barricades erected in the port of Corfu.

THE CORFU INCIDENT

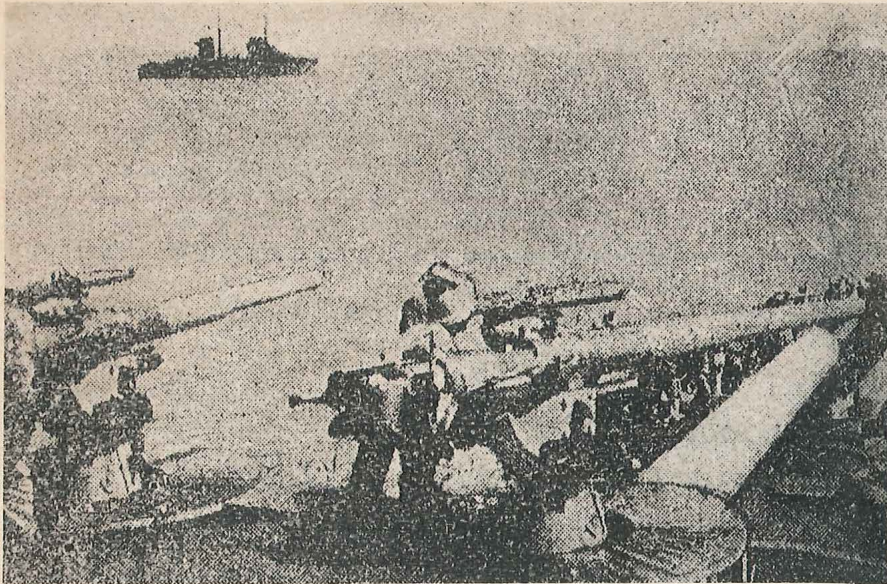
Italian troops were already crossing the Albanian border when on the morning of October 28, 1940, Italy's diplomatic representative in Athens delivered his government's ultimatum that Greece capitulate. The Greek nation's rejection of Mussolini's ultimatum, an occasion annually observed on October 28 as a national holiday, did not find the country unprepared. It had been preceded by several provocative acts which forewarned the Greek government and eventually led, less than two decades later, to the Italian invasion of Greece. The first of these provocations was the 1923 bombardment and occupation of Corfu, an incident crucial not only to Greece but to world history, as it was the first test case of its type for the League of Nations.

ON August 26, 1923, Italian General Enrico Tellini and four of his aides were assassinated within Greek territory on the Greek-Albanian border not far from Ioannina. They were members of an international commission sent to delimit the Graeco-Albanian frontiers, a task that had been deferred since 1913 when the modern state of Albania was founded. The assassins were never identified. Historian James Barros who has exhaustively researched the subject, suggests that the murders were committed by roving bands of brigands, a reasonable interpretation, he notes, if one keeps in mind the history of the area during the period. The Italian Minister, Giulio Cesare Montagna, Italy's diplomatic representative in Greece, promptly accused the Greek government of subsidizing the armed bands and of complicity in the murders. To this day, however, no evidence has ever been brought to light to support this contention.

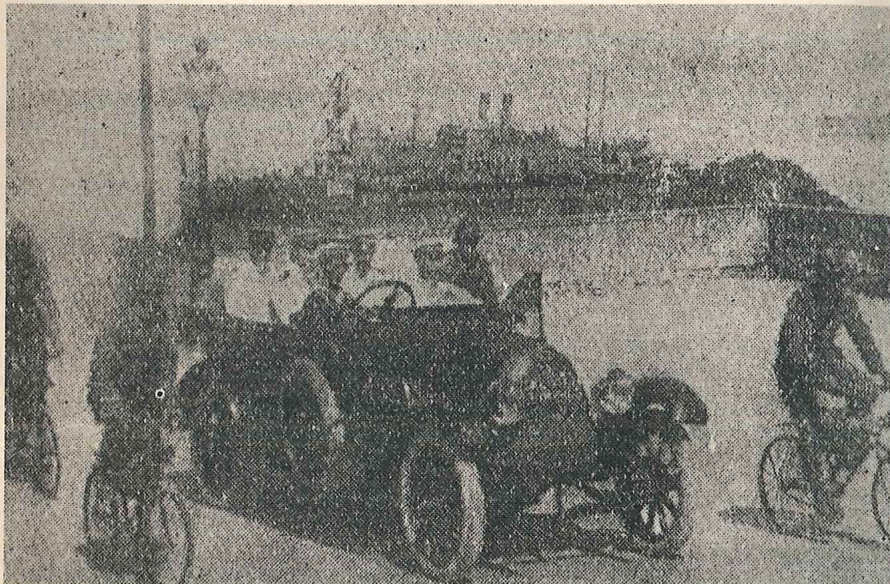
Mussolini received news of the murders from his consulate in Ioannina on the evening of August 27. The Tellini murder had provided the Duce with his first opportunity to exhibit the 'new diplomacy' of his fledgling regime which had come to power in 1922. Although the Italians had emerged from World War I on the side of the victors, their failure to secure territories promised by the Allies in the 1915 secret Treaty of London had left them embittered. The expansionist policies of Mussolini's fascist government had been thwarted by the League of Nations. Dominated by France and Britain, the League sought to maintain the *status quo* as established by the Paris Peace Treaties. Mussolini's foreign policy had as its main tenet the revision of the borders set by the Treaties. His wider purpose was to eventually reestablish the Roman Empire; he thought of fascist Italy as heir to the ancient empire as well as to medieval Venice. These concepts validated Italy's right, according to Musso-

lini, to dominate the Mediterranean. The eventual invasion of Ethiopia in 1936, the seizure of Albania in 1939, and the unprovoked attack against Greece in 1940 were all steps towards the fulfilment of his goals.

Thus, in response to the Tellini murder, Mussolini dispatched through Montagna a list of demands to the Greek government with a speed rare in the annals of diplomacy. The demands included an apology from the ranking Greek military officer; a funeral service for the victims to be held in the Roman Catholic Church in Athens, and to be attended by all members of the Greek government; an investigation to be completed within five days of the arrival of an Italian military attaché sent to aid in the investigation; capital punishment for the assassins when found; a sum of fifty million lira indemnity to be paid within five days; honours to be paid to the Italian flag. The message contained no threat against the island of Corfu, and neither the Greek government, nor



An Italian battleship off the shore of Corfu during the 1923 invasion. Corfu was 'an open town in the fullest sense' noted a dispatch in *The Times of London*, on September 3, 1923. 'Under the International Convention of 1863, reaffirmed by the Sévres Treaty, the island of Corfu is undefended territory,' it continued.



The Admiral of the Italian fleet, guarded by soldiers on bicycles, touring the occupied island.



A platoon of carabinieri saluting the Greek flag as it was again raised on the island shortly before the departure of the Italian forces on September 27.

the British and French, interpreted it as such. The British and the French, fearful of a conflict between Italy and Greece, were of the conviction that all actions should be taken within the framework of an international organ, particularly since the Tellini mission had been conducted under the aegis of the Conference of Ambassadors in Paris. Diplomatic exchanges got underway between Greece, Italy, Britain and France, with the latter stressing collective action.

In Greece, a cabinet meeting was immediately called. The Prime Minister, Stylianos Gonatas, subsequently issued a statement saying that Greece was prepared to meet some of the demands since the murders had taken place on Greek soil. On the evening of August 30, within the time limit set by the Italian dispatch, the Greek government replied to the Italian government, refuting the Italian allegations that the Greek government was guilty of complicity, but agreeing to extend an apology, to the stipulated funeral, and to the military honours. The other demands were rejected or modified.

Within hours after receiving this response, Mussolini ordered the Italian navy to attack and occupy the island of Corfu. Among the witnesses to the bombardment of the island were John Henry House, the founder of the American Farm School in Thessaloniki, and his wife, Susan Adeline House. Mrs. House's unpublished correspondence provides an account of the episode:

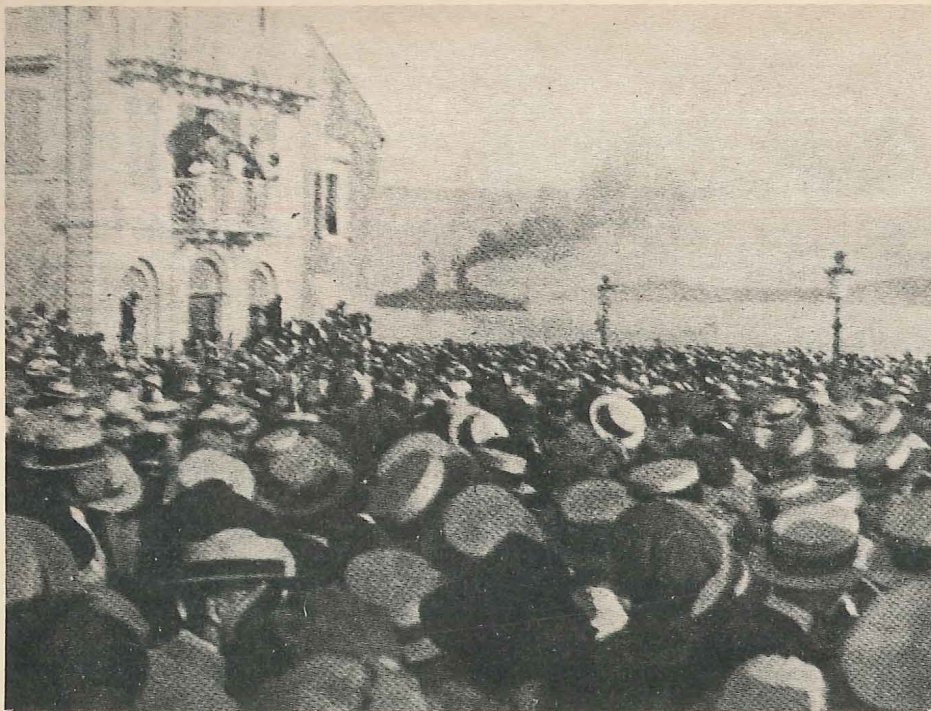
Noon of that day we heard that an Italian fleet was entering the harbour, and when we went to watch the arrival, we found there twelve ships, four of them battleships, and that the decks were cleared for action. We thought it was nothing more than an attempt to frighten the authorities as the island is not fortified. When the English turned it over to the Greeks, it was with the understanding that the Citadel should be dismantled . . .

When the airplanes began to circle around us . . . they came so close that the noise was almost deafening. There were two very heavy shots that we could not mistake and which sounded like machine gun fire. We heard the screaming women and children as they fled from the citadel.

The island was undefended. As a result of the bombardment, sixteen people were killed and scores wounded. The bulk of the victims were refugees, still displaced from World War I, many of them orphans sheltered in the old Citadel, built by the Venetians. The attack was to raise an international outcry.

Mrs. House relates the quick surrender of the island:

There is a small place where the top of the citadel can be seen from some of the hotel windows and when a white flag was seen



The jubilant citizens of Corfu watching the Italian fleet sail away on September 27.

flying there we were quite sure what had happened, even before the word was brought to us that the island was no longer Greek but Italian. We went out for a walk about six o'clock and saw the white flag hauled down and the Italian flag run up.

Corfu had been taken. The Greek government immediately appealed to the League of Nations, declaring its willingness to abide by any decision. Public opinion, particularly among small nations, was outraged. It was obvious that the League was confronted with a test case which demanded quick and firm action. The League met two days after the invasion to debate the



The Archbishop of Corfu Athinagoras, later Patriarch of Constantinople, shown with the French Consul. Together, they visited the Italian flagship, the 'Conte Cavour', to plead with Vice-Admiral Solari to stop the shelling of the island.

matter but finally referred it to the Conference of Ambassadors. The Italian delegate maintained throughout the debates that the League was not competent to act on the matter and Mussolini threatened to resign from the world body. Mussolini had clearly breached the covenant of the League of Nations, according to which it was within the League's authority to deal with the case since the matter threatened world peace, and, furthermore, the incident involved two of its members committed to settle their disputes peacefully.

The League of Nations differed from earlier international organizations in that it provided for collective security. It did appear to be a more positive instrument than the pre-war groupings which were held together by a system of alliances so convoluted that it had been one of the causes of World War I. The guaranteed territorial integrity and the independence of all members, and Article 12 in particular by which all members agreed to submit disputes to arbitration or to inquiry by the League and not resort to war until three months after a report was rendered, were both promising features.

The Corfu incident thus became a crisis in European relations. The situation between Italy and many of the members of the League was greatly strained. Britain's attitude towards the Italian dictator had become hostile, since it had long considered its dominant position in the Mediterranean to be a main foreign policy objective and the Italian aggression against Corfu was

without doubt a direct threat to British hegemony.

The League persevered for a solution to the Corfu crisis and drew up a plan of settlement which it forwarded to the Conference of Ambassadors. Italy was granted a fifty million lira indemnity. The concentration of the British fleet within sight of Corfu helped persuade the Duce to abide by the adjudication. By September 27, the Italian forces were withdrawn, one month to the day of the Tellini murder.

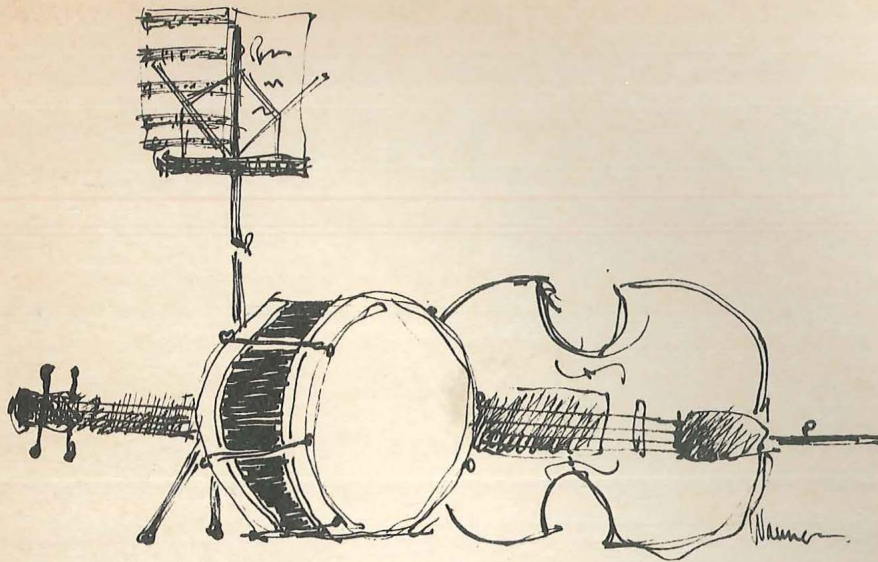
Historians evaluate the first test case of the League with varying opinions. Some regard its outcome as a success since the Italian forces were withdrawn and Mussolini's expansionism was temporarily forestalled. On the other hand, there is much to criticize in the quality of justice meted out: the League did not have the power to control the demands of the Conference of Ambassadors and it would be difficult to praise a solution according to which the victim of an invasion was made to pay the fine.

It was Mussolini's first defeat. A few months after the incident, in a speech to the Italian senate, he stated: 'In my opinion, the Corfu episode is of the very greatest importance to the history of Italy, because it has put the problem of the League of Nations before public opinion in Italy in a way in which no number of books could have done. Italians have never been much interested in the League of Nations; they believed that it was a lifeless academic organization of no importance.'

Historian René Albrecht-Carrie was to observe that 'on fundamental issues of vital interest Mussolini would brook no interference from the League'. (Indeed, he withdrew from the organization in 1937 after the League approved sanctions against Italy.)

From 1923 onward, Mussolini subjected Greece to a series of harassments and provocations. Less than twenty years later, on October 28, 1940, Italy invaded Greece. Mussolini was convinced that Greece would quickly capitulate, but this was not the case. Within a few days, the Italian forces were driven back into Albania. Long before that, the League of Nations, in which countries such as Greece had placed so much hope, had collapsed under the weight of repeated Axis aggressions. On April 8, 1941, Germany attacked Greece. By May of that year the country had fallen. The Occupation had begun.

—BRENDA MARDER



music

FESTIVAL TRIUMPH

THIS year's Athens Festival ended on a grand note. The Utah Symphony may not be the greatest orchestra America has to offer, but it is certainly a fine example of the high quality of music to be found in many of the smaller metropolitan areas in the United States. Under the skillful direction of maestro Maurice Abravanel, the symphony plays with sensitivity and in excellent tune. Only the rather ragged violin section detracted from the overall impression. The cello section demonstrated moments of real brilliance, particularly in their unison passages in Tchaikovsky's *Romeo and Juliet* overture. The woodwinds were also exceptionally good throughout, especially in the concluding moments of the Tchaikovsky work.

It seems apparent, however, that a great deal of what the orchestra is, derives from the dedication and energy of maestro Abravanel. A native of Thessaloniki, he is a fine representative of the remarkable Sephardic community which dominated all areas of life in that northern city from the time of the Spanish expulsion in 1492 until well into this century. Abravanel's old-world finesse and stately mannerisms contributed a great deal to the finished product we saw at Herodes Atticus.

But it was clearly the Canadian contralto, Maureen Forrester, who

dominated the program. A leading figure in the international music world for over two decades, she continues to sing with the same greatness that has won her the highest accolades from critics and fellow professionals. Possessed of a voice of unusual vibrancy and warmth, she brings to her work a high degree of musicianship and vocal technique. Her performance of Mahler's celebrated *Kindertotenlieder* at Herodes Atticus was in every way up to her high standards of the past. I last heard her perform at Carnegie Hall eleven years ago in a stunning performance of Handel's *Xerxes*, and although the kind of music was totally different, the voice was the same, the poise and dignity commanding immediate and unbroken attention throughout. The audience responded with a fifteen-minute ovation, richly deserved.

Oddly enough, the turn-out here in Athens was modest compared with the Monday evening concert which was shown on television and attended by an assemblage of the politically-important and wealthy-elite. The soloist that night was pianist Vasso Devetzi, whose performance, in keeping with her work of late, was appallingly bad. Why no similar response for one of the greatest singers of our time?

—ROBERT BRENTON BETTS

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Economics	Advanced Mathematics	English Literature	Applied Mathematics
English Literature,	Persian	French	Pure Mathematics
English Language	Physics	Geography	Physics
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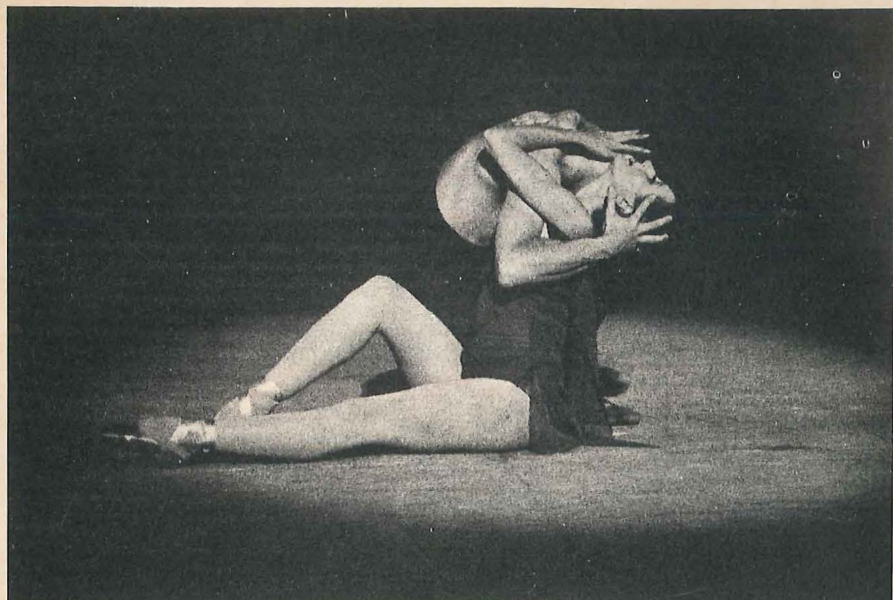
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A scene from the Bolshoi production of 'Spartacus' which was performed at the Herodes Atticus Theatre in Athens.

dance

BALLET FAN-FARE

THE appearance of the Bolshoi Ballet at the Athens Festival in August met with a mixed reception. The quality of the performances was uneven, ranging from the superb to the frankly mediocre. But for one group, the fans who travel in the wake of the two hundred and forty members of the touring company, it was all a highlight. Few people realize the fervour and dedication of a ballet fan or, in the true sense of the word, a 'fanatic'. They have been called 'ballet groupies' by unkind observers but furiously reject this term since their aim is not, as it is in the Pop world, to leap into bed with their idol. Rather, they say, 'We're there for the art.'

It is not strictly the art of ballet to which they are devoted, however, although they are keen followers of dance and generally know every entrechat and arabesque of the ballets in which their idols perform. Generally, ballet fans are committed, with utter devotion, to one company, and, more particularly, to one star. They will work themselves to the bone and scrimp and save in order to tour the cities of the world on the trail of the adored star. The balance of their days will often be lived through as a kind of interlude between performances. One American Bolshoi fan told me that she broke off her engagement when her fiancé was sent to Sierra Leone, which, of course, is not on the Bolshoi touring circuit. Another taught herself Russian in six months,

sitting up night after night learning declensions and irregular verbs so that she could communicate with the Bolshoi dancers. Nureyev fans brave freezing temperatures and fierce blizzards in order to visit his birthplace in central Siberia. There is even a package tour to Irkutsk arranged for such devotees.

Above all, these ardent fans live to see their stars dance. At performances they can be seen waiting at the stage door with flowers or holding a program or photograph to be autographed. It is very comforting for dancers appearing

in a strange country to know there are a few familiar faces in the audience. 'Even if we fell flat on our faces, you would still think us wonderful,' said Natalia Besmertnova to one fan who congratulated her after an off-night.

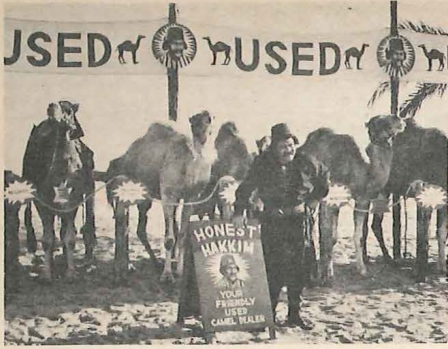
There are some dancers who attract more adulation than others. Nureyev, for example, has always been pursued and his recent casting as Valentino, in the latest film about the Hollywood idol, is a logical extension of the kind of adulation he receives. The late Nijinsky was adored by many and Mikhail Baryshnikov (Misha to his followers), the young Russian dancer now with the American Ballet Theatre, draws ardent admirers.

Fans inevitably become authorities on the lives and dancing of their idols and collect every book, article and picture printed about them. One Bolshoi fan has several thousand signed photographs and programs. Another has decorated her bedroom with a pair of ballet shoes enshrined in a gold frame and papered the walls with photographs. Any piece of costume, however fragmentary, is treasured. A balletomane of my acquaintance has, in her collection, a highly cherished souvenir, a feather from the tutu of the Black Swan's costume from *Swan Lake*. Ballet shoes are prized keepsakes, and after each performance, fans beg dancers for their discarded ones. The Herodes Atticus stage is very rough, however, and the dancers, who almost ran out of shoes while performing here, had to re-use scuffed ones for the performances. Alas, there were no shoes available for the fans.

—ANTOINETTE MOSES



The Bolshoi in a practice session in Paris.



The Last Remake of Beau Geste



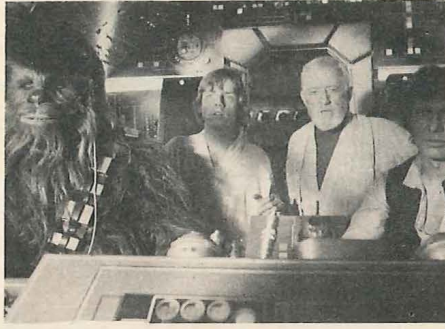
The Deep



Julia



The Late Show



Star Wars



Bound for Glory

cinema

'TIS THE SEASON

IN MOST major cities a host of new motion pictures appear throughout the year, but in Athens new films are released only during 'the season' — which begins in October and continues through May. Re-runs are shown during the rest of the year. Thus, a year's worth of new films is squeezed into eight months, keeping devoted movie-lovers, who wish to see everything, on the run.

By the end of October, the new season will be in full swing, with six to eight new films premiering each week. Films usually play for one week at several first-run cinemas, and a second week at an equal number of second-run cinemas, before disappearing until the following summer. A particularly popular film may be held over for three or four weeks. A particularly unpopular film may not make it through its first week.

There is neither rhyme nor reason to the order in which new films are released. Generally, there is a six-month gap between a picture's European or American premiere and its appearance in Athens, but there are exceptions. Bernardo Bertolucci's

1900, which will probably not be released in the United States until early next year, was playing in Athens last year. The latest Al Pacino vehicle, *Bobby Deerfield*, is scheduled to open in Athens, New York, and London at about the same time. Athenians will probably have to wait until Christmas, however, to see the new *King Kong* which has been terrorizing New York since last Christmas. Furthermore, Athenians may never see some recent releases, and excellent ones at that. Such films as Michael Richie's *Smile*, Robert Altman's *Welcome to L.A.*, Gordon Parks's *Leadbelly*, and Terence Melnick's *Badlands* were rejected by a local distributor because they were deemed to be of no interest to local audiences.

Looking over the list of the forthcoming films, it is difficult to predict the hits — artistically or commercially. Included are some long-awaited 'big' films, a few hits from America's successful summer season, some smaller surprises from unexpected places, and even the occasional 'art film'. The season may be short on really outstanding pictures, but at least it will

not be as dull as last year. The fare is varied, with heavy emphasis on entertainment — not a bad genre when done well.

The most exciting release is bound to be *Star Wars*, the science-fiction extravaganza that seems destined to make twice as much money as *Jaws*, the current most successful film in history. The director of *Jaws*, Steven Spielberg, will present another new film in the spring called *Close Encounters of the Third Kind*, also science fiction, and also starring *Jaws*' star, Richard Dreyfuss. *The Deep* will be coming to Athens soon. It is based on the successful novel of the same name by Peter Benchley, the author of *Jaws*. Also in the wake of *Jaws* comes a flock of new films about killer animals including *The Swarm* (killer bees), *Tentacles* (killer octopus), *Fangs* (killer dogs), *Orca* (killer whale), and *The Savage Bees* (bees again).

Among the 'big' films to be seen are *A Bridge Too Far*, produced by Joseph E. Levine, *A Star Is Born*, with Barbra Streisand, *MacArthur* with Gregory Peck, and *Valentino* with ballet-dancer Rudolph Nureyev making his acting debut as the Hollywood idol. For



King Kong



Salt of the Earth



Three Women



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laughs, there will be Mel Brooks's send-up of Alfred Hitchcock, called *High Anxiety*, Gene Wilder's send-up of Rudolph Valentino, called *The World's Greatest Lover*, and Marty Feldman's send-up of *Beau Geste* called *The Last Remake of Beau Geste*. Woody Allen's *Annie Hall* will soon be with us—an autobiographical comedy which may be one of the most personal films of the year—and perhaps the best as well.

One of the first films to appear this year will be *Bound for Glory*, based on the life of Woodie Guthrie, the Oklahoma-born folk singer and composer of more than one thousand songs (including 'This Land is Your Land'). The film deals with Guthrie's formative years among the farm workers of California—a sort of musical *Grapes of Wrath*—well-intentioned, but hampered by too-much, too-beautiful photography. Coincidentally, the season will include two more interesting and realistic films about American labour problems, *Salt of the Earth* and *Harlan County, U.S.A.* *Salt of the Earth* is a semi-documentary about a strike by Mexican-American mine workers in New Mexico. It was made by Herbert Beberman in 1953 but was long-suppressed in the U.S. for its 'radical politics'. Barbara Kopple's *Harlan County, U.S.A.* is the much-acclaimed documentary feature about

striking mine workers in Kentucky. Made between 1972 and 1976, the film won an Academy Award last year in the documentary category.

Two Ingmar Bergman films are awaited: *Face to Face*, opening in November, and *The Serpent's Egg* (this one in English) scheduled for March. The Studio Cinema will be presenting an excellent series of recent features from Spain and West Germany, and will also be reviving Pier Paolo Pasolini's *Accattone*, Federico Fellini's *I Vitelloni*, and Michelangelo Antonioni's *Il Grido* and *L'Avventura*.

Other up-and-coming titles this season (in no particular order) include *Joseph Andrews*, *Rollercoaster*, *Car Wash*, *Airport 77*, *Slap Shot*, *Islands in the Stream*, *Smokey and the Bandit*, *Sorcerer*, *The Late Show*, *Three Women*, *Hedda*, *Julia*, *I Will, I Will ... For Now*, *Nasty Habits*, *The Other Side of Midnight*, *The Apprenticeship of Duddy Kravitz*, *March or Die*, *Caligula*, *Casanova*, *Audrey Rose*, and *New York, New York*.

Among this year's revivals will be *Moby Dick*, *Around the World in Eighty Days*, *From Russia With Love*, *Quo Vadis*, *The Godfather*, *Ryan's Daughter*, *King of Kings*, *Once Upon a Time In the West*, *Ben Hur*, *2001: A Space Odyssey*, *MacKenna's Gold*, *The Young Lions*, and *The Longest Day*.

—GERALD HERMAN

DENTIST

CHRISTOS N. KOUTSIAS D.D.S.

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Crossing a bleak, mountain snowscape in a scene from 'The Hunters'.

HISTORY AS CINEMA AND CINEMA AS HISTORY

THOSE who know Theodore Angelopoulos's earlier works, especially the brilliant *O Thiasos* released in 1975, will find much that is familiar in his latest film, *I Kinigi* (which means 'The Hunters'). It is composed of extremely prolonged camera shots and the colours are the faint pastels of a Greek winter (George Arvanitis is again the director of photography). The scenes are fused, not as elements in a 'plot', nor according to any chronology, but rather as pieces of a large mosaic organized according to Angelopoulos's personal and poetic impressions of Greek history. Other Angelopoulos trademarks include an imaginative use of music, ranging from *rebetika* ballads, to Greek military marches, to American swing, suggesting the social and political orientation of the characters, and low-keyed acting by his performers who are more-often-than-not completely silent, occasionally breaking into extended monologues. Many in the cast, notably Vangelis Kazan, Stratis Pahiis and Eva Kotamanidou, are by now the core of Angelopoulos's troupe.

The Hunters is the final film of the director's trilogy about contemporary Greek history as viewed from the Left. The first, *I Meres tou '36* (*Days of '36*), covered the period immediately preced-

ing the advent of the dictatorship of General Metaxas. The second, the lyrical-epic *O Thiasos* (*The Travelling Players*), continued through the dictatorship, the Second World War, the Civil War and its aftermath, ending in 1952. *The Hunters* begins in 1977 and works backwards to 1949 when the Civil War officially ended.

Like *O Thiasos*, *The Hunters* is framed as a cyclical view of history, beginning and ending with a similar shot. In *O Thiasos*, the opening and closing scenes depict travelling players standing before a train station about to begin another performance in another town. The implication was not, however, that history literally repeats itself, because these scenes represent different time periods, and the members of the troupe, a travelling theatre company performing in various parts of Greece, differ in age and composition from beginning to end. Similarly, *The Hunters* represents what Arnold Toynbee would call the spiral of history: events tend to repeat themselves in similar but not identical ways. It opens with a bleak mountain snowscape in Northern Greece as a group of hunters silently cross the landscape, etched in dark contrast against the snow, like the figures in *Karagiozis* shadow theatre.

Suddenly they come upon the body of a Greek resistance fighter from the Civil War. His blood has not yet frozen on the snow around him. One of the characters expresses shock: Had they not finished with this 'story' in 1949? How is it possible that the corpse is still warm in 1977?

For over two and one-half hours, Angelopoulos presents a variety of scenes suggesting Greek history from 1949 through 1965 in an effort to delineate something of what happened to the 'corpse' of the bitter Civil War. His message is simply that most of Greece has sold out its revolutionary ideals for individual gain. The hunters represent a wide spectrum of Greek political views, from ex-Leftist to arch-Royalists. But the film literally revolves around the slain leader as scenes, ranging from police investigations to *taverna* celebrations, are acted out in the same room in which the body lies upon a table. This surreal but thematically clever device serves to guide the film through a wide variety of moments that are more symbolic than realistic.

Angelopoulos has orchestrated a climax to his newest work that is more powerful than that of *O Thiasos* and so should not be revealed here. The final

circle is completed as the hunters return to the wintry mountain landscape to leave the body. They cover it with snow—a burial that is obviously far from permanent—and then disperse. The ending is reminiscent of those in Renoir's *Grand Illusion* and von Stroheim's *Greed*.

The Hunters is further proof that Angelopoulos, one of the most respected filmmakers in Europe today, is the outstanding contemporary Greek director. He dares to explore a troubled area of Greek history so recent that an 'objective' view is difficult. In his newest work, he has developed further the presentation of his impressions of this history—he does not attempt to be a 'historian'—in cinematic and visual terms.

Near the beginning of the film, after the body has been placed on a table, the hunters retire to their rooms and their women. For one long, continuous scene the camera focuses on a hallway and all of the doors leading from it to the rooms. One by one, at different times, the hunters come out of their rooms to knock on other doors, to cry silently, to shout down the hall, to confer with others. In between their appearances, however, the hall is empty, silent, at one point for over a minute. This 'empty-room' technique has been used by others (George Cukor in *Adam's Rib*, for instance), but never to my mind as effectively as in *The Hunters* to suggest how a room becomes a stage and how architecture assumes personality and influences the individuals involved (Angelopoulos has said he spent more time choosing locations for *O Thiasos* than actors).

Toward the end of the film, Angelopoulos presents his most powerful image of life-as-theatre and theatre-as-life. During a New Year's celebration, rather stiff, aged and over-dressed members of the bourgeoisie dance like zombies as they sing 'Auld Lang Syne' (in Greek). Suddenly the wife (Eva Kotamanidou) of one of the hunters breaks away, turns to the door and welcomes an imaginary 'majesty' (the King?). At first she swirls around the dance floor with her invisible prince, gradually surrendering to him in ecstasy. She sinks slowly to the floor as the rest of the crowd fades into the background and as the music becomes a simple melody on a piano. Lying on her back on a tile floor, she is made love to by her imaginary lover, at first gently, then violently. Afterwards, she is deathly still. As she regains consciousness, she curls up in seeming regret or disgust. Thunderous applause break

out. She stands up and the stark realism of the preceding scene is revealed to have been only a performance for the assembled partygoers. The dance continues as if nothing had happened.

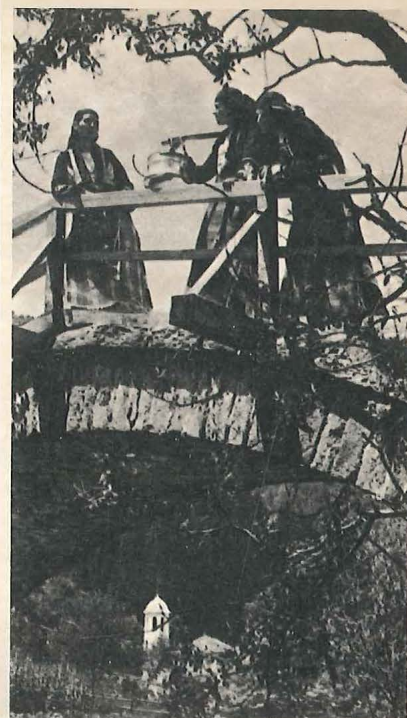
Eva Kotamanidou's performance in this scene is a *tour de force*. It is also a measure of Angelopoulos's rich imagination and his ability to turn realism into symbol. He not only suggests the absolute way in which many 'gave' themselves to the monarchy, but also captures the facility with which some individuals 'fake' the strongest of emotions, turning emotion into mere spectacle.

Yet for all of its virtues, *The Hunters* is a more difficult film to appreciate in its entirety than *O Thiasos*. Angelopoulos's takes are often unnecessarily prolonged. This film is also more abstract and less individualistic. In *O Thiasos*, he succeeded in portraying the members of the troupe first as individuals then as 'types'. In *The Hunters*, the characters remain distant, symbolic representations of various facets of Greek history.

This tendency toward the greater use of symbolism is unfortunate. Angelopoulos is strongly opposed to the narrative tradition of cinema and has in this film deliberately chosen to leave much of his audience behind. The best 'committed' art succeeds because it does involve the audience in the lives of *real* people. Swiss director Alain Tanner, for instance, demonstrated marvelously last year, in *Jonas Will Be Twenty-Five in the Year Two Thousand*, that he could make a strong Leftist film about contemporary history by following the lives of seven completely-believable individuals living in Switzerland today. In yet another approach, South American novelist Gabriel Garcia Marquez, a Communist, has shown in his book *One Hundred Years of Solitude* that history can be brought to life as imaginative myth. His mythical Macondo is peopled with a variety of characters drawn with humour and pathos, who appear both as individuals and as types.

Angelopoulos is coming of age as an important filmmaker with vision at a time when there still exists in Greece a wealth of material—social, political and historical—to draw from. It would be a pity if he were to lose sight of the individuals in the epic material of Greece's tangled history. He can learn much from Russian writers such as Tolstoi, Dostoevski and Solzhenitsyn. Each in his way lost much of his artistic force in an effort to score historical points.

—ANDY HORTON



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books

C.M. Woodhouse

MODERN GREECE: A SHORT HISTORY

Second revised edition. Faber & Faber, London. 1977. 332 pages, £2.95.

One of the consequences of the *progonoplexia*, or ancestoritis — one of the besetting sins of modern Greece — has been a relative neglect of the country's recent history. This obsession with Greece's ancient past has also infected foreigners writing about Greece. Those with a knowledge of Greek have generally preferred to study Greece's classical past, although in recent years there has been a welcome resurgence of interest in Greece's medieval or Byzantine heritage.

A notable exception to this rule has been C.M. Woodhouse. Woodhouse's acquaintance with Greece dates from just before the outbreak of the Second World War, at which time his interests in the country were mainly archaeological. He was brought face to face with Greece's turbulent recent history, however, as the youthful commander of the Allied Military Mission to the Resistance in occupied Greece. This (literal) baptism of fire resulted in the writing of *Apple of Discord* which, after thirty years, remains an indispensable guide to the tangled complexities of Greece's wartime politics. Since then, numerous books on Greece's modern history have emerged from his pen, works written in the interstices of a busy public life but of a quantity and quality that should put most academics to shame. Perhaps the most useful of his books for the visitor to Greece is his *Modern Greece: A Short History*. Originally published in 1968 in hardback, the new paperback edition contains a judicious additional chapter, covering the Colonel's dictatorship and the *metapolitefsi* of 1974, the orderly and peaceful liquidation, possibly without precedent in history, of a corrupt, brutal and inefficient dictatorship.

Woodhouse sets the boundaries of Modern Greece wide, too wide, some might argue, beginning as he does in the fourth century A.D. with Constantine the Great's transference of the capital of the Roman Empire to Constantinople, and continuing the story right up until the present day. Indisputably, however, some idea of Greece's Byzantine heritage is necessary for an understanding of present day Greece, for Greece's medieval Christian heritage and the impact of four centuries of Turkish rule

have had a greater influence on the development of modern Greek society than the glories of her ancient past.

Woodhouse provides a clearly-written, concise account of Greek history during the past fifteen-hundred years or so, but with particular emphasis on Greece's history since it gained independence from the Turks in the 1830s. The main focus of the book is on the twentieth century so the reader and, better still, the visitor, is given a useful introduction to Greece's contemporary political situation.

As is inevitable in a book covering such a wide range within a small compass, there are mistakes. For instance, the 'apostate' government of Stefanopoulos, which succeeded the

Papandreou government after the great political crisis of July 1965, is described as a coalition, including Tsirimokos of EDA (the crypto-communist party) and Kanellopoulos of the conservative National Radical Union (ERE). In fact, Tsirimokos, like Stefanopoulos, was an 'apostate' from Papandreou's Centre Union, while Kanellopoulos, although he supported the 'apostate' government in parliament, never actually formed a coalition with it. This is important in understanding the background to the Colonel's coup in 1967. But these, and a few other inaccuracies, are minor blemishes in what must rank as one of the best introductions to modern Greek history.

— RICHARD CLOGG

Edited by Stuart Rossiter

THE BLUE GUIDES: GREECE

Ernest Benn Ltd., London. 1977. 768 pages. £ 4.75; Drs. 550.

If there is anything which is indispensable to the visitor or resident of Greece, it is the Blue Guide, and its appearance in a third edition should be greeted with applause. A single-volume guidebook to an entire country can often fall into the trap of vacuous superficiality thus tantalizing and enraging the reader. This is rarely the case with the Blue Guide to Greece. Its economical prose often tells far more than many of the ambitious, locally-produced guidebooks to individual sites. Its maps are excellent and have only recently been equalled by those available from the National Tourist Organization.

Of course, errors and omissions are to be found. Archaeologists will disagree with interpretations of some of the sites and regret that some which they think to be of great importance receive short shrift. Although the book has not been expanded in size, sections on many areas have been extensively rewritten since the second edition, especially those on Northwest Greece (the

Agrinion Museum, however, is still not included). It is apparent that Rossiter must have visited some of the sites on a bad day: Monemvasia, a spectacular medieval city, seems rather flat in the guide. Rossiter is usually prone to understatement so a few 'translations' may be in order: 'scanty remains' (one or two nasty blocks and a column drum); 'of interest to serious scholars' (there's virtually nothing visible or recognizable); 'rough path passable for a fit walker' (suitable for goats); 'dreary' (absolutely awful). The primitiveness and isolation of some areas are, perhaps, not sufficiently indicated. Nevertheless, most criticisms are mere quibbles. Travellers in Greece should not be without it.

A final note: the price here in Greece is almost double that of the listed price in England. The sensible person should order it from a bookstore abroad.

—ALAN WALKER

Anthony Huxley and William Taylor

FLOWERS OF GREECE AND THE AEGEAN

Chatto and Windus, London. 180 pages. £3.95; 400 Drs. paperback, 500 Drs. hardback.

The casual visitor to Greece, and the native urban dweller driving through the cement and tarmac hell which Attica is rapidly becoming, is unlikely to think of Greece as a country particularly rich in flora. As a matter of fact, Greece can boast over six thousand species, many of them to be found in no other part of the world. And those of us who tend to think of Greece in terms of the seared summer landscapes of the south never cease to be delighted by the luxuriant and indeed almost miraculous bi-annual flowering which follows the spring and autumn rains.

The enormous geophysical variety of the Greek mainland and islands is home to a bewildering and dazzling range of flowering plants. Botanists have long been aware of the richness of Greek flora, and there is a respectable bibliography on the subject, starting with Sibthorp's historic ten-volume *Flora Graeca* with its magnificent plates, now, alas, a museum piece with less than thirty copies in existence. The other great monument of Greek botany, unaccountably not mentioned by the authors of the volume under review, is Diapoulis's *Ellinike Chloris*, an exhaustive three-volume key primarily of interest to professionals, published by the Greek Ministry of Agriculture in a ridiculously small edition and long out of print. For some years now, the best field guide available to the amateur botanist or traveller has been *Flowers of the Mediterranean* by Anthony Huxley and Oleg Polunin, one of the first handbooks to make extensive use of colour photographs. As far as Greece is concerned, this has now been superseded by Huxley and Taylor's *Flowers of Greece and the Aegean*, an expanded version of the earlier guide organized along the same lines.

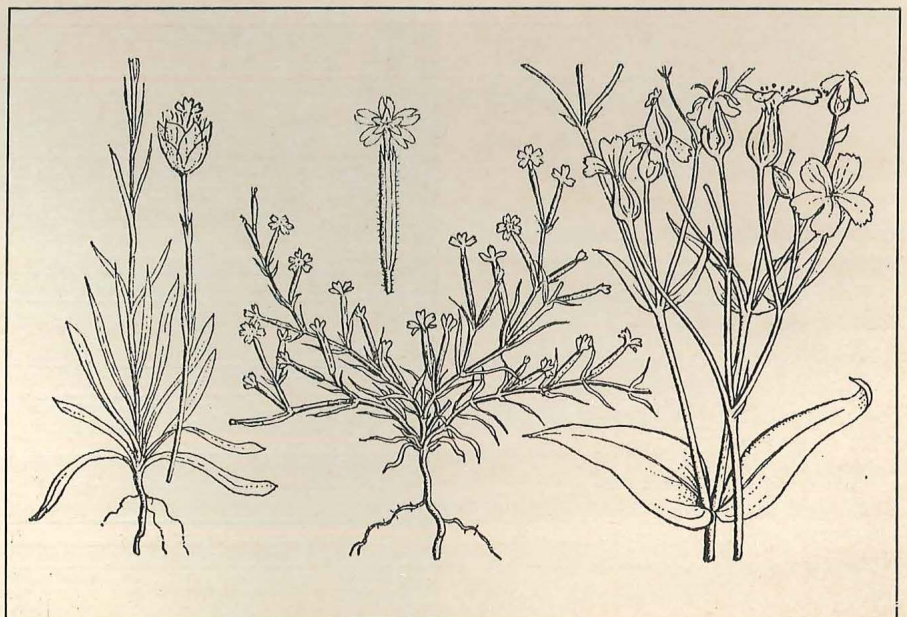
The meat of the book is in the four hundred seventy-one colour photos which show four hundred and forty-two species and varieties spread over sixty-four pages of plates, supplemented by Victoria Gordon's drawings of a further seventy-seven species. The illustrations are supported by detailed taxonomic descriptions, and additional chapters on geography, climate and plant habitats. The basic question which must be answered when considering this type of guide is how well it works in the field. With little more than an amateur naturalist's background, I carried it

with me during a few weeks' travel in the Peloponnisos and the islands last spring, and found it perfectly satisfactory. Though the photographic basis for identification of species is simple and easy to use, it is almost always necessary to refer to the descriptive section for confirmation. It is unfortunate that for what must be reasons of economy, it has not proved possible to include two different photos of certain species, one showing the entire plant and the other a close-up of the flower; this is particularly the case with the species *Salvia*, where one really needs both views in order to distinguish one variety of sage from another, and with the large and confusing family of orchids.

Most of the photos are very clear, and some are excellent; a few are poor (for example numbers 156, 196, 225

and 343) and should never have been allowed through proof stage, the main problems apparently being under-exposure and lack of definition. Two other minor flaws seem to be the result of editorial decision, and deserve to be corrected when the next edition is published: popular Greek names are not given with the descriptions, though a brief table is appended separately, and the serial numbers of the photos are not correlated with the text, so that after making a tentative identification one must look up the description via the index. These points apart, the authors have produced an attractive and invaluable work of reference which has earned a place in every Greek traveller's bag.

—JOHN STATHATOS



Illustrations from 'Flowers of Greece and the Aegean'.



Phillip Tsiaras, 'Ah to be a Byzantine'.

art

GALLERIES IN RETROSPECT

PHILIP Tsiaras's exhibition of photographs in September at the Jean and Karen Bernier Gallery was a retrospective of the young Greek-American artist's work of the last four years. For this reason the show lacked homogeneity, but a definite continuity in the development of his style was clearly discernible. Tsiaras received formal training in photography, and was initially influenced by the large-format photographers such as Ansel Adams and Weston. He does not use a large-format camera, however, but a 35 millimetre Leica. From these masters he learned how to design a picture with emphasis on the essentials of form, content, balance and composition.

Since the turn of the century, photography has earned esteem as an art form. As a medium, it serves a multiplicity of purposes, and the vast field of possibilities open to photographers expands with advances in technology. Serious photographers manipulate both the camera and the print to produce images which best portray their personal views, perceptions, and interests, whether scientific, philosophical, or aesthetic. Tsiaras is concerned less with the scientific aspect, and is more interested in lending beauty to his photographs. In his *Motion Series*, for instance, his attention is focused on

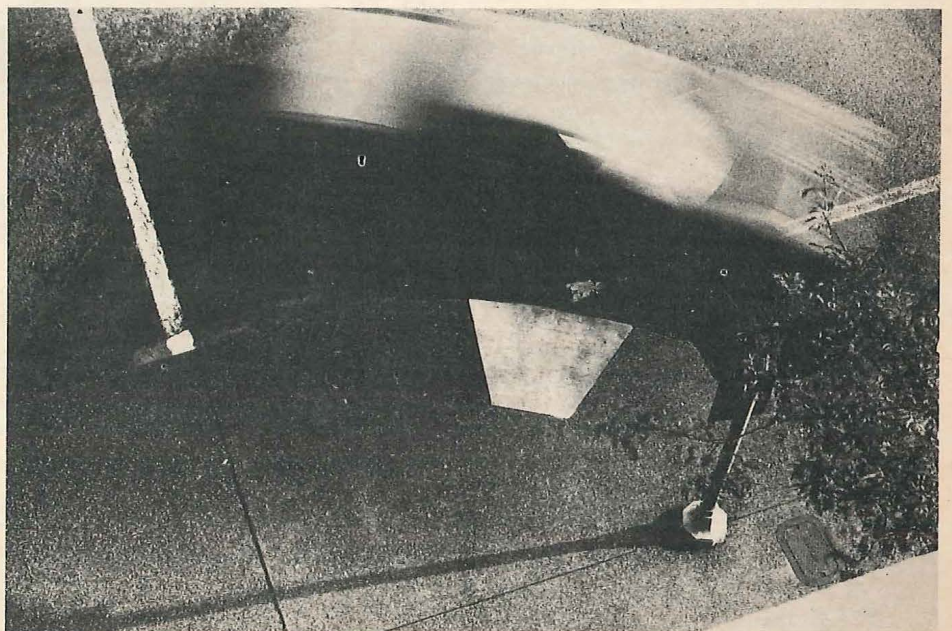
the aesthetical rendition of the objects.

The most startling characteristic of Tsiaras's *Motion Series* is that he has combined totally realistic, barren landscapes—the monotony broken only by isolated sculptured objects, such as trees or barns—with moving and seemingly abstract objects seen as invisible shadows of movement, as fast, beautiful, attenuated lines or scudding clouds. Tsiaras has achieved all this through

constant experimentation, arriving at a fascinating marriage of realism and abstraction. For instance, in 'Curve, Seattle, Washington' the hard, coarse quality of the pavement, the tender, leafy branch, the play of vertical and horizontal lines of the traffic light and its shadow, merge with the mysterious and ethereal presence of the car going around the curve. In some of these 'Motion' photographs, the car rushing by is almost audible.

A second group of more recent photographs reveals the artist exploring the Self. Many of these are hand-coloured with oil pastel crayons, resulting in what the artist calls his 'photopastels'. Hand-colouring of photographs has been referred to as a 'disputable art' and is unacceptable to many conventional photographers. However, this device enables the photographer whose primary concern is not to merely capture the image of a scene, to add a new dimension to his prints. The technique was used in the early years of daguerreotype photographs. Recently, Harold Jones has tinted areas of his prints (not spot-tinting), sometimes using food colouring, which produces a brash, artificial effect.

In this series, Tsiaras fulfils his desire to *paint* photographs, resulting in a combination of painting and photography. Generous amounts of pastel paint are applied to the photograph over the face, torso and limbs, in an abstract fashion. To achieve a high-quality photopastel, it is essential that black-and-white photographs have technical excellence. Tsiaras was instructed in the techniques of using pastels by the well-known Greek-American artist,



Phillip Tsiaras, 'Curve, Seattle, Washington'

Lucas Samaras. He achieves varying textures of opacity and translucence by using different colours on dark and white surfaces. Yellow is used profusely. On light surfaces it produces a brightly transparent effect, while on dark surfaces, it becomes opaque. The colouring creates alternately a soft focus and a harsh effect. In the series, 'Romancero Garconiera' (a take-off on Garcia Lorca's epic poem, *Primer Romancero Gitano*) which deals with the 'romance' of daily life, one cannot miss the irony in the title.

This series is a continual exploration of the Self, with distinct narcissistic and erotic overtones. The triptych of the artist stepping out of his bath conveys a sense of elation. They possess a delicate colouring and wispy movement, giving them a romantic quality.

The triptych of the artist falling into a bathtub with his head thrown back to resemble David's 'The Death of Marat', conveys a sense of devastation. Harshness looms in the pictures because of the distorted, pastel-painted, mask-like faces. The use of the mask is an allusion to the many masks of the Self, donned during the course of the day, as well as to the self-conscious mask people assume in front of a camera. In the series Tsiaras, at times, brings into play the textural quality of the background as opposed to the delectable quality of the flesh.

The photograph 'Ah... to be a Byzantine', taken on a Byzantine church portico on Mount Kisavos in Thessaly, has a disarming honesty and tender poignancy because of the intensity of the desire but impossibility of fulfilment: here the artist's dual inheritance emerges, expressing a strong nostalgia for the past. The idea of wanting to literally leap back into time is shown by the symbolic leap into the church, expressing the wish to become part of its past, of a more glorious age.

Tsiaras's earliest work is expressionist. The sharply contrasted light and shaded areas create a strong chiaroscuro effect, as in *The Starkman Series*. This is an attempt to analyze one person, by his face and body. Starkman is, at times, rendered extremely beautiful and at others as exceedingly ugly. This male model is bizarre, with small, bony chest and wide, fleshy hips. These studies are a deliberate commentary on Ansel Adams's photographs of beautiful, marble-soft, sculptured bodies of youths. Tsiaras has instead used a frankly ugly model to obtain dramatic-expressionistic photographs in both mood and composition.

—CATHERINE CAFOPOULOS



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Phase Three of 'Hypotheses for a Museum of Modern Art': the hypothetical café- museum.

A HYPOTHESIS

WHETHER or not Athens should have a museum of modern art remains a controversial issue in the local art world. Although there exists a majority in favour of such an institution, there are many who feel that this city is not ready to support such a venture and that not enough significant art is being produced to merit museum status. They maintain that the numerous galleries exhibiting the work of contemporary Greek artists adequately fulfil this role, while acknowledging that a museum would attract a much larger and less specialized public.

Manos Pavlidis, the owner of the Desmos Gallery, decided to explore the matter. Together with sculptor Theodoros as co-ordinator, he sponsored 'Hypotheses for a Museum of Modern Art'. The aim was to assemble a variety of strictly hypothetical proposals — elicited from a variety of sources, from art specialists to laymen — concerning the format and function of a modern art museum. The experiment, conducted at the spacious new Desmos Gallery at Akadimias 28 (the former premises of Marietta Rialdi's Pocket Theatre), was divided into three phases, each lasting for about one month, from mid-March through June.

The first phase was intended to serve as a platform where the public could say what type of museum it would want: a conventional museum dedicated to the history and conservation of art, or something more unorthodox and original. A hypothetical museum was presented by Theodoros: it consisted of blank paintings and empty pedestals for sculpture. These were labelled with the names of imaginary future artists of the twenty-first century. The exhibition catalogue included a questionnaire asking for the public's views. The response was limited.

For the second phase, six well-known art critics were asked to show how they would go about organizing a museum and to choose and exhibit in the gallery the works of nine contemporary artists. Their statements explaining and justifying their criteria appeared in the exhibition catalogue. The gallery was divided into six areas, each presumably representing a theoretical museum. Only three critics, however, represented the artists of their choice with actual works. The remaining three simply pinned up the names of the artists they had selected, and posted their statements from the catalogue. The outcome was disjointed and no

original ideas emerged. Indeed, the allotted space was far too small to properly display the works of nine, disparate artists.

In the third phase, the sponsors set forth a hypothetical café-museum, the conception being that both museums and cafés are places of communication. There are many traditions for this and certainly, in the last century and later, Le Dome and Le Select in Paris were centres of communication, cafés where literary figures, artists, and philosophers met to exchange ideas. A café-museum moving away from the tradition of museums as stately edifices or grand academies could serve as a format for a museum of modern art, a setting where both ideas and art work would coexist.

The sponsors expected that spectators' reactions and interactions would lead to a fourth 'phase' and spawn new and original concepts. The experiment, however, met with indifference or even anger. Those responsible attributed this to the public's misunderstanding of the event: the hypothetical museums were seen as definite proposals for the forms museums should take, rather than as a search for new ideas.

Although the experiment created a stir in the art world, drawing attention to the absence of a museum of modern art, it failed to stimulate any official or private action. This is not surprising. Major innovations are usually the product of a single creative mind, and the combined efforts of institutions and organizations. In all cases, time is essential to allow ideas to germinate. To expect a random public to spontaneously give birth to new ideas concerning the establishment of an 'original' museum, is unrealistic.

The problem of traditional museums does not rest in their format or purpose, but in the confusing and uninteresting way objects are arranged. The format of the traditional museum has been questioned since the sixties when many artists began to react against a formal and inhibiting atmosphere which elevated art into the realm of the sacred. Following this, the public witnessed the demystification of art, which led inevitably to changes in concepts of presentation. A number of 'living' museums have been established, among them the Kunsthalle in Dusseldorf and the newly-opened Pompidou Cultural Centre in Paris, a part of which is devoted to the visual arts. The success of these 'new' institutions remains to be seen.

— CATHERINE CAFOPOULOS

A MIXED TRADITION

THE ETHNIC groups of Athens, and their cuisines, are not readily apparent to the casual observer. Nevertheless, the city has woven varied traditions into its history—enriching the Athenian mosaic with colour, flavour and texture. The *Israeliti* (not to be confused with *Israelini*—Israelis—the term for residents of Israel) of Greek nationality are an excellent example. Most trace their Greek lineage back many centuries. There have been Jewish settlements here since ancient times. The ancestors of many Greek Jews settled in Greece in the fifteenth century after the Spanish Inquisition, establishing colonies in Thessaloniki, on the islands of Evia, Crete, Rhodes and in other areas. Those tracing their ancestry to Spain are known as Sephardic Jews. Those from Central and Eastern Europe are called Ashkenazi and speak Yiddish, a language using Hebrew characters adapted from German. The Ashkenazim prepare varied dishes showing Polish, Russian, Austrian and other European influences: gefilte fish, farfel, latkes, borscht, chopped liver, smaltz herring in sour cream sauce, lockshen, knaidlach, strudels, noodle pudding, tsimmes, fluden, bagels, and smoked meat (pastrami) sandwiches on rye or pumpernickel, immediately come to mind.

Many members of the Athenian community have lived here, or on the nearby island of Evia, for two or three generations. Others arrived more recently. (A refugee from Lebanon said 'I love Athens and have sent for my belongings. I hope to stay.') Other members of the community trace their ancestry back some five hundred years in Thessaloniki, the oldest and largest Jewish community. The small Athenian community expanded during the German Occupation when many fled from their homes in Thessaloniki.

That Athenian Jews blend their rich culture with their Greek traditions was illustrated at a bar mitzvah I attended last summer at Beth Shalom Synagogue at Melidoni 6, a short walk from Monastiraki. A community atmosphere prevailed as women and girls, greeting each other familiarly, climbed the staircase at the side entrance to reach the balcony which is the women's section. (The sexes are separated in

Orthodox synagogues.) Below, the men and the boys sat on chairs set out in rows. Rabbi Jacob Aser, standing before the brass altar, conducted the ceremony which observes the coming of age of a young man. A hush fell throughout the synagogue as the young man being bar mitzvah read in Hebrew from the Torah. Later, speaking in Greek, he thanked his parents, the Rabbi, his relatives and friends for the privilege of his newly acquired religious duties and responsibilities. He circu-



lated among the worshippers, shaking hands with each, and received the familiar wish 'na zisis' (long life). When the young man's mother was congratulated, she replied with the familiar expression spoken at weddings, graduations and other ceremonies, 'Kai ston pedion sas' (and to your children's). The girls of the family stood at the doors holding trays of pink and white Jordan almonds (*koufeta*) a symbolic gift also presented to guests at weddings and baptisms. In the courtyard, a long table had been set out for the *kiddush*, the ceremonial blessing of the food. The table was spread with platters of tomatoes, sardines, cucumbers, salted herring (*renga*) with an oil and lemon sauce, olives and glasses for ouzo and water—typical Greek hors d'oeuvres.

Generally, Orthodox Jews keep a kosher home, observing the *kashruth*, the Jewish dietary laws. *Kasher*, the Hebrew word, means pure, clean, undefiled. Briefly, kosher foods include all plant foods, most birds and fowls, fish

with fins and scales, milk, eggs, and honey. Only meat from animals which chew the cud and have cloven feet are permitted. Forbidden or *tref* (from the Hebrew, meaning 'torn by beasts') are birds of prey (eagles and vultures), crawling creatures (worms, snails, mites, oysters, lobsters, crabs), winged animals that crawl, and milk and eggs of non-kosher animals, birds, fish. All pork products are forbidden. Meat and fowl must be slaughtered and prepared in accordance with the Judaic ritual. Blood of animals and birds must be removed before cooking, by soaking in water and salting, then rinsing. In Athens, kosher meat is available at two meat shops, one located in the large central market, and the other at Remondou 22. Poultry is slaughtered in Megara before being transported to Athens.

A particularly restrictive dietary law forbids the mixing of meat and dairy products—milk, cream, butter, cheese, and yoghurt. This precludes dishes such as *moussaka* and *pastitsio* which include layered meat and a sauce-topping made with milk. (Non-dairy products, such as the familiar milk substitutes used in coffee, have been used in other areas to circumvent this restriction.) Six hours must pass following a meal with meat before a milk product can be eaten. Separate dishes and utensils are used for meat and dairy products.

Apparently the Athenian Jews' interpretations of the dietary laws are individualistic. Rabbi Aser described the Sephardim as strongly tradition-oriented. 'Some Greek *Israelites* are fanatical about keeping the Sabbath as a rest day, but ignore kosher laws. By comparison, the Ashkenazim are usually fervently religious in every detail.' Most homes in Athens are probably not strictly Orthodox in their dietary observances (for instance they do not maintain separate sets of dishes for meat and dairy products), yet they respect many customs, especially at Passover. Most emphasized that they do not feel comfortable near pork products and do not eat them, and they continue to avoid mixing meat and dairy dishes. However, ham is stocked for sandwiches for the younger generation. If the menu is usually flexible, at Passover 'everyone is Kosher again!'

Special holiday dishes are symbolic of historic events. There are many—and obviously Spanish and Greek ideas have been meshed with the Judaic customs. Several important holidays were celebrated in September:

Rosh Hashana (September 13, 14), New Year. A sweet is made for this holiday and *milo gliko* (apple spoon sweet) is a favourite.

Yom Kippur (September 22), The Day of Atonement. A strict fast day marked by total abstinence including water. Apple spoon sweet is considered pleasant and mild to break the fast, and some drink *lemonada* following the fast. Chicken soup *avgolemono* (egg lemon) is served and is made with *couscous* (very fine pasta) or noodles.

Sukkoth (September 27), the Harvest Festival of Tabernacles. On this day the very best dishes are spread on the table.

The following are among the holidays celebrated during the remainder of the year (the dates are those for 1977-8):

Chanukah (December 5), The Festival of Lights. It is celebrated with the lighting of candles for seven consecutive days. Some Athenians prepare *levakot* reminiscent of *loukoumades* — fried puffs drizzled with honey and cinnamon.

Tou B'Sh'vat (January 23). A great tree-planting season in the Holy Land, the holiday is marked with plentiful and varied fruits on the table. A traditional dish, *assourah*, made from whole wheat grains and decorated with raisins, walnuts, spices and honey, is a delicious dessert.

Purim (March 23), the Feast of the Lots. A day of feasting and gaiety, as well as giving to the poor in memory of the rescue of the Jews from Haman in Persia two thousand five hundred years ago. Athenian Jews make round biscuits and also continue a Spanish tradition by presenting small children with sugar dolls (brides and grooms) called *novilicas*.

Passover (April 22), The Feast of Deliverance. The most significant holiday in the Hebrew calendar, it is

celebrated with ritualistic observances. The seder, the ceremonial dinner held on the first night, includes many courses, and elaborately prepared dishes, each with its symbolism. Leavening is not allowed during Passover. In Athens, matzo, unleavened bread, is imported and used in the first course. It is finely cut, added to a chicken broth and served egg-lemon (*avgolemono*) style. The soup is followed by the symbolic bitter herbs, chopped parsley and celery leaves dipped in vinegar. Lamb or chicken with green peas, carrots and other vegetables (potatoes and rice are not allowed), is prepared as the main dish.

A special feature of the seder is Thessaloniki-style hard-cooked eggs, which is of Spanish origin. The eggs are cooked in coffee and onion skins; they turn brown and absorb the flavours. Kosher wine is served throughout the meal, and *svingos* (baked puffs) are prepared with matzo and topped with caramel syrup for a final sweet.

Pita Me Kima (meat tarts) are great favourites in some homes as appetizers (and among the popular foods prepared throughout the year).

Shabuoth (June 11) a festival of fruits and dairy dishes, commemorates the revelation of the Ten Commandments at Mount Sinai. Another featured dish is *Borekas* (known in Greek as *Pites Me Tyri* or *Skaltsounia*), savoury cheese pies.

PITA ME KIMA

Olive or other vegetable oil
2 matzos, ground fine
1 cup meat stock or broth
1 kilo ground lamb or veal
4 eggs, lightly beaten
salt and black pepper

Heat a thin layer of oil in a frying pan, add the ground matzos and sauté lightly. Soak the sautéed matzo in the broth, then spread half in a baking pan and reserve the rest. Meanwhile, heat two tablespoons of oil in a large frying pan and sauté the meat. Season lightly with salt and pepper. Cool. Stir in the eggs thoroughly and spread over the matzo in the pan. Cover with the remaining matzo. Bake in a moderate oven (350F or 176C) about thirty to forty-five

minutes adding broth occasionally to avoid drying out the matzo. Remove from the oven, cool slightly, and cut into squares. Serve warm. Note: Some strain the matzo after soaking for a dryer *pita*.

BOREKAS (CHEESE PITES)

Prepare homemade dough by combining in a large bowl one cup of water or milk, one cup of oil, a little salt and enough flour to make a soft dough. Knead thoroughly. Roll out until thin. To make one large pita, divide the dough in half. To make small pites, cut into circles. To prepare filling: combine *feta* cheese (crumbled), a few eggs and a small amount of Bechamel Sauce. Stuff the dough circles and bake twenty minutes. For a large *pita*, spread the cheese filling between the two layers and bake forty-five minutes.

HARD COOKED EGGS THESSALONIKI STYLE

In an enamelled pot, place enough water to cover the eggs. Add one tablespoon of oil for every four cups of water, one tablespoon Greek coffee, onion skins from several brown onions, and bring to the boil. Add the eggs and simmer gently for eighteen to twenty minutes. Remove eggs and cool.

MILO GLIKO (APPLE SPOON SWEET)

¾ kilo sugar
3½ cups water
1 kilo sour apples
1 packet powdered vanilla (*vanilla*)

Combine sugar and water in a pan and boil until slightly thickened, about fifteen minutes. Meanwhile, peel and grate the apples, discarding the cores and peelings. Add the apples to the syrup and cook for about five minutes. Stir in the vanilla. Cool.

ASSOUREH (WHEAT DESSERT)

Wheat kernels (*sitari*)
Honey
Sugar
Pomegranate seeds
Walnuts, chopped
Black raisins
Icing sugar
Ground cinnamon

Wheat will more than triple in volume when cooked. Stir wheat kernels into salted boiling water. Bring to the boil, lower the heat, and simmer. Stir frequently and add water if necessary to prevent sticking. When cooked, all the water should be absorbed, the wheat swollen and tender. While still warm, stir in the honey and some sugar to suit your taste. Arrange the sweetened wheat on a platter. Decorate with pomegranate seeds, raisins, walnuts, cinnamon and dust lightly with icing sugar. Cool. Serve with a spoon on individual dishes.

—VILMA LIACOURAS CHANTILLES

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KOSMOS

AUGUST 20

Following an official investigation into alleged enforced recruitment of novices into the all-male religious community on Mount Athos, Minister of Culture Constantine Trypanis announces that no evidence of illegal pressure, blackmail or deceit has been uncovered. The only objectional evidence cited was the excessive zeal of certain monks in enlisting novices to prevent further decline in the community's numbers. A survey by the University of Thessaloniki, however, shows a slight rise in monastic numbers on Mount Athos in the last four years.

AUGUST 25

A spokesman for the Ministry of Public Works replies to allegations by former Mayor of Athens, George Plitas, and assures the public that city water is safe, noting that one hundred samples are chemically analysed daily. Mr. Plitas claims that the water system in some areas is constructed of unsuitable materials and laid down in violation of existing regulations.

AUGUST 26

Military conscription for women is debated in Parliament. Speaking for the government, publisher Eleni Vlachou endorses the draft bill as a major step in enabling women to reach true equality with men. Speaking for the opposition, Virginia Tsouderou says that women are being asked to fulfil obligations to the state without the state having fulfilled its obligations to Greek women.

AUGUST 27

The much-publicized Aegean cruise by which Rolling Stone star Mick Jagger and his wife, Bianca, hope to preserve their faltering marriage, runs into a storm when the Yacht Charterer's Association and the Ministry of Merchant Marine clash over a recent law which forbids foreign-flag yachts to be chartered in Greece. The beleaguered couple, last seen off Spetses, are cruising on a ninety-nine foot boat flying the Panamanian flag.

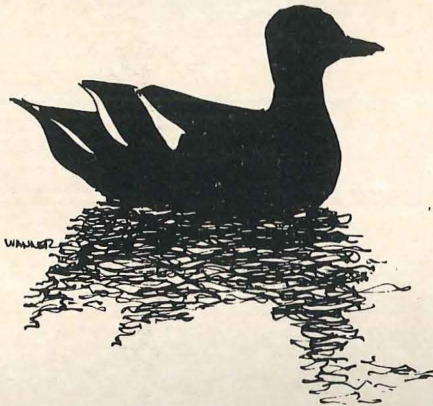
AUGUST 29

There is no evidence to suggest that the unusual number of forest fires this summer has been the result of political conspiracies, sabotage by foreign nationals, antisocial elements, fascists, mysterious red cars or military rockets, says a government announcement in reply to speculation in the press. The statement stresses that the weather, however, has been the hottest and driest

in fifty years. Furthermore, the damage caused by fires has not exceeded that of 1964 and 1974.

AUGUST 30

One-time chanteuse and former socialite in the inner circles of the Junta, Eleni Kapetanaki, better known as Pamela, is being sought by the police, after the two well-known nightclub-restaurants, 'Pamela Beach Voula' and 'Pamela Beach Varkiza' are raided. The establishments, owned by the National Tourist Organization (EOT), are managed by Pamela under an arrangement by which EOT receives twelve percent of the profits. She is accused of defrauding EOT by falsifying the accounts. Six others are indicted.



AUGUST 31

Ambrosios, Bishop of Eleutheroupolis, is said to be planning to file legal charges against Minister of Education and Religious Affairs, George Rallis, accusing him of freemasonry. The lawsuit is said to have been submitted to the Holy Synod.

SEPTEMBER 1

Confusion reigns as conductors on public transport and shopkeepers refuse to accept currency carrying the effigy of Constantine, the former King of Greece, or coins minted during the dictatorship, after the Ministry of Finance announces that they are being withdrawn from circulation. Panic is averted when a government spokesman explains that although the coins are in the process of being withdrawn, they are not worthless and will continue to be legal tender until September, 1980.

SEPTEMBER 3

West German police inform local authorities that a member of the Baader-Meinhof gang, Gabriela Tiedemann, is hiding in Greece. A warrant was issued for her arrest in July, 1976, immediately after her boyfriend, Rolf Pohle, was captured near Constitution Square and extradited.

Olympic Airways becomes a god-father. With a member of the Board of Directors and pilot Kostas Leros standing-in for the airline, Yannis Danezis, who was born on a Santorini-Athens flight last February, is baptised in a church near the Santorini airport.

SEPTEMBER 5

While sitting for entrance exams to the Polytechnic Institute, a twenty-two year old student is apprehended for cheating after a patrol car intercepts radio messages being transmitted between the exam room and a car parked outside. The young man is discovered wearing a small network of electronic equipment that includes a receiver attached to one leg and a microphone and earplug hidden under his hair. Two friends armed with text books were transmitting the correct answers from the parked car. Despite this evidence of technical expertise, the authorities are unimpressed and the three youths are given two to six month sentences.

SEPTEMBER 7

Well over four hundred thousand dollars belonging to the Bank of Greece (the Central Bank) are located on a TWA plane in Los Angeles. The shipment of currency, consigned as credit to the Central Bank's account in the United States, had been inspected, sealed and dispatched from Athens under the watchful eyes of Bank of Greece, airline, and insurance company officials. Upon arrival in the American metropolis, however, the money could not be located. It was discovered by maintenance men during an inspection of the same plane when it landed in Los Angeles.

SEPTEMBER 8

The law forbidding the chartering in Greece of yachts flying foreign flags is well-intentioned but short-sighted, complain four major tourist associations. Although the recently-introduced regulation brought a great number of small yachts under the Greek flag, most luxury-craft owners chose to operate their boats out of other countries. As a result, many yachts cruising in Greek waters are being chartered and paid for in Malta, Turkey, Italy and Yugoslavia. The yacht agents propose that the ban be lifted and that owners of foreign-flag yachts pay fifteen percent of their income to the state.

SEPTEMBER 10

After unveiling a statue of Aeschylus at Eleusis several days ago, President Tsatsos completes a busy week by pardoning four tourists who had been sentenced to forty days in prison for bathing in the nude.

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SEPTEMBER 11

Composer Yannis Xenakis accepts the 1977 Beethoven Prize from the city of Bonn. Xenakis won the prize for his 1974 electronic composition 'Erichthon' (Powers of Earth).

Five people drown on Crete as the long summer drought ends with torrential rains. Thousands of tons of fruit are destroyed.

SEPTEMBER 15

At the opening of an International Congress of Town Planners in Athens, Athanassis Aravantinos, Professor of Town Planning at the Polytechnic, warns that Greece is one of the most backward countries in this field, and that our cities are headed for disaster.

The ashes of Major-General Christodoulos Tzigandes are flown from England and interred in the First Cemetery of Athens with full military honours. Tzigandes was the leader of the Sacred Squadron, a small, well-organized commando unit in World War II. He fled the country following the Junta coup d'état in 1967, and died in England in 1970, after requesting that his remains be brought to Greece only when democracy had been restored. Among those attending the memorial service were historian C.M. Woodhouse and writer Patrick Leigh Fermor who fought here during the war with the British forces. Interviewed over local television, they paid tribute to their former comrade-in-arms in impeccable Greek.

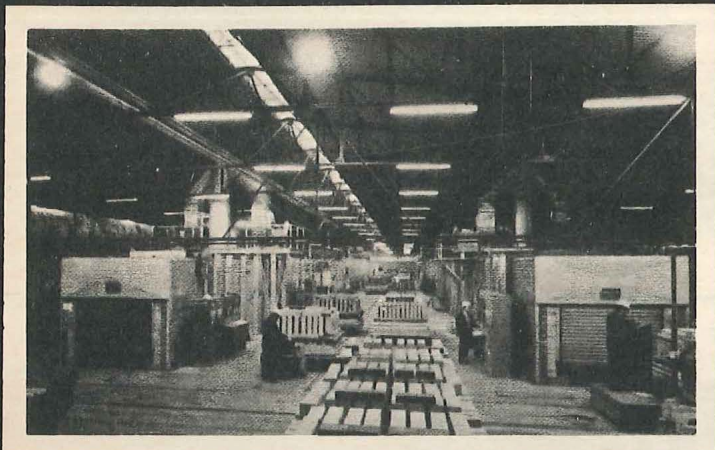
SEPTEMBER 19

After meeting with opposition leaders, George Mavros and Andreas Papandreou, Prime Minister Karamanlis announces that national Parliamentary elections will take place on Sunday, November 20. Although the term of the present Parliament does not expire until November 1978, the government feels that crucial matters involving the country's relations with Turkey and the European Economic Community are impending, and should be faced after, rather than before, a new popular mandate.

SEPTEMBER 20

Maria Callas is cremated and buried in Père Lachaise Cemetery following a memorial service at the Greek Orthodox Church in Paris. Although Callas began her career in Athens and appeared at Epidavros in 1960 in Bellini's *Norma*, and in Cherubini's *Medea* the following year, she rarely sang in Greece, and until her death last Friday, her recordings never had the popularity here which they enjoyed for two decades in Europe and America.

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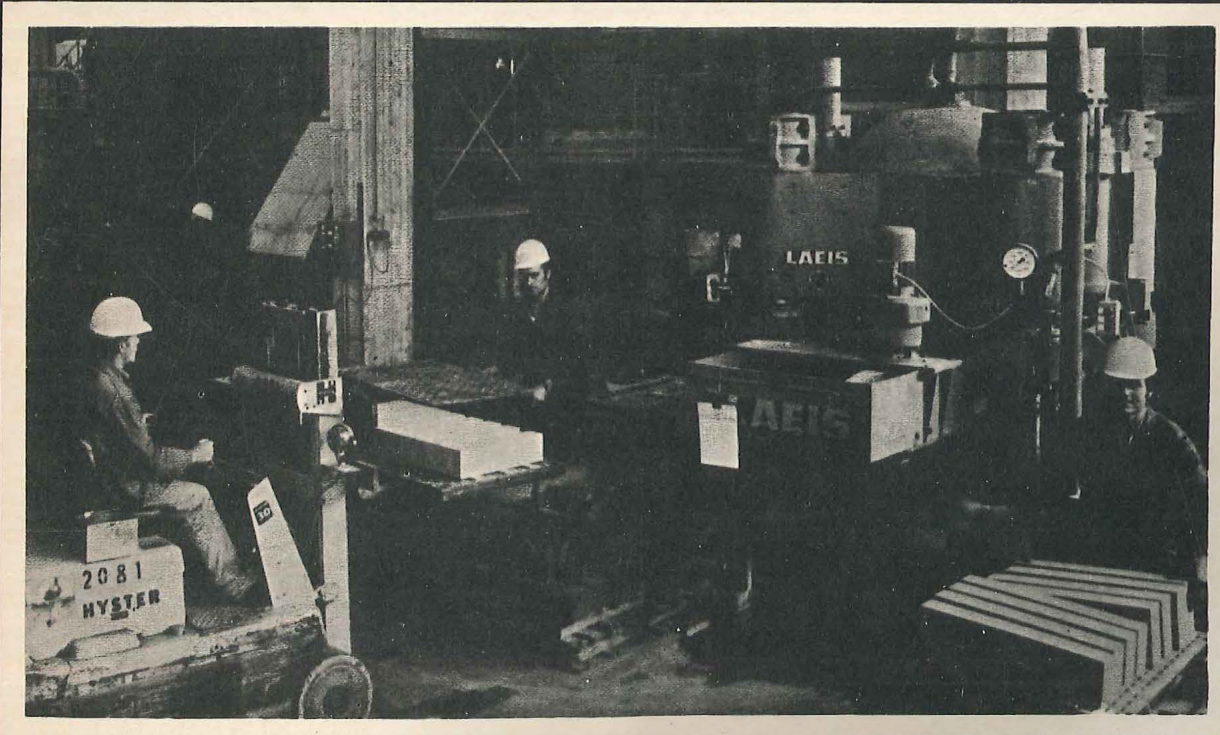
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GRAB BAG

● Clarifying used fats and oils is a simple process and can prevent waste. One method is to slowly heat the fat with several pieces of potato until the pieces turn brown. They will absorb some of the old cooking flavours... Another method—which I prefer — is to pour oil or melted fat into a metal container filled with warm water, and stir thoroughly. The water will not only absorb the old flavours, but will remove the colour as well. After stirring, let stand until the water is cool and then place in the refrigerator. The sediments will settle on the bottom, the fat or oil will solidify on top, and can then be easily removed.

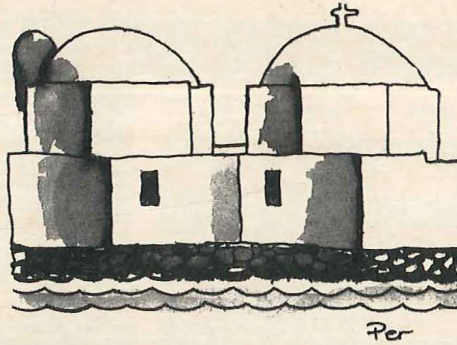
● Wilted lettuce is quickly revived by placing it in ice water, as you already know, but adding a slice of lemon to the water is even better.

● It seems that blue jeans are here to stay, and as long as they are, there will always be the problem of shrinkage and that telltale white line where cuffs and hems have been altered. This tip will help to hide them. After making the alterations, iron flat. Take a blue crayon, mark over the white lines and iron again. Presto! No white line!

● Several plumbing contractors have told me that there is a more efficient way

to save water in the toilet tank than by adding a brick to raise the water level. Any tank that fills using the principle of a float can be made more efficient simply by bending the float arm so that the float reaches slightly deeper into the tank.

● Here is another professional secret from the antique - dealers book of tricks (see *The Athenian*, Oct. 1975). Used with patience and caution, it really works wonders. This one concerns



restoring old, cracked, oil paintings. I would suggest a little experimentation on old, not - valuable, still lifes before tackling something from the school of Rembrandt. If you have an oil painting that is dark with age, or badly cracked, it can often be brightened and the cracks smoothed out by placing it over a container holding alcohol. The rising fumes will collect on the canvas — cleaning its surface and causing the oil

paint to dissolve and run a little which will hide cracks and lines. Obviously this must be done carefully and watched diligently — or a fine landscape may be transformed into a Dali watch!

● Ordinary water depositors (*Krounos*), which can still be seen attached to walls over sinks in houses where modern plumbing has yet to make an appearance, is one unusual gift and can be made into a charming planter. Most have hand-painted (usually scenic) designs, but plain ones can easily be painted at home. They are inexpensive, and can be purchased on Athinas Street near Monastiraki Square. To make a planter: Place pebbles or shards on the bottom to allow for drainage and place a potted plant inside the *krounos*. Alternatively, punch holes in the bottom and fill the container with earth; a two-inch layer of wood shavings spread on the bottom before filling with earth will prevent dirt from filtering through when you water. Planted with vines and placed on a kitchen, hall or bathroom wall they are very attractive. Or, transform a *krounos*-planter into a lamp to provide indirect lighting: Place a low wattage bulb on top of the earth low enough down to be concealed by the front rim. The shadows reflected on wall and ceiling at night create a charming atmosphere.

— DON SEBASTIAN

ATHENS SHOP HOURS

Shop Category	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Clothing, Furniture, Hardware, Optical, Pharmacies*	8am-2:30pm	8am-1:30pm 5:30-8:30pm	8am-2:30pm	8am-1:30pm 5:30-8:30pm	8am-1:30pm 5:30-8:30pm	8am-2:30pm
Barbers and Hairdressers	8am-2pm	8am-1:30pm 5-9pm	8am-2pm	8am-1:30pm 5-9pm	8am-1:30pm 5-9pm	8am-4pm
Dry Cleaners and Laundries	7am-2:30pm	7am-2:30pm	7am-2:30pm	7am-2:30pm	7am-2:30pm	7am-2:30pm
Groceries, Fruits and Vegetables	8am-3pm	8am-2pm 5:30-8:30pm	8am-3pm	8am-3pm	8am-2pm 5:30-8:30pm	8am-2pm 5:30-8:30pm
Meat, Poultry	7:30am-2pm	7:30am-2pm	7:30am-2pm	7:30am-2pm	7:30am-2pm 6-9pm	7:30am-2pm 6-9pm
Fish	7:30am-2pm	7:30am-2pm 5:30-8:30pm	7:30am-2pm	7:30am-2pm	7:30am-2pm 5:30-8:30pm	7:30am-2pm 5:30-8:30pm
Bakeries	7am-3pm	7am-2:30pm 5:30-9pm	7am-3pm	7am-3pm	7am-2:30pm 5:30-9pm	7am-2:30pm 5:30-9pm
Wines and Spirits	7am-3pm	7am-10pm	7am-3pm	7am-3pm	7am-10pm	7am-10pm
Florists Open Sun 8-2:30	8am-9pm	8am-9pm	8am-2:30pm	8am-9pm	8am-9pm	8am-9pm

*In accordance with a rotating schedule, some pharmacies remain open twenty-four hours a day. Their names and addresses are posted on the doors or in the windows of pharmacies that are closed.

television

The following is a guide to some programs that may be of special interest to the foreign community. Programs in Greek are followed by an asterisk (*). News broadcasts are not listed since they are presented at fixed times: on ERT at 2:30, 7, 9 and midnight; on YENED at 2, 6, 9:30 and midnight. Both networks begin broadcasting in early afternoon, go off the air during the siesta hours, and resume in late afternoon. ERT is on the air continuously from 1:30 to midnight on Sundays, YENED on both Saturdays and Sundays.

SUNDAY

ERT 2:15 Songs and dances*... 3:00 The Rivals of Sherlock Holmes... 3:50 Film*... 6:10 Disneyland... 7:15 The Week's News in Review*... 8:00 The Actress with Alike Vouyouklaki*... 9:30 Sports*... 10:00 Foreign Film (usually in English)... 11:30 Famous Performers

YENED 1:30 Folk Songs and Dances*... 2:15 Classical Music... 3:00 Film*... 4:30 Documentary (dubbed)*... 5:00 Fury: The story of a horse... 7:00 Les Vagabondes (French series)... 7:30 Musical program*... 10:00 The Chase (police adventure series)... 11:00 Social Drama (documentary series)... 11:30 Different Stories About Different People

MONDAY

ERT 6:05 Bolek and Lolek cartoons... 6:35 Lassie... 8:05 The Invisible Man with David McCallum, based on the H.G. Wells novel... 9:30 Theatre*

YENED 1:30 Jack (French series); resumes at 2:15 after the news... 7:00 Program on Cyprus*... 7:15 The Little House on the Prairie (dubbed)*... 10:00 Foreign film (usually in English)

TUESDAY

ERT 6:05 Porky Pig cartoons... 6:35 Children's circus program*... 7:15 Sports*... 7:30 Studio 3 (music program)*... 9:30 Bestsellers (adaptations of bestselling novels)

YENED 1:30 New People; resumes at 2:15 after the news... 6:30 Tourist Greece (news from EOT)*... 6:45 Documentary... 7:00 Sir Lancelot... 7:30 Baa Baa Black Sheep... 8:30 One City, One Story*... 10:00 Foreign film (usually in English)

WEDNESDAY

ERT 6:05 Puppet show*... 6:35 Black Beauty... 7:15 Program on Cyprus*... 7:30 Sports*... 9:30 Film*... 11:00 Backstage at the Studio*

YENED 1:30 Jane Eyre; resumes at 2:15 after the news... 7:00 Space 1999... 10:00 The Odd Couple with Tony Randall and Jack Klugman as roommates... 10:35 Foreign film (usually in English)

THURSDAY

ERT 6:05 Once Upon a Time (French children's program)... 6:35 The World We Live In (documentary series)... 9:30 A film (usually in English) followed by a panel discussion (in Greek) on a subject related to the film

YENED 1:30 High Chaparral; resumes at 2:15 after the news... 7:15 Documentary... 8:00 Combat with Vick Morrow and Rick Jason (dubbed)*... 10:00 The Saint with Roger Moore... 11:00 Rich Man, Poor Man (repeat)

FRIDAY

ERT 6:05 Woody Woodpecker... 6:35 Fireball XL-5 (children's science fiction series)... 7:15 Happy Days (American 1950s comedy)... 9:40 The Pantheists*... 10:30 Topical Chat Show*... 11:00 Buddy Ebsen as Barnaby Jones

YENED 1:30 Immortal Love Stories; resumes at 2:15 after the news*... 7:15 Ben Casey... 9:00 Adam's Rib (American comedy)... 10:15 The Commanders (stories of famous leaders)... 10:45 Bronk, with Jack Palance... 11:45 French serial

SATURDAY

ERT 3:30 British soccer (dubbed)*... 4:20 Sports*... 4:50 Documentary... 8:00 The Partners (comedy series with Don Adams)... 10:00 Caribe (cops and robbers in the Caribbean with Stacy Keach)... 12:15 Musical Show

YENED 1:30 The Lucy Show; resumes at 2:15 after the news... 2:45 Cartoons... 3:15 Sports Program*... 3:55 English soccer (dubbed)*... 5:15 Documentary... 6:30 Puppets*... 10:00 Film*... 12:15 Blansky's Beauties.

8:05 pm) featuring *Playhouse 25*, *The Whistler*, *Gunsmoke*; Paul Harvey (10:15 pm).

BRITISH BROADCASTING CORP. — BBC ●

World news, horror stories, music, reviews, commentaries, sports, science reports, business and press reviews. Heard in Athens from 6-9:30 am: 6.05 MHz (49.59 m)... 6-10:30 am: 9.41 MHz (31.88 m) ... 7-10:30 am: 6.18 MHz (48.54 m) or 11.75 MHz (25.53 m) ... 12 am-4:30 pm: 17.79 MHz (16.86 m) ... 12 am-midnight: 12.095 MHz (24.80 m) or 15.07 MHz (19.91 m) ... 7 pm-2 am: 9.41 MHz (31.88 m)... 8 pm-2 am: 6.18 MHz (48.54 m) or 7.12 MHz (42.13 m).

DEUTSCHE WELLE ●

News broadcasts in German every hour on the hour from 8 am - 8 pm: 6075, 9545 KHz (49, 31 m).

RADIO CANADA INTERNATIONAL ●

Radio Canada broadcasts news and sports in English and French daily at 1:45 pm (11720 KHz or 25.60 m) and at 6:30 pm (17820 KHz or 16.84 m). A daily program in French at 8 pm and in English at 8:30 pm (11865 KHz or 25.28 m).

VOICE OF AMERICA — VOA ●

News on the hour and 28 minutes after the hour, *The Breakfast Show*, *Press Conference USA*, and *VOA Magazine*, jazz, popular and classical music programs, etc. Heard in Athens from 5 am - 9 am at 41, 49, 50.4 and 75.4 m or 7295, 6060, 5955, and 3980 KHz; from 7 pm-midnight at 30.7, 31.4, 41.8, 48.7, 49.7 and 75.4 m or 9760, 9540, 7170, 6160, 6040 and 3980 KHz.

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NATIONAL BROADCAST COMPANY — ERT

Major program changes in the last year 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 pm - 1 am a wide range of music, readings, and discussions.

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

THE ARMED FORCES RADIO — YENED

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

U.S. ARMED FORCES RADIO — AFRRS

On the air 24 hours a day from Ellinikon Airbase (1594 KHz) and from Kato Souli (1484 KHz). News and weather on the hour. Popular, jazz, classical music, religious programs, and community service bulletins daily. Some highlights: 'Minute' Greek lessons (7:30 am, 10:25 pm); *All Things Considered* (Mon-Fri. 9:05 am); News analysis and interviews following 7 pm news (*Meet the Press*, *Capital Cloakroom*, *Face the Nation*, *Voices in the Headlines*, *Issues and Answers*, etc); *Drama Theatre* (Mon.-Fri.

JOHN BRADEMAS SPEAKS OUT ON CYPRUS

The following excerpts are from a speech made by the Honourable John Brademas, member of the U.S. House of Representatives (Democrat-Indiana), at a seminar sponsored by Greek World in Athens on July 28, 1977.

[Regarding] the question of the invasion of Cyprus in 1974, I would remind you that bilateral agreements between the United States and Turkey clearly prohibited the use of weapons supplied by the United States for defensive purposes, and, moreover, that provisions of the two laws contained language specifically mandating — that is to say, requiring — a halt to any further arms to any country receiving them from the United States if those arms were used for aggression.

It was, as you know, the Congress of the United States that subsequently acted to cut off military aid to Turkey and which has severely limited that aid in subsequent years (including this one). But you must understand that in so acting, Congress sought not to



write new laws but moved rather in the face of a willful failure by the then President and his Secretary of State to enforce the existing laws of our country.

I should like to observe in this regard that the latest threats to create an independent Turkish Cypriot state will not only diminish the likelihood of achieving a just and humane settlement on Cyprus but will also make far more difficult the prospects for restoring good relations between the United States and Turkey.

And let me say in this connection that I hope that the day will not be distant — and I fully recognize that there are problems other than Cyprus that concern the people of Greece and their government — when we shall see even better relations between the United States and Greece, a resumption of good relations between the United States and Turkey and between Greece and Turkey, with both those nations playing their appropriate role in the common defense of free and democratic institutions. And may the day soon come when the people of Cyprus will know a time of peace and justice and their country be assured its sovereignty, independence and territorial integrity.

I believe, to repeat the point, that these goals of which I speak are shared by President Carter — and I applaud this commitment on his part even as I strongly support our new President's emphasis on the encouragement of human rights as a basic principle in the conduct of American foreign policy.

We the members of the Hellenic American Society dedicated to strengthening the ties of friendship and understanding between the U.S.A., Greece and Cyprus strongly endorse Congressman Brademas's position. We urge that his statement be implemented by deeds as well as words in order to secure a better world for present as well as future generations.

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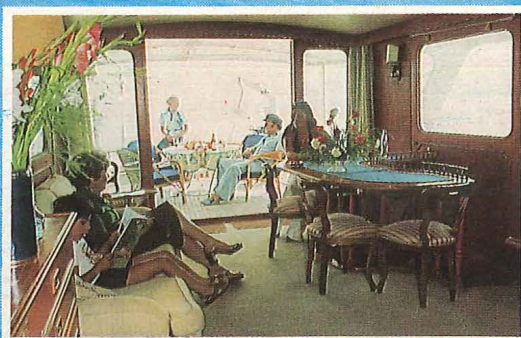
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