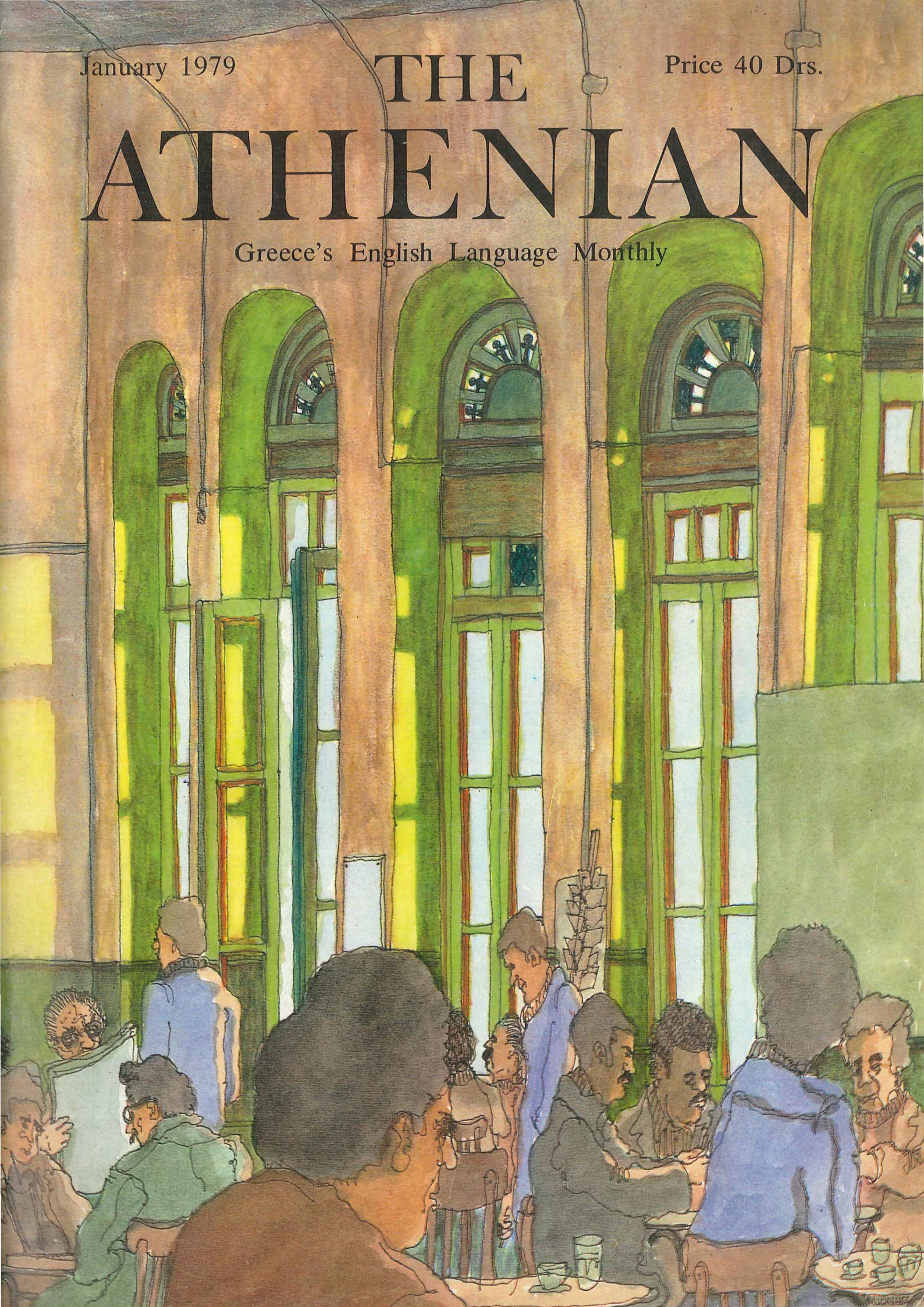


January 1979

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THE ATHENIAN

Greece's English Language Monthly





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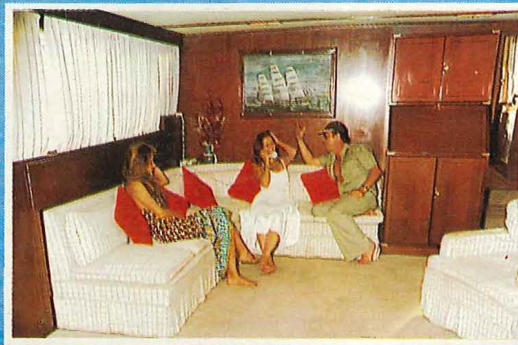
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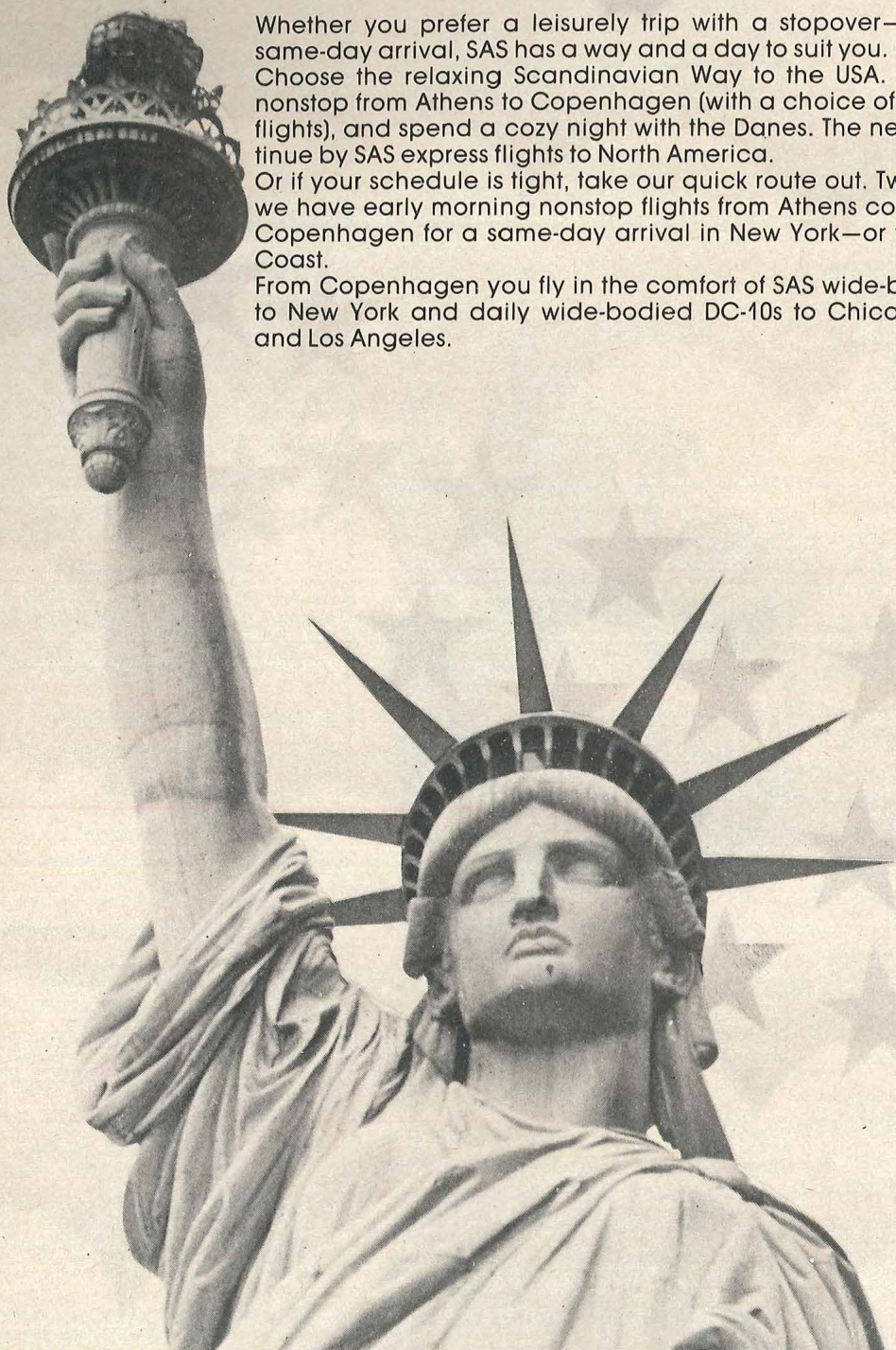
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community calendar

JANUARY 2

Goethe Institute — Re-opens after the holiday closing.
 Duplicate Bridge — Friendship Room, American Club, Kastri, 10 am-2:30 pm.
 Bingo — American Club, Kastri, 8 pm.

JANUARY 4

Duplicate Bridge — American Club, Kastri, 7:30 pm.

JANUARY 5

Multi-National Women's Liberation Group — Introductory meeting for women interested in joining the Centre, 7 pm. General meeting (program to be announced), 8:30 pm. Women's Centre, Ellanikou 3, Pangrati. All women are welcome.

JANUARY 8

School Openings — Hellenic International School, La Verne, Campion.
 Institute Reopenings — British Council, Hellenic American Union, Italian Institute.
 Hellenic International School — GCE examinations begin (continue through Jan. 26).
 Lions Cosmopolitan Club — Dinner meeting. For information, call Mr. Baganis (360-1311).
 Goethe Institute — Film and slide show on exhibitions in West Germany in 1977, 8 pm.

JANUARY 9

Duplicate Bridge — Friendship Room, American Club, Kastri, 10 am-2:30 pm.
 Bingo — American Club, Kastri, 8 pm.

JANUARY 10

Canadian Women's Club — Cutting of the *Vasilopita*, Astor Hotel, 10 am.
 German Community Centre — Coffee afternoon for elder members, 5 pm.
 Goethe Institute — Film and slide show (see Jan. 8).
 Helianthos Yoga Union — Lecture on psychosomatic medicine by Thanasis Ribas (in Greek), 8:30 pm.

JANUARY 11

Duplicate Bridge — American Club, Kastri, 7:30 pm.

JANUARY 12

St. Andrew's Women's Guild — Cutting of the *Vasilopita*, with a talk on the New Year by the Pastor. At the home of Mrs. Iris Deras, Paradissou 20, Paradissos, 10 am.
 Goethe Institute — Film: "Music and Movement in Elementary Education", 7:30 pm., followed by a lecture by Vassilios Fthenakis on the new tendencies in pre-school education in Europe (in Greek), 8 pm.
 American Youth Centre — Birthday Dance, 8-11 pm.
 Italian Institute — Lecture by Prof. Domenico Gardella on the painter Giotto di Bondone, 8 pm.

JANUARY 13

American Community Schools — Graduate Record Examination, 8:30 am.
 American Youth Centre — Day trip to Mt. Parnes (for those under 13 yrs.).
 Goethe Institute — Puppet show and seminar: "The Sting of the Spider" (in Greek), 6 pm.

JANUARY 15

German Community Centre — Lecture by Prof. Kyriekies: "Das Formgeföchl in der Antikre", Catholic Community Centre, 8 pm.

JANUARY 16

Duplicate Bridge — Friendship Room, American Club, Kastri, 10 am-2:30 pm.
 Bingo — American Club, Kastri, 8 pm.
 Rotary Club — Cutting the *Vasilopita* with music by The Katsamba Brothers, King's Palace Hotel, 9 pm.

JANUARY 17

German Community Centre — Coffee afternoon for younger members with lecture by Dr. Garagoune on preventive medicine, 4:30 pm.
 Helianthos Yoga Union — Vegetarian dinner, 9 pm. Reservations necessary.

JANUARY 18

Multi-National Women's Liberation Group — Second introductory meeting for women interested in joining the Centre, 7 pm. General meeting (program to be announced), 8:30 pm. Women's Centre, Ellanikou 3, Pangrati. All women are welcome.
 Duplicate Bridge — American Club, Kastri, 7:30 pm.
 Hellenic American Union — Lecture by Dr. James Zito, professor of American literature at Sarah Lawrence College: "The Tenth Muse: The Role of American Women Poets", 8 pm.

JANUARY 20

American Community Schools — Secondary School Admission Test, 8:30 am.
 American Youth Centre — All Competition Day, 2 pm.



JANUARY 22

British Council — Lecture by Tasos Anthonias on the Nuffield Foundation Program for Mathematics in Primary Education (in Greek), 8 pm.

JANUARY 23

Duplicate Bridge — Friendship Room, American Club, Kastri, 10 am-2:30 pm.
 Bingo — American Club, Kastri, 8 pm.
 Italian Institute — Lecture by Prof. Domenico Gardella on painter Giorgio de Chirico, 8 pm.
 Rotary Club — General meeting with Prof. of Medicine, Dr. Raptis, as guest speaker, King's Palace Hotel, 9 pm.

JANUARY 24

Goethe Institute — Lecture by Prof. Walter Erich Schäfer: "Ancient Drama on the German Stage", 8 pm.
 Helianthos Yoga Union — Lecture by Jack Baker: "Puzzling Over Astrology", 8:30 pm.

JANUARY 25

American Women's Organization of Greece — An evening with the Lansdales. Details to be announced in the AWOG Bulletin.
 Duplicate Bridge — American Club, Kastri, 7:30 pm.

JANUARY 27

American Community Schools — Scholastic Aptitude and Achievement Tests, Graduate Management Admission Test, 8:30 am.

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NAME DAYS IN JANUARY

In traditional Greek circles one's name day (the day of the Saint whose name one bears) is more significant than one's birthday: an open-house policy is adopted and refreshments are served to well-wishers who stop by with gifts and the traditional greeting of *hronia polla* (many years). Although this tradition is fading, and some Athenians take the precaution of announcing in the local newspapers that they will *not* be at home to visitors on their namedays, it is customary to acknowledge the occasion with a telephone call, cable or flowers.

- Jan. 1 Vassilios (Vassilis, Vassos), William (Bill), Basil, Vassiliki (Vasso)
- Jan. 6 Fotis, Fotini
- Jan. 7 Yannis (John), Ioanna
- Jan. 17 Andonios (Tony), Andonia
- Jan. 18 Athanasios, Thanasis (Thanos, Nasos), Athanasia (Nasia)
- Jan. 20 Efthymios (Thymios), Efthymia
- Jan. 25 Grigorios (Gregory)

PUBLIC HOLIDAYS

- Jan. 1 New Year's Day
- Jan. 6 Epiphany

American Youth Centre — Bingo for children, 2 pm.

JANUARY 28

American Youth Centre — Co-ed volleyball game, 2 pm.

JANUARY 30

Duplicate bridge — Friendship Room, American Club, Kastri, 10 am-2:30 pm.
 Lions Cosmopolitan Club — Dinner meeting. Call Mr. Baganis (360-1311) for information.
 Bingo — American Club, Kastri, 8 pm.
 Rotary Club — Romanian Night, with guest speaker His Excellency the Romanian Ambassador to Greece, King's Palace Hotel, 9 pm.

JANUARY 31

Italian Institute — Prof. Christou from Salonica will give a lecture to commemorate the 400th anniversary of the birth of Giorgione, 8 pm.

FEBRUARY 2

St. Andrew's Women's Guild — Talk by Prof. Christodoulidis on the Cyprus Question. Call Mrs. Alexander (801-2851) for information.

JTC HAPPENINGS

To brighten up the dreary winter months the Joint Travel Committee has planned several excursions. London (with a weekend in Amsterdam): Jan. 14-21, \$345, for information call Mrs. Harshman (894-6286) or Mrs. Maroudis (724-645). Cyprus: Feb. 16-19, \$199, for information call Mrs. Saltman (894-4908) or Mrs. Lettan (895-9111). African Photo Safari: Feb. 23-Mar. 2, \$850, for information call Mrs. Maroudis (724-645) or Mrs. Phillips (671-7826).

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EDITOR

Helen Panopalis Kotsonis

MANAGING EDITOR

Stephanie Argeros

LISTINGS EDITOR

Penelope Horsley

ADMINISTRATIVE ASSISTANT

Despina Samaras

BOOKS

John Stathatos

Kimón Friar

THEATRE

Platon Mousseos

ART

Catherine Cafopoulos

MUSIC

Robert Brenton Betts

CINEMA

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SPECIAL FEATURES

Alec Kitroeff

Antony M. Economides

Margot Granitsas

Willard Manus

Alan Walker

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Andrew Horton

FOOD

Vilma Liacouras Chantiles

RESTAURANTS AND NIGHTLIFE

Angela Haggipavlou (Athens)

Marilla Dantos (Corfu)

Mavis Manus (Rhodes)

Sofia Petsalis (Patras)

Helen Stamatopoulos (Thessaloniki)

THE ATHENIAN ORGANIZER

Lorraine Batler

CONTRIBUTORS

Vassilis Andonopoulos, Annamaria Beleznay, John Bowman, Abigail Camp, Costas Coulombis, Lou Efstathiou, Drossoula Elliot, Michael Fitzgerald, Elsie Hirsch, Demeter M. Kotsonis, Haris Livas, Menelaos Kyriakidis, Brenda Marder, Antoinette Moses, Korky Paul, Paul Valassakis, Eugene Vanderpool, Irene Wanner.

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publisher's note

That the Jewish communities of Greece are virtually forgotten is a dramatic measure of the effects of the Holocaust in this part of the world. Many of the communities had existed since ancient times, an integral part of the local, cultural mosaic. In Salonica, the Jews, mostly Sephardim who arrived after the Spanish Inquisition, were an important element of the society, and the city, during the sixteenth and seventeenth centuries, a major centre of Jewish culture. Today, there are few traces of that century-old culture. It took an invader "alien to this corner of Europe to destroy this unique community with its rich past", notes S. Victor Papacosma in "The Sephardic Jews of Salonica". Dr. Papacosma, who teaches Balkan and Modern Greek Studies at Kent State University, is the author of "The Military in Greek Politics: The 1909 Coup d'Etat". He is currently working in Greece on a Fulbright-Hays grant.

In the years following World War II, the Greek Jews who survived the Holocaust and remained in their homeland "had little desire to begin the painful task of assembling the fragments of their cultural past", writes Antoinette Moses. This situation is now being remedied. In a relatively short period of time, a substantial collection of surviving artifacts and personal memorabilia have been assembled from all over Greece, and the painstaking task of identifying and documenting has begun at The Jewish Museum under the direction of Nikos Stavroulakis. Ms. Moses describes this new museum.

As we enter the new year, Antony M. Economides looks at the state budget forecasts for 1979 in "How to Make Both Ends Meet". In the belief that "forewarned is forearmed", Alec Kitroeff drove up to Kifissia and called on his favourite seer. In "Madame Lazonga's Predictions for 1979" he reports on her prognostications.

Our cover is by Michael Fitzgerald.

goings on in athens

MUSIC

ATHENS STATE ORCHESTRA, Rex Theatre, Panepistimiou 48, Tel. 362-8670, 361-4344 (box office). Performances every Monday at 8:30 pm. Call for program details.

LYRIKI SKINI (National Opera Company), Olympia Theatre, Akadimias 58, Tel. 361-2461. Performances are usually at 8:30 pm on weekdays and at 7 pm on weekends but call ahead to be certain. Jerome Kern's *Show Boat* (Jan. 14, 16, 18, 20, 21, 27)... Verdi's *Othello* (Jan. 26, 28, 30). Program subject to change.

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 full program of lectures and musical events includes regular recitals by students from the various conservatories which provide a glimpse of Greek social and musical culture. Call for programs. The hall is near Syntagma Square, just below the Kolokotronis statue, off Stadiou Street. Admission is free.

CONCERTS AND RECITALS

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

MAJERON-BALESTRA — Soprano and guitar. Jan. 8 at 8 pm. Italian Institute

JOHN BOUDLER AND MARTHAHERR — In a concert of works by John Cage, John Newell, Milton Babbitt, and Theodore Andoniu. Jan. 12 at 8 pm. Hellenic American Union.

SELLHEIM BROTHERS — Piano and cello. Under the auspices of the Goethe Institute. Jan. 16 at 8 pm. Parnassos Hall.

DEMETRIO SGOUROS — Piano. Presented by the Greek-Italian Society. Jan. 19 at 8 pm. Italian Institute.

HIS CONCERT SERIES — Chamber music for violin, cello, and piano with Tassos Valentis, Friedeborg Valenti, and Dora Bacopoulou. Jan. 24 at 8:15 pm. Hellenic International School.

SANDY PAPASTEFANOY — Piano. Works by Bach, Schumann, Field, Constandinidis, and Prokofief. Jan. 25 at 8 pm. British Council.

THE PAGANINI ASSOCIATION — Tenor, soprano, baritone, piano with excerpts from Puccini's "Tosca". Jan. 26 at 8 pm. Italian Institute.

ZOIVATSKIYOTI — Soprano. Jan. 30 at 8 pm. Hellenic American Union.

ELENA ZARDAS — "Children of This World". An evening of song in tribute to the International Year of the Child. Jan. 31 at 8 pm. Goethe Institute.

GALLERIES

Unless otherwise noted, galleries are open Monday through Friday from around 10 to 2 and reopen in the evenings from 6 to 9 or 10. On Saturdays, they are usually open in the morning only. Since the hours may vary, it is best to call before setting out.

ARGO, Merlin 8, Kolonaki, Tel. 362-2662. Paintings by the Dean of the Fine Arts School, Yiorgos Mavroidis (Jan. 15-31).

ART AND ENVIRONMENT, Thespidos 14, Plaka, Tel. 322-4618. Sculptures and jewelry by Lakon, and an exhibition of antique embroideries (Jan. 8-31).

ATHENS, Glykonos 4, Tel. 713-938. Spyros Vassiliou, oils (through Jan. 6). Psychopedis, paintings (Jan. 8-31).

JEAN AND KAREN BERNIER, Marasli 51, Tel. 735-657. Hours: Mon. 6-9 pm, Tues.-Fri. 10:30 am-1:30 pm and 6-9 pm, Sat. 10:30 am-1:30 pm. Yannis Similiotis, photographs (Jan. 8-31). Yannis Kounellis, sculpture (Jan. 31-mid Feb.).

CONTEMPORARY GRAPHICS, Haritos 9, Tel. 732-690. Boyiatzian, oils (Jan. 10-31).

DIOGENES INTERNATIONAL, Tsakaloff 10, Kolonaki, Tel. 360-9652. Sotos Pappaspyropoulos, paintings (Jan. 8-21). Exhibition of photographs from Preveza (Jan. 22-31).

DIOGENES INTERNATIONAL, Diogenous 12, Plaka, Tel. 322-6942. Permanent group show of Greek painting and sculpture.

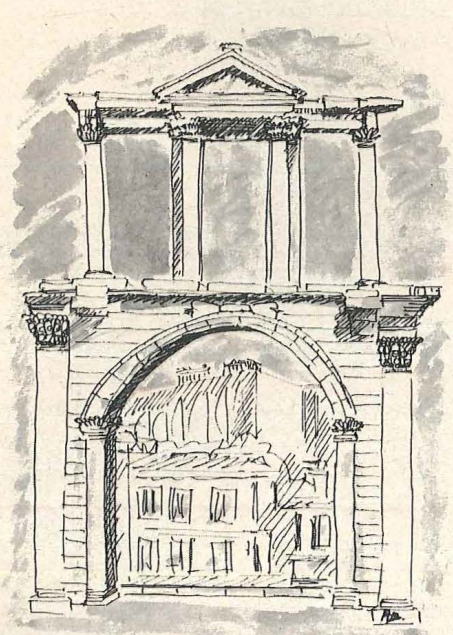
EL GRECO, Syngrou Ave. and Chrisostomou Smyrnis 2, Tel. 933-3302. Exhibition of sculpture, ceramics, and paintings, and hand-made tapestries (Jan. 5-20).

GALERIE GRAVURES, Platia Dexameni 1, Kolonaki, Tel. 363-9597. Permanent exhibition of nineteenth century Greek engravings.

KREONIDES, Iperidou 7 (at Nikis St.), Tel. 322-4261. Avgeris Kanatas, tempera (Jan. 8-24). Mihalis Papadopoulos, oils (Jan. 25-Feb. 10).

NEES MORPHEUS, Valaoritou 9a, Tel. 361-6165. Argyro Karibaka, sculpture (Jan. 8-23). Yannis Paraskevadis, paintings (Jan. 24-Feb. 8).

GALERIE O, Haritos 8, Tel. 717-669. Works by Vangelis Vranos, Yorgos Gyzis, Wendy, and Fhadi Barrage (through Jan. 10). Marinos Lianakis, paintings (Jan. 12-Feb. 10).



ORA, Xenofontos 7, Tel. 323-0698. Yorgos Ioannou, paintings, and Vassilis Sperantzas, paintings and etchings (Jan. 10-26). Paris Prekas, paintings and Irini Aperghi, paintings and assemblages (Jan. 29-Feb. 16).

ROTUNDA, Skoufa 20, Tel. 362-2945. Ayna Maurer, paintings (Jan. 10-29).

STOA TECHNIS, Voukourestiou 45, Tel. 362-4139. Christmas collection (through Jan. 13). Yorgos Petalas, oils (Jan. 15-Feb. 3).

THOLOS, Filhellenon 20, Tel. 323-7950. Hours: Mon.-Sat. 6-10 pm, and Wed. 11 am-1 pm. Iphigenia Korakianiti, paintings (Jan. 8-23). Jean-Marc Fiancette, paintings (Jan. 23-Feb. 9).

TO TRITO MATI, Loukianou 21b, Tel. 714-074. Foula Sakeli, oils (Jan. 9-20).

JILL YAKAS, Mitropolitou Iakovou 19, Kifissia, Tel. 801-7069. A permanent exhibition of prints by Delia Delderfield, Hilary Adair, Michael Fairclough, Donald Wilkinson, and others.

ZOUMBOULAKIS, 20 Kolonaki Sq., Tel. 360-8278. Closed Mondays. "Movement", a painting exhibition in collaboration with the Paris gallery "Denise Renais" (Jan. 1-31).

ZOUMBOULAKIS-TASSOS, Kriezotou 7, Tel. 363-4454. Graphics and multiples by Greek and foreign artists. Also antiques, jewelry, and embroidery. Exhibition of photos of Nijinsky (Jan. 8-22).

ZYGOS, Iofondos 33 (near Caravel Hotel), Tel. 729-219. Amalia Vamvakou, sculpture (through Jan. 9). Thanasis Akrivopoulos and Anastasia Yiannisi, paintings (Jan. 11-26). Glinos paintings, and Themis Tsironis, naive and applied painting (Jan. 29-Feb. 13).

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EXHIBITS

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

BRITISH COUNCIL — Display of books (in Greek and English) relevant to the Nuffield Foundation for Mathematics in Primary Education (Jan. 22-26).

HELLENIC AMERICAN UNION — Exhibition by the International Federation of Photographic Art, with twenty participating countries (Jan. 8-19), and of prize winning photographs from past competitions (Jan. 23-Feb. 6).

ITALIAN INSTITUTE — Italian medallions of the last thirty years (Jan. 18-Jan. 31).

NATIONAL GALLERY OF ART (PINAKOTHIKI), Vas. Konstantinou, opposite the Hilton, Tel. 711-010. Sculpture and drawings of Yannoulis Halepas (through Jan. 31).

MUSEUMS

Museum hours, although fairly regular, sometimes change on short notice. It is wise to call before setting out.

ACROPOLIS MUSEUM, on the Acropolis, Tel. 323-6665. Pre-classical architectural and monumental sculpture from the Acropolis, and vases, terracotta and bronze artifacts excavated since 1934. Other artifacts from the Acropolis are to be found in the National Archaeological Museum. Labels in Greek and English. Open 8 am to 6 pm daily, and on Sundays from 10 am to 6 pm. *Closed Tuesdays.* Admission 50 Drs. Free on Sundays.

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 foundation. It now houses the finds from the Agora excavations which vividly illustrate its function as the commercial and civic centre of ancient Athens. Open 8 am to 6 pm daily and on Sundays from 10 am to 6 pm. *Closed Tuesdays.* Admission 25 Drs. Free on Sundays.

BENAKI MUSEUM, Koubari 1 (corner of Vas. Sofias), Tel. 361-1617. The neo-classical mansion houses art and memorabilia from all periods of Greek history, Islamic and Coptic art, textiles, Chinese ceramics, Greek costumes. Guide books in English, French, German. There is a coffeshop on the top floor and a fine gift shop. Open daily 8:30 am to 2 pm. *Closed Tuesdays.* Admission 50 Drs. Free on Sundays.

BYZANTINE MUSEUM, Vass. Sofias 22, Tel. 711-027. Set in a peaceful courtyard, the 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. Open 8 am to 6 pm daily and 10 am to 4 pm on Sundays. *Closed Mondays.* Admission 50 Drs., students 20 Drs. Free on Sundays.

GOULANDRIS NATURAL HISTORY MUSEUM, Levidou 13, Kifissia, Tel. 801-5870. The first centre in Greece devoted to the study of flora, zoology, entomology, geology and paleontology. Open 10 to 5 pm daily. *Closed Fridays.* Admission 20 Drs. Students 10 Drs.

JEWISH MUSEUM, Melidoni 5, Tel. 325-2823. A new museum housing antiquities of the centuries-

old Jewish communities of Greece. Includes liturgical items, books from the 16th century, fabrics, jewelry, decorative arts, and photographs of community life and costumes. Open Wednesdays 2 to 7 pm and Sundays 9 am to 1 pm, or by appointment.

PAVLOS AND ALEXANDRA KANELLOPOULOS MUSEUM, Theorias and Panos Streets, Plaka, Tel. 321-2313. Pottery, ceramics, jewelry and other ancient, Byzantine and modern artifacts comprise the collection housed in a renovated mansion on the Plaka side of the Acropolis. Open 9 am to 4:30 pm daily and Sundays 10 am to 2 pm. *Closed Mondays.* Admission 25 Drs.

MARATHON MUSEUM, at Marathon about 42 kms. from Athens, Tel. (029) 455-462. A few kilometres beyond the tomb of the Athenians and near the Plataean burial mound, 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) may be seen in a building nearby. Open daily 9 am to 1 pm and 4 to 6 pm and Sundays 10:30 am to 2:30 pm. *Closed Tuesdays.* Admission 25 Drs. Free on Sundays.

MUSEUM OF GREEK FOLK ART, Kydathineon 17, Plaka (near Nikis St.), Tel. 321-3018. A small, superb collection of Greek art, mostly of the 18th and 19th centuries, which includes embroideries, wood carvings, jewelry, and mannequins in traditional costumes. Reconstruction of a room with wall-paintings by the modern primitive artist Theophilos. Open from 10 am to 2 pm. *Closed Mondays.* Admission free.

MUSEUM OF GREEK FOLK ART — CERAMIC COLLECTION, Areos 1 (in a former mosque), Monastiraki Square, Tel. 324-2066. A small, well-displayed collection of Greek ceramics, mostly modern, but in traditional shapes and patterns and a few 19th century objects. Open from 10 am to 2 pm. *Closed Tuesdays.* Admission free.

NATIONAL ARCHAEOLOGICAL MUSEUM, Patisision 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 Mycenaean, 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 Thera (Santorini) in a 15th century B.C. eruption. Guidebooks available in many languages. Private guides upon request. A shop sells reproductions and copies. Open 8 am to 6 pm daily and 10 am to 6 pm on Sundays. *Closed Mondays.* Admission 50 Drs., students 25 Drs. Free on Sundays.

NATIONAL GALLERY OF ART (Pinakothiki), Vas. Konstantinos, opposite 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 Bruegel to Braque, Picasso and Dali. Open Tuesdays through Saturdays 9 am to 4 pm and Sundays and holidays 10 am to 2 pm. *Closed Mondays.* Admission 20 Drs. Free on Wednesdays and Sundays. No admission charge for students.

NATIONAL HISTORICAL MUSEUM, Stadiou, Kolokotronis Square, Tel. 323-7617. Permanent collections begun 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. Open 9 am to 1 pm. *Closed Mondays.* Admission 20 Drs., students 5 Drs.

NAVAL MUSEUM, Freattis, Akti Themistokleous, Piraeus, Tel. 451-6264. Relics, models and pictures related to Greek naval history. Open daily 9 am to 1 pm, and Sundays 10 am to 1 pm and 5 to 8 pm.

PANOS ARAVANTINOS MUSEUM, Agiou Konstantinou (in the Dimotiko Theatro 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. Open Mon. and Fri. 3 to 8 pm; Tues., Wed., Thurs., Sat., 9 am to 1:30 pm. *Closed Sundays.*

WAR MUSEUM, Vass. Sofias and Rizari, Tel. 742-440. 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 and airplanes, machine-guns and real airplanes for all enthusiasts. Open 9 am to 2 pm. *Closed Mondays.* Admission free.

POINTS OF INTEREST

THE ACROPOLIS. Rising 100 metres above the city, it is approached from the west by a monumental gateway, the Propylaea. 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. Open daily 8 am to 6 pm and Sundays 10 am to 6 pm. Admission 50 Drs. Free on Sundays. (See also Museum listings.) Guides available on request.

THE ANCIENT AGORA. Entrances from just below the Acropolis and from Adrianou St., Monastiraki. The marketplace, a religious and civic centre of Athens in ancient times, is analogous to the Roman Forum, where farmers sold their produce, businessmen conducted their affairs and popular assemblies were held. Open 8 am to 6 pm daily and Sundays 10 am to 6 pm. Admission 25 Drs. (See also Museum listings.)

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. Tel. 346-3552. The cemetery of Ancient Athens is located off Ermou St. below Monastiraki. Open daily 7:30 am to sunset and Sundays 10 am to 5 pm. A quiet, pleasant spot in which to rest or wander. Some of the grave markers are still in their original places but others are in the little museum, which is open 7:30 am to sunset daily and Sundays 10 am to 5 pm. *Closed Tuesdays.* Admission 25 Drs. Free on Sundays.

LYKAVITOS (Lycabettus). Although its height exceeds that of the Acropolis by nearly 400 feet (910 to the Acropolis' 512) Lykavittos is fated to remain the city's "other" hill, dwarfed by its glorious sister and barely alluded to in classical writings. It is crowned by the tiny nineteenth-century chapel of St. George, visible from most parts of the city. From the summit, one can view all of Athens, the surrounding mountains and, on a clear day, the Saronic Gulf. There is an *ouzeri* serving refreshments about half-way up, and a restaurant at the top. Approached by foot, car or the funicular railway (entrance at Ploutarhou and Aristipou Streets in Kolonaki) which operates from 8 am to 12:30 am daily.

NATIONAL GARDEN (entrance on Amalias, Vass. Sofias, Irodou Attikou and from the Zappion). The Athenians' retreat. A verdant labyrinth with interesting and unusual vegetation, cool shady nooks, benches, and wooded paths. Watch the world go by, or stroll around and meet the resident ducks, swans and peacocks. Open 7:30 am to sunset.

PLANETARIUM, Syngrou Ave. (opposite the Race Course), Tel. 941-1181. The Planetarium has resumed its normal roster of activities, including lectures, children's programs, and the permanent physics exhibit. Call for details and hours. Most of the programs are in Greek but group shows in English, German, and French may be arranged.

PROTO NEKROTAFIO (The First Cemetery of Athens). Not far from the Temple of Olympian Zeus. 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. Open 7:30 am to sunset.

LIBRARIES

AMERICAN LIBRARY, Hellenic American Union, Massalias 22 (4th floor), Tel. 363-7740. Books, periodicals, indexes, and U.S. Government documents in English. A microfilm-microfiche reader-printer and a small collection of video-cassettes, films, records, slides and filmstrips. *The New York Times, Time, Newsweek, and Scientific American* available on microfilm. Mon. through Thurs. 9:30 to 2 and 5:30 to 8:30. Fri. 9:30 to 2. *Closed Sat. and Sun.*

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.

BENAKI, Koubari 1, Tel. 362-6462. For reference use only. Books, periodicals, manuscripts, gravures, and watercolours pertaining to all periods of Greek history and art with emphasis on folk tradition. Daily 8:30 to 2. *Closed Sundays.*

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

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.

THE GENNADIUS, American School of Classical Studies, Souidias 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.

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.

ITALIAN INSTITUTE, Patisision 47, Tel. 522-9294. Books, periodicals, references in Italian and Greek. Mon. through Fri. 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 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 Sat. 8:30 to 1:30.

PARLIAMENT LIBRARY, Vas. Sophias, Tel. 323-5030. Mon. through Fri. 8 to 1.

PLANETARIUM, Syngrou Ave. (opposite the Race Course), 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 Fri. 9 to 2 and Wed. and Fri. 5:30 to 8:30.

POLYTECHNIC SCHOOL, Patisision St., Tel. 361-1859. Books on architecture, engineering, etc. For reference use only. Mon. through Fri. 8 to 1, Sat. 8 to 12:30.

UNITED NATIONS INFORMATION CENTRE, Amalias 36, Tel. 323-4208. Extensive reference library on UN-related subjects, as well as a film lending library. Mainly English and French with substantial translations, bulletins, and press releases in Greek. Mon. through Fri. 8:30 to 2:30.

INSTITUTE OPENINGS

The Goethe Institute will reopen on Jan. 2, and the British Council, Hellenic American Union, and the Italian Institute on Jan. 8.

MISCELLANEOUS STUDIES

ATHENS CENTRE FOR THE CREATIVE ARTS, Pangrati Cultural Centre, Archimidou 48, Pangrati, Tel. 701-2268. Classes in beginning, intermediate, and advanced Greek, studio art, yoga, and modern dance. Registration from Feb. 1. Classes begin Feb. 12.

BALLET LESSONS. The following schools use the London Royal Academy of Dance 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, Mikras Asias 19, Ilisia, Tel. 777-9052 and Theofanous 33, Ambelokipi, Tel. 642-6782.... Maya Sofou, Alex. Soutsou 4, Kolonaki, Tel. 360-2965.... Carol Hanis, Tsouderou 27, Kalamaki, Tel. 981-6310.

FIBREWORKS, Iperidou 5, Tel. 322-9887. Courses in tapestry, weaving, rug techniques, spinning, natural dyeing, macrame, crocheting, batik, Greek dancing, and cooking in Greece. Tuition: approximately 2,500 Drs. Registration Jan. 10. Classes begin Jan. 15. For further information call 895-8797.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Greek lessons for beginners through advanced levels. 2,600 Drs. for each six-week term (36 hours), registration fee 230 Drs. Registration Jan. 9, classes begin Jan. 10. Art classes: 3,000 Drs. for an eight-week term. Registration Tuesdays and Thursdays 9 am to noon. Classes begin Feb. 19.

HELIANTHOS YOGA UNION, Perikleous 25, Neo Psychiko, Tel. 671-1627, 681-1426. Yoga classes (in Greek or English), discussion and meditation sessions. Acupressure massage classes begin Jan. 24. Call for further information.

LYCEUM OF GREEK WOMEN, Dimokritou 14, Tel. 361-1042. Greek folk dancing: 500 Drs. per month, 300 Drs. registration fee. Gymnastics: 750 Drs., registration fee 300 Drs. Ongoing registration Mondays through Fridays 11 am to 1 pm.

YMCA (XAN), Omirou 28, Tel. 362-6970, 361-4944. Greek lessons for beginners and advanced students. Call for further information and registration.

YWCA (XEN), Amerikis 11, Tel. 362-4291. The series of courses and lectures being offered to foreign residents include Greek-language courses for beginners and advanced, English, French and Spanish literature (in their respective languages); archaeological monuments and sites, Byzantine art, contemporary Greek history, and lectures on the problems of integration in Greek society. Detailed information and registration daily 9 am to 9 pm.

COLLEGES

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

COLLEGE YEAR IN ATHENS, Dinokratous 59, Athens, Tel. 718-746. A one-year program for undergraduates registered at American colleges. Courses are offered in English on Greek civilization, archaeology and Eastern Mediterranean studies. Candidates may apply to Mrs. Ismene Phylactopoulou, Kritis 24, Kifissia, Tel. 801-6300 or 801-6880.

DEREE COLLEGE, Agia Paraskevi, Tel. 659-3250. A coeducational college awarding Bachelor and Associate degrees in Liberal Arts and Business Administration. Most classes conducted in English.

DEREE COLLEGE DOWNTOWN CENTRE FOR CONTINUING EDUCATION, Athens Tower, Tel. 779-2247. Degree program in Business Administration. Also a wide spectrum of liberal arts and language courses.

LA VERNE COLLEGE, P.O. Box 25, Kifissia, Tel. 808-1426. Undergraduate program in Liberal Arts and Business; Master of Arts in Greek and Middle East History; Master of Business Administration.

STUDY IN GREECE, Neofronos 1, Ilissia, Tel. 722-789. For juniors or seniors registered in accredited universities or colleges. Emphasis is on Modern Greek Studies. Each five-month session includes a three-week individual field project.

SCHOOLS

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

AMERICAN COMMUNITY SCHOOLS OF ATHENS, 129 Aghias Paraskevis St., Ano Halandri, Tel. 659-3200. The largest and oldest international school in Greece. American curriculum and International Baccalaureate (IB) program. Centre for the American CEEB testing. Elementary School (Halandri and Kastri Campuses): K (two years) and grades 1-5. Middle School: grades 6-8. Academy: grades 9-12.

ATHENS COLLEGE (Kollegion Athinon), Psychiko, Tel. 671-4621. A non-profit private school which follows the Greek curriculum. Grades 1-12. Admission is on the basis of extensive examinations (in Greek) given in the preceding academic year. The elementary school, grades 1-6, is now coeducational but girls are admitted only in the first and second grades.

CAMPION SCHOOL, A. Papanastasiou 23, Paleo Psychiko, Tel. 671-8197. Founded in 1970. Incorporated in Massachusetts and run on British preparatory public school lines with grades corresponding to American elementary and high school levels. Preparation for British GCEs and American SATs.

DEREE-PIERCE COLLEGE, Agia Paraskevi, Tel. 659-3250. A private high school for girls which follows the Greek curriculum. Admission on the basis of extensive examinations. Frequently but unofficially referred to as 'Amerikaniko Kollegio — Thileon'.

DORPFELD GYMNASIUM (German School), Amarousion, Paradisos, Tel. 681-9173. Call for information.

HELLENIC INTERNATIONAL SCHOOL, Xenias and Artemidos, Kifissia, Tel. 808-1426 (high school), 803-4349 (elementary school). Incorporated in California. American and British systems, grades K-12. Preparation for American PSAT and SAT examinations, British GCEs and the International Baccalaureate.

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

LYCEE FRANCAIS (French Institute School), Sina 29, Tel. 362-4301. Call for further information.

ST. CATHERINE'S BRITISH EMBASSY SCHOOL (Kifissia). Preparatory school for British and Commonwealth children (ages 5 to 12 plus). Written applications should be made care of the British Embassy, Ploutarhou 1, Athens 139, Tel. 801-0886.

SKIING

We suggest you call the areas directly for the latest ski reports. The Hellenic Alpine Club has refuges at many of the areas and offers excursions every weekend (for information contact them at 323-4555).

PARNASSOS (Fterolaka). In Athens Tel. 322-4593; in Arachova Tel. 0267-3192; in Fterolaka Tel. 0234-22693. Run by the National Tourist Organization (EOT), the facilities and skiing are excellent. Accommodations available at the nearby towns of Arachova and Delphi, two and one half hours from Athens. Two chairlifts and 2-J bars. Self-service restaurant and cafe, equipment rentals for all ages; parking area. Lift tickets: 500 Drs. (20 rides); 100 Drs. (one ride). Lessons: 150-350 Drs. per hour (beginners, advanced, racing). Open daily from 9 am to 4 pm.

PARNASSOS (Yerondovrahos). The private area of the Athens Ski Club, but non-members are admitted. Contact the club for information: Sarandapihou 51, Athens, Tel. 644-3655.

METSOVO. Tel. 065-641-249. Two km. from the village of Metsovo where accommodations are available. Beginner and intermediate slopes, chair lift (82 chairs), 2 T-bars. Sleds for rent. Ski equipment rentals for ages 17 and up. Snow machine in use. Open daily from 9 am to 1 pm and 2:30 to sunset. The surrounding area is suitable for cross-country skiing.

VERMIION (Seli). Tel. 033-126-970. Accommodations in Seli, 3 km. away; Naoussa, 18 km., and Verria, 29 km.. Equipment rentals for adults

and children. Chairlifts and T-bar. Slopes for beginners through expert skiers. Open daily from 8 am to sunset.

PILION (Agriolefkes-Hania). Tel. 0421-25-696. Accommodations available in many of the picturesque villages of Mt. Pilion and Volos, 28 km. Beginner, intermediate and expert slopes; 2 chairlifts.

SKIGREECE CLUB, Archimidou 48, Pangrati, Tel. 701-2268. Ski trips to Mt. Parnassos organized every weekend through March 18. Fee: 2400 Drs. (includes transportation, accommodation, ski passes, meals). Registration forms are available at the SkiGreece office.

There are a number of other ski areas with varying facilities and services. Call for information. (A command of Greek is usually necessary.) In the north: Naoussa, Tel. 0332-22-08; Florina, Tel. 0385-28-008; Seres, Tel. 0321-23-724. Northwest of Athens: Karpenisi, Tel. 0237-22-2394 and in Athens, 324-1915. In the Peloponnisos: Tripoli, Tel. 071-222-101 or 071-222-335.

THEATRE

A selection of current productions. Some titles are the originals, some are translated from the Greek. Reservations can usually be made at the last moment by phone. Evening curtains rise at 9 pm or thereabout. There are usually 6 o'clock matinees on Wednesdays and Thursdays and always on Sundays. Dial 181 for a recorded announcement (in Greek) of all current productions.

THE NATIONAL THEATRE OF GREECE — On the Central Stage (Kentriki Skini): Angelos Terzakis's *The Emperor Michael* (O Aftokratoras Michail) directed by Alexis Minotis and starring Nikitas Tsakiroglou, Stelios Vokovits, Christos Parlas, Eleni Hadziargyris, with music by Dimitris Terzakis and sets and costumes by Vassilis Photopoulos. On the New Stage (Nea Skini): *Masques (Masks)* by Ben Jonson, directed by Christodoulakis. (*Ethniko Theatro*, Agiou Constantinou 20, Tel. 522-3242)

AN ACCIDENTAL ACCIDENT (Ena Tiheo Atihima) — Last season's successful tragi-political farce by Dario Fo, starring Elli Fotiou and Stefanos Lineos, alternating with Jean Anouilh's *The Lark*, translated by Dimitri Myrat, directed by Stephanos Lineos, and sets and costumes by Dimitri Doublis. (*Alpha*, Patisision 37, Tel. 523-8742)

THE BED (To krevati) — The Ben Travers (O Mistress Mine, A Cuckoo in the Nest) farce with Elsa Vergi and Christos Frangos, directed by Victor Pagoulatos (Vergi, Voukourestiou 1, Tel. 323-5235).

CABARET — Last summer's smash musical based on John Van Druten's *I am a Camera*, re-adapted for the Greek stage by Marios Ploritis and starring the irrepressible Aiki Vouyouklaki. (*Aiki*, Amerikis 4, Tel. 324-4146)

CAFE CHANTANT — Marietta Rialdi's Experimental Theatre continues with last year's revue which contrasts the Roaring Twenties with the period of decadence which saw the rise of Fascism. (*Amiral*, Amerikis 10, Tel. 363-9385)

A CAT ON YOUR HEAD (Sto Kefali sou mia gata) — A review by the Kanellos Apostolou group. Choreography by Yannis Metsis, sets by Liza Zaimi, music by Kyriakos Stetsas. (*Rialto*, Kypselis 54, Tel. 823-7003)

COMMON SENSE (Kini Logiki) — A new play by George Maniotis, directed by and starring Dimitris Potamitis, with Maria Alkaïou. (*Erevna*, Ilision and Kerasountos, Tel. 778-0826)

CRAZY ENCOUNTERS (Trelles Epafes) — Lambros Konstandaras and Maro Kondou star in a new Costas Pretenteris comedy. (*Diana*, Ippokratous 7, Tel. 362-6956)

FAUŠTA — A historical drama, placed during the early Byzantine period, written by the nineteenth-century playwright, Dimitrios Vernardakis. Directed by Dimitri Myrat who stars with Voula Zoumboulaki. (*Athinon*, Voukourestiou 10, Tel. 323-5524)

FILOMENA MARTURANO — The Eduardo de Filippo play on which the film *Mariage Italian Style* was

based. Italian director Mauro Bolonini presides over the cast led by Elli Lambetti and Dimitri Papamichael. (*Super-Star*, Agiou Melitiou and Patission in the Broadway stoa, Tel. 840-774)

THE FOUR LEGS OF THE TABLE (Ta tessera Podia tou Trapeziou) — by Iakovos Cambanellis. Directed by Karolos Koun, with sets and costumes by Savvas Haratsidis. (*Technis*, Stadium 52, Tel. 322-8706)

THE FREEDOM OF THE CITY (Polites Vita Katigories) — A social-political satire by Brian Friel translated by Stella Kranai. Starring Jenny Karezi and Kostas Kazakos (who also directs) and with sets by Vassilis Photopoulos. (*Athineon*, Akadimias 3)

A GOOD OLD-AGE HOME "THE HAPPY WEST" (Ikos evgrias i eftyhismeni dysi) — A satire by Manolis Korres under the direction of Stamatis Hondroyannis. (*Kava*, Stadium 50, Tel. 321-0237)

HENRY IV — Luigi Pirandello's play directed by Takis Horn who plays Henry. With Jenny Roussea. Sets and costumes by Yannis Karydis. (*Moussouri*, Platia Karitsi, Tel. 322-7748)

INDIANS (Indiani) — Myrto Paraschi presents American playwright Arthur Kopit's 1968 play set in the Wild West. Ironically, it was first staged in London by the Royal Shakespeare Company. (*Theatro Re*, Kefalinias 18)

MADAME LIFE (Mantam Zoe) — A satirical review with Zozo Sapountzaki (*Piraeus*, Syntagmatos and Kodrou 34, Tel. 412-1965).

MY WIFE, MY HUSBAND AND MYSELF (I gyneka mou o andras mou k' ego) — A Greek version of a Somerset Maugham play with G. Siscos, Haritini Karolou and others (*Avlea*, B. Merarchias and Kountouriotou, Piraeus, Tel. 413-1010).

PLUTO — A revival of Aristophanes' satire by the Amphi-theatre of Spyros Evangelatos. The sets and costumes are by George Patsas and the music by Stephanos Gazouleas. (*Dimotiko Theatro*, Agiou Konstantinou, Piraeus, Tel. 417-8351)

RING ROUND THE MOON (Prosklisi ston Pirgo) — Minos Volonakis directs Nicos Kourcoulos, Eleni Halkoussi, and Katia Dandoulaki in the Jean Anouilh work. (*Kappa*, Kypselis 2, Tel. 883-1068)

A ROSE AT BREAKFAST — By Barillet et Grecy. A romantic comedy, directed by Kostas Bakas starring Kostas Karras, Mary Chronopoulou and George Georgis. Sets by Nikos Petropoulos. (*Athina*, Derigny 10, Tel. 823-7330)

SING! COMEDIAN! (Tragouda Theatrine) — A musical by Elias Lymberopoulos and Stamatis Philippoulis. Directed by Costis Michaelides, and starring singer Tolis Voskopoulos. Music by George Theodossiades, and sets by Yannis Karydis. (*Vebo*, Karolou 18, Tel. 522-3453)

SOME LIKE IT HOT (Meriki to protimoun Kafto) — Peter Stone's high-spirited musical comedy has been adapted by Paul Matessis and stars Alecos Alexandrakis, Nonica Galinea, Dino Iliopoulos, and Mimis Photopoulos. (*Acropol*, Ippokratou 6, Tel. 361-4481)

THE SPECTATORS (I Theates) — The Mario Pontikas play directed by Thanassis Papageorgiou who stars with Yitsa Georgopoulou. (*Stoa*, Biskini 3, Zografou, Tel. 770-2830)

A STREETCAR NAMED DESIRE (Leophorio o Pothos) — The Tennessee Williams classic newly adapted by Platon Mousseos. Kikia Analyti and Costas Prekas star, and Costas Rigopoulos directs. The sets are by Yannis Karydis and the special musical arrangement is by Rinio Papanicola. (*Analyti*, Antoniadou and Patission, Tel. 823-9739).

THE TEST TUBE BABIES (Ta Pedia tou Solina) — A satirical revue by Dalianidis, Cambanis and Makridis, with music by Jack Iakovidis, direction and choreography by Fotis Metaxopoulos, and starring Aleka Stratigou, Rena Stamatis Kraounakis and sets by Maria Stanicopoulou. (K.E.A., Kekropos 1, Tel. 322-9889)

THREE MEN IN MY BED (Tris Andres sto Krevati Mou) — A satirical comedy written by Lakis Pappas and Vassilis Imbrochoris with music by Lakis Pappas and Mary Dalakou, directed by Michael Bouklis. (*Hadzichristou*, Panepistimiou and Ippokratou, Tel. 362-7248)

THE TRIAL (I Diki) — A play by Nicos Zacoboulos presented by the Artistic Society of Athens, directed by George Bellos with music by Vlachopoulou, Sotiris Tzevelekos, and Nicos

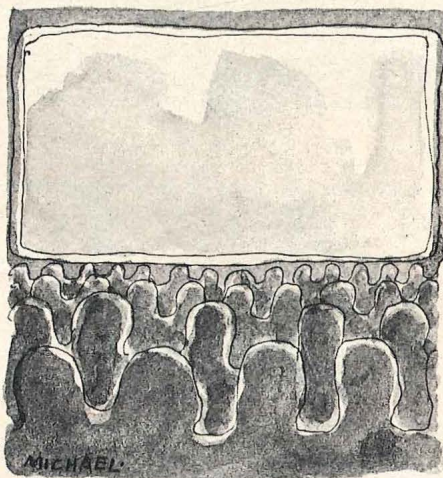
Tsoucas. (Rex, Panepistimiou 48, Tel. 361-4592)

THE TROJAN WAR (O Troikos Polemos) — A parody by Alecos Sakellarios, starring Thanassis Vegos and Takis Miliadis (*Vretania*, Panepistimiou and Voukourestiou, Tel. 322-1579).

THE TWELFTH NIGHT OF MR. SHAKESPEARE (I Dodekati Nihta tou Kyriou Sexpir) — George Skourtis has freely adapted the Bard's comedy, which stars Katerina Vassilakou, Thanassis Mylonas, and Thymios Karakatsanis, directed by G. Remoundos with scenery and costumes by Alekos Fassianos. (*Alambra*, Stournara 53, Tel. 522-7497)

THE TWO GENTLEMEN OF VERONA — William Shakespeare's comedy presented by the Ascetic Theatre Company. (*Endopia*, Stratiotikou Syndesmou 13, Kolonaki, Tel. 362-7827).

WHICH WAY DOES THE BUS GO? (Pou pai to Leoforio?) — A series of funny sketches written by George Skourtis, Costas Moursellas, Antonis Simidzis, and Mitsos Efthymiadis, presented by the Folk Scene of the Art Theatre under the direction of George Lazanis. Sets and costumes by Damianos Zarifis. (*Veaki*, Stournara 32, Tel. 522-3522).



CINEMA

New releases expected to appear this month at first-run theatres where they are often held over for several weeks before moving on to second-run neighbourhood theatres where programs usually change on Mondays, Wednesdays, and Fridays. Some downtown cinemas begin screening in the afternoon but at most, regular programs begin at 8-8:30 and 10-10:30.

ALL STAR CARTOON REVIEW (Ki' o Gouffy Serni ton Horo) — A Walt Disney spectacular, with an all-star cast, including Mickey Mouse, Donald Duck, Pluto and many others.

AUTUMN SONATA (Fthinoporini Sonata) — Ingmar Bergman's latest film, starring Liv Ullman, as a soft and simple church organist, and Ingrid Bergman (in her first role in a Swedish film in decades), as her long-absent mother, a famous concert pianist preoccupied with her career.

BATTLE STAR GALACTICA (Galaxias, Etos 7000) — Another science-fiction extravaganza, this one set in 7000 A.D. By Richard Colla, and starring Lorne Greene (*Bonanza*), Jean Seymour, and Noah Hathaway.

THE BOYS IN COMPANY C (Lohos "617" Apostoli Aftoktonias) — Another attack at the war in Southeast Asia, dealing with the delusions of five young recruits on duty in the Philippines. Starring, among others, Stan Shaw and Andrew Stevens. Directed by Sydney Furie.

DESPAIR (Apognossi) — Based on a novel by Vladimir Nabokov, this is the first international production in English by the talented young German filmmaker Rainer Werner Fassbinder. Dirk Bogarde (in his best role in years), stars as a Russian émigré who has settled in Berlin, right after the Revolution, and suffers from an acute case of split personality. One of the great successes at the Cannes Film Festival this year.

FORCE TEN FROM NAVARONE (Omada Krouseos Deka apo ti Navarone) — Another war spectacular in the vein of *The Guns of Navarone*, this one

directed by Gay Hamilton, and starring the late Robert Shaw (*Jaws*) and Franco Nero (*Camelot*).

THE LAST WALTZ (Randevou me t' Asteria tis Pop) — An interesting documentary-spectacle directed by Martin Scorsese (*New York, New York*) on the last performance of The Band, one of the most successful and most talented rock groups of the decade. Bob Dylan, Eric Clapton and Neil Diamond appear in the film.

JESUS OF NAZARETH (O Iisus apo ti Nazareth) — A Biblical spectacular, reminiscent of the genre which thrived in the Fifties. Franco Zeffirelli (*Romeo and Juliet*) presides over the all-star cast which includes Robert Powell, Anne Bancroft, Anthony Quinn, Rod Steiger, Peter Ustinov, James Mason and Laurence Olivier.

MAN OF MARBLE (O Anthropos apo Marmaro) — One of the most talked about films at this year's Cannes Festival. Produced in Poland by the well-known director Andrzej Wajda (*Ashes*) who takes a surprisingly open, critical view of his country's political tribulations during the Fifties.

REVENGE OF THE PINK PANTHER (I Ekdikisi tou Roz Panthira) — Inspector Clouseau (Peter Sellers) strikes again... and again... and again... as director Blake Edwards tries to duplicate one more time the success of the Pink Panther predecessors — which rank among the highest grossing comedies ever made. The film is a reshuffling of the confrontations between the French sleuth, the long-suffering Chief Inspector Dreyfus (Herbert Lom) and Cato, the crazed manservant (Burt Kwouk), all to the tune of the now famous Henry Mancini musical theme.

SUPERMAN I (Souperman 1) — It's the bird, it's the plane, it's the film everyone has been hearing about (and almost everyone has been waiting for) during the last three or four years. Starring Clark Kent's alter ego (played by Christopher Reeve), and Marlon Brando as Superman's Father. The super-production, directed by Richard Donner, promises as much entertainment as *Star Wars*, if not more, since it has one added feature: a flying human. Written by Mario Puzo (*The Godfather*), designed by John Barry (*Star Wars* and *Clockwork Orange*). Gene Hackman, Christopher Lee, and Terence Stamp are among the villains who keep the citizens of Metropolis biting their fingernails.

AN UNMARRIED WOMAN (Mia Yineka Elettetheri) — A feminist but non-militant social drama directed by Paul Mazursky, with Jill Clayburgh as a woman trying to adjust to the outside world after the breakup of sixteen years as a housebound wife. (The role won her the Best Actress award at Cannes.) A fine, comic performance by Alan Bates as a famous artist who wins the heroine's affections.

ART CINEMAS

Art films are shown in Athens at three cinemas: Alkionis, Ioulianou 42, Tel. 881-5402 and Ilion, Trias 34, Tel. 881-0602 (both near Victoria Square) and Studio, Stavropoulou 33 (near Amerikis Square), Tel. 861-9017. Call for specific program information. There is also a Cinematheque (*Teniothiki*) at Kanaris 1, Kolonaki, Tel. 361-2046. Call for membership details.

AT THE INSTITUTES

BRITISH COUNCIL, — Kolonaki Square 17, Tel. 363-3211. *Shakespeare and His Theatre* (Jan. 11 at 8 pm) ... Christopher Marlowe's *Edward II* with the Prospect Theatre Company (Jan. 15 and 29 at 7:30 pm).

GOETHE INSTITUTE — Fidiou 14-16, Tel. 360-8111. *Sommergaste*, with English subtitles (Jan. 15 at 5:30 and 8:30 pm) ... *Abendstern* (Jan. 19 at 6 and 8 pm) ... *Wildente*, with English subtitles (Jan. 22 at 6 and 8 pm) ... *Reifezeugnes* (Jan. 26 at 6 and 8 pm).

HELLENIC AMERICAN UNION — Massalias 22, Tel. 362-9886. The "On the Road" series draws to a close with Burt Reynolds and Jackie Gleason in *Smokey and the Bandit* (Jan. 10). "Hollywood Looks At Hollywood" with *That's Entertainment*, compiled by Jack Haley Jr. (Jan. 16) ... Ryan O'Neal and Tatum O'Neal in *Nickelodeon* (Jan. 23) ... William Atherton and Karen Black in *Day of the Locust* (Jan. 31). All screenings at 8 pm.

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. Most have music and a few dancing. The prices are high but modest compared to equivalent establishments in other major cities. Reservations are usually necessary.

Athens Hilton Supper Club, Tel. 720-201. Yannis Spartakos at the piano accompanied by 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 Mondays.

Blue Pine. Tsaldari 27, Kifissia, Tel. 801-2969. Set in an elegant country-club atmosphere. Candlelight, comfortable armchairs, and very good service. A fine assortment of hors d'oeuvres, entrees, and desserts, but favoured for charcoal broils which include excellent T-bone steak, chateaubriand, shish kebab, etc. Expensive. Reserve ahead. Daily 8:30 pm to 1 am. Closed Sundays.

Da Walter, Evznonon 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.

Dionissos, Dionnisiou Aeropagitou Ave. (just across from the Acropolis), Tel. 923-1936, 923-3182. The greatest advantage of this restaurant is the location which provides a magnificent view of the Parthenon. Modern setting. Open terrace on warm days, international cuisine and ground floor coffee shop and snack bar. Expensive. Daily noon to 4 pm and 7 pm to 1 am.

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.

Grill Room, at The Astir Palace Hotel, Vouliagmeni, Tel. 896-0211. The downstairs café-society restaurant at the Astir hotel complex where the well-prepared French cuisine is graciously served. Open 8 pm to 1:30 am. Dancing to a small orchestra begins at 10 pm.

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. Dinner served from 8:30 pm. Dancing to the Trio St. Georges from about 10.

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

Skorpios, Evrou 1 at the corner of Lampsakou St. (parallel to Vass. Sofias, near the American Embassy), Tel. 779-6805. Sophisticated, understated elegance presented by the owner of one of Cyprus' finest restaurants. Good service and an imaginative, extensive menu that will please gourmets. Meticulously prepared and presented dishes with an emphasis on French cuisine. Open from 8 pm. Reservations necessary. Closed Sundays.

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.

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.

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. A trio of musicians performs in the evenings (no dancing). International cuisine with some Greek specialties. Expensive. Daily 12:30 to 3:30 pm and 8 pm to midnight.

INTERNATIONAL CUISINE

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



Al Convento, Anapiron Polemou 4-6, Kolonaki, Tel. 739-163. The Pizzeria sign out front is misleading. Pizza is on the menu but so are Italian gourmet specialties: *antipastos*, sixteen varieties of pasta, *scaloppine al funghi*, and *scaloppa Siciliana* (superb) all delicately flavoured. For dessert, *zabaglione freddo caldo* (a liqueur, ice-cream float). Pleasant decor, attentive service and surprisingly moderate prices. Daily 8:30 to 1 pm. 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 Napolitana*, *saltimbocca alla Romana* and Italian salad are all tasty. Daily from 7:30.

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, cosy and friendly Annex located next door to his Steak Room. Full cocktail bar, fully air-conditioned. Open from 1 pm to 4 and 7:30 to 12. Closed Sundays.

Argo, Akti Moutsopoulou 7, Pasalimani, Piraeus, Tel. 411-3729. The surroundings are comfortable and provide a view of Pasalimani Harbour.

Fresh seafood, grills, Italian, French and Greek specialties. Daily noon to 4 and 7 pm to 1 am. Asteria Tavern at Glyfada's Astir complex, Tel. 894-5675. The emphasis is on seafood at this restaurant-taverna, which presents an array of hors d'oeuvres, main courses, fruit, sweets and wine. On Saturdays there is a table d'hôte menu (520 Drs.). Dancing to the music of the Niarhou Orchestra; Tammy provides the vocals. Open from 8:30 pm. Closed Sundays.

Atrium, G. Papandreou 7, Zografou (opposite Mihalakopoulou), Tel. 779-7562. Tasteful Aegean-island decor with striking white walls, wood-panelling, copperware. Good international cuisine, Greek and Italian appetizers, excellent grills. Mrs. Hadjis is the hostess. Open from 8 to 1.

Bagatelle, K. Ventiri 9 (near the Hilton), Tel. 730-349. One of the city's oldest international restaurants. The downstairs is particularly 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. Daily noon to 3:30 pm and 7 pm 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. Daily 8 pm to 1:30 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. Mainly game and steaks. Calf's feet soup. Good food and service. Daily 8 pm to 1 am. Closed Mondays.

Dewar's Club, Glykonos 7, Dexameni Square, Kolonaki, Tel. 715-412. Small and cosy, a cross between a bistro and a pub, with a comfortable spacious bar. Fluffy omelettes and excellent roast beef. Moderately priced. Daily from 9 pm.

Dionissos Mt. Lycabettus (accessible by the funicular which originates at the top of Ploutarchou St., above Kolonaki Square), Tel. 726-374. Comfortable dining atop one of the Athenian landmarks with a view of the entire city. A comprehensive, moderately-expensive menu. Open continuously from 8:30 am to midnight.

Dioskouroi, Dimitriou Vassiliou 16, Neo Psychiko, Tel. 671-3997. A converted two-storey house, simply decorated but with a nice atmosphere. A great variety of dishes and an extensive wine list, but slow service. Moderate prices. Daily 8:30 pm to 1 am. 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 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.

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. Moderately expensive. Open daily 7:30 pm - 1.

Je Reviens, Xenokratous 49, Kolonaki, Tel. 711-174. The cuisine is French, the decor is comfortable and subdued. Open for lunch and dinner and for coffee and sweets from 9 am to 1 am. Reservations necessary for dinner.

Kyoto, Garibaldi 5, on Philopappou Hill, Tel. 923-2047. Charming oriental hostesses serve Japanese delicacies in a comfortable setting. Try their *tempura* and *sukiyaki* dinners, and

yakitori, a Japanese version of *souvlaki*. Open for lunch and dinner. Closed Sundays.

L'Abreuveoir, 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 including frogs legs, *coq au vin*, *steak au poivre*. Excellent salads and omelettes (especially nice for lunch). Reservations necessary for dinner. Moderately expensive. Daily noon to 4 pm and 8 pm to 1 am.

La Bussola, Vas. Georgiou 11 and Vass. Frederikis, Glyfada, Tel. 894-2605. Italian cuisine including a variety of pizzas, pastas, main courses and Italian salads. Modern surroundings. Moderate prices. Open nightly from 8 pm to 1:30 am and Sundays and holidays for lunch.

Le Calvados, Alkmanos 3 (four blocks north of the Hilton), Tel. 726-291. Somewhat informal but pleasant atmosphere. A fine selection of well prepared dishes: frogs legs, *escargots*, kidneys flambé, prawn croquettes, crêpes, etc. The *vin maison* is 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 copperware 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.

Le Foyer, Iofondos 25, Tel. 746-287. Well-prepared food in a cheerful setting enhanced by pleasant renditions of old and new favourites sung by Niko and George who are joined by enthusiastic patrons later in the evening. Well-prepared hors d'oeuvres, main courses, and sweets. Moderately expensive. Open from 9 pm, music starts at 10 pm. Closed Sundays. Reservations necessary.

Les Gourmets, Meandrou 3 (Hilton area), Tel. 731-606. 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.

Lihnari, Athens Tower (behind building A), Tel. 770-3506. An extensive menu from snacks and desserts to full-course meals. Greek and international cuisine in a comfortable atmosphere. Friendly service and tasteful decor with hand-painted murals covering the walls. Breakfast, lunch and dinner, from 8 am to 1 am.

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.

Michiko, Kidathineon 27 (Plaka), Tel. 322-0980. A gracious historical mansion in Plaka houses this multi-roomed restaurant serving strictly Japanese fare. Impeccable service is offered by waitresses and waiters in traditional dress. The menu includes *tempura*, *sukiyaki*, *yakimeshi* (rice) and *yakitori* (chicken). Moderately expensive. Open 1 to 3 pm and 8 pm to midnight. Closed Sundays.

Mike's Saloon, Vas. Alexandrou 5-7 (between the Hilton and Caravel hotels), Tel. 791-689. The attractive art nouveau setting is the backdrop for rather cosmopolitan activity. The drinks are well prepared, as are the main courses and snacks, with a range of prices from inexpensive to moderately expensive. Noon until 2 am. Closed Sundays for lunch.

Moorings, Yachting Marina, Vouliagmeni (across from the Asteria Beach), Tel. 896-1113. Elegant atmosphere with soft stereo music overlooking a small picturesque bay. Open daily for lunch and dinner.

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.



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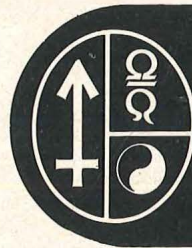
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Pagoda, Bousgou 2 (across from Pedion Areos), Tel. 360-2466. Cantonese specialties in a comfortable dining area illuminated by red-hued lanterns. Daily noon to 3 pm and 7 to 1:00.

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 and piano music by John Valsamakis. Greek and French cuisine, the specialty, 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 Alpha-Beta supermarket. Omelettes, steaks, salads, shish-kebab. Cafeteria open from 9 am. Grill room open from 12:30 to 3 pm and 8 pm to 12:30 am. Closed Sundays.

Prunier, Ipsilantou 63, Kolonaki (across from the Hilton), Tel. 727-379. Highly recommended. The ambience of a small Paris café, quiet atmosphere with gracious service. The cuisine is refined and meticulously prepared with a wide selection of French dishes, superb fish, and often less-standard surprises (miniature scallops, for example). Moderately expensive. Daily from noon to 3 pm and 8 pm to midnight. Closed Sundays.

Ritterburg, Formionos 11, Pangrati, Tel. 738-421. An unpretentious café-restaurant in rustic style, serving a variety of German dishes. The specialty is Ritterburg (schnitzel served with sausages and sauerkraut). Other favourites include beef fondue, Jäger schnitzel (served with a spicy sauce), and chocolate and cherry cake. Open daily from 12:30 pm to 1:30 am.

Stagecoach, Loukianou 6, Kolonaki, Tel. 743-955, 737-901. 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 excellent steaks, standing rib roast and salads. Good service. Sensible prices. Open noon to 4 and 7 pm to 1.

Steak Room, Eginitou 6 (between Hilton and U.S. Embassy), Tel. 717-445. Cheerfully urbane, a favourite for excellent charcoal broils served with baked or fried potatoes, and tasty salads. Good service, full menu and bar. Daily 6:30 pm to 1 am. Closed Sundays.

Symposium, Platia Neas Politias, Kifissia, Tel. 801-6707. Pleasant country-style surroundings with a magnificent view. Large variety of Greek and international dishes. Attentive service. Moderately priced. Daily from noon to midnight.

Tabula, Pondou 40 (parallel to Mihalakopoulou, behind Riva Hotel), Tel. 779-3072. Permanently located at their former summer residence. The varied menu retains the same Greek, French and international specialties and a well-stocked bar. The onion soup, *pita* Tabula (zucchini and cheese wrapped in crust) and *plat du jour* are always delicious. Moderately expensive. Open 9 pm to 1 am. Closed Sundays.

Tika, Aloniou 23, Kifissia, Tel. 801-1591. Grenville and Mary are the hosts at Greece's only Indian restaurant where the authentic Indian fare includes delicious appetizers followed by curries prepared according to your taste. The atmosphere is intimate and friendly, there is an informal bar, and dining by candlelight. Moderately expensive. Daily from 9 pm. Reservations necessary on weekends.

Toscana, Thesseos 16, Vouliagmeni, Tel. 896-2497. Italian and international cuisines served in a charming Mediterranean setting that includes terraces, verandas, and tropical plants. Specialties include *Coquille St. Jacques*, *Quail alla Cacciatora*, and *Filet au poivre*. Moderate prices. Open daily 7:30 pm to 1 am and on Sundays 12:30 pm to 3 pm and 7:30 pm to 1 am.

Vladimir, 12 Aristodimou, Kolonaki, Tel. 717-407. Greek and French cuisine featuring a variety of crêpes and broils in a rustic atmosphere. Expensive. Daily 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 subdued. The service is excellent. Mainly French and international cuisine, very well-prepared. A bar on the lower level. Daily 8 pm to 2 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.

Athrio, 14 Profitis Ilias, Halandri (third right after Drosou Square), Tel. 681-9705. Good basic Greek cuisine and attentive service in this old, neoclassical house. Moderate prices. Daily from 8 pm. Closed Sundays.

Bouillabaisse, Zisimopoulou 28, Amfithea (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 solution to informal mid-city dining (just off Syntagma) where the surroundings are comfortable but uninspired. The extensive menu (from soups to sweets) includes the popular standbys of the Greek cuisine as well as a few variations from 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. Moderately priced. Open daily from 11:30 am to 1 am. Closed Sundays

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 5:30 pm.

Gerofinikas, Pindarou 10, Tel. 362-2719. An extensive selection of Greek and Oriental specialties which you may choose from attractive displays. A 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 but expensive. Open 12:30 to 4 and 7:30 to 3.

Maxim, Milioni 4 (just off Kanari St.), Kolonaki, Tel. 361-5803. Greek, French and Oriental specialties. Fresh fish available. Contemporary Mediterranean decor, generally attentive service. Air conditioned. Moderately expensive. Open daily noon to 1 am.

Nefeli, Panos 24 (near Kanellopoulos Museum in the Plaka), Tel. 321-2475. An excellent variety of Greek dishes and soft, taped music. Specialties include *youvetsi* (shrimp casserole), broiled red snapper, and Oriental-style *souvlaki*. Moderately priced. Open for breakfast, lunch, and dinner. Reservations necessary on weekends.

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 to create a 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. Greek cuisine with Corfu specialties in a converted mansion. Moderate prices. Daily from 9 pm. Closed Sundays and holidays.

Posidon, Adrianou and Kapnikareas 39, Tel. 322-3822. Near the Agora. Excellent traditional specialties. Fast service and very reasonable prices. Open daily 8 am until late.

Psaropoulos, Kalamou 2, Glyfada, Tel. 894-5677. One of the oldest seafood restaurants, usually pleasant and comfortable the year round. An

extensive menu and a view of the yachts anchored in the marina and the activity on the boardwalk. Medium to high prices. Daily 12 to 3:30 pm, 8 pm to midnight.

Roumali, Panormou 107, Ambelokipi (across the park from the Apollon Towers), Tel. 692-2852. At lunch-time a wide selection of well-prepared Greek dishes, such as stuffed peppers & squash and *katsiki* (goat with lemon sauce). In the evening the specialties are charcoal-broiled *kokoretsi* and roast lamb. Open daily noon to 5 pm and 8 pm until late.

TAVERNAS

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

Anna's, Perikleous-Stavros 3, Pal. Psychico, Tel. 671-9240 (across from Floca's on Kifissias Ave., just behind the playground). The hors d'oeuvres include fried zucchini, mushroom salad, baked peppers with bacon, and snails; the main courses: game and rabbit stew. Very nice wine. Moderate prices. Daily 7:30 pm to 1 am.

Askimpopapo, Ionon 61, Ano Petralona, Tel. 346-3282. The name means "ugly duckling" but belies this intriguing assemblage of small rooms whimsically-decorated with objects found here and there by the imaginative owner. Standard fare and moderate prices in a colourful, lively setting. Air conditioned. Open 8 pm to 2 am. Closed Sundays.

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 5 pm to 1 am and for lunch on Sundays.

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). Moderately priced. Daily from 7 pm to 1 am.

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

Leonidas, corner of Eolou 12 and Iasonos 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 3 and 8 pm to 1.

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; the entrées are mostly broils. Open from 9 pm daily and for lunch on Sundays and holidays. Closed Mondays.

O Platanos, Diogenous 4, Plaka, Tel. 322-0666. One of the oldest tavernas in Plaka, simple and unpretentious. The usual *mezedakia* and charcoal broils, as well as a prepared dish such as lamb with noodles or veal with eggplant in tomato sauce. Open 12 to 3:30 pm and 8 to midnight. Closed Sundays.

Rodia, Aristippou 44, Kolonaki (near the Lykavitos funicular), Tel. 729-883. An old house decorated with 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. 727-934. A few steps from Kolonaki Square, set off on a small cul de sac (*rouga* means lane). Small, pleasantly-spartan atmosphere, and cheerful service. A good selection of nicely prepared taverna fare. Inexpensive. Daily from 8 pm.

Ta Tria Adelfia, Elpidos 7, Victoria Square, Tel. 822-9322. A spacious, pleasant taverna with a wide variety of excellent Greek food. Choose from a large assortment of appetizers, fresh fish, broils, prepared dishes. Highly recommended. Moderate prices. Open from 8 pm. Closed Sundays.

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 12:30 am.

To Steki tou Manthou, Dafnomilis 8 (Lykavittos), Tel. 363-6616. Small, cheerful and authentic. A good selection of hors d'oeuvres, a small but nice selection of broils and stews and a special dessert of fresh fruit in season. Taped music and air conditioning when called for. Very reasonable. Open after 7:30 pm.

Tsolias, Metohi St. Between Glyfada and Vouliagmeni, Tel. 895-2446. A traditional rural taverna with a large selection of appetizers and broils. Open daily from 8:30 pm to 1:30 am.

Vassilena, Etolikou 72 (Piraeus), Tel. 461-2457. An exciting eating experience in a renovated grocery store. A parade of about eighteen Greek delicacies are brought to your table. Yiorgos, the son of the founder, continues the picturesque tradition. No menu — a flat price (about 250 Drs). Daily 7 pm to 11:30 pm. Closed Sundays.

TAVERNAS WITH MUSIC

The emphasis is on Greek cuisine. The music is provided by guitarists and singers who may wander over to serenade you. The patrons usually join in and, when the mood possesses them, get up and dance. (No waltzes or shakes, just solo Greek dances and the occasional pas de deux.) A few of those listed below are luxury tavernas which have more elaborate programs.

Belle Maison, Fokeas 6, Platia Victoria, (Patissia area), Tel. 881-9830. Quiet nostalgic atmosphere. Parousis and the Tselepidi Brothers entertain. It's a must for the music but the food is only so-so. Moderately priced. Open daily after 10 pm.

Embati, on the 18th km. of the National Road in Kifissia, Tel. 801-1757. Light bouzouki and current Greek music from Tsiknis, Oris, and Diamandopoulos. Dinner from 11 pm. Closed Sundays.

Epestrefe, Nea Kifissia (west of the National Road; follow the signs at the turn-off for Kifissia), Tel. 246-8166. A charming, gracious luxury-taverna atop a hill. Rustic and cosy, with a large fireplace. Grigoris Sourmaidis heads the bill which includes Hari Andreadis and Alexei and his balalaika. Dinner from 10 pm. Closed Sundays.

Frutalia, Kelsou 5 (from Athens, turn left at 63 Vouliagmenis Blvd.). 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. Moderate prices. Daily from 8 pm.

Hatzakos, Irodou Attikou 41, Marousi (just below the KAT Hospital), Tel. 802-0968. It's 'old-times-in-Kifissia' at this little taverna with



Discover

TOSCANA

The Italian restaurant of Athens

Exquisite Italian & International cuisine

Tropical plants and

charming interior terraces

Thisseos 18 Vouliagmeni tel. 8962497

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 1 to 4 pm.

Laleousa, on the National Road (Plataion at the 15th kilometre, near Kifissia), Tel. 801-3627. The ever-popular singer Toni Maroudas with old and new nostalgia at this cosy, country-style taverna. Fairly good food. Expensive. Entertainers include Sotos Panagopoulos, Soula Markizi, Takis Kalyvokas, and Polyna. Program begins at 10 pm.

Lito, Flessa and Tripodon, Plaka, Tel. 322-0388. Pleasant rustic surroundings, acceptable food, and entertainment by Margetakis, Haremis, Sofia Christo, Morali and others. Closed Sundays.

Melodia, Kyprou and Stavropoulou 52 (Ameriki's Square), Tel. 861-3300. The Troubadors of Athens settle themselves at a table midst the customers, sipping their retsina and singing a variety of well-known hits from the past and present to the accompaniment of guitars. For nostalgia and quiet but good singing it's a must. Daily at 10 pm.

Mostrou, Mniskleous 22, Plaka, Tel. 322-5558. Live entertainment from Tsilivikas, Klio Denardou, Terris Hrisos, the Manolis Kostros Ballet, and others. Dining after 9:30 pm. Closed Mondays.

To Tzaki, Vas. Konstantinou 12, Glyfada, Tel. 894-6483. Spacious and wood-panelled with a huge fireplace in cool weather. Two guitar players entertain. Large assortment of appetizers. Moderately priced. Daily 7 pm to 1 am; Sundays 11:30 am to 3 pm.

Xynou, Angelos Yerondos 4, Plaka, Tel. 322-1065. One of the oldest and best-known tavernas in the Plaka which has managed to retain its authenticity. Separate rooms, the walls covered with murals depicting the life of old Athens. Spicy appetizers, prepared dishes, excellent retsina. Two guitarists entertain with popular Greek songs. Moderate prices. Open from 8 pm to 2 am. Closed Sundays. Call for reservations.

MIKROLIMANO (TOURKOLIMANO)

Bright with yachts, impromptu musicians and flower vendors, the tiny port, a major harbour in antiquity, is filled with restaurants specializing in premium seafood: lobster (*astako*), shrimp (*garides*), red mullet (*barbouni*), crayfish (*karavides*) and, the specialty of the area, *yiouvetsi*, a baked casserole of shrimp, tomatoes, cheese and wine. (Prices, however, are no longer moderate.) Most restaurants are open from noon until after midnight. Some have complete menus; others only fish, salads and fruit. Should you wish to check on the day's catch or reserve a table, the better-known establishments and their phone numbers are: Aglamair (411-5511); Kanaris (412-2533); Kaplanis (411-1623); Kokkini Varka (475-853); Kuyu (411-1623); Mavri Yida (412-7626); Mourayio (412-0631); Ta Prasina Trehandiria (411-7564); Zorba (412-5004). Reservations are not necessary, however, and customers are invariably greeted with enthusiasm.

KOUTOUKIA

Fundamental eating places originally spawned by enterprising grocers or lumbermen who "diversified" by setting their wives up in improvised kitchens, thus establishing themselves in the restaurant business. Those that have survived are located in out-of-the-way places where the paper or oilcloth-covered tables are surrounded by barrels of retsina. For connoisseurs of the unusual.

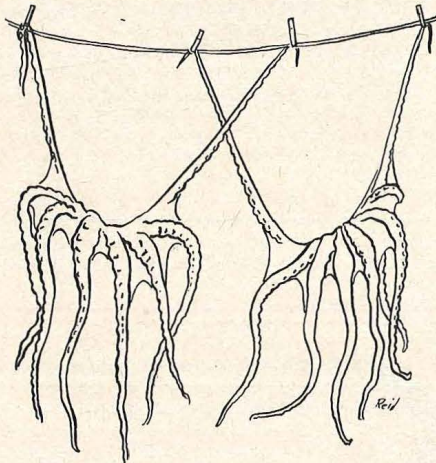
Kitsinis, Neo Ephessou St. 83, Kesarianni, Tel. 728-774. Small and colourful. Specialities include baby lamb chops, cod in garlic sauce, and their own wine. Open daily 8:30 pm to midnight.

Kottarou, Agias Sofias 43 (behind the Larissis railway station), Tel. 513-2124. An unmarked door leads down a few steps to Kyrios Vassilis's establishment begun in 1924 by his parents who were poultry merchants in the Central Market. Hence the name which means 'the wife of the chicken man'. The fare now includes charcoal broiled veal and lamb chops, codfish with garlic sauce (*skordalia*), and excellent retsina. Daily 8:30 to 1 am.

Kyriakos, El. Venizelou 136, Nea Erithrea, Tel. 801-5954. Make your own salad, serve yourself boiled tongue (a specialty), draw your own wine from the barrel, or bring food from home to be warmed — just so long as you do not disturb the owner, Kyr. Kyriakos. By ten o'clock he has retired to join his clientele who are singing, improvising bawdy lyrics, dancing, and generally whooping-it-up. Open from 8 pm to midnight.

O Sesoulas (The Scooper), Athanasiou Diakou 17, Peristeri. Frequented by the neighbourhood's regulars and Athenian gourmands willing to track it down (which requires perseverance or a well-informed taxi driver). Cutlery is provided only for salads. Mr. Scooper, stationed next to his broiler, counts heads as they enter and arbitrarily decides the correct portions for his customers. The surprisingly tasty and succulent results are scooped onto your table (no plates) accompanied by salad and feta (on plates) and retsina (with tumblers). Open from 8 pm

O Sotiris, Loukareos 41 and Kalvou (off Leof. Alexandras opposite the former site of the Averoff prison), Tel. 642-0417. Opened in



1897 by Sotiris's father on the ground floor of his grocery store, it is now a 'split-level' enterprise that includes the basement and first floor. Sotiris presides over the wall-to-wall hubbub and his wife Eleni cooks. No frills, no broils, just exceptionally tasty (one hundred percent) veal, pork and chicken stews, casseroles and roasts, at nostalgically low prices. Open daily from 8:30 pm.

Ta Bakaliaraka (Taverna Damigos), Kydathinaion 41, Plaka, Tel. 322-5084. A very old (1865) gathering place for devotees of fresh fried codfish (*bakaliaro*) and garlic sauce (*skordalia*); tucked just below street level in central Plaka with few concessions made to modern decor. Hearty eating, including standard taverna fare, for the economy minded. Daily 8:30 pm to 1:30 am.

BOITES

Strictly for music, the Athenian boites have evolved into a number of styles and moods: some offer low-keyed performances in a crowded, low-ceilinged and smoky setting, others launch elaborate floor shows in spacious surroundings. The musical fare may include anything from rebetika, folk classics, and resistance songs, to current hits performed by young unknowns or superstars. Admission price is usually about 200 Drs. and includes one drink. Most have shows beginning at around 10 pm, but telephone ahead to confirm.

Apanemia, Tholou 4, Plaka, Tel. 324-8580. Yiorgos Zografos, Dimitris Dimoulas, Yiolanda Petsiou and Yiorgos Dikos entertain. Daily at 9:30 pm and on Saturdays at 9:30 pm and 12:15 am.

Diagonios, Adrianou 111, Plaka, Tel. 323-3644. New works by the well-known composer Yannis Markopoulos sung by Dalaras, Vitali and Kostoula. Show begins at 10:30 pm.

Mecusa, Dionisiou Areopagitou and Makri 2, Plaka, Tel. 921-8272. The energetic and versatile Yiorgos Marinos leads Sophie Zaninou, Emilia Sarri, Stelios Marketakis, Tolis Velonakis and others through a fast-paced variety show of song, dance and satire.

Daily at 11 pm and on Saturdays at midnight. Closed Mondays.

Rigas, Aphroditis 9 and Andrianou, Plaka, Tel. 324-6125. *Oh Calcutta* style musical adjusted to Greek style of living. Text by Mimis Thiopoulou, choreography by Hristos Patrinos.

Skorpios, Kydathineon 15, Plaka, Tel. 322-5064. One of the classic standbys of the boite scene who boasts a devoted following, folksinger Kostas ("The Gypsy") Hadzis and his entourage, offer a subdued and carefully orchestrated selection of folk, protest and political songs.

Zoom, Kydathineon 37, Plaka, Tel. 322-5970. Marinella, the superstar of Greek-superstars, presides over the lavish proceedings which include Dakis, the Tzavara Brothers, Nana Alexandri, and Spiliotopoulou. Daily at 10:30 pm and Saturdays and Sundays 9:30 pm and 11:30 pm. Closed Mondays and Tuesdays.

Zygos, Kydathineon 22, Tel. 322-5595. The spotlight is shared by some of Greece's favourite singers: Haris Alexiou, Dimitra Galani, Andonis Kaloyannis, and Haralambos Garganourakis who gives a dazzling performance of Cretan songs on the lyra. Shows daily and on Sundays at 10 pm; Saturdays at 9:30 pm and midnight. Closed Mondays.

NIGHTCLUBS AND BOUZOUKIA

Bouzoukia are relatively spartan establishments where the edibles are limited and the entertainment confined to bouzouki music and the latest local hits. Nightclubs are their more "fashionable" counterpart where the evening usually begins with dinner. At both, the doors open after ten, but things only begin to stir at the witching hour. The stars usually appear at midnight or later. The volume is unrelentingly loud. As the night progresses, patrons toss flowers at the performers, burst balloons, break dishes (all of which they must pay for) and leap into impromptu dances, the more agile on top of the tables (free of charge). Prices range from the very expensive to the hair-raising: the uninitiated are forewarned that the final tally for an evening's fun is bound to be sobering. Call for reservations or details, but bear in mind that most do not answer until late in the evening.

Coronet, King's Palace Hotel (just off Syntagma), Tel. 361-7397. The Eric Brown Ballet, Omar Pasha's Magic Show, acrobatics, and other hoopla. Dancing begins at 10:30 and the show at 12:15.

Fandasia, Agios Kosmas (across from the West airport), Tel. 981-0503. Yannis Parios, Litsa Diamandi, Menidiatis, and others accompanied by the Ignatiadis Orchestra. Closed Sundays.

Harama, Endos Skopeftiriou, Kesarianni, Tel. 766-4869. The dean of bouzouki composers and singers, Tsitsanis, and the deep-voiced, high-priestess of rebetika, Sotiria Bellou. Also Papaioannou, Katie Dali, Tsifaras and others. Open daily.

Neraida, Vass. Georgiou 2, Kalamaki, Tel. 981-2004. Stratos Dionisiou, Doukissa, Kalaitzis, Danos Liyizos, Viki Papa, and Mary Halkia, with choreography by Varlamos. Tasos Pastamatis provides music for dancing. Show starts a little after midnight.

Palea Athena, Flessa 4, Plaka, Tel. 322-2000. The floor show includes a roster of singers, bouzouki music, Greek folk dances, and a belly dancer. Closes at whim, so call ahead.

CASINO MOUNT 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 stretch 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 and expensive. The 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 who might be tempted to gamble with their bank's or the Nation's assets.) For information: Tel. 322-9412. For reservations: Tel. 246-9111.

our town

The King's Cake

WITH the approach of the holiday season, we braced ourselves for the annual appearance of the *Vasilopitta*—the ceremonial sweet bread or cake, which is the traditional symbol of welcome for the New Year. Commonly referred to as the *pitta* (not to be confused with the ubiquitous, flaky variety containing such fillings as cheese or spinach), it makes its official debut on the first of the year when it is ritualistically cut up. The ritual continues to preoccupy the entire nation throughout the month of January, often not coming to a full halt until February, as countless thousands of pittas are cut in homes, schools, offices, and businesses.

The focal point of the ceremony is a coin, buried within the pitta, which brings good luck to whoever gets it in their piece. Each piece of pitta is assigned to a recipient—the Deity and inanimate objects as well as mortals—according to long-established protocol that varies slightly from place to place. In families, the first piece most commonly goes to the Lord, the second to the Church, the third to the Home. The remaining pieces go to members of the family, usually according to age, with pieces sometimes set aside for absent loved ones. In institutions, the third piece goes to the school, office or business, and the rest of the pieces to the hierarchy in descending order.

It is widely believed that the *Vasilopitta* takes its name from St. Basil (Agios Vasilis), one of the Fathers of the Greek Church, who is associated in Greece with the New Year, much as Saint Nicholas, or Santa Claus, is with Christmas in the Western World. (In recent decades the two saints have gradually merged in Greece so that Santa Claus is interchangeable with Saint Basil.) There is probably little connection, however, between the *Vasilopitta* and St. Basil beyond the similarity in names. Basil (Vasilis) means “king” or “royal”. The Greek tradition is almost certainly related to the *Gateaux des Rois*, the King's Cakes

prepared in certain regions of France on Twelfth Night, and similar seasonal festivities in other parts of Europe, where the recipient of the coin or other token becomes the Mock King or Lord of Misrule. All of these customs trace back to the ancient Roman celebration of the Saturnalia.

Up until about ten years ago, official pitta-cutting sessions were more-or-less restricted events. With the advent of television, this has changed and now the entire nation can be participants—without getting a piece of the cake, of



course—by simply sitting at home before their sets and watching as public officials cut an unending procession of pittas. Since every public official, and every ministry, regiment, and organization of any significance must have its moment of glory cutting its cake on television, these ceremonies are strung out over the month of January, with a few stragglers performing their ritual on the home screen in February.

Meanwhile, there are thousands and thousands of unheralded sessions taking place in schools, clubs, and other institutions throughout Greece. Business slows down in offices while secretaries make the necessary arrangements and work comes to a halt completely when senior executives and staff members gather around for the lengthy ritual. There are those who express concern over the loss of man hours which are devoted to the pitta practice. Although small firms may feel the dent, there is some consolation to be drawn from the knowledge that in its small way the pitta provides a bit of stimulus to the economy. For weeks on end, flour mills and other enterprises work at full capacity producing the necessary ingredients, while thousands of bakeries and patisseries, and tens of

thousands of their employees, busily knead, shape, bake, wrap, and deliver *Vasilopittas*, and chickens all over the nation work overtime laying the millions of eggs necessary to keep the nation supplied with pittas.

Wrong Numbers

WE HAD a long, fruitful, long-distance conversation recently with our friend Kyria Maria who mans the telephone centre in the tiny, mountain village of Koupia in the Peloponnisos. We brought her up to date on our news and were brought up to date on her news and the latest developments in Koupia. Although we have become bosom buddies with Kyria Maria, and authorities on the on-going saga of Koupia, we have never met her. Nor have we ever been to Koupia. As Athenians are all too well aware, no matter how carefully they dial, the chronically spastic telephone system regularly puts them through to the wrong number, whether they are calling locally or long distance. Our friendship with Kyria Maria has blossomed over the telephone lines since we invariably get through to Koupia when calling our own village fifty kilometres away. Although telephone technology in Kyria Maria's region, as in many rural areas of the country, has not reached the stage where homes have private lines, and one must call through the telephone centres, they are hooked up to direct dial with Athens, most parts of Greece, and much of the world, enabling callers in Europe, North America, Australia, and other places to dial a wrong number to just about anywhere in Greece. If they're lucky, callers from abroad may even get through to our Kyria Maria. A friendly, curious soul, who is a wealth of information on the comings and goings of her fellow villagers, she has a natural flair for spicy details to which she uninhibitedly adds plenty of seasoning, well worth the cost of the wrong, long distance call. This is not true of the operators in other villages we regularly dial-a-wrong-number to. Many of them,

in fact, are downright testy and when we recognize the acid tones of one we have grown familiar with, we hastily hang up rather than be subjected to a lecture on our stupidity for dialing-the-wrong-village. And it is certainly not true of most of the sour types we regularly get through to when dialing-a-wrong-number within Athens, particularly between the hours of three and six in the afternoon.

Although few people in the countryside nap in the afternoon, in Athens the siesta remains sacred. When calling within the city during those hours, we usually take extra care when dialing, but the telephone system is oblivious to our delicate manoeuvres and most afternoons we get at least one sleepy voice that in a few seconds bursts into loud expletives accusing us of deliberately disrupting its sleep and being responsible for its shattered nerves. As disconcerting as these outbursts may be, we must confess that we are not unsympathetic and, indeed, indulge ourselves in them regularly, particularly when we emerge from our bath to answer the phone and some stranger at the other end responds to our "hello" with the question, "Who are you?" and then insistently demands to know why we are not Kosta, Maria, or Mitsos's taverna.

Although citizens, whether in the roles of callers or answerers, can at least vent their spleen on each other, we are the collective victims of an even more dastardly variety of wrong number: the recorded announcement giving the weather forecast, the latest news, the national lottery results or, worse, telling us to insert a 'seven' between the eight and the number following it. One may rant and rave that they did *not* dial an eight, but the disembodied voice goes on and on until that final click followed by a ghostly silence.

But our real *bête noire* is someone by the name of "Mr. Papadiscopoulos". We have not the faintest idea who "Mr. Papadiscopoulos" is, but we're convinced he's up to no good — if we're to judge from the wispy female voices that call daily, seductively asking for him, and promptly hang up when we bellow, "Who is Mr. Papadiscopoulos?" We first posed the question — calmly and in dulcet tones — when the calls began some years ago because we simply wanted to contact Mr. Papadiscopoulos and ask him to please tell his friends to dial more carefully — or we would contact Mrs. Papadiscopoulos and tell her about all those females calling him! But the only response our questions have brought is a pause and then a click.

Over the years we have grown obsessed by "Mr. Papadiscopoulos" and our queries have grown to shrill screams, but we have never managed to find out who he is, not even when "Mr. Papadiscopoulos" himself has called — which he occasionally does when he dials his own number and gets our number and asks if there are any messages for him. The first time we heard him say, "This is Mr. Papadiscopoulos. Are there any messages for me?" we lost our heads completely and hysterically pleaded with him not to hang up until he had told us who he was. As we desperately tried to explain our predicament, he broke off the connection. Since then we have tried various tactics to lull him into submission such as saying coyly, "Yes there are, Mr. Papadiscopoulos, and we'll tell you all about them if you tell us who you are and give us your correct number," but to no avail. Mr. Papadiscopoulos promptly hangs up before we can blow his cover, mumbling to himself that he got through to the lunatic again.

At the Post Office

A CONTRIBUTION to our Trials and Tribulations of City Life Department from a City Dweller:

There is nothing I enjoy more than a heated fight to relieve the monotony of those interminable waits in line at the post office and one such altercation livened things up a bit one recent afternoon. The events preceding the drama were routine. A modest half-dozen of us were waiting in silence before the stamp-and-registered-letter window when an elderly gentleman in the parcel line, discovering he was in the wrong place, tried to insert himself in our midst. I waited expectantly. A few scowls were sent his way, but there were no protests and the interloper was allowed, presumably because of his advanced years, to join our line, fourth from the front. At the head of the line, meanwhile, a woman had been monopolizing the clerk for at least ten minutes with a forbidding number of odd-sized envelopes, all of which seemed to require that a form be filled out with multiple carbons.

"Why isn't there another clerk selling stamps?" a man in front of me started to grumble to no one in particular. Things were beginning to stir. "This is a disgrace," he continued, more loudly as heads turned to nod in agreement. "The public is made to wait for no good reason, while the employees stand by idly watching them." Sure

enough, only a single clerk was on the job while four others sat behind the counter doing nothing. Well, not exactly nothing. One of the female clerks was methodically filing her fingernails and the others, at regular intervals and in various combinations, were chatting and gossiping with each other. When they were not amiably discoursing about friends and relatives, they stared vacantly into space. Spotting an individual seated at a desk behind the counter — he was clutching an idle pen with authority — the Grumbler correctly assumed he was the manager and demanded that he open another wicket to expedite the business of both public and post office.

"My dear sir," replied the manager, swiftly rising and moving to the counter, "That is impossible." He proceeded to explain indignantly that employees who register parcels can under no circumstances sell stamps, and vice versa, and that if he knew anything about business and the division of labour he would not make such foolish requests. The Grumbler replied angrily that he wasn't interested in how he ran his post office, and all he wanted to do was buy a few stamps and leave. The manager, visibly eager to do battle — he was probably bored with sitting there holding his pen — launched into a lengthy tirade that touched on the subjects of taxation, businessmen, national pride and the bad-mannered-public-at-large. Insults were hurled back and forth, bystanders joined in a chorus supporting the Grumbler, registering new complaints and suggestions that all postal clerks be replaced by stamp-dispensing machines. Clinging to the last vestiges of his authority, and throwing all dignity to the wind, the manager raised his voice even louder to be heard above the din, his face growing red and his eyes bulging in the process.

The spectacle eventually dissolved into an inconclusive finish without the fisticuffs I had been waiting for. The principals turned their backs on each other with dramatic flourishes. The Grumbler, looking like the triumphant Warrior, bought his stamps and left, the Indomitable-Defender-of-the-Status-Quo, still breathing hard, returned to his position behind his large desk and resumed the contemplation of his pen, and I stepped up to get my stamps. The clerk turned to watch the second hand of the clock move from the half minute mark and when it arrived at the twelve she turned and walked away. The manager roused himself for a moment to call out to me that they had closed for the day.

HOW TO MAKE BOTH ENDS MEET

THAT there are public expenses which must be somehow met is a basic tenet of public finance and that no government expenditure can be incurred without parliamentary approval is a long-established principle of representative government. Meeting the requests of government departments for more money to spend with the tax revenue available — and, what is more, without imposing new taxes — requires considerable ingenuity of Finance Ministers. In Greece's case, the burden this year fell on the shoulders of journalist - economist - professor Athanassios Kanellopoulos, who tabled his 1979 budget proposals within the constitutional time-limit in late November.

It is a platitude to speak of a record budget. As a result of inflation and increasing government involvement in every aspect of public life, the levels of public revenue and expenditure in most countries inevitably rise from year to year.

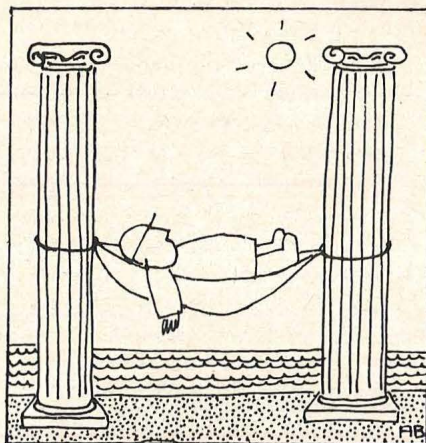
The Regular State Budget for 1979 provides for revenue of Drs. 319 billion and expenditures of Drs. 317 billion (including Drs. 12.6 billion in reserve), leaving a Drs. 2 billion surplus to help finance the Public Investment Budget. The latter budget provides for revenue of only Drs. 1.5 billion and expenditure in long-term infrastructure works of Drs. 67.8 billion (including Drs. 4 billion in reserve). The Drs. 66.3 billion deficit is to be financed with Drs. 64.3 billion in borrowing, besides the aforementioned Drs. 2 billion surplus from the Regular State Budget. Borrowing will be to the tune of Drs. 47.3 billion from domestic sources (including a planned public bond issue) and Drs. 17 billion in foreign borrowing.

Last year regular state revenue was only Drs. 250.1 billion. The increased revenue this year is based on the forecast that Gross National Income will increase by 17.5% at current prices on a special "once-only" 10% tax surcharge imposed on 1978 individual and corporate incomes and on improved tax collecting methods.

Defence expenditure, which has been maintained at high levels since the 1974 Greek-Turkish crisis, will be increased in 1979 by a further 14.8% over 1978, reaching a total of Drs. 66 billion or 22.4% of the budget. Defence

will benefit from further funds of Drs. 6.9 billion deriving from \$140 million in US credits, a \$35 million US grant and \$20 million in German Government loans. According to a NATO report, Greece devoted 6.5% of its 1977 Gross Domestic Product to defence outlays, compared with 5.5% for the US, 4.9% for the UK, 3.9% for France, 3.4% for West Germany and 2.5% for Italy.

Education will absorb Drs. 39 billion or 13.2% of the Regular State Budget and health and welfare will get Drs. 39.5 billion or 13.4%. Public Order (police,



gendarmarie etc.) expenditure will amount to Drs. 15.1 billion or 5.1% of total, agricultural subsidies Drs. 10.1 billion or 3.4%, and local government Drs. 5 billion or 1.7% of the total.

The 1979 Regular State Budget contains the following characteristics and innovations introduced by Mr. Kanellopoulos:

—Recently enacted legislation on improved tax collecting and the fighting of tax evasion is expected to yield Drs. 10 billion in increased state revenue.

—In order to fight inflation, the increase in state expenditure will be contained at 17.3% above the 1978 level. Of this increase, 10.1% is due to higher civil service salaries and pensions. Improved productivity of state machinery will hopefully reduce the need for new government personnel to man expanded state activity. Few people realize however, that 129,000 civil servants and 35,400 members of the security forces (police, gendarmerie, fire brigade, etc.), will cost, in 1979, the sum of Drs. 100 billion in salaries. If Drs. 33 billion are added to this figure as

pensions paid to civil servants, the military and war veterans — total of 192,000 more persons—then the total of Drs. 133 billion in salaries and pensions amounts to 41.9% of total Regular State Budget outlays for the new year.

—Gradual readjustment of the country's fiscal structure to EEC conditions is planned. This will include special consumption taxes, the tariff regime, customs regulations, treatment of monopolies, and the future introduction of Value Added Tax (VAT).

—The Overall State Budget includes for the first time—in addition to the Regular Budget and the Public Investment Budget — the special Funds, Services, and Consumer Goods Budgets (which include government subsidies to support prices of certain agricultural products) and the budgets of state-owned public corporations. They are meant to provide an overall picture of the financial standing of the evergrowing public sector in general and to ensure its efficient central control. In this regard, the Government has decided for the first time to take stock of state property. The Greek State is sole or principal owner of a great number of public corporations ranging from the aviation industry and the national airline, to petroleum prospecting, railways, telecommunications and radio and television. The government wants to make better use of its movable property and to make sure that the debts of third parties are repaid for the benefit of state revenue. At the same time, yet another wholly state-owned public corporation is to be set up for the purpose of taking stock of the state's entire immovable property, ensuring that government services are housed in state buildings and selling the rest or turning them over to areas for social and environmental benefit. Another state corporation will undertake the direct exploitation of free shops at international airports.

—The need for increased outlays to pay for the Public Investment Budget has resulted in a ten-fold increase in the public debt between 1966 and 1978, when it stood at Drs. 321 billion. The public debt is the total amount of money which the state borrows from local or foreign sources to finance its plans; as such, it is binding on the future to pay

OVERALL GREEK STATE BUDGET

Forecast for 1979

(In Drs. billion)

REVENUE		EXPENDITURE	
<i>Ordinary Budget</i>			
Direct taxes	85.0	Ministries	283.3
Indirect taxes	210.9	Regional Services	11.7
Other ordinary revenue	23.1	Deficits in State Supplies Reserve	9.4
			12.6
Total	319.0	Total	317.0
<i>Public Investment Budget</i>			
Public investment revenue	1.5	Public investments	63.8
Local borrowing	47.3	Reserve	4.0
Foreign borrowing	17.0		
Total	65.8	Total	67.8
Grand Total	384.8	Grand Total	384.8

for present debts. The Budget Report said Greece's public debt at present is equivalent to about 20.5% of the Gross National Product, which it does not consider to be at a high level when compared with the corresponding percentages of 44.6% for Britain, 33.6% for Italy, 28.1% for Norway, and 17.5% for West Germany. The report added that there is an "ample margin" for a further increase in Greece's public debt without endangering the country's economy. Incidentally, 80% of the public debt represents local borrowing

and only 20% foreign borrowing, while the amount needed annually to service this public debt represents 11% of the entire Regular State Budget.

—An effort is being made to draw up certain sectors of the budget starting on a "zero basis" of expenditure. The purpose is to examine and question the feasibility of every item to be spent when drawing up the budget, at least in sectors where spending can be characterized as "flexible".

The Government's budget report included, for the first time, forecasts of

national accounts for the years 1979 to 1981, based on the aim to reduce inflation and speed up economic development. The forecasts are understandably a mixture of targets, projections and expectations, such as the following:

—The target is to reduce price increases to 11% in 1979, 9% in 1980, and near 7% in 1981, against 11.7% in 1976, 12.8% in 1977 and an estimated 11.3% in 1978. This will require application of the proper price-wage policy and improvements in transportation and marketing of (mainly agricultural) products.

—Policy on the (floating) Drachma parity will be such as to ensure the competitiveness of local production without raising prices.

—Gross Domestic Product is planned to increase about 6% annually (at standard 1970 prices), compared with 5.5% in 1976, 3.2% in 1977, and an estimated 5.7% in 1978. This increase should maintain employment at the present high levels.

—Primary production should increase by an average annual real rate of 4%, thanks to the promotion of agricultural products needed by the EEC.

—Secondary production is planned to increase by 7-7.5% annually, by

REGULAR BUDGET EXPENDITURE Forecast for 1979		PUBLIC INVESTMENT BUDGET EXPENDITURE Forecast for 1979	
DEPARTMENTS	TOTAL (in Drs. million)	SECTOR	TOTAL (In Drs million)
Presidency of the Republic	85.8	Agriculture	2,600
Parliament	775.0	Forests, fisheries	1,400
Coordination	1,875.0	Land Improvement Works	4,500
The Prime Minister's Office	3,238.5	Mines, quarries, salterns	1,100
Foreign Affairs	2,915.0	Industry, energy, handicrafts	4,150
National Defence, etc.	66,048.0	Transportation	6,700
Justice	3,875.0	Railways	1,400
Interior	7,026.5	Tourism, museums, monuments	1,700
National Education	39,031.3	Education	9,200
Finance	6,620.8	Housing	1,000
Finance (General Government Expenditure)	81,559.0	Health, welfare	1,400
Agriculture (including subsidies)	16,092.2	Water supply, sewage	4,800
Culture and Sciences	1,800.0	Public administration	1,050
Industry and Energy	1,391.5	Technical assistance	50
Commerce	793.3	Provincial funds	5,200
Labour	264.7	Miscellaneous (including reserve of Drs. 4,000 million)	17,550
Social Services	39,455.2	Total	63,800
Public Works	3,109.5	Athens Public Works	2,500
Transportation	2,258.7	Thessaloniki earthquake rehabilitation	1,500
Public Order	15,145.0	Grand Total	67,800
Merchant Marine	1,566.0		
Northern Greece	34.0		
Total	295,000.0		
State Supplies, etc.	9,400.0		
Reserve	12,600.0		
Grand Total	317,000.0		

(Source: Minister of Finance Report on 1979 Budget)

community of Salonica. They proceeded to found separate synagogues or congregations named after their native cities, towns, or regions. Despite the fires and plagues which ravaged Salonica in 1543, 1545, 1553, 1604, 1610, 1618 and 1620, the number of Jewish inhabitants increased until, in 1650, it was estimated that the thirty-thousand Jews constituted one-half of the city's total population.

The Jews quickly assumed important functions in the port's economy. They established trading firms and expanded commercial ties with other areas of the Mediterranean. Jewish weavers and silk and wool dyers made Salonica famous for these crafts. The nearby gold and silver mines were worked by many Jews whose co-religionists in the city then manufactured jewelry.

In cultural terms Salonica became an intellectual centre of the Jewish world during the sixteenth and seventeenth centuries. The community maintained a medical school, rabbinical schools, libraries, and academies. Many pupils arrived from abroad to study at this hub of Torah learning. By 1515, printing presses were producing impressive volumes on theology, science, and philosophy.

During the latter part of the seventeenth century, Salonica also became a haven for a small renegade sect, the Doenmeh (Turkish for "apostate" or "convert"). Sabbatei Sevi, claiming to be the true messiah, arrived in the city in 1657, but after initial acceptance he was forced to leave by the town's most prominent rabbis. Sabbatei Sevi subsequently converted to Islam and in 1683, thirteen years after his death, a group of supporters — some three-hundred Jewish families — also converted. By the beginning of the twentieth century approximately twenty thousand Doenmeh resided in Salonica, but neither the Jews nor the Moslem Turks accepted this hybrid sect.

The language spoken by the Sephardic Jews of Salonica has been referred to as Ladino, Judeo-Spanish, and Judezmo. Although words were borrowed from Hebrew, Turkish, and Greek, Ladino was a Hispanic language which became petrified on the threshold of important linguistic changes in the Iberian peninsula after the late fifteenth century. This dialect of medieval Spanish, transplanted to the Eastern Mediterranean, was printed in Hebrew characters until the twentieth century when use of the Latin alphabet increased in journalism.

The Ottoman Empire manifested signs of decline during the seventeenth



Members of the Jewish community in Salonica in the early decades of the twentieth century.

century and the retrogressive process persisted with short interludes of revitalization until the Empire's downfall during World War I. The dynamic cultural and economic aspects of Salonica's Jewry also started to wane by the eighteenth century. Indeed, there is an apparent link between the vitality of the Turkish regime and that of the Jewish community of Salonica. Unable and frequently unwilling to keep pace with technological, financial, and military advances in Western Europe, Constantinople during the nineteenth century feebly sought to administer an economically backward Balkan peninsula infested with the separatist programs of the respective Christian nationalities. By the end of the nineteenth century Macedonia with its

port of Salonica still remained under Turkish control but was surrounded by the newly created states of Bulgaria, Greece, and Serbia which aggressively attempted to incorporate this territory into their own. Concurrently, the European powers adroitly penetrated the economy of the Ottoman Empire, and French interests in particular contested the Jewish dominance of Salonica's commerce.

The economic status of Salonica's Sephardic Jews declined also in relation to other Jewish communities in Europe. Ashkenazic Jews of Europe, who easily outnumbered their Sephardic brethren and who emigrated in large groups to the United States, were critical of their co-religionists in the Eastern Mediterranean. Thus, the *American Jewish*



The Jewish cemetery in Salonica before its destruction by the Germans during the Occupation.

Year Book of 1913-1914 states: "The Balkan Jew is a man without needs. He lacks the energy and the intense ambitions which animate even the poorest of the Eastern [European] Jews. The striving to better his lot is not so powerful. For this reason, emigration is comparatively slight."

The absence of an "intelligentsia," or professional class, also characterized Salonica's Jewry. In comparison to other Jewish communities of Europe, there were proportionally fewer attorneys, physicians, and men of the so-called liberal professions. On the other hand, unskilled labourers were numerous as the following figures on occupations compiled for the *American Jewish Year Book* (1913-1914) indicate:

In Salonica, 430 persons are engaged in the liberal professions, among them 300 teachers, 40 druggists, 30 attorneys, 20 physicians, 25 dentists, 10 journalists, 5 engineers. There are 1105 merchants (including bankers) carrying on business independently on a more or less considerable scale; 1200 owners of shops and stands; 2000 mechanics in various trades; 8000 employees in commercial establishments, commissionaries, etc.; 8000 male and female workers in tobacco factories and in the tobacco industry generally; 500 drivers of cabs and other vehicles; 600 porters (hamals); 400 employees on boats and docks; 150 employees in the customs service; 2000 employees in coffee houses, restaurants, and in the street trades.

Jews, it might be added, provided the leadership and most of the members of the Socialist Federation of Salonica, formed in late 1908 and the region's only important socialist organisation until after World War I.

Salonica's Jews backed the Young Turks in their 1908 uprising, viewing this revolt as the prelude to the

liberalization of conditions within the Ottoman Empire. The Empire demanded reform to maintain itself against enemies from without and from within, but true reform was not forthcoming. Disaster for Constantinople came with the defeat by Italy in 1911, on the heels of which the Balkan states declared war in the autumn of 1912. In the race to occupy Salonica, the Greek forces outdistanced the Bulgarian army by several hours on November 9, 1912. Upon the conclusion of hostilities, the strategic port became an integral part of Greece. The more than sixty-thousand Jews, who easily outnumbered the Greeks of the city in 1912, had no significant role in these events which affected them so directly.

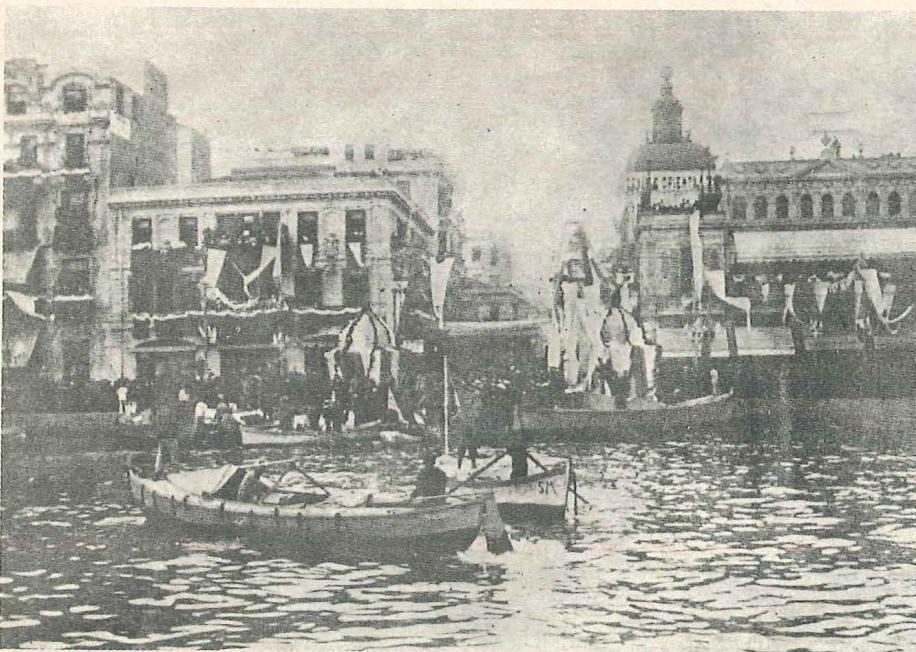
To sum up four centuries of Turkish rule one can say that Constantinople treated the Jews fairly well. When the Ottoman Empire flourished, so did Salonica's Jews; as the Empire declined, so did they. For a minority to prosper as a group in economically difficult times would have undoubtedly invoked the wrath of fellow-citizens and Turkish overlords; this situation did not occur. The Turks as a people did not overly concern themselves with commerce, leaving the Jews, Greeks and Armenians to compete against each other. Moreover, the Jews as a distinctly small minority in the Empire posed no real threat either to the Turkish administration or to the territorial integrity of the realm. Sultan Abdul Hamid expressed some concern over Zionist statements and increased Jewish immigration to Palestine, but these developments did not disturb Salonica's community. Moreover, the Jews never assumed a

scapegoat role which frequently afflicted their brethren in the central and eastern areas of Europe; in the Ottoman Empire this function was relegated to the more numerous Armenians. And although Salonica had lost its earlier prominence as a Jewish center, it still could claim the honour of being the stronghold of Sephardic Jewry.

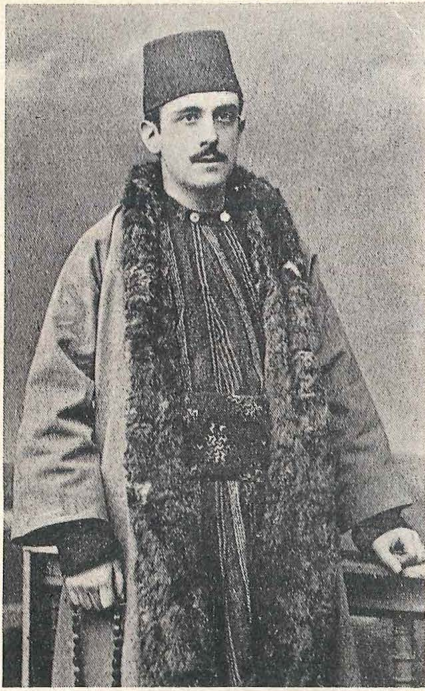
Shortly after Greece's takeover of southern Macedonia and Salonica, King George I declared that the Jews and all other minorities were to have the same rights as the Greek population. Despite the fact that Greece's institutions in 1913 were far more liberal than those of the Ottoman Empire, Salonica's Jews could not expect their earlier advantages to prevail. The city was now ruled by the Greeks, a centuries old commercial rival. The government in Athens also embarked on a program to Hellenize Salonica by making Greeks the majority group. In this manner the Jews who had dominated life in this municipality would find themselves residing in an increasingly alien environment.

World War I and internal Greek politics confused conditions once again for the Jews. And again, the Jews remained observers, not participants, in the main events. The Greek populace was divided politically in 1915 between the supporters of Eleftherios Venizelos, who favoured intervention in the war on the side of the Entente, and the backers of King Constantine I, who advocated continued neutrality. Salonica became a haven for the Venizelists and the disembarkation point for over one hundred and fifty thousand Allied troops after October 1915. The British and French forced Constantine to leave Greece in June 1917 and shortly thereafter the nation under Venizelos entered the war. During this eventful summer tragedy struck Salonica in the form of a great fire on August 18. After four rainless months and with a fierce northwest wind, the parched city had little chance of escaping destruction. Nearly half the town burned down, leaving eighty thousand homeless, fifty thousand of whom were Jewish. With the razing of thirty synagogues went the loss of historical treasures — medieval manuscripts, Torah scrolls, whole libraries and synagogue ornaments in gold and silver — transported centuries earlier from other regions of Europe.

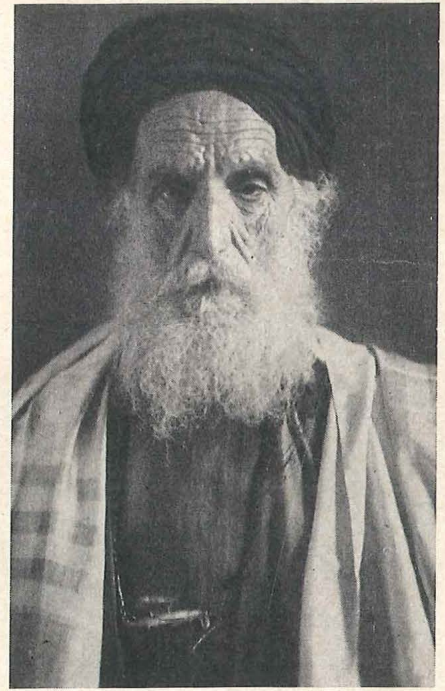
The Armistice did not terminate hostilities for Greece which became involved in war with Mustafa Kemal's nationalist forces in Asia Minor. Defeat for Athens in 1922 and the Treaty of Lausanne in the summer of 1923



Eleftherias Square in Salonica before the 1917 fire.



Greek Jews in the regional dress worn in the early part of the nineteenth century.



resulted in an exchange of populations which sent over 400,000 Turks (and Doenmeh) to Turkey and brought 1,300,000 Greeks from their ancestral homes in Asia Minor and Eastern Thrace to a politically divided, demoralized, economically ravaged and crowded Greece. The largest percentage of refugees settled in northern Greece and over 100,000 in Salonica. Under these difficult circumstances the Jewish community suffered along with the new arrivals. The Jews themselves had fled to Salonica as refugees over four centuries earlier, albeit in smaller numbers, but conditions in the city were then more favourable to them. By the end of the 1920s the Jews constituted only twenty percent of the now Hellenized metropolis, a decrease of twenty percent since 1912. The Jews participated in the process of national recovery which, due to limited resources, could never be complete. Many Jews therefore sought relief through emigration to France, Italy, Egypt, Palestine and South America during the interwar years. Because of their involvement in commercial enterprises as employers or workers, the Jews felt very sharply the consequences of the world depression. Statistics gathered by the Jewish community revealed that in October 1933 about thirty-five thousand of their numbers crowded the relief rolls.

Anti-Semitic outbursts were few during this period, despite the efforts of the National Union of Greece (EEE), a small Greek fascist party, to organize demonstrations. Fascism in the strictest

sense of a mass movement never made any headway in Greece and when compared to conditions in many regions of Europe during the 1930s, it must be said that the political status of Greek Jews was satisfactory. And although there were rich Jews, it could not be claimed as was attempted elsewhere that the Jews exploited the downtrodden economic condition of the Greek majority; too many Jews shared the same misery.

With his coup d'état of August 4, 1936 Ioannis Metaxas instituted a tight fisted dictatorship. Despite the fascist trappings of his regime, Metaxas periodically reassured the Jews that the Greek government would continue "to nourish the same feeling of sympathy for Jewish citizens which had previously existed" and which he himself had "personally always felt." As subsequent events indicated, these were not statements designed to provide a false sense of security for the Jews; no public anti-Semitism was allowed. The Salonica Jews responded patriotically to the Italian invasion of Greece on October 28, 1940 by supplying over seven thousand men to forces fighting on the Albanian front.

By the time war came to Greece in the autumn of 1940 the number of Jews in Salonica had dipped to about fifty thousand, most of whom still conversed in Ladino. The approximately nineteen thousand other Jews who resided in Greece, particularly those outside Macedonia and Thrace, were largely Hellenized in the sense that they embraced the Greek language and

culture. Although Ashkenazic Jews constituted the overwhelming percentage of the world Jewish community, the small Sephardic minority could still look to Salonica as its center. Consequently, the German occupation of Greece was doubly devastating: with the deaths of over ninety percent of Salonica Jews, a crushing blow was also dealt to the centuries-old Judeo-Spanish culture in the tolerant setting of the northern Aegean. By the end of the period of postwar emigration, barely one percent of Salonica's population of two hundred and fifty thousand was Jewish.

The Sephardic Jews of Salonica embodied a traditional culture, slow to change, which survived among the traditional societies of the Turks and Greeks. Had these Jews been otherwise, perhaps more Europeanized, more enterprising and professionally inclined, more aggressive in their methods, they would have conceivably stimulated policies of persecution and discrimination against themselves. Notwithstanding their cultural differences, they still blended into their surroundings. It was thus tragically ironic that the German invader, alien to this corner of Europe, destroyed this unique community with its rich past. With good reason pessimistic observers fear that Ladino and Judeo-Spanish culture will survive into the next century only with the greatest difficulty.

—S. VICTOR PAPACOSMA

"The Sephardic Jews of Salonica" originally appeared in *Midstream: A Monthly Jewish Review*, New York.

MINISTRIES

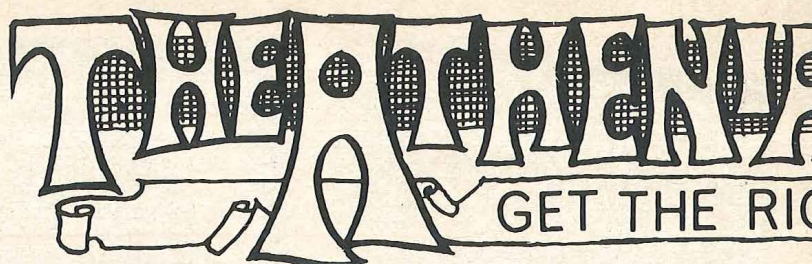
Agriculture, Atharion 2	329-11
Commerce, Kaningos Sq.	361-6241
Coordination & Planning, Nikis 1	323-0931
Culture & Sciences, Aristidou 14	324-3015
Education & Religion, Mitropoleos 15	323-0461
Finance, Kar. Servias 10	322-4071
Foreign Affairs, Zalokosta 2	361-0581
Industry, Mihalakopoulou 80	770-8615
Interior, Stadiou 27	322-3521
Justice, Zinonos 2	522-5930
Labour, Pireos 40	523-3121
Merchant Marine, Vass. Sofias 152, Piraeus	412-1211
Ministry to the Presidency Zalokosta and Kriezotou	363-0911
Ministry to the Prime Minister Zalokosta 3	322-7958
National Defence, (Holargos)	646-5301
Public Order, Tritis Septemvriou 48	823-6011
Public Works, Har. Trikoupi 182	361 8311
Press & Information Zalokosta and Kriezotou	363-0911
Social Services, Aristotelou 17	523-2821
Transport & Communication, Xenofontos 13	325-1211
Northern Greece, Diikitirion, Thessaloniki	(031)260-659
EOT (National Tourist Organization) Central Office, Amerikis 2B	322-3111
Information, Kar. Servias (Syntagma)	322-2545

U.N. REPRESENTATIVES

Information Centre, Amalias 36	322-9624
U.N.D.P., Amalias 36	322-8122
High Commissioner for Refugees, Skoufa 59	363-3607

EMBASSIES

Albania, Karahristou 1	742-607
Argentina, Vass. Sofias 59	724-753
Australia, Messogion 15	360-4611
Austria, Alexandras 26	821-1036
Belgium, Sekeri 3	361-7886
Brazil, Kolonaki Sq. 14	713-039
Bulgaria, Akadimias 12	360-9411
Canada, Ioannou Gennadiou 4	739-511
Cyprus, Irodotou 16	737-883
Chile, Vass. Sofias 96	777-5017
China, Krinon 2A	672-3282
Czechoslovakia, Georgiou Seferis 6	671-0675
Denmark, Kolonaki Sq. 15	713-012
Egypt, Vass. Sofias 3	361-8613
Ethiopia, Vass. Sofias 25	718-557
Finland, Sekeri 4	363-2392
France, Vass. Sofias 7	361-1664
Germany East, Vas. Pavlou 7	672-5160
Germany West, Loukianou 3	724-801
Hungary, Kalvou 10	671-4889
India, Merlin 10	360-2520
Iraq, Amarillidos 19	671-5012
Iran, Antinoros 29	742-313
Ireland, Vass. Konstantinou 7	732-771
Israel, Marathonodromou 1	671-9530
Italy, Sekeri 2	361-1722
Japan, Vass. Sofias 59	715-343
Jordan, Filikis Etairias 14	728-484
Korea (South), Vass. Sofias 105	644-3219
Kuwait, Mihalakopoulou 45	748-771
Lebanon, Kifissias 26	778-5158
Libya, Irodotou 2	790-072
Mexico, Vass. Sofias 21	362-4974
Netherlands, Vas. Konstantinou 7	739-701
New Zealand, Vass. Sofias 29	727-514
Norway, Vass. Konstantinou 7	746-173
Panama, Vass. Sofias 82	777-9064
Pakistan, Loukianou 6	790-214
Poland, Chrissanthemou 22	671-6917
Portugal, Loukianou 19	790-096
Rumania, Ravine 14-16	714-468
Saudi Arabia, Marathonodromou 71	671-6911
South Africa, Vass. Sofias 69	729-050
Spain, Vass. Sofias 29	714-885
Sudan (Consulate), Rigilis 6	717-298
Sweden, Vass. Konstantinou 7	724-504
Switzerland, Iassiou 2	730-364
Syrian Arab Republic, Vas. Pavlou 18	672-5577
Turkey, Vas. Georgiou B8	764-3295
United Kingdom, Ploutarhou 1	736-211
U.S.A., Vass. Sofias 91	712-951
U.S.S.R., Irodotou Attikou 7	711-261
Uruguay, Vass. Sofias 7	360-2635
Venezuela, Vass. Sofias 112	770-8769
Yugoslavia, Vass. Sofias 106	777-4344
Zaire, Digeni Griva 3	681-8925



The Athenian Magazine,

Mayor of Athens	324-2213
Aliens' Bureau	362-8301
Residence/Work Permits	362-2601

CHAMBERS OF COMMERCE

American Hellenic, Valaoritou 17	363-6407
Athens, Akadimias 7	360-4815
British Hellenic, Valaoritou 4	362-0168
French, Vass. Sofias 4	731-136
German Hellenic, George 34	362-7782
Hoteliers, Mitropoleos 1	323-3501
International, Kaningos 27	361-0879
Italian, Patroou 10	323-4551
Japan External Trade Organization, Akadimias 17	363-0820
Professional Chamber of Athens, Venizelou 44	361-0747
Hellenic Chamber of Shipping, Kolokotroni 100, Piraeus	417-6704
Technical Chamber of Greece, Kar. Servias 4	322-2466
Yugoslavian, Valaoritou 17	361-8420

BUSINESS ASSOCIATIONS

Athens Business and Professional Women's Club, Mihalakopoulou 38	717-427
Athens Cosmopolitan-Lions Club (Mr. P. Baganis)	360-1311
European Economic Community (EEC), Karitsi Sq. 12	324-7711
Federation of Greek Industries, Xenofontos 5	323-7325
Foreign Press Club, Akadimias 27A	363-7318
Greek Productivity Centre (EL-KE-PA), Kapodistria 28	360-0411
Hellenic Export Promotion Council, Stadiou 24	322-6871
National Organization of Hellenic Handicrafts, Mitropoleos 9	322-1017
National Statistical Service, Likourgou 14-16	324-7805
Propeller Club, Syngrou 194	951-3111
Rotary Club, Kriezotou 3	362-3150

POSTAL SERVICES

Post offices are open Monday through Saturday from 7:30 am to 7:30 pm. The main offices at Aeolou 100 (Tel. 321-6023) and Syntagma Square (Tel. 323-7573) remain open until 10 pm.

PLEASE NOTE: Parcels to be shipped abroad and weighing over 1 kilo (2.2 lbs.) may be mailed from the following post offices only: Koumoundourou 29 (Tel. 524-9568); Stadiou 4 in the Stoa at the Tamion Building (Tel. 322-8940); Psychiko (Tel. 671-2701); and Ambelokipi (Tel. 646-3541). Parcels should be left unwrapped until after inspection.

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THE CENTRAL BANK

The Bank of Greece (Central Bank)

Venizelou 21 (Mon-Fri 8-1:30)	323-0551
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INVESTMENT BANKS

ETEVA (NIBID), Amalias 14 (Mon-Fri 8:30-2:30)	324-2651
ETVA, Venizelou 18 (Mon-Fri 9-1)	323-7981
Investment Bank S.A., Omirou 8 (Mon-Fri 8-1)	323-0214

COMMERCIAL BANKS

All banks are open from 8 to 1:30 Monday through Friday. The following banks, however, are open additional hours, as indicated in parentheses, but only for special services such as foreign currency exchange.

Commercial Bank of Greece

Venizelou 11 (Mon-Sat 8-8, Sun 8-12)	323-6172
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Credit Bank

Pezmazoglou 10 (Mon-Fri 5:30 pm-8:30 pm)	324-5111
Kifissias 230 (8am - 7:30)	671-2838

Citibank N.A.

Kolonaki Square (Tue, Thurs, Fri 6pm-8pm)	361-8619
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Mitropoleos 1 (Mon-Fri 8am-7pm, Sat 8am-8pm, Sun 9am-12)	322-1027
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National Bank of Greece

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Algemene Bank Nederland, Paparigopoulou 3	323-8192
American Express, Venizelou 17	323-4781
Bank of America, Stadiou 10	325-1906
Bank of Nova Scotia, Venizelou 87	324-3891
Bankers Trust, Stadiou 3	322-9835
Banque Internationale pour l'Afrique Occidentale S.A., Filellinon 8	324-1831
Barclays Bank, Voukourestiou 15	361-9222
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Citibank N.A., Othonos 8	322-7471
Continental Illinois of Chicago, Stadiou 24	324-1562
First National Bank of Chicago, Venizelou 13	360-2311
Grindlays Bank, Kar. Servias 1	324-7015
National Westminster Bank, Filonos 137-139, Piraeus	452-9215
Saderat (Iran), Venizelou 25-29	324-9531
Williams and Glyn's Bank, Akti Miaouli 61, Piraeus	452-7484

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British Council, Kolonaki Sq. 17	363-3211
Goethe Institut, Fidiou 14-16	360-8111
Hellenic American Union, Massalias 22	362-9886
L'Institut Francais, Sina 29	362-4301
Branch: Massalias 18	361-0013
Instituto Italiano, Patission 47	522-9294
Jewish Community Centre, Melidoni 8:325-2823	
Lyceum of Greek Women, Dimokritou 14	361-1042
Parnassos Hall, Karitsi Sq. 8	323-8745
Professional Artists Chamber, Mitropoleos 38	323-1230
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 Garbage collection 512-9450
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 Water (24-hr. service) 777-0866

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 Athens College (Psychiko) 671-4621
 Athens College (Katzia) 665-9991
 Campion School 671-8197
 College Year in Athens 718-746
 Deree College (Agia Paraskevi) 659-3250
 Deree College (Athens Tower) 779-2247
 Deree-Pierce (Agia Paraskevi) 659-3250
 Dorpfeld Gymnasium 681-9173
 Hellenic International School 808-1426
 Italian School 280-338
 La Verne College 808-1426
 Lycee Francais 362-4301
 St. Catherine's British Embassy 801-0886
 Study in Greece 722-789

CHURCHES & SYNAGOGUES

Greek Orthodox Churches of special interest

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

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 Kriezii 10 325-2149
 Crossroads International Christian Centre
 Kessarias 30, Ambelokipi 808-0491
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 Christos Kirche (German
 Evangelical), Sina 66 361-2713
 Church of Christ, Ano Glyfada 894-0380
 Roman Catholic Chapel
 Kokkinaki 4, Kifissia 801-2526
 Skandinaviska Sjomanskyrkan, Akti
 Themistokleous 282, Piraeus 451-6564
 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

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Hellenic Animal Welfare Society
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 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
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 Veterinary Services, Aeolou 104 321-9871

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 Air India, Filellinon 3 323-4027
 Air Zaire, Filellinon 14 323-5509
 Alia-Royal Jordanian, Filellinon 4 324-1342
 Alitalia, Venizelou 9B 322-9414
 Austrian, Filellinon 4 323-0844
 British Airways, Othonos 10 322-2521
 Balkan Bulgarian, Nikis 23 322-6684
 Canadian Pacific, Stadiou 3 323-0344
 Cyprus Airways, Filellinon 10 324-6965
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 EL AL, Othonos 8 323-0116
 Ethiopian, Filellinon 25 323-4275
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 Iberia, Xenofontos 8 323-7524
 Iran Air, Mitropoleos 3 322-8404
 Iraqi Airways, Ath. Diakou 28-32 922-9573
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 Olympic, Othonos 6 323-2323
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 Saudi Arabian, Amalias 30 322-8211
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 South African Airways, Kar. Servias 4 322-9007
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 Tarom (Rumanian), Venizelou 20 362-4808
 Thai International, Lekka 11 324-3241
 Turk Hava Yolları, Filellinon 19 322-1035
 TWA, Xenofontos 8 322-6451
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AIRPORT INFORMATION

Civil Aviation Information,
 East Airport 979-9466
 Olympic Airways only 981-1201
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 International flights, except Olympic
 979-9466 or 979-9467

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 and other countries 821-3882
 To Peloponnisos (English spoken) 513-1601

SHIPS

Recorded timetable (from Piraeus) 143
 Leaving Piraeus 451-1311
 Leaving Rafina (029)423-300

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 Karditsa 831-7181
 Larissa 831-7109
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 Sounion 821-3203
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 Thebes 831-7179
 Tripoli 513-4575
 Volos - Almiros - Anhalos 831-7186
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TAXI STATIONS

Agia Paraskevi 659-2444
 Agia Paraskevi-Stavros 659-4345
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 Glyfada 894-4531
 Halandri 681-2781
 Kalamaki 981-8103
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 Kifissia-subway terminal 801-3373
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 Dragatsaniou 4 323-4107
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 Greek Alpine Club, Kar. Servias 7 323-4555
 Greek Touring Club, Polytechniou 12 524-8600
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 Riding Club of Greece, Paradissos 682-6128
 Riding Club of Athens, Gerakas 659-3803
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A first edition of the first Hebrew book printed in Jerusalem in 1841 at the press of Israel Bak.

THE JEWISH MUSEUM

THE history of Judaism is filled with descriptions of the beauty of the Temple and its vessels and ceremonial objects. Indeed, dedicating beautiful things to the "Glory of God", whether for use in synagogues or in homes, is an essential part of the Jewish religion. As a result of the dispersal of the Jewish peoples, few of these works of art have survived, however, and comparatively little is known about this aspect of the Jewish heritage.

Many treasures that had been preserved over the centuries were

suddenly eradicated in the twentieth century primarily during World War II by the Nazi regime whose aim was to annihilate not only the Jewish people but their culture. Nevertheless, throughout the world attempts are being made to collect the scattered heritage. In Athens the organizers of the new Jewish Museum have undertaken the difficult task of gathering together the surviving works and piecing together a historical picture of the once large but relatively-unknown Jewish communities in Greece.

For more than two thousand years Jewish communities flourished in various parts of what is Modern Greece. The largest and most famous community was, of course, in Salonica. The Apostle Paul on his travels (his First Epistle to the Thessalonians was written circa the middle of the first century) found a thriving community. It continued as a flourishing centre for many centuries, its numbers augmented by the Spanish and Portuguese Jews who arrived after the Spanish Inquisition. Salonica became famous as a centre of learning and its libraries were celebrated throughout the world; there was even an academy of poetry which produced a plethora of poets, musicians, and philosophers. Although other Jewish communities in Greece were smaller and less prosperous, they, too, had their collections of books — the keystone of Jewish life — and treasures.

Many of these communities have

disappeared and with them family libraries, works of art, and historic memorabilia. Many individuals who survived the Holocaust emigrated abroad and those who remained behind, stunned by the events of the War, had little desire to begin the painful task of assembling the fragments of their cultural past. They tended to look to the future rather than the past. Today the Jewish Museum of Athens, under the direction of Nikos Stavroulakis, is amending this situation and rekindling an interest in the Jewish heritage of Greece. In a short space of time, Stavroulakis has assembled a valuable collection of ancient Judaica which is continuing to grow.

The project took shape late in 1977. The nucleus of the collection consisted of eight sacks, returned at the end of the war by the Bulgarians, containing personal possessions confiscated from Greek-Jewish concentration camp victims. They included items such as gold teeth, children's identification bracelets, watches, rings, amulets and German dispatch notes. The museum thus began as an exhibition of the Holocaust as it affected Greek Jewry, with details of the numbers who died from each community.

To this initial, heartrending assemblage have been added other discoveries. An important find was a box, located in the synagogue of Ioannina, packed and ready for shipment to Germany. It contained a large number of *Megilloth*, scrolls of the Book of Esther favoured in many Greek communities as gifts to brides. The silver scroll cases, some with delicate filigree, demonstrate the high quality of Ioannina silverwork, and the



Megillah Esther. The case is typical of the fine filigree work of Ioannina silversmiths. From the 19th century.



Silver tass or breastplate for a Sepher Torah from Rhodes, 1798.



Silver crown or "Atarah" for the Torah. From the Synagogue of Rhodes, 1798.

marriage of Greek craftsmanship and Jewish art. The collection from Ioannina and contributions from other donors have provided the museum with the most complete collection of *Megilloth* in the world.

The emergence of these *Megilloth* and their placement on public display, generated responses from other sources. Gifts began to pour in and other discoveries were located in the ruined synagogues and houses of the old communities. In the basement of a mosque in Rhodes, two Sephers — large scrolls containing the five books of Moses — were found. They had been kept there under the protection of the island's Muslim community during the Nazi Occupation, while the Jewish community was decimated.

Maurice Sorianos, the President of the Jewish Community of Rhodes, presented the Museum with silver crowns and a Torah breastplate. In November, three more ancient Sephers were found in Patras, unique examples of Sephardic art. One from Crete is the only surviving legacy of the community of Heraklion which flourished until World War II.

Although the collection of fine ceremonial art and books is expanding, purely personal memorabilia of less historical interest retain a place in the Museum. They have come from all over Greece and include a number of exquisite religious and secular embroideries. One of the most interesting is a crimson scarf embellished with seed pearls which form the names of the angels *Sanvai*, *Sansavai*, and *Smarangoff* as well as *Hil* (misspelled as *Hol*), one of the names of Lillith, the first wife of Adam, who in Jewish folklore is an evil spirit who attacks children. The

scarf would have been worn by a mother after the birth of a child to prevent Lillith from devouring the infant. This is a beautifully preserved and rare example of the amulets associated with the legend of Lillith.

The Museum's small book collection contains the first Hebrew book printed in Jerusalem, at the press of Israel Bak in 1841. It was discovered among several boxes of discarded books. Older books from the collection include a superb first edition from 1579 published by the Bragadini Press in Venice. They are a sad reminder of the thousands upon thousands of books destroyed in the Great Fire of Salonica in 1917, and then during the Nazi occupation. By the early sixteenth century, Salonica had its own presses but only four of the books printed there have been recovered by the Museum.

The Museum's collection also reveals the folk customs and styles of the old communities. Although there is presently no space to display the fine costumes in the collection, there are interesting prints and nineteenth century photographs showing Jewish dress from various areas of Greece. Some folk items have been difficult to identify. One strangely-shaped object was finally recognized by an elderly grandmother as a spoon holder unique to the Jewish community of Corfu. Slowly the different styles and customs of the old communities are being rediscovered, identified, and preserved.

The Museum's director is something of a Renaissance figure: a curator, writer, Byzantine scholar, teacher, and artist. He recently wrote a book on Greek Jewish cooking, and is currently



A Sepher Torah (the Law of Moses) in a wooden "tik" or case found in the Synagogue of Patras. The dedication indicates that it is from Crete. Possibly late sixteenth century.

illustrating a book of ancient Greek pharmacopoeia. Born in England of Greek and Jewish parentage, Stavroulakis completed his undergraduate studies at the University of Notre Dame in Indiana, and holds a master's degree in Islamic Studies from Michigan State University. While working on his doctorate in England, he decided to turn to painting and eventually settled in Greece. In 1967, he found himself in Israel during the Six Day War. In the post-war euphoria, he decided to emigrate to Israel where he completed his doctorate at the Hebrew University of Jerusalem. He has taught Byzantine art and archaeology and participated in excavations at the old Jewish quarter of

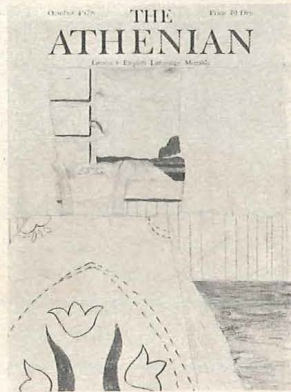


Crimson scarf decorated with seed pearls, forming the name of *Hil* (misspelled as *Hol*), and the names of the angels *Sanvai*, *Sansavai* and *Smarangoff*.

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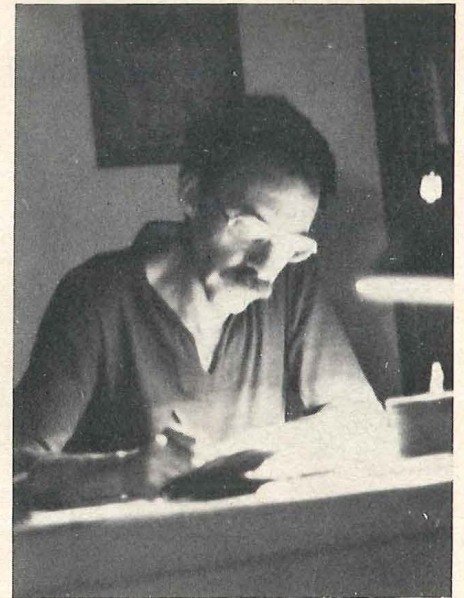
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Nicos Stavroulakis at work in the Museum.

Jerusalem. In 1972, he decided to return to Greece.

While restoring a number of old monuments at the request of the Jewish Community, including the Synagogue in Hania, Crete, and travelling around Greece photographing Jewish monuments, he became increasingly aware of the need for a centre where all these artifacts could be assembled. With backing from The Central Board of Jewish Communities in Greece and the Athens Jewish Community, and assistance from the Jewish Memorial Foundation, the museum became a reality.

Although Mr. Stavroulakis now has an assistant to help catalogue the material, the Museum is primarily a one-man endeavour. Finding the pedigree and provenance of each item is a long and painstaking task. (An heirloom wedding dress from a woman in Salonica was finally identified as having come from Smyrna, where her grandmother originated.) Restoration takes considerable time. The Museum collaborates with other research centres and universities, and hopes eventually to establish its own research centre and archive, as well as a library and laboratory for restoration. In the absence of endowments, the Museum depends on donations to continue its work and to raise the funds necessary to compete with the market for Jewish items that are sold in Monastiraki and other shops. "Priceless pieces of Greek Judaica have been lost to us in this way," says Stavroulakis. Nevertheless, the unique and valuable collection assembled during its brief existence augers well for the future of the rich history of the Jews in Greece.

—ANTOINETTE MOSES

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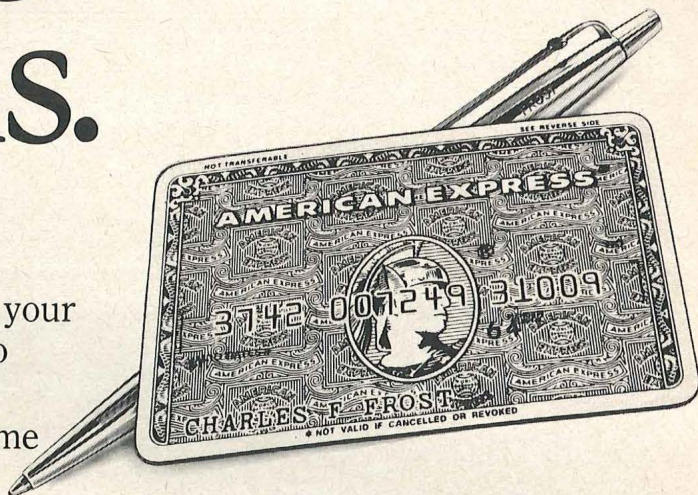
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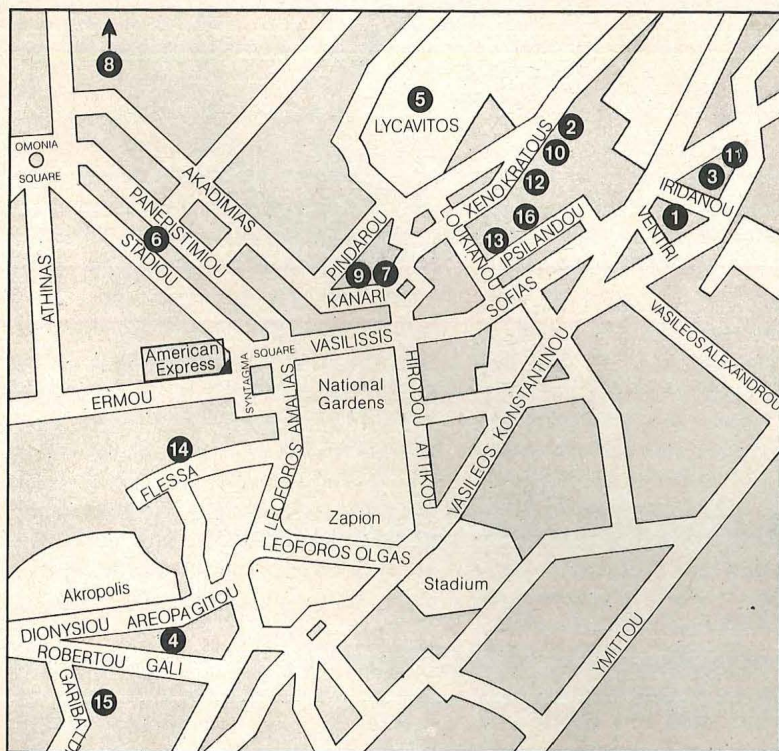
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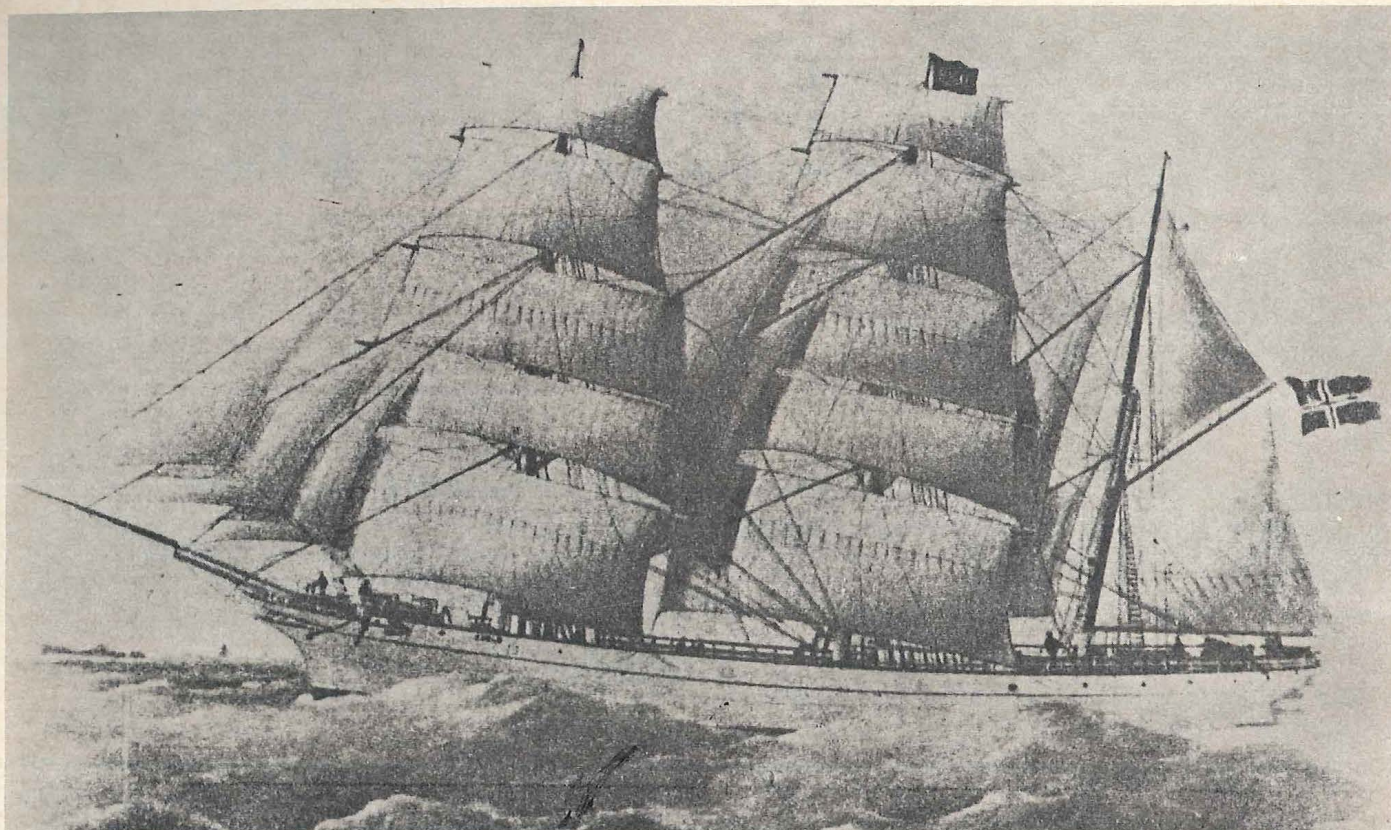
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The *Elissa* at the turn of the century.

THE ELISSA SAGA

IT'S often been said that if you look hard enough in Piraeus you can find anything. Some say anything from a pin to a battleship. For a group of people from Texas with a specific purpose in mind, the Greek port proved to be a gold mine. Five years ago, the Galveston Historical Foundation began studying the possibility of acquiring and exhibiting a nineteenth-century sailing ship as part of a program for the restoration of the old, port city of Galveston. Prospects appeared remote but in the following March they learned of the existence of the *Elissa*, launched at Aberdeen in 1877, down-graded from a square rigger to a motorship, but afloat and safely anchored in Piraeus. Research on the ship's movements, as reported in Lloyd's List over the past hundred years, and under several other names, revealed a connection with Galveston and strong ties with the United States.

The *Elissa* was built and launched by Alexander Hall at Aberdeen in October 1877 to the order of a Liverpool shipowner, Henry Fowler Watt, and was classed IOOAI at Lloyd's until 1898

when she was sold to Norwegian interests and renamed *Field*. During her early days under the British flag, her movements in American waters were far from uneventful. She is thought by some to have been the only ship to make Boston during the famous blizzard of '88, was quarantined in Savannah, Georgia, and once struggled into Key West, Florida short on provisions. In 1912, she became Swedish and was renamed *Gustaf*. In 1918, she was fitted with an engine and, although an auxiliary schooner, was still referred to at Lloyd's as a "bark"—a practice they maintained even in the 1950s. Later, she was to change hands several times in Scandinavia and for a time was engaged in the lumber trade to England. One owner, in Finland in 1936, re-engined the vessel, cut the clipper bow, and built a deck house and bridge. The Old Lady from Aberdeen, who first sailed from Tampico, Mexico to Galveston in 1884 as a barque, was sold as a motorship to Greek owners in December, 1959. Its name was changed to *Christophoros*.

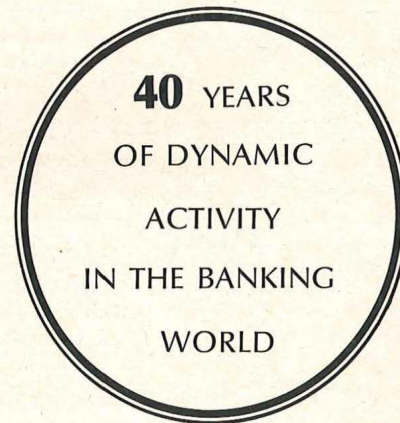
As the *Christophoros*, the vessel did some international trading, changed

hands again, and then moved into the Greek island and coasting service. In 1966, she was sold to a smuggling ring. Sailing under the Greek flag and with the same name, she was the subject of an official complaint by the Italian Government to Yugoslavia in 1967 because of alleged cigarette smuggling. As a result, the new owners of the *Christophoros* changed her name to *Achaeos*, installed a more powerful engine, and altered the silhouette to such an extent that Alexander Hall would not have recognized his own work. There was to be one more name change before the smugglers fell out: as the *Pioneer*, and then approaching her centenary, she was tied up at the scrapyard wall and the crew walked ashore on August 3, 1970.

In November, 1978, someone, who knows a thing or two about old ships, recognized the hulk for what it was and bought her—with a suitcase full of banknotes in a Piraeus coffee shop, according to one story. The sellers must have thought him mad. Apart from the hull construction—of lomore iron—the hand-carved mahogany in the main cabin was enough to convince the buyer

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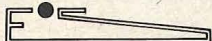


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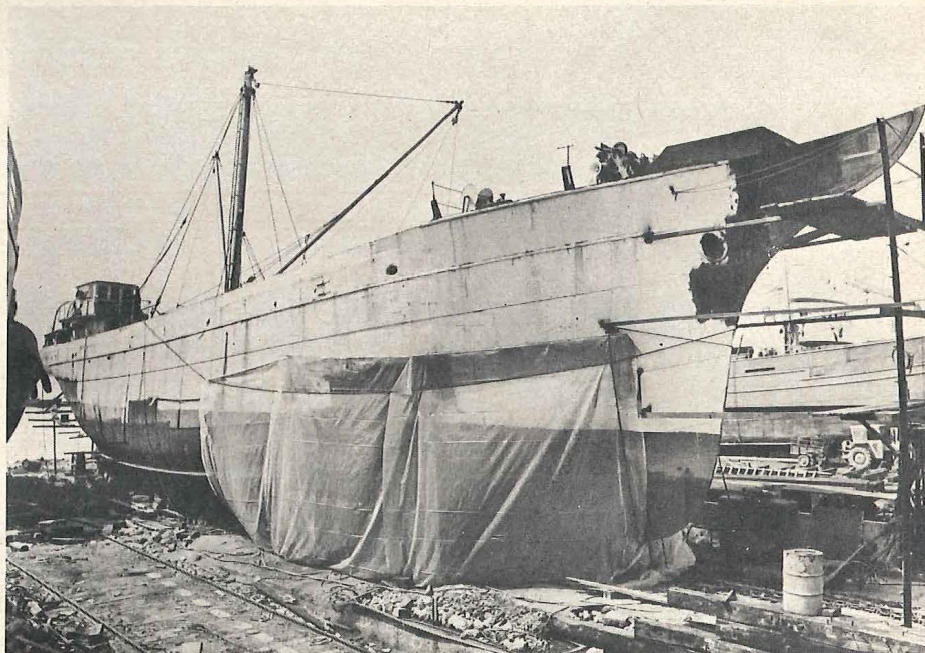
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The Elissa in Perama in 1977, its clipper bow undergoing restoration.

he had a bargain. Once again the letters on her stern spelled the proud name *Elissa*.

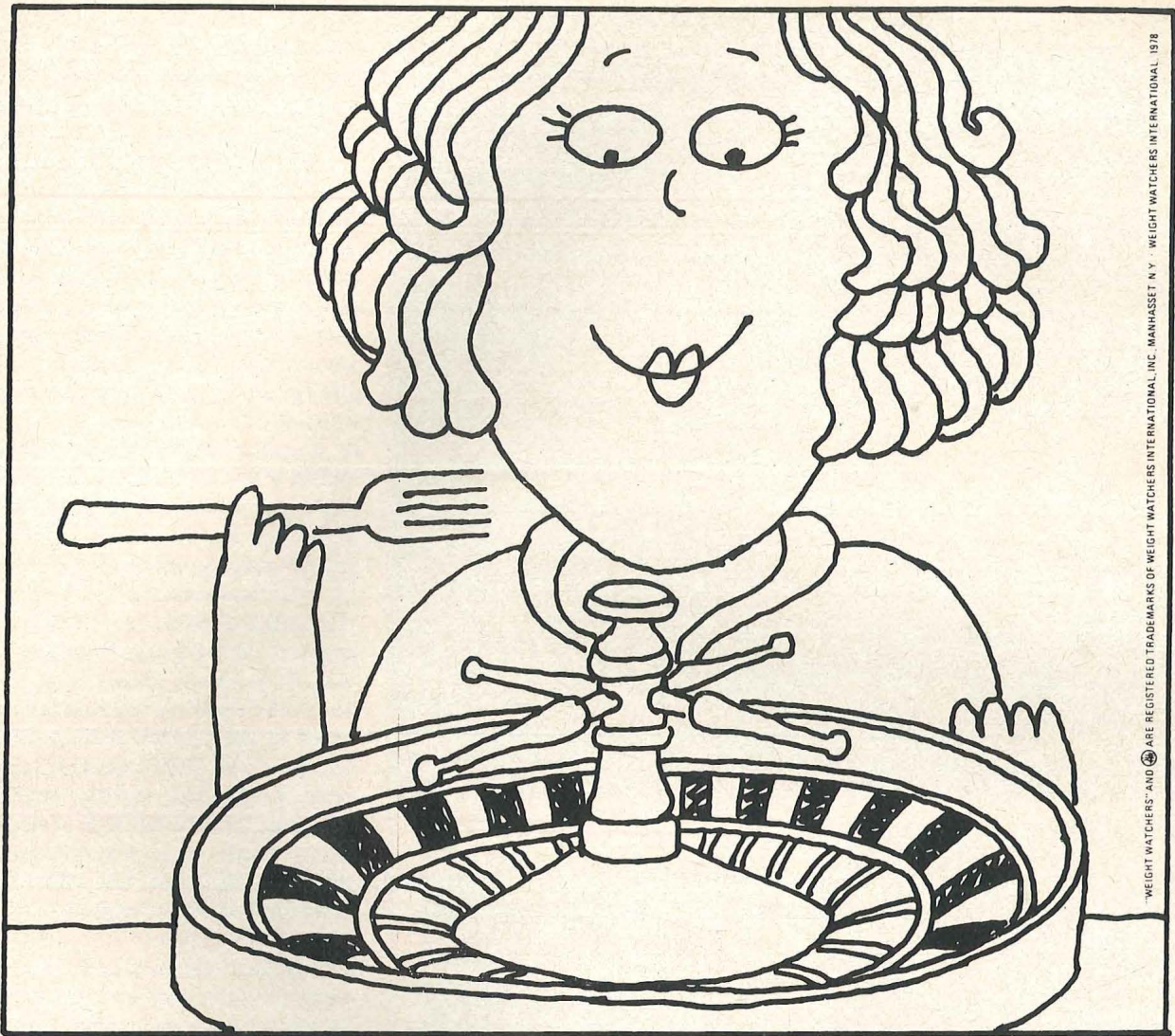
The Galveston Historical Foundation considered her interesting and after a survey by restoration experts it was decided to purchase the vessel and the *Elissa* became the first object to be placed on the National Register of Historic Places while still outside the territorial limits of the United States. Vigorous fund raising campaigns followed and by February, 1977, private schemes had realized fifty thousand dollars with another three hundred thousand dollars in cash, materials, or services promised from major international corporations and foundations. On October 6, 1977, *Elissa* was hauled out of the water at Perama and the hull examined. Basically she was sound but even so fifty tons of steel went into her overhauling which included the rebuilding of the clipper bow, with all work carried out under the eyes of Lloyd's Register surveyors, a reminder of the *Elissa's* origins.


It was the hope of the Foundation to proudly sail *Elissa* across the Atlantic, if not as a barque then as a barquentine with modern safety regulations, and to complete the preservation in Galveston as part of a "living museum". It was also intended that, once restored to her original appearance and when more funds became available, the *Elissa* could be used as a sail-training ship. In the words of one of the preservation team, "We hope that by the twenty-first century thousands of Americans will

have shared the experience of sailing a nineteenth century ship, learning discipline, teamwork, self confidence and a lot more besides." But from all accounts, the preservation of the *Elissa* has now come to a halt because of lack of funds. Work on the hull, vital to get her sailing again, proved more expensive than the Foundation had anticipated. Although the ship is seaworthy, the only way to get her to Texas is by tow — hardly fitting for a one hundred year old "Lady of the Sea" who in 1883 was reported at Boston and in the following year visited Galveston after calls at Newport, Rhode Island, and Tampico, on a voyage from Glasgow.

Elissa is unique. She is the oldest vessel still afloat in Lloyd's Register and, if completely restored, will be the world's third oldest merchant vessel after the *Cutty Sark* and the *Star of India*. *Cutty Sark* is in drydock at Greenwich, close by the National Maritime Museum, and the *Star of India* is at San Diego, seaworthy status unclear. As a sailing ship, not a static museum piece, the *Elissa* would be unique in another sense. At least she has been saved and can now be rebuilt to resemble her former self and become another static display. But to get her moving, is another matter. Under full sail, away from the Piraeus scrapyards, and into the Caribbean and the Gulf of Mexico, where almost year round sailing is possible, *Elissa* would give pleasure, and provide training, to thousands — historical preservation at its best.

—MICHAEL AUST



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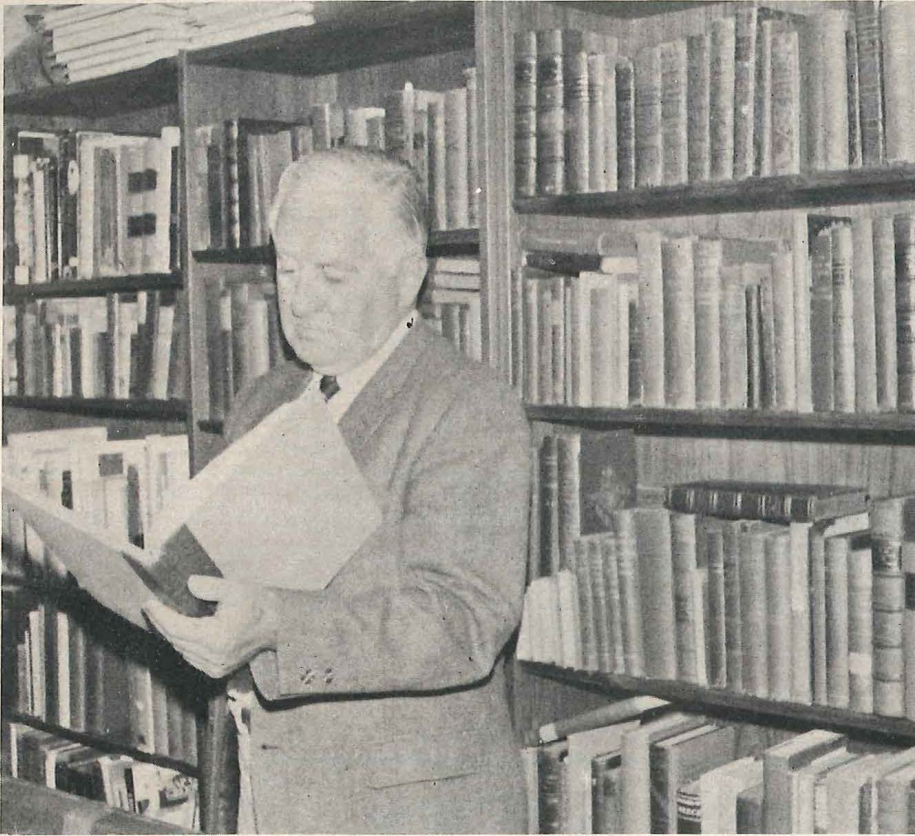
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William O'Neill

In Search of the Old and the Rare

IN SEARCH of the 1826 Frankfurt edition of the complete works of Lord Byron? An eight-volume edition of George Finlay's *A History of Greece from its Conquest by the Romans to the Present Time* published in 1877 by the Clarendon Press? What of *The Orient Express* — not Agatha Christie's but Arthur Moore's 1914 account of his travels through Persia, Turkey, Greece, and Albania. Or perhaps an original edition, including maps and illustrations, of Dr. Henry (alias Heinrich) Schliemann about his excavations in Mycenae or Troy? Bird watchers might be interested in the 1936 Oxford University Press *Glossary of Greek Birds*. Such early books on history, travel, and other aspects of Greece and the Levant may be readily located through William B. O'Neill, proprietor of Old and Rare Books in Reston, Virginia.

"There are about seven booksellers in London who specialize in books about Greece," Bill O'Neill says. "Apart from them and myself, there are no others in the world that I know of who limit themselves to this special area." When William O'Neill, a colonel in the United States army, retired in 1975, he transformed a lifetime hobby of collecting books into a rewarding

business. Why did this glib, white-haired, Irish-American select this part of the world as his subject area? As a Foreign Area Specialist for Greece during most of his military career, he had acquired an expertise in what he considers "one of the most interesting areas in the world". Through selective buying over a period of twenty years, he had amassed enough books to serve as

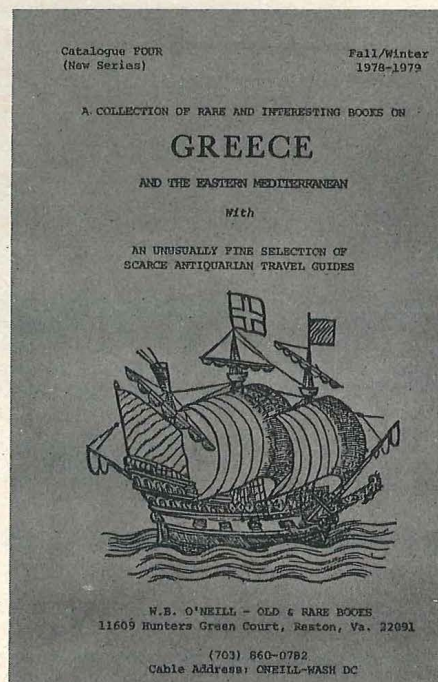
the core for his first catalogue. Although his speciality is Greece, he also includes in his stock some works on Turkey, the Middle East, and other areas of the world.

O'Neill transacts his business strictly through the mails. His stock is small, and he buys in limited quantities, usually a single copy of each book. The entire, one-man operation — including his stock of roughly one thousand books — is confined to one large room in his house. "My wife," O'Neill explains, "keeps an eagle eye on my attempts to expand to other rooms."

Locating and selecting books requires a particular talent and is one of the most interesting aspects of O'Neill's trade. It is also one of the most pleasant since it involves travel and enables him to make new contacts. On a recent trip to the British Isles he visited the small town of Shrewsbury, England, where the local book dealer also ran a bed-and-breakfast establishment located in the pre-Elizabethan "Hall of Drapers". He didn't have any appropriate books for me to buy," Bill recounts, "but I felt like Henry VIII when meals were served, since the dining room was the old Council Chamber of the Guild. As the only boarder, I was placed at the head of the twenty foot refectory table. The chairs were sixteenth century."

His buying trips in the United States are infrequent because of the scarcity of appropriate books, and their high prices when available, but the occasional jaunts have proved colourful. On one occasion he sought out an elderly gentleman reputed to own "over one million" books. After an involved procedure, O'Neill called on the ninety-two-year-old gentleman who lives in a pre-Civil War mansion without plumbing or modern cooking equipment. The three hundred thousand volumes in his collection were stacked in every room of the enormous house. Clothed only in an overcoat and army boots, the nonagenarian, a retired university professor, explained that he might sell his books "to prevent the Russians from getting them". He had no bargains to offer, however, being fairly well aware of the value of his collection.

Locating books is a persistent problem and O'Neill is always on the lookout for individuals who want to sell their libraries. Most of those in his possession were bought from book dealers in the United Kingdom and a few in the United States. "England is still the source of very rare and fine books." Although O'Neill handles books in many languages, the majority



of those listed in the catalogues are in English. "Most early printed works on Greece, Turkey and the Middle East, at least during the period that concerns me, were printed in England", O'Neill comments.

O'Neill boasts an international clientele which extends from the United States and Greece to Australia, Iran, Malta, South Africa, and Western Europe. His regular customers mostly fall into the category of those with "special interests" such as Byzantine History and Early Travel Books, with an emphasis on the Greek Revolution of 1821 as well as books printed prior to 1850.

The catalogue encompasses a wide range of topics. In addition to Modern Greek History, Classics, Travelogues, Guide Books, Archaeology, they include folktales as well as titles that defy classification. Although many are listed as "scarce" they are not "rare" books, or incunabula (dating before 1500) and few cost more than two or three hundred dollars. (There are in fact a surprising number available for less than ten dollars). The catalogue provides a bibliography of many of the major books on Greece written in the last two centuries and gives a fair idea of their current value. The most recent catalogue contains a new selection of scarce antiquarian travel guides from a variety of countries — Europe, the Middle East, Japan, and the Far East. Of a guide to Albania, published in Milan in 1940 O'Neill comments: "Although prepared for tourists, it was undoubtedly used by the Italian forces after the invasion of Greece, a year later. They may also have found it useful when making their way back to the Adriatic after their ignominious defeat."

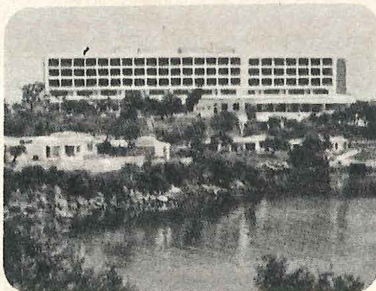
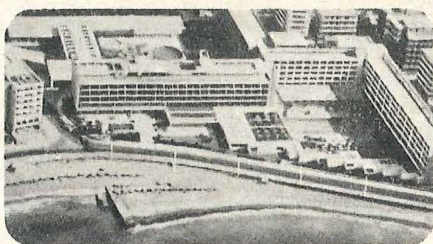
O'Neill's interest in books dates back to his childhood in New York. His father was an avid bibliophile and a friend of many of the figures in the Irish Literary Renaissance of the early twentieth century. William O'Neill worked for several years in the rare book business in the 1950s after graduating from Fordham University. To remain in business today, the buyer must be more than a hobbyist, he observes. Knowing which to select and which to decline is the key. Books one or two hundred years old are not necessarily bargains, even at five dollars each. Rareness and age are not synonymous, although this is a widely held belief. The rarest stock in his collection are ephemeral items, such as pamphlets. Although extremely difficult to find, they are not of great value.

"Buying is largely finding interesting books in your own speciality and then buying them for about half of their value or less if possible." A mark-up of one hundred percent is generally acceptable as the minimum, but does not allow for considerable profit. "If a sixth sense tells me that a book about which I know absolutely nothing and which is marked, say, twenty dollars, is a steal, then I will quite often buy it."

O'Neill himself is interested in early travel books — particularly those with illustrations and maps — published

before 1850. Greece was over the centuries the subject of a plethora of magnificent travelogues. "Reading such books in the original editions is almost like having the author relate his story to you in person. You get the feel of what life was like in those days," says O'Neill. He is often tempted to keep a particularly choice book, but usually does not. "I derive more pleasure from supplying long-wanted items to serious collectors," he says.

—BRENDA MARDER



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Stephanos Lineos and Elli Photiou in "The Lark".

theatre

WAYWARD WOMEN

THE nonconformist woman was until recently the heroine of many masterpieces, a towering, dynamic figure who departed from the traditional role assigned to her by society. In the wake of the women's rights movements, she has made way in current drama for the liberated woman. When director Dimitri Myrat and playwright Vangelis Goufas decided to launch their new play, *A Woman of Importance* — a series of sketches based on momentous female figures over the ages — we were somewhat lifted by the news. It would mark the return of this species of woman to the Athenian stage in what we thought would be her only appearance of the season. As it turned out, she has surfaced in several productions and in various guises: as Joan of Arc in *The Lark*, Jean Anouilh's rendition of the legendary figure, and in Eduardo De Filippo's *Filumena Marturano*.

Many earlier characterizations of women emerged from a quiet social protest against the conventional idealization of women. The prevailing tendency today, however, is to mate all social issues with politics, weighing them down with slogans and platitudes. Vangelis Goufas, a contemporary Greek playwright who went into self-imposed exile to protest the 1967 - 74

dictatorship, was inevitably lured by these tendencies when he wrote the four one-act plays that make up *A Woman of Importance*. As a result, the original figures who were the inspirations for these sketches are buried under a plethora of clichés. As director, Dimitri



Dimitri Papamichael and Elli Lambetti in "Filumena Marturano".

Myrat did his best to unite the heterogeneous elements in the four playlets, and Argyris Counadis's musical score and Voula Zoumboulakis's interpretations were of equal merit. Most memorable was the third playlet, based on the early twentieth-century revolutionary figure of Rosa Luxemburg, since the subject lent itself to Goufas's purposes. The performances by Voula Zoumboulaki and Dimitri Myrat were excellent.

In *The Lark* (*L'Alouette*), Jean Anouilh attempted to examine the legendary figure of Saint Joan in the light of modern thinking, divesting her of the cloak-of-divinity. The source of Joan of Arc's heroism was not merely divine inspiration, but her indestructible commitment to her countrymen and to what she conceived to be her duty, and her determination to fulfill her mission. She looms over her adversaries. Anouilh's Joan recounts the major episodes of her story during the final session before the court of priests who were her judges, and the play ends with her burning. The trial of Joan of Arc and her martyrdom are prototypes of similar events in history, and the trials which have become all-too-familiar in our era. Anouilh's play is as fresh and relevant as ever. Stephanos Lineos and Elli Photiou have produced *The Lark* with their usual meticulous attention to detail, wisely using Dimitri Myrat's established translation. Lineos's interpretation of the English Governor Warwick captures the flavour of the irony of his English humour. Lineos also plays the role of Charles VII, and successfully portrays the complexity of this dual personality, whose ambition was to survive (with his hedonism intact) by shrewdly hiding behind a mask of stupidity and infantile behaviour. Lineos's refined comic talent surfaces in the role. Makis Revmatas, as the ruthless Inquisitor with a false, benevolent smile, and Petros Zarcadis, as the President of the Court of Priests, who suffers a conflict of conscience, are excellent. Agreeable surprises are the performances of several young newcomers, among them Christos Kelantonis who plays both Joan's father and her partner-in-arms, and Carmen Rougeri, who plays Joan's mother and the Queen Mother. Elli Photiou, in the best performance of her career, is a superb "Lark".

Eduardo De Filippo is Italy's major contemporary playwright and almost certainly its most prolific. His work is firmly rooted in the Neapolitan school of the *commedia dell'arte*. Most of his plays are set in Naples and many of his

characters speak the Neapolitan dialect. The Neapolitan family and, in later works, the Italian family, are the centre of his creations, which focus on sociological rather than political problems, which accounts for their international success. *Filumena Marturano* is one of his very best plays, despite its melodramatic undertones or overtones (depending on the direction). It was made into the film, *Marriage Italian Style*. Filumena and her lover, Domenico, are such distinctly Neapolitan characters that they would be almost incomprehensible outside of Italy in other than farcical terms. Filumena is the quintessential, nonconforming, wayward woman. She despises common sense and rejects the established principles to attain her goals which she considers to be righteous and sane even though they fly in the face of convention. Domenico is at once the arrogant, vain male, and naive.

Although the plot is thin, the background is real, one of the play's assets. Filumena, an innocent child raised in the gutter, turned to prostitution in order to survive. She met Domenico, a wealthy merchant, in a brothel where she was his "favourite". He eventually set her up in her own home and she remained his mistress for twenty - five years. With the approach of old age, Domenico decides it is time to marry — a young woman of proper breeding — and is rather anxious to rid himself of Filumena. Not to be outwitted, Filumena pretends to be dying. Her last wish is to marry in order to save her soul, she says, and Domenico falls into the trap. The day after the wedding, Filumena is well again. But she has further designs. She reveals to Domenico that she has raised in secret three sons, now well - established and unaware that Filumena is their mother, and entices Domenico with the information that one of them is his natural son. But she refuses to tell him which one, since she wishes all three to be made legitimate. From this moment, the play departs from farce and takes a human turn.

Filumena Marturano was a tremendous hit in London where it starred Joan Plowright and Colin Blakely. The skilful adaptation of Keith Waterhouse and Willis Hall, the masterful direction of Franco Zeffirelli, and fine performances by the entire cast turned the weaknesses of the thin plot to advantage. Something similar has happened here in Athens with the Greek production at the Superstar Theatre. The adaptation is by Costas Hadjis, the renowned contemporary Greek writer, who has grafted a

subtle Greek element onto the Italian setting provided by designer Panos Papadopoulos and costume designer Piero Tozi. The Italian director, Mauro Bolonini, has used to best advantage the temperament of the Greek cast, to create a production that is universal, but at the same time meaningful to the Greek audiences. Nor would it be unacceptable to Italian audiences or to De Filippo himself. Elli Lambetti in the role of Filumena (played by Titina De Filippo in the

original Italian production and Joan Plowright in the English) turns in a fine, highly convincing performance. Dimitri Papamichael's interpretation of Domenico is solid enough to avoid the pitfalls of the play, and veteran actress Sappho Notara, in the part of the faithful servant, Rosalie, is charming. Savas Axiotis, Antonis Kafetzopoulos, and Panos Michalopoulos are genuine and winning in the roles of Filumena's sons.

—PLATON MOUSSEOS

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Alan Bates and Jill Clayburgh in "An Unmarried Woman".

cinema

AN UNMARRIED WOMAN

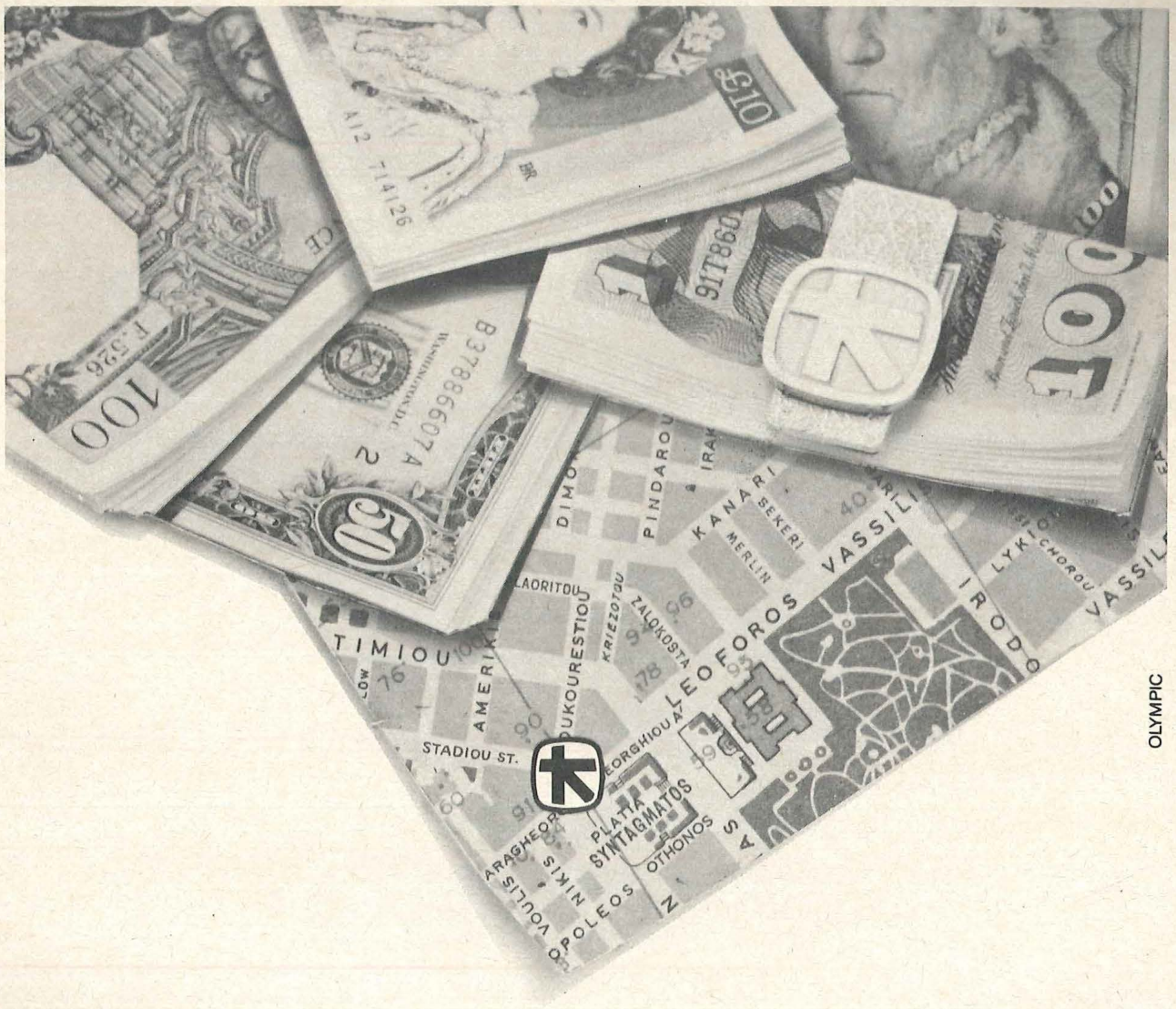
IT IS difficult to watch *An Unmarried Woman* without thinking of Ingmar Bergman's *Scenes from a Marriage*, a six-hour masterpiece on the tribulations of a married couple. It is somewhat like looking at a photograph of Michelangelo's *Pieta*, after having walked around the real thing. All the elements are there, but the third dimension is missing. The story line of *An Unmarried Woman* is simple: a man leaves his wife for another woman, and the wife goes through a critical period of adjustment. Paul Mazursky (*Bob & Carol & Ted & Alice*), who wrote and directed the film, has selected a delicate and complex subject and then chosen to skim the surface. The viewer thus feels tantalized but ultimately cheated.

Erica (Jill Clayburgh) and Martin (Michael Murphy) seem to be a happily married urban, middle-class couple, with a nice flat, and a typically awkward adolescent daughter, Patty. He is a successful stockbroker, and she a pretty and faithful thirty - seven - year - old woman who divides her time between her family and a part - time job at an art gallery. Then one day after they meet for lunch, Martin breaks down in tears in the middle of the street, and confesses that he has been having an affair with a twenty - six - year - old woman for the past year or so.

Eventually, with the help of a

therapist and consultations with some friends who meet regularly as a "consciousness - raising" group, Erica struggles with her separation syndrome until she meets Saul Kaplan (Alan Bates), a successful — and wealthy — painter who appears to be the "ideal" man: sensitive, aware, assertive, sensual. But Erica has learned so well and so fast that when Saul asks her to spend the summer with him in the country, she declines the offer. He sets off without her, leaving behind the new woman in search of an inner independence. She is left alone on the windy street, struggling with the huge painting he has given her as a memento of their affair.

With the exception of a few films — such as those of Dorothy Arzner and Douglas Sirk (and even they had their hands tied most of the time) — the American cinema has been less interested in the interior lives of women than European cinema and more concerned with their roles and appearances. The emergence of the feminist movement during recent years has, however, changed things considerably. The most intelligent work to date is, in my opinion, Woody Allen's *Annie Hall*. Allen had the courage to venture further, into the new post - feminist morality, and its effect upon male - female relationships, instead of burying his head in the sand, or, like Mazursky, exploiting the trend.



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Mazursky's material seems to have been learned by proxy, his script based on hearsay and women's gossip, with little attention to inner feelings. This is where he has missed that third dimension, and ends up with a lot of verbal clichés. We meet Saul for the first time at the gallery, where he is arranging his paintings while Erica watches. He asks for her opinion. Cut. Erica is in Saul's bed. In the next scene Erica is skating with her "group", a happy smile on her face, while the merry circus music of the soundtrack tries to convey a feeling of playfulness, joy, and liberation.

Mazursky is too much in a hurry to get to the end and misses all the small and banal details that give a work of art its depth and credibility. There are, however, a couple of good scenes. Erica opens the medicine cabinet and sees her husband's shaving cream. Without a

word, she furiously begins gathering all the belongings he left behind. Accompanied by a crescendo of music from the soundtrack, she prepares to dispose of them while her daughter silently watches. Whether you want it or not, the gut reaction is there. Her reaction to her husband's announcement that he is in love with another woman is not dissimilar to the one in *Scenes from a Marriage* when the husband makes a similar confession (during, instead of after, lunch), and suddenly Ullman's food sticks in her throat and she cannot swallow.

One has the feeling that Mazursky is trying to pander to the feminists rather than to study a problem. The result is not only that feminists will not be impressed but that many will be outraged. When Erica, anxious and desperate, breaks down in tears during a meeting with her therapist, the woman

tells her to take a vacation from guilt (because guilt is "a man-made emotion"), and get into the mainstream of life by meeting some new men.

An interesting thing about *An Unmarried Woman* (and *Alice Doesn't Live Here Any More*), is the portrayal of men. On the one hand, there is Martin: the clean-cut husband, ambitious, aggressive although tired and tense, but we learn nothing about him beyond the superficial. On the other hand, there is Saul: more relaxed, sensual, loving, tender, even more domestic (although he, too, puts his work before everything else). One can only speculate about Saul and why he divorced after nine years of marriage (his explanation to Erica is that he found his wife with another man) because his character, too, is only skin-deep.

—PAN BOUYOUCAS

music

THE SEASON BEGINS

DESPITE continuing rumours about strikes, the Athens State Orchestra began the season according to schedule and on December 4th came through in fine form with two taxing works, Serge Prokofiev's Concerto for Piano and Orchestra in C major, and Anton Dvorak's Symphony in G Major. The Prokofiev combined two talents: maestro Diamantis Diamantopoulos, the youngest (forty-two) and most promising of the Orchestra's conductors, and a graduate of the New England Conservatory in Boston, and pianist Yannis Vacarelis, a brilliant twenty-eight-year-old performer from Thessaloniki who has studied and performed for the most part abroad. The C-major concerto is one of Prokofiev's earlier works, written in 1921 when he was just thirty and in exile, travelling at the time on a League of Nations passport. Although he ultimately returned to Russia, having come to terms with the Soviets in 1934 (he died in Moscow on the same day as Stalin in 1953), he frequently found himself out of line with the Government's policies on what 'socialist realism' in music should sound like. As a result, his style is far less regimented than that of many Russian composers of his generation. Still, his accommodation with Communism earned him the support of the Govern-

ment (he was awarded the Lenin Prize for his Seventh Symphony, posthumously in 1957), and he is regarded in Russia as one of its greatest musical talents of the twentieth century, an opinion largely shared by the Western world as well.

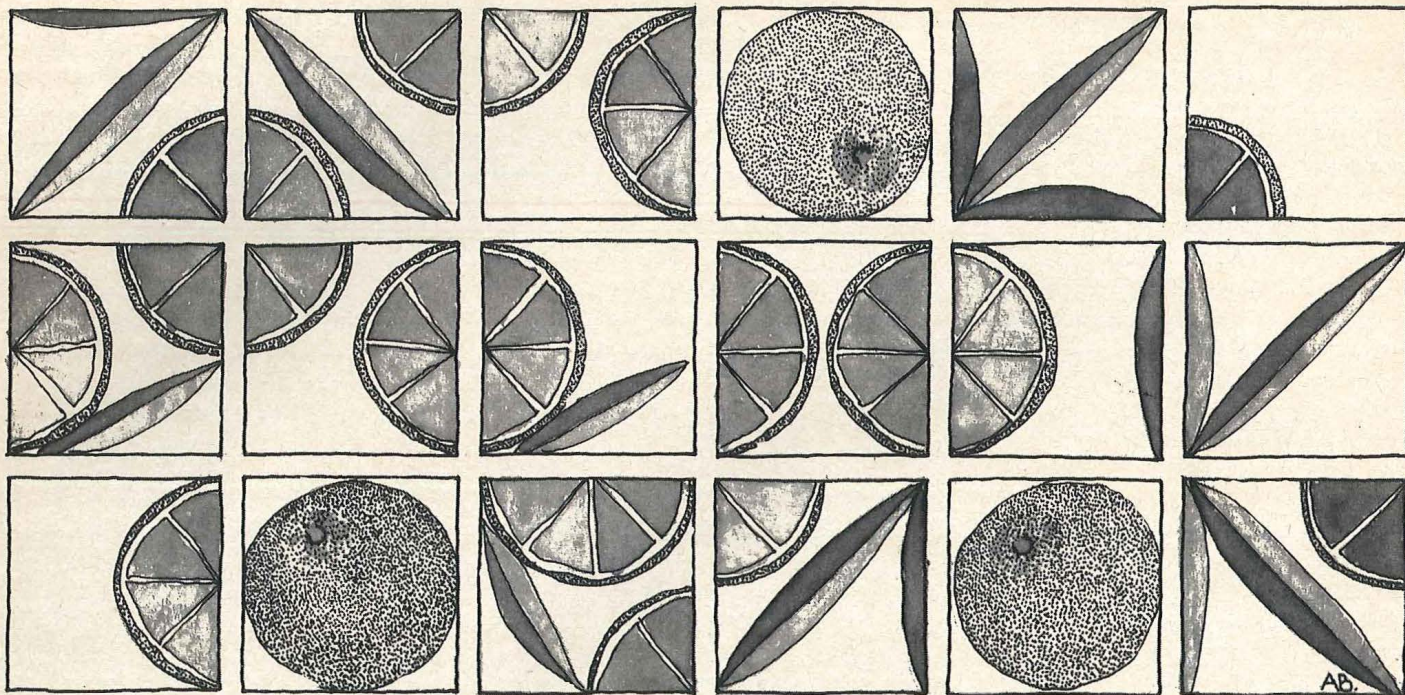


This particular concerto is an example of Prokofiev at his most brilliant and challenging, typically reflecting primitive emotion (like Stravinsky) with overtones of humour and satire. It is definitely a piece to demonstrate a pianist's skill, or lack of it, and Vacarelis clearly evidenced the former in abundance. A serious performer, not given to bravura and theatrical mannerisms, he plays with obvious intelligence, and an understanding of the intricacies and demands of Prokofiev's very independent style. Maestro Diamantopoulos kept pianist and orchestra together at all times and always in fine rapport. One never overshadowed the other, producing a very commendable ensemble which resulted in a memorable interpretation as a whole.

The Dvorak work, though far more familiar and unblushingly Romantic, is always a delight to hear. The Orchestration is sonorous and full, with an underlay of brass sound (chiefly trombone) in the final movement that sets the pulse pounding.

The State Orchestra has rarely played better and was to all appearances confident of its mastery of notes and ready to be led — all the more remarkable when one considers that orchestra, pianist, and conductor had the benefit of only one rehearsal. One wonders to what standard of excellence the orchestra might rise if given the opportunity of adequate rehearsal time which most national symphonies enjoy. An immediate casualty of this shortchanging of musical talent was the "Liturgical Concerto" by Michael Adamis, originally scheduled as the first piece of the concert, and printed on the program as such, but cancelled at the last minute. An early work (1955) by Greece's leading avant garde composer which is well worth more frequent reading, it is all the more a shame that a state-supported organization should not be given ample time to prepare works by its own exponents of Greece's contemporary cultural tradition.

—ROBERT BRENTON BETTS



food

A BRIGHT ORANGE NEW YEAR

THE orange is omnipresent throughout the winter in Greece, the many varieties heaped on stands in shops, at street markets, and along the roadside throughout the country. Dotted the sidewalks and squares of the city is another variety — the *nerantzia*, a gay decoration on the gloomiest winter days. I once overheard a visitor who had been admiring these orange trees ask a kiosk owner, "Does someone pick and eat all the oranges?" The owner's eyebrows and head moved up sharply in a negative answer. "They are inedible, planted only for aesthetic purposes," he answered emphatically. He was not entirely correct. The fruit of the decorative *nerantzia* is too bitter to be eaten fresh, but it makes superb marmalades and preserves.

Orange production and exports have increased steadily in recent years and are the major Greek fruit crop in terms of quantity. (Peaches command higher prices and lead oranges in terms of income. Lemons are in third place.) According to figures from the agriculture department, 577,000 tons of oranges were harvested in 1976, compared to 505,000 tons in 1974, and 393,000 tons in 1973. The Peloponnisos

— particularly Sparta, Epidavros, Nafplion and Corinth — is the major orange-producing area, followed by Epirus, where the famed Arta groves are found, and Crete. Thessaly, Attiki, and islands in the Aegean and Ionian seas also produce minor crops. In 1977 some 237,000 tons of oranges were exported bringing an income of two billion drachmas. The largest quantities were shipped to the U.S.S.R., followed by Germany, Romania, and Austria.

There are numerous types of oranges (and many more being developed) but the following are the varieties most likely to be found in local markets. Navel oranges, known in Greek as *Merlin*, are the most commonplace and account for sixty percent of all orange production. They are exported under the name of "Washington navels" and originated in California. In Greece, they take their name from a gentleman by the name of Merlin who developed the local variety on the island of Corfu. (However, in future they will be stamped with the word "navel".) Nafplion, Sparta and Arta are the major navel orange producing areas. Delicious as a plain fruit, they lend themselves to combina-

tions in salads or beverages. Their rinds, or peels, add a characteristic flavouring to syrups, cakes, pies and make superb marmalades and preserves. Navel oranges are available from November to late March.

Juice oranges account for one-fourth of the production. They have a very tart flavour and are less common than navels. Sanguina or Ematina oranges, which have a bright red pulp, grow well in the region of Ilias in the Peloponnisos and are exported in small quantities. Dolca, available throughout the winter, are very sweet and lack the characteristic tart flavour found in most oranges. They thrive in all Greek regions and are exported in small quantities. The Jaffa type orange, a variety which, as its name suggests, originated in Israel, is known as Samouti in Greece and are grown primarily in Lakonia. Its thick rind is particularly good for preserves. Samouti are distinguished by their oval shape. Valencias make their appearance in the markets later in the season and are available from late May or early June until August. They are sometimes referred to as "summer" oranges.

An excellent source of vitamin C, oranges should be eaten as soon as they

are peeled, since vitamin C is unstable once exposed to air and destroyed by heat. The deep green leaves often left intact on the fruit can be used for garnish. Wash the leaves and keep them in water until ready to use. They may also be frozen with orange rind curls in an ice mould to be floated in a wine punch. A tasty recipe for Winter Marmalade, using orange, lemon, and tangerine rinds, appeared in *The Athenian*, January, 1977.

CANDIED ORANGE PEELS

Orange rind (preferably from navel oranges)
Sugar

Cut the rinds into finger - length strips of equal size. Place in a large pan and cover with cold water. Bring to the boiling point, then pour off the water. Repeat twice. Drain. Measure the rinds and measure an equal volume of sugar (eight cups of rind, eight cups of sugar). Place the rinds, sugar, and one - fourth the amount of water (two cups for eight cups rinds). Stir over medium heat until the syrup boils. Reduce the heat and cook for an hour or until the white parts of the rinds become transparent. Drain. (Save syrup for another use.) Roll the peels in sugar and allow them to dry on waxed paper overnight or for a day. When dry, store in a covered container.

ORANGE RIND PRESERVE

12 or more navel oranges
A needle and strong white thread
Sugar
Juice of one lemon

For best results, select the thick skinned oranges. Lightly grate the oranges and save for another use. Using a small, sharp knife, peel the oranges in a continuous curl. Begin from the stem end, cutting the curl as evenly as possible, about finger - width. Roll up each curl as tightly as possible. String the curls onto the thread, passing the needle through the centre. Continue until the thread is almost full, then tie the ends securely. Repeat the process until all the curls have been strung. Place in a large pan and cover with cold water. Bring to the boil. Drain and repeat once or twice for a milder - flavoured preserve. (If you prefer a tart flavour, boil the rinds only once.) Drain. Weigh the rinds and measure an equal weight of sugar, or measure the volume and use an equal amount of sugar. Place the sugar in a pan with one to one and one-half glasses of water. Cook until slightly thickened. Place the rinds in the syrup and cook until they are translucent and the syrup has reached the large thread stage. Leave in the syrup

overnight. The next day the syrup may be thinner (since the rinds release liquid). Bring to the boil and cook a few minutes. Stir in the lemon juice. Cool. Spoon into containers and cover. Note: Grapefruit rind may be substituted. Most commercial - made preserves have little in common with homemade varieties. However, homemade - type traditional spoon sweets are available at Gounis, Har. Trikoupi 50.

AMBROSIA

Navel oranges
Oranges
Tangerines or other varieties (optional)
Freshly grated or dessicated coconut
Sugar or honey (optional)

Although this dessert originated far from Greece, its name was inspired by Greek mythology in which ambrosia was the food or drink of the Olympian gods. (It is not known if the ancient food contained either oranges or coconut.) Select a variety of oranges, allowing one or two fruit per person. Peel, separate, and cut into bite - size pieces. Place in a serving bowl. Add two tablespoons of coconut for each large orange. Mix well. Taste and sweeten if necessary. Chill. Serve cold.

ORANGE DESSERT WITH ROSEWATER

Navel oranges
Rosewater
Orange leaves for garnish
(candied orange peel)

Allow at least one orange per guest. Wash and dry the oranges, and peel. If planning to use the rind, grate, cover and refrigerate until ready to use. Slice the fruit and carefully remove and discard the outer membrane. Arrange the orange slices in concentric circles on a serving platter. Sprinkle lightly with rosewater, not more than one-half teaspoon per orange. Cover with plastic wrap and refrigerate until ready to serve. Meanwhile, wash and dry the orange leaves and keep them fresh until ready to use. When ready to serve, decorate the oranges with thin slivers of candied orange peel, if you wish, and garnish with the leaves before serving.

ORANGE - APPLE - PEAR BEVERAGE

2 oranges
2 apples
2 pears
Water or dessert wine

Peel, pare, and core the fruit. Cut into pieces and blend, mash or press through a food mill. Add just enough liquid to adjust the consistency. Chill. Pour into glasses and serve with a teaspoon. Serves 4.

—VILMA LIACOURAS CHANTILES



CONSULTANT
ASTROLOGER

DR. TINA KOUZIS

Graduate of:
Mayo School of Astrology, England,
International College of Astrology,
New York, U.S.A.,
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1841 The young Queen Victoria had just come of age. Charles Dickens was becoming famous with 'Oliver Twist', while in France Delacroix was excommunicated by the Academy because of his 'impossible' colours.

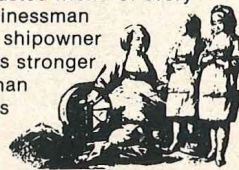


1841 The Greeks - whose recent war of Independence had given Delacroix his best subjects - had already their major Bank. The National Bank of Greece, was doing business, lending money, printing currency for the Government, paying interest for saving accounts.

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* Source: 'American Banker'

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OF GREECE**

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television and radio

A guide to some television programs that may be of interest to the foreign community. **All are subject to last-minute changes, and most times are approximate.** 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. On weekdays both networks begin broadcasting in early afternoon, go off the air during the siesta hours, and resume in late afternoon, signing off shortly after midnight. On Saturdays they are on the air continuously from early afternoon until 1am and on Sundays they broadcast continuously from early afternoon until midnight.

MONDAY

ERT 1:45 Every Afternoon (cartoons, games, stories for the entire family)*...6:05 Meet the Animals (documentary)...6:25 The Last Nine Thousand Years (documentary)...7:45 Songs of the World...9:35 Theatre*
YENED 1:30 Peyton Place (dubbed)* (resumes at 2:15 after the news)...7:00 Love Affairs...10:00 Film or series (usually in English)

TUESDAY

ERT 1:45 Every Afternoon*...7:15 Contemporary Art... Music program
YENED 1:30 Dr. Kildare (resumes at 2:15 after the news)...5:30 Fury...7:30 Music for All...10:00 Film (usually in English)

WEDNESDAY

ERT 1:45 Every Afternoon*...6:05 Clowns...7:15 Sports*...8:30 World at War (documentary)...9:30 Film*
YENED 1:30 Bus Stop (resumes at 2:25 after the news)...5:30 Sir Francis Drake...7:00 Combat...11:00 Police Woman

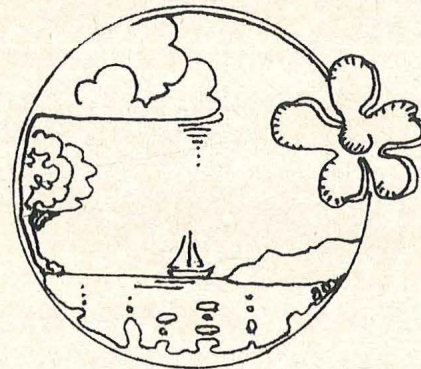
THURSDAY

ERT 1:45 Every Afternoon*...6:05 Tom and Jerry (cartoons)...6:25 Charlie Chaplin films...10:30 Music program...11:00 Shadows of Fear
YENED 1:30 Ben Casey (resumes at 2:15 after the news)...7:00 Little House on the Prairie

(dubbed) ...8:15 Pop Music...8:30 Battle Line (stories of World War II)...10:00 Roger Moore in The Saint...11:00 Crimes of Passion

FRIDAY

ERT 1:45 Every Afternoon*...6:05 Magic Clown...7:15 Happy Days...8:20 Music Program...10:30 Classical Music...11:00 Charlie's Angels
YENED 1:30 Long Hot Summer (resumes at 2:15 after the news)...2:00 News*...7:00 Man from Atlantis...11:00 Starsky and Hutch (detective series)



SATURDAY

ERT Every Afternoon*...3:15 Film...6:20 The Big Blue Marble (international children's show) ...7:15 Documentary...11:00 Film (resumes after the midnight news)
YENED 1:30 Lucy (resumes at 2:15 after the news)...2:45 Sports*...4:45 Robin Hood...5:30 Documentary...6:30 Pop Music...8:30 Music Program...10:00 Film*...12:15 Honey West

SUNDAY

ERT 2:30 Rock Concert...3:15 Disneyland...4:00 In Search Of (documentary narrated by Leonard

Nimoy)...6:00 Snoopy (cartoons)...8:00 The Waltons (dubbed)*...9:30 Sports*...10:00 Film (usually in English)

YENED 2:15 Classical Music...2:45 Film*...4:45 The Life of Charles Dickens...6:15 The Odd Couple...7:30 The Muppet Show...10:00 Music Show...11:00 Film or series (usually in English)

NATIONAL RADIO COMPANY — ERT

There are three stations. The National Program (728 KHZ, 412 m) and the Second Program (1385 KHZ, 216 m) are on the air throughout the day with music, drama, news and commentary. The Third Program (665 KHZ, 451m) broadcasts from 8 am to 12 noon and from 5 pm to 1 am Monday through Saturday and on Sunday from 9 am continuously through 1 am, a wide range of music, readings and discussions. News in English, French and German on The National Program at 7:30 am Monday through Saturday and at 7:15 am on Sunday. Weather reports in Greek and English at 6:30 am Monday through Saturday and 6:35 am on Sunday.

THE ARMED FORCES RADIO — YENED

News broadcasts (980 KHZ or 306 m) in English and French Monday through Saturday at 3 pm and 11:05 pm and Sunday at 2:10 pm and 11:05 pm.

U.S. ARMED FORCES RADIO — AFRS

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: *All Things Considered* (Monday through Friday 9:05 am); *News analysis and interviews following 7 pm news* (Voices in the Headlines, Issues and Answers, Meet the Press, Face the Nation, Capitol Cloakroom); *Drama Theatre* (Monday through Friday 8:05 pm) featuring *Starr of Space, X Minus One, The Whistler, Mystery Time, Gunsmoke*; Paul Harvey (10:15 pm).

ATHENS SHOP HOURS

Shop Category	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Clothing, Furniture, Hardware, Optical, Pharmacies*	8am-2:30pm	8am-1:30pm 5pm-8pm	8am-2:30pm	8am-1:30pm 5pm-8pm	8am-1:30pm 5pm-8pm	8am-2:30pm
Barbers and Hairdressers	8:15am-2pm	8:15am-1:30pm 4:30pm-8:30pm	8:15am-2pm	8:15am-1:30pm 4:30pm-8:30pm	8:15am-1:30pm 4:30pm-8:30pm	8:15am-5pm
Dry Cleaners and Laundries	8am-2:30pm	8am-1:30pm 5pm-8pm	8am-2:30pm	8am-1:30pm 5pm-8pm	8am-1:30pm 5pm-8pm	8am-2:30pm
Groceries, Fruits and Vegetables	8am-3pm	8am-2pm 5:30pm-8:30pm	8am-3pm	8am-2pm 5:30pm-8:30pm	8am-2pm 5:30pm-8:30pm	8am-3pm
Meat, Poultry	7:30am-2pm	7:30am-2pm	7:30am-2pm	7:30am-2pm	7:30am-2pm 5pm-8:30pm	7am-4pm
Fish	7:30am-2pm	7:30am-2pm 5pm-8pm	7:30am-2pm	7:30am-2pm 5pm-8pm	7:30am-2pm 5pm-8pm	7:30am-4pm
Bakeries	7:30am-3:30pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-3:30pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-3:30pm
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.

JIMMY CARTER'S CONTRADICTIONS REGARDING CYPRUS

On September 16, 1976 U.S. President Jimmy Carter stated: "The policy of the Ford Administration of tilting away from Greece and Cyprus has proved a disaster for NATO and for American security interests in the Eastern Mediterranean..." He concluded by saying: "Peace must be based upon the United Nations General Assembly Resolution 3212 of November 1, 1974 endorsed by Cyprus, Greece and Turkey, calling among other things for the removal of all foreign military forces from Cyprus. The widely reported increase in colonization of Cyprus by Turkish military and civilian forces should cease. Greek Cypriot refugees should be allowed to return to their homes."

On September 26, 1978 President Carter issued the following Presidential statement: "I hereby determine and certify: (1) that the resumption of full military cooperation with Turkey is in the national interest of the United States and in the interest of the North Atlantic Treaty Organization; and (2) that the Government of Turkey is acting in good faith to achieve a just and peaceful settlement of the Cyprus problem, the early peaceable return of refugees to their homes and properties, and continued removal of Turkish military troops from Cyprus in the context of a solution to the Cyprus problem, and the early serious resumption of inter-communal talks aimed at a just, negotiated settlement."

Despite the two statements, there has been no progress regarding Cyprus.

- There are still 200,000 Greek Cypriot refugees on the island-nation of Cyprus (one-third of its entire population).
- There are still 28,000 NATO-armed Turkish troops in Cyprus illegally occupying 40 percent of the island.
- There are an estimated 35,000 Turkish colonizers in Turkish-occupied Cyprus.
- Damage resulting from Turkish aggression on Cyprus amounts to over \$2 billion.
- Turkey has failed to cooperate with the International Red Cross and other relief organizations in tracing the whereabouts of an estimated 2,100 missing Greek Cypriots.
- Furthermore, following the lifting of the embargo, Turkey has instigated a series of provocations in the Greco-Turkish frontiers.



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