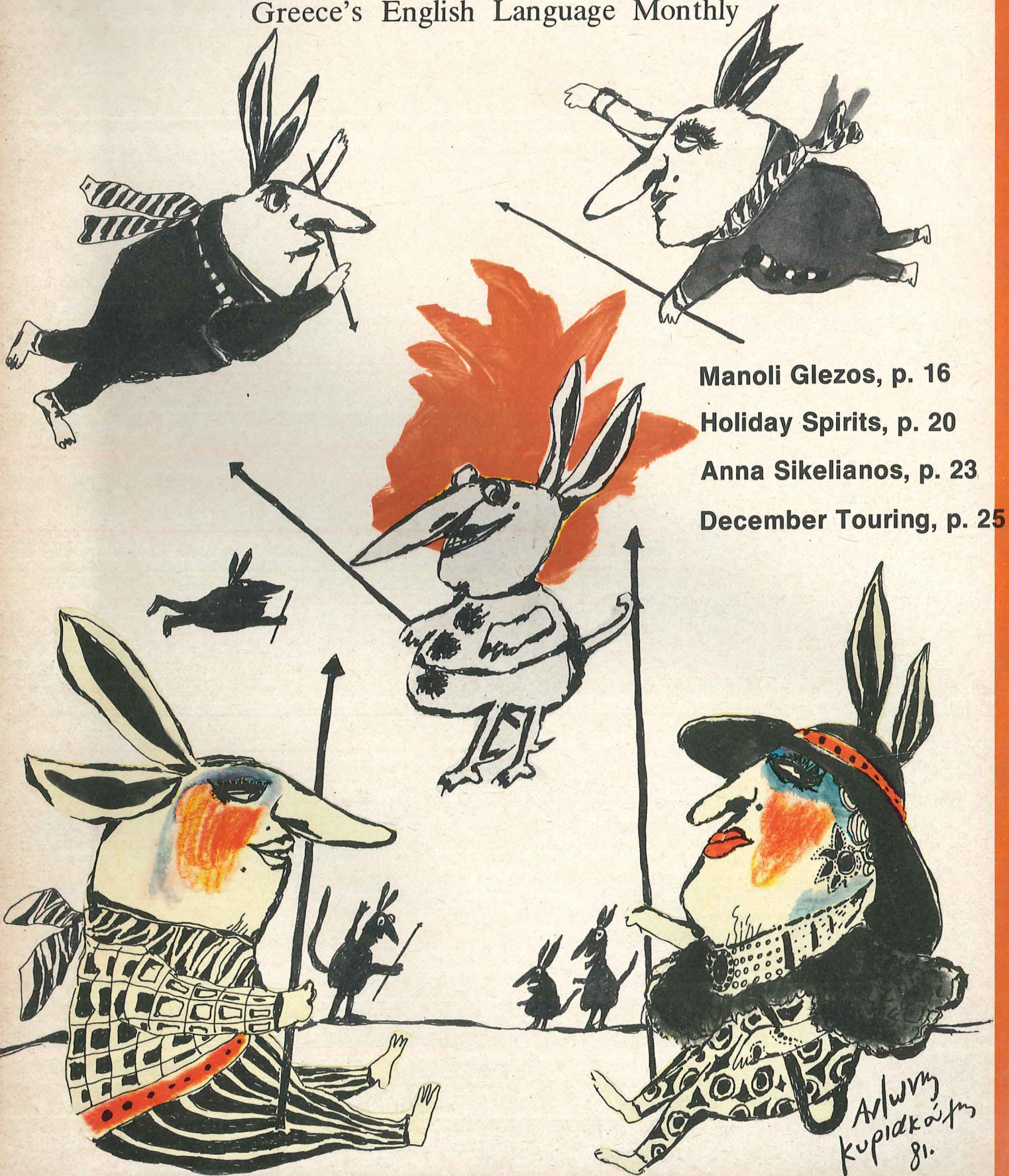


December 1981

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Greece's English Language Monthly



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Holiday Spirits, p. 20

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Greece's English Language Monthly

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publisher's note

"I am a Communist," said Manolis Glezos when he ran -- and won by a landslide -- on the PASOK ticket last October. "My ideology has never changed." Straightforwardness and simplicity are two characteristic traits which emerge from Emmanuel Hadzipetros' interview with the man whom all Greeks look upon as a symbol of national resistance rising above the turmoils of political rivalry.

Poets, too, are heroes in the national consciousness, and Angelos Sikelianos looms larger than life among them as a prophet of ethnic aspirations. In a recent talk with Timothy Salmon, the poet's widow recalled her life with one of the most romantic figures of a vanished but not distant past. An accomplished weaver and clothes designer, Anna Sikelianos published the poet's love letters to her together with a moving memoir last year.

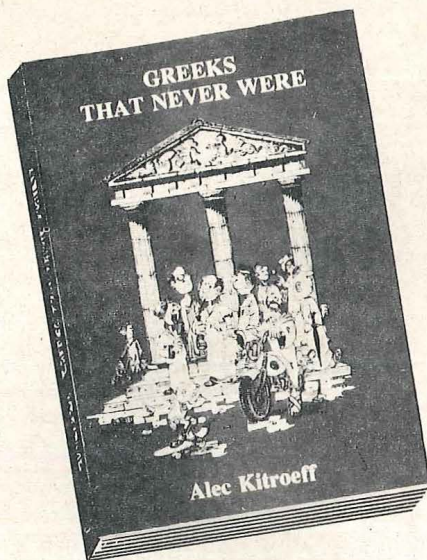
"Save the Children" started in Greece during the civil war as a foster-child program. Since then, the organization has expanded into community development, and in 1979 it began operating in Evertania. Amalia Melis and Jessica Neely focus their report on the specific problems and accomplishments of the organization in this very remote region of the country.

If dishes break, milk turns and utensils disappear from around the kitchen for no good reason, it means the *kallikantzaroi* are back. These mischievous, seasonal gnomes are part of a rich tradition of folk surrounding the feasts of Christmas and Epiphany which Adrienne Calfo describes in "The Twelve Days of Christmas".

The cover is by the illustrator and set-designer, Andonis Kyriakoulis.

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Elections Once More

My thanks to The Athenian for your analytical coverage of the recent elections. As an American temporarily living in Greece, I found The Athenian my only English-language source of information on the platform of PASOK in sufficient detail for me to understand what Papandreou and his followers have in mind for the country.

You might be interested in knowing that Papandreou was highly respected by his colleagues and other local economists who knew him when he headed the Economics Department at the University of California at Berkeley 25 years ago.

A recent article in a San Francisco newspaper contained these observations:

Economics Professor John Letiche: "He was a superb chairman, one of the most popular educators we had at the time, a very conscientious worker who never permitted his political views to influence his teaching in the classroom. We called him 'The General' because he liked to take command of things, but in a very gracious way. The Economics Department was rife with professional and personality disputes at the time, but Papandreou got people together on a no-nonsense basis. You could say he smoothed troubled waters."

Margaret Gordon, resident economist at the Institute of Industrial Relations and former Berkeley city councilwoman: "He was a very good chairman who hired some excellent young economists. He built up that department."

Earl F. Cheit: Dean of the School of Business Administration: "He was an excellent colleague, a highly respected scholar and an effective administrator."

Ken Arrow, Stanford University Professor of Economics and 1972 Nobel Prize winner: "He was a very able man, a very good economist and a good academic statesman. He spoke often of the conflict he experienced as a native Greek working in another country. He felt he owed something to his heritage."

Papandreou joined the UC Berkeley staff as a professor of economics in 1955, was department chairman from 1956 to 1959, was a

professor again until 1964 (even while heading the Center of Economic Research in Athens after being called home by then-Premier Constantine Caramanlis in 1961).

Papandreou left the UC Berkeley staff in 1964 to return permanently to Greece – and spent the next several years in activities which I am sure are familiar to you. He returned to the Berkeley campus in 1968 to give a lecture “Democracy and Freedom in Greece”.

Again, my thanks for your excellent coverage of the recent elections. A monthly magazine such as The Athenian has the enviable opportunity of being able to wait long enough before publication to allow a significant event to “jell”, without having to rush into print as more-frequently-published organs do.

Don Wilson
Athens

While cruising the Ionian islands in October, it was impossible to ignore the highly visible and audible political campaign. As a somewhat bewildered foreigner, I appreciated The Athenian’s follow-up in the November issue.

While I might deplore the excess graffiti, the mounds of unread handbills and the battle of the decibels, it was heartening to observe that even in very small villages the campaigners were listened to with interest and respect (by what appeared to be the total population and then some). The enthusiasm on election day was a refreshing change from the apathy prevalent in my own United States and proof that Greece is appreciative of its democracy.

Nancy Roberts
Kalamaki

A New Athenian?

May I briefly use one of your marvellous new features to congratulate you and your team on the rejuvenated “Athenian”?

When I stepped ashore at Kavouri and couldn’t hear, for the rattle of the chauvinistic koboloi, I knew the vote for “change” had also deeply permeated one of Greece’s most venerable institutions. On closer investigation, amid the clinking of ice in the ouzeri, it appeared some were uneasy at what might result.

I’m happy to report that the koboloi rattled unnecessarily. The evidence is there for all to see. The

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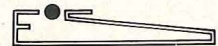
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our town

Remembrance Days

The celebrations of National Resistance are observed by certain groups all year round, but with the Ohi Day observance held on October 28 and the Polytechnion two weeks later, the Days of Remembrance are most powerfully felt at this time of year. Its tragic aspect is that people remember different and conflicting things, and the shadows of the 1944-49 Civil War as it becomes more distant in time, do not fade but only lengthen.

This year these celebrations were held under a socialist government, after sixteen years of conservative rule during which left-wing observances of resistance to Nazi occupation were not recognized, and leftist groups were prohibited from parading on Ohi Day.

A few days after taking oath as Prime Minister, Andreas Papandreou stated, "The National Resistance does not belong to political parties. It belongs to the people of Greece." Conservative leaders reacted sharply, fearing that official recognition of leftist resistance would "revive old passions".

The major contribution of the Left to the Resistance during the German occupation would be ridiculous to deny and folly to ignore. On the other hand, to claim that no one else took part in it would be equally absurd. The same is true of the Junta period. Defiance of tyranny is a national characteristic to which no party label can be put, though many try.

On November 6, the present regime, which calls itself a government of all Greeks and has made national unity a paramount aim, suspended all celebrations connected with the civil war pending legislative action to

abolish them. This meant the cancellation of the approaching Macriyannis Commemoration which provoked an opposition protest that the government was helping to create "a distortion of history". This anniversary, celebrated in the past on December 3, observed the first day of the bloody December Revolution in 1944 when the communist National Popular Liberation Army made a nearly successful bid to take over Athens. With British support, Greek National Army formations finally cleared the city a month later.

For all the government's attempts to lift the demonstrations of National Resistance above the non-partisan level, the coloring of the Polytechnic march this year was distinctly red, refreshed by some patches of green, but very little in the way of white-and-blue.

As crowds were thickening around the flower-strewn gates in front of the Polytechnion a few days earlier, former Prime Minister and New Democracy Deputy of State, Panayiotis Kanellopoulos, said in a statement, "Someday, at some future anniversary, I hope the Polytechnion will more resemble the holy ground of a temple than a noisy political marketplace."

The Knights of Vergina and the Third World

On November 5, The Alexander Onassis Foundation in Paris announced the winners of the Athens and the Olympia Prizes for the period 1981-2.

Bernard Kouchner, 41, recipient of the Athens Prize, is the founder of "Doctors Without Frontiers" and "Doctors of the World". Bringing medical relief to Biafra, Jordan,

Lebanon, Syria, Chad, Vietnam, Cambodia and many Central and South American countries, Kouchner has been dubbed "The Knight of the Third World".

Son of a liberal French doctor and a Jewish nurse with progressive ideas, Kouchner joined a communist youth organization with their blessing. Still a teenager, he became involved with student unrest in Paris in the late 1950s when the revelations of the Stalin purges were publicized and the Algerian war was at its peak. As a result, he became an advocate of Tito and Algerian independence at the time when he began studies in gastroenterology.

Disappointed in the results of the May, 1968 student uprising in Paris, Kouchner decided to devote his life to bringing medical relief to the world's distressed areas.

Whether working with the emaciated children of Biafra or at the front lines of war in Cambodia, Kouchner with his Hollywood good looks, his perfect manners, his impeccable dress and grooming has also been dubbed "Monsieur Vetiver" after the cologne he uses. His detractors may regret the vanished era of Dr. Albert Schweitzer and the coming of the age of mass media publicity, but Kouchner gets things done. Taking his relief ship *Light of the World* to Vietnam or chartering a Boeing 707 to bring 42 tons of medicine to San Salvador, his grand manner attracts attention and the donations pour in. Criticized in Biafra once for neglecting more pressing matters to work in front of a camera, Kouchner retorted, "This way, another 20,000 lives will be saved."

Manolis Andronikos, recipient of the Olympia Prize, was born in

Proussa in 1919 and the scars of his childhood uprooting at the time of the Asia Minor catastrophe are so deep that he never talks of this period of his life even to his closest friends.

Ever since, he has lived in Thessaloniki and has excavated only in Macedonia. Torn between a love of art and of antiquity, Andronikos fell under the spell of Constantine Romaios, the excavator of Tegea and Thermon, at the University of Thessaloniki. Taking his examinations for the Archaeological Service, Andronikos completed his studies at Oxford under the Greek pottery expert, Sir John Beazley. He first dug at Vergina in 1961 and three years later made major discoveries at Pella. In 1974 he returned to Vergina where his excavations have received worldwide attention. Professor Andronikos has published extensively on his excavations, on the culture of Macedonia and on art. At present he is concentrating, as a scholar, on the wall paintings and funerary objects from the royal tombs at Vergina, and, as an excavator, he is making a systematic study of the city as a whole. It is a curiosity of archaeology -- often repeated -- that the scientific excavator finds in the earth what lies closest to the special interests of his mind.

The Onassis awards will be presented at a special ceremony in Athens on April 22.

Arms and the Man

The bimillenary of the death of Virgil was observed by the Athens Academy on October 19. In 19 B.C., having nearly completed *The Aeneid*, Virgil decided to freak out on the Greek islands for the summer. Stricken by sunstroke near Athens, he hurried home to consult Roman doctors, but expired disembarking from the ferry at Brindisi -- an experience which can still be traumatic.

In the immediate post-election heat little note was made of the Academy's memorial. The old epic commencing "Of arms and the man I sing" was drowned out that night by another epic beginning on television in which the man was the new prime minister and the arms nuclear.

First Moves in Foreign Affairs

Cyprus high on the list of priorities

Soon after the elections, Prime Minister Papandreou stepped boldly into the area of foreign policy. His first official visitor from abroad was President Kyprianou of Cyprus, who received assurances that the new Greek government would support him and his government in their struggle for independence and unity, and for the removal of foreign troops from the island.

Then in interviews with ABC and BBC TV, both of which were avidly followed here, Mr. Papandreou presented a hardline position towards Turkey. At the same time, he pointed out that he had "held out an olive branch" to Turkey prior to the election, and reiterated that the two countries should work together "like good neighbors". He then affirmed that under no conditions would Greece give up any of its airspace, sea, or land in the continuing discussions over rights to the Aegean.

At the time of the ABC interview, journalist Haris Livas, based in Athens, had been invited by the Turkish government, along with a number of European correspondents, to the opening of Turkey's Consultative Assembly in Ankara. The journalists interviewed Prime Minister Uluşu (his answers to questions pertaining to Greece and posed by Livas were reported in the Athens daily *Ethnos* on November 5), and Foreign Minister Ilter Turkmen and the General Director of Information in the Ministry of Foreign Affairs, Mr. Kaya Toperi. Livas' report from Ankara follows:

Livas: Greek Prime Minister Papandreou has said it's only possible to improve relations with Turkey if the Turks withdraw from Cyprus and recognize Greece's sovereignty in the Aegean. Are either of these events likely in the foreseeable future?

Turkmen: Our reaction to what the Prime Minister has said during his election campaign is that we will refrain from commenting until the implementation of his government's program. I don't think we can yet

come to the point where we can answer that question. They will have to first study their files in this matter. As for Cyprus, there is an ongoing negotiating process which is under the Security Council. The Representative of the Security Council is in Cyprus, and the framework of negotiations is well-defined. We cannot change that framework just because there is a change of government in another country.

Livas: You speak of the Cyprus Problem being under the U.N. Well, the U.N. resolutions have called for the withdrawal of foreign troops.

Turkmen: The U.N. resolutions were made by the General Assembly and they are questioned by Turkey. We are concerned only about what is taking place under the Security Council's resolutions. General Assembly resolutions are often incompatible with realities and have no practical value -- those relating to Cyprus are not the only ones.

Livas: Supposedly the Turkish military went to Cyprus to protect the rights of the Turkish-Cypriots. Now that they've been "protected", why doesn't the military go home?

Turkmen: Yes, the rationale in 1974 was to protect the Turkish-Cypriots.



Antonis Kalamaras

The job is not complete and it's not the intention of Turkey to let the Turkish-Cypriot community in Cyprus face perils.

Livas: Have you never been inspired to make some concessions to the Armenians? For it seems sure that terrorism will continue unless some concessions are made.

Turkmen: We make no concessions to terrorists. And we make no concessions to claims, either historical or in terms of present political realities, to the Armenians. It's a pity some people have tried to dilute the terrorist issue by linking it to the idea of territorial claims.

Livas: Could you give me the exact figures for the number of Turkish troops in Cyprus and the number of Turkish civilians sent there as colonizers?

Toperi: I have no figures on the number of military. As for civilians there are only the members of the embassy and some technical advisers. There are no other Turkish civilians.

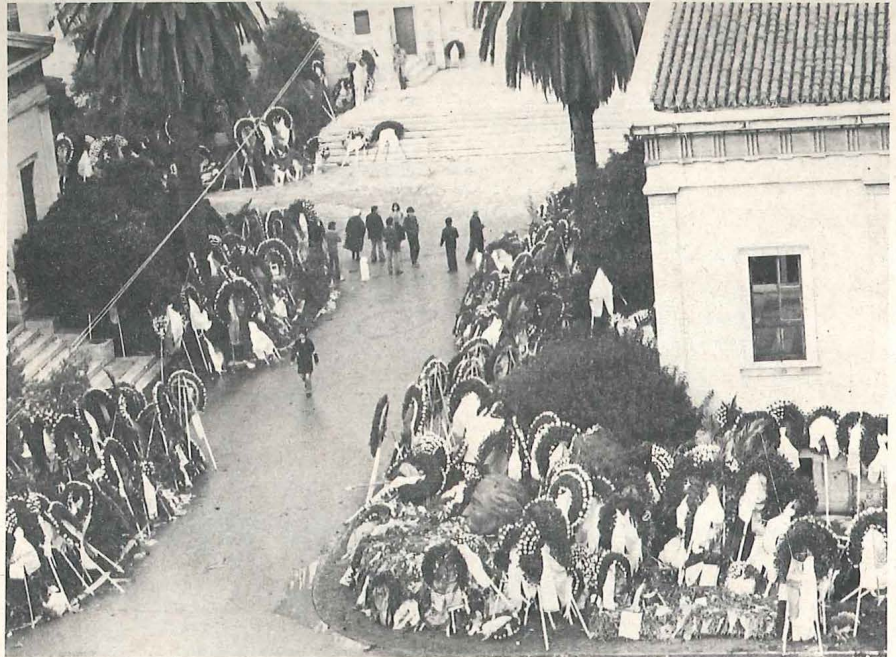
Livas: Up until 1972 the Greek-Turkish scene was relatively friendly and Turkey did not express any designs on the territorial waters of Greece in the Aegean. Suddenly in 1972 without there being any important reason, Turkey made an about-face in foreign policy, and air space over the Aegean and the territorial waters became an issue. What was the reason, from the Turkish side, for the sudden surfacing of all these problems?

Toperi: You can't give a starting date for the problem and you can't say it's getting worse now compared to before. What we can say is that cooperation and friendship between Turkey and Greece is the way the two nations will benefit most.

Livas: How did Turkey feel about the vote in the European Parliament [the Fourcant resolution] to support Greece on rights in the Aegean?

Toperi: You can always have certain resolutions accepted. But practicalities are another thing.

Haris Livas



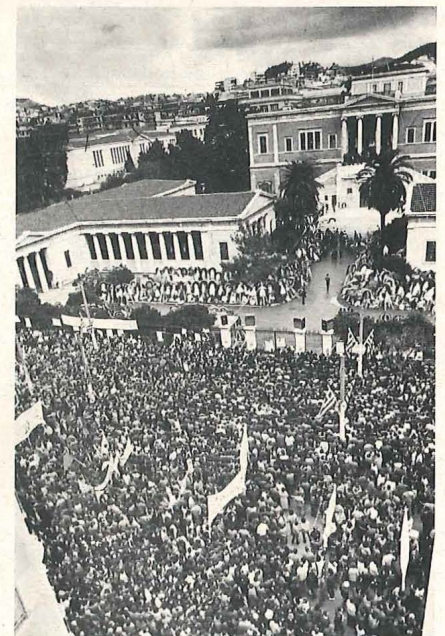
Efi Gorney

Polytechnion Anniversary

As in every mid-November since 1974, thousands of wreaths hung from the wrought iron fence and lay on the ground near the central gate of the Polytechnion where, on the early morning of November 17, 1973, tank units broke into the school enclosure, killing an estimated thirty students and injuring hundreds more.

The demonstration of students against the military government began by chance, swelled quickly to a thousand, and by the evening of November 16, hundreds of thousands of citizens had filled the streets of Athens. It is generally agreed today that, although the students were the instigators and the focus of the events, it was the people outside, passing on their longing for freedom to the young, who were the real force behind the uprising. The massacre which brought it to an end led to the downfall of the dictatorship eight months later.

This was the first year that the anniversary was celebrated under a left-wing government and given the coverage it deserved on television. Among the celebrants this year were Turkish political refugees in hoods (so as to remain incognito), reminding the people of the plight of those living under military dictatorships today. Conservative governments have observed the event separately from



the official ceremony, believing that it has been appropriated by Leftists to serve their own political ends.

It was also the first time that a government had allowed a student-led march commemorating this anniversary pass by the American Embassy, as a protest against alleged U.S. support of the junta. This march took place on Sunday, November 15, a cold and rainy day that did not prevent tens of thousands from parading through Athens carrying red flags.

On November 17 itself, an official observation of the Polytechnion was initiated in all schools with narratives, poems and music. It is the stated aim of the government to transform the heroic event from a demonstration by factions into a truly united National Day of Youth.

Take - over

As a result, perhaps, of the new government's emphasis on social reforms, and for its apparently more flexible way of approaching civic problems, there have been some unusual protests in the past few weeks, and some unusual responses.

The squatters who took over an abandoned building in Valtetsiou Street of Exarchia Square (a favorite resort of youths who loosely call themselves anarchists) exhibited the same characteristics as those who acted similarly in London and other Western European cities years ago.

For Athens, however, it was a new experience. To the embarrassment of the authorities, it was unclear at first who owned the building. Said to be the property of the National Bank of Greece, this was denied by the Bank's governor. Later, it was said to be state or city owned. It was also uncertain who the squatters were. Though calling themselves anarchists, they were unfamiliar to the youths who frequent the Exarchia area.

Resentful neighbors may have been right to observe that the squatters were not underprivileged radicals but appeared young people who had homes and (money) against which they were revolting. Painting the walls of the building inside and out, washing floors, decorating the rooms, claiming they could make their living by selling trinkets on street pavements and winning a wage occasionally as construction workers, the squatters were expressing themselves not as political extremists but as young people who wanted to transform the drab life of modern Athens into a more individual existence in which "sincere human relationships" could be developed. Neighbors who complained of the noise and the "indecent" activities seemed willing to wait to see what the government would do. As nothing was done for the next ten days, and the squatters took over two more adjoining buildings, the government may have felt like the squatter who, when asked why he had taken over the building, replied, "I have no idea."

Prostitutes, transvestites and transsexuals held a protest meeting

on November 2 outside of a Health Center located on the Sacred Way to Eleusis. The cause of the protest was the recent passing of a law which is designed to protect the public from venereal diseases and imposes regular check-ups in the VD clinic at Syngrou Hospital for those employed in bordellos.

Rejecting a plan to march on Parliament - since the house was not in session at the time -- the prostitutes held a more organized rally nearly a thousand strong at the Akropol Theater on the afternoon of November 6. There, they also objected to a provision of the law which restricts the number of brothels to twelve in each of the city's police precincts forcing the women to set themselves up in the suburbs.

The meeting at the Acropol ended with a joint resolution stating that if their demands were not met, prostitutes would shut their doors and go on hunger strikes. On November 9, after meeting with representatives of these groups, Minister of Social Services, Avgerinos, agreed to lift the ban on the low bordello-to-precinct ratio.

The Cloud Ignores Party Politics

Following its strictly non-partisan stand, and its ethnic insistence on representing all Greeks, the pollution cloud over Athens discreetly played the role of "being above politics" by lifting for a few days around election time, descending again in the last week of October as if to challenge the new government's central plank for "the great change".

In the genial afterglow of PASOK's victory, Minister of Transport Yiannopoulos announced that the temporary raising of the ban on odd-even weekend driving, which was due to expire on November 2, would be extended until February. At the same time he recommended that Traffic Police not resort to the disciplinary measures which heretofore applied to illegal parking (namely, the removal of license plates) and appealed to the consciences of drivers to obey the law.

Private cars flocked to the center as never before, and found resting places on sidewalks, wrong sides of streets, and sometimes in the middle of streets. After two weeks, the cloud still showed no inclination to change, nor, for that matter, did the consciences of drivers. Yiannopoulos revived the issuing of summonses for illegal parking and warned that a ten-day suspension of licenses would also be considered. By mid-No-

vember, 700-900 such summonses were being written out daily. If official considerations -- such as the banning of private traffic from the center of the city, the enlargement of the metro system, the construction of an inner urban ring road -- sounded familiar, the new government's stress on decentralization of government agencies provided the only fresh air on the matter.

Another environmental problem which always coincides with elections is the appalling mess left in cities after elections. A major question is who should be responsible for cleaning up. The answer, of course, is the political parties whose canvassers create it, but in fact it is the municipalities which pay, as Mayor Beis of Athens plaintively pointed out "on the day after". Reprimanding party workers for pasted-up posters on public buildings and partisan enthusiasts who spray-painted public buildings such as Schliemann's Ilissia Palace and memorial statuary, Beis said that the basic clean-up in Athens would cost at least twenty million drachmas. For two weeks, 120 street sweepers worked on three eight-hour shifts daily cleaning up between demonstrations. A spokesman for the Elliniki Etairia suggested that all political parties share in the paying of this bill, and what could be fairer than each party's paying a percent equal to that of the vote it got.

In a test of the new government's promises for social reform, six inmates of the farm prison at Tiryns near Nauplia attacked a guard four days after the election. Seizing his keys, they released fifty-three fellow prisoners who easily overcame the other guards and barricaded themselves in the main building. Insistent on negotiating their own freedom, they demanded a meeting with the new Minister of Justice, Stavros Alexandris. The Minister complied, and while refusing to concede any unreasonable demands, he ordered the temporary removal of the prison director whom prisoners accused of a reign of terror.



Justice Minister Alexandris visits Korydallos Prison

Two days later Alexandris paid a surprise visit to Korydallos prison in Piraeus where forty youths also rioted and demanded talks with the authorities. Unsatisfied with the results, they began a hunger strike calling for a reduction in prison sentences. In sympathy for their fellow male inmates, twenty-one female prisoners joined in the hunger strike on October 31.

Admitting to prisoners that the penal system was appalling and living conditions dreadful, Alexandris directed that committees of psychologists, criminologists and lawyers be set up to work out an up-to-date prison reform. On November 5, the Minister announced new measures for improving conditions for the women in Korydallos, including full medical care, leisure time to watch television, and freer communication. He also extended visits by children from fifteen minutes to one hour weekly.

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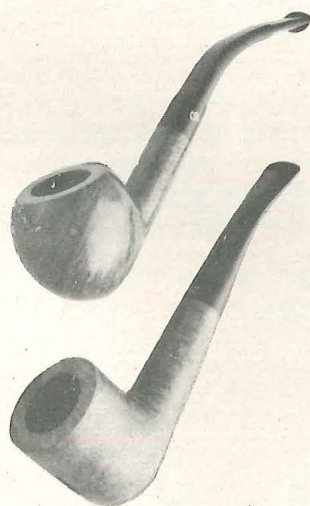
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At Random

One of Prime Minister Papan-dreou's first acts on taking office was to extend an official invitation to PLO leader Yasser Arafat who promptly and enthusiastically accepted it. Arafat stated that he held special feelings of friendship towards Greece because of the support it has shown "for the just struggle of the Palestinian people." The cordial exchange is an example of the Prime Minister's efforts to improve relations with Arab and other Third World countries, and to upgrade the

Panayiotis Kanellopoulos and former Deputy Premier and Defense Minister Averof were absent from the meeting.

The recent discovery of gold along the Axios and Nestos Rivers suggests that a Macedonian gold rush is in the making. A vein of gold has also been found on Mount Pangeo near Kavala and the first experimental gold-producing unit has been set up at Negrita near Serres.

Despite set-backs, the hope of setting up the Olympic Games per-

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Mercouri Steps into New Role

At her first press conference as Minister of Culture, actress Melina Mercouri reversed a decision made by the previous government which would have transported objects of ancient art stored in museums to Greek Embassies abroad. Several weeks later, to support the Ministry of Justice's aim to improve the quality of life in state prisons, Mercouri agreed to send troupes of performers to entertain prisoners. In regards to the government's policy for decentralization, she also stated that the Ministry would increase both the number and quality of cultural events held in towns around the country.



Susan Muhlhauser

PLO's local office to the level of Israel's diplomatic representation.

Minister of Public Works Tsohadzopoulos toured Boeotia and Corinth on October 27 where about five hundred families, victims of last February's earthquakes, are still living in tents. The government later approved a 50-million-drachma emergency fund for temporary housing in fully insulated wooden structures or mobile houses. The previous government's subsidies of 20 billion drachmas for earthquake damages partly accounted for its 119-billion-drachma deficit.

At its first post-election parliamentary caucus, former Prime Minister Rallis pointed out that New Democracy is the strongest opposition party in Europe. It was noted, however, that two leading members of the party, former Prime Minister

manently in Greece clings to life. In mid-October the European Parliament supported the proposal of Greece's playing host to the Games by a 75-4 vote "with a view to eliminate expressions of national chauvinism."

A recent Panhellenic Conference devoted to childbirth and maternity care revealed that over 2,500 infants die at birth annually in Greece. Due to inadequate maternity care, for every infant that dies, three suffer from mental and physical defects.

Two surprising discoveries were made in Locris in October. Nine tombs of the Geometric period were unearthed by workmen laying water pipes, two containing jars, knives and bronze jewelry. Ten days later a cache of American-made armaments were found in the sea off Agios Konstantinos. In regards to the second

group of finds, Under Secretary of National Defense Drossoyannis explained that two American barges sank during joint military exercises which took place under the junta.

On October 29, Prime Minister Papandreou accepted the resignation of Xenophon Zolotas, Governor of the Bank of Greece, praising the economist's contribution to the country's economic development. He was replaced by Yerassimos Arsenis, 50, who studied at the University of Athens and M.I.T.

It had been revealed a week earlier that Mr. Zolotas' private office at the bank had been robbed of a precious collection of gold and silver coins on October 10. The three keys needed to open the safe were kept in different places. In consequence, the security guards were replaced the following day, and the matter kept secret until after the elections.

There are twelve women deputies in the new Parliament as opposed to seven in the previous one. The number of candidates who ran, however, doubled -- from 103 in 1977 to 205 this year. All but one of the winners are from the Athens-Piraeus area. Professionally, four are actresses, three are lawyers, two are doctors, one is a teacher and one a scientist. There is also one woman among the twenty-four Greek deputies to the European Parliament.

Vassilis Vassilikos, author of the documentary novel, *Z*, based on the Lambrakis affair and made into a successful film by Costas Gavras, was appointed Deputy Artistic Director of ERT early in November. Among the members of the network's new board are playwright Stratis Karras and sculptor Memos Makris whose colossal bronze head in front of the Polytechnion commemorates the victims of the 1973 uprising. Discussion of major changes on the two national networks began last month concerning new approaches to cultural, educational and recreational material; a joint management for newscasting; and a possible merger of the two, with YENED, the Armed Forces Station, becoming ERT 2 or Channel 2.

Former Director-General of ERT Constantine Hondros, 66, who resigned his post earlier this year, died

on October 28. A pilot in the Greek Air Force, he distinguished himself in the Albanian War and later in the Middle East with the RAF. After the war he worked with TAE, the national carrier, and its successor, Olympic Airways.

An art thief who turned his suburban Athenian residence into the

replica of a Byzantine chapel was apprehended by the police in early November. The suspect admitted to having stripped churches in Epirus and Macedonia of icons, carved panels, candelabras and altar cloths. Police fear that he may be part of a gang of thieves working with ecclesiastical collaborators.

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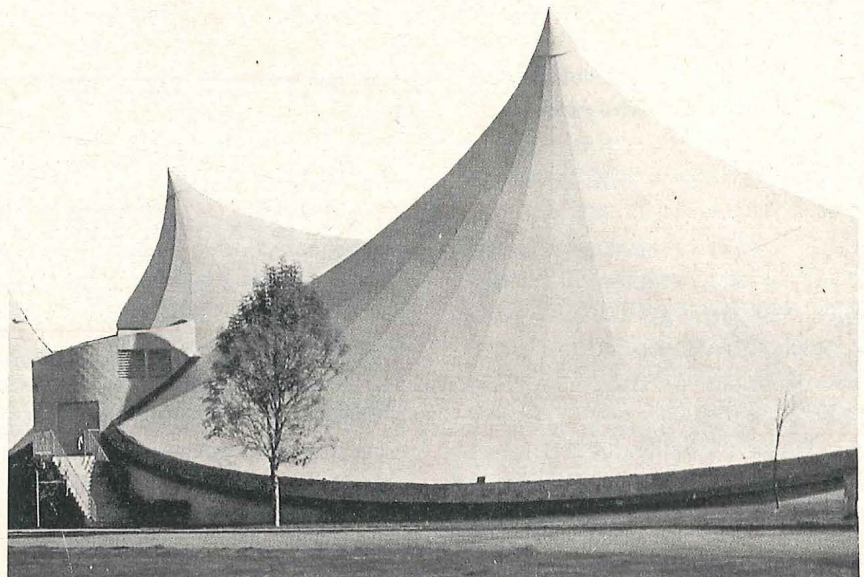
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Manoli Glezos: The People's Choice

Recently elected to Parliament, National Resistance hero brings personal vision to politics

By Emmanuel Hadzipetros



WHEN I told my janitor friend I was going to see Manoli Glezos, his old eyes lit up.

"Ahh, Manoli Glezos is a hero," he said. "He is a great man. During the war he climbed up to the Acropolis and tore down the Nazi flag. He then put up the Greek flag in its place."

The old man chuckled, as if he were remembering something that he had somehow had a hand in. "Hitler was very angry when he heard. 'I want that man!' he shouted at his soldiers. And he looked for him all over Greece, but Manoli was too smart for Hitler."

The old man's eyes suddenly grew wide and he grabbed me by the arm. "If Hitler had found him," he said, his voice trembling, "Manoli would have been executed." He ran a finger across his wrinkled throat.

My friend released my arm and his voice softened. "Come back to-

morrow," he said, "and tell me everything Manoli says to you."

The old man knew Manoli Glezos as one of those larger than life characters you find mostly in books. He does look every inch the hero. At 59, Manoli is a vigorous man with long white hair swept back, and a white moustache. His chest is broad and his arms muscular and his face glows with a soft, almost understated, smile. His eyes are youthful and his laugh as honest as the laugh of a boy discovering a carnival for the first time.

Manoli (his close friends call him Noli) is a symbol of the National Resistance. And while the symbolic significance of his greatest act of heroism -- replacing the swastika with the Greek flag on the Acropolis -- transforms the deed into art, the real spring that feeds the heroic stream of his life is his strength of will. This is what allowed him to stand by his

principles, regardless of the personal consequences, through forty years of war, imprisonment, exile, internal repression, military rule, and final ex-oneration.

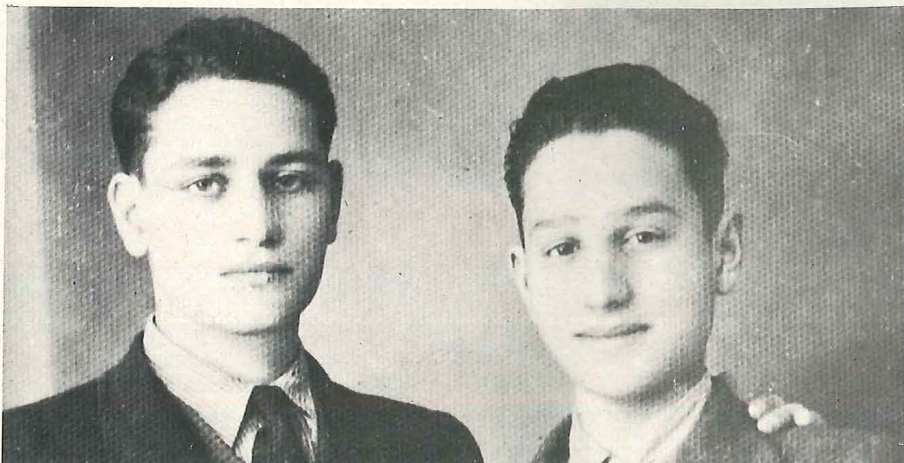
He makes no bones about it -- "I am a communist," he told an interviewer shortly after announcing he would run with PASOK. "My ideology has never changed."

But for Manoli, ideology is almost like a personal religion. He refuses to discuss politics with his two children, he once told a close friend, because he wants them to make up their own minds.

And at a level deeper than ideology and the almost theological pronouncements of Marxism, runs a pure vein of patriotism. It's not a jingoistic chauvinism, but a simple, almost idealistic love of country mixed with a folksy humanism deeply rooted in the village life of the Greek countryside.

The sophisticated and urbane may dismiss him as a colorful symbolic figure but at the level of the people, his heroism is a potent factor. This came through loud and clear on election night. With 53,163 votes, Manoli came first in the Athens "A" district, and scored one of the highest vote totals in all of Greece.

Manoli Glezos was born in August, 1922 in Apiranthos, a poor mountain village on the island of Naxos with a long history of producing politicians, fighters and poets. His father, Nikolaos, was a public ser-



Manoli Glezos at 18, and his brother, Niko, 15, taken in 1940 on the occasion of Manoli's graduation from high school.

vant who died when the boy was two. His mother, Andromache, was a teacher. The future politician's childhood years were spent in the village, but in 1935 the family moved to Athens where Manoli completed his schooling.

At heart, Manoli is a transplanted villager. He will always find time to chat with a fellow Naxian. Throughout the election, his office hosted a steady stream of visiting Naxians who knew that Manoli would do whatever he could to help them. After he won his seat, he took the eight-hour boat trip to Naxos (there is no airport there) to personally thank his fellow islanders for their support. On his return, he fell sick and was ordered to hospital for a few days of rest.

The village has shaped his vision of the good life. A friend complained one time that everybody knows what everybody else is doing in Apiranthos. Manoli smiled and said that it didn't bother him at all because this way, everybody has 25 mothers and 25 fathers. People are genuinely interested in each other. He went on to say that he liked the village society very much, with its open doors, its friendly people and its more intimate lifestyle.

His greatest pleasures are village pleasures. He loves to tell old village folktales and jokes about the people in the heavy Cretan-based dialect spoken in Apiranthos. He likes an occasional glass of raki, a potent drink distilled from grapes and drunk mostly in the countryside. He also enjoys dancing. At a wedding in Apiranthos two years ago, Manoli stayed up until eight a.m. dancing. "I know I'm not a good dancer," he laughed. "But I love to do it anyway!"

Probably the most endearing thing about Manoli is that he listens. He is vitally interested in whatever you have to say and is extremely patient. It seems as if he throws his whole body and all his faculties into the act of listening.

He keeps fit by walking to his Akadimias Street office everyday from his home in Kypseli, where he lives with his two children (his wife died about a year and a half ago after

a long illness). In summer he swims, preferably on Naxos. One day, the elevator in his building wasn't working and Manoli, a Greek journalist and I had to climb five flights of stairs to get to his office. By the time we reached the top, Manoli was the only one who wasn't breathing heavily. "That was nothing," he reassured us. "I once climbed Mt. Myssala, one of the tallest mountains in the Balkans."

Manoli's political career began in the late 1930s, organizing against the Metaxas dictatorship. The act that turned him into a hero literally overnight came on the night of May 30,



Manoli Glezos in handcuffs outside Athenian court, arraigned for illegal political activity, 1960.

1941. He did it with Apostolo Santa, a young law student, right under the noses of German machine guns.

In March 1942 began the first of his many imprisonments. The Nazis captured and tortured him but he spent only a month behind bars. However, up until 1971, when the junta released him after four years in prison and internal exile, Manoli's political beliefs earned him 28 convictions, three of which included death sentences (by Greek governments), for a total of 16 years in prison and exile.

Add to this a great personal tragedy that struck his family on May 10, 1944 when the Nazis executed Manoli's 19-year-old brother Niko, along with 89 other Greeks, at Kaisariani. Today, the small library

in Apiranthos is named after the dead youth.

Throughout the turmoil of his political career, Manoli maintained as normal a life as possible. He married, raised two children and put them through school, supporting his family through the small bookstore he owns on Ippokratous Street. During his periods of freedom, he continued his work with the Union of the Democratic Left (EDA -- from the Greek name, *Enosis tis Dimokratikis Aristeras*). In prison, Manoli read and studied languages, an activity which later paid off when he came to write five books.

Today, he is ready for the challenges of parliament. He has PASOK to thank for his seat, although the government can be thankful in return for the large number of votes Manoli brought them.

But this electoral marriage doesn't mean PASOK can expect Manoli's support on every issue. Right from the start, both sides took pains to stress the old resistance hero was not joining PASOK, he was simply lending his name to the movement in exchange for a place on their ticket. "There is no political connection (between Glezos and PASOK)," Michel Koutousis, a member of PASOK's central electoral committee, told me at the height of the campaign. "There is only a tactical connection."

The move was controversial among Manoli's traditional communist allies. "I tried to explain why I did it at a meeting one night but nobody would listen," he said shortly after making the jump. "They tried to strangle me instead."

Manoli honestly felt that PASOK offered the best opportunity for the "change" he's been seeking for over 40 years. And what exactly does he mean when he says "change"? "Very simple," he explained to me one morning: eject the right from government and purge the civil service of left-over juntists and "create the right conditions for the socialist transformation of the country."

Emmanuel Hadzipetros is a Canadian free-lance writer living in Athens.

A Better World for Children

'Save the Children', international organization, initiates community development projects

By Jessica Neely and Amalia Melis

SAVE the Children, an international philanthropic movement, was established in 1919 in Great Britain and in 1932 in the United States. In the aftermath of World War II, the American branch opened offices in many European countries, including Greece. Food and clothing were distributed to needy families and a child-sponsorship program began, supported mainly by Greeks and Americans, who sent their "child" a monthly allowance.

Since then, working closely with social agencies in almost every nomarchy (prefecture) in Greece, SCF has helped over 15,000 children with its foster-child program, whose expenditures in Greece have totaled over \$20 million since its foundation. However, these initial years of experience taught the SCF that a child is best helped most effectively when the needs of his community are addressed. The organization has moved from direct aid to the development of the community as a whole. Mrs. Annita Yacoumi, Director of the Greek Field Office of SCF, explains, "Our aim is to provide the villagers with the materials and support they need to help themselves create a higher standard of living for

their community and a better world for the child. The meaning of saving a person is to teach him to help himself."

Although Save the Children has been involved in community work since the 1960s, in 1975 it began to develop more extensive projects in a number of villages throughout Greece. As some of these projects neared completion, Save the Children, in 1979, made a further survey of the country under the guidance of Vassilis Sinaniotis and selected, with the cooperation of local authorities, ten impoverished communities in Evritania for aid and assistance.

The villages of Evritania rest among steep white rock slopes and dark ravines, in high mountains of Central Greece, some 300 miles north of Athens. In the winter, these villages are cut off by rains and snow which make the often unpaved roads impassable. And even in good weather, the local bus from the main town of Karpenissi to the nearest village usually takes three hours, while some villages can be reached only by footpath.

The 30,000 people who live in the 90 villages of Evritania struggle for a meager existence in a rugged en-

vironment. Although one of the critical problems is the lack of road networks, some villages, like Daphnoulia in the northwest corner of the region, have neither sewers nor organized medical facilities, nor adequate irrigation systems to make the land fit for cultivation.

When SCF decided to move into Evritania, it sent out, this past spring, a field staff under Field Coordinator Athanasi Nikolaidis to lay the groundwork. They met with villagers and local government officials to discuss the area's problems and the kinds of projects that would be most beneficial. Village Development Committees were formed and at their regular meetings there are open debates on the proposed programs with all decisions arrived at collectively.

The response is largely favorable. Says Mrs. Yacoumi, "We are outside any political position, and we work well with any community council, even with the more conservative village hierarchy. We make reports to the nomarchy on our programs and meet with various ministries to work within the limits of their laws regarding social welfare."

To date, SCF in Evritania has begun to build and restore buildings for use as village community centers for recreation, meetings and libraries. Seven of these have been opened to date. Although the programs are generally directed by a village teacher, the children are also involved, meeting under adult supervision to decide how money pooled from cash gifts to the children will be spent.

"The children's participation gives them the sense of accomplishment and interest in their community", says Mrs. Yacoumi, "and it teaches them to spend their money wisely."

Another current project concerns the improvement of the vil-



John Canellakis

Village family in Evritania



John Canellakis

Children of Evritania

lagers' diet. At the moment, the typical fare is high in carbohydrates, the staple foods being bread, cheese, milk and some vegetables. To aid in establishing regular sources of protein, the Greek Field Office is building cooperative community chicken coops and rabbit pens in several villages, and the meat and eggs will be used in school lunch programs.

SCF has also carried out small-scale projects. A problem which has existed for decades was solved in fifteen days when Save the Children purchased pipelines and equipment from companies at discount prices to bring clean drinking water to the people of Paleokatouna.

Perhaps one of the most exciting projects of SCF is that of work cooperatives. Here, the ten target villages are divided into three groups, sharing tools and machinery provided by the organization to pave roads, construct houses, and set up community centers.

The nomarchy is also planning to provide a salary for the men involved in the work cooperatives so

that villagers are provided with employment and income. In another plan, Save the Children will bring a team of technical specialists -- geologists, engineers, horticulturalists -- to survey the land of Evritania, to set out guidelines for new programs, and to develop some of the area's natural resources which include coal, lime, and wool.

Other parts of Greece that have been helped by SCF's program since 1975 are Prodromas and Ellopia in Boeotia; Zaros, Vorizia, Kamares, Lohrea and Platanos in Crete, and Prinos, Prodromos, Xylopariko and Yenessi (which has the first SCF day-care center) in Trikala, Thessaly and Ayio Yianni (Ano Liossia). SCF is now sponsoring a new program in Ano Liossia to aid gypsies who have settled there. Save the Children has established headquarters there in a trailer, and with the assistance of Miss D. Pomoni and Mr. Nikolaidis, they have begun reading and writing lessons for the children and discussions on health and hygiene with young mothers.

Financing the organization is a problem that grows as Greece's SCF movement goes towards autonomy. The Greek Save the Children, founded in 1975, will eventually take over the work of the American chapter's local office. It aims to become an independent organization, similar to those in Great Britain and Denmark. "Within five years," Mrs. Yiacoumi says, "we hope to realize our plans for self-sufficiency with the help of individual benefactors as well as the Greek government."

The children and villagers have begun to realize that changes are going to take place in their communities, changes which, with community cooperation, must certainly improve the quality of their lives. Adds Mrs. Yiacoumi, "I would like the organization to grow as has the SCF in Europe, and to be effective enough at home to be able to extend our help to children outside of Greece."

Jessica Neely and Amalia Melis are free-lance writers.

The Twelve Days of Christmas

Holiday folk traditions in rural Greece

By Adrienne Calfo

ALTHOUGH many Greeks have adopted the western tradition of decorating a tree at Christmas time, the most familiar holiday customs in Greece have their roots in the rural and seafaring past.

December 25 is the first of twelve festive days which culminate with the Epiphany on January 6. For traditional households, this is the time to make peace with the year past and prepare for the year to come. Many of the rituals of this season center on food. Christmas day is preceded by more than a month of

fasting which begins on November 15. For the feasting, which starts on December 25, many women still bake a *Christopsomo*, "Christ-bread", which is often shaped to resemble the tools of the family's profession, such as ploughs, oxen, wine barrels, and houses. For children, the bread may be made in the shape of sheep and lamb; in Kozani, buns baked in the shape of harnesses are kept hung on a wall the year round in the hope that they will bring luck.

Even the crumbs left over from the Christmas meal can be precious

and holy food. In Koroni (Peloponnese), left-over bits are put into small bags, taken down to the fields and orchards, and thrown around the roots of trees and plants. If these plants have been barren, it is believed that they will now bear fruit. To protect the family, the animals, and the land, the Christmas bread is often placed on the smoking embers of the hearth, and later taken out to the sheepfold where it is passed back and forth over the animals and tools for good luck.

Almost all ordinary utensils of daily life, those objects usually taken for granted, are made sacred on Christmas day. Everything is blessed. The boat too is celebrated for its essential role in the lives of maritime people. It has long been the custom in Greece to decorate a small boat with colored paper and lights. It is believed by some that St. Nicholas, drenched in brine, rescued ships during the winter storms. Or perhaps the boat is venerated because this is the season of changing winds when the sea tosses ominously and fishermen bring their boats in to rest. It has also been suggested that the paper or tin ship, decorated and carried by children on Christmas and New Year's, is a replacement of a real ship that was wheeled through the streets of ancient Athens and the Ionic cities of Asia Minor to celebrate the god Dionysos.

Whatever the origins of the boat tradition, it is still practiced in most parts of Greece, particularly in seaside villages. Children gather together on the eves of Christmas and New Year to sing the *Kalanda*, Greek carols, accompanying themselves on small, metal triangles: in some places children still hold decorated boats and play on clay drums. Now, most *kalanda* singers expect money: they used to receive gifts of nuts, oranges, and figs, and the boy -- for they were mostly boys -- with the most decorative ship usually received the most gifts.

Christmas is also the time when the *Kallikantzaroi* roam, restless souls of the dead who have come from Hades to wander over the earth. As the tale goes, these spirits of the



"*Na ta poume?*" ("Shall we sing?"): Children prelude their singing of the Christmas "*kalanda*" with this traditional question.

underworld are kept busy the year round trying to destroy the tree which is said to support the earth, but at the moment they are about to succeed, Christ is born, and they leap onto the earth in fits of rage. "They are dark, dirty and ugly, and very, very tall, and they wear iron clogs," some say. "They are swarthy with red eyes, cleft hooves and monkey's arms," say others. They feed on snakes, frogs, and worms, and children who are so unlucky as to be born on Christmas are suspected of being Kallikantzaroi. If this should happen, the mother must bind her child's feet in garlic to prevent him from joining the Kallikantzaroi.

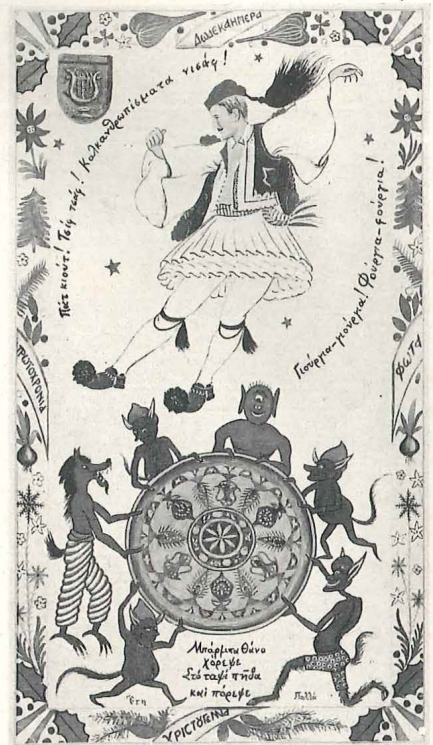
The tradition of the Kallikantzaroi has its beginning in Byzantine ritual when Christmastide was a season for masquerades that were enactments of life's darker dramas, held in an effort to dispel the Kallikantzaroi. During this season laden with superstition, the living must deal with the spirits of the dead who represent all things inexplicable and beyond the control of ordinary humans. In some villages, people will not go out into the streets without a candle or a torch; they are careful of their food and their water, since it is believed the Kallikantzaroi pollute anything that might enable them to penetrate the bodies of the uncontaminated. The myth of the Kallikantzaroi also has roots in antiquity: the ancient Athenians surrounded temples with a red tape to create a barricade against these spirits of the dead. Pitch was splashed over door fronts, the lower jaw of a pig hung over an entranceway, or a handful of salt thrown into the fireplace. All possible points of vulnerability were protected. In modern times, people may visit cemeteries, families bringing honey cookies (melomacaronas) and wine to dead relatives in an effort to placate their restless souls.

Besides the small, personal, protective measures every family takes during this period, the principal means of banishing the Kallikantzaroi is fire, which promises to purge all evil and cleanse every village and household of its ghosts. In many rural parts of Greece, the hearth is kept

going day and night, and often a log from a prickly pear or wild cherry tree is burned. The log is called the *Skarkantzalos*, derived from the word "Kallikantzaros". This yule log is lit on Christmas Eve, and sprinkled with dried fruits and olive branches. Then wine is poured over it three times in the sign of the cross accompanied by the words "Poultry, goats, sheep, money". The fire is kept burning till Epiphany when the ashes are scattered in the fields and orchards.

In northern Greece, large bonfires are lit in village squares beginning on Christmas Eve. Throughout the Advent fast, children collect firewood for the occasion, and once night has finally settled over the village, the fires are lit and children begin to sing Christmas hymns while the rest of the village ring their cattle bells. Both the smoke and the jingling sound of the bells neutralize the Kallikantzaroi's power to destroy. But this cannot happen until Epiphany, when the priests scatter holy water in the village streets and houses. Then the Kallikantzaroi are finally driven back into the ground, not to appear again until next year.

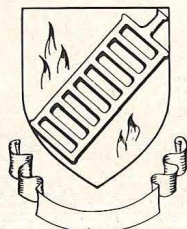
New Year is celebrated in much the same way as Christmas Day; special foods are prepared and again children go out into the streets to sing the kalanda. The first of the year is also St. Basil's day, one of the four fathers of the Orthodox Church. He is said to be the donor of all good fortune, and his presence brings luck for the coming year. The cutting of the *Vassilopita* cake, named after the saint, will reveal what the New Year holds in store for each family. The tradition of the *Vassilopita* supposedly goes back to the early years of Christianity. When Basil was Bishop of Caesarea in Asia Minor, the people were burdened with taxes. They appealed to him, and he asked them to bring him all their valuable possessions, jewels, silver, and gold. These he brought before the Roman governor, saying they were equivalent to the taxes he levied on the people each year. The governor then understood the great burden he had placed on the people, and he lifted the taxes for that year. The whole



Paintings of Kallikantzaroi, (above, P. Tetsi, below, G. Gliatas), from Kallikantzaroi, by Thanos Veloudios

ST. LAWRENCE COLLEGE

50 Agiou Dimitriou, Paleo Psychico



St. Lawrence College, the BRITISH international School LEGALLY established under the Treaty of Rome (and therefore requiring no licence) announces with pleasure the latest developments:

- 1) The successful launching in Glyfada of a sister Infant and Junior School (KG to Grade 4) at 9, One Street Ellinikon, Glyfada - phone 894-3251. From January '82 further School grades will be extended to cover Grades 5 - 8 and from September '82 (or earlier) Grades 9 - 13. Also of a house for boarders at 3, Gamma Street, Ellinikon, Glyfada - which it is hoped will become a real "home from home" with splendid sports opportunities - phone 894-6853.
- 2) The opening of a new (modern) house at 50 Agiou Dimitriou, Paleo Psychico which will be mainly used as centre for Music, Art, Creche, Administration and Headmaster's residence thus relieving expansion pressure on other houses.

For those who do not already know it, first class teaching in almost all GCE "O" and "A" subjects (including 14 languages) is available from KG to Grade 13 (= Upper VIth) - Maths, Science, Greek and English (including, of course, EFL and Remedials) being specialities.

General inquiries at any time of day or night from the Headmaster (R.J.O. Meyer, O.B.E. M.A. Cantab) - phone 671-2748.

GCE «O» AND «A» EVENING CLASSES

GCE «O» and «A» level evening classes for 1 year and 2 year candidates will be available in Paleo Psychico and Glyfada from Jan. '82 OR EARLIER — according to degree of interest. Exploratory meetings will be announced in the daily press.

A strong demand for adult classes, especially in Economics, English, Arabic and Modern Greek, seems to be building up well but more pressure will be needed before the tuition can be arranged. (Phone 671-2748)

CENTRE OF EUROPEAN STUDIES

The School has been invited to become an official centre of European Studies, and intensive trimestral evening seminars in E.E.C. affairs will begin on Wednesday November 18th. Information from 644-8931 and 671-2748.

city of Caesarea celebrated this event by baking sweet cakes. Unfortunately, Basil had not made an inventory of the riches that had been brought to him, so he made it known that these would be concealed in the cakes that had been baked, and the people would take their chances as to what they would get in return. Remarkably enough, when the cakes were opened, each person found, in his own cake, the valuable item he had offered.

Water, like the land, brings essential sustenance, and on Epiphany, 12 days after Christmas, both are finally and completely purified of all bad omens. Epiphany is in fact a second celebration of the birth of Christ (and in the early Church, the only one); the first celebrating the birth of Christ in the flesh, and the second, his birth in the spirit. Large bonfires are lit everywhere on the eve of Epiphany, in front of churches and homes as well as village squares. Candles are paraded from house to house where family members use them to make the sign of the cross across their front doors, and in Capadocia (modern-day Turkey), an effigy of "Siphotis" (the Devil) is made out of twigs and burned with great festivity. This is the first blessing of the Epiphany.

The second blessing, and the more important one, is the blessing of the waters, commemorating the day Christ was baptized by St. John. To mark the occasion, in seaside communities priests and their congregations go to the sea, and with ceremony, a cross is tossed into the water. Then young men dive in after it, and the one who retrieves the cross gets the honor of carrying it around the town or village for the rest of the day, followed with salutations of good luck.

On Epiphany the holiday season draws to a close, with spirits appeased and good luck secured for the following year. Fate, who holds life so precariously in hand, continues to be revered, appealed to, and spoken of, in these customs and tales sewn out of an old and fragmented past.

Adrienne Calfo is an Athenian staff member.

Anna Remembers

Anna Sikelianos talks of her poet-husband and their life together

By Timothy Salmon

ANNA Sikelianos, widow of the poet Angelos Sikelianos, lives on the slopes of Lycabettus. Her living room window opens on to a steep flight of steps. Outside, it is green and leafy with potted plants and trees. The ordinary noisy, dirty street life of Athens seems far away. At night, Anna leaves the curtains undrawn and in the brief moment of their passage, passers-by glance at the lighted interior. "It is nice," Anna says, "to look in on another life."

Anna has lived with the memory of Angelos since his death in 1951. The living room of her simple house is dominated by a loom, its sturdy wooden frame strung with black warp. For many years after Angelos' death, Anna made her living by weaving. Times were hard financially, as they had been when Angelos was alive, for he never made any money out of his writing; even today the royalties from his work amount to very little.

Anna learned to weave under the tutelage of Angelos' first wife, the American Eva Palmer, thanks to whose energetic, practical assistance and dramatic talents Angelos had been able to mount the renowned Delphic Festivals of 1927 and 1930. Anna pays generous tribute to Eva's skill as a weaver: "Her work was, and remains, unsurpassed. She worked with such dedicated patience that she would sometimes spend a whole day threading one shuttle's length of silken thread."

In recent years Anna has given up weaving to concentrate on writing. She is working now on a volume of memoirs, although she is very modest about her own literary ability. "I have never dared to write a



Eugene Vanderpool

word of poetry," she says, "and I hesitate to pass critical judgement on Angelos' work." Yet Anna writes in a vivid, readable style, whose rhythms are close to those of her speech.

Last year, Anna published a large selection of Angelos' love letters to her. For years, they had lain hidden away in bottom drawers, a source of private joys and griefs. "I was very reluctant to make them public, until an old friend persuaded me that, in view of Angelos' stature as a public literary figure, they were, in a way, not just private property."

The majority of the letters date from 1938 and 1939 when Angelos and Anna first fell in love. He was clearly obsessed by her; the letters are all about her. But in a way, they seem to be addressed not so much to a flesh and blood person as to an idealization. The words (always capitalized) "Quality, Union, Dignity, Loyalty, Pride, Purity, Mission, Struggle, Victory, Life, Death, Tomb, Eternity" occur again and again in nearly all the letters," writes Anna in her prologue. He never descends from the realm of heady abstraction. As Anna herself says, "the letters are more a monologue than a

dialogue."

All this is in curious contrast to Sikelianos' poetry, which, although it has an obvious lofty dimension, is very much concerned with concrete and specific things: the odor of thyme and resin, the flight of a swallow, a dancing bear, the sound of the sea, the swollen carcass of a dog with its legs sticking up in the air. The language of his poetry is irreproachably demotic, in vocabulary, spelling, rhythm, and construction. But he did have an exalted sense of mission, as if his existence and its path were God-ordained, and it is this side of him which is revealed in the letters.

The most curious letter to the outsider's eye is the one he wrote in 1939 to Eva Palmer Sikelianos, to whom he was still married, asking her blessing for his liaison with Anna. He addresses her in French as "Vie et adoration de toute ma vie..." and asks her to release him, so that he may be freed from the constraints of humanity's moral pettiness, free to pursue the path of his destiny "...which will lead, not only my own soul, but that of many human beings, toward the conquest of a new Reality." Eva magnanimously tele-

graphed: "...Profondement heureuse. Ta lettre fait remaître mon âme..."

At the beginning of their life together, Anna and Angelos spent much of their time on Salamis, in a tiny house belonging to the monastery of the Phaneromeni. Built at the very edge of the sea by a solitude-seeking monk, the house was furnished with just the bare essentials. In these spartan surroundings, Anna spent her days in housework, while Angelos, whose hours were always irregular, took refuge in an outbuilding, closed the shutters, and wrote.

Angelos was a rather solitary man all his life. He always preferred to live in small, primitive houses in out-of-the-way places, and enjoyed the company of peasants and fishermen. "Our closest friends during the time on Salamis were a fisherman, Thanassi, and his wife, Niki," recalls Anna. "They had lost their boat in an accident and had set up house in an old wine-press belonging to the Phaneromeni monastery." In the evenings the two couples would sit by Thanassi's and Niki's fire, ruminating on the problems of the world. "You keep the best literary salon of all," Angelos would say to Niki.

But Angelos' only real friendship was with Kazantzakis. The two had instantly recognized each other as soul-mates on their first meeting in 1914, and set off on a long foot-slog around Mt. Athos. His reunion with Kazantzakis in 1942, after many years of separation, was one of the high points of the difficult last years

of his life.

Anna recalls with emotion the occasion of her marriage to Angelos. The ceremony took place outside a little chapel overlooking the archaeological site of Eleusis. Angelos had chosen Eleusis because of his interest in the Mysteries. "He was a deeply religious man," Anna recalls, "but to this day, I cannot say what exactly he believed in." The priest told him that a rock just outside the chapel was the one on which Demeter had sat to mourn for her lost Persephone, which so excited Angelos that he insisted that this rock be used as the altar. To represent the family he no longer had, Angelos brought along a silver chalice that had belonged to his beloved uncle, Michael, who had served as Minister of Education in Capodistria's government. After the ceremony, the couple were rowed to Salamis across the night sea.

When war broke out, Anna and Angelos were forced to leave Salamis. They returned to Athens where, in addition to suffering the privations undergone by all Greeks, they had their personal tragedy as well. In 1943, Angelos suffered an attack of high blood pressure, on the day of the funeral of the poet Kostis Palamas. The ceremony occasioned a great demonstration of national resistance to the Germans, and Angelos himself gave a stirring recital of a poem written in Palamas' honor. Although he continued to write feverishly until his death in 1951, Angelos was dogged by ill health and periods

of semi-paralysis. "It is a period," Anna says, "which I find extremely distressing to reconstruct for my memoirs, so much so that I am often tempted to give up the work altogether."

Very little remains of Angelos' books, manuscripts, and papers. Many were lost in the wartime looting of the house on Salamis and others in the house that Eva Palmer Sikelianos had built in Delphi. Ten years ago, Anna gave the latter house, which had not been occupied since the 1930's, to the Greek government to be renovated as a Sikelianos museum, a project yet to be realised.

For lack of a home, the surviving 'Sikelianiana' have been housed in the Athens College library for the past ten years. They include a few of Eva Palmer Sikelianos' costumes, woven by herself, some hoplite armour from the Delphi Festivals, some tattered books, photographs recording the Delphic productions, and personal belongings of Angelos, including his glasses, pencils, walking stick, and the silver chalice that represented the groom's family at his marriage to Anna. These items formed the basis of an exhibition in the Zappion in April 1981, organized by the Ministry of Culture, to mark The Year of Angelos Sikelianos. During this commemorative year, which is now drawing to a close, Anna has been beset with requests for information, for help with exhibits, and invitations to speak. Perhaps the most impressive of the commemorative activities took place at the University of Minnesota, where Anna went to speak in May, her first trip ever to the United States. Under the direction of Professor Theophanes Stavrou, the university assembled a large collection of Angelos' papers, publications, photographs, costumes woven by Eva Palmer Sikelianos and other memorabilia. Ironically, the year of this intensely Greek, intensely ethnic poet was celebrated with the most enthusiasm in far-off Minnesota.

Timothy Salmon, who taught for some years at Athens College, is a long-time resident of Greece.



Anna and Angelos at Tourkolimano, 1951

On the Road

All things considered, a guide to sensible holiday travel

By William Reid



December day in the Mani

A FRIEND in Vienna once told me that he preferred spending his Christmas holidays in Greece instead of in Austria. On the surface it seemed an unorthodox choice: the trimmed trees, gingerbread, toymaking elves and snow of Central Europe fit everyone's idea of a traditional Christmas. Yet perhaps too much gingerbread *is* heavy, too many elves *are* cloying and too much snow is too much snow. According to my friend, Christmas in Greece has a light touch.

But when planning for a December holiday in Greece, there are several things to keep in mind. Harsh weather can come quickly, cancelling or changing ferry boat schedules, or, even worse, turning a trip on the Aegean into a lurching, twisting nightmare. Rain as well as snow may close that road to the idyllic village you discovered last summer. And if you are caught in an isolated village during a storm, you may end up with nothing to do but huddle in a *cafeneion*, cozy and colorful for the first hour but tiresome after several days. Furthermore there are not always fewer tourists in the holiday season. Many Europeans, escaping dreary overcast winters, plan on

winter holidays in Rhodes, Crete and other popular sites in Greece. Also, most hotels close for the winter season, making it more difficult to find rooms, especially in smaller towns.

What are, then, the holiday possibilities? It is probably best (especially if you are travelling with your family) to base yourself in a large mainland town, where there are assured, usually comfortable, accommodations, dependable public transportation connections for those without a private car, and a variety of activities and excursions so you can work around the changeable weather.

A favorite holiday retreat for many Athenians is Mount Pelion, on a peninsula which projects from the mainland at Volos, 315 kilometers north of Athens. With its many villages scattered over the thickly foliaged slopes, Pelion gives a taste of the traditional rural holiday season. The distinctive folk architecture of the area is worth a close look, and although many of Pelion's hotels are closed in the winter, there is always the big city, Volos, for accommodations. Volos has a good museum, especially noted for its neolithic artifacts, and Pelion's ski area is nearby.

No ski area in Greece is better known than that on Mount Parnassos, which generally has sufficient snow for skiing from late December to early May. The area is reached from the mountain village of Arachova, which offers some accommodations, although during the holidays the town is packed with ski enthusiasts. But apart from the exhausts of BMW's and tour buses, there is nothing like Arachova's winter air, permeated with the fragrance of wood fires. Delphi, just beyond Arachova, also has many hotels, serving the ski crowd and overflowing during the holiday season. For those who don't ski, and for those who are tired of it, Delphi also offers much more.

Delphi and Parnassus are also accessible from the seaside towns of Itea and Galaxidi. Itea itself is not pretty, but it has several seaside hotels open in winter, with sea views if you insist, and a large pleasant waterfront esplanade for brisk winter walks, as well as some decent seafood tavernas. Nearby is Galaxidi, notable for its classic nineteenth century architecture, a worthwhile excursion from Itea, Delphi or Arachova if you can't find a room at the small hotels there. Finally in this area, Amphissa,

inland from Itea, is a thriving market town with some good, simple tavernas and fine olives! It also offers a hulking ruined Frankish castle, too mossy and damp and shady for a winter picnic, but a good hike.

Much further afield from Athens, and even more wintry than Parnassus, Western Macedonia in winter can be brutal, with villages often isolated after heavy storms. But its larger towns -- Kastoria, Edessa and Florina -- have good roads, extensive bus service, and hotels. Kastoria has regular air service from the capital. On Christmas Eve, the people of Florina celebrate with bonfires lit in many areas of town and community carol singing. For sports enthusiasts, there is a ski area between Florina and Kastoria and another on Mount Vermion south of Edessa.

Kastoria, with its swan-populated lake, is the most picturesque of these Macedonian towns. Frost coats

the tree branches of the lake front in the early morning, and delicate mists rise off the surface of the still water. The town, which has several important frescoed churches of the Byzantine period, is full of the traditional wood and stone architecture typical of northern Greece. A few of the houses are open to the public.

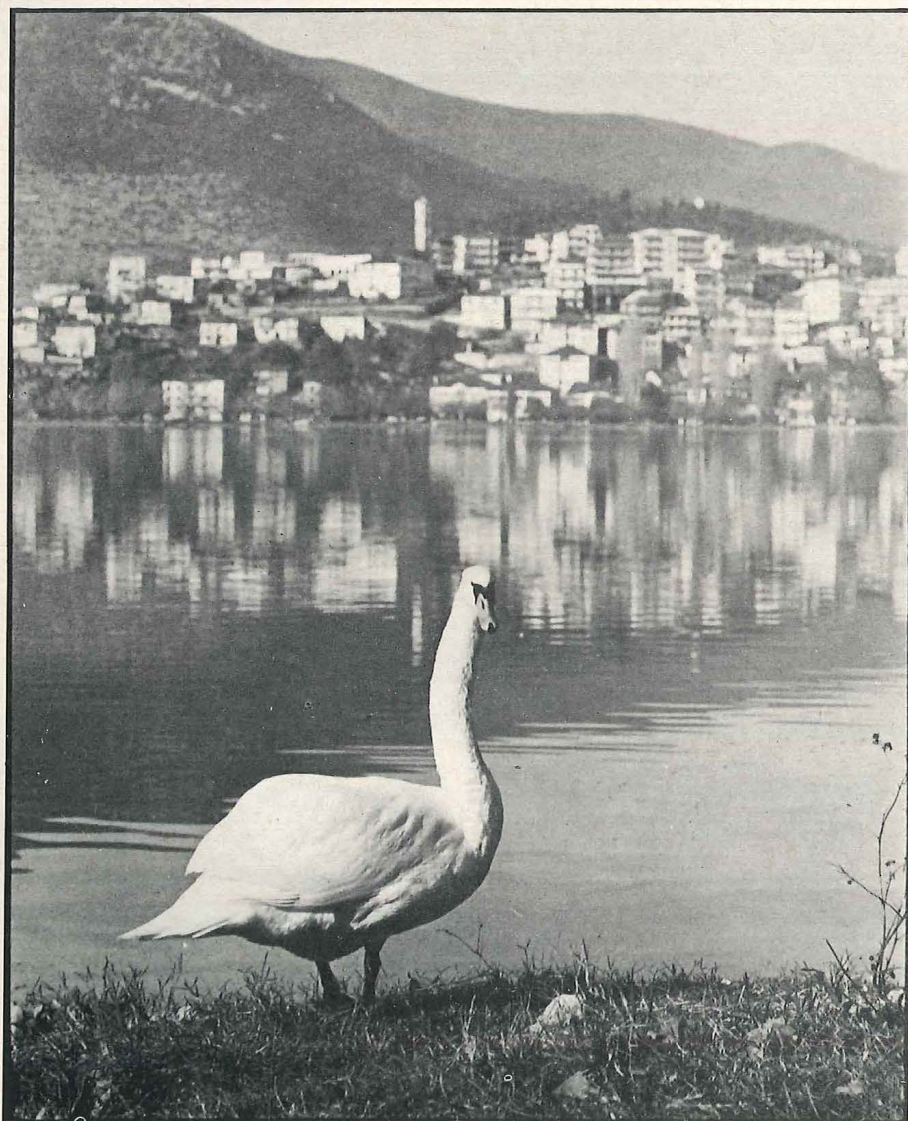
In northwest Greece, the historic town of Ioannina offers a good home base for exploring the surrounding region. Ioannina itself still retains an oriental flavor. Once the capital of the notorious Ali Pasha who was visited by Lord Byron and other thrill-seeking Englishmen of the period, the city was freed from Ottoman rule early in this century. A minaret still rises above the wall which surrounds the old quarter, the historical museum occupies a mosque and workshops cluster, as if in a bazaar, along the narrow, twisting streets. Ioannina is also a provincial

capital, with a university, an archbishop, and a fine archaeological museum. Like Kastoria, Ioannina lies on a lake, at the middle of which is an island with several monasteries. In one of these, Ali Pasha was assassinated in 1822.

Ioannina itself is full of sites and sights, but so is the surrounding countryside. An important Sanctuary of Zeus housing what was supposedly the oldest oracle in Greece lies at nearby Dodoni. Not far away is the village of Zitsa, above which stands a small monastery which Byron visited and then described in "Childe Harold". Zitsa is perhaps best known among connoisseurs of Greek country brews for its sparkling wine, called, appropriately, "Zitsa". Since the wine doesn't travel well, according to those who know, the only way to drink it is to do the travelling yourself.

Also near Ioannina is a series of large caverns, with the usual stalactites and stalagmites, and guides to lead you through. At Metsovo, about fifty kilometers east of Ioannina, there is a very small and ancient ski area, and Metsovo itself is a must -- a mountain village with fine examples of traditional north Greek architecture and a museum of folk art in the restored mansion of the Tositsas'.

Most of my thoughts on winter holidays suggest that I'm looking for a white Christmas. It is hard to avoid mountains in Greece, but at least the climate in the Peloponnese is somewhat milder than in the north. One not-so-hardy friend of mine swam off Methoni last Christmas, so the hardy should have no trouble, and by the end of December or early January the first snowy-white almond blossoms have begun to open. Perhaps the best place to base yourself for a Peloponnesian holiday is Kalamata, although it is hardly picturesque, and known mostly (like Amphissa) for its olives. Yet it offers hotels, restaurants, and good road and bus connections with some of the most interesting and attractive



The lake at Kastoria

Eugene Vanderpool

William Reid, a regular contributor to The Athenian, hasn't decided where he, his Greek wife, and 6 year old son are spending the holidays.

areas in the Peloponnesus. A short drive to the west takes you to Pylos, more familiar as Navarino, site of the conclusive battle of the Greek War of Independence. If you like the drama and mystery of the castles of the Morea, you can explore Pylos' Venetian fortress, or the even more impressive Venetian fortress-towns of nearby Methoni and Koroni.

To the south of Kalamata, a half-day's drive takes you into the heart of the Mani, which in the winter is a nice place to visit, but I

wouldn't want to stay there, having done so and froze one winter. Harsh Mani, with its towers, many of them derelict, and old churches, seems even more raw and romantic in the often gray winter days. For cave enthusiasts, the boat-ride (to the accompaniment of electronically amplified water drops) through the Dirou grottoes on the Mani's west coast should not be missed.

Also from Kalamata, there is a breathtaking (literally) mountain road which winds across the fabled

Taygetus mountain range to Sparta, a modern market town with minor remains of its great past, and to the extraordinary medieval ruins of Mistra, last outpost of Byzantine culture before the fall of Constantinople.

Steam on the windows of a cafeione, slight heat warming the hand which holds a candle in an old and dim church, ski trails, bright sky, mountains, and brisk waterfront walks, cold museums and friendly guards, December picnics -- the flavors of the Greek holiday season.

Volos-Pelion

Transportation: By car, the trip takes four hours on the National Road to the Volos exit. Buses leave every two hours from 260 Liossion St. Station, Tel. 831-7186, cost 590 drs one-way, and take approximately five hours. There is regular train service, but check the OSE (Greek National Railroad) office, Tel. 821-3882, tickets available from 6 Sina St., Tel. 362-4402. OSE also runs its own bus service. No air service.

Hotels: In Volos, there are an A Class and several B Class hotels. Outside Volos, several picturesque villages also have accommodation: Portaria with a Xenia Hotel and three C Class hotels, Tsangarada with a Xenia and a few B and C Class hotels. In Makrynitsa, there are two "Traditional Settlements" operated by the National Tourist Organization, small pensions built in the local style. For information and reservations, call 323-7193. All these villages are reached by local bus.

Note: The ski area on Mt. Pelion is served by a local bus.

Delphi-Parnassus

Transportation: By car, take the National Road to the Thebes exit, then up through Levaldia and the mountain road to Arachova and Delphi, about a three-hour drive. For the ski area on Parnassus, take the turning after Arachova, well-marked, about a 45-minute drive (on a dry road) to the ski area. Itea and Galaxidi are accessible on this route, past Delphi, approximately 20 minutes and 45 minutes respectively. For Amfissa, take

the right fork at the Itea crossroads. Buses for Delphi leave four times a day from 260 Liossion St. Station, Tel. 831-7096. One way costs 330 drs and the trip takes about three-and-a-half hours. For Arachova, call 831-7173 at the same station. For train enthusiasts, take train to Levaldia and then catch the same buses quoted above to your destination. No air service.

Hotels: In Arachova, there are a Xenia and two Class C hotels; in Delphi, 2 Class A hotels, and at least 6 Class B and C which stay open all winter; private rooms available through the very helpful Tourist Police Office. In Itea, there are a Xenia and 3 Class C hotels; in Galaxidi, several pensions; and in Amfissa, one Class C hotel.

Note: For the holiday season, especially in popular areas like Delphi, it is essential to make reservations ahead of time, preferably through a travel agent. It is also essential to have chains with you for driving in mountainous regions.

Kastoria-Edessa-Florina

Transportation: All these cities are reached via the National Road. For Kastoria, turn at Larissa and go up through Kozani, a trip of around eight hours. Florina is reached by exiting at Yianitsa and going west, seven hours from Athens, and Edessa, by taking the Veria exit and going north, again about a seven-hour trip. Buses for all three cities leave from 100 Kifissou St. Station; for Kastoria and Edessa, Tel. 512-9308, and for Florina, Tel. 512-0212. Florina and

Kastoria have one bus a day, each leaving at 7:30 am and costing one-way (most round-trip tickets are double the price), 1090 drs and 1,105 drs respectively. The bus trip is approximately 10 to 11 hours long. Train service to Edessa and Florina (check the OSE office and 6 Sina St., the ticket office, for times); no trains to Kastoria. Air service to Kastoria only, every Tues., Thurs., and Sat., 4220 drs round trip. OSE runs bus service to all three cities, too. *Hotels:* Edessa has an Xenia hotel and one B Class hotel. Florina has two B Class hotels, one C Class, three D Class, and one E Class hotel. Kastoria has a Xenia (most Xenia hotels are B Class), one A Class, one B Class, and five C Class hotels.

Note: A good way to tour this whole area is to fly to Thessaloniki and rent a car. Visits to Pella and Vergina can then be included. Car rentals probably unavailable elsewhere. For skiing on Mt. Vermion, most people stay in Naoussa. When in Florina, don't miss the local candlemakers, weaving and shaping their wares from ropes of wax.

Ioannina

Transportation: Air service every day at 11:10 am from Athens, except Tuesday at 10 am. It is a 50-minute flight and costs 3,460 drs round-trip. By car, take the National Road to Larissa, turn off towards Trikala, Kalambaka, and Metsovo. The drive takes about 7-8 hours. Car rentals may be available through travel agents in the city, but

call first. No train service. Buses leave every 2 hours from 100 Kifissou St. Station, Tel. 512-9363. The journey takes 7½ hours and costs 825 drs one-way.

Hotels: you will find one Xenia hotel and twelve C Class hotels. Remember that C Class hotels outside of Athens are often new, usually good.

Note: Metsovo is reached with the same buses via the same road and has nice, small hotels: one B Class and five C Class. "Don't forget to eat frog's legs in Ioannina," says Eleanor Leo of American Travel. "It is a wonderful specialty of the area."

Kalamata

Transportation: By car to Napflion, then via Tripolis and Megalopolis to Kalamata. Trip takes about four hours. Buses leave seven times a day from 100 Kifissou St. Station, Tel. 513-4293; the journey takes 5½ hours and costs 530 drs one-way. Train service daily, check at 6 Sina St. Flights to Kalamata leave every day at 7 pm and cost 2,666 drs round-trip. Don't count on car rentals, but areas mentioned in the article accessible by local transportation.

Hotels: Kalamata has three B Class, nine C Class, and four D Class hotels.

Note: The Tourist Police in each city will have details and advice on many of the above. If you decide to go by bus, go to the station ahead of time to buy tickets and make your seat reservation, otherwise you may find yourself standing the whole way.

«In My Opinion...»

Which book would you give for Christmas?

Compiled by Brenda Marder

The Book Editor has asked a number of Athenians, experts in their fields, to recommend a book for Christmas-giving that best illuminates their particular area of interest. Although most of the titles mentioned are current and can be easily found in local bookstores, a few of the older ones may be hard to locate; in this case, write to the publisher. If a book is out of circulation, or if the publisher has sold out, another route is recommended. Three booksellers abroad specializing in publications on Greece are: Zenos, 6 Denmark St., London, WC 2H 81P England; The Hellenic Book Service, 122 Charing Cross Rd., London, WC 2H OJR England; and William O'Neill, Old and Rare Books, 1160-Hunters Green Court, Reston, Va. 22091, USA. For books on religious subjects, order from St. Vladimir's Bookstore, 575 Scarsdale Rd., Crestwood Tuckahoe, N.Y. 10707.

Manolis Andronikos, archaeologist

Professor Andronikos excavates at Vergina and recently won the Onassis Prize for his work.

N.G.L. Hammond, *Alexander The Great* (Noyes Press, Park Ridge, N.J., 1980); N.G.L. Hammond, *The History of Macedonia, Vol. I* (Oxford: Oxford University Press, 1972); N.G.L. Hammond and G.T. Griffith, *The History of Macedonia, Vol. II* (Oxford: Oxford University Press, 1979).

"These three books are unique scholarly contributions for the understanding of Macedonia and its history. Anyone, scholar or general reader, who wants to interpret the findings at Vergina, should be familiar with these authoritative books."

John C. Bastias, publisher.

Mr. Bastias is the managing editor of the Ekdotike Athenon.

Fani-Maria Tsigakou, *The Rediscovery of Greece - Travellers and Painters of the Romantic Era* (Ekdotike Athenon S.A., Athens, November 1981).

"Most people would think that for a publisher, it should be easy to choose a book as a Christmas present. Nevertheless, finding the right book for each friend has always been a trying experience. Perhaps this was one of the many factors



involved in publishing Fani Tsigakou's wonderful work *The Rediscovery of Greece - Travellers and Painters of the Romantic Era*. It is a book that will reawaken the romantic sensitivities of all those who have loved Greece for something more than its present-day touristic aspects."

John Demos, photographer.

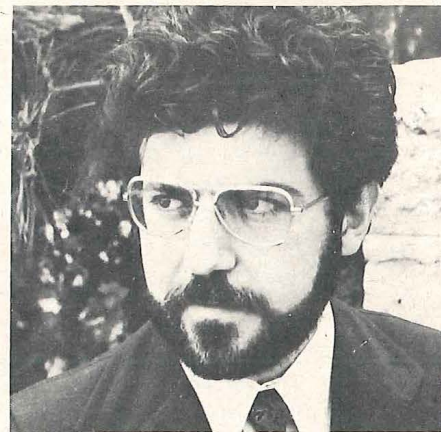
Mr. Demos is a Director of the Photographic Center of Athens and a teacher at the American Community School.

Stelios Papadopoulos, editor, *The Greek Merchant Marine (1453-1850)* (National Bank of Greece).

"This is another volume of

exceptional artistic merit from the National Bank of Greece publications. No pains or cost have been spared in its production. Although not a recent publication, it is unequalled in the vastness of its scholarly and artistic research.

The variety and richness of the visual material should recommend it even to those who are mildly interested in the subject of the book. Through art work of the time found



in the libraries and museums of Greece and Europe, the editor and designer build an impressively vivid image of the Greek Merchant Marine."

George Dragonas, lawyer

Mr. Dragonas is legal and economic adviser to "Dragonas Department Stores" and other Greek companies.

David Holden, *Greece Without Columns*, (J.B. Lippencott Co., New York, 1972).

"I feel that besides Holden's interesting political accounts and evaluations -- to which, however, one might or might not agree -- this work has been extremely successful in tracing the "double-born soul" of Greece and its people.



As I believe that our major national problem today is the necessity to establish an "identity" again, I find it essential to define the problem first.

Holden undoubtedly contributes to it, regardless of one being angered, disappointed or flattered by his descriptions of us Greeks."

Father Philotheos Faros, priest. Father Faros is a theologian psychologist with the Archdiocese of the Greek Orthodox Church of Athens.

Vladimir Lossky, *The Mystical Theology of the Eastern Church* (James Clarke and Co., Ltd., Cambridge 1968)

"This is a study of certain aspects of eastern spirituality in relation to the fundamental themes of the Orthodox dogmatic theology."

Timothy Ware, *The Orthodox Church* (Penguin Books, Baltimore, Md., 1964)

"This book is a detailed introduction to the Orthodox Church. The first part describes the history of the Eastern Church and the second explains the beliefs and worship of the Orthodox today."

Niki Goulandris, natural scientist

Mrs. Goulandris is a founder and director of the Goulandris Museum of Natural History.

The Cousteau Almanac of the Environment: An inventory of life on a water planet (ISBN O-385-14875-5 Doubleday and Company, Inc., New York).

"*The Cousteau Almanac of the Environment* is a book challenge. It raises the problems of the future of our planet in the most informative way. An inventory of the richness of the seas and the earth, it gives an accurate report of the changes it suffers, ranging from extinction to pollution. It presents a dynamic approach and gives us a chance of saving our lives through awareness.

According to Thomas Jefferson, if the people cannot assume responsibility because of lack of information, don't withdraw their power, let them have the information."



George Kalamotousakis, banker Dr. Kalamotousakis is Vice-Chairman and Managing Director of the Bank of Crete.

Xenophon Zolotas, *Economic Growth and Declining Social Welfare* (Bank of Greece, Athens, 1981)

"After some twenty-five years of accelerated economic growth that has raised living standards significantly in the industrialized countries and the developing world, there exists a pertinent problem which economists have thus far either overlooked or denied its existence. That is to say, what type of economic growth would be "optimal" or conducive to the maximization of overall social welfare.

Professor Zolotas' recent book, *Economic Growth and Declining Social Welfare*, opens up a new avenue of economic thought in its attempt to address this question."

Everett Marder, historian

Professor Marder is Director of Administration at the Champion School and lectures on Modern Greek History at the University of La Verne.

John Petropoulos, *Politics and Statecraft in the Kingdom of Greece, 1833-1843* (Princeton: Princeton University Press, 1968).

"Without a doubt, anyone wishing to understand the Greece of today needs to study the institutions of the state from their birth and early development.

This is an absolutely brilliant book of historical scholarship. Although the footnotes and the biblio-

graphy might frighten the lay-reader, the text is clear, easy to understand, and well worth reading."

Maric Modiano, journalist

Mr. Modiano writes for *The Economist* and the *London Times*.

The Blue Guides: Greece (Ernest Benn Ltd., London, 1973 edition).

"I am fascinated by the Blue Guides Book on Greece. I find it an inseparable companion, captivating, informative, and above all surprisingly accurate. Not just useful while sightseeing or traveling, but a sort of magnifying glass to be used on any part of this country's history or geography that may, at one time or other, focus one's attention."



Sophia Papageorgiou, librarian

Mrs. Papageorgiou is the Librarian of the Gennadius Library.

Philip of Macedon (Athens: Ekdotike Athenon, 1980).

"This excellent volume shows the continuity of Hellenism in Macedonia from ancient times to today -- a fact that has been disputed at times. The photographs are especially helpful for people who cannot visit the site: I especially enjoyed the chapter by Professor Andronikos as he analyses the significance of the discoveries at Vergina."

Patricia Stathatos, animal welfare agent

Mrs. Stathatos is Director of the Hellenic Animal Welfare Society.

Gerald Durrell, *My Family and Other Animals* (London: Rupert-Hart-Dav-



is, 1956); *Birds, Beasts, and Relatives* (London: Collins, 1969).

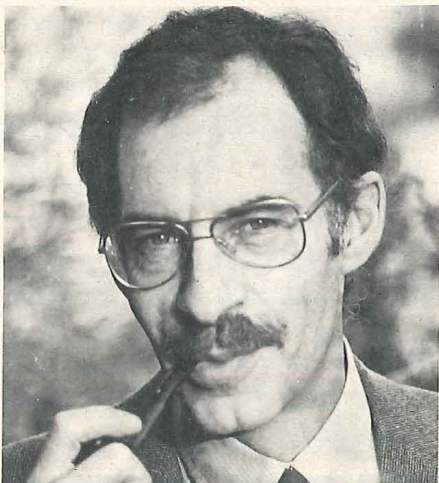
"These books cannot be surpassed for anyone wishing to read both about Greece and about animals at the same time. Gerald Durrell, brought up in Corfu and passionately attached to animals of all kinds from his earliest boyhood, captures with remarkable accuracy the sleepy, lazy atmosphere of Corfu and intermingles with great charm his various adventures with animals, sometimes animals of a most unusual kind. This is an aspect of Greece which cannot be found in any other book published in English."

Nicos Stavroulakis, scholar of near-eastern religion and art

Professor Stavroulakis is Director of the Jewish Museum and a Lecturer on Byzantine and Islamic Art and Archaeology. He is interested in Buddhism.

Lord Kinross, *Hagia Sophia* (Newsweek, New York, 1980)

"Embellished with minarets, buttresses, and the archaeological accretions of over one thousand years, Hagia Sophia, or the Church of the



Holy Wisdom, was the setting for some of the greatest triumphs as well as tragedies of the Byzantine Empire. In Ottoman times, after the church had become a great mosque, it became the model for almost all mosque architecture in the near east. Lord Kinross' fine book covers the history of the city of Constantinople from the point of view of this brooding citadel of memories. Finely illustrated, it covers its history and that of the city for over 1,500 years."

Antonia Stearns

An old hand in Greece, Mrs. Stearns is often called upon to recommend books to the newcomer. She is the wife of the American Ambassador to Greece.



Peter Levi, *Atlas of the Greek World* (Phaidon Press Ltd., Oxford).

"Rather than an atlas, although a magnificent one at that, Mr. Levi has written a cultural history of Greece from the Minoans to the farthest outposts of The Hellenistic Age, 'when Greece had withered at the center and flourished at the edges.'

The chronological text bursts with references that delight and surprise encouraging the reader to pursue them further, were he not already happily diverted by the book's many special features on the theatre, coinage, sports, oracles, warfare, or simply the practical maps giving both ancient and modern place names."

Brenda Marder, the author of a book and numerous articles on Greece, is Assistant Director of La Verne University.

reviews

art

GROUP SHOWS

Desmos and Athens Galleries
National Gallery

The election aftermath had, perhaps understandably, a dampening effect on the November exhibitions' fare. The Desmos Gallery presented an informal group show of works by artists it represents, while the Athens Gallery displayed items selected from the Vorres collection, including a series of delightfully interesting and descriptive poster/lithographs with scenes mainly from the Balkan Wars ... a gesture to commemorate the Greek National "Ohi" Day, but hardly an art show.

The National Gallery held two simultaneous exhibitions: drawings by contemporary British artists and paintings by French Naive artists. These two very dissimilar shows, which were, in part, hung side by side in the unwelcoming, high-ceilinged Pinakothiki entrance hall, resulted in a sad mismatch (not to say mishmash). Incomprehensibly, one part of the British show was exhibited in the mezzanine below.

The drawings by the British painters included some of the better known names working in England today, representative of most movements in Contemporary Art. David Hockney, eternal and never-changing, could not be excluded, nor was the well-known Pop artist Peter Blake. The most painterly drawings were those of John Hoyland, which demonstrated the 'gesture' of painting, and of John Walker, which were a reference to the painted surface. Richard Smith's unmistakable kite-like drawings were combined with string, and Op artist Bridget Riley's color drawings were typical of her work. Conceptual artist Barry Flanagan's works, made of paper cut-outs and drawn in pen and water-colors, were some of the most creative and interesting exhibits in this show.

The advent of naive painting, it has been said, corresponds with that of the Industrial Age, which in turn

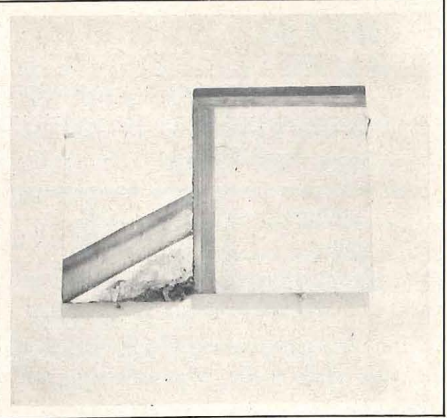
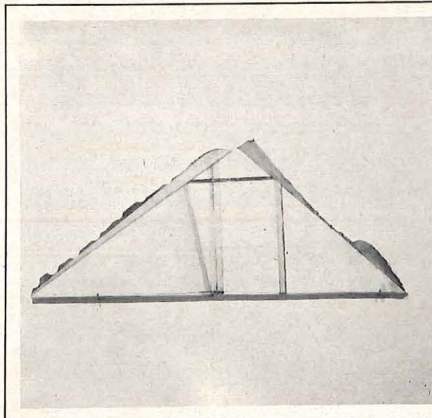
triggered the decay of Folk Art. The vacuum left by folk art was filled by 'Naive', 'Primitive' or 'Sunday' painting. These painters are expressly avoiding artistic sophistication, seeking a realism in their rendition of nature, and their visions and dreams, which emerges as "bungled," and thus primitive. Some of the work in the French exhibition, such as the Parisian scenes by Christine Chagnoux, was appealing. Other works, such as Francoise Deberdt's 'Tiger', demonstrated a direct influence from Rousseau, the most confirmed of Primitives. The various 'Cats' by Gilbert Brassai were pseudo-modern rather than naive. Other works, lacking the sophisticated adult vision which should accompany Naive painting, ended up too childlike to be primitive. One can conclude from this exhibition that 'Primitive' painting loosely covers a wide spectrum of expressions. To me it appears as a highly personal form of expression which is self-indulgent, and in which the required discipline of the medium of painting is often overlooked.

ANTHOULA LAZARIDOU-
DOUROUKOU
Zygos Gallery

CHARLES VAFIADES
Gallery 3

Another primitive painter, Anthoula Lazaridou-Douroukou, exhibited last month at the Zygos Gallery. As illustrations for Greek songs, texts of which were incorporated in the painting, her works had a certain charm and authenticity. But heavy with fussy linear detail and 'peasant' colors, they appeared more naive than the profound and moving songs which they are meant to accompany.

The inspiration for Charles Vafiades' paintings on glass was the urban popular tradition, imbued with a dream-like vision. In certain works, the artist used several panes of glass together, which are illustrated and then placed at slight distances, one behind the other, forming glass boxes which 'hold' an image. The three-dimensional is therefore achieved in reality, an interesting artistic device, but the style and the context of the work were garishly unattractive.



Brice Marden's "Marbles" at the Bernier

BRICE MARDEN
Bernier Gallery

Brice Marden is one of the most important mainstream artists today. A non-illusionistic painter, he is concerned with the fundamentals of his medium: the surface as a two-dimensional entity, the materiality of paint, and the properties and values of color. Though often grouped with the Minimalists, Marden is unlike them; his paintings are purposely sensuous, highly evocative, and emotionally arousing.

Marden's exhibition at the Bernier Gallery, his second in Athens, was called "Marmara" or "Marbles". It consisted of drawings in which marble or stone was substituted for paper. They are not really drawings because the medium used here is diluted oil paint, but the dimensions and overall linear composition gives them the look of drawings. Because of the nature of the abstract line, Marden's drawings are not as overtly sensuous as his paintings. Yet they excel in sensitivity and lyrical grace, thus reflecting another dimension of the artist. Consistent with all Marden's work, these drawings are flat. They also illustrate the intrinsic play of levels which is achieved by the very translucence of the marble, which allows the field of vision to penetrate slightly beneath the surface. In contrast to his black and white drawings on paper, here Marden uses green, blue, and, at times, yellow and pink on the dark grey or beige marble surfaces.

As opposed to the usual rectangular or square format associated with Marden, many of the marble slabs are 'found' pieces, in rough arbitrary shapes. Yet Marden's line tracings in a sense dominate and

pacify these uneven shapes, instilling them with a calm equilibrium. He also incorporates the natural veining of the marble surface into these drawings, which recalls the cobweb-like lines used in his drawings of the early 70s -- a technique reminiscent of his earlier tracings. These small and sensuous "Marmara", which afford intense visual pleasure, are the epitome of elegance and good taste.

MARY SCHOINA
Contemporary Graphics

The technical expertise in the lithographs by this young artist, shown at Contemporary Graphics, was the most impressive aspect of her work. Schoina used aesthetically conceived traditional pictorial representations, primarily of landscape themes seen through half-open windows. More interesting were those which captured the element of movement, schematically illustrated in fields of waving wheat or in rolling clouds.

STATHIS CHRYSIKOPOULOS
Medusa Gallery

Stathis Chrysiopoulos borrows freely from the newer traditions in art. This is not unusual; artists are always influenced by their antecedents, but undistilled borrowing is no more than imitation. Chrysiopoulos, who studied in Italy, has drawn upon the Italian *Arte Povera* and the *Visual Poetry* movements. The derivative nature of his work was apparent in the many disparate and undeveloped styles he adopts. Although the works were colorful, making the show pleasantly aesthetic, its overall effect was superficial.

Catherine Cafopoulos

CHARIOTS OF FIRE

Directed by Hugh Hudson

MOSCOW DOES NOT BELIEVE IN TEARS

Directed by Vladimir Menshov

In 1924, two exceptional British runners, Eric Liddell and Harold Abrahams, competed in the Olympic Games held in Paris, bringing great triumph to their homeland. This historic event is the focal point of the English movie *Chariots of Fire*, now showing in a long run in Athens. It is an old-fashioned movie in the best sense, a dramatization based on fact with a clearly defined plot, exciting action scenes and concise characterizations. It is particularly refreshing at a time when recent sports movies, such as *Raging Bull* and *Body and Soul*, seem to dwell on the seamy side of the private lives of the protagonists, making their involvement with sports secondary. *Chariots of Fire* presents athletes in a way we would like to believe they are, talented and hard-working, competing out of courage and conviction rather than for high stakes. In this era of sports superstars, the film has a nostalgic touch. Audiences have been deeply moved, sometimes responding with cheers, and even jaded veteran critics have given it accolades.

This is not to say that the movie is purely documentary without depth, or that these two young men are presented as so pure and idealistic as to be unbelievable. A good script and fine acting make the two heroes, Ben Cross as Abrahams and Ian Charlson as Liddell, and supporting cast convincing. We see that, due to conflicts, both felt anguish in their personal lives. Their backgrounds could not have been more different. Eric Liddell was a fair-haired Scotsman, a part-time preacher from a Presbyterian missionary family, who said he ran not for personal satisfaction but to celebrate the glory of God and the goodness of creation. Harold Abrahams was a tall, dark, law student from Cambridge, the son of a Lithuanian Jew who had emigrated to England, made a fortune in business, and dreamt to see his sons accepted as real

"Englishmen". Harold, however, found that an anti-Semitic attitude prevented this.

Abrahams' motives for running are less lofty than Liddell's; vowing to defeat every opponent because he cannot stand the thought of losing, he is seen as pragmatic and somewhat cynical, while Liddell is decidedly wholesome. By their singlemindedness, both men alienate the women in their lives. Abrahams is in love with an actress who, wisely, realized she will always come second to his unrelenting pursuit of victory. Liddell's sister, who is a strong motivating force in his life, disapproves of her brother's earthly preoccupations and insists that missionary work should be his outlet for religious expression. This conflict becomes acute when he is asked to run on the Sabbath in the Olympic Games.

The footage when Abrahams and Liddell meet in the packed, electrically-charged atmosphere of the Olympic Stadium in Paris is the most vivid of the film. Although it seems that the use of slow motion in recording sports scenes in films has become a cliché, it remains a viable technique under the astute direction of Hugh Hudson in his first feature film. Abrahams' aggressive face focuses fiercely on the finish line, while Liddell flails his arms, tosses back his head, and looks heavenward when close to the end of the race.

Visually, the style of the film is romantic, with lush color photography capturing the verdant Scottish countryside and the vine-covered buildings of Cambridge. Yet, beneath this prim portrait of post-World War I imperial Britain, lies a current of class conflict and prejudice. Indicated in many remarks concerning Abrahams and his religion, it is pointedly brought out in a scene where he meets with two very proper Cambridge masters, played to the hilt by Sir John Gielgud and Lindsay Anderson, prior to the Games. They are outraged because he has hired a professional coach, Sam Mussabini (superbly played by Ian Holm), to train him. The conversation, however, reveals that their disapproval is prompted by more than their concern that this is not suitable to amateur sports. Although a Cambridge man, Abrahams is clearly an outsider to them.

The music is notable, ranging from boisterous renditions of Gilbert and Sullivan performed by the D'Oyly Carte Company to the combination of electronic and conventional instruments in powerful orchestral arrangements by the Greek composer, Vangelis Papathanassiou.

Another movie dealing with class conflicts, set supposedly in a "classless society", is the 1981 winner of the Oscar for Best Foreign Language Film, Vladimir Menshov's



Alexei Batalov as Gosha in "Moscow Does Not Believe in Tears"

Russian movie, *Moscow Does Not Believe In Tears*. A charming, romantic comedy reminiscent of Hollywood in the 1940's with a few tear-jerking scenes thrown in for good measure, it is gently satirical, poking fun at Russian society and manners. It is interesting to note that urbanization and technological advances in Russia seem to have created the same problems found in the Western World; i.e., alienation from family, divorce, alcoholism, and over-dependency on media, particularly television. One may wonder if such an innocuous little piece deserved to win this award over some very serious and substantial films such as Kurosawa's *Kagemusha*. Perhaps it won because it was so remarkable to see such a light-hearted touch in comparison to the plodding propaganda epics that usually come out of Russia.

The story follows three women workers in Moscow from the time they were roommates in a hostel until some twenty years later. Antonina is the most down-to-earth and uncomplicated of the three, and she soon marries and settles into a happy family life. Ludmila, the most spirited and ambitious, feels the world is a lottery in which she will come out a winner. Her dream is short-lived. Katerina is the main focus of the movie, seen first as an impressionable young woman who falls in love with a suave T.V. cameraman. He reveals himself to be a weakling when he abandons her upon learning of her pregnancy.

All these complications have the makings of a soap-opera, and some scenes do border on silliness, emphasized by a melodramatic piano score. What saves the movie is the characterizations of the women, particularly that of veteran stage actress Vera Alentova in her screen debut as Katerina. She gives a sensitive portrayal of a woman who refuses to be broken. By using her wits and determination, she overcomes great odds and forges a stable life. As we see her twenty years later, Katerina has developed a healthy relationship with the teenage daughter she raised alone, and has advanced to the position of director of a large chemical plant. But she is not completely fulfilled because she is lonely, occasionally engaging in unsatisfying short-term relationships. Then Katerina meets Gosha,

played by the extremely charismatic actor Alexei Batalov. He seems to be the answer to her quest, a man who is honorable yet tender and fun-loving. This is where the plot becomes muddled. Does Katerina have a falling out with Gosha because of the reappearance of the long-lost father of her child or because she has become assertive and this upsets Gosha's notion of masculine authority? If the latter is true this taints the movie with a sexist tone as though Katerina were being "saved" from an emancipated life. The movie is fun anyway, with a good-natured comic touch and it is a chance to see three women characters who are whole people and not mere props for their male counterparts.

Barbara Stenzel

theater

FORGOTTEN ROADS

by Platon Mousseos

Ena Theater

The dilemmas of the Greek theater are like those found in other areas of civic life: there is too much to say, too many people saying it, and too few people listening. As a result, there are sometimes more people on an Athenian stage than there are in the audience. Historically this may be satisfying, but economically it is disastrous. The theater in Athens for the most part is still, structurally speaking, an actor's theater — a fact that strikes foreigners with astonishment when commercial theater in most Western cities became almost wholly a professional producer's domain after World War I.

It may outwardly appear to be reason for self-congratulation that there are almost as many theaters operating here as there are in London. Actually, it is proof that the theater is not facing the present realistically: stage personalities persist in hiring producers so they can put on their own act. There are of course exceptions: established groups producing contemporary plays in professional fashion. Recently, small groups, often playing randomly here and there, have been reinvigorating the theater, using material by young, native playwrights which can be the only

basis for a truly vital local theater. There remains, however, a startling number of stage personalities who see themselves as the worthy heirs (or heiresses) of Sarah Bernhardt, Eleanora Dusa, Edwin Booth, Beerbohm Tree and even of that ever-youthful soubrette, Nell Gwyn.

Platon Mousseos, who has worked intimately in the theater for forty years, as consultant, play doctor, translator and critic, has had the apt thought of turning this central weakness of our local theater into the theme of his comedy *Forgotten Roads* at the Ena Theater. Mousseos wrote the play twenty years ago, shelved it because — ironically or obviously, depending on how you look at it — he couldn't find a dozen capable enough actors in a single company to handle it. Two decades later, finding the situation basically unchanged but a group of young people led by Kostas Prekas anxious to produce it, he reveals why Greek audiences and actors continue to eye each other across the footlights with suspicion.

The actor, when he is his own producer, tends to make the role he plays into an impersonation of himself, rather than the other way around, thus vitiating the main purpose of a play's being produced nowadays, let alone the purpose of a modern audience's attending it. *Forgotten Roads* is about a matinee idol who is forced to face the fallacy both of his life on- and off-stage when he falls in love with a girl whose truthfulness to personal reality is seen clearly as the mainspring of her superior talent. This comedy should be dated or nostalgic in the way that Maugham's *Theater* (1937) already was when the author looked back on his experiences of the world of the Edwardian stage — but, shockingly, it isn't. It exposes a central, living fallacy that has bedevilled the theater here for decades, turns it around and around, and examines it in a bemused, sympathetic and amusing way. That the Prekas group can't quite cope with the style that the play demands is itself just another good reason for its being produced. Mousseos has written a kind, but at the same time, cautionary *billet-doux* to the world he has known and loved so long, so well.

Sloane Elliott

food

RUSSIAN SPECIALTIES IN ATHENS

Beef Stroganoff, Blini, Shashlyk, Borscht, Vareniks, Kulich --these are only some of the Russian specialties that continue to grace some Athenian tables and stimulate appetites, although more than sixty years have passed since Russian emigres arrived here in the aftermath of the Russian Revolution. The Athenian Russians form a small -- fifty or sixty families -- but ardent group. Their affection for each other is evident when they gather in their church, Agios Nikodimos (near Syntagma Square), in their homes, and in special meetings held in the *gerokomeio* (old people's home) in Argyroupolis near mid-town Athens.

Early one Sunday morning before the service in Agios Nikodimos, Andrea Kokolis, an active board member, described how the building, dating back to the eleventh century, was transformed into the Russian church in 1847. "The *kampanario* (bell tower) was built by the Russians in the 1850's. This was the church used by the Russian Ambassador in Athens. After 1917, it was taken over by the Organization of Russian Immigrants in Greece," he explained.

Following the service, elder Evgenia Kozantino, who was born in Russia and has lived in Athens since 1918, said, "We feel nostalgia, love for Russia and each other. These feelings propel us to continue our language, foods and customs." Irini Ioanidou, of Ambelokipi, who left Russia with her parents in 1918, emphasized, "I make all the Russian dishes my mother made when I was small, especially at holiday time."

I interviewed George Costakis, a recent emigree who has lived in Athens for three years, in New York during his visit there for the opening of the "George Costakis Collection of Russian Avant Garde Art" at the Solomon R. Guggenheim Museum. Mr. Costakis admitted a fondness for Greek soup *avgolemono* style and fresh fruit, particularly watermelon ("I can eat half a watermelon myself!"). But like other Russians interviewed, his family continues to enjoy Russian creations -- Beef

Stroganoff, Kievski Kotletki (breaded chicken in butter, Kiev style), Blini and Zakusky appetizers (with caviar or smoked salmon), eaten as in Russia, with vodka.

Try one of these delicacies (Borscht and Kulich recipes have appeared in earlier Athenian issues) and remember this unique group of Russians living in Athens.

Preeyahtnovo Appechita!

Russian Salad for Zakusky

Rich with chicken, vegetables and dressing, this salad was created by a French chef, Olivier, for Czar Nicholas and is still a favorite as an appetizer (or why not as a luncheon dish?).

4-5 green onions including green parts, sliced into slim rings

1/3 cup dill pickles, diced (more to taste)

1 cup green peas, cooked but not mushy

1/2 cup carrots, cooked and diced

3 potatoes, cooked and diced

2 cups chicken, preferably breast, cooked and diced

Dressing: 1/2 cup sour cream or yogurt, 1/2 cup mayonaise, 2 tablespoons capers, salt, black pepper and 2 tablespoons fresh, chopped dill

Garnishes: Hard-cooked eggs, quartered or halved, black olives, tomato slices

In large bowl combine the vegetables and chicken. Mix the dressing and stir gently into the salad. Heap into a mound on a serving platter. Garnish with eggs, olives and tomatoes. Serve cold. Serves 6.

Blini

Russians indulge in a *blini* 'binge' during Lent. Usually made with buckwheat flour (not readily available in Athens), *blini* may be made with white and a small amount of whole wheat flour with superb results. Begin early!

1 package active dry yeast or 1 tablespoon *mayia* (fresh yeast available in bakeries)

1 teaspoon sugar

1/2 cup warm water

1 cup white flour and 1 cup buckwheat flour or 2 1/4 cups white flour

1/2 teaspoon salt

2 cups warm milk

3 eggs at room temperature,

separated

3 tablespoons melted butter, cooled, more for frying

3 tablespoons sour cream or thick yogurt

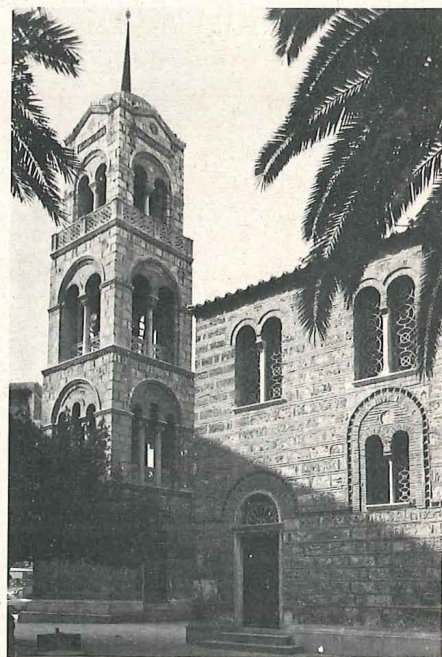
Serve with: Caviar or smoked salmon or other fish; sour cream or yogurt *sakkoulas* Hot, melted butter

In small bowl combine the yeast, sugar and water. Cover and allow to double. Meanwhile, in large bowl, mix the flour and salt. Make a well and add the swollen yeast, 1 cup warm milk and mix thoroughly. Cover and allow to rise until doubled, about 2 1/2 hours. Beat into the dough the remaining warm milk, egg yolks and 3 tablespoons butter. Knead; cover and let rise 2 hours. In large bowl, beat the egg whites and gently fold into the dough. Let rise 30 minutes while preparing to fry *blini*. Have accompaniments ready and plates warm, guests on call!

To make *blini*: preheat griddle or crepe pan. Brush pan lightly with butter and pour 2 to 3 tablespoons batter. Cook and turn over on other side; set on warm platter. Continue until *blini* are all prepared. Serve warm with caviar, sour cream and butter or substitutes. Serves 6-8.

Vareniks

Vareniks dumplings are usually stuffed with cheese, as in Andreas Kokolis' family recipe below, or with sour cherry filling as described by



The Russian Church of Agios Nicodimos

Eugene Vanderpool

George Costakis.

2 cups flour or *alevri skliro*
½ teaspoon salt (more for cooking water)

1 egg
¼ - 4½ tablespoons water

Filling: 600 grams or ¾ pound sweet *mizithra* or cottage cheese, drained. 2 eggs, mixed together.

Garnish: Warm, melted butter

In bowl, mix the flour and salt. Make a well and add the egg and 4¼ tablespoons water. Mix well and knead for 5 minutes until smooth, adding more water only if necessary. Roll out half the dough. Using tea cup, cut dough circles. Cover until all are rolled and cut out. To stuff: Place one teaspoon filling in center of dough circle. Brush cold water around the edge and fold in half to seal. Pinch tightly. To cook, lightly salt water in a large pot and bring to a boil. Drop *vareniki* in and cook over medium heat. Remove with slotted spoon onto a warm platter. Pour melted butter over the top. Serve warm, with sour cream or yogurt, if you like, and a green vegetable salad. Serves 6.

Shashlyk

Similar to *souvlakia* and *shish kebab*, *Shashlyk* is usually served flaming and creates a dramatic image. With pomegranate juice as a marinade, the flavor is distinctive.

1 kilo or 2.2 pounds lamb, preferably from the leg, cubed
¼ cup pomegranate or lemon juice or dry red wine

1 onion, minced
Freshly ground pepper

2 onions, cut into chunks
Salt

Garnishes: Fresh parsley, tomato and lemon slices

Place lamb in bowl and sprinkle with pomegranate, lemon juice or wine, minced onion and black pepper. Allow to marinate in refrigerator overnight or at least 2 hours. Thread on skewers, alternating with the onion chunks. Broil over charcoals or under broiler until sizzling but not overcooked, turning after 5 minutes on each side. Salt lightly. Serve on warm platter garnished with parsley, tomato and lemon slices. Accompany with buckwheat groats (*kasha*), rice or cracked wheat. Serves 5-6.

Vilma Liacouras Chantiles

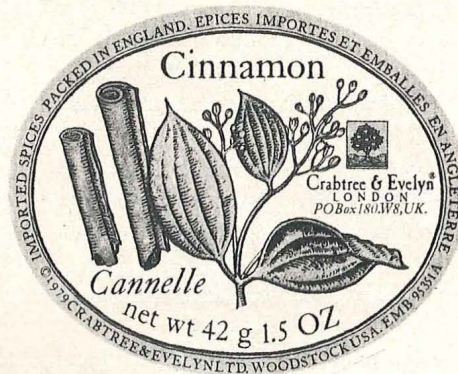
marketplace

In contrast to other western capitals where Christmas advertising is usually well under way by the end of October, there are few admonitions in Athens to "shop early for Christmas." In case you believe in avoiding the last-minute rush, however, here is a brief guide to family gift shopping in and around the Athens area.

It may be my bias as an Englishwoman living abroad, but **Natura, 10 Milioni Street, Kolonaki**, is at the top of my Christmas list. Not only for its irresistibly attractive English merchandise, (in some cases cheaper here than it is in England, strangely enough), but also because everything is so well packaged that you can save on wrapping paper; it only requires a ribbon to transform it into a Christmas parcel. The shop stocks a range of hand-made nightdresses, robes, and matching slippers in delicately printed cotton, and has the exclusive for Greece on the "Crabtree & Evelyn" range of delicious jams, home-made mustards, chutney, and English honey. The line also produces soaps good enough to eat, culled from an English orchard, including apple, cherry, and camomile; spicy Eastern varieties such as cedarwood, cinnamon, and avocado, all costing 160 drachmas each. Add to your avocado-soap bath bathfoam from one of six different scents including rosewater, buttermilk, and peach, price 460 drs a bottle, and for the complete bath experience, get an elegant towelling cosmetics bag with matching face mitten and hand-towel, available in three colors, pink, pistachio, and cream, price 300 drs to 600 drs, according to size. Gourmet friends may welcome a gift from the marvelous range of preserves including guava, passion fruit, and quince flavors, price 300 drs and, for a truly traditional English Christmas party, **Natura** stocks punch spices, barley sugar, and chocolate fudge, all prepared from authentic English recipes.

If you are still on the track of unusual gifts from abroad, you can find a bit of France at the **Sandra Shops, 14 Solonos St., Kolonaki** and (newly opened), **35 Ioan. Metaxa St.,**

Glyfada, which carry traditional Provencal printed textiles, tablecloths and quilted handbags imported exclusively from "Soleiado" of France. Pretty cotton scarves cost from 659 drs and handbags range from 1,150 drs to 4,900 drs according to size. The **Sandra** shops also stock a good selection of kitchen and table accessories including wooden-handled cutlery sets, packed in a neat wooden box, decorative copper moulds, quilted oven gloves, and tea cosies. If you don't make your own, they have a wide range of hand-made



Christmas stockings, as well as plenty of little presents to fill them.

Also in Kolonaki, the first **Laura Ashley** shop in Greece is scheduled to open by December 15th at **28 Irodotou Street**. The unmistakable **Laura Ashley** look will be there, including delicately printed cotton textiles for furniture, matching wall papers, tiles and paint colors, as well as clothes (not necessarily matching your wallpaper), household accessories, and small gifts. Lace-trimmed cotton blouses cost 3,600 drs; quilted bags range in price from around 2,000 drs to 5,000 drs; fabric-covered books, sewing boxes, and desk accessories start at around 800 drs. If you want to save some money, you can buy **Laura Ashley** fabric by the meter (approximately 800 drs) and make your own presents.

For the children on your list, I would suggest three of my favorite toystores: one in the center of town and two in Kifissia. For the very young, there is **Les Petits**, a brand new shop that has just opened at **4 Kassavetis Street, Kifissia**. Apart from enchanting layettes for

this month

new-borns, the shop carries the French "Tartine et Chocolat" range of dresses, jackets, sleeping suits, and dungarees for children up to four years old, as well as all the accessories required in a traditional Orthodox christening, from *bonbonnieres* to decorated candles.

Next door, **To Kollitiri** supplies irresistible toys, stocking fillers, and party presents for children of all ages. You can also buy your (plastic we hope) tree some of the prettiest decorations on the market, including clear glass crystal icicles, hearts, and fruit, costing 50 drs each. The shop also carries a "magic tree" table decoration which flowers when placed in a shallow bowl of water, price 160 drs. For pre-school children, there are plenty of educational toys, wooden play-bricks, and jigsaw puzzles, as well as books and cubes made in washable textiles for the very young. For older children, **To Kollitiri** specializes in sturdy play equipment, designed and made in Greece, including slides, price 3,850 drs, see-saws, price 2,500 drs, and spring-boards, costing 1,650 drs.

Probably the most comprehensive toy shop in central Athens is **To Kokkino Balloni**, 28 **Tsakalof Street, Kolonaki**. It carries a wide selection of wooden puzzles, play-bricks, and construction toys, all designed by Greek architect **Vasilis Stamoulis**, ranging in price from 320 drs. The shop also has miniature backgammon sets, price 490 drs, and an excellent selection of larger-scale wooden toys also designed and made in Greece, including wooden doll prams, complete with checked gingham mattress and pillow, price 1,350 drs; indoor swings from 700 drs; assemble-and-decorate-yourself dolls-house kits, price 880 drs, with wooden furniture sets available at 270 drs each. For children who may be still confused by the Greek alphabet, the **Silva** toy range includes a strong wooden box filled with gaily painted wooden letters, price 980 drs. The shop also carries abundant stocking fillers and party presents, with prices ranging from 80 drs for hand-painted bottle-top brooches to 195 drs for a set of traditional wooden pick-up-sticks.

Hilary Petsalis-Diomidis

CHRISTMAS FESTIVALS

Panigiria (religious folk festivals) and other happenings in various parts of Greece where you may find yourself during your travels. Some dates may vary so make enquiries at the Local Tourist Police.

- DEC. 11, 12 AND 13: On the island of Corfu, religious ceremonies in memory of the island's patron St. Spyridon.
- DEC. 23: At Kozani, the "Kladaries" event to commemorate the shepherds who lit fires to announce the birth of Christ. The actual event takes place at Siatista where the inhabitants light fires and dance around them, drinking the local wines. The three best bonfires win prizes.
- DEC. 23 AND 24: At Florina, the "Florina Christmas Fires". The inhabitants gather firewood and light fires in the various quarters of the town, and make the rounds of the fires all night, singing carols.
- DEC. 24: Christmas Eve, the day when the youngsters go forth singing carols which, in many areas, are sung by the adults as well.
- DEC. 31: On the island of Chios, the island's seamen carry ships' models (some of them as large as two to three metres long) around the town with bunting and lamps, singing carols particular to the island. They all end up in the central square where a parade takes place and the four best models win prizes. The old year closes in the festive atmosphere in which the Greek people welcome the New Year, children again go caroling in the streets. Gifts are exchanged and the green baize table is brought out for those who would like to try their luck at cards, indicating fortunes for the coming year.

CHRISTMAS CONCERTS AND RECITALS

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

- AWOG (American Women's Organization of Greece) — Sponsoring a concert at Deree-Pierce College, Agia Paraskevi, at 8pm, Dec. 1. The United States European Military Band will play a Duke Ellington medley, Gershwin, light classics.
- AMERICAN COMMUNITY SCHOOLS — 129 Agia Paraskevi, Halandri. Will have a Christmas performance and fine arts festival Dec. 17 and 21, 7:30 pm. Call 659-3200 for details.
- GERMAN EVANGELICAL CHURCH (Christos Kirche) - Sina 66, Tel. 361-2713. Chamber music and



'Grandma Papadopoulou wishes you both "many children."

Valerie Wrightson

music by Haydn, Hoffmeister, Schubert, and Mozart. Sita Valentis (cello), Panos Valentis (violin), Yiannis Vatikiotis (viola), Dec. 12 at 8:30 pm.

LYCEUM OF GREEK WOMEN — Dimokritou 14, Tel. 361-1042. A night of Greek Christmas songs at 7pm on Dec. 15.

TASIS/HELLENIC CONCERT SERIES — Xenias and Artemidos St., Kifissia-Kefalari, Tel. 801-3837. Music Group of London, Dec. 2, 8pm. And on Dec. 10, the Athens Choral Group will present Christmas Choral music. Call for more details.

GOETHE INSTITUTE — Will sponsor a Christmas concert at the Alambra Theater, Stournara 53. A duo with Jenny Abel (violin) and Roberto Szedon (piano), Dec. 15, 8pm.

GREEK-SWEDISH LEAGUE — Will sponsor a candlelight service on the "Feast of Santa Lucia", Dec. II. Call for details Tel. 808-3989. The ceremony will be at the Athens Hilton.

HOLIDAY CHURCH SERVICES

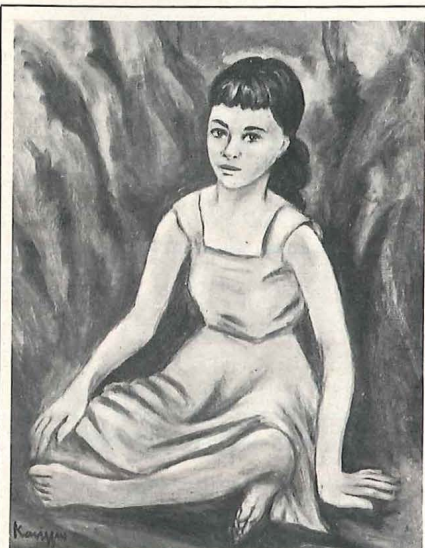
- BETH SHALOM SYNAGOGUE, Medidoni 5. Tel. 325-2823. Hanukkah service 5 pm, Dec. 20.
- CHRISTOS KIRCHE (German Evangelical), Sina 66. Tel. 361-2713. Dec. 13, traditional Christmas play, carols and candlelight by the children in the church at 5:30 pm... Dec. 24, Christmas Eve, 4:30 pm service (for families) and 6 pm... Dec. 25, Communion Service 9:30 am... Dec. 31, New Year's Eve service 6 pm... Jan. 1, first service of the new year 9:30 am.
- METROPOLIS CATHEDRAL (Greek Orthodox Cathedral of Athens), Metropoleos Street, off Syntagma Square, Tel. 322-1308. Dec. 24, 5 pm vespers ... Dec. 25, 5 am to 9 am, Christmas service.
- ST. ANDREW'S PROTESTANT CHURCH, Dec. 24, 8 pm at Sina 66, Christmas Eve Service ... Dec. 25, 10 am at Tasis/Hellenic International School, Xenias and Artemidos, Kifissia, Christmas Day service... Call 651-9331 for details.
- ST. DENIS ROMAN CATHOLIC CHURCH, Venizelou 24. Tel. 362-3603. Dec. 24, High Mass 11 pm... Dec. 25, Liturgy 7, 8, 9, 10 am, High Mass 11 am (with choir), Mass 6 pm... Dec. 31, Mass (with special New Year ceremony) 6 pm... Jan. 1, Liturgy 7, 8, 9, 10 am, High Mass 11 am, Mass 6 pm.
- ST. NIKODIMOS (Russian Orthodox Cathedral), Filellinon 21. Tel. 323-1090. Dec. 24, Evening Mass 5 pm... Dec. 25, High Mass 9:30 am...
- ST. PAUL'S ANGLICAN-EPISCOPALIAN CHURCH, Tel. 714-906. At the church, Filellinon 29, Dec. 19, Children's carol service 5 pm ... Dec. 24, Christmas carol service 5:30 pm. Midnight Mass 11:30 pm... Dec. 25, Holy Communion 8 am, Family Eucharist 9 am, Morning Prayer 10 am, Holy Communion 11:30 am... At Campion School Dec. 20, 10 am, carol service and Holy Communion; Dec. 25, 9am family communion.

MUSIC DANCE DRAMA

- THE BRITISH COUNCIL — Kolonaki Sq. 17, Tel. 363-3211. The Music Group of London: Eileen Croxford (cello), David Parkhouse (piano), Hugh Bean (violin), performing works by Beethoven, Rawsthorne and Mendelssohn, Dec. 3. Also at Tasis/Hellenic School on Dec. 2. Both performances at 8 pm.
- CAMPION SENIOR SCHOOL — Dimitros and Antheon Streets, Ekali, Tel. 813-3883. Piano duet by Justine Oglethorpe and John Trevitt, with Ruth Oglethorpe, soprano, performing works by Poulenc, Fauré, Seiber, Schumann, Dec. 9, 8pm.
- DANCE WORKSHOP (Ergastiri Horou) — Solonos 34, Tel. 644-8879. Watch for Sat. afternoon workshop/performance by Greek and visiting overseas dance and movement artists. Disco party, Dec. 19, 7-9pm. Call for details.
- EXPRESSION '81/82 - As part of the Ekfrasi Festival, at the Luzitania Theater, Evelpithon 47, the Choir of St. John's College, Cambridge, will perform on Dec. 18, 19. All performances

begin at 9pm. Tickets may be bought at the theater daily 10am - 1pm, 6-9 pm, Tel. 322-1459.

- HELLENIC AMERICAN UNION — Massalias 22, Tel. 362-9886. Performances start at 8pm unless otherwise noted. Neil Simon's "Chapter Two", a romantic comedy produced by The Players, directed by Lou Cajoleas, Dec. 2-5. Shakespeare's "Twelfth Night", in Greek, set to American Jazz, performed by Dimitri Valassis' Theatrical Group, Dec. 7, 14, 21, 28 at 9pm. Pianist Smaragda Mouriki will perform works by Beethoven, Palantios, and Liszt, Dec. 18 at 8 pm.
- LYCEUM OF GREEK WOMEN — Dimokritou 14, Tel. 361-1042. Songs sung by Jennie Modinos with Mme. Lalla on piano, Dec. 1, 6pm.
- NATIONAL OPERA COMPANY (Lyriki Skini) — Olympia Theater, Akadimias 58, Tel. 362-8670. Gaetano Donizetti's "Lucia di Lammermoor", Dec. 6. Puccini's "Gianni Schicchi", Dec. 20. Call for further details.



"Seated Girl" (1972)

A retrospective of Orestis Kanellis' paintings will be on exhibit at the Syllogi (see "Galleries" for location). Kanellis was born at Smyrni (1910) and died in Athens (1979). His works are in the National Gallery, the Ministry of Education and in private collections all over the world. The first day of the exhibit Mr. Christanthos Christou, Professor of History, will speak of Kanellis' contribution to Greek painting.

THE NATIONAL BALLET — Luzitania Theater, Evelpithon 47, Tel. 822-7284. Performances at 9pm, Dec. 29, 30. Greece's first national ballet company, newly-formed with the cooperation of the two leading ballet companies of Yiannis Metsis and Leonidas de Pian. Contemporary ballet performances introducing new, experimental choreographers. This is the company's first season.

GALLERIES

Unless otherwise noted, the galleries listed below are usually open Mon. through Fri. from around 10 am to 2 pm and re-open in the evening from around 6 to 9 or 10 pm. On Saturdays they are usually open in the mornings only. It is advisable to call before setting out.

- ARGO, Merlin 8, Kolonaki, Tel. 362-2662. Oils by Yiorgos Nikolaides, Nov. 29 - Dec. 21. Ioanna Mitsea Malamou will also exhibit paintings till Dec. 14
- JEAN AND KAREN BERNIER, Marasli 51, Tel. 735-657. Closed Mon. mornings. Theodoros Stamos' new paintings on exhibit Dec. 9 - Jan. 23.
- CONTEMPORARY GRAPHICS, Haritos 9, Tel. 732-690.

Paintings (mixed media) by Constantine Dimoudes, Nov. - Dec. 15. A group of paintings by Sorogas Karas, Botsoglou, Kanakakis, Dec. 15 - Jan. 6.

- DADA, Antinoros 31, Tel. 742-377. Also open Sat. evenings and Sun. mornings. Nov. 23 - Dec. 11. George Drizos may show his paintings in middle Dec. Call to verify.
- DESMOS, Akadimias 28, Tel. 360-9449. Call for details.
- DIODEGENES INTERNATIONAL, Nikodimou and Nikis 33, Tel. 323-1978. Open Mon. to Sun. Crayons (black and white) by Taiwanese artist Yu Pon, Nov. 21 - Dec. 18. Recent paintings by Yiorgos Fokas, Dec. 21 - Jan. 16.
- ENGONOPOULOS, Dinokratous 53, Tel. 723-888. Impressionist oils by Stavros Hadjiioannou, Nov. 23 - Dec. 7. Meira Barak from Israel will exhibit her paintings, Dec. 9 - 31.
- HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Open Mon - Fri. 10 am - 1pm, 6 - 9 pm. Oils by Koupadis, Nov. 30 - Dec. 11.

HYDROHOOS, Anapiron Polemou 16, Tel. 723-684. Exhibitions over the next month feature Greek women artists. Batik by Effie Sirmou Tsigaridou until Dec. 14. Also sculpture by Daphne Taygeti shown at the same time. Group exhibition of Greek handicrafts, Dec. 16 - Jan. 8.

KREONIDES, Iperidou 7 (at Nikis St.), Tel. 322-4261. Aquarelles by Avgeris Kanatos, Nov. 30 - Dec. 16. Painting by Anna Leukakou, Dec. 17 - Jan. 9.

MEDUSA, Xenokratous 7, Kolonaki, Tel. 744-552. Environments, constructions by Aris Prothromidis, Nov. 24 - Dec. 13.

NEES MORPHEUS, Valaoritou 9a, Tel. 361-6165. Idioms of post-war Greek art - Part I. Works by ten painters of the Greek abstract movement, including Spiropoulos, Xenias, Isigos, Condopoulos, and Lefakis.

NEPHELI, Leof. Alexandras, Tel. 823-7579. Call for details.

ORA, Xenofontos 7, Tel. 323-0698. Paintings by Yiorgos Nikolakopoulos. Copper engravings by a group of five artists. Dec. 14 - Jan. 8.

POLYPLANO, Dimokritou 20, Tel. 362-9822. Applied art and paintings by Takis Alexiou till Dec. 12.

SYLLOGI, Vas. Sofias 4, Tel. 745-136. Orestes Kanellis' oils. Dec. 8 - Jan. 5.

TO TRITO MATI, Loukianou 21b, Tel. 714-074. Call for details.

JILL YAKAS, 16 Spartis, Kifissia, Tel. 801-2773. Permanent exhibition of prints by various English artists. Call for appointment.

ZOUMBOULAKIS, Kolonaki Sq. 20, Tel. 360-8278. The latest works of painter George Milos, till Dec. 10. Call for more information.

ZOUMBOULAKIS-TASSOS, Kriezotou 7, Tel. 363-4454. Permanent group show of silk screens, lithographs and multiples.

ZYGOS, Iofondos 33 (near Caravel Hotel), Tel. 726-219. Oils and watercolors (the latter exhibited for the first time) by renowned Greek artist, the late Agenor Asteriadis, till Dec. 10. Paintings by Lillian Derbaga Dec. 17 - Jan. 9.

EXHIBITIONS

Addresses and phone numbers not listed below are found in the Organizer or under Museums. Exhibitions may be visited during the Institutes' and Museums' regular hours unless otherwise noted.

ATHENS CULTURAL CENTER — Akadimias 50, Tel. 363-9671. "The Role of Photography in Art", an exhibit showing ways in which artists have used photographs in works of art. Nov. 26 - till end of Dec. Call for details.

BRITISH COUNCIL — Kolonaki Sq. 17, Tel. 363-3211. Books exhibited on performing arts, Dec. 8 - 18. Call for details.

CENTER FOR FOLK ART AND TRADITION — Iperidou 18, Plaka, Tel. 324-3987. An exhibition of folk art from the island of Kastellorizo. Drawings, texts, paintings, photos, among the items on exhibit. Other programs will take place, including evenings of song. Call for more information. The exhibition will run for two months.

HELLENIC AMERICAN UNION — Massalias 22, Tel. 363-9886. An exhibit of paintings by Costas

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

NAME DAYS IN DECEMBER

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, it is customary to acknowledge the occasion with a telephone call, cable or flowers.

- | | |
|---------|--|
| Dec. 4 | Barbara |
| Dec. 5 | Savvas |
| Dec. 6 | Nikolaos (Nikos), Nikoletta |
| Dec. 9 | Anna |
| Dec. 10 | Minas |
| Dec. 12 | Spyridon (Spyros) |
| Dec. 13 | Efstratios (Stratos), Efstratia |
| Dec. 15 | Eleftherios, Eleftheria |
| Dec. 17 | Daniel, Dionysios (Denis), Dionysia (Denise) |
| Dec. 18 | Sebastian |
| Dec. 24 | Eugene, Evgenios, Evgenia |
| Dec. 25 | Christos, Christina, Christine, Chrissoula, Chrisanthi |
| Dec. 26 | Emmanuel (Manolis, Manos), Emmanuella |
| Dec. 27 | Stefanos, Stephanie, Stephen |
| Jan. 1 | Vassilios, Vassili (Basil, Vasso, Bill), Vassiliki |

DATES TO REMEMBER

- | | |
|---------|------------------------------------|
| Dec. 3 | First day of Hanukkah |
| Dec. 10 | United Nations Human Rights Day |
| Dec. 12 | National Day - Kenya |
| Dec. 24 | Christmas Eve |
| Dec. 25 | Christmas Day |
| Dec. 26 | Boxing Day (England, Commonwealth) |
| Dec. 31 | New Year's Eve |
| Jan. 1 | New Year's Day |

PUBLIC HOLIDAYS

- | | |
|---------|--|
| Dec. 24 | Shops open, offices mostly closing around noon |
| Dec. 25 | Christmas Day |
| Dec. 26 | Boxing Day |
| Dec. 31 | Shops open, offices mostly closing around noon |
| Jan. 1 | New Year's Day |

Kounadis, open Nov. 30 - Dec. 11 in Kennedy Hall. Dr. M. Mitropoulos presents a video-art exhibit, "T.V. Images - 2", Dec. 15, 16.

NATIONAL GALLERY (Pinakothiki) — An exhibit of graphics and paintings by candidates for the professorships of graphic design and painting at the School of Fine Arts. Starts early Dec. Call for details, Tel. 735-937.

MULTI-NATIONAL WOMEN'S LIBERATION GROUP — Diofantou 1, Pangrati, Tel. 791-397. An exhibit of women's creative work, arts and crafts, small gifts for sale, Dec. 4, 7-11pm, Dec. 5, 11am - 7pm.

PHOTOGRAPHIC CENTER OF ATHENS — Sina 52, Tel. 322-3973. An exhibit of black and white photographs taken in Greece by Hall Winslow, Dec. 14 - Dec. 30, 5:30 pm - 9:30 pm.

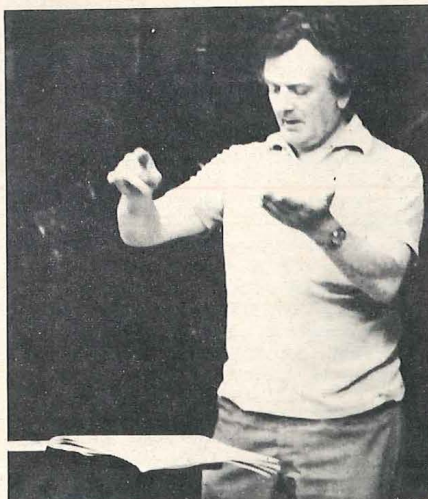
ZAPPEION — next to the National Gardens, Tel.

December Musical Events

The first three weeks of December offer an outstanding variety of musical programs that should delight even the most fickle music lover. And in Athens, where one is not usually presented with choice when it comes to concerts, the prospect is a splendid one indeed. Beginning December 2nd, the celebrated *Music Group of London*, one of the world's finest chamber ensembles consisting on this tour of Eileen Croxford, cello, Hugh Bean, violin, and David Parkhouse, piano, will give a performance at TISIS/ Hellenic International School in Kifissia at 8:15 p.m. in a program of trios by Brahms, Haydn, John Ireland, and Schubert. The following evening they will perform at the British Council in a concert of works by Beethoven, Frank Bridge, and Mendelssohn. This is the Music Group's third appearance in Athens in the past four years, and, judging from past experience, it should be one of the outstanding musical events of the season.

On Thursday, December 10th, the Athens Choral Group will present a Festival of Lessons and Carols for Christmas in the TISIS/ Hellenic school auditorium at 8:15 p.m. In addition to traditional carols and less familiar Christmas fare, they will perform the rarely heard four motets for Christmas by the great 20th century French composer, Francois Poulenc. On December 15th, the Campion School Christmas concert will be presented at Saint Paul's Anglican Church at 8 p.m. and will feature Benjamin Britten's popular *Ceremony of Carols* for voices and harp accompaniment. Also on December 15th and 16th the TISIS/ Hellenic choirs under the direction of Veronica Phillipson will present their annual Christmas program (junior choir on the 15th and senior choir on the 16th). On December 17th, the American Community Schools' choir and band will hold their Christmas concert at 7:30 p.m. in the ACS gymnasium under the direction of Stan Brown. On December 17th and 18th the German School will present a program of Christmas music for choir and orchestra, and on the 18th and 19th, the Choir of Saint John's College, Cambridge, will be featured in concerts sponsored by the British Council and the Ministry of Culture at the Luzitania Theater, Evelpidon 47, at 9 p.m.

After King's College, St. John's is probably the best known of the many fine British university choirs. The fame of King's rests not only on



George Guest, in charge since 1951, is the present director of Saint John's College Choir.

their splendid vocal sound but also on the awesome acoustics of their college chapel which can make even the most mediocre choir sound impressive. The chapel at St. John's College, however, is rather small and dry acoustically, so that what one hears is actually what is being produced. And there is no doubt that the St. John's choir produces a lovely sound indeed, and to many aficionados of English church music, the boy trebles of John's are every bit the equal of those of King's. In any event their appearance in Athens is an occasion not to be missed.

Finally on December 19th, the choir and instrumentalists of the American College in Greece (Deree College, Aghia Paraskevi) will present a particularly interesting concert, consisting of the Christmas concerti of both Corelli and Torelli, Bach's fourth Brandenburg Concerto, and the Marc-Antoine Charpentier *Messe de Minuit pour Noel*, one of the absolute gems of Baroque composition, with each section of the mass based on a variety of popular French Christmas carols of the 17th century and earlier. Maestro Diamantis Diamantopoulos is conducting and will doubtless have his forces in their usual top form.

Robert Brenton Betts

322-4206. "Intexel", an exhibit of electrical and electronic equipment, Dec. 16 - 21, Tel. 959-2058. Also an exhibit on books for booksellers (details not available at time of printing). Call for information Tel. 362-5458.

LECTURES

"HUMAN RIGHTS DAY" — The United Nations will sponsor a lecture with film at the Panteios School of Political Science on Syngrou Ave, Dec. 11. Call for time. Tel. 322-9624.

"ORTHODOXY AS A WAY OF LIFE" — The Univ. of La Verne Cultural Lecture Series continues this month with Father Philotheos Faros,

Archimandrite of the Greek Orthodox Church, on Dec. 1. Call Tel. 801-2377 for time and other details.

"SIR ALEXANDER FLEMING" — Professor G. Merikas, Emeritus Professor at the School of Medicine at Univ. of Athens will lecture at the British Council on Dec. 10, at 8 pm (in Greek).

"THE PSYCHOLOGY OF LOVE" — Tasos Karayiannis speaks at the Heliathanos Yoga Union, Marathonodromou 29, Dec. 2, at 8:30 pm (in Greek). Tel. 671-1627.

"THE DANCE FIGURE IN HARMONY" — will be presented by Makis Dragoumis at the Dance Workshop, Solonos 34. Dec. 5, 7pm.

"MODERN DANCE SEMINAR" — presented by Julie Blackman, Paulina Veremis, Adrianna Conopczynska. Dec. 12, 5pm.

CINEMA

This is a partial listing of the titles available at the time of printing. Check Ta Nea, or other Greek newspapers for theaters and time. Also check The Athens News or The Athens Daily Post.

ARTHUR (Arthuros). A love-comedy starring Liza Minelli and Dudley Moore.

BLOW OUT, (To Svisimo). A thriller starring John Travolta and Nancy Allen.

BODY HEAT, (I Zestasia tou Somatos). A story of love, murder, and deceit, starring Kathleen Turner and William Hurt.

CAVEMAN, (O Atsidas Ton Spileon). A comedy starring Ringo Starr and Barbara Bach.

CLASH OF THE TITANS, (I Syngrousis ton Titanon). Adventure film starring Lawrence Olivier and Burgess Meredith.

FOR YOUR EYES ONLY, (Yia ta Matia Sou Mono). The new James Bond adventure film starring Roger Moore and Carol Burke.

HISTORY OF THE WORLD PART I, (Historia tou Kosmou Meros Proton). A comedy starring Mel Brooks, Madeline Kahn and Dom Deluise.

KNIGHTRIDERS, (I Monomahi tis Asfaltou). An adventure starring Ed Harris and Chris Forest.

POPEYE, A Walt Disney film starring Robin Williams and Shelley Duval.

ROAR, (To Mougrito). An adventure drama concerning wildlife, starring Noel Marshall, Tipi Hedren and Melanie Griffith.

WHO FINDS A FRIEND, FINDS A TREASURE, (Opios Vriski Ena Filo, Vriski Ena Thisavro). An action-comedy starring Terence Hill and Bud Spencer.

ART CINEMAS

Art films are shown in Athens at two cinemas: Alkionis, Ioulionou 42 (near Victoria Sq.), Tel. 881-5402, and Studio, Stavropoulou 33 (near Amerikis Sq.), Tel. 861-9017. Call for specific program information. There is also a Cinema Club (Teniothiki) at Kanaris 1, Kolonaki, Tel. 361-2046.

FILMS AT THE INSTITUTES

BRITISH COUNCIL, Kolonaki Sq., Tel. 363-3211.

FLOWERING OF BRITAIN — short film on the British countryside in summer. HISTORY AROUND YOU - THE VILLAGE, another short film shown in conjunction with the film listed above. Dec. 18, at 8pm.

GOLDFINGER — a James Bond adventure starring Sean Connery, Gert Frobe, and Shirley Eaton. Directed by Guy Hamilton. Dec. 7, 14, at 8pm.

THE WATER BABIES — a movie based on the novel by Charles Kingsley, starring James Mason, Billie Whitelaw, Bernard Cribbins and Joan Greenwood. Dec. 21, at 8pm.

FRENCH INSTITUTE, Sina 29, Tel. 362-4301. May have films in Dec. Information not available at time of printing.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886.

ST. PAUL'S ANGLICAN CHURCH CHRISTMAS BAZAAR on Dec. 5, 11 am - 2:30 pm will be held at the British Ambassador's house, 2 Loukianou St. It will not be held at the British Embassy as was previously stated.

Christmas Cards



Yiannis Moralis's work illustrated above is one of twelve paintings donated to the Spastic Society and appearing on their Christmas cards this year. The cards are available at these locations: Grigoris Bookstore, Solonos 71; Kendros Bookstore, Gennadiou 6; the Polyplano, Ora and Trito Mati galleries (see "Galleries" for locations), as well as Citibanks at Syntagma and Kolonaki Sqs. They are also available at the British Council. Unicef cards can be purchased at the Greek Committee's office at Xenias 1 (near the American Embassy), and at all Greek Credit Banks, as well as XEN and XAN centers in Athens and Kifissia. Friends of the Trees will be selling Christmas cards by order: Call Mily Zobanaki for further information, Tel. 481-3877.

GRAPES OF WRATH — a film based on John Steinbeck's novel. This is the first of four films made from American novels. Dec. 8, at 8pm.

MOBY DICK — a film based on Herman Melville's novel. Second in a series of films of American novels. Dec. 22, at 8 pm.

ITALIAN INSTITUTE, Tel. 522-9294.

May have screenings beginning mid Dec. Call for details.

THEATER

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 9pm or thereabouts. There are usually 6 pm matinees on Wednesdays and Sundays. Dial 181 for a recorded announcement (in Greek) of all current productions.

MY POOR MARIK (Kaymene mou Marik) — Alexei Arbuzov's play translated by George Sevastikoglou, directed by Lykourgos Kallergis, with George Tzortzis, Tonia Kaziani and Alberto Eskenazi. Sets and costumes by Manolis Maridakis (*Amiral*, Amerikis 10, Tel. 363-9385).

NASSOS (O Nassos) — A play by the new playwright A. Thomopoulos with Lida Protopsalti and Thanassis Papageorgiou, who

also directs the play (*Stoa*, Biskinis 55, Zographou, Tel. 770-2830).

EVITA — The famous Rice and Weber musical about Evita Peron, translated by Marios Ploritis. Directed by Nikos Haralambous. Sets by George Patsas. Choreography by D. Papazoglou. Alike Vouyouklaki and Dimitri Malavetas lead the large cast (*Alikis*, Amerikis 4, Tel. 324-4146).

THE LAST OF MRS CHENEY (To telos tis Kyrias Tsenei)—Frederik Lonsdale's famous comedy (1925) stars Yiannis Fertis, Smaro Stefanidou and Ketty Lambropoulou. Sets by Dionyssi Fotopoulos (*Athina*, Derigney 10, Tel. 823-7330).

DA—Hugh Leonard's hit in its third year. Manos Katrakis is magnificent in this prize-winning work (*Broadway*, Agiou Meletiou and Patission, Tel. 862-0231).

I HAVE A GOAL, MR. PRESIDENT (Eho stocho, Kyrie Proedre) — A comedy by George Haralambidis, with Thymios Karakatsanis, Eleni Anoussaki and Takis Miliadis (*Alhambra*, Patission and Stournara, Tel. 522-7497).

MOTHER, MAMA, MOM (Mana, Mitera, Mama) — Last year's success continues this season. A satire by George Dialeghmenos, directed by Takis Vouteris, (Kefallinias 16, Tel. 883-8727.)

A GIRL WANTED FOR DOWRY (Zitite nea ya prika) — A comedy by Tsiforos and Vassiliadis, with Martha Karayianni, A. Filipidis and N. Katsadramis (*Akadimos*, Ippokratous 5, Tel. 362-5119).

A DATE AT THE POLICE STATION (Rantevou sto tmima ithon) — A comedy by Kambanis and Makridis with Dionyssi Papayannopoulos and his group (*Hadjichristou*, Panepistimiou 38, Tel. 362-7248).

THE BIG GAME (To megalo paichnidi) — Angelos Terzakis' play presented by the National Theater (*Dimotiko Theatro*, Plateia Dimarchiou, Piraeus, Tel. 417-8351).

BETRAYAL (I prodossia) — Harold Pinter's work presented by Karlos Koun's company (*Technis*, Stadium 5, Tel. 322-8706).

THE LADY WITHOUT CAMELIAS (I kyria horis kamelies) — A play by Marietta Rialdi who also directs and leads the cast (*Orvo*, Voukourestiou 16, Tel. 323-1259).

BEDROOM SUITE (Dyo epi tria) — Neil Simon's comedy with Alex Alexandrakis and Monica Galinea under the direction of Michael Cacoyiannis (*Kappa*, Kypselis 2, Tel. 883-1068).

FORGOTTEN ROADS (Xehasmeni Dromi) — An original comedy on actors, by Platon Mousseos. With Kostas Prekas and his company (*Ena*, Filolaou, Pangrati, Tel. 751-8079).

LIFE BEGINS AT FORTY (I zoe arhizi sta saranta) — Comedy by N. Kambanis and V. Macridis. With Kostas Voutsas (who also directs the play), Yiannis Michalopoulos and Katerina Gioulaki. Sets by Manolis Maridakis (*Gloria*, Ippokratous 7, Tel. 360-9400).

THE ROSE TATTOO (Triantafylo sto stithos) — Tennessee Williams' 1951 success, translated by Marios Ploritis and directed by N.



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GCE Division

The British GCE Programme at TASIS Hellenic is available to students preparing for United Kingdom University entrance. It serves also as preparation for students of the international community who prefer the GCE for application to other National systems of education.

The continuity, stability and integrity compounded in the 1979/80 merger of TASIS and the Hellenic International School have attracted in the two years an enrollment growth of forty-nine percent. The controlled increase has created the diversity of classes essential to GCE, International and American preparation while allowing TASIS Hellenic to preserve the reputation for limited teacher-pupil ratio and instructional standards of both schools.

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For further information contact: TASIS Hellenic Admissions Office, Dept. B, P.O. Box 25, Xenias and Artemidos Streets, Kifissia-Kefalari, Greece, Tel: Athens 808-1426 or 801-3837 Telex: 210379 TAS GR



ODYSSEVACH (Odysseus - Sevach). — Xenia Kaloyeropoulou's clever and well-produced musical for children. It skillfully combines the wanderings of the Homeric hero with the fabulous voyages of the hero of *The Arabian Nights*. (Sinbad=Sevach in Greek). Music by Dionysis Savvopoulos, sets and costumes by George Patas, directed by Stamatis Fasoulis. (*Athina*, Degrigny 10, Tel. 823-7330).

Haralambos. With Jenny Roussea and her company (*Moussouris*, Karytsi Sq., Tel. 322-7330).

THE CIRCLE (O Kyklos) — Somerset Maugham's famous play adapted by Platon Mousseos. With Kostas Rigopoulos, Kasia Analyti, Angelos Antonopoulos (who is also the director) and sets by George Anemoyiannis (*Analyti*, Antoniadon and Patisision, Tel. 823-9739).

THE LITTLE MAN (O Anthropakis) — A play by Samy Faillat translated by Anna Varvaressou. Produced by and starring Stefanos Lineos, Elli Fotiou and Stavros Xenidis. Sets by Dimitri Douvlis and music by Vassilis Dimitriou (*Alpha*, Patisision and Stournara, Tel. 523-8742).

WHY PEOPLE FEEL HAPPY (Yiati herete o kosmos) — A satirical musical on Metaxas' dictatorship by the Eleftheri Skini. Text, musical arrangement and direction by the group itself (*Vebo*, Karolou 18, Tel. 522-3453).

THE EGG AND I (Ego si Ki' o allos) — By Jean Kerr, translated by Zachos Hadjifotiou, with Zoe Laskari and Anna Fonsou. Directed by Andreas Voutsinas (*Diana*, Ippokratous 7, Tel. 326-2956).

CHAO — Marc Gilbert Auvajan's bitter comedy adapted by Marios Ploritis with Katia Dandoulaki and G. Michalakopoulos. Sets by Dionyssi Fotopoulos. Direction Andreas Voutsinas (*Dionyssia*, Amerikis 10, Tel. 823-7330).

THE CRY OF VOTES (I phoni ton psifon) — Musical by Kambanis and Macridis. Direction Nikos Sofianos, music Jacques Iakovidis. Sotiris Moustakas leads the cast (*Kalouta*, Patisision 240, Tel. 867-5588).

THE HOSTAGE (O Omiros) — Brendan Behan's play translated by Vassilis Rotas and Voula Damianakou. Music by Mikis Theodorakis (*Kessariani*, Vrioulon and Klazomenon, Tel. 790-772).

THE RELATIVES (To soi) — Armenis' comedy will play through October (*Veaki*, Stournara 32, Tel. 522-3522).

THE NATIONAL THEATER OF GREECE — Central Stage (Kentriki Skini): Beginning Dec. *The Cardinal of Spain* by Henri de Montherlant will play through the month. Directed by Alexis Minotis, set by Kleovoulos Klonis. New Stage (Nea Skini): *Kazinir* and *Caroline* by Anton Fonhorbat, directed by George Remonthos. Dec 1 — until Jan.

DEAR LIAR (Agapite psefti) — Jerome Kilty's "comedy of letters" based on the correspondence between George Bernard Shaw and Mrs. Patrick Campbell. With Dimitri Myrat and Voula Zoumboulaki (*Athinon*, Voukourestitution 10, Tel. 323-5524).

MY THREE ANGELS (I tris angeli) — Marios Ploritis' translation of Albert Husson's comedy with

Dimitri Fotopoulos, Ilias Logothetis and Vassos Andrianos. Directed by George Georgiadis, sets by Yiannis Spanis (*Acropolis*, Ippokratous 9, Tel. 361-4530).

THE ELEPHANT MAN — Dimitris Potamitis is the director and leading actor in Bernard Pomerance's brilliant and compassionate play about Joseph (John) Merrick, a human monstrosity who lived in Victorian London. (*Erevna*, Ilision and Kerasountos, Tel. 778-0826).

POTICHE (Ephirissi goitia) — Barillet and Gredy's new comedy stars Jenny Karezi, with Kostas Kazakos who is also the director (*Athineon*, Akadimias 3, Tel. 363-6144.)

NOTHING BUT HOME, BED AND CHURCH (Olo spiti, krevati k'ekklisia) — Satirical sketches by Dario Fo and Franca Rame. Solo performances by Aiki Georgioli and Eva Kotamanidou, music by Loukianos Kelaidonis (*Apothiki*, Sarri 40, Tel. 325-3153).

CROSS-GRAINED (To Stravoxyllo) — A revival of Dimitri Psathas' well-known comedy with Yiannis Ganakis and Nikos Tsoukas. Directed by Dino Dimopoulos and sets by Manolis Maridakis. (*Minoa*, Patisision 91, Tel. 821-0048).

MISCELLANEOUS STUDIES

ATHENS CENTER FOR THE CREATIVE ARTS, Pangrati Cultural Center, Archimidous 48, Tel. 701-5242, 701-2268. 8-week (intensive) and 16-week Modern Greek language courses (morning, afternoon and evening classes) at beginning, intermediate and advanced levels, beginning Nov. 30. Creative Jazz Dance workshops, including Afro Dance, Modern Jazz and Modern Dance and Movement, taught by Ilanga and Marissa Aboitiz, pupils at all levels eligible to audition for the newly formed Jazz Dance performing company. Also classes in Greek Folk Dance and Classical Ballet.

DANCE WORKSHOP, Solonos 34, Kolonaki, Tel. 644-8879, Mon. - Fri. 9:30 am - 9 pm, Sat. 9 am - 4 pm. Disco, Classical, Contemporary Modern, Primitive, Afro and Jazz Dance, Tap, Latin American and Greek Dancing, Movement for actors, Keep Fit and Belly Dance classes and seminars.

CENTER FOR MEDITATION, Souidias 69-71, Tel. 730-441. Usually open Mon.-Fri. all day. Sitting in silence (guided session Wed. 8 pm) and Tai-Chi-Chuan movements.

HELIAANTHOS YOGA UNION, Marathonodromou 29, Paleo Psychico, Tel. 671-1627, 671-5247. Yoga exercise classes (in English and Greek) at Paleo Psychico, Kifissia, Amphithea; courses in Yoga and the Bible, Psychology of Growth, Meditation, Philosophy of Yoga; First Aid classes.

HELLENIC AMERICAN UNION, Massalias 22, Tel. 362-9886. Regular Modern Greek language classes for beginners, 6 hours per week, mornings and evenings, Mon., Wed. and Fri., or Tues. and Thurs. Fall term ends Dec. 11. Winter term begins Dec. 15, registrations on Dec. 11. Classes are organized according to demand so that advertised classes will be cancelled if there are insufficient enrollments.

INTERNATIONAL ENGLISH CENTER, Londou 6, Tel. 360-8265. Greek language classes, small groups, by staff trained in the teaching of foreign languages. Emphasis on speaking skills for beginning and intermediate levels. Cost is 5,000 Drs. per term (46 hours of classes).

LYCEUM OF GREEK WOMEN, Dimokritou 14, Tel. 361-1042. Classes in Greek folk dancing (for women and men). Wed. 4-5 pm (children), Fri. 12n-1 pm (this class in English) and Sat. 4-5 pm. Membership/registration costs 600 Drs. and classes are 800 Drs. per month.

PAINTING, SCULPTURE, CERAMICS — on display at 13 Omirou St, Nea Smyrni, (at the School of Parents close to the main square). Mrs. Aiki Lembesi Vrahioti will exhibit her work. A workshop is also offered in the Voula area, call for further details. Tel. 895-9307. Exhibit is on till Dec. 23, 11am - 9pm.

TEXTILE ARTS CENTER, Iperidou 5 (near Syntagma Sq.), Tel. 322-3355. Courses in Embroidery

Design, Beginning Loom Weaving, Natural Dyeing, Tapestry Weaving, Greek Weaving Techniques, Rug Weaving, and Spinning. Classes meet mornings, afternoons or evenings in 2 1/2-hour sessions for 8 weeks.

THE BODY CONTROL STUDIO, Dimitriou Soutsou 12, Tel. 641-1629. A special program of exercise developed for each individual according to his requirements. Open Mon.-Thurs., 8am - 10pm; Fri. 8am - 7 pm; Sat. 9am - 1 pm. Closed Mon. and Thurs. 1pm - 5 pm. Classes by apt. Call for details.

THE HASH HOUSE HARRIERS — An informal jogging club which meets Sun. 10 am for 45-50 min. runs in the nearby countryside. Non-competitive, includes social functions after weekly runs. Apparently the club is mostly men, except for those Sundays at the end of each month when wives and children join. But, as one member says, "we're open to change"(!). Call these numbers for details. 452-3094, 644-4053, 736-211.

THE TRADITIONAL DANCE CENTER, Massalias 12, Tel. 360-9087. Greek Folk Dance classes 3 nights a week from 6 pm.

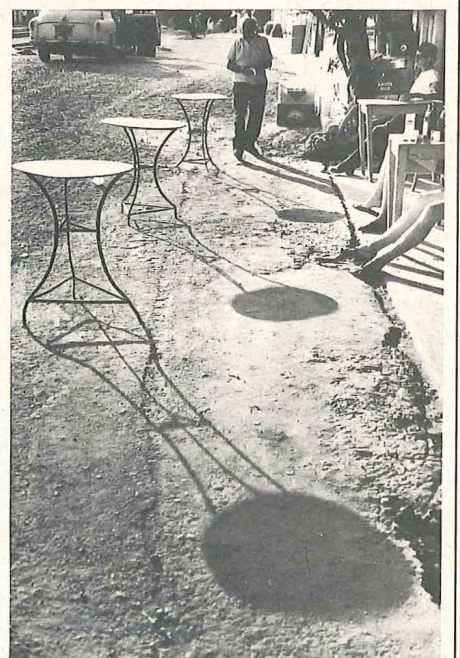
YMCA (XAN), Omirou 28 (Athens), Tel. 362-6970. A variety of classes and facilities for women and men. Modern Greek, Typing (Greek and English), Gym classes and Embroidery. Opening hours are Mon. - Fri. 9 am - 1 pm, 5 - 10 pm.

YWCA (XEN), Amerikis 11 (Athens), Tel. 362-4291. Offers a range of courses (including Greek Language), lectures and facilities. Call for details.

CLUBS AND SOCIETIES

Some of the activities listed are open to members only. Call for further information.

ALCOHOLICS ANONYMOUS, Tel. 682-7639 (9-10 am), 989-5711. Meets at 7 pm, Wed. and Fri. at the German Church Guest House, Sina 66, and Tues. and Sun. at Ellinikon Airport Base Social Actions Building, Al Anon (for family



"Sunmark"

Hall Winslow will be exhibiting his group of photographs entitled "Sunmark". The series of black and white photographs will be on display at 52 Sina St. until Dec. 30. Winslow, an American living in Athens, has had solo shows and group exhibits in New York.

and friends) meets Tues. 7pm (also at the Social Actions Building, Ellenikon).

AMERICAN CLUB, Kastri Hotel, Tel. 801-2988. Closed Mons. Bingo: Tues. 7 pm; Bridge: Tues. 10 am, Weds. at 10 am AWOG Party Bridge, and Weds. at 7 pm; Greek Language Lessons: Tues. and Fri. 9 am; Special Family Dinners every Wed.; Special Steak Dinners (plus free bottle of wine) Fri. 5-11 pm; Happy Hour every Wed. and Fri., 6-8 pm; Breakfast Special: 2nd and 4th Sun. each month, 8 am-noon; Luncheon Buffet: 1st and 3rd Sun. each month, noon-4 pm.

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG), Tel. 801-3971 (club-house at American Club, Kastri), Tues.-Fri. 10:30 am-2 pm. Ceramics show by Erika Geiger and Meredith Green, Dec. 5-9. Art show by Lea Page, Dec. 10-13. U.S. Tax Seminar, Dec. 14, 6pm. Dec. 31, New Year's Eve dinner/dance (prime-rib dinner), 9pm. Reservations required. Travel Plans: Portugal, Dec. 3-6. Tel. 651-9144; Budapest, Dec. 12-14, Tel. 659-0863. The club is closed Christmas day.

AMERICAN YOUTH CLUB, Tel. 801-3971 (at the American Club).

ATHENS COSMOPOLITAN LIONS CLUB, contact Mr. Baganis, Tel. 360-1311. Dinner meetings Nov. 9 and 23, 9 pm. The Dec. meeting will be replaced by the Annual Christmas Dance at Glyfada Golf Club, Dec. 11, 9 pm. Call for reservations.

CROSS-CULTURAL ASSOC., Tel. 751-1965. Call for details of next meeting.

ENGLISH-SPEAKING NURSES' SOCIETY OF GREECE, Tel. 652-3192. Society for continuing education for nurses, and for some social activities. Has overseas affiliations allowing nurses here to maintain professional credits. Meets the last Thurs. each month, evenings. Other medical and paramedical professionals also welcome.

GREEK-IRISH SOCIETY, Tel. 865-8710. Enquiries after 5 pm.

HELIANTHOS YOGA UNION, Marathonodromo 29, Paleo Psychico, Tel. 671-1627, 671-5247. Please note that the Union has moved from its Neo Psychico premises, and that new centers have also been opened at Kokkinara 31, Kifissia, Tel. 808-0365, and at Zisopoulou 85, Amphithea, Tel. 942-1983. Regular yoga exercise classes and seminars on yoga and health. Runs a social service program where members can become involved in voluntary service in the community.

HELLENIC AMATEUR MUSICAL SOCIETY, Tel. 682-7466 (evenings). Meets for rehearsals Tues., 8 pm at Campion Junior School, Psychico. Rehearsals have begun for Gilbert and Sullivan's *The Gondoliers*.

HELLENIC ANIMAL WELFARE SOCIETY, Pasteur 12 (near US Embassy), Tel. 644-4473, 643-5391. Second-hand bookshop open daily 8:30 am-3 pm.

LALACHE INTERNATIONAL ("Good mothering through breast-feeding"), Tel. 802-8672, 0294-95600 (Nea Makri). Meets 10 am, 2nd Wed. each month. Call for details. This month's topic is "Baby Arrives: The Family and the Breast-Fed Baby", includes discussion on childbirth.

MULTI-NATIONAL WOMEN'S LIBERATION GROUP, Diofantou 1, Pangrati, Tel. 791-397. Meets at 9 pm every 1st Fri. and 3rd Thurs. of the month. Coffee bar opens 8:30 pm. Arts and Crafts Exhibition, Dec. 4-5.

PROPELLER CLUB, Patission 9, Tel. 522-0623. Regular luncheon meetings, Terpsichore Room, Athens Hilton, 1:30 pm.

ST. ANDREW'S WOMEN'S GUILD Tel. 801-4032. Regularly meets the 1st Fri. of each month, mornings.

THE PLAYERS, Tel. 692-4853, 747-498. This amateur theater group always welcomes new members. See music listings for coming performances.

LIBRARIES

AMERICAN-HELLENIC CHAMBER OF COMMERCE, Valaoritou 17, Tel. 361-8385. A commercial and industrial reference library, with a collection of American and Greek directories and

catalogues as well as many trade, technical and statistical journals. Mon.-Fri. 9am-3 pm, Sat. 9am-12 n.

AMERICAN LIBRARY (USICA, 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.-Fri. 9:30 am-2 pm and Mon.-Thurs. 5:30-8:30 pm.

BENAKI, Koumbari 1, Tel. 362-6462. For reference use only. Books, periodicals, manuscripts, gravures, and watercolors pertaining to all periods of Greek history and art with emphasis on folk tradition. Mon.-Sat. 9 am-1:30 pm.

BRITISH COUNCIL, Kolonaki Square, Tel. 363-3211. Books, periodicals, records and references in English. Mon.-Fri. 9:30 am-1:30 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.-Fri. 9 am-2 pm, Tues. and Wed. 3:30-6:30 pm.

FRENCH INSTITUTE, Sina 29, Tel. 362-4301. Books,

periodicals, references and records in French. Mon.-Fri. 5-8 pm.

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.-Fri. 9 am-4:30 pm, Sat. 9 am-1 pm.

GOETHE INSTITUTE, Fidiou 14-16, Tel. 360-8111. Mon.-Sat. 9am-1 pm. Books, periodicals, references, records and cassettes in German. Mon.-Fri. 9 am-2 pm and 5-8 pm. Closed Wed. evenings.

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

ITALIAN INSTITUTE, Patission 47, Tel. 522-9294. Books, periodicals, references in Italian and Greek. Open by appointment.

MULTI-NATIONAL WOMEN'S LIBERATION GROUP. Diofantou 1, Pangrati. Feminism, fiction, women's issues, psychology, back copies of feminist journals and a good selection of women's health literature. Open 1st Fri. and 3rd Thurs. of each month 9-11 pm (during the regular fortnightly meetings).

NATIONAL RESEARCH CENTER, Vas. Konstantinou 48, Tel. 729-811. Scientific journals and periodicals in all languages except Greek.



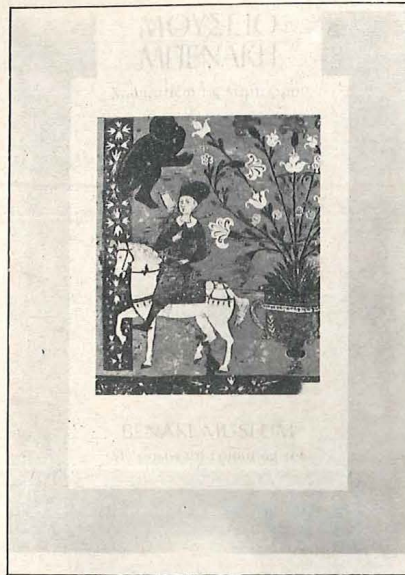
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Holiday Gifts

If you want to give something a little different for Christmas consider the Benaki Museum's gift ideas (illustrated) for children. Or try the National Welfare Association's shop at Mitropoleos 9, where you can find handmade kilim carpets, tapestries, and needlepoint work.



For reference use only, but photocopies made upon request. Mon. - Fri. 8 am - 2:30 pm, 4-9 pm; Sat. 8am - 2:30 pm. Closed Sun.

PARLIAMENT LIBRARY, Vas. Sophias, Tel. 323-5030. Mon. - Sat. 9 am - 1 pm. The Benakios Annex is located in the National Historical Museum, Stadiou, Kolokotronis Square, Tel. 322-7148. Mon. - Fri. 9 am - 1 pm; Sat. 9 am - 1 pm.

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. - Fri. 9:30 am - 2:30 pm.

MUSEUMS

Museum hours often change on short notice. Be sure to call before setting out. Almost all museums make guidebooks available in several languages.

ACROPOLIS MUSEUM, Tel. 323-6665. Sculpture, vases, terracottas, and bronzes from Acropolis excavations. Wed.-Mon. 9am-3pm.

AGORA MUSEUM, Tel. 321-0185. A replica of a second century BC stoa has been reconstructed on original foundations in ancient Agora. Houses finds from Agora excavations. Mon-Sun. 9am-3:30 pm.

AGORA MUSEUM, Tel. 321-0185. A replica of a second century BC stoa has been reconstructed on original foundations in ancient Agora. Houses finds from Agora excavations. Mon.-Sun. 9am-3:30 pm.

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Har. Tricoupi 31, Piraeus, Tel. 452-1598. Re-opened to the public after ten-year hiatus. Holds fine collection of Greek and Roman sculpture. Winter hours Wed.-Mon. 9am-3:30 pm. Closed Tues.

BENAKI MUSEUM, Koumbari 1 (corner of Vas. Sofias), Tel. 361-1617. Neo-classical mansion housing Antony Benaki's private collection of ancient and modern Greek art, artifacts, textiles, costumes, as well as examples of Islamic, Coptic and Chinese art. Daily 8:30 am-2 pm. Closed Tues. Hours remain the same throughout the year. (See Library listings).

BYZANTINE MUSEUM, Vas. Sofias 22, Tel. 711-027. Villa built for the Duchess of Plaisance in 1848. Houses Athens' major collection of Byzantine and post-Byzantine art. Tues. - Sun. 9am - 3:30 pm. Closed Mon.

CENTER FOR FOLK ART AND TRADITION, Iperidou 18, Plaka, Tel. 324-3987. Exhibitions focusing on folk traditions in Greece. Tues. - Sat. 9 am - 1 pm, 5 - 8 pm, Sun. 9 am - 1 pm.

NATIONAL GALLERY OF ART (Pinakothiki), Vas. Konstantinou, opposite Hilton, Tel. 711-010. The permanent collection includes works of Greek painters from the sixteenth century to the present, as well as a few

European masters. Tues. - Sat. 9 am - 4 pm. Sun. 10 am - 2 pm. Closed Mon.

GOUNARO MUSEUM, G. Gounaropoulos 6, Ano Ilisia, Tel. 777-7601. Art and memorabilia of Gounaropoulos, one of Greece's best-known artists. Tues. - Sun. 8:30 am - 2 pm, Wed. and Fri. also 5-8 pm. Closed Mon.

JEWISH MUSEUM, Melidoni 5, Tel. 325-2823. Currently being expanded and reorganized, the Museum houses art and artifacts from centuries-old Jewish communities of Greece. Open Mon., Wed., Fri. and Sun. 9am-1 pm.

MUSEUM OF THE CITY OF ATHENS, Klafthmonos Sq. Housed in the Old Palace, built in 1833-4, the displays illuminate nineteenth century Athens. Mon., Wed., Fri. 9am-1:30 pm.

MUSEUM OF GREEK FOLK ART, Kidathineon 17, Plaka (near Nikis St.), Tel. 321-3018. Art and artifacts mainly from eighteenth and nineteenth centuries. Open Tues. - Sun. 10 am - 2pm. Closed Mon.

MUSEUM OF GREEK FOLK ART - CERAMIC COLLECTION, Areos 1, Monastiraki Square, Tel. 324-2066. Closed at time of printing. For details of re-opening call museum or Nat. Tourist Org., Tel. 322-3111.

NATIONAL ARCHAEOLOGICAL MUSEUM, Patission and Tossitsa, Tel. 821-7717. One of the world's finest and most comprehensive collections of ancient Greek art. Open Tues. - Sun. 9 am-3 pm. Closed Mon.

NATIONAL HISTORICAL MUSEUM, Stadiou, Kolokotroni Square, Tel. 323-7617. Collection begun in 1882 now housed in the Old Parliament building, a neo-classical masterpiece designed by Boulanger in 1858. Has been closed for a short time. Scheduled to reopen soon. Call for details.

NAVAL MUSEUM, Freatis, Akti Themistokleous, Piraeus, Tel. 541-6264. Relics, models and pictures related to Greek naval history. Tues.-Sat. 9 am-12:30 pm, Sun. 10 am-1 pm. Closed Mon. Hours apply throughout the year.

PANOS ARAVANTINOS MUSEUM, Agiou Konstantinou St. (in Dimotiko Theatro of Piraeus), Tel. 412-2339. Currently closed for repairs. Call for details of re-opening.

PAVLOS AND ALEXANDRA KANELLOPOULOS MUSEUM, Theorias and Panos Streets, Plaka, Tel. 321-2313. Mainly ancient and Byzantine artifacts in a renovated mansion on Plaka side of Acropolis. Tues.-Sun. 9am-8 pm. Closed Mon.

THEATER MUSEUM, Akadimias 50 (opposite the bus terminal), Tel. 362-9430. Collection illustrates ancient and modern Greek stage. Mon.-Fri. 10 am-1 pm, Mon., Wed., Fri. 5-7:30 pm.

TRAIN MUSEUM, 301 Liossion Street, Tel. 524-4149. A shed-full of trains from the history of Greek railroading. Open Fri. evenings only 9-8 pm, or by special arrangement (Tel. 524-0226, Mr. Christodoulis).

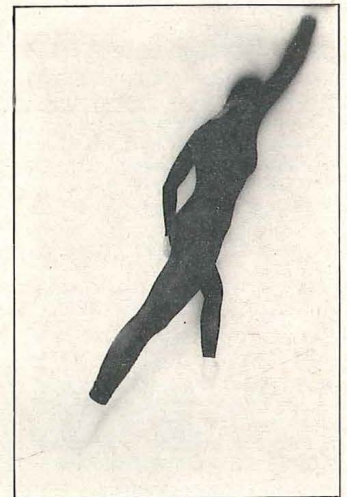
Athens College Bazaar

There will be a Christmas Bazaar at the Athens College Campus, Psychico, for the Scholarship Fund. Dec. 5 - 6, all day long. Tel. 671 - 4621.

SKIING AND MOUNTAINEERING

Winter sports are becoming a more and more popular past-time in Greece. There is often snow on Mount Parnassos from the middle of December to the end of April and THE HELLENIC FEDERATION OF MOUNTAINEERING AND SKIING has several lodges and refuges on the Greek mountains. Ticket rates for the Teleski and Telesiege are 650 Drs. for a card of twenty squares* and 1,700 Drs. for a card of 60 squares*.

* If Telesiege is used each square is valid for one ascent. If Teleski is used each square is valid for one ascent and one descent. Call EOT (National Tourist Organization of Greece) for more complete details. Tel. 322-3111.



BODY CONTROL STUDIO

DIMITRIOU SOUTSOU 12

The body control studio offers a unique exercise technique, which was invented by an osteopath in the U.S.A. The studio has specially designed equipment which helps improve posture, increase suppleness, and tone muscles. A special program of exercise is developed for each individual according to his requirements. Classes suitable for men and women of all ages and standards. Special discount for dancers.

Your teacher, Jenny Colebourne, has studied in both London and New York.

The studio is open Mon-Thurs 8am-9pm, Fri 8am-7pm, Sat 9am-1pm. (Closes between 1 pm. and 5 pm. on Mondays and Thursdays only.) Classes arranged by appointment to suit your own schedule.

For further information call Jenny at 641-1629.

A Matter of Taste

They met in the teleferique on the way to **Mount Parnes**. She was with friends. He was alone. She stood by the window looking out at the dense fog.

"Romantic, isn't it? Mysterious as you are," he whispered.

She looked at him, his long shoulder-length white hair blown back from his face, his mouth almost totally hidden by a tremendous droopy white moustache.

"You're a goddess. I tremble being near you," he urged.

She turned towards her friends.

"May I have dinner with you?" he called to her when they left the cable car, but the wind blew his hair into his mouth and she didn't hear him.

She dined with her friends in the casino restaurant on a balustrade overlooking the gaming tables. The buffet was spread with fresh seafood and the waiter stood by as she made her choice of fat, succulent shrimp to be grilled and wrapped in bacon and a tender thick swordfish steak with fresh lemon. The waiter brought the salad cart and mixed it according to her order at the table.

He watched her from the roulette wheel as she lingered with her friends over the meal, the bottles of white wine flowing. When she came down at last to the floor, the black jack and roulette tables were crowded and she began betting and winning, from another man's cards. She laughed.

"Your laugh, it would make men fight over you. In Paris, I got into such a fight over such a laugh."

She joined her friends in the nightclub. He waited outside. When she reappeared, she said, "You are very gauche", and invited him to champagne breakfast in her room the next morning.

Her friends were there. The balcony table was laden with ham and eggs, buns, croissants, butter, marmalade and honey, juices, silver pitchers of hot, steaming coffee and bottles of champagne. The winter sun shone over the mountainside, the villages and the sea beyond. Children played everywhere and couples walked arm in arm along the mountain slopes. It was all golden and bubbly, like the champagne.

He sulked. "This is the rooftop of the world. Tell your friends to go so we can enjoy a solitary moment together. Or at least," he begged, "join me for dinner tonight. It's a special place."

"You mean the Taj Mahal in Kolonaki?", she asked. "It is, of course, but it is a place for lovers, not fighters."

They met at the train station in Kifissia and walked to a small cottage, the name **Lotofagus** simply inscribed on one of the pillars at the entrance to a well-lit, landscaped garden. They turned the key in the cottage door and found themselves in a long room with about a dozen tables, a buffet, hot filtered coffee set on a counter with bowls of fruit, copper pots and earthenware. A reserved table waited for them next to the fireplace with its copper hood. The owner, a man comfortably dressed in slacks and a cardigan, was joking with the guests at one table while several others passed to and from the buffet, helping themselves to the steaming dishes set out by the wife. Everything had a crisp cleanliness and reassuring warmth about it, and the guests all smiled at one another. The host brought them a pitcher of sangria and left them to talk.

"He's a retired lawyer, opened this restaurant with his wife, just the two of them. She does all the cooking. Will you marry me? I can't be near you without wanting to touch you," he nearly shouted.

"Can I eat first?" she replied.

The host, with the eye of a connoisseur, intervened and explained the menu to them.

Dishes of chicken with mangoes in sauce, curry, pork in cream sauce with prunes, spaghetti with vegetables, veal cooked in wine and bursting fresh salad vegetables were set out for them, while the husband brought pitchers of wine. The log crackled in the fireplace and the wine suffused him.

"I'll build you a house with my bare hands, brick upon brick -- with a huge chimney, a fireplace bigger than this one! How can you destroy me like this -- I can't eat. Say you'll live with me," he whined, and helped himself to more curry from her plate.

"Do you always spoil the present worrying about the future?", she asked, and passed through the dutch door into the kitchen. He followed her into the homey atmosphere of large copper and cast iron pots and robust kettles. The wife was washing the dishes while her husband stood, his hands folded behind him, watching television. In the middle of the kitchen, extending through the roof, was a huge tree. "The roof leaks a little bit", the man smiled, "but it's worth it!"

He brought her home and bent to kiss her but his hair got into their mouths.

"You could cut it," she offered.

"Never. The Mani warriors wore their hair long when they went to battle. Besides," he added, grinning sheepishly, "the women love it."

"Yes," she yawned, "I suppose, as the lady says, it's all ... 'a matter of taste.'"

Although the 'character' in the piece may not be genuine, the restaurants are.

The hotel at **Mount Parnes** is fully booked for the holidays. The nightclub (holiday entertainment planned, reservations necessary), Casino restaurant (serving buffet of fish, game, continental cuisine), a second restaurant (continental food, open for lunch and dinner), a cafeteria-snack bar, AND gaming tables (bring your passport) available to all visitors. Hotel accommodation ranges from 1,000 drs for single, 2,200 for double and 3,500 drs for a three-room suite. The teleferique operates 24 hours a day, except Wed

Lotofagus (Lotus-Eaters), from the Kifissia train station, walk down **Acharnon Street**, counting on your right hand, three crossroads, the fourth crossroad is **Aghias Lavras** and it's the second cottage on your right at **No. 4** (these directions given to me by the charming host, verbatim). Closed for a fortnight during the holidays, despite popular demand. Reservations necessary. The key *is* left in the door for you to enter as one of the family, and there *is* a tree in the kitchen!

The *Taj Mahal in Kolonaki* refers to **The Stagecoach** restaurant.

Julie Brophy

Other Rooftops...

Athens Hilton Supper Club, Hilton Hotel, Tel. 720-201. International menu. Tues. - Sun. 8:30 pm - 2 am (kitchen closes at 1 am), closed Mon. Special Christmas entertainment and menu planned for holidays. Dancing to live band in the rooftop discotheque. Call for reservations.

Dionissos, Mt Lykavittos (accessible by the funicular which starts at the top of Ploutarchou St., Kolonaki), Tel. 726-374. Atop one of the Athenian landmarks with a view of the entire city. International menu. Daily 9 am - 11:45 pm. Closed Christmas Eve.

Le Grand Balcon, Dexameni, Kolonaki. Tel. 790-711. Atop the St. George Lycabettus Hotel with a view of the Acropolis. Dancing to light music. Nightly 8:30 pm - 2 am. Holiday celebrations planned.

Tudor Hall, Syntagma Sq., Tel. 323-0651. Rooftop restaurant of the King George Hotel with a panoramic view of the Acropolis. International cuisine with some Greek specialties. Daily 12 n - 3:30 pm, 8 pm - 12 m. Piano music nightly.

VIP, Apollon Towers, Panormo and Larissis Sts., Ambelokipi, Tel. 360-2862. Restaurant with open buffet, continental cuisine: all you can eat for 440 drs. Music for disco. Christmas festivities. Open 12:30 n - 2 a.m.

...And Chimneys

Bokaris, just below the electric train stop Kifissia, Tel. 801-1204 and 801-2589. Various casseroles, stiphado (rabbit stew), wild boar, quail. Wine from the barrel.

Doga, 45 Deliyiorgi, Evangelistria, Piraeus, Tel. 411-2149. Snails, kebabs, kokkoretsi (inards done on the spit), gigantes (giant beans) with bacon, fava (lentil mousse) a la Santorini. Guitars.

Epestrepe, Nea Kifissia (west of the National Road; follow the signs at the turn-off for Kifissia), Tel. 246-8166. A charming taverna atop a hill. Rustic and cozy. Dinner from 10 pm. Closed Sun.

Kyra Antigoni, Pandoras 54, Glyfada (near the swimming pool), Tel. 895-2411. Nightly 7 pm - 1 am.

Lefkes, 14 Zephyrou (opp. the race track), Tel. 942-0654. Turkish cuisine with a number of

specialties: grilled fish, sweetbreads, bekri mezé (meat cooked in wine); Piano.

Moustakas, H. Trikoupi/Kritis, Kifissia. Tel. 801-4584. On Sundays open also for lunch.

Smoked cutlets, goat cooked in the oven with oil and oregano, shrimp sauce; wine from the barrel. Guitars.

Village 1, 11 Aiginitou, Ilissia. Tel. 759-4479. Greek specialties. Guitars.

INTERNATIONAL CUISINE

Many restaurants will be planning special holiday menus at fixed prices. It is advisable to call for details and reservations.

The Annex, Eginitou 6 (between Hilton and US Embassy), Tel. 737-221. International and some Greek dishes. Full cocktail bar. Daily 12n-3:30 pm, 8 pm-2am. Closed Sun.

Argo, Akti Moutsopoulou 7, Passalimani, Piraeus, Tel. 411-3729. A view of Passalimani Harbor. Fresh seafood, grills, Italian, French and Greek specialties. Daily 12n-3pm, 7 pm-1 am. Closed Tues. evenings.

Balthazar, Tsoha 27 and Vournazou, Tel. 644-1215. In a renovated mansion not far from the US Embassy. Anglo-American menu; turkey, tripe, trout, hare for the holidays; roast goose for Christmas dinner. Christmas pudding & cookies. Nightly 8 p.m. - 2 a.m. Closed Sun.

Blue Pine, Tsaldari 27, Kifissia, Tel. 801-2969. Country-club atmosphere. Renowned for its fine assortment of hors d'oeuvres, also favored for charcoal broils. Reserve ahead. Nightly 9 pm - 1 am. Closed Sun.

Dionissos, Dionisiou Aeropagitou Ave. (just across from the Acropolis), Tel. 923-1936. Magnificent view of the Acropolis. International cuisine, ground floor coffee shop and snack bar. Daily 12n - 4 pm, 7 pm - 12 m.

Dioskouroi, Dimitriou Vassiliou 16, Neo Psychico, Tel. 671-3997. Converted two-storey house. Extensive wine list. Nightly 9 pm - 2 am. Closed Sun.

The Eighteen, Tsakalof 20, Kolonaki, Tel. 362-1928. Small restaurant with pleasant atmosphere, a small number of well prepared dishes. Good bar (with snacks). Daily 11 am - 2 am. Closed Sun.

Fatsios, Efroniou 5, Pangrati (south of the Hilton), Tel. 717-421. Good selection of well-

prepared Greek and Oriental specialties. Includes some good seafood and grills, and the desserts are well worth trying. Daily 12 n - 5 pm.

Gerofinikas, Pindarou 10, Tel. 362-2719. Extensive selection of Greek and Oriental specialties. Businessmen's luncheons. Daily 12:30 pm - 12 m.

G.B. Corner, Grande Bretagne Hotel, Syntagma Sq., Tel. 323-0251. International cuisine and some Greek dishes at the oldest and perhaps best known hotel in Athens. Daily 12n - 1 am.

Isabella, 2nd Alipedo, Voula, Tel. 895-2103. Latin American music, with piano and harp, accompanies your meal. Nightly 9:30 pm - 2 am. Closed Sun. Attached coffee shop open morning and evening 10 pm - 2 am (including Sun.).

The Landfall, Makriyanni 3, Zea Marina, Piraeus, Tel. 452-5074. Specializes in curry (every Wed.) and the traditional fare of roast beef and Yorkshire pudding on Sun. There is also an English-style bar. Piano music nightly. Daily 12n - 12 m (bar closes 2 am).

Le Foyer, winter location Iofondos and Antinoros 36, Tel. 746-287. International cuisine and musical accompaniment. Reservations necessary. Nightly from 9 pm. Closed Sun.

Lihnari, Athens Tower (behind building A), Tel. 770-3506. Greek and international cuisine, for snacks or full-course meals. Daily 8 am - 1 am.

Mc Miltons, Adrianou 91, Plaka, Tel. 324-9129. Restaurant and bar, excellent selection of hamburgers plus wide variety of other American and Greek dishes. Delicious apple pie. Colorful decor, refreshing atmosphere. Daily 11 am - 2 am.

Mike's Saloon, Vas. Alexandrou 5 - 7 (between Hilton and Caravel Hotels), Tel. 791-689. Bar, snacks and full-course meals. Daily 12n - 2 am. Closed Sun. from 6-8 pm.

Nine Plus Nine, Agras 5, Stadium area, Tel. 722-317. Pleasant atmosphere, soft music. International cuisine. Discotheque attached. Daily 12 n - 3:30 and 8:30 pm - 1 am.

Papakia, Iridanou 5 (behind the Hilton), Tel. 712-421. Greek and French cuisine. The specialty, as the name (Ducklings) suggests, is duck. Nightly 8 pm - 2 am.

Remezzo, Haritos 6, Kolonaki, Tel. 728-950 Has a bar and lounge as well as dining area. Nightly from 8 pm.

Spoonful, Tsakalof 29, Kolonaki, Tel. 361-9685. A lunch-time restaurant, the basement is self-service. Daily 12 n - 5 pm. Closed Sun.

Tabula, Pondou 40 (parallel to Michalakopoulou, behind Riva Hotel), Tel. 779-3072. A varied menu of Greek, French and other international specialties, plus a well-stocked bar. Nightly 9 pm - 1 am. Closed Sun.

CHINESE

Chang's House, Doiranis 15 and Atthidon, Kallithea, Tel. 733-200, 745-746. Newly opened. Under same management as the China. Daily 12:30 - 3:30 pm, 8 pm - 1 am. Closed Sun. lunch.

China, Efroniou 72, Ilisia (between Caravel Hotel and University Campus), Tel. 733-200. Oriental atmosphere. Daily 12 n - 3 pm, 7:30 pm - 2 am. Closed Sun. lunch.

Mr. Yung's Athens Mandarin, Lamahou 3, Athens, Tel. 323-0956. Daily 12 n - 4 pm, 7:30 pm - 1 am.


The Red Dragon, Zirini 12 and Kyriazi, Kifissia (near the Zirinion Sports Center). Tel. 801-7034. Specializing in Cantonese dishes. Nightly 7 pm - 12 m.

CYPRIT

Kirky, 1 Pendelis, Kephalaria, Tel. 8080-338. Specialties: haloymi (fried Cypriot cheese); sephalies (tasty village sausage). Fireplace.

FRENCH

Brasserie des Arts, King George 2, Syntagma Sq., Tel. 325-5301. The restaurant of the Meridien Hotel, its special feature being the

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Fokionos Negri 16, Reservations 822-4324 823-3800

French Nouvelle Cuisine. Reservations necessary. Daily 1 - 3:30 pm, - 8 - 11:30 pm. Erato, Varnali 7, Halandri (Dourou Sq.), Tel. 683-1864. Restaurant/Bar. Open nightly 8 pm - 2 am except Sun. when it opens at 12 midday. Escargot, Ventiri 9 and Hadziyianni Mexi (near the Hilton), Tel. 730-349. Bistro and piano bar in the basement. Daily 12:30 pm - 6 pm, 7 pm - 1 am. Open Sun evenings and also for lunch.

Grill Room, Astir Palace Hotel, Vouliagmeni, Tel. 896-0211. Downstairs café-restaurant in the Astir Hotel complex. Piano music, sometimes a small orchestra for dancing. Daily 1 - 3:30 pm, 8 pm - 1:30 am.

Je Reviens, Xenokratous 49, Kolonaki, Tel. 711-174. Piano music. Daily 9 am - 2 am.

L'Abreuvoir, Xenokratous 51, Tel. 729-061. The oldest French restaurant in Athens. Reservations necessary in the evenings. Daily 12 n - 3:45 pm, 8 pm - 1 am. Closed Mon.

Le Calvados, Alkamanos 5 (Hilton area), Tel. 726-291. Nightly 8 pm - 1:30 am. Closed Sun.

Prunier, Ipsilantou 63, Kolonaki (across from the Hilton), Tel. 727-379. Daily 12n - 3 pm, 8 pm - 12 m. Closed Sun.

Riva, Michalakopoulou 114, Tel. 770-6611. Stereo and piano music. A winter restaurant (open Oct. to May), nightly 8 pm - 1 am. Closed Sun.

ITALIAN

Al Convento, Anapiron Polemou, 4-6 Kolonaki, Tel. 739-163. Gourmet specialties: antipasti, pasta and scaloppine. Nightly 8:30 pm - 1 am. Closed Sun.

Al Tartufo, Posidonos 65, Paleo Faliro, Tel. 982-6560. Nightly 6 pm - 2 am and Sun. lunch 2 pm - 6 pm.

Da Walter, Evzonon and Anapiron Polemou, Kolonaki, Tel. 748-726. Spacious bar. Nightly 8 pm - 1 am.

Il Fungo, Posidonos 68, Paleo Faliro, Tel. 981-6765. A large variety of pizzas and pastas. Nightly 7:30 pm - 2 am, and also Sun. and holidays 12:30 - 3:30 pm.

La Boussole, Vas. Georgiou 11 and Vas. Frederickis, Glyfada, Tel. 894-2605. Italian cuisine and steak dishes. Nightly 7:30 pm - 1:30 am, and for lunch Sun.

Pergola, Xenocratous 43, Kolonaki, Tel. 730-151. Under the same management as l'Abreuvoir. Nightly 9 pm - 1 am.

The Trattoria, Athens Hilton, Tel. 720-201. Mainly Italian cuisine. Includes buffet with hot and cold selections. Nightly from 7:30 pm.

JAPANESE

Kyoto, Garibaldi 5 (on Philoppapou Hill), Tel. 923-2047. Japanese delicacies in a comfortable setting. Daily 12n - 3 pm and 7:30 pm - 12m. Closed Sun.

Michiko, Kidathineon 27, Plaka, Tel. 322-0980. A historical mansion houses this multi-roomed restaurant. Japanese garden; traditional music. Daily 1-3 pm, 8 pm - 12 m. Closed Sun.

LEBANESE

Maralinas, Vrassida 11 (between Hilton and Caravel Hotels), Tel. 735-425. Provides a home delivery service. Daily for lunch and dinner from 12 n.

SPANISH

Comilon, Polyta 39, Ano Patissia, Tel. 201-0592. Unusual appetizers, very tasty paella, and sangria. Spanish and Latin American stereo music, Nightly from 8 pm. Kitchen closes 12:45 pm. Closed Mon.

GAME


Ahironas, 42 Leof. Amfithéas, Tel. 9421.404; Short orders. Guitarists.

Balkoni Tou Imittou, 3 Pavlou Melas, Kareas bus terminal, Tel. 7640.240, open Sundays for lunch and dinner. Pot-roasted beef, oregano-marinated liver, heart; game cooked over charcoal.

Authentic French Restaurant with fireplace and bar offers a warm atmosphere every night.

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RESTAURANT

Gerofinikas

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Chryssos Elafi, on the 20th km to the right on the way to Mt. Parnes, Tel. 246-0344. Chalet-like atmosphere. Mainly game and steaks. Nightly 8 pm-1 am. Closed Mon.

Grigoris, 8 Argyropoulou, Kifissia, tel. 8014.632, open also for lunch on Sunday. Casseroled beef, game of the season; retsina and kokkinelli wine from the barrel. Fireplace.

Lagos, 17 km Athens - Lavrion highway, Paiania, Tel. 6642.740, open from 10 a.m. until late at night. deer "lemonato", woodcock, quail.

Mouria, 101 Ailleos, Paleo Phaliro, Tel. 9813.347. Specialty: young pigeons.

To Katsiki, Athinaion 12, Galatsi (off Galatsiou St.), Tel. 292-0700. Specializes in goat (as the name suggests) and quail. Nightly from 8 pm.

Tou Skorda to Hani, Pikermi (opposite the bus stop, on the main road), Tel. 667-7240. A country taverna. The menu includes a wide selection of appetizers. Daily 1 pm-2 am.

Zafiridis, Thespidos 4, Plaka, Tel. 322-5460. An Athenian landmark since 1918, the specialty is game (which you choose from colorful cards presented by the proprietor). A winter taverna, open to the end of April. Reservations are a must. Nightly 9 pm-1 am. Closed Sun.

SEAFOOD

Andonopoulos, Frederikis 1, Glyfada, Tel. 894-5636. An old and comfortable seafood restaurant with an extensive menu. Daily 12n - 12m.

Bouillabaisse, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Ave.), Tel. 941-9082. Bouillabaisse, fresh fish and a variety of shellfish. Nightly 7:30 pm - 12m, and lunch on Sun.

Lambros, on the shore road, Posidonos 20, Voula, Tel. 896-0144. By the sea with a lovely view of the bay. Variety of appetizers and usually a good assortment of fish. Daily 10 am - 1 am. Closed Mon.

Leonidas, corner of Eolou 12 and Iasonos 5 (parallel to the coastal road across from Argo Beach), Vouliagmeni, Tel. 896-0110. Good, fresh seafood in an otherwise modest spot. Choose your fish from the kitchen. Nightly 8:30 pm - 2 am.

Psaropoulos, Kalamon 2, Glyfada, Tel. 894-5677. One of the oldest seafood restaurants, usually pleasant and comfortable the year round. Extensive menu. View of the yachts anchored in the marina and of the activity on the boardwalk. Daily 12n - 4 pm, 8:30 pm - 12 m.

Microlimano (little harbor) is well-known for its seafood restaurants lining the tiny port. Although more popular in the summer, the restaurants remain open all winter, and the area is a favorite for Sunday lunch and as an outing for families. You can have your palm read by a gypsy and watch the local fishermen at work.

Zorba's, one of the older restaurants, offers huge trays of hot and cold dishes to choose from. Specialties: cheese souffle, bekri meze (beef with melted cheese, peppers and tomato in wine sauce), stuffed cabbage, octopus, eggplant dip, shrimp with mayonnaise salad, and more!

Black Goat, here you choose your own fresh fish and lobster. Sketches on the wall done by a local businessman and long-time resident of the area.

STEAKHOUSES

Flame Steak House, Hadziyianni Mexi 9 (near the Hilton), Tel. 738-540. Specializes in good charcoal broiled steaks and chops. Bar open for cocktails. Nightly 7 pm - 1 am. Open Sunday.

Hickory Grill, Nireos and Posidonos Ave., Paleon Faliron, Tel. 982-1972. Nightly 5 pm - 1 am. Closed Sun.

Stagecoach, Loukianou 6, Kolonaki, Tel. 737-902. Specializes in steaks and salads, with an extensive bar. Reservations advisable. Daily 12 n - 3:30 pm, 7 pm - 1 am. Closed Sun. lunch.

Steak Room, Eginitou 6, (between Hilton and US Embassy), Tel. 717-445. Same premises as The Annex, but more luxurious — and rather more expensive. Full menu but featuring charcoal broils. Includes a bar. Reservations advisable. Nightly 7 pm - 12 m. Closed Sun.

Ta Nissia, Athens Hilton, Tel. 720-201. Downstairs at the Hilton, international and Greek cuisine. Well-stocked bar. Music by the Trio Greco. Daily 12:30 - 3:30 pm, 7 - 11 pm.

Templar's Grill, The Royal Olympic Hotel, Diakou 28 - 34 (near the Temple of Olympian Zeus), Tel. 923-0315. Good charcoal grill with a variety of spicy sauces. Piano music. 8 pm - 2 am.

Terrace, Meridien Hotel, King George 2, Syntagma Sq., Tel. 325-5301. Snacks, and buffet with Greek specialties. Daily 7 am - 2 am.

Vassilis, Voukourestiou 14a, Tel. 361-2801. For forty years now, consistently good food and service. Large variety of dishes, both Greek and international. Daily 12 n - 4 pm, 1 - 11 pm.

Vengera, Aristippou 34, Kolonaki (near the funicular), Tel. 744-327. International cuisine and a bar. Nightly 8:30 pm - 1 am. Closed Sun.

Water Wheel, King George 71, Glyfada, Tel. 893-2119. Chinese, French, Italian and American specialties. Nightly 5:30 pm - 1 am.

TAVERNAS

Aithri, Profitis Ilias 14, Halandri (third right after Drossou Sq.), Tel. 681-9705. Good basic Greek cuisine in an old neo-classical house. Daily 10 am - 2 pm, 5 pm - 12 m.

Askimpapo, Ionon 61, Ano Petralona. Tel. 346-3282. The name means "ugly duckling". Nightly 8 pm - 2 am. Closed Sun.

Asterias, Folegandrou 41, Patissia, Tel. 864-6817. One of the few remaining charming small tavernas, with soft music and singing without microphones. Nightly 9:30 pm - 2 am.

Corfu, Kriezotou 6 (next to Kings' Palace Hotel), Tel. 361-3011. Menu includes the popular standbys of Greek cuisine as well as a few variations from Corfu. Daily 12n - 1am.

Costoyiannis, Zaimi 37 (off Leof. Alexandras, behind the Polytechnic), Tel. 822-0624, 821-2496. An old established taverna with an excellent selection from mezeds to desserts. Nightly 8 pm 2 am. Closed Sun.

Delfi, Nikis 13, Tel. 323-4869. Choice of hors d'oeuvres, light meals and grills. Daily 11:30 am - 12 m.

Embati, at the 18th km. of the National Road in Nea Kifissia, Tel. 807-1468. Music begins at 9 pm, dance music from 11 pm, Greek music from 12:30 am. Closed Sun.

Frutalia, Kelsou 5 (from Athens, turn left at Vouliagmenis 63), Tel. 921-8775. Nostalgic songs in a rustic setting. Nightly from 8 pm.

Hatzakos, Irodou Attikou 41, Maroussi (just below the KAT Hospital), Tel. 802-0968. Nostalgic songs. A variety of seasonal dishes. Nightly 8 pm - 2 am, and Sun. 1 - 4 pm.

Karavitis, Pafsanios 4 (opposite the Truman statue), Tel. 715-155. Known for its broils. Nightly 8:30 pm - 2 am.

Lito, Flessa and Tripodon, Plaka, Tel. 322-0388. Rustic surroundings, light Greek music. Closed Sun.

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 specialty is kid with oil and oregano. Nightly from 9 pm and for lunch on Sun. and holidays. Closed Mon.

O Platanos, Diogenous 4, Plaka, Tel. 322-0666. One of the oldest tavernas in Plaka. Daily 12n - 3:30 pm, 8 pm - 12 m. Closed Sun.

Ponderosa, Amalias 8, Kifissia (near the train station), Tel 801-2356. Greek cuisine with Corfu specialties in a converted mansion. Nightly 8 pm - 12 m. Closed Sun. and holidays.

Rodia, Aristippou 44, Kolonaki (near the Lykavittos funicular), Tel. 729-883. An old house decorated with family memorabilia. Nightly 8:30 pm - 1:30 am. Closed Sun.

Rouga, Kapsali 7, Kolonaki, Tel. 727-934. A few steps from Kolonaki Sq., set off on a small cul-de-sac ("rouga" means lane). Good selection of taverna fare. Nightly 8 pm - 2 am.

Roumeli, Panormou 107, Ambelokipi (across the park from the Apollon Towers), Tel. 692-2852. At lunch-time a wide selection of Greek dishes; evening specialties are charcoal broils. Daily 12n - 5 pm, 8 pm until late.

Ta Tria Adelfia, Elpidos 7, Victoria Sq., Tel. 822-9322. Wide variety of Greek dishes. Nightly from 8 pm. Closed Sun.

To Steki tou Yianni, Trias 1, Kipseli, Tel. 821-2953. Soft Greek music and vocalists. An old favorite taverna with a huge variety of appetizers brought to your table, and a food counter where you make your own choice of a main course. Nightly 9 pm - 1:30 am.

Tsolias, Metaxa 16, Voula, Tel. 895-2446. Traditional rural taverna with selection of appetizers and broils. Nightly 8:30 pm - 1:30 am, also lunch Sun. Closed Tues.

Vasilena, Etoilikou 72, Akti Kondili (Piraeus), Tel. 461-2457. A long-established taverna situated in a renovated grocery store. Wide variety of special appetizers. Nightly 7 - 11:30 pm. Closed Sun.

Xynou, Agnelou Yerondos 4, Plaka, Tel. 322-1065. One of the oldest and best-known tavernas in the Plaka, it has managed to retain its authenticity. Guitarists entertain with popular Greek songs. Reservations advisable. Nightly 8 pm - 1 am. Closed Sun.

DISCOTHEQUES

Range from luxury class (comparable both in decor and effects with similar establishments throughout the West) to a combination of disco-café-bar. Drinks are around 200-250 Drs. each and there is usually no entrance fee.

Aftokinisi, Kifissias Ave (between Flikas and Maroussi), Tel. 682-1024, 681-2310. New and popular, with interesting decoration and very good choice of music.

Athens Athens, Leof. Syngrou 253, Nea Smyrni, Tel. 942-5601/2. American-style disco, pop art decor, very modern lighting system, US equipment. There is also a bar upstairs with a pleasant view overlooking the dance floor. Air-conditioning. Closed Tues. evenings.

Athina, Panepistimiou 6, Tel. 362-0777. Has a long tradition as a nightclub, and now operates as a discotheque. Food available. Nightly from 9:30 pm. Closed Sun.

Disco Glass, Voulis 36 (off Syntagma), Tel. 322-7182. Exciting light show with 2001 Tivoli lights flashing in tempo with 2001 disco hit records creating a superb dancing atmosphere. Large black marble bar with a complete range of drinks. Open all year, fully air-conditioned. Nightly from 8:30 pm.

Disco 14, Kolonaki Sq., Tel. 745-938. A popular place with the younger generation. Only drinks served, good music. Open all year.

Emantina, Vas. Georgiou 83, Glyfada (below the Hotel Emantina). Air-conditioned year-round disco. Unusual decor and lighting system where plexiglass tubes in chromium plated balls, filled with thousands of small bulbs chase patterns in time to the music. An American-style DJ usually sets the pace.

G & J, Sinopsis 6 (in the Athens Tower), Tel. 779-7241. Sophisticated restaurant-disco, club atmosphere, soft lighting, quiet tables. Nightly 9:30 pm - 2 am.

Olympic Venus, Ag. Glykerias 7, Galatsi, Tel. 291-9128. Modern decor and lighting and an extremely attractive circular bar. Snacks available, friendly and efficient service.

Pinocchio, Adrianou 117, Plaka, Tel. 323-7333. Certain alcoholic and soft drinks are free but you pay an admission fee (around 200 Drs.) and are charged for beers, whisky and wine. This system has proved highly popular with tourists and foreign residents. There is a cafeteria on the ground floor which serves snacks.

Papagayo, Patriarchou Ioakim 37, Kolonaki, Tel. 730-135, 740-136. Good disco with fine cuisine. Dining on the ground floor, dancing in the basement.

The Athenian organizer

The Athenian Magazine, Spetsippou 23, Athens, 139. Tel. 724-204

TRANSPORTATION

Airport Information

Civil Aviation Information,	
East Airport.....	979-9466
Olympic Airways only.....	981-1201
Olympic flights (recorded timetable).....	144
International flights, except Olympic.....	979-9466 or 979-9467

Airlines

Aeroflot (USSR), Kar. Servias 2	322-0986
Air Canada, Othonos 10	322-3206
Air France, Kar. Servias 4	323-0501
Air India, Filellinon 3	323-4027
Air Zaire, Filellinon 14	323-5509
Alia-Royal Jordanian, Filellinon 4	323-2516
Alitalia, Venizelou 9b	322-9414
Austrian, Filellinon 4	323-0844
British Airways, Othonos 10	322-2521
Balkan Bulgarian, Nikis 23	322-6684
Bangladesh, Panepistimiou 15	322-8089
Canadian Pacific, Stadiou 3	323-0344
Cyprus Airways, Filellinon 10	323-6965
Czechoslovak, Venizelou 15	323-0174
Egyptair, Othonos 10	323-3575
ELAL, Othonos 8	323-0116
Ethiopian, Filellinon 25	323-4275
Iberia, Xenofontos 8	323-7524
Iran Air, Panepistimiou 16	360-7614
Iraqi Airways, Ath. Diakou 28-32	922-9573
Japan, Amalias 4	323-0331
JAT (Yugoslav), Voukourestiou 4	323-6429
Kenya Airways, Stadiou 5	324-7000
KLM, Voulis 22	323-0756
Kuwait Airways, Filellinon 17	323-4506
LOT (Polish), Amalias 4	322-1121
Lufthansa, Kar. Servias 4	32-944
Luxair (Luxembourg), Kriezotou 6	360-3134
Malev (Hungarian), Venizelou 15	324-1116
Middle East, Filellinon 10	322-6911
Olympic, Othonos 6	923-2323
Pakistan International, Venizelou 15	323-1931
Pan Am, Othonos 4	322-1721
Qantas, Nikis 45 (cnr. Filellinon)	323-2792
Sabena (Belgian), Othonos 8	323-6821
Saudi Arabian, Amalias 30	322-8211
SAS, Sina 6/Vissarionos 9	363-4444
Singapore, Filellinon 22	324-7500
South African Airways, Kar. Servias 4	322-9007
Sudan Airways, Amalias 44	324-4716
Swissair, Othonos 4	323-5811
Syrian Arab, Stadiou 5	324-5872
Tarom (Romanian), Venizelou 20	362-4808
Thai International, Lekka 1-5	324-3241
Turk Hava Yollari, Filellinon 19	322-1035
TWA, Xenofontos 8	322-6451
Varig (Brazilian), Othonos 10	322-6743
Yemenia Airlines, Patission 9	524-5912

Taxi Stations

Agia Paraskevi.....	659-2444
Agia Paraskevi-Stavros	659-4345
Amaroussion	802-0818
Glyfada	894-4531
Halandri	681-2781
Kalamaki	981-8103
Kifissia-KAT	801-3814
Kifissia-subway terminal.....	801-3373
Kifissia Sq	801-2270
Nea Erithrea	801-3450
Piraeus	417-8138
Psychiko	671-8191
Syntagma Sq	323-7942

Coach (Bus) Station

Corinth.....	512-9233
Delphi-Amfissa-Itea.....	831-7096
Evia (Aliverion - Kimi) - Skyros	831-7163
Evia (Halkis-Edipsos-Limni)	831-7153
Kalamata	513-4293
Kamena Vourla - Atalanti - Lamia.....	831-7158
Karditsa.....	831-7181
Larissa	831-7109
Levadia - Antikira.....	831-7173
Nafplion	513-4588
Patras.....	512-4914

Pyrgos.....	513-4110
Sounion	821-3203
Sparta	512-4913
Thebes	831-7179
Tripoli.....	513-4575
Volos - Almiros - Anhalos	831-7186
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Automobile and Touring

The Automobile and Touring Club of Greece (ELPA) is at the disposal of foreign motorists and motorcyclists... 779-1615. Services include information on road conditions, hotel reservations, free legal advice, car hire, insurance, camping and road patrol service... 174. Emergency road services Athens and Thessaloniki, and list of petrol stations open after 7pm... 104

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and other countries	821-3882
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Leaving Piraeus.....	451-1311
Leaving Rafina.....	(0293) 2330
Leaving Lavrio.....	(0292) 25249

Marinas

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

GOVERNMENT AGENCIES

Embassies

Albania, Karahristou 1	742-607
Argentina, Vas. 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
British Embassy, Ploutarhou 1	736-211
Bulgaria, Akadimias 12	360-9411
Canada, Ioannou Gennadiou 4	739-511
Cyprus, Monis Petraki 8	739-377
Chile, Vas. Sofias 96	777-5017
China, Krinon 2A.....	672-3282
Czechoslovakia, Georgiou Seferi 6	671-0675
Denmark, Kolonaki Sq. 15.....	713-012
Egypt, Vas. Sofias 3	361-8613
Ethiopia, Vas. Sofias 25.....	718-557
European Communities Office,	
Vas. Sofias 2	743-982/4
Finland, Eratosthenous 1	701-1775
France, Vas. Sofias 7	361-1664
Germany East, Vas. Pavlou 7	672-5160
Germany West, Karaouli Dimitriou	36-941
Hungary, Kalvou 10	671-4889
India, Merlin 10	360-2520
Iraq, Amarillidos 19	671-5012
Iran, Antinoros 29	742-313
Ireland, Vas. Konstantinou 7	732-771
Israel, Marathonodromou 1	671-9530
Italy, Sekeri 2	361-1722
Japan, Vas. Sofias 64	733-732
Jordan, Filijikis Etairias 14	728-484
Korea (South), Vas. Sofias 105	644-3219
Kuwait, Mihalakopoulou 45	748-771
Lebanon, Kifissias 26	778-5158
Libya, Irodou 2	790-072
Mexico, Vas. Sofias 21.....	362-4974
Netherlands, Vas. Konstantinou 7	739-701
New Zealand, An. Tsoha 15-17,	
Ambelokipi	641-0311
Norway, Vas. Konstantinou 7	746-173
Panama, Vas. Sofias 82	777-9064
Pakistan, Loukianou 6.....	790-214
Poland, Chrissanthemou 22	671-6917
Portugal, Loukianou 19	790-096
Romania, Em. Benaki 7, Psychico	671-8020
Saudi Arabia, Marathonodromou 71	671-6911
South Africa, Vas. Sofias 69	749-806
Spain, Vas. Sofias 29	714-885
Sudan, Victor Hugo 5, Pal. Psychico	671-4131
Sweden, Vas. Konstantinou 7	724-504

Switzerland, Iassiou 2	730-364
Syrian Arab Republic, Vas. Pavlou 18	672-5577
Turkey, Vas. Georgiou B. 8	764-3295
U.S.A., Vas. Sofias 91	712-951
U.S.S.R., Irodou Attikou 7	711-261
Uruguay, Vas. Sofias 7.....	360-2635
Venezuela, Vas. Sofias 112	770-8769
Yemen (North Yemen), Patission 9	524-6324
Yugoslavia, Vas. Sofias 106	777-4344
Zaire, Digeni Griva 3	681-8925

Ministries

Agriculture, Aharnon 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
Environment, Pouliou & Amaliados.....	643-7351
Finance, Kar. Servias 10	322-8396
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 3	322-7958
Ministry to the Prime Minister, Zalokosta & Kriezotou.....	363-0911
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, Aristotelous 17	523-2821
Transport & Communication,	
Xenofontos 13.....	325-1211
Northern Greece,	
Diikition, Thessaloniki	(031) 260-659

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

BANKS

All banks are open from 8 am to 2 pm Monday through Friday. The following banks, however, are open additional hours as indicated in parenthesis, for foreign currency exchange.

Commercial Bank of Greece

Panepistimiou 11 (Mon-Sat 2-3:30pm,	
Sun 9-noon)	323-6172

Bank of Attika

Panepistimiou 19	324-7415
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Credit Bank — Exchange Centre	
Syntagma Square (Mon-Sat 2-8 pm Sun 8-1 pm)	322-0141
Kifissias 230 (Mon-Fri 2-7 pm)	671-2838
Ionian & Popular Bank of Greece	
Mitropoleos 1 (Mon-Fri 2-5:30 pm, Sat 9-12:30 pm)	322-1027
National Bank of Greece	
Kar. Servias 2 (Mon-Fri 2-9 pm, Sat & Sun 8am-8 pm)	322-2737
The Central Bank	
The Bank of Greece (Central Bank) Panepistimiou 21 (Mon-Fri 8-2 pm)	323-0551
Foreign Banks (Mon-Fri 8-2 pm)	
Algemene Bank Nederland, Paparrigopoulou 3	323-8192
American Express, Panepistimiou 17	323-4781
Arab-Hellenic S.A. Panepistimiou 43	325-0823
Bank of America, Panepistimiou 39	325-1906
Bank of Nova Scotia, Panepistimiou 37	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
Chase Manhattan, Korai 3	323-7711
Citibank N.A., Othonos 8	322-7471
Kolonaki Square	361-8619
Akti Miaouli 47-49, Piraeus	452-3511
Continental Illinois of Chicago, Stadiou 24	324-1562
First National Bank of Chicago, Panepistimiou 13	360-2311
Grindlays Bank, Kar. Servias 1	324-7015
National Westminster Bank, Filonos 137-139, Piraeus	452-9215
Saderat (Iran), Panepistimiou 25-29	324-9531
Williams and Glyn's Bank, Akti Miaouli 61, Piraeus	452-7484

INSTITUTIONS

Churches and Synagogues

Greek Orthodox Churches of special interest:	
Agia Irini, Aeolou	322-6042
Agios Dimitrios (Ambelokipi)	646-4315
Sotiros, Kidathineon	322-4633
Chrisospiliotissa, Aeolou 60	321-6357
Mitropolis (Cathedral), Mitropoleos	322-1308
Other denominations:	
Agios Grigorios (Armenian), Kriezti 10	325-2149
Crossroads International Christian Center Kessarias 30, Ambelokipi	801-7062
St. Denis (Catholic), Venizelou 24	362-3603
Beth Shalom Synagogue, Melidoni 5	325-2823
Church of Jesus Christ of Latter-Day Saints, Lambrou Fotiadou 2 - Arditou 34	737-183
Christos Kirche (German Evangelical), Sina 66	361-2713
First Church of Christ Scientist, 7a Vissareonos St	934-5859
Roman Catholic Chapel, Kokkinaki 4, Kifissia	801-2526
Skandinaviska Sjomanskyrkan, Akti Themistokleous 282, Piraeus	451-6564
St. Andrew's Protestant American	801-3971
St. Paul's (Anglican), Filellinon 29	714-906
St. Nikodimos (Russian Orthodox), Filellinon 21	323-1090
Trinity Baptist, Vouliagmenis 58, Ano Hellenikon	894-3376

Cultural Organizations

British Council, Kolonaki Sq. 17	363-3211
Goethe Institute, 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, Karytsi Sq. 8	323-8745
Professional Artists Chamber, Mitropoleos 38	323-1230
Society for the Study of Modern Greek Culture, Sina 46	363-9872

Schools and Colleges

Educational institutions which may be of interest to the international community.	
American Community Schools	659-3200
Athens College (Psychico)	671-4621
Athens College (Kantza)	665-9991
Campion School	813-2013
College Year in Athens	718-746
Deree College (Agia Paraskevi)	659-3250
Deree College (Athens Tower)	779-2247
Dorpfeld Gymnasium	681-9173
Ekali Elementary	813-4349
Italian School	2280-338
LaVerne College	801-2377
Lycee Francais	362-4301
St. Catherine's British Embassy	801-0886
St. Lawrence College	671-2748
Tasis/Hellenic International School	808-1426
Tasis/Boarding School	801-3837
The Old Mill (remedial)	801-2558
Youth Hostels	
YMCA (XAN), Omirou 28	362-6970
YWCA (XEN), Amerikis 11	362-4291
Alexandros 87 & Drosi 1	646-3669
Hamilton 3	822-0328
Kallipoleos 20	766-4889
Kipselis 57 & Agiou Meletiou 1	822-5860

CLUBS AND ASSOCIATIONS

Social/Sports Clubs

Alcoholics Anonymous	989-5711
American Club, Kastri Hotel	801-3971
AOK Tennis Club, Kifissia	801-3100
Athens Tennis Club, Vas. Olgas	923-2872
Attika Tennis Club, Filothei	681-2557
Ekali Club	813-2685
Fed. of Bridge Clubs, Evripidou 6	321-0490
Fed. of Greek Excursion Clubs, Dragatsaniou 4	323-4107
Golf Club, Glyfada	894-6820
Greek Alpine Club, Kar. Servias 7	323-4555
Greek Touring Club, Polytechniou 12	524-8600
Hippodrome, Faliron	941-7761
Riding Club of Greece, Paradissos	682-6128
Riding Club of Athens, Gerakas	659-3803
Singles International	778-8530
Sports Centre, Agios Kosmas	981-5572
Paradissos Tennis Club, Maroussi	681-1458
Politia Club, Aristotelous 16	801-1566
Varibopi Riding School	801-9912
Yacht Club of Greece, Microlimano	417-9730
YMCA (XAN) of Kifissia	801-1610
YWCA (XEN) of Kifissia	801-2114

Business Associations

Athens Business and Professional Women's Club, King George II, 29	718-152
Athens Cosmopolitan-Lions Club (Mr. P. Baganis)	360-1311
European Economic Community (EEC), Vas. Sophias 2	743-982
Federation of Greek Industries, Xenofontos 5	323-7325
Foreign Press Club, Akadimias 23	363-7318
Greek Productivity Centre (EL-KE-PA), Kapodistriou 28	360-0411
Hellenic Export Promotion Council Stadiou 24	322-6871
National Organization of Hellenic Handicrafts, Mitropoleos 9	322-1017
National Statistical Service, Lykourgou 14-16	324-7805
Propeller Club, 9 Patission St	524-5912
Rotary Club, Kriezotou 3	362-3150

Chambers of Commerce

American Hellenic, Valaoritou 17	363-6407
Athens, Akadimias 7	362-2158
British Hellenic, Valaoritou 4	362-0168
French, Vas. Sofias 4	731-136
German Hellenic, Dorileou 10-12	644-4546
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

SERVICES

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

Postal

Post offices are usually open Monday through Friday 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 8:30 pm. PLEASE NOTE: Parcels to be shipped abroad and weighing over 1 kilo (2.2 lbs.) may be mailed from certain post offices only. These include Koumoundourou 29 (Tel. 524-9568); Stadiou 4 in the Stoa at the Tamion Building (Tel. 322-8940); Psychico (Tel. 671-2701); Ambelokipi (Tel. 646-3541). Parcels should be left unwrapped until after inspection.

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ATHENS TIME: GMT + 2

Municipal Utilities

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

Consumer Complaints

Athens	321-7056
Suburbs	250-171

Lost Property

14 Messogion	770-5711
For items left in taxis or buses	523-0111

Pets

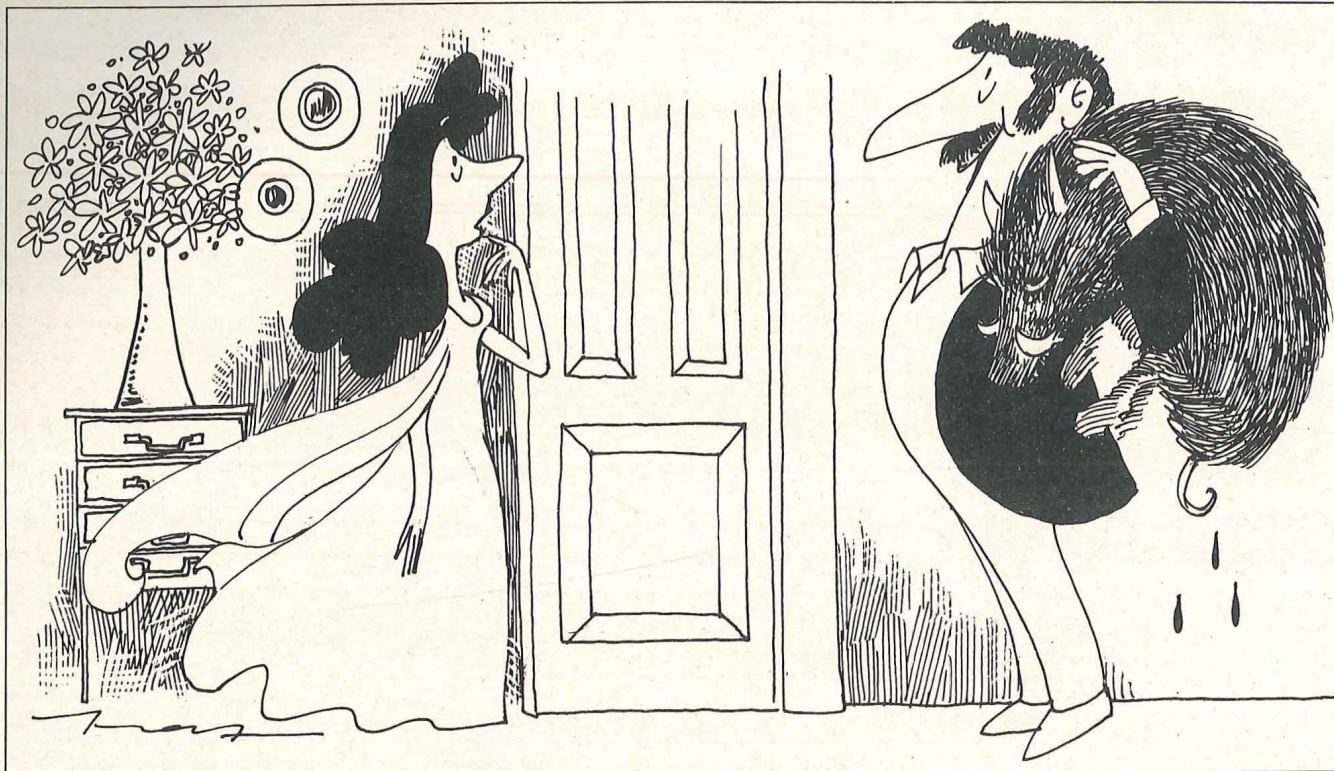
Hellenic Animal Welfare Society (English spoken)	643-5391
Greek Society for the Protection of Animals (pets only)	346-4445
Vet Clinic & Kennels, Iera Odos 77 (English spoken)	346-0360
Vet Clinic, Halkidonos 64, Ambelokipi	770-6489
For the export & import of pets: Ministry of Agriculture, Veterinary Services, Voulgari 2	524-4180

Tourism

EOT (National Tourist Organization) Central Office, Amerikis 2B	322-3111
Information, Kar. Servias (Syntagma)	322-2545

EMERGENCIES

For Information or Emergency Help Responding 24-hours a day in all languages For questions or problems of any kind	
Tourist Police	171
For all emergencies (police)	100
Fire	199
Coast Guard	108
Ambulance/First Aid	
Athens only (Red Cross)	150
Athens & Piraeus (I.K.A.)	166
Poison Control	779-3777
Traffic Police Ag. Konstandinou 38	523-0111
For U.S. Citizens: Emergencies	981-2740



Antonis Kalamaras

Winds of Change

FOUR Kolonaki ladies, Mimica, Fifica, Titica and Lilica, met for their customary Sunday afternoon card game a week after the elections.

Mimica, the hostess and wife of a prominent shipowner, greeted her friends as they came in with a laughing "hello, comrades" and added "I suppose that's what we must call each other now that we're living in a socialist state."

Fifica, the wife of a cement manufacturer, was not amused.

"You can well be flippant," she said. "Andreas can't touch your ships but Lord knows what's going to happen to our cement factory."

"Well, whatever happens, you can't be worse off than poor Titica here, whose husband is no longer undersecretary of whatever he was and who wasn't even elected to parliament," Mimica replied. "Really, Titica," she went on, turning to the elegant lady who was dealing the cards, "how did Toto take it?"

"Oh, Toto is suicidal all right. He was looking for that cyanide pill the British gave him when he was a mountain guerrilla with Zervas during the German occupation, but he

couldn't find it so he went off on a two-week package tour to the Bahamas. I suspect he took his mistress with him but I don't mind. He's been impossible to live with these last few days and if that little slut can put up with it, more power to her!"

The other ladies smiled behind their cards. They all knew about Toto's affair with the pretty little manicurist at his club, but this was the first time his wife had admitted that she also knew and the revelation would provide grist to their telephonic gossip mills for days.

"Anyway," Titica went on, "I'm glad he's out of things at last. I couldn't bear those awful people who used to come down from his constituency and pester him for favors. I had the most awful experience with one of them only a month ago. It was almost midnight when the doorbell rang. It was the maid's night out and Toto was away on a parliamentary junket in Paris, so I answered the door myself. There was a burly man standing there with a load on his shoulder. Next thing I knew he had dumped the bleeding carcass of a wild boar at my feet. I nearly had a fit! 'Who are you, what do you want

and what is this, this thing here?' I asked when I had recovered my breath. He turned out to be a leading stalwart in my husband's party machine in his north-eastern department. I had to let him in and, over a cup of coffee, he explained to me that his son was doing his military service and had been assigned to a desk job in Athens. He wanted my husband to use his influence to have him transferred to the north-eastern border where he would be closer to home. 'That's a change,' I thought to myself. 'It's usually the other way around with these conscripts.'

The wild boar was his idea of a fair exchange for the favor. 'Hang it up for a few days and then cook it slowly in wine,' he said, 'it will make an excellent meze.' The idea of having to live with that horrid beast with its glazed eyes and ghastly yellow tusks for more than two minutes was an appalling thought, but I had to thank him profusely and promise my husband would do his best for his son. Well, no more of that for the next four years, at least!"

The other ladies laughed and then Lilica spoke up. As the wife of a man who had begun his career as a

corner grocer and built his business up into a chain of supermarkets, she had had to struggle for social acceptance and had done so by giving the most lavish parties in Athens to which all the leading lights of the establishment were invited and with most of whom she was on a first-name basis.

"What are we to do with all these new ministers and undersecretaries!" she cried. "Did you see their pictures in the papers?"

Mimica said: "I've never seen so many fierce moustaches and long curls in my life! Where on earth did Andreas find them all?"

"I don't know any of them," Lilica said disconsolately, "and I have absolutely no idea whom I'm going to ask to my next party."

"Don't you worry, my dear," Titica said grimly, "by the time Andreas has finished taxing you, you won't have any money for parties, you mark my words."

A curtain of gloom fell over the ladies at this point until Mimica

had a sudden thought.

"We all know Melina," she said brightly.

"The papers certainly have been making a fuss over her, haven't they," Fifica observed, "but they've certainly got her age wrong. Can you imagine? Some say she's fifty-six and others fifty-eight, when I know for a fact she'll never see sixty again. I was a little girl in Kolonaki when she was already a jeune demoiselle and I don't mind admitting I shall be fifty-six next month--"

Lilica, who was rather sensitive about her own age and didn't like the turn the conversation was taking, interrupted to say:

"Well, you must admit that however old she is, she's still a very attractive woman and very dynamic too."

"That's true," Mimica admitted, "and certainly an improvement on all those moustaches."

"Did you see Andreas' interview on ABC television? I thought he handled himself very well in that,"

Fifica remarked. "Spoke excellent English, too, which is more than I can say for any of his predecessors. He's cut his hair short, too, and wears a tie. I was most impressed."

"Why don't you invite him to your next party," Mimica said to Lilica, "and perhaps you can persuade him not to nationalize Fifica's cement factory."

Fifica looked up at Mimica and when she saw the smile on her lips she said, with annoyance, "Now don't make jokes about our predicament. Don't listen to her, Lilica."

But Lilica was looking thoughtful. "You know," she said, "somebody told me the other day that a lovely house right next to the Papan-dreou estate in Ekali will be going up for sale soon. Perhaps I'll ask my husband to look into it. We've been thinking of moving up to Ekali for months now. You know, the smog in Athens and all that."

Alec Kitroeff

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Pharmacies*	8 am - 8:30 pm	8 am - 2 pm 5:30 - 8:30 pm	8am-3:30pm	8 am - 3:30 pm 5:30 - 8:30 pm	8 am - 2 pm 5:30 - 8:30 pm	8 am - 2 pm
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	7:30am-2pm	7:30am-2pm	7:30am-2pm 5pm-8pm	7:30am-4pm
Bakeries	7:30am-3pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-3pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-2:30pm 5:30pm-8:30pm	7:30am-3pm
Wines and Spirits	7am-4pm	7am-10pm	7am-4pm	7am-10pm	7am-10pm	7am-4pm
Florists Open Sun. 8am-10pm	8am-4pm	8am-10pm	8am-4pm	8am-10pm	8am-10pm	8am-4pm
Beauticians	8:30am-8pm	8:30am-3:30pm	8:30am-8pm	8:30am-3:30pm	8:30am-8pm	8:30am-3:30pm
Barbers and Hairdressers	8:15am-1:30pm 4:30pm-8:30pm	8:15am-1:30pm 4:30pm-8:30pm	8:15am-1:30pm 4:30pm-8:30pm	8:15pm-1:30pm 4:30pm-8:30pm	8:15am-1:30pm 4:30pm-8:30pm	8:15am-5pm
Dry Cleaners and Laundries	7am - 2:30 pm	7am - 2:30 pm	7am - 2:30 pm	7am - 2:30 pm	7am - 2:30 pm	7am - 2:30 pm
Typing and Photocopying	8am-3pm	8am-2pm 5pm-8pm	8am-3pm	8am-2pm 5pm-8pm	8am-2pm 5pm-8pm	8am-3pm
Greek Handicrafts Tourist Stores (EOT recognized)	8am-9pm	8am-9pm	8am-9pm	8am-9pm	8am-9pm	8am-9pm
Automobile Sales	8am-4pm	8am-4pm	8am-4pm	8am-4pm	8am-4pm	8am-4pm
Automobil Parts	7:30am-4pm	7:30am-4pm	7:30am-4pm	7:30am-4pm	7:30am-4pm	7:30am-1pm

* Pharmacy hours have been changed.

From May 23rd



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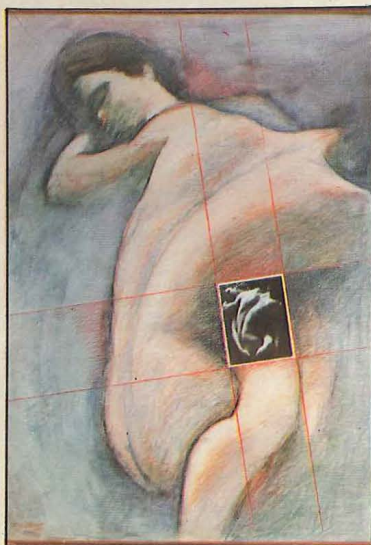
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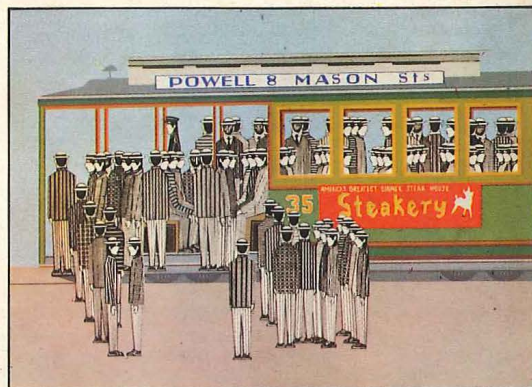
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