

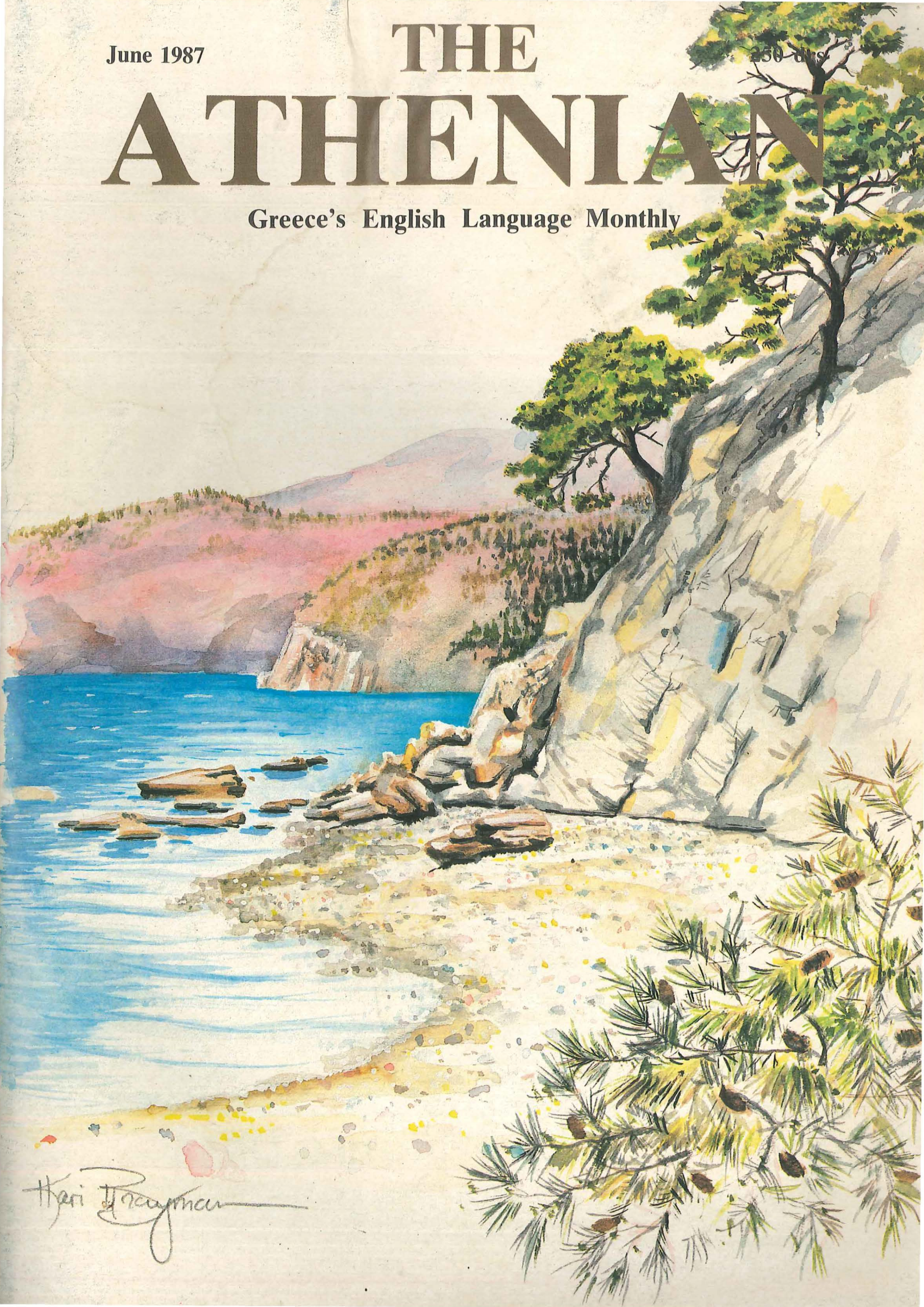
June 1987

THE

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ATHENIAN

Greece's English Language Monthly



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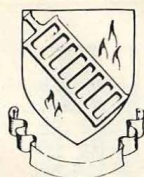
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SPECIAL ANNOUNCEMENT

In furtherance of the Board's commitment to academic excellence in an environment most conducive to effective learning, the Board has pleasure in announcing that it has secured a 2,500 sq. metre plot of land in Glyfada with the long-term aim of erecting a model, contemporary school.

With this in mind, this summer, the Primary and Senior Schools of Gargittos will move to Glyfada, where, in addition to our present buildings, the School has acquired a further and attractive 14-room building.

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The Board announced the appointment, effective from 13 June 1987, of Mr George Kladidis as Headmaster of St. Lawrence College.

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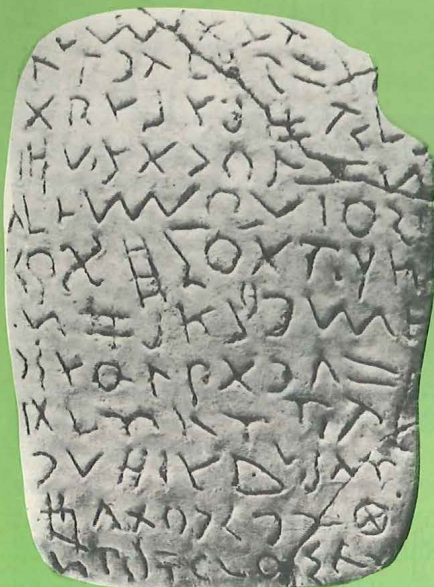
FEATURES

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Greg Mitsacopoulos reports on the government's efforts to expropriate over 100,000 acres of land belonging to the Greek Orthodox Church. Why is this one of the few controversial campaign pledges the prime minister is fulfilling?

20 Finding the forgery

V. McGeehan Liritzis reviews methods used by scientists to spot forgeries and fakes in the high-stakes world of art collecting. Yet even as science grows more adept, it seems the forgers grow more clever



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22 New insights into ancient art

Therese Yewell reports on a lucky archaeological find in the Peloponnese that may provide clues to changes in artistic styles between ages.

24 The other Olympos

Yvonne Hunt visits the island of Karpathos, where traditions thrive and the old way of life is the norm, not the exception, and at times the villagers are known to dance for days on end

28 AFS makes a world of difference

On its 40th anniversary, the American Field Service program continues placing students with families abroad, and in so doing introducing families to a foreign culture. And, as Katerina Agrafioti reports, the experience is rich and fulfilling for all



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30 A spirit of adventure

The list of Greek explorers does not end with the likes of Jason and Odysseus. J.M. Thursby tells of various adventures involving Greeks, including one who had a polar mountain range named in his honor

32 An island hopping adventure

Trevor Evans continues his journey through the Greek islands. In this second installment he makes it to Mykonos, where the prices are high and rooms scarce – until he meets up with a mysterious Aussie

40 The art of natural history

Pat Hamilton talks with Niki Goulandris, co-director of the Goulandris Natural History Museum and master of botanical illustration. Her artistic work, says one critic, "challenges the academic distinctions between illustration and fine art"



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our town

Political salmonella

All agree that Greece is a fine place to live in so long as one's in good health. But if one is stricken with anything more serious than a retsina hangover, received wisdom says get on the next plane for Zurich. Last month a leading hospital in Athens reported 220 cases of salmonella. Other hospitals have been similarly affected by food poisoning. These matters are being investigated by the Ministry of Justice.

By coincidence the leader of the opposition at the same time announced that the whole country was "sick". Though he was referring to the political world, these hospital incidents perhaps provide an example. The government is suffering from an epidemic of scandals, and like the outbreak of salmonella – identified first as Type C but later spreading into five different forms – they have been difficult to isolate.

It would be tiresome to identify every acronym of every government agency allegedly involved. There is PYRKAL, the powder and cartridge affiliate of DEH; ODDY, the public equipment organization; PROMEI, the state supply connected with the EOM-MEX company; KYDEP, which manages domestic products, etc., etc. – all of which have been accused of unchecked credits or bad subsidies or careless auditing or overborrowing. Billions are said to have been scattered to the winds or spent on phantom enterprises – or, possibly, to have just vanished into a variety of pockets.

Embezzlement, it's said, has become the norm, and the opposition, right and left, accuses the government leaders of condoning it. Not so, the leaders retort, claiming to be as clean as hounds' teeth: all irregularities are being investi-

gated (like salmonella) by that overworked agency the Ministry of Justice, and adding in classical PASOKese: "Degenerate social phenomena have their roots in the concept of social values established decades ago." In this way, the government gingerly flung mud over its shoulder at the past and went on to say that to "safeguard the honor of political personalities" it would investigate the source of wealth of all heads of public sector organizations back to 1974. (Before that, data appears to get too skimpy – luckily, as Greece has a very long and checkered past).

With these accusations of plunder, pork-barrel politics and autocratic behavior in hand, the opposition would seem to be having a merry time of it. Not for a minute. At this moment a backbencher, naively suggesting that Mr Karamanlis be brought out of pasture to lead a conservative coalition, was expelled from New Democracy. A few days later former Prime Minister George Rallis resigned from the party saying he had been personally maligned. He, too, mentioned the magic word "Karamanlis". He had been reassured that if the present government took advantage of the conservatives' present disarray, the former president would drop his plough on the slopes of Mount Pendeli and re-enter the political arena. Whether or not this statement of Mr Rallis' should be construed as a threat, it seemed that the ruling party's *not* taking advantage of an opposition whose disarray is entirely of its own making – especially in these morally feeble times – would be something more than Utopian. That an elder statesman, too, should be appealing to a yet more elderly one at this late date is, to say the least, incongruous.

On the surface, it seemed to be one of those outbreaks of political jitters that the country periodically

goes through. What was original is that the public was, for once, indifferent. In all the talk of crisis, it remained apathetic. Now Greeks, as everyone knows, are politically passionate. Therefore, if the public was irresponsible, indeed there was something drastically wrong with the political world. No wonder its rhetoric-loving leaders were upset, for there is nothing more disconcerting to actors than that phenomenon known as "losing your audience".

It is possible the public suspects that all the present political parties are at least a generation out of date; that if PASOK is still fighting the junta, the communists are still deep in the civil war and that some conservatives are even further removed. So immersed have parties become in their own political games that few have had time to notice the profound social changes that have swept over the country in recent years. During this time *allaghi* has been solely in the people's hands, which would be quite capable were they not hamstrung by all the administrations which have interfered with them.

There is a belief, mostly mythical, that politics can provide the answers to everything, whereas it can effectively only encourage, restrain or, in moments of good fortune, lead. A succession of windy, do-little governments – which accompany every scrap of legislation, every underpass that is opened or highway completed or playground opened with such outbursts of self-congratulations that they would seem to be the Wonders of the World – have perhaps lost the confidence of the people. So leaders are right in saying that the country is sick – sick of political poisoning, self-aggrandizement and incompetence. □

THE ATHENIAN DIARY

by Sloane Elliott and David Lazarus

The return of the dictators

The last time they walked these halls they were the supreme power, ultimate authority, dictators. Now they were under close watch and tight security, prisoners, as reporters jostled to get near. They were 12 years older since their last public appearances, when they were sentenced to death (later commuted to life imprisonment) for high treason.

On two separate mornings last month each was taken at dawn from his cell at maximum-security Korydallos Prison and brought to the parliament building, where 30 members of an all-party committee were conducting hearings as part of their investigation into events leading up to the Turkish invasion of Cyprus in July 1974. After numerous other witnesses, it was now the turn of the former junta leaders who ruled Greece from 1967 to 1974.

First came George Papadopoulos, leader of the April 21 coup that resulted in the toppling of the monarchy and suspension of the constitution. The

68-year-old former colonel looked healthy and alert, and remained eight hours before the committee. "He seemed calm, he answered courteously, he smoked but refused coffee when it was offered," said one parliamentarian.

The so-called "Cyprus File" probe is being conducted behind closed doors. But several committee members gave reporters brief details of the proceedings during Papadopoulos' testimony.

He took the opportunity to deny that he was a traitor to Greece or a CIA agent. He did, however, implicate the American government in being involved with a 1967 decision to withdraw some 12,000 Greek troops stationed in Cyprus to deter an attack from Turkey.

"For 13 years I have been called a traitor," the former dictator was quoted as saying. "This is an opportunity for me to defend myself and I decided to do it today. I am not a traitor, and I want to defend myself from the stigma of treason that surrounds me."

Papadopoulos said he withdrew the Greek division in Cyprus because the troops were useless without air force backing. He said the move had been suggested by a U.S. government official, former Secretary of State Cyrus Vance, who was at the time President Lyndon Johnson's emissary to Athens.

He also denied being a CIA agent. "You are insulting me when you say so," he reportedly said. "I was never an agent. I knew America only from the movies. I never accepted pressure. On my word of honor — if you accept this — no foreigner knew about the April 21 coup."

Papadopoulos was overthrown in November 1973 by military police leader Dimitrios Ioannidis. He in turn fell from power in July 1974 after a coup attempt against the Cypriot president, Archbishop Makarios, which precipitated the Turkish invasion.

Papadopoulos described the attempted coup against Makarios as "an act of insanity" and said, had he still been in power, he would have forbidden the move.

"I was sure it would have meant a Turkish invasion in Cyprus," he was quoted as saying. "If such a thing had happened in my days I would either have committed suicide or you would have shot me."

Neither was the fate of Ioannidis, who was in power at the time and who appeared before the parliamentary committee two days after Papadopoulos. He submitted a written statement, later made available to reporters, but refused to answer most questions.

The 64-year-old former brigadier appeared tired and expressionless as he testified that he ordered the coup against Makarios. "I assume full responsibility for the military actions that occurred on Cyprus on July 15, 1974," he said in his statement.

He said the coup had been staged to prevent the dissolution of the 6000-member Cypriot National Guard, which he described as a major factor in the balance of power between Greece and Turkey.

He said he tried in vain to persuade Makarios not to disband the guard, and when he could not he saw "no alternative" but to remove the president from power.

State ready for oil takeover

The Greek parliament last month cleared the way for a state takeover of oil works operated by a consortium of foreign firms, a move that seems likely to affect foreign investment in this cash-strapped nation.

The parliament vote nullifies an agreement signed by the consortium and the military junta that ruled Greece from 1967 to 1974 allowing exploration and drilling in the Prinos oil field in the northern Aegean.

The government intends to purchase the 70 percent controlling interest held by Denison Mines of Canada. Other members of the consortium are firms from the United States and West Germany.

Chuck Parmelee, the Canadian chairman of the North Aegean Petroleum Company (NAPC), said the consortium was willing to take the Greek government to court to protect their interests in the region.

The NAPC pumps a daily average of 26,000 barrels of crude oil and 4,900 cubic feet of natural gas from the Prinos and South Kavala fields. Oil from Prinos covers an estimated 10 percent of Greece's energy needs.

Energy Minister Sakis Peponis has argued that the northern Aegean was "of particular strategic importance to Greece" and operations in the area should not be in the hands of foreigners. Greece and Turkey almost went to war in March over oil exploration in disputed waters in the northern Aegean just east of Prinos.

Conservative politicians of the New Democracy Party opposed the takeover legislation, saying the move would create a feeling of insecurity among foreign companies in Greece and harm efforts to attract new foreign investment.

However, a government spokesman called the Prinos takeover a "one-time-only deal", and said the government had no plans for moves concerning other foreign companies.

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"Otherwise, the fragile equilibrium existing at that time between Greece and Turkey would have turned in favor of Turkey," he testified.

Ioannidis claimed that the day after the Turkish invasion, the U.S. ambassador in Athens warned Greek military leaders not to attack the Turks, despite orders to do so from the Greek government. He said the Americans wanted to avoid an all-out war between the Aegean neighbors.

"After the Turks were informed that the Greek military leaders promised not to attack, and that a government change in Athens was in prospect, (the Turks) moved safely against Cyprus," Ioannidis testified.

He also denied having cooperated with the CIA. "If I were a foreign agent I would have escaped abroad like many others did," he was quoted as saying. Many Greeks believe America had a hand in overthrowing the government of Panayiotis Kanellopoulos in 1967, or by its dealings with the colonels gave the junta its tacit acceptance.

Ioannidis said he did not remember any cases of torture of political prisoners, but that he had many subordinates and could not control them all.

Following the dictators' brief return to the limelight, there were the usual mutterings from right-wing quarters about granting an amnesty for the 17 jailed junta leaders on humanitarian grounds. A government spokesman promptly said there would be no consideration of releasing the coup leaders.

The findings of the Cyprus File committee are to be presented to parliament in October.

A 'serious' reply

Prime Minister Papandreou said he had received a "serious" reply from his Turkish counterpart to Greece's proposals to resolve disputes between the two NATO allies.

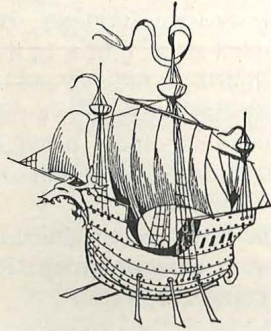
A letter from Turkish Premier Turgut Ozal "is serious and requires in-depth study by the prime minister and the government...before a reply is given to the Turkish side," a spokesman quoted Papandreou as saying.

As per an agreement between the two sides, no details of the negotiations are being made public.

Papandreou held a 45-minute meeting with the Turkish ambassador to

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Athens, Nazmi Akiman, who returned to the Greek capital after consultations in Ankara.

Greece and Turkey almost went to war in late March over oil exploration in disputed waters in the Aegean. Since then a conciliatory tone has dominated bilateral relations.

Greek officials say Papandreou is seeking to create a framework for discussions that could bring the dispute to the International Court of Justice at the Hague. High-level talks between the two countries broke off in 1981 when PASOK came to power.

Meanwhile, the minister for European affairs, Theodore Pangalos, said not one European Community nation supported Turkey's application for full membership in the EC, but Greece would withdraw its opposition if a single member-state backed Ankara's candidacy.

He said Greece would permit the application to move through the EC bureaucracy because its rejection was inevitable. Throughout the process, expected to take many years, Greece will retain the right to veto acceptance of Turkey's bid.

Bombing probe

Investigators last month remained without leads after the left-wing terrorist group Revolutionary Organization November 17 claimed responsibility for a bomb attack on a bus that injured 16 Americans and two Greeks.

The group said in a note found near the scene of the blast that it was fighting "American imperialism" and accused Washington of supporting Turkish claims to the Aegean.

The group also criticized Prime Minister Papandreou for retreating from a pledge to close down the four American bases in this country.

A remote-controlled bomb exploded as a bus carrying U.S. servicemen passed through Piraeus on its way to the American base at Athens airport.

The American Embassy said 16 Americans - 12 military personnel and four civilians - were injured in the powerful blast, which blew out windows in nearby buildings. The Greek bus driver and a Greek motorist were also hurt.

The Greek and American governments condemned the attack. A Greek government spokesman said "such actions serve only those who conspire

against social peace and democracy in our country".

In separate incidents, two bombs exploded at tax offices in the city center, injuring a fireman and causing extensive damage, and two other bombs exploded at offices belonging to the Agriculture Ministry, causing damage but no injuries.

The blasts were claimed by another left-wing terrorist group, Revolutionary Popular Struggle.

Tobacco suicide

A 60-year-old farmer committed suicide during a protest rally by pouring gasoline over his clothes and then setting himself on fire.

The farmer, identified as Vassilis Harissopoulos, was said to be "desperate" because he could not sell his tobacco crop, according to police. He also swallowed poison before immolating himself.

He was one of over 500 tobacco growers who staged a demonstration in the main square of the northern town of Katerini demanding government subsidization for their unpurchased crops.

Minister of Agriculture Yannis Potakis later expressed the government's regret over the farmer's death and said the National Tobacco Organization would buy up all unsold tobacco.

Greek farmers produced approximately 150,000 tons of tobacco in 1986, but only 31,000 tons are expected to be sold this year, according to an industry official.

Tourists killed

An Australian woman and her daughter were killed when their tourist coach overturned in heavy rains en route to Athens. Sixteen other tourists were injured, one seriously.

The women, aged 57 and 25, from Perth, died at the scene of the accident near Thermopylae in central Greece, police said.

A 70-year-old Canadian woman was rushed to an Athens hospital with serious injuries. The other injured tourists were treated at the nearby town of Lamia.

The coach was carrying tourists from Australia, New Zealand, Canada and Britain from Holland to the Greek capital.

The Dutch driver was found guilty of negligence and fined.

Ship withdrawn

The Turkish research ship that nearly sparked a war between NATO allies Greece and Turkey was to be withdrawn from the Aegean and sent to the Black Sea, a Turkish newspaper reported last month.

The Turkish daily *Hurriyet* said that the Sismik 1 was being transferred to demonstrate "Turkey's goodwill towards Greece".

The two countries threatened to go to war in March when the Turkish government announced plans for the Sismik 1 to explore for oil in disputed areas of the Aegean. Tension cooled after the Turks decided to keep the ship in Turkish territorial waters.

Another research vessel, the Ankara University-owned Bilim, returned to Istanbul last month after completing tests in the Aegean, *Hurriyet* reported.

Meanwhile, Greek Defense Minister Yannis Haralambopoulos announced that Turkish warplanes violated Greek airspace twice on May 11 and once on May 6. He said each incident occurred in the northeastern Aegean near the island of Lesbos.

Improving relations

Foreign Minister Karolos Papoulias said last month that Greek-American relations were improving after years of "serious differences".

In a speech to the Hellenic-American Chamber of Commerce, Papoulias outlined the course of bilateral relations since World War II and the various issues that have caused tension between the two NATO allies.

He said the Cyprus problem created strains, partly because of the triangle of relations between Washington, Athens and Ankara.

He also said America's tacit support of the military junta in power from 1967-74 harmed Greece's confidence in U.S. policy.

However, Papoulias said efforts were initiated in 1976 to improve relations, including an agreement signed two years earlier to allow the U.S. to maintain military bases in Greece and a 1983 pact on economic cooperation.

He cited setbacks along the way, such as the "ill-considered" U.S. travel advisory concerning Athens airport and recent "unacceptable" remarks by American Defense Secretary Caspar Weinberger on the Cyprus issue.

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But Papoulias foresaw cooperation ahead as both nations unite against international terrorism. He also said he hoped the U.S. would sign a tourism accord with Greece, and that the number of American tourists would increase.

Onassis Awards

Former Italian President Sandro Pertini, the archbishop of San Salvador and the human rights group Amnesty International are among the winners of the 1987 Onassis Awards, it was announced last month.

The annual awards honor contributions to humanity, scholarship, human rights and the environment. Each prize is worth \$100,000 and will be presented at a formal ceremony on June 15.

Pertini, 90, will receive the Athinais Prize for having the "highest moral standards and humanistic values", the Alexander S. Onassis Foundation said.

The archbishop of San Salvador, Arturo Rivera Damas, will share the Aristotelis Prize for man and society with the London-based Amnesty International.

The Olympia Prize for environmental protection will be shared by the London-based Pugwash Conference, which organizes scientific meetings, and the Greek Archaeological Service, which this year is celebrating its 150th anniversary.

The awards will be presented by President Christos Sartzetakis.

The Onassis Foundation was created in 1975 under the will of shipping magnate Aristotle Onassis in memory of his only son, who was killed in a plane crash at the age of 23.

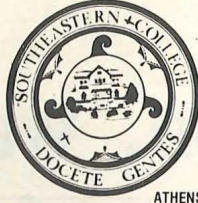
Communist confab

The 12th conference of the Greek Communist Party (KKE) opened last month with a call for left-wing unity and sharp words for both the ruling socialists and opposition conservatives.

Communist Party leader Harilaos Florakis proposed an alliance of left-wing forces to lead Greece down "a new road of national independence and productive development".

"We are not seeking satellites, fellow travellers or bit players, but equal partners in an alliance of forces with differences in the way of looking at or confrontation of a particular issue," he said.

Florakis accused the government of having taken a "conservative swing"



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since the June 1985 elections, and said the economic austerity measures implemented by Prime Minister Papan-dreou were not working.

"The conclusion for the ruling party and its policy is clear," he said. "PASOK cannot give today what it did not give when at its highest and most energetic point."

He had similarly harsh words for the New Democracy Party. "The only thing ND can promise is greater and faster conservative retrogression for the country," he said.

Florakis renewed his party's call for Greece to quit NATO and close down the American bases. He said the country was standing at a crucial crossroads and improvement was essential.

Some 800 delegates and observers participated in the party conference.

Rallis quits ND

Former Prime Minister George Rallis broke with the main opposition New Democracy Party last month in a row with opposition leader Constantine Mitsotakis.

Rallis, 68, charged Mitsotakis with orchestrating "smear tactics" against him.

He told a press conference that he had no plans to form his own party, but added that "if colleagues want to work with me, I'll do it with great pleasure".

Rallis said he came under "strong attack" from Mitsotakis after refusing to support a proposal to investigate alleged financial scandals involving socialist officials. He also said he disagreed with the opposition's strategy since the 1985 general elections.

Mitsotakis told a party gathering prior to the announcement: "Whoever doesn't believe in the struggle we are conducting today can step aside. There are hundreds of other younger people to take his place."

After Rallis' decision he expressed regret over the matter. However, New Democracy issued a statement saying Rallis had broken with the ranks as of last year when he declined Mitsotakis' proposal to run for Athens mayor.

Rallis said he would keep his seat in the 300-member parliament as an independent.

His resignation leaves New Democracy with 108 seats, compared with 157 for the ruling socialists, 10 for the Greek Communist Party and the remainder held by smaller parties and independents.

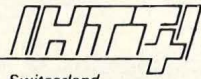


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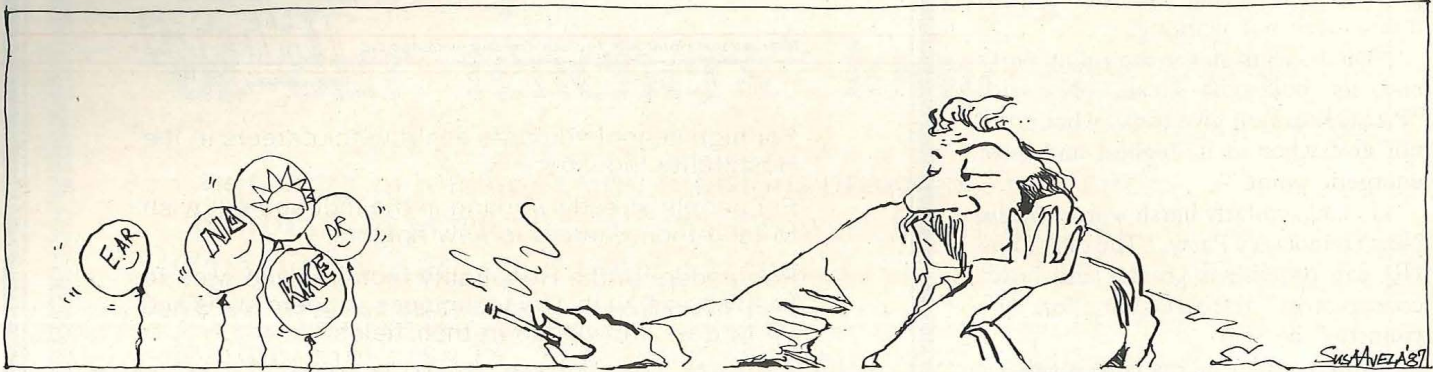
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viewpoint

A round of political hyperactivity



Party organizations have been recently hyperactive. New Democracy just held its inter-party elections. The Greek Communist Party (KKE) has convened its 12th Congress. The newly created (out of the Eurocommunists and other leftists) Greek Left (E.A.R.) launched its founding congress. PASOK has convened its Central Committee. All parties are announcing their intentions to attempt "facelifts" as they feel that the electorate, increasingly disillusioned, is growing more and more distant from party politics. Thus ND declares that it will "open up" its organization to all those who have now seen the light and want to join it. PASOK announces that it will promote a policy that "will open its organization to society" and appeals even to those who were removed from its ranks as "heretics". The KKE, with its plans to promote a "coalition of leftist forces", attempts to broaden its appeal to non-communist leftist activists and voters. By shedding its communist image, the new leftist party E.A.R. hopes to mobilize new voters.

Needless to say, this party hyperactivity comes at a time when stagnation and stillness overwhelm Greek society. Thus, though some things appear to move at the top of the Greek political spectrum (i.e. at the level of the political leadership), they hardly succeed in shaking the numbness and dormancy at the bottom as the electorate remains unmoved and unruffled. Of course parties still have their active cadres. But these are becoming fewer and fewer, and are basically limited to blind fanatics and open-eyed opportunists (usually mediocrities who desperately need party patronage to get along). Needless to say, the latter are being basically drawn either to PASOK or to ND.

Why should one expect voters to respond positively to the wails and cla-

mors of the major parties appealing "to all Greeks" to join them with the hope of tasting their promised "openness"? What "openness" are we talking about? PASOK does not allow in its ranks the only mechanism which leads to genuine innovation – the free and competitive circulation of ideas. ND has been imitating the worst aspects of PASOK's inter-party authoritarianism, as the Papaligouras incident demonstrated, and prior to that, as the events in its youth organization (ONNED) have shown. As for the KKE, which remains far more conservative than the current leadership of the Soviet Union, it has put to practice the "pure model" of inter-party authoritarianism, thus setting forth a "chain of imitators" from PASOK (which imitated the KKE) to ND (which imitated PASOK). So why on earth should free people, disgusted by such populism and petty politics, join these organizations when they are well aware that channels for inter-party change are non-existent and, if created, would hardly be tolerated? Is it therefore any wonder that PASOK and ND are devoid of capable and idealistic cadres and have instead become hotbeds for the spurting up of undisguised opportunists?

But it is not only that few Greeks are willing to flock into the outstretched arms of the parties. It is also a fact that more and more Greeks are becoming increasingly disillusioned with all politicians and all parties. A reliable poll recently registered a dramatic drop (from 5 to 10 percent) in the popularity of most leading active Greek politicians. In the space of six months, Prime Minister Papandreou (still the most popular active Greek politician) dropped by 5 percent, with ND leader Constantine Mitsotakis registering a similar drop in his popularity. Dissatisfaction increased towards both the government

and the opposition, reaching record highs at a time when both are doing their best to polish up their images. Thus, voters are hardly taken in by pretty words and party hyperactivity, which is exhibited merely for the sake of hyperactivity. After all, what sort of "newness" can PASOK, ND, KKE, E.A.R. or D.R. offer today?

PASOK has lost all its vitality during its six years in power, through its mismanagement in government, its marked authoritarianism and arbitrariness and alleged widespread corruption in the public sector. ND appears to have nothing new to say as it is run by old-timers whose image and mentality remains anchored in the 1960s, and since a small and insecure, closely knit group has stifled the few interesting and free voices in the party. The KKE remains more orthodox, while the new E.A.R. seems nothing more or less than the old, exhausted Eurocommunists under another, more attractive, name. As for Mr Stefanopoulos' Democratic Renewal, it seems to be a poor and small replica of its big cousin ND, with its sole asset an honorable but hardly imaginative leader.

However, aside from the above, there is another dimension in party organizations – apart from their total sclerosis and ossified authoritarianism – which is increasingly repelling voters or free-minded prospective cadres. In effect, party organizations, and particularly the governing party's apparatus, have become vehicles for the most blatant and ruthless patronage. It is of course well known that patronage during the years 1974-1981 was practiced haphazardly by individual politicians, usually parliamentarians. However, from 1981 onwards, this practice passed in the domain of party apparatuses, and it therefore became better organized, widespread and absolutely ruthless.

By strengthening its party apparatus regarding its parliamentary group, PASOK introduced a new dimension in Greek political life as party "apparachnicks", the so-called "green guards", invaded the existing state sector and the newly created one (through nationalizations) by promoting and elevating the "faithful" ones to positions of total power and by arbitrarily persecuting all dissidents. Naturally, this was bound to lead to the corruption of power (Papandreou himself has spoken many times of "degenerating symptoms") with numerous financial scandals breaking out in a string of public corporations, which, up to now, were only notorious for their inefficiency.

But this new PASOK emphasis to over-powerful and over-reaching party organizations has become a contagious disease caught by the conservative ND. As ND has also silenced and downgraded its parliamentarians (thus weakening all those who were prospective challengers to its leadership), it has created a tightly knit party apparatus composed essentially of prospective power hungry "blue guards", also eager to invade the public sector and "avenge" the wrongdoings of the "green guards". In effect, according to most ND activists today, united in their hatred for PASOK and their lust for power, their party's greatest error during the years 1974-1981 was that it failed "to put our people" in commanding public sector positions, but "gave such positions to our opponents". Therefore, if ND comes to power, one can hardly escape the conclusion that a massive invasion of "blue" (this time) party people will yet again flood the state sector, dividing Greeks even further and leading, yet again, to corruption and arbitrariness.

But the crisis in party organizations, after all, merely reflects the crisis in Greek society. Politics is becoming a game played for power's sake and for the "benefits" offered by an ever increasing state sector, which almost totally regulates Greek social and economic life. It is this battle, between obsolete protagonists of the sixties, their entourage and their opportunistic party functionaries, that fails to capture the interest and attention of any apathetic and disillusioned electorate.

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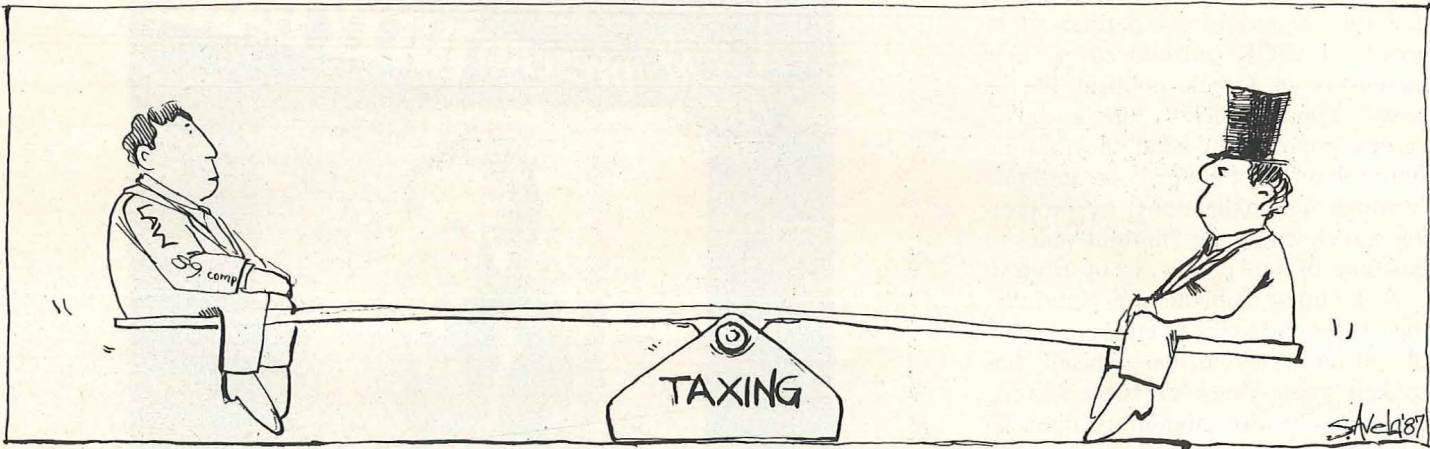


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An uncertain anniversary for Law 89



The so-called Law 89, enacted exactly 20 years ago, has often been described in business – and especially, shipping – circles as the best thing Greece's military junta (1967-74) ever did. Never mind that the inspiration for the legislation came from elsewhere. The law offers considerable benefits to foreign corporations engaged in business exclusively with companies outside Greece and has turned Athens and Piraeus into a regional center for international business.

Greece's popularity for such companies really took off in response to three factors. These were: the exodus of Lebanese and international companies from Beirut; the Middle East oil boom of 1973; and the massive build-up of the Greek merchant fleet during the late 1970s. By the beginning of the present decade, around 1,000 Law 89 companies were in operation in Greece, between them importing well over \$1 billion in foreign currency.

Today, however, the offshore law is under serious review by the government. The reasons are not hard to find. The size of the offshore community has been dwindling since the early '80s, though there are still more than 900 such companies established in Greece, with the bulk of these related to shipping. But their combined earnings brought to Greece have been slashed. The oil bubble has burst, reducing the value of Greece's proximity to the Middle East for many service enterprises, and, perhaps even worse, shipping has spun into decline.

In response to a parliamentary question in April, National Economy Minister Kostas Simitis said that income from commercial Law 89 firms had fallen over the last four years from

\$81.6 million to \$68.5 million. However, this decrease was dwarfed by the decline in foreign currency brought in by shipping-related companies attached to the offshore structure over the same period – a fall from \$1,013 million to \$542 million, little more than half the sum of four years ago.

"Inconsistencies and problems" within the offshore system are shortly to be eliminated by new government legislation, according to Theodore Karatzas, the ministry's secretary-general. Also, the Law 89 umbrella may be stretched to allow Greek firms, or other companies established under Greek law, to engage in offshore activities for the first time.

No one is sure exactly what all this means. The shortfall in foreign exchange has alarmed the government and the incentive for boosting the offshore sector is as strong as it was 10 or 20 years ago. On the other hand, successive Greek governments, riled by the inevitable quota of abuses of privileges which are available to offshore businessmen, have had an urge to crack down on the whole sector. Some fear that the vague wording of the government's recent statements about amendments could portend a tightening of the screw on privileges rather than a commitment to enhance conditions in order to attract more firms.

The last shake-up came in 1978, when a stern package of alterations to offshore regulations was eventually watered down to a few cosmetic changes. The minimum performance bond which required Law 89 companies to annually generate at least \$5,000 in income was raised to \$50,000 a year for the commercial sector, while those registered under the shipping division lost their

right to tax-free cars. Law 89 never enshrined the right of spouses of offshore business people to drive their partners' cars, but in practice this has always been possible as the authorities have granted official letters of permission. One Athens-based businessman who has retained his tax-free car privilege said recently that his application for such a letter had, for the first time ever, been turned down. "A sign that some sort of crackdown might be in the wind," he concluded.

Offshore companies are often supposed to complain about bureaucratic obstruction of visa requirements for employing non-Greeks and trouble about bank drafts or cheques which effectively send foreign currency out of the country again. But companies interviewed by *The Athenian* generally reported experiencing few problems of this sort. More complained that Greece's business infrastructure had not kept pace with international standards over the last 20 years. This has exposed it to competition recently from Cyprus, which has introduced similar offshore legislation but at the same time has improved its facilities to the point where an international study ranked its telecommunications system the fourth best in the world. At least establishment under Law 89 gives companies immediate access to telephone and telex communications, removing one headache experienced by many Greek firms.

While some of the offshore sector's exemptions from national rules have never been challenged, other areas are still muddy. Exempt from various chapters of Greek labor and income law, the firms nevertheless have to provide the same redundancy, maternity and other

benefits for their employees as Greek private firms do. Up until a few years ago, they did not pay social insurance contributions to IKA for their staff, and the additional bill deriving from IKA obligations has been cited by several outgoing firms as one of the reasons for their departure. Today, the major labor-related puzzle for the sector is whether the national wage freeze applies to employees of Law 89 companies. So far no one has stuck out their neck far enough to provide a test case.

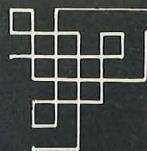
However, the most important benefits – and the biggest area of confusion at present – are to do with tax. Law 89 firms are not required to pay import duties and taxes on equipment necessary for their business, and do not pay income tax on their offshore earnings. “Although,” says Martin Hazell, director of a shipping-related offshore firm in Piraeus, “it can sometimes be difficult to persuade retailers to go through the paperwork necessary to exempt you from stamp duty.”

Since the beginning of this year, when the VAT net was cast over Greek business, Law 89 companies have had to mount a determined campaign to seek exemption from the new tax. Among those calling for swift clarification from government, Hazell said: “Because the drafting of the law is murky, it’s not absolutely clear whether offshore firms are exempt or not. But most of us are filing VAT returns until a final decision has been made.” Executives have taken recent statements by officials as a broad indication that they have won their case, although exemption could take the cumbersome form of a payment-related system.

A further proposal, said by National Economy Secretary-General Karatzas to be under consideration, is to give offshore firms the option of paying a special reduced tax rate in Greece which might help them arrange their international tax commitments to their advantage.

While this and other noises made by senior officials clearly are designed to boost the sector’s contribution to Greece’s economy, the effect has also been to reassure Law 89 executives that the government plans to support the offshore sector, whether under the present conditions or similar legislation, for some time to come.

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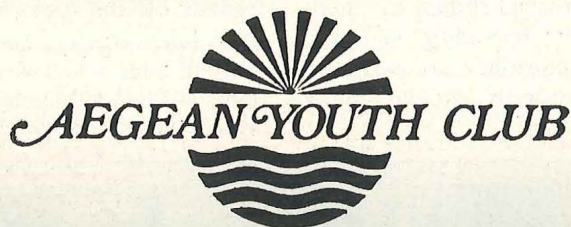
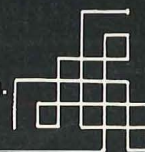
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The Church land expropriation

Behind the government's moves to confiscate thousands of acres of Church land – and beyond

by Greg Mitsacopoulos

Prime Minister Andreas Papandreou has shoved a land-expropriation bill through parliament, promising to make good his pledge to redistribute some 11,300 acres of farmland and about 99,000 acres of meadows belonging to the Greek Orthodox Church to the country's purportedly landless farmers.

With quasi-ancillary support lent by the ossified opposition's walkout during the parliamentary debate, Papandreou threatens to complete what other Greek politicians have not dared start: to stake his weight against the Church – and emerge victorious.

This was done slowly. In the beginning, in 1981, when Papandreou's Panhellenic Socialist Movement (PASOK) came to power, the tone was anything but bellicose regarding relations between the clergy. The Church was to be allowed, in Papandreou's words, to follow its course with no interference from the state. The state was then concerned with lay workers and parish priests. During the 1985 elections, the tone had changed and the primary concern had shifted to "modernization and upgrading" of the Church, with immediate priority given to turning unproductive property into a

boon for farmers belonging to cooperatives and qualifying for a land redistribution scheme.

The Greek Orthodox Church, with its highly competitive and educated higher clergy, acquiesced. Redistribution of its land was, by all accounts, far from novel – there have been unsuccessful attempts in the past. Moreover, along with Greece's non-exit from the North Atlantic Treaty Organization (NATO), its non-withdrawal from the European Community and non-speedy departure of U.S. bases, the Church land-expropriation scheme could have been just another unfulfilled PASOK campaign pledge.

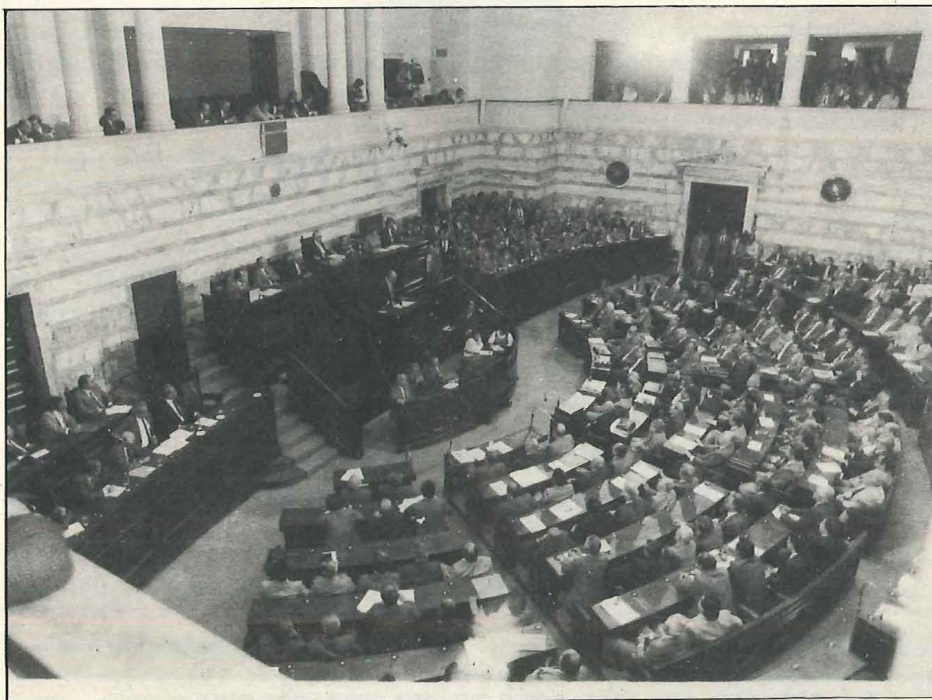
The issue attracted little attention until it took the form of a draft bill submitted to parliament for priority debate in March. All hell broke loose and the clergy organized a successful demonstration on March 26, one day after a Greek Independence Day highlighted by the Church's absence from commemorative festivities. In the midst of what was becoming a dangerously perfervid movement in support of "hands off the Church", Papandreou gracefully turned to another, more important issue – and Greece along with him. The end of March saw the country

under alleged threat from neighboring Turkey, and hitherto divided Greeks united against a common enemy. The threat of war ended when a Turkish vessel sent to explore for oil in disputed waters remained in Turkish territory throughout its mission. The fear of conflict thus distanced, Greeks rushed headlong into Easter preparations, pushing the land expropriation issue into the background.

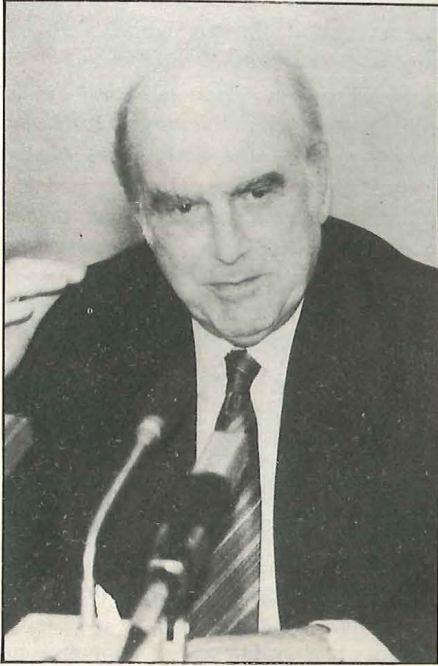
Indeed, the Church remained unexpectedly quiet, albeit certainly not inactive, about the whole affair following the "Aegean crisis" with Turkey. When, fifty years ago, a small monastery was demolished to pave the way for a main Athenian avenue, the state engineer behind the offensive order was promptly excommunicated. Apart from a threat to excommunicate Antonis Tritsis, the education and religious affairs minister, no shock-tactics or decisive measures were actually taken. True, priests and followers staged a protest outside parliament in April; true again, Church officials threatened to place themselves under the auspices of the Ecumenical Patriarchate of Constantinople, purporting to renounce the Greek Orthodox Church's 160 years of autonomy. More recently, Church officials stated their firm intent to oppose enforcement of the expropriation bill through court action. Not enough, yet, to make PASOK falter.

The Greek Orthodox Church has approached the issue with sufficient finesse to avoid falling into the trap of petty political squabbling and transform the dispute into a match between two "rulers" – Church versus state. Although the two may co-exist, it does not follow that they are comparable and necessarily competitive. Yet portrayals in the press have been heavily tinted with the colors of competition and crisis.

The Church does not oppose redistribution of its land; the dispute is strictly procedural. The bill is litigious on two counts: a) it sets a time limit for Church leaders to select local Church councils – when it expires, selection is performed by local government officials; b) redistribution of the land is to be effected mainly by local government officials in conjunction with cooperatives. This is a far cry from Papandreou's conciliatory assurance, in the early 1980s, to refrain from interfering in Church affairs.



Parliament voted in April to approve the land bill



Papandreu may score twice: once by redistributing the wealth, and again by turning that wealth over to his own supporters

Various issues were raised in connection with the land expropriation. Heated discussions ensued in legal circles concerning the constitutionality of the act. Article 7 paragraph 3 of the 1975 Constitution prohibits "confiscation of private property". Opinions are divided: Church and state are not clearly separate in Greece and the notion of "confiscation" may not provide sufficient legal footing to uphold a *modus operandi* in court. The crux of the matter, however, is that little if any action can be taken to challenge the bill, as yet. The law cannot be brought before court – an act inspired by the law and/or its administration can. Even then, conservation measures will not be taken during court hearings, and constitutionality will be examined in last resort by the supreme court long after implementation and with unpredictable results.

To state the obvious if an act inspired by a law contrary to the Constitution is performed – in this case,

sale of property where seller was not the rightful owner – that act is null; proclamation of unconstitutionality, however, does not annul the law. Still, it would be impossible to implement until such modifications as would clear its legality arose.

Strictly speaking, the Church's court case – if there is one – seems rather bleak. It should not be in court that this issue is judged, but the Church is strangely alone in this dispute: it lacks support from those who can take action on Papandreu's terrain. The main opposition party, New Democracy, could and should have acted. The opposition, adhering to the valient notion of redistribution of wealth, could have capitalized upon the present government's reticence to alienate state-owned land – over 86.5 million acres of meadows and 136,000 acres of arable land.

New Democracy could have gone further by giving the issue international appeal through hailing the significance of the Church's traditional contribution to Greece's struggle against inflation, unemployment, external debt and a financially moribund public sector kept clinically alive thanks to taxpayers' money.

The Orthodox Church is an important part of modern Greek tradition. Viewed from a narrow angle, the dispute could deal a blow to Greece's *only* living tradition. Where, during the years of Ottoman rule, the Orthodox Church was viewed as the last bastion of defense against oppression, it is now in danger of losing its traditional identity and of becoming one of those who, according to a Western observer, "dared oppose Papandreu and are none the better for it."

It is perhaps the legacy of contemporary Greece to favor Papandreu's esoteric political character as being representative in many ways of the average Greek's psycho-structure of being "the victim"; where life was unkind, where life did not live up to this person's expectations, blame it on a scapegoat. Greece's latest whipping boys include multinationals, indebtedness to foreign capital, the U.S., etc. Papandreu projects the image of a man who can deal with all of that, and take vengeance for all those who have suffered.

To be frank, and with no foregone conclusions relating to Greece's plight against the mighty, very few could truly assert to have suffered at the hands of the Church. Yet this land-expropriation dispute will be capitalized upon as another victory for the



The Church has approached the issue with sufficient finesse to avoid falling into the trap of petty political squabbling

victims, represented by Papandreu, versus the "once-omnipotent" Church, to use the words of a higher PASOK party official.

There can also be concern expressed for the actual redistribution. As it now stands, the bill allows the government to dispose of the land, more or less, at will and whim. Recent examples of alleged scandal may suggest a tendency to favor those potential beneficiaries who are known to profess appropriate political leanings. If in fact redistribution is conducted in this manner, Papandreu scores twice: once because he actually does redistribute wealth, and again as he turns most of that wealth over to his own supporters.

The Church appears as another link in the chain of tactics applied to maintain Papandreu and PASOK in power – or, should you wish a not-so-wild extrapolation whispered in foreign diplomatic circles – a step towards Papandreu's accession to higher office, and not with a wallop but with a snicker. □

Finding the forgery

Art collectors and museums turn to scientists to authenticate items and works that often fool the experts

by V. McGeehan Liritzis

Works of art and antiques are good investment materials and exchange hands for huge sums of money. Art fraud is also big business, and up until recently the only security that a buyer could be given was that an "expert" believed the purchase to be an original.

However, whatever the expert knows about a particular field, the forger can also learn, and it is becoming increasingly difficult to beat the fraud. Individuals, museums and even insurance companies have all been fooled, and serious collectors now turn to scientists to verify that their treasures are original.

Paintings

To create a really good fraud, most forgers will search for the canvas first. That is, they will use a canvas of the same age and type as the original, clean it and then paint on it.

Most experts can say a lot about a canvas. Experts also rely on their detailed knowledge of how the painting was built up – the corrections, the small errors or highlights made by the master painter. All these are visible to the naked eye or with the help of a magnifying glass and so are reproducible. There is a famous Hungarian-born art forger, living in France, who copied most of the works of Picasso. He sold

them for thousands of dollars each. His trick was to make two or three copies of a Picasso original and sell them privately to collectors. The collectors kept their work of art "private" and so never knew that they had been fooled. This particular forger even managed to pass off one of his forgeries on Picasso himself, who, seeing the work in a gallery, did not suspect that it was not his own!

How can science help us avoid such blunders? The main weapon is the analysis of oil paint. A small scraping from the painting is removed for analysis. A lead white pigment is used for the background on most canvasses. This pigment is made from the lead ore galena. Within the ore there are trace levels of the element uranium. Once the lead ore has been smelted down, a radioactive constituent of the lead – lead-210 – is carried through into the pigment.

Like all radioactive elements, the lead-210 concentration decays away at a rate of half its radioactive strength every 22 years. The sample of paint removed from the original painting can be given a date once analyzed by the experts. A forger would not be able to reproduce similar conditions in his paint, and analyses would reveal a modern pigment. This is one foolproof way of distinguishing a modern forgery from an old original.

In 1937, a renowned scholar, Abraham Bredius, sent a shiver of excitement around the art world with his discovery of *Supper at Emmaus*, an early Vermeer. His attribution was swiftly supported by other Dutch experts, such as the Schneiders of the Mauritshuis at The Hague, and the painting took an honored place on the walls of Rotterdam's Museum Boymans.

In reality, the work was a forgery. This only became known when the Dutch police, in 1945, took a wealthy expatriate, Han van Meegeren, into custody on suspicion of collaboration with the Nazi regime. Van Meegeren was accused of selling another "Vermeer" to Goering. When van Meegeren realized that the penalty for such a crime could be death, he confessed – not to a war crime, but to art fraud on a grand scale. To prove his skills, the police made him forge another Vermeer, *Jesus in the Temple*, under their watchful eyes. One of his



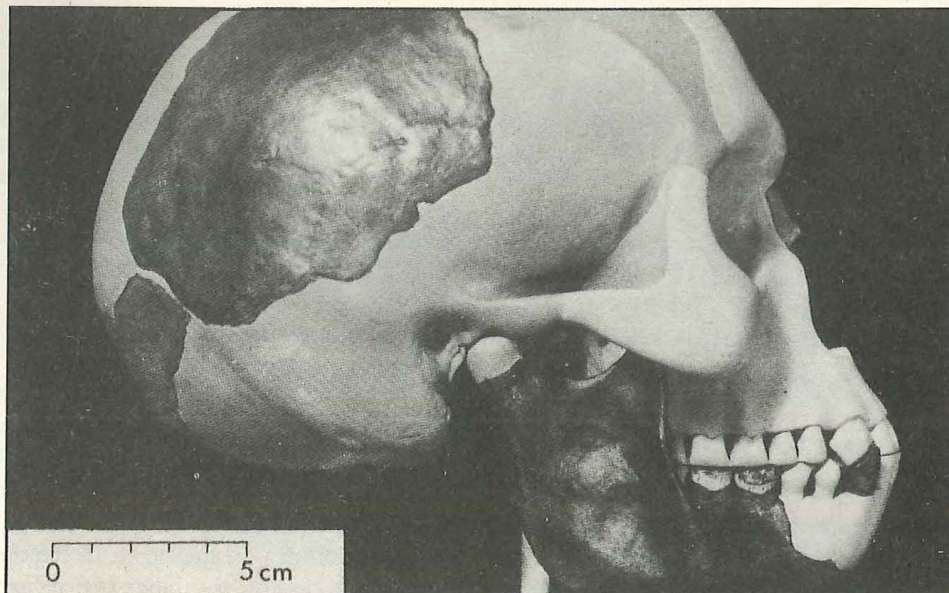
'The Mandolin Player', a forgery by Han van Meegeren in the style of Vermeer. Dating the pigment proved it a fake

forgeries, *The Mandolin Player*, was analyzed by scientists. The lead white pigment was found to be recent.

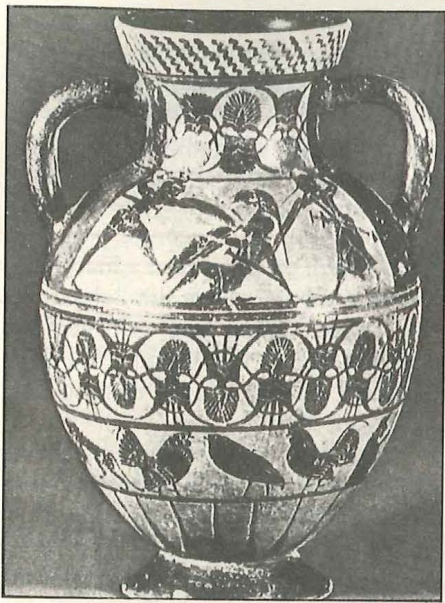
Antiquities

It was from the 19th century that Europeans started to collect antiquities on any grand scale. The development of railways made it possible for the young European gentleman to travel. The "European Tour" became an established part of a young person's aristocratic education.

Like today's tourists, these early travellers brought back with them momentos from the countries they visited. There being no "souvenirs" as we



The Piltown skull, believed to represent the 'missing link' but now known to be a fake



Scientific testing proved that this amphora in the Danish National Museum was genuine, despite its being questioned on stylistic grounds

know them today, these travellers usually brought back a little of the real thing. It became a decided fashion to have your stately home stocked with "antiques", and the market grew so quickly that forgers were quickly tempted to make a profit. Even today, museums in Europe, which buy much of their ware "at the back door", are stuck with frauds. One of the most interesting cases in recent years has been that of Glozel.

In March 1924, Emile Fradin discovered an oval hollow nearly 3 metres in length and 50cm in depth near the village of Glozel, France. The walls were made of stone and clay, and the bottom was apparently lined with paving stones. The hollows showed signs of strong heating and they were first interpreted as a glass factory. In the following years Fradin uncovered a large collection of strange objects. The most remarkable were clay tablets (more than 60), densely covered with characters somewhat similar to the letters of the Phoenician alphabet. Other ceramic objects included crude urns with faces, lamps, phallic and bisexual symbols and bobbins. Many of these ceramic objects had been rather badly fired. Primitive stone and bone tools were also found, and many bone rings had carvings of different animals, particularly deer. Most of the animals represented became extinct in France towards the end of the last glaciation.

Archaeologists could not decide on the date of these artifacts. They seemed to represent a mixture of cultures. The bone work, for example, was very like the Upper Palaeolithic bonework of the Magdalenian cultures – stone age men

living in semi-frozen Europe. The stone axes, however, seemed characteristic of the first farming peoples of Europe, who would have inhabited the area during the Neolithic Age some 5000 years later. The script on the clay tablets posed the greatest problems because writing was not known until the Bronze Age about 4000 years after the beginning of the Neolithic.

In 1927 the International Institute of Anthropology set up an international commission to investigate the case. The commission concluded that all the objects from Glozel were forgeries except for a few of the polished axes and the original "kilns".

In the 1970s scientists began to take a fresh look at this controversial material. The clay tablets were dated by thermoluminescence. All objects measured from Glozel gave preliminary dates within the period 700 B.C. – 100 A.D. They are not modern forgeries. The results indicate that Glozel may be more complex and also more interesting than has hitherto been assumed, and seem to warrant a new, serious investigation.

Hominid remains

In 1913, a British lawyer and part-time antiquarian, Charles Dawson, reported that he had discovered the remains of an individual with a human skull and an ape-like jaw in a grave pit in the village of Piltdown near the eastern coast of England. Dawson found ape-like teeth two miles away from the site and the mixture of features apparent in these related finds puzzled many investigators because of the contrast between the apparently human skull and simian jaw. At this time, the size of the brain was taken to

be indicative of a human skull rather than an ape-like skull. Anthropologists believed that this skull and jaw bone could represent a half-way point in the evolution of ape to man – or the "missing link", as it is usually called.

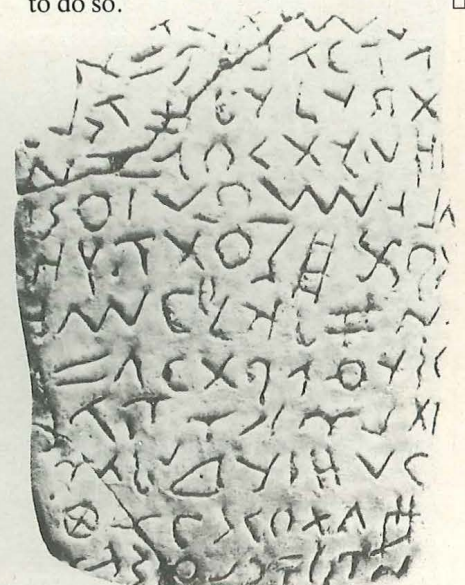
An anthropologist called Dart had been searching for this "missing link" in Africa. He never accepted the so-called Piltdown Man as real. It seemed illogical to him that the transformation from the earliest forms of hominids, which all developed in Africa, could have taken place in England. Dart discovered the basic stages in hominid development among fossil remains in South Africa. This encouraged a new look at the Piltdown finds. The London School of Hygiene and Tropical Medicine carried out a fluorine test, among others, and this showed that the skull was indeed that of homo-sapiens (modern man) but the jaw bone was that of a modern orangutang which had been extensively tampered with to make the two pieces appear contemporary. The doctored specimens had then been planted in the gravel at Piltdown.

The job was skillfully done. The experts were taken in because they had absolutely no reason to suspect fraud. The truth became evident as soon as the possibility of fraud was seriously considered. The culprit has not been identified, and his motive was a mystery. According to one theory it may have started as a joke, which was taken seriously and went so far that the joker dared not reveal the truth.

So science can help beat the fraud. But it is only a matter of time before the forger develops scientific techniques to beat both the experts and the scientist – if he has not already started to do so. □



Object from Glozel



A clay tablet from Glozel, France, once thought to be a fraud but recently shown to be a true artifact

New insights into ancient art

A lucky find in the Peloponnese seems to bridge artistic styles between ages

by Therese Yewell

It all began late last year when the American School of Classical Studies bulldozed its way through a dirt-track road that was to be paved over and thus lost to excavation forever. It ended in the discovery of a 2,450-year-old marble plaque that is providing a

unique insight into the evolution of art in ancient Greece.

The discovery is that of a two-and-a-half-foot tall marble bas-relief, about the size of a coffee table, depicting a man and woman. The paradox is that each figure represents a different era in



artistic technique. Found outside Nemea in the Peloponnese, it is considered to be the most important discovery since excavations began there in 1974 to uncover the ancient Sanctuary of Zeus at Nemea and its adjacent stadium.

Furthermore, it becomes part of a select group of fewer than a half-dozen known sculptures from the Peloponnesian region dating from between 480 and 470 B.C., the decade following Greece's victorious wars against King Xerxes of Persia.

"This find bridges two eras in the evolution of art," says Stephen G. Miller, a classics professor on leave from the University of California at Berkeley and currently serving as director of the American School here. "It already has generated lively debate among experts, and we are convinced that it will be given an important place in textbooks dealing with the history of Greek art."

The significance of the ancient object is that it constitutes a rare example of work influenced by two major periods in Greek culture, and therefore can contribute decisively to an understanding of art and culture in ancient Greece. More specifically, it sheds light on that transition period from the relatively primitive and lesser known Archaic period to the Classical period, known as the "Golden Age".

The object depicts a man standing and clasping his robe at the left shoulder, the figure having been sculptured in three-dimensional bold relief, and a woman seated alongside. In contrast to the technique used to form the man, her form is virtually flat. The woman fits into the simplistic pattern of the Archaic period preceding the Persian War, while the man is more gracefully carved in the sophisticated style of the Classical period.

Miller says the sculpture dates from 475 B.C., just a few years after the unexpected victory of the Greeks over the invading Persian army, a triumph which began the age of Pericles, Pheidias, Sophocles, Euripides, Thucydides, Aristophanes and Socrates.

Art produced before the Persian invasion of Greece in 480 B.C. is characterized by its awkward rendering of forms. In general, this art is flat and two-dimensional, as can be seen from the stiff, flat shape of the dress and body of the woman in the relief.

"Suddenly the Greeks, liberated from fear of the Persians, appeared to

This 2,450-year-old marble plaque reflects two different styles: the 'three-dimensional' male figure and nearly 'flat' female

have been liberated from the tradition of tyranny in their art," says Miller. "This can be seen in the sculpture of the male companion, which is far more technically advanced, as seen through his naturally hanging three-dimensional robe, the detail of muscle shown, and his naturalistic pose and sense of movement."

He adds: "In the history of the development of Greek art and of man's ability to portray nature as it really is, our Nemea plaque stands at a very important crossroad and gives us new insight into the problems and solutions of the period and the blossoming of Classical art."

According to Professor Mary Sturgeon, an art historian from the University of North Carolina who was at the site at the time of the discovery, the plaque almost certainly carried some religious significance. "The man and woman may stand for some so far unknown mythological figures," she says. "It was probably a dedication or gift made by a wealthy individual or townspeople and was intended to repose in the Sanctuary of Zeus."

Sturgeon adds that "well-established conventions of Greek art make it clear that the man does not represent any of

the Gods, such as Zeus, Poseidon or Hades, and that the woman is not the goddess Hera."

The marble object is one of tens of thousands of ancient artifacts and a few fragments of sculpture unearthed at the site of the 2,300-year-old Temple of Zeus and its 30,000-seat stadium. Until now, however, most of the finds were relatively insignificant. Indeed, the discovery came at a time when the team of archaeologists, graduate students and Greek workers thought they had already unearthed virtually everything significant at Nemea. The work was conducted by the American School of Classical Studies in Athens under the supervision of the University of California at Berkeley.

Already uncovered are most of the stadium, the bath house, the altar of Zeus, and an earlier Temple of Zeus. Among the finds are the hero shrine, a very early Christian church, a row of houses built around 300 B.C. during the reign of Alexander the Great and a guest pension used during the ancient Panhellenic Games. In fact, this is what Nemea was famous for, and the event went well beyond the simple staging of athletic contests; it developed into a sort of national fair attracting tens of

thousands from all over the Greek world, which at the time spread from Asia to Africa to Sicily.

Oddly enough, the discovery came after several years of dispute as to whether local authorities should improve a road for the sake of local residents. The road passes right through the archaeological site, and its reconstruction would have ended any hope of conducting excavations underneath.

The confrontation reached its climax when the American School, acting on behalf of the Ministry of Culture, decided to bulldoze away materials that had been delivered for the road's construction. Despite angry scenes with the local mayor and his attempts to raise a demonstration, the school rushed in a front-end loader that hastily removed some four feet of earth along the length of the road and, through some early discoveries, quickly proved the historical value of the area beneath the road strip.

Said Yannis Kaskantanis, an excavation truck driver since 1974: "If it wasn't for the mayor and the controversy over whether or not to build that road, we would have found that marble man and woman three years ago." □

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Learning doesn't end in the classroom





The other Olympos

On the island of Karpathos a single isolated village preserves in dialect, dance and music a long and cherished heritage

by Yvonne Hunt

Olympos, the snow-capped, cloud-shrouded home of the ancient Greek gods, is known to all – the setting of many Homeric scenes and mythological intrigues. Another Olympos, however, home of living Greek traditions dating back to Byzantine times and before, is far less known. It is a village lying on the steep ridge between two high mountains in the northern part of the island of Karpathos.

The village takes its name from the mountain that towers above it. Known as Prophet Elias today from the chapel on its summit, the mountain was known as Karpathian Olympos when the village was founded. Although the present site was settled in the 9th century A.D., there is evidence of habitation in the area that is at least 2000 years older.

The isolation of Olympos has helped preserve it as a repository of traditions which have been lost in other parts of the island. Even Karpathos itself, lying between Rhodes and Crete, is little frequented although it is, after Rhodes, the largest of the Dodecanese islands.

Its history is long but scanty.

Diodorus Siculus associated the island with King Minos and there are late Bronze Age remains. It is said to have been occupied at one time by Phoenicians; to have had a hand in establishing the worship of Athena at Lindos. Near the classical acropolis of Potidaion, some Mycenaean tombs were uncovered by the Athens Archaeological School in 1923.

In his Catalogue of Ships, Homer mentions the island as Krapathos. Nearly a thousand years later, in the early years of the Roman Empire, Strabo refers to it as “lofty, composed of four cities and famous enough to impart its name to the surrounding sea”. What this fame consisted of is mostly guesswork. It seems to have been an outpost of the Athenian maritime empire in the 5th century and then to have fallen under the sway of Sparta in the next century.

Vanishing for another thousand years, Karpathos re-emerges out of the anarchy which followed the Latin sack of Constantinople in 1204. Leon Gavalas, a Cretan lord said to be of some culture, made it a part of his short-lived island empire. Later in the century it

passed to the Genoese adventurers, Andrea and his brother Ludovico Moresco, and then to the Venetian family of Cornaro, in whose hands it remained for 200 years. Karpathos seems to have languished under Venice, becoming increasingly depopulated. Following the conquest of the island by the terrible corsair, Khairedin Barbarossa, whom the Ottomans shrewdly raised to the rank of admiral because they could not defeat him, Karpathos had been reduced to 300 inhabitants.

When Count de la Croix visited the island in the late 17th century, it had begun to recover. He found all the inhabitants to be Greek and, dominating the town, a fine castle called Scarpanto, after the island. This medieval name, revived by the Italians in this century, is often still used. Half a century later, the Flemish rover, D.O. Dapper, confirmed the Greekness of the island. In his *Description exacte des îles de l'Archipel* he writes that the single Turk on the island was the *kadi*, or judge, and he only remained for brief intervals. “If enemy ships are spied approaching during these times,

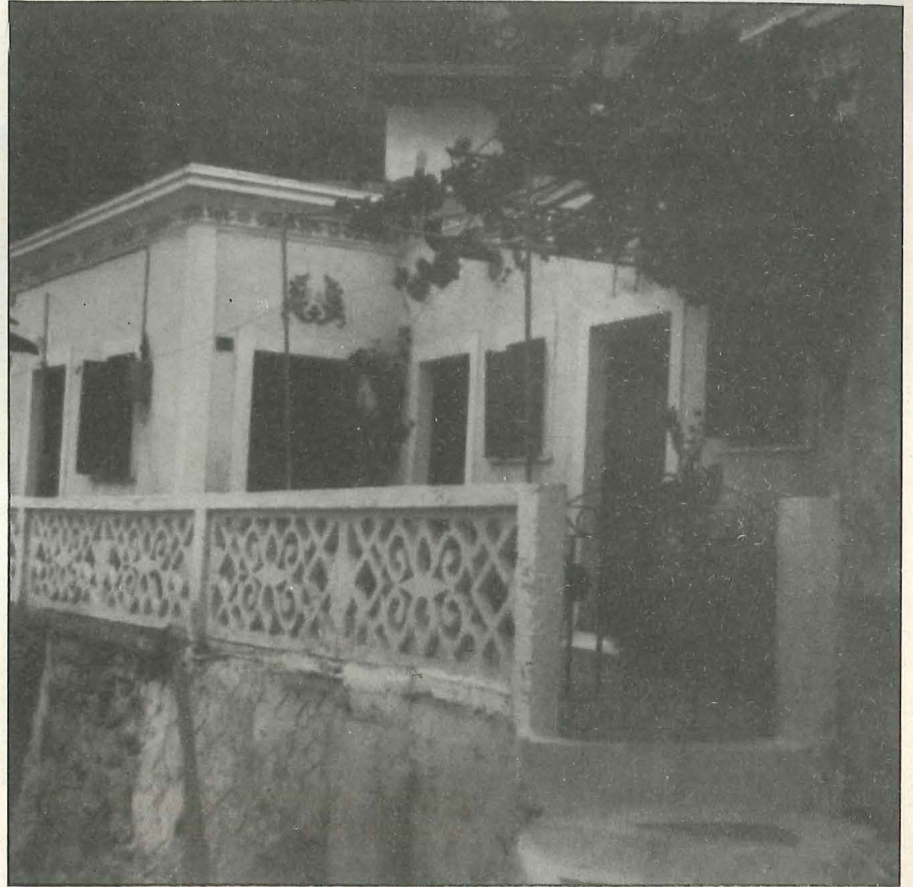
the inhabitants conceal the judge in the castle, for the Sultan has warned them that they are responsible for his safety," he wrote.

By the end of the 18th century, Karpathos had further recovered, given special privileges by the Porte. The islanders had a great reputation as fearless sailors and the Ottomans employed them to defend the seas from Maltese pirates. In 1799 Sonnini de Manoncourt found the inhabitants of neighboring Kasos to be the freest people in the Aegean, and this seems to have been true of Karpathos as well.

By the time of the War of Independence, Karpathos had 7500 inhabitants and was flourishing. Nevertheless, led by Grigoriadis, the island joined the revolution against the Turks in 1823, although it was returned to the Ottoman Empire under the London Protocol of 1830. In 1912 it was ceded with the rest of the Dodecanese to Italy and did not become part of Greece until 1947.

While the southern part of Karpathos is fertile, with many springs, gardens and fields, the northern part where Olympos lies is rough and barren. Because of the hardships of life, Olympos has lost much of its population to emigration. Although the village swells to capacity during the summer months and especially in August, its year-round population is less than a thousand. Many live in Piraeus and Athens. Nevertheless, even in foreign surroundings, the bond with the village and its traditions remains strong.

In its remoteness the village of Olympos (pronounced "Elimbos" by the natives) has maintained its way of life through all vicissitudes and has held



Traditional carved balustrade

on to its ancient traditions. A road connecting it with the southern part of the island was only completed in 1979. Electricity arrived in 1981, and two years ago the village still had only one telephone. Changes are coming, but many things remain unchanged.

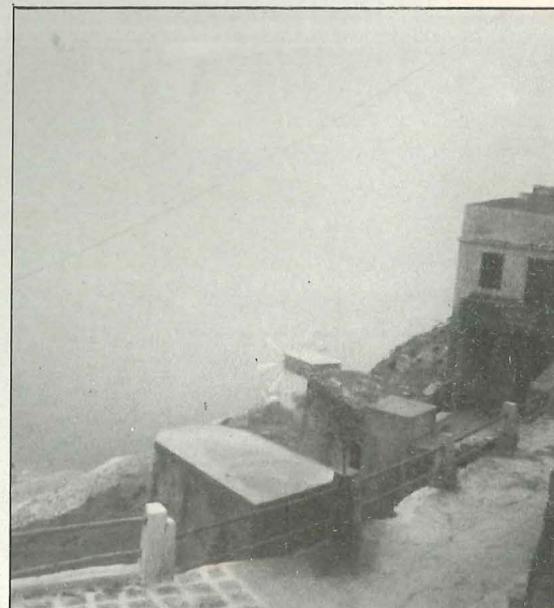
The extreme remoteness of the area until very recently explains why it is better known to folklorists and philologists than to historians. The unique local dialect has retained many elements of ancient Doric which has

attracted linguists from all over the world since the last century. Women still wear traditional forms of dress, not just for festive occasions as in most parts of Greece, but as everyday wear. For this reason the women of Olympos can often be identified in Piraeus and even, occasionally, in Athens.

Upon entering the village by way of its steep stairways – there are no streets – one is immediately impressed by the blue, yellow, beige-rose colors of the houses, a palette of pastel hues. Many



Carved balcony with double-headed eagle



View from the village of a windmill and the sea



Wooden balcony with carved folk motif



Traditional soufas hung with handicrafts

of the houses have imaginatively carved and painted balconies decorated with folk motifs or the double-headed eagle, symbol of the Byzantine Empire. The interiors are distinguished by a *soufas*, a raised, elaborately carved area used as sleeping quarters for the whole family. Here, where traditional embroidering and fine weavings are displayed, unmarried girls once silently watched celebrations when they were held indoors, but never participated in them. Above, shelves hold the plates, jugs and other ceramics brought home by men who had found work in Turkey, the Arab countries or other Greek islands.

Music and dance are among the best preserved living traditions of the village. Here, the same instruments – *lyra* with small bells attached to the bow, *laouto*, *tsambouna* (a form of bagpipe)

– are played just as they have for generations. Fortunately, the music has not been tainted by bouzouki, electric organ and drums as in so many forms of traditional Greek music. So akin are the scales and style to the Byzantine that some may mistake ecclesiastic for folk music.

Unlike many parts of Greece today, Olympus abounds with musicians, though none truly professional. A shoemaker plays *laouto*; a coffee house owner, *tsambouna*; a farmer, *lyra*; the postman, *lyra and laouto*; and students studying medicine or law or dentistry abroad may play a variety of instruments.

At a typical *panigyri*, following the liturgy and the communal meal (in the case of the many family-owned churches, the owners provide everything), the men, separated from the women, start



Entrance to a soufas



Girls wearing sakofoustana

to sing. Perhaps several hours later, the men begin to dance the Kato Horos while singing *mantinades* for a particular saint, or, if at a wedding, for the bride and groom. These rhymed couplets, melancholy or happy, are impromptu and spontaneous. Now women slowly join in the dance, the positions of the young girls in the line chosen by their mothers and never by chance. Although women alternate with men at first and a preponderance of women often fill the end of the line, it is always led and closed by men.

The Kato Horos may last several hours before the most beloved dance of the Elimbitis begins, the Pano Horos, and its variation, the Sousta. This dance demands immense stamina, for it is vigorous and may last without stopping for three days, reverting back to *mantinades* and the Kato Horos when the dancers begin to slow down a bit.

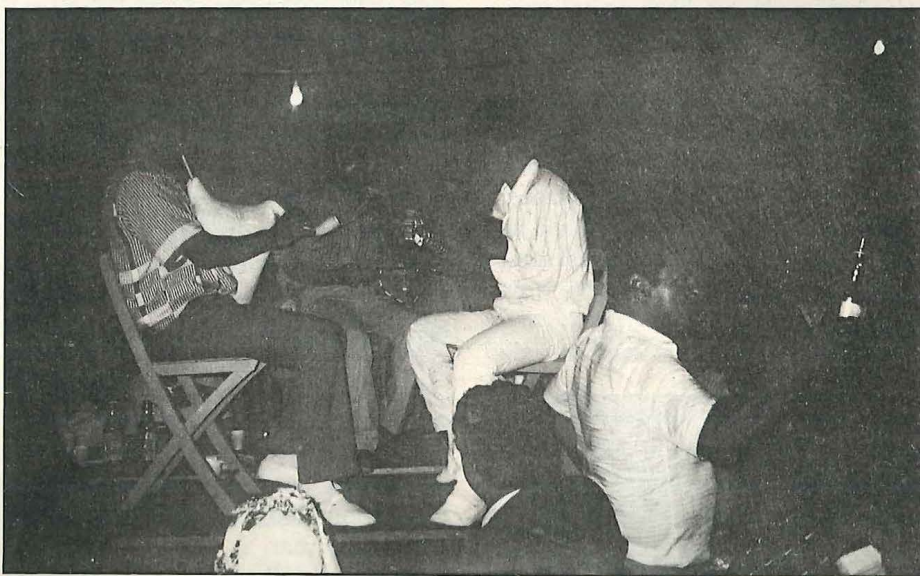
The musicians change every now and then but never with a break in the music. One musician slides into a chair as the other rises out of it. Dancers may drop out as they tire, perhaps to sleep for an hour or two before returning, but there are always those who are refreshed to take their place.

When these ceremonies take place in the community hall, the musicians sit in chairs set on tables in the middle of the room with the older people and observers grouped around while the dance proceeds around the perimeter of the room. Color is provided by the women's costumes. The married ones wear a black rather than the usual blue outer garment, an elaborately embroidered bodice and a brightly colored apron of silk or brocade trimmed with ribbon and braid. The headscarf is of fine wool printed with flowers and they wear boots or open-heeled, black patent-leather shoes. The unmarried girls wear a two-piece *sakofustano* in a rainbow display of colors, necklaces of gold sovereigns and a white headscarf decorated with glittering objects known as *pitsilia*.

When so many of the links of tradition have recently been broken throughout the country, Elimbitis have survived into a time when Greeks are becoming aware of what they are losing or have lost. Now the youngest generation of villagers is learning to cherish a heritage that has been handed down unbroken for generations in order to pass it on to the next. Amid all this "progress" it is comforting to know that in Olympos a pocket of tradition still remains – not on that mountain home of the gods, but in that other Olympos far to the south. □



Three generations of Elimbitis with offering, leaving for church and panigyri



Musicians playing (from left) tsambouna, lyra and laouta



Elimbitis at a panigyri

AFS makes a world of difference

On its 40th anniversary, AFS International Programs continues its dedication to intercultural learning through living experiences for students and families from all walks of life

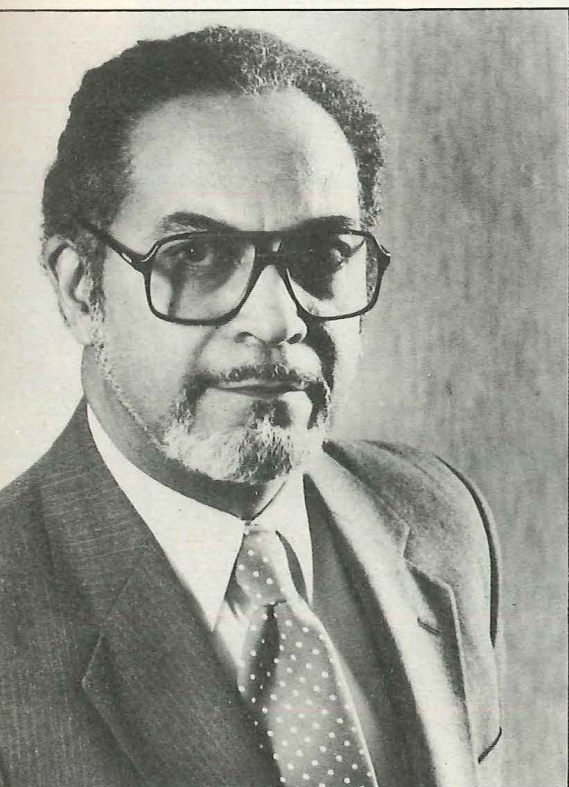
by Katerina Agrafioti

Travel is fatal to prejudice, bigotry and narrow-mindedness, and many of our people need it sorely on these accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime.

Mark Twain

The AFS idea originated among the volunteer ambulance drivers who were in the American Field Service during World Wars I and II. Amid the devastation, they felt they could best strengthen the bonds between nations by establishing an international program for high school students. In 1947, 52 students from 11 countries came to live with families and attend school in the U.S. Three years later a reciprocal exchange began when U.S. students were sent to France. Since then, over 150,000 youths and an equal number of host families have joined the global family of AFS from six continents.

Following a career in business, di-



AFS President Ulric St Clair Haynes, Jr

plomacy and education, the new president of AFS, Ulric St Clair Haynes, Jr, says "AFS is an organization that has evolved in recent years from a U.S.-centered activity to a vast international operation that sponsors student and professional exchanges all over the world. It is also shaping programs that address social needs, especially in the developing world, from a variety of cultural perspectives. This adds an entirely new dimension to development."

AFS offers three main types of programs. The first is an 11-month program lasting from August to June for secondary school students who spend this period with a host family. There is also a two- or three-month program for students who study intensively the language of the host country, join in cultural projects and engage in community work. A third program, open to young working people from Common Market countries, includes a three-week training period in business, industry or some specialized fields.

The expenses for all three programs is largely carried by the parents of the students with donations, AFS scholarships and, in the last program, the EC helping out. Major grants from 43 foundations and corporations are being added this year.

AFS is making a strong effort to encourage young people from different social and economic backgrounds to participate in its programs. As the new first executive director of AFS, Ellen Jeronimo, points out, "It gives ordinary people the chance to gain a world view and to reassess their own society in the light of this broadened perspective."

In all the above programs, young people live with families of the countries they visit, and this is a tremendously important part of the cultural experience they gain. Studies related to the effect of AFS on youth reveal that students living in and learning about another culture show a greater awareness and appreciation of their own culture and gain skills that enable them to deal more effectively with the demands of adult life. They also exhibit

an increased concern for spiritual rather than materialistic values.

Living with a host family in a foreign country enables secondary school students to mature more quickly than those who stay at home. As a student from Argentina pointed out after his AFS experience, "This is the best way to really learn to know a country from the inside - and to learn about your own country from the outside."

As regards the selection of applicants, various criteria apply: adaptability, good manners, maturity and sociability are the most important, and a proficiency in the English language. An applicant may request a host family without children or with children, in which case he can specify age and sex. At the same time, the host families are selected by AFS staff in accordance with their willingness and understanding to accept a new family member in their midst. While these families receive no payment, neither do they have any financial obligation to the student. He receives pocket money each month from his own family or AFS for his personal needs.

Certainly the effectiveness of AFS depends on its ability to recruit a diverse, creative, energetic and caring staff. These people, together with the students, form the heart of AFS. There are about 500 salaried professionals who work together with 100,000 volunteers. The organization has an international board of directors with trustees from many countries.

The Greek branch of AFS is a member of AFS International, based in New York, working with the European Federation for Intercultural Learning and the National Council of the Youth Organizations of Greece. George Patsadelis, the national chairman for Greece, and Marianna Veremis, Greek national director, have long, dedicated experience with AFS, and are assisted by volunteers and a small staff of energetic young people.

The procedure for becoming a host family is simple. At the start of each year the local AFS sends a letter to participating host families outlining its new plans. If a family wishes to repeat the AFS program with a new member, only a telephone call is necessary. At the same time, AFS staffers are always recruiting new families open to the AFS spirit. This year 40 students from the U.S. are coming to Greece for the

summer program, and 23 students from all over the world are participating in the 11-month program for 1987-88.

The 1986-87 program, which expires this month, brought 19 students from as many countries to Greece. Sixteen lived in Athens and three in the provinces.

Hanna Lucassen, a vivacious and friendly girl from Flensburg, West Germany, stayed at first with a Cretan family in a village near Hania, and later transferred to Athens. Her previous experience in Greek consisted of exchanging a few words with a Greek woman who lives in her home town. So she felt lucky to have been sent here and study Greek for three months, as all AFS participants do, at the Hellenic American Union. Her progress has been excellent and, helped also by her host family, today she speaks Greek fluently.

Hanna felt at ease in her new environment from the beginning. Furth-

she is delighted to have found a 14-year-old "brother" in Greece.

"In the beginning, I was scared," she admits, "not of anything in particular – a different mentality, a different culture." She finds that Greeks watch too much TV and go out a lot because they are bored at home. After a few months she had to change families because her first hosts had problems and they could not keep her."

What struck me," Kathleen says, "is that they didn't feel the least embarrassed to tell you that you should find another place."

Kathleen discovered that in a Greek family the man is the boss. This role she found was inculcated into young boys and was transferred to adults. As a consequence, she realized, the Greek wife and mother is constantly at the service of the male. Her experience strengthened her desire to become an anthropologist, and she would not mind living awhile in the Greek pro-

vinces.

Carla Borremans from Belgium found Greeks friendly and very emotional. She's interested in history and architecture and is disappointed that Greeks do not have many hobbies. She found relationships between boys and girls freer and friendlier here than at home, but found men pestering and persistent, teasing women in the streets. Carla shrewdly discovered that many Greek families accept having an AFSer mainly so their children would learn a foreign language.

During its 40-year existence, AFS has reached the remarkable status of being an international, non-government, non-profit organization which is like a global community without boundaries.

The creation of new programs and the expansion of activities have become primary objectives of AFS. Recently it has drawn students and families from the Caribbean and the Pacific. China and the Soviet Union also participate in its professional programs; for several years now an exchange between Soviet and American teachers has developed. In a similar program, 88 young Chinese teachers have found positions in New Zealand, Australia, the UK and the States.

AFS programs open horizons for free-thinking citizens of the world in the belief that you can't imagine how other people live until you live with them; that you can't solve the world's problems until you've shared them first-hand.

As Rousseau wrote of adolescence, "This is the time of learning not from books, but from the Book of the World." □



AFS participants in Greece: A different world, a different culture

ermore, she has regularly attended the third-year lyceum at the public school near her new home as an auditor, going everyday with her host family "sister", Helen. This was made possible because AFS collaborates with the Ministry of Education, which allows AFS members to attend state or private schools.

Although as an auditor here Hanna still has two more years of secondary schooling to complete at home, she feels that she has gained enormously from her stay in Greece, and finds it a pity that so few Greek students sacrifice a year from their studies in order to live and study abroad.

Kathleen Mullen from Canada always wanted to live in a Mediterranean country and found Greece very beautiful, with a history that fascinates her. At 18, and with two sisters in Canada,



Hanna Lucassen from West Germany: A new environment

A spirit of adventure

The list of Greek explorers does not end with the likes of Jason and Odysseus

by J.M. Thursby

“Inhabitants of Britain are said to be sprung from the soil, aboriginals, and preserve a primitive mode of life. The island is thickly populated and has an extremely chilly climate.”

This rather unflattering description of Celtic Britain was written about 300 B.C. by Pytheas, a remarkable explorer from the Greek colony of New Phokias (Marseilles). Curiosity, combined with an eye for business, enticed him into the Atlantic bound for the “Cassiterides”, or Tin Islands. Tin, vital in the making of bronze weapons, was mined in southwest England, where the



Phaulkon, born Constantine Gerakis, who became one of the most powerful men in Siam

Phoenicians monopolized the trade. “The natives...are unusually hospitable and thanks to their intercourse with foreign traders have grown gentle in their manners,” he added.

Pytheas was not the first Greek ever to cross the English Channel, but he was certainly the most adventurous and literary-minded.

Hugging the coast in his open boat, he explored western Britain as far north as the Orkney Islands and ventured over to the “land of amber” in the Baltic. By an astounding feat of seamanship he may have even reached Iceland, where he experienced Arctic fog. “Near Thule there is neither sea nor air but a mixture of both in which earth and air are suspended,” he recorded.

Greeks expanded the frontiers of their geographical knowledge practically ever since they discovered that wood could float. More than a millennium before and after Pytheas, they explored the Black Sea, the Mediterranean and through the Red Sea to Africa, India and even as far as China. Rivers too were navigated as far upstream as possible. Jason and his Argonauts are said to have returned home from Colchis by way of the Danube and Rhine, then back through the straits of Gibraltar to Greece. Most voyages were inspired by that particularly Greek com-

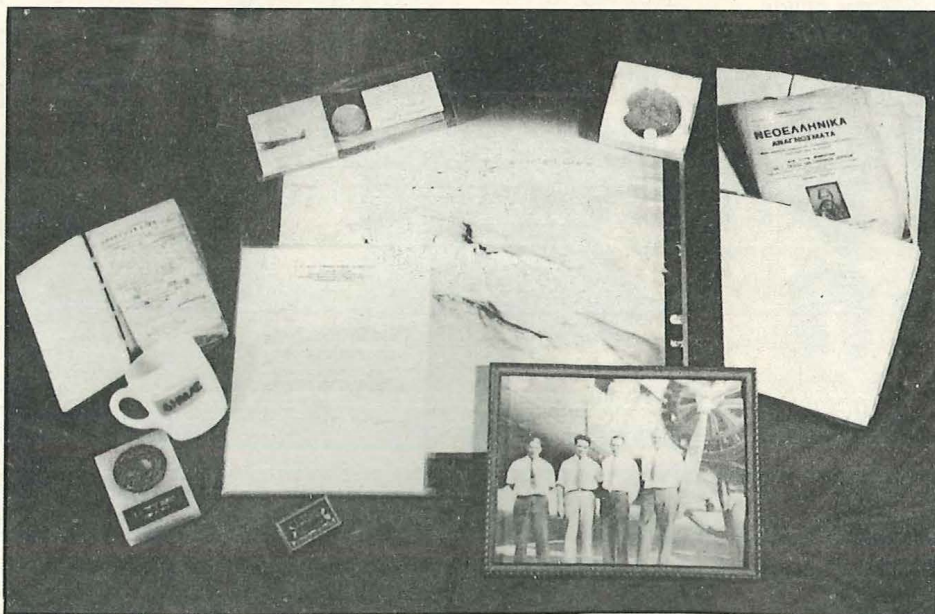
bination – learning and profit – and are scantily recorded.

After the fall of Constantinople, when the Aegean was dominated by the Turks, many Greeks sought their future in other lands. Names like “Dimitri” and “Constantine” crop up with amazing frequency in the annals of most seafaring nations. In great demand because of their outstanding knowledge of the sea, mathematics and astronomy, many joined the services of the king of Spain. When Magellan’s fleet of five ships left Cadiz to circumnavigate the world, 11 Greeks were in the crew. Frangiskos Calbos, from Chios, was pilot of the *Victoria*, the only ship to return home to Spain. Pietro de Candia, from Crete, was with

When Magellan’s fleet of five ships left Cadiz to circumnavigate the world, 11 Greeks were in the crew

Pizarro when he began his conquest of Peru. For some as yet unexplained reason, the alias of Apostolis Valerianos was Juan de Fuca. While exploring the waters off the Pacific coast of North America he gave his name to the straits which now separate United States territory from Canada.

Life was very restricted in 17th century Cephalonia, and Constantine Gerakis, the son of an innkeeper, decided to run away to sea on board a ship destined for London. There he Anglicized his name to Phaulkon and joined the East India Company as a cabin boy. Eventually, after many adventures, he settled in Siam, the only Greek among few foreigners. A master of diplomatic intrigue, his rise to becoming the most powerful man in the country, after the king, was meteoric. After a few years in Siam he embraced Catholicism and opened the doors in that area of the Far East to French influence and trade, which up to that time had been dominated by the Protestant English and Dutch. The great authority he wielded was felt as far away as London, Amsterdam and Paris, and he was made a Knight of Saint Michel of France. A legend in his own lifetime, he was finally betrayed by his French friends and beheaded by royal



Mementos of the Greek explorer and adventurer Demas, who had a polar mountain range named after him



A map showing voyages made by the fleet of Alexander the Great in the Gulf and Asia

rivals when his power began to wane.

Many were the sons of Greece who went to America to seek their fortune, and during the past two centuries several island captains made the perilous trip across the Atlantic in their own small boats. In each case it was a personal quest and few facts are known. One of the most famous Greek explorers to make the transatlantic trek was Epemondas Demopoulos, who left his homeland at age 11 to join his uncle, a doctor, in the States.

In 1926, when Demas, as he now called himself, was working as a hotel bellboy, he read in the newspapers that Admiral Byrd was planning an Arctic expedition. He applied for a berth and was accepted as an assistant steward. Like all the volunteers he received only his food and accommodation. It turned out to be a historic trip, during which Byrd became the first man to fly over the North Pole.

Demas also had a natural bent for mechanics and helped prepare the Spirit of Saint Louis for Charles Lindbergh's first flight across the Atlantic to Paris. One month later he worked on the tri-engine Fokker on which Byrd made his transatlantic flight. These

were heady days for men of vision, and Demas took part in Antarctic expeditions as chief of ground mechanic from 1928-30 and again from 1933-35. Both were led by his lifelong friend Byrd, now a lieutenant commander. In appalling conditions they explored uncharted coasts and carried out survey and meteorological work.

On each expedition, Demas took along a Greek flag, which flew at the South Pole. For his courage and dedication he was awarded, by special act of Congress, the United States Congressional Medal of Honor and had a polar mountain range named after him.

When he died, the Greek flag was flown at the Amundsen-Scott South Pole Station. Byrd, who recommended him for a scholarship at New York University for aeronautical engineering, and later for the flight research department at Lockheed Aviation, said of him: "He is an unusual young man, most conscientious, energetic, loyal and intelligent... He is one of the best men I have ever come in contact with."

Souvenirs of Demas' remarkable and little-known life can be seen at the small but fascinating naval museum at the port of Zea in Piraeus. □



The court of Siam, now Thailand, where a Greek once wielded power second only to the king

An island hopping adventure

Next stop: Mykonos

by Trevor Evans

Everyone in Greece, sooner or later, comes to the islands, but the islanders themselves are not great travellers. I was chatting with Angeliki on her balcony on Andros one morning and was stunned to be told that she had never left the island. When I expressed gentle surprise, she peeped at me over the tops of her spectacles, laid her crochet needle on her lap and announced proudly that since all the world comes to Batsi to stay with her – film producers from Athens, lawyers from Thessaloniki, doctors and professors from America – she had no need to travel anywhere.

“Oh, but I expect you visit Andros town quite often then,” I murmured deferentially (when talking with Angeliki, who is the most gentle, serene and tranquil soul alive, I can never quite shake off the feeling that I am in the presence of the local Mother Superior).

“Bah! Andros!” She said it as if Andros town was on the moon instead of just 10 miles away over the mountains. “Of course, I have been there. Once or twice. But everything I need I can buy in Batsi. So why should I bother?”

An hour later my companion and I were in the village square boarding the bus for Andros town. As soon as we had climbed up out of Batsi the wind off the sea hit us like a raging demon, making the bus shudder. The first leg of the journey is a long, hard climb up under the peak of Mt. Kovari, which rears 4000 feet above the coast road and, on a day when the northerly gale is at its height, offers an incredible spectacle. The wind, colliding with the great bulk of the mountain, whips down with accelerated force onto the sea below, lashing the water until the waves run away from the land. Whitecaps spew forward one after the other, head over heels out to sea, and foam, storms of hissing white foam, races above and before the waves like Furies. The spectacle is awe-inspiring. Local people call it “The Bay of the White Storm”.

The approach to Andros town is through the beautiful valley of Mesaria, where attractive villages nestle on green hillsides abounding in running streams and fruitful orchards. The whole neighborhood is dotted with the ornate geometric-style dovecotes

peculiar to the northern Cyclades, which more than any single feature seem to lend them their special character.

After the excitement of the “white storm”, Andros town turned out to be an anti-climax. It is a poor anchorage and there is no yacht basin or fishing port to explore. Its best feature is its main shopping street – blissfully inaccessible to motor vehicles – where you will find a magnificent little museum, the gift of a local boy who has made good.

Later that afternoon in Angeliki’s garden we decided it was time to move on to Mykonos.

“Oh, you are going to Mykonos?”

The speaker, a blond flint-eyed Athenian, had been writing postcards on the white-washed staircase opposite. She turned out to be Poppi, a dentist from Glyfada. I listened to her advice.

“You should *not* go to Mykonos now. The place is crowded with tourists, everywhere you will find weird disgusting people, everything is terribly expensive. In Mykonos town you will



“Want a room, sir?”

not find a room. I think you must not go.”

Having resisted the temptation to throw our coffee cups at her we settled down to tame the dragon. Poppi was more than somewhat overpowering, but with a mind as clear and sharp as the drills with which, no doubt, she is still piercing the teeth of her unhappy patients at home. In no time at all she had our interest because she began to delight us with stories about the sacred island of Delos which she had visited many times – “a wonder of Greece, a whole ancient city preserved in the middle of the Aegean, an archaeological site like you cannot imagine...”

Bravo. We had not planned on visiting Delos. The horrors of Mykonos might be worth enduring now that we could visit Delos too. Poppi was forgiven.

There was no time to lose. The ferry left Gavriion for Mykonos at eight that evening. Carrying a little jar of mixed herbs as a present from Angeliki we made it with time to spare. On this occasion the boat was two-thirds empty. At 11:10 p.m. we docked in Mykonos.

The first hour after you arrive on any island is always the trickiest because until you have satisfied your first priority – to find a bed – you cannot rest. Now we were in Mykonos on our first visit; and for the first time we were arriving on an island late at night. A little nervously we made our way down the quay following others who, we hoped, knew what to expect.

Someone grabbed my arm. “Want a room, sir?”

Relief flowed over me. “Yes!”

Then I recalled Poppi’s warning: “Everything is terribly expensive.”

I turned back to the agent, a potbellied dwarf who was trying to drag us into a waiting taxi. “How much?” I asked.

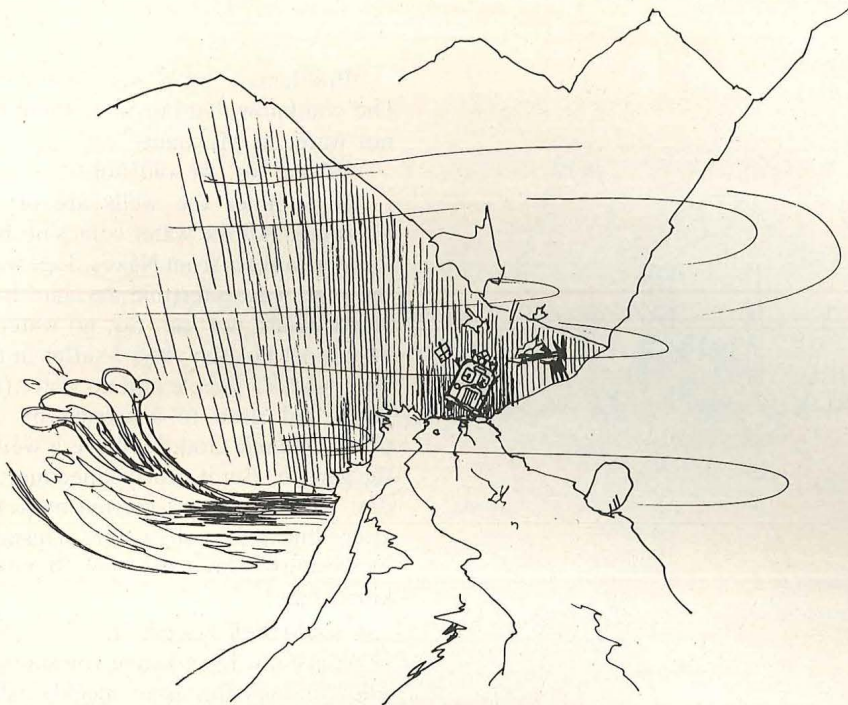
“Four thousand, five hundred,” he snapped.

I swallowed hard. “Forget it,” I said, thinking of Angeliki’s little house at 1,100 a night.

The crowd around us began to thin out. I took other quotes – four thousand, three thousand six – spoken with a take-it-or-leave-it bluntness I’d never experienced before in Greece, certainly not on the islands.

Indignation slowly overcame shock. Dammit, I thought, we’ll sleep on the beach before we’ll pay these prices.

And it looked as if we’d have to. The dockside was almost deserted. Then out of the darkness popped a character



'The Bay of the White Storm'

straight out of Somerset Maugham. A tall, lean fair-haired fellow clutching a glass of gin in his hand.

"You found a room yet?" Our man was an Aussie. When we shook our heads he rattled the ice in his glass and chirped, "Come on then, mates. Spyros here has got a beautiful place. At 2,400 a night you won't do better."

"Don't worry," slurred the Aussie, topping up his gin from a half-empty bottle, "it's on the edge of town."

We drove for what seemed miles through the pitch dark until at last we came to "Spyro's Spiti".

We could not complain. It was clean, with a hot shower, comfortable beds, friendly staff – but eerily, eerily quiet. And our Aussie mate kept popping in to tell us what a super place we'd found, what super food we'd get and wouldn't we like a couple of gins to see us off to bed? From the time our heads hit the pillow we didn't stir.

I awoke to the same eerie silence. When I walked out into the dawn I discovered why. For the first time in a week there was no wind, and Spyro's Spiti was the only house in the world. In every direction there was not a living soul to be seen, nothing but barren rocks and hills, a tethered donkey, a road winding down to...

I took a deep breath. All of a sudden 4,300 seemed like a good price to be paying for a room *within* Mykonos town.

Half an hour later we were rolling down the road to the sea.

A brisk three-mile hike brought us back to civilization. Confidently, we plunged into the maze of streets to hunt for a room. Here was a beautiful house with arched doorway and baskets of

flowers – "No rooms".

"Try the one with the wrought-iron balcony looking into the street" – "No rooms".

No rooms. Two weary hours later panic began to set in. Hunger too. We had dashed off from Spiro's Spiti without even waiting for breakfast. Mykonos was jam-packed. I had visions of crawling back up the mountain to beg the Aussie to take us in. Again Poppi's voice returned to haunt us.

"In Mykonos town you will not find a room."

By late morning the sun was high enough to beat down on our heads in the narrow streets. We had reached the Fournakia district having traversed almost the whole town from north to south. In front of us a charming little hotel appeared enclosed by a gleaming white-washed wall and, just visible on the hill above it, the roofs and the sails of the famous windmills of Mykonos. Was this the good omen we'd been praying for?

Behind the hotel bar stood a man wearing a sea captain's peaked cap and a thick mustache that curled up his cheeks almost into his keen dark eyes. No rooms.

With our hopes dashed and bellies in revolt, it was time to rest. We asked the barman (we christened him Mustapha; if he had been wearing a turban he could have passed for a pasha) if he would allow us to put down our rucksacks and rest for a while.

Of course. It did not matter to him.

Then someone came in and bought a drink at the bar. A light dawned in my thick head. I turned to Mustapha. "Can we have breakfast?"

"Of course. Come, come."

So, there we were, sitting at the table in front of the bar with a basket full of yeasty village bread, slabs of fresh butter, a pot of home-made apricot jam, a steaming jug of hot water and a 200-gram tin of Nescafe Classic to dip into as often as we liked.

We looked at each other and nodded. We liked this place. We liked Mustapha; the delicious coffee; the windmills peeping over the hill. It was time to put on the pressure.

Was Mustapha absolutely *sure* there were no rooms?

He tipped back his cap and looked a little less certain. His wife was clearing out the rooms now, he said. But he was sure there were no vacancies because no one had left.

We leaned back in our chairs full of coffee and bread and jam, unwilling to take to the baking-hot streets, debating how long we could hang on in this cool, comfortable haven before Mustapha kicked us out.

Then we heard a loud yell. Mustapha dropped his toothpick and sat up. Next came a scream, followed by a rising crescent of angry words. Seconds later three dark-faced youths appeared running through the hotel courtyard in front of the bar to disappear through the wrought-iron gates. Three girls quickly followed. Before Mustapha could reach the door a distraught auburn-haired woman barged in like a tornado and began to complain loudly about the vices of young Italians. I was transfixed. I had never seen anyone look quite so worried.

Mustapha's wife and sole owner of the hotel – for that's who it was – had once been beautiful, but now her sultry black eyes were clouded with strain, her mouth trembled with petulance instead of desire and her body curved in the wrong places. While delivering a tempestuous demonstration of outraged womanhood she told us that the previous evening she had let a room to two Italian youths only to find that, this morning, there were six – yes, SIX, she screamed. "SIX bloody Italians in one room! Oh, you cannot trust the Italians. Every year it is the same. Trouble, trouble, trouble."

I looked at my companion – we half smiled, our hopes rising fast – and back at Mustapha's wife, who was now sitting down at our table fanning herself madly with a napkin.

There followed a sermon of woe I shall never forget, of the trials and tribulations of keeping rooms on Mykonos.

"Problems, problems, problems! Did you know that last week there was not water in Mykonos?"

"What? No, we did not."

"In summer the wells are dry in Mykonos. All the water comes in ships – water-tankers from Naxos. Last week the wind was so terrible the ships from Naxos could not sail. So, no water in Mykonos! For five days I suffer in this hotel with 43 people and no water (her voice had risen to a scream by this point). Thank God, we have a well in the garden. But it nearly killed me. All day, for five days, I carried bucketful after bucketful of water. Upstairs. Downstairs. Day after day. It nearly killed me!"

I could well believe it.

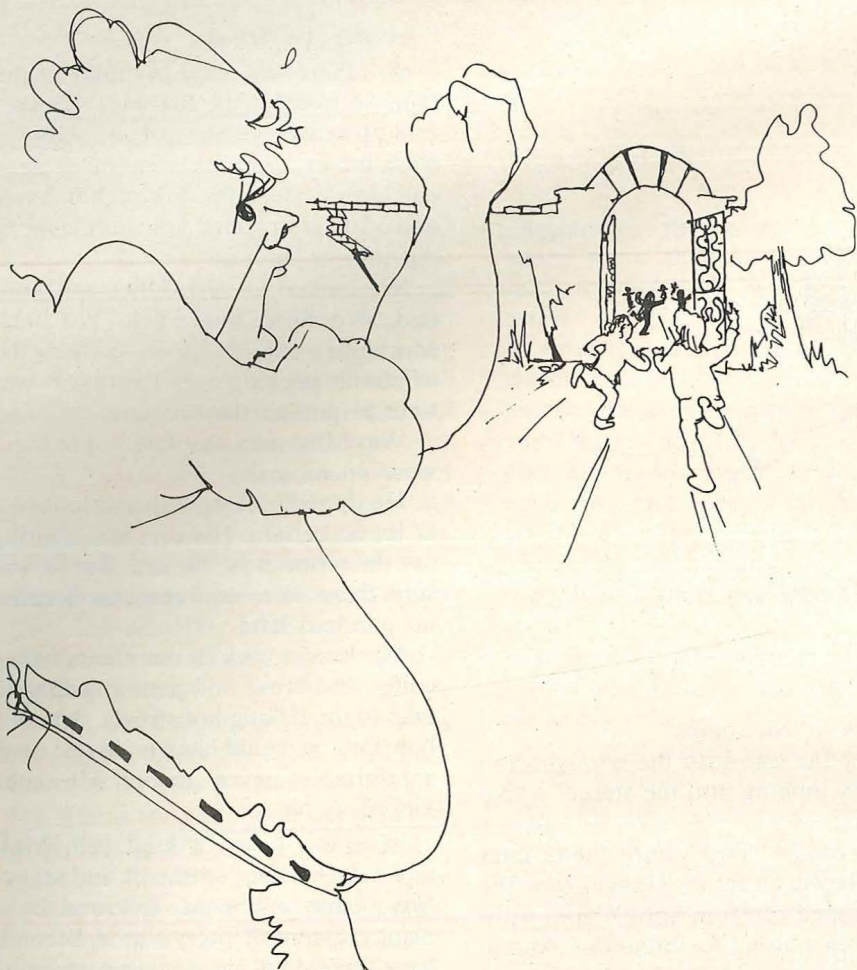
At last our hyperactive volcano subsided enough for us to meekly ask if there might possibly be a room to let. She cast a critical eye over us. "You are from England?"

"Yes," we said.

"Mm... For you... yes, I have a room." She sighed as if thanking God for at least one blessing. "The English are no problem."

We sighed too and settled down to explore Mykonos. □

Next month: Mykonos and Delos



'Six bloody Italians in one room!'

Θάλασσα & Γιώτικ

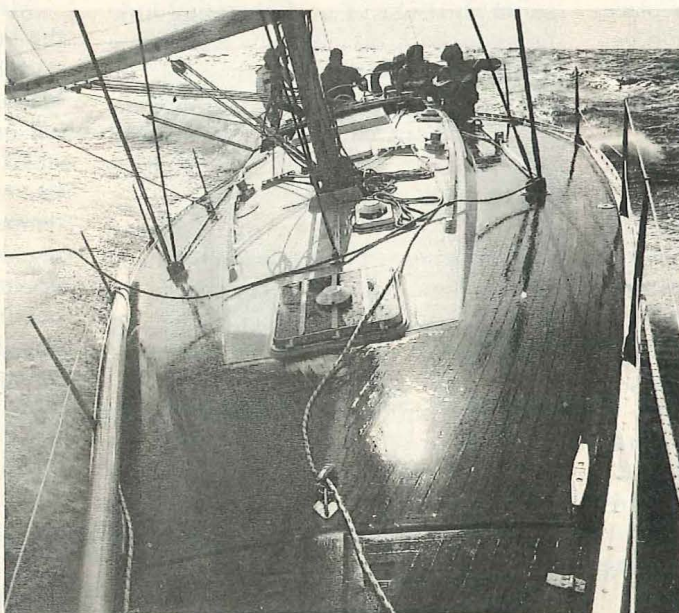
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Main post offices

(open 7.30 am to 8.30 pm)

Aiolou 100	321-6023
Syntagma Square	323-7573

Parcel post offices

(for parcels over 1 kg going abroad)	
Koumoundourou 29	524-9568
Stadiou 4, in arcade	322-8940
Psychico	671-2701
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Singapore Airlines, Filellinon 22	323-9112
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Vouliagmeni	896-0012
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Algeria, Vas. Constantinou 14	751-3560
Argentina, Vas. Sophias 59	722-4753
Australia, Mesogeion 15	775-7650
Austria, Alexandras 26	821-1036
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Brazil, Kolonaki Sq. 14	721-3039
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Colombia, Vas. Sophias 117	646-4764
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Iran, Stratigou Kallari 16, P. Psychico	674-141
Iraq, Mazarki 4, P. Psychico	671-501
Ireland, Vas. Constantinou 7	723-271
Israel, Marathonodromou 1, P. Psychico	671-951
Italy, Sekeri 2	361-171
Japan, Mesogeion 2-4	775-811
Jordan, Pan. Zervou 30, P. Psychico	647-411
Korea, Eratosthenous 1	701-211
Kuwait, Papanastasiou 55, Psychico	647-351
Lebanon, Kifissias 26	778-511
Libya, Vyronas 13, P. Psychico	647-211
Luxembourg, Stishorou 11	721-791
Malta, Filellinon 7	323-001
Mexico, Vas. Konstantinou 5-7	723-071
Morocco, Mousson 14, Psychico	647-421
Netherlands, Vas. Constantinou 7	723-971
New Zealand, An. Tsoha 15-17	641-031
Nigeria, Eratosthenous 1	751-371
Norway, Vas. Constantinou 7	724-611
Pakistan, Loukianou 6	729-021
PLO, Vas. Sophias 25	721-711
Panama, Vas. Sophias 21	360-291
Piraeus, Akti Miaouli 23	411-941
Philippines, Kanari 5-7, Piraeus	452-301
Poland, Chrissanthemon 22, P. Psychico	671-691
Portugal, Loukianou 19	729-001
Romania, Em. Benaki 7, P. Psychico	671-801
Saudi Arabia, Marathonodromou 71	671-691
South Africa, Kifissias 124	692-212
South Korea, Eratosthenous 1	701-212
Spain, Vas. Sophias 29	721-481
Sudan, Victor Hugo 5, P. Psychico	671-413
Sweden, Vas. Konstantinou 7	729-041
Switzerland, Iassiou 2	723-036
Syria, Marathonodromou 79, Psychico	671-160
Thailand, Taigetou 23, Pal. Psychico	671-796
Tunisia, Ermou 8	323-173
Turkey, Vas. Georgiou B8	724-591
United Kingdom, Ploutarchou 1	723-621
United States, Vas. Sophias 91	721-295
USSR, Nikiforou Lytra 28, P. Psychico	672-523
Vatican, Mavli 2, Psychico	647-355
Venezuela, Vas. Sophias 112	770-876
Yemen (North Yemen), Patission 9	524-632
Yugoslavia, Vas. Sophias 106	777-434
Zaire, Deigeni Griva 3, Filothei	681-892

UN Offices

Information Centre, Amalias 36	322-962
High Commissioner for Refugees, Skoufa 59	363-361
UNDP Representative	322-812

Ministries

Agriculture, Aharnon 2	524-855
Commerce, Kaniogos Sq. 15	361-624
Communications, Xenofondos 13	325-121
Culture and Sciences, Aristidou 14	324-301
Education, Mitropoleos 15	323-046
Energy & Natural Resources, Mihalakopoulou	770-861
Finance, Karageorgi Servias 10	322-407
Foreign Affairs, Vas. Sophias 5	361-058
Health and Welfare, Aristotelous 17	523-282
Interior, Stadiou and Dragatsaniou	322-356
Justice, Socratous and Zenonos	522-590
Labor, Pireos 4	523-311
Merchant Marine, Vas. Sofias 150, Piraeus	412-121
National Defense, Holargos Sq.	646-520
National Economy, Syntagma Sq.	323-093
Northern Greece, Thessaloniki	(031) 26-432
Planning, Housing & Environment, Ambelokipi	643-146
Presidency, Zalokosta 3	363-003
Press and Information, Zalokosta 10	363-091
Prime Minister's Office, Zalokosta 3	323-150

The Athenian organizer

Public Order, Katakaki 1	692-9210
Public Works, Har. Trikoupi 182	361-8311
Research & Technology, Syntagma Sq.	325-1310
Social Security, Stadiou 21	323-9010

Banks

The addresses listed are those of the central offices. Most branches also have a number of suburban and rural branches. All banks are open from 8am to 2pm, Monday to Thursday, Friday 8am to 1.30pm.

National Bank of Greece, Aeolou 86	321-0411
Commercial Bank of Greece, Sophokleous 11	321-0911
Ionian and Popular Bank, Panepistimiou 45	322-5501
Bank of Attica, Panepistimiou 19	324-7415
Bank of Greece, Panepistimiou 21	320-1111
Credit Bank, Stadiou 40	324-5111

The following exchange centers are open extra hours:
8 am-9pm Mon-Fri, 8 am-8 pm Sat, Sun:
 National Bank, Kar. Servias & Stadiou.....322-2738
Mon-Fri 8.30 am-1.30 pm - 3.30-7.30 pm:
 Hilton Hotel, Vas. Sophias.....722-0201

Foreign Banks

Algemene Bank Nederland, Paparigopoulou 3, Klafthmonos Sq.	324-3973
American Express, Panepistimiou 17.....	323-4781
Arab Bank, Stadiou 10.....	325-5401
Arab Hellenic Bank, Panepistimiou 43	325-0823
Bank of America, Panepistimiou 39.....	325-1906
Bank of Nova Scotia, Panepistimiou 37	324-3891
Bank Saderat (Iran), Panepistimiou 25.....	324-9531
Bankers Trust, Stadiou 3	322-9835
Banque Nationale de Paris, 5 Koumbari	364-3713
Barclays Bank, Voukourestiou 15.....	361-9222
Chase Manhattan, Korai 3.....	323-7711
Citibank, Othonos 8	322-7471
Kolonaki Square.....	361-8619
Akti Miaouli 47-49, Piraeus.....	452-3511
Credit Banque Commercial de France, Filellinon 8	324-1831
First National Bank of Chicago, Syngrou 9	981-8904
Grindlays Bank, Merlin 7.....	362-4601
Akti Miaouli 15, Piraeus.....	411-1753
Midland Bank, Sakeri 1A, Kolonaki.....	364-7410
Akti Miaouli 93, Piraeus.....	413-6403
Morgan Grenfell, 19-20 Kolonaki Sq.....	360-6456
National Westminster Bank, Il Merarhias and Filonos 7, Piraeus	411-7415
Stadiou 24, Athens.....	325-0924
I Dragoumi 3, Thessaloniki	(031)531-007
The Royal Bank of Scotland PLC, Akti Miaouli 61	452-7483

Churches and Synagogues

Greek Orthodox Churches of special interest:

Agia Irmi, Aeolou.....	322-6042
Agios Dimitrios (Ambelokipi).....	646-4315
Chrisopilotissa, Aeolou 60	321-6357
Mitropolis (Cathedral), Mitropoleos	322-1308
Sotiros, Kidathineon.....	322-4633

Other denominations:

Agios Grigorios (Armenian), Kriezti 10	325-2149
Beth Shalom Synagogue, Melidoni 5.....	325-2823
Church of Jesus Christ of Latter- Day Saints, 15 Meandrou, Ilissia	723-7183
Christos Kirche (German Evangelical), Sina 66	361-2713
Crossroads International Christian Center, Kessarias 30, Ambelokipi.....	770-5829
First Church of Christ, Scientist, Vissarionos 7A	721-1520
Roman Catholic Chapel, Kokkinaki 4, Kifissia	801-2516
Skandinaviska Sjomanstyrkan, Akti Themistokleous 282, Piraeus.....	451-6564
St. Denis (Catholic), Venizelou 24	362-3603
St. Andrew's Protestant Church, Pendelis 5, N. Filothei (offices)	681-8336
Services: Greek Babel Institute 9 am Papaflessa 40, Kastri	
Christos Kirche, Sina 66, 11:15 am	
St. Paul's (Anglican), Filellinon 29	721-4906
St. Nikodimos (Russian Orthodox), Filellinon 21	323-1090

Trinity Baptist Church, Vouliagmeni 58, Ano Hellenikon.....	895-0023
Church of 7th Day Adventists, Keramikou 18.....	522-4962

Cultural organisations and archaeological institutes

American School of Classical Studies Soudias 54	723-6314
British Council, Kolonaki Sq. 17.....	363-3211
British School of Archaeology, Soudias 52	721-0974
Canadian Archaeological Institute Gennadion 2B, Kolonaki.....	722-3201
French School of Archaeology, Didotou 6	361-2518
Goethe Institute, Omirou 14-16	360-8111
Hellenic American Union, Massalias 22.....	362-9886
Institut Francais, Sina 29	362-4301
Branch: Massalias 18.....	361-0013
Instituto Italiano, Patission 47	522-9294
Italian Archaeol Inst. Parthenonos 14.....	923-9613
Jewish Community Centre, Melidoni 8.....	325-2823
Lyceum of Greek Women, Dimokritou 14	361-1042
Parnassos Hall, Karytsi Sq.8	721-8746
Society for the Study of Modern Greek Culture, Sina 46	363-9872
Swedish Archaeol Inst. Mitseon 9.....	923-2102
The Alpine Center Patriarchou Ioakim 37	721-3076

Educational Institutions

American Community Schools.....	639-3200
Athens Center.....	701-2268
Athens College (Psychico)	671-4621
Athens College (Kantzana).....	665-9991
Byron College (Psychico).....	671-0585
Campion School	813-2013
College Year in Athens.....	721-8746
Deree College (Agia Paraskevi)	639-3250
Deree College (Athens Tower)	779-2247
Dropfeld Gymnasium	682-0921
Italian School	228-0338
Italian Archael. School.....	923-9163
Kifissia Montessori School	808-0322
LaVerne University	801-0111
Lycee Francais.....	362-4301
Pooh Corner Kindergarten/Nursery.....	801-1827
Southeastern College	364-3405,360-2055/56
St. Catherine's British Embassy	282-9750
St. Lawrence College	661-1851
Tassis Hellenic International School.....	808-1426
The Ionic Center, Strat. Syndesmou 12	360-4448
The Old Mill (remedial)	801-2558
University Center for Recognition of Foreign Degrees, Syngrou 112.....	923-7835
Vrilissia Elementary.....	681-4753

Social/Sports Clubs

Alcoholics Anonymous.....	894-3737
American Legion (Athens Post) Tziraino 9 (near Temple of Zeus).....	922-0067
A.C.S. Tennis Club, 129 Ag. Paraskevi, Halandri.....	639-3200
AOK Tennis Club, Kifissia.....	801-3100
Athenian Hockey Club	813-2853
Athens Tennis Club, Vas. Olgas 2.....	923-2872
Attica Tennis Club, Filothei.....	681-2557
Canadian Women's Club.....	801-7553
Cross-Cultural Association.....	804-1212
Ekali Club, Lofou 15, Ekali.....	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, Aeolou 68	321-2429
Greek Girl Guides Association, Xenofondos 10.....	323-5794
Greek Scout Association, Ptolemeo 1	724-4437
Greek Touring Club, Polytechniou 12.....	524-8600
Hash House Harriers Jogging Club	807-5237,807-7663
Hippodrome, Faliron	941-7761
International Club.....	801-2587
New Yorkers Society, Chiou 4.....	672-5485
Overeaters Anonymous.....	346-2800
Republicans Abroad (Greece).....	681-5747

Riding Club of Greece, Paradissos.....	682-6128
Riding Club of Athens, Gerakas	661-1088
Sports Center, Agios Kosmas	981-5572
The Players.....	813-5744, 801-3967
Multi-National Women's Liberation Group, Romanou Melodou 4	281-4823
Paradissos Tennis Club, Maroussi	681-1458
Politia Club, Aristotelous 8.....	801-1566
Yacht Club of Greece, Microlimano.....	417-9730
YMCA (XAN), Omirou 28.....	362-6970
YWCA (XEN), Amerikis 11	362-4291

Business Associations

Athens Business and Professional Women's Club, Ermou 8	324-2115
Athens Cosmopolitan-Lions Club (Mr P. Baganis)	360-1311
European Economic Community (EEC), Vas. Sofias 2.....	724-3982
Federation of Greek Industries, Xenofondos 5.....	323-7325
Foreign Press Association, Akadimias 23	363-7318
Greek Productivity Center (EL-KE-PA), Kapodistriou 28.....	360-0411
Hellenic Cotton Board, Syngrou 150.....	922-5011
Hellenic Export Promotion Council, Stadiou 24	322-6871
Hellenic Olympic Committee, Kapsali 4	724-9235
Hellenic Shipowners' Association, Akti Miaouli 85.....	411-8011
National Organization of Hellenic Handicrafts, Mitropoleos 9	322-1017
National Statistical Service, Lykourgou 14-16.....	324-7805
National Tobacco Board, Kapodistriou 36.....	514-7311
Propeller Club.....	778-3698
Rotary Club, Kriezotou 3.....	362-3150
Thessaloniki International Fair, Hellexpo, Egnatios 154, Thessaloniki.....	(031) 23-9221

Chambers of Commerce

Greek Athens Chamber of Commerce and Industry, Akadimias St. 7-9.....	360-4815/2411
Chamber of Fine Arts of Greece, Mitropoleos St.38.....	323-1230
Geotechnical Chamber of Greece, Venizelou St.64, Thessaloniki	(031) 27-8817/8
German Hellenic, Dorileou 10-12	644-4546
The Hellenic Chamber for Development and Economic Cooperation with Arab Countries, 180 Kifissias, Neo Psychico	671-1210, 672-6882
Handicrafts Chamber of Athens, Akadimias St. 18.....	363-0253
Hellenic Chamber of Hotels, Aristidou 6.....	323-6641
Hellenic Chamber of Shipping, Akti Miaouli 85.....	411-8811
International, Kaningos 27.....	361-0879
Piraeus Chamber of Commerce & Industry, Loudovikou St. 1, Plateia Roosevelt	417-4152
Professional Chamber of Athens, El. Venizelou St. 44.....	360-1651
Professional Chamber of Piraeus, Ag. Konstantinou St. 3.....	412-1503
Technical Chamber of Greece, Kar. Servias 4.....	322-2460

Foreign

American-Hellenic Chamber of Commerce, Valaoritou 17.....	361-8385
British Hellenic Chamber of Commerce, Valaoritou 4.....	362-0168
Far East Trade Centre (Republic of China), 54 Vas. Sofias Ave.....	724-3107
French Chamber of Commerce, Vas. Sophias 7a.....	362-5516, 362-5545
German Hellenic Chamber of Commerce, Dorilaou 10-12	644-4546
Hong Kong Development Council, Kerasoundos St. 6.....	779-3560
Italian Chamber of Commerce, Mitropoleos St. 25.....	323-4551
Japan External Trade Organization, Akadimias 17	363-0820
Yugoslav Chamber of Commerce, Valaoritou 17.....	361-8420
Athens Association of Commercial Agents, Voulis St. 15.....	323-2622

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Like an immigrant mother talk I do



by Janet Hanna Kanellakis

My child is embarrassed by me. After years of teaching those heart-warming stories about immigrant mothers whose love and dedication and sacrifice for her children finally conquered the shame their offspring felt for their accented English, I am one of them – and immigrant mother. And my child is ashamed of me. Never mind that I am a degree holder (and in language yet), am a professional teacher with 20 years of experience, or that I am considered reasonably intelligent, even articulate, in some circles. The fact is that when I want (or must) talk to my child's teacher, I must speak her language (which is not my native tongue) with an accent. Worse, for my child, my grammar is appallingly bad, my vocabulary woefully limited and my syntax complete happenstance. I'm very likely to say something like "Bussey no come surely snow for, okay?" and not even know what exactly is wrong with the sentence.

Up until now, my lack of facility with the language has not bothered me that much – at least, not enough to spur me to get busy and actually learn it. I was content to work in an office that does all its business in English, teach some classes at a local American college and speak my native language with my children at home. The few times that I actually had to talk with the school officials, I was content to feel that I had communicated my concerns to them. (I have never had any confidence that they will act on my concerns, but that's another story.) I knew they were patronizing me but I didn't

blame them for doing so; I would have done the same thing in their shoes. Enter: foreign woman with foolish smile on her face, talking a pidgin version of the language and gesticulating wildly. What other response could I expect from them? A philosophical dialogue on the theory of educational methodologies? Hardly. We both feel lucky if they've made me understand the due dates for the quarterly tuition payments.

But just last week I went into a local bakery accompanied by my children (bilingual brats both), and after I finished my transaction satisfactorily (I thought) my seven-year-old quickly explained by way of apology, "My mother is a foreigner and that's why she doesn't speak the language very well." On the way home he continued wrestling with his problem, which is his immigrant mother.

"You know, Mommy," he said, "I had a talk with my teacher about you today."

"You did?" I tried not to sound astonished and indignant.

"Yes. And she said, 'Your mommy doesn't speak Greek very well, does she?' and I said, 'No, she's a foreigner, that's why,' and then she said, 'Yes, but she could go to school and learn Greek, couldn't she?' and I said, 'Yes, she could...'"

Perhaps he's right. Perhaps I should try to crack the language. Just for his sake anyway. I've been in the presence of teachers talking to immigrant parents and I've heard what they say, what they must say. "Your Telemachus is doing well... (pause, smile cheerfully, nod head). He's doing fine. Good.

Yes, very good. Don't worry. Good. Good boy." Telemachus is not a dog; the teacher is unsympathetic; the parent is not an idiot child. But somehow that is how such parent/teacher conferences often seem.

I know the frustrations that those of you who teach these second-language students often feel when you must have contact with their parents because I've been there. Until recently, I was always the teacher trying to explain in as simple language as I could why Telemachus is not going to be ready to take the TOEFL in May and knowing that probably only 25 percent of what I was saying was actually being understood. Now I'm the one understanding the 25 percent and I'm finding out that that is much more frustrating. You feel more responsible; there's just so much more at stake with your own children than with anyone else's, no matter how dedicated a teacher you may be.

So, what's the solution? Well, I don't have time to finish this article properly. I only have five hours 'til class and I still have three pages of *askeiseis* in the *parathetika* to finish. For those of you monolingual immigrants, that's "exercises in the comparative". You know – "Tassos is small, but Maria is smaller and Costas is the smallest of all three." Or: "My sons speak two languages. They do not speak one language better than the other. My capacity for making mistakes is the highest of the three. What is the most Greek I can learn in six weeks?"

And if I could say all that in Greek, I wouldn't be writing this article in English. □



Niki Goulandris

The art of natural history

Niki Goulandris is helping preserve Greece's natural heritage in two unique ways

by Pat Hamilton

Niki Goulandris, co-director of the Goulandris Natural History Museum, held up a watercolor of a crocus and said, "This is the best thing I can do in life." She has never strayed far from her primary vocation, in spite of museum duties. Trained in botany and botanical illustration at Edinburgh University and the British Museum, she has painted about 1,000 of the 6,000 species of Greek wild flowers.

"I usually start on the spot because you cannot preserve color for long, or the way the flower stands. My first sketches are for movement and color, I take all my measurements and then finish away from site."

Logistical difficulties allow few illustrators to work in the field. The museum has a large laboratory van for botanical excursions fully equipped to store and dry plants. Goulandris' live illustration specimens are kept refrigerated, and are later supported by wire armatures in the studio for the

final painting.

"When you paint for hours you can't hold the plant, yet its natural position has to be maintained, so we invented some metal stands to hold the flower without damaging or deforming it. But it's a painstaking task. Sometimes I'm painting and the plant gets limp, so I have to stop, take it to the icebox for two hours to get it strengthened before I can continue."

The majority of her paintings – she works in pencil and water color – are published ("We have other priorities in the museum so we can't always print flowers and concentrate only on botany"). The museum publication *Wild Flowers of Greece* includes 140 of her illustrations, she has printed a series of 16 others which are on sale at the museum gift shop and she's working on a second silk scarf design for the French fashion house Hermes. However, her most recent project was a series of 12 wild peonies, some of which had only recently been disco-

vered in remote areas of the country when she started the project in 1969.

An exhibition titled "Peonies of Greece: Myth, Science & Art", organized by the Goulandris Museum, opened to great acclaim at the American Museum of Natural History in 1984 and is now completing a three-year tour throughout the U.S. (it's final destination is the Chicago Botanical Gardens, May 2 through June 7). The focal point of the exhibit is 12 framed lithographs based on Goulandris' original watercolors. *Arts* magazine writes: "Although thoroughly conforming to a traditional methodology and form employed since the 18th century, Niki Goulandris has expanded the parameters of botanical illustration to a level akin to conceptual illustration... (her work) challenges the academic distinctions between illustration and fine art."

Goulandris started formal art training early, but once exposed to botanical painting she decided to abandon any other discipline. "I decided to devote myself to the wild flora of Greece, of which nothing was known then."

With its geographical position bridging three continents and its wide climatic range, Greece has been blessed with over 6,000 species of wild flowers, many of which are found nowhere else in the world. Crete alone claims 2,000 species, the same number as Britain, which has a land mass 30 or 40 times larger. There are over 100 species of wild orchids in Greece, a dozen peonies, 30 violas, 10 different tulips, six cyclamens, four lilies, 50 bell-flowers, and on and on – the richest flora in Europe.

But 25 years ago, when Goulandris and her husband, Angelos, were searching for philanthropic work, there was no national herbarium, no systematic collecting and preserving, no public awareness. And many of the rarer flora were in danger of extinction from forest fires, overgrazing, road building and irresponsible collecting.

In 1964 they founded the first natural history museum in Greece, with the dual purpose of promoting botanical research (it has since expanded to include other branches of natural history) and educating the public.

"Usually you decide to do this sort of thing when you're older and have finished a career," Goulandris says, "but my husband thought we should make it our life's work, devote the time and care needed to get it properly established while we were young and active."



Goulandris' depiction of 'paeonia parnassica'

And by all accounts that is exactly what they've done. They are both in the museum day and night ("with a few hours out for sleep") and are accessible to all. The day we talked there were two police buses outside and she was leading young policemen around the museum. It had been soldiers the week before, and it is a rare weekday morning when there aren't classes of school children roaming about.

They regularly organize travelling exhibits to villages and smaller cities, with a strong emphasis on reaching young students. "In 10 years they'll be adults and responsible for society. You have to educate people about the importance of these biosystems; you can't expect understanding without awareness."

In 1983 the museum was a candidate for European Museum of the Year and received a special award from the Council of Europe "for creating a center of scholarship and public education of the first importance". A recent study of Greek museums placed it first in the number of Greek visitors. Its herbarium today, with over 250,000 specimens, is the National Herbarium of Greece.

"This means we finally have the whole vegetation of the country in one place, which is necessary for any scientific work," Goulandris says proudly. □

The Goulandris Natural History Museum, 13 Levidou St., Kifissia, 801-5870, summer hours: 9-1, 5-8 daily, closed Friday.

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From Turkey with love – Part II

Greece's top operative, Commander Mimis Bondopoulos, or Secret Agent 007-UP, has been given an assignment to steal photographs of the Aegean sea bottom taken by the Turkish research vessel Piri Reis. As he memorizes the taped instructions in his sub-basement Kolonaki apartment, he does not hear someone push a smoking parcel through the letter-flap of his front door.

When the letter-bomb went off a few minutes later, Bondopoulos was saved by the fact that he had chosen that very moment to go to the mirror in his bathroom to squeeze a blackhead on the side of his nose. He was going to meet the sultry Eftiheeya Buzumoglou again very soon and he wanted nothing to mar his handsome profile. The explosion wrecked the small apartment, but Bondopoulos, protected by the bathroom door, suffered only a few minor cuts and bruises.

At first he thought the tape recorder with his instructions had self-destructed ahead of time. But when he saw it still intact, lying among the smoking debris of his French postcard collection, he realized someone had deliberately tried to kill him. There was not a moment to lose. He must leave for Istanbul immediately.

Some hours later, when the DC-9 of Turkish Airlines Flight 850 took off from Hellenikon for Istanbul, nobody paid much attention to the Greek Orthodox priest with the flowing black beard and stovpipe hat who sat in a window seat in the non-smoking section, fingering his pectoral crucifix and reading a commentary on Greek constitutional law. Also, nobody suspected that hidden behind this clever disguise was none other than Mimis Bondopoulos.

poulos.

It was dark by the time he cleared customs and immigration at the airport, and he was thankful for this when his taxi deposited him on the doorstep of Madame Sublimé's establishment in the Taksim area, where he was to make contact with Eftiheeya Buzumoglou, a Greek secret agent working in Istanbul. In the dark nobody would see the Greek priest entering a high-class brothel that he couldn't possibly afford, and which might arouse suspicion.

In fact, Madame Sublimé insisted on payment in advance when he asked for Eftiheeya, and she looked surprised when he fished a roll of bills out of his black robes and peeled off the amount the madam had asked for. Bondopoulos bit his lip. Flashing the roll of bills was a *faux pas* he shouldn't have made, but his usual caution had deserted him at the prospect of seeing the sexy Eftiheeya again. Madame Sublimé looked at him queerly and showed him into a small anteroom, where she asked him to wait, closing the door behind her.

Fifteen minutes later the door opened, but instead of the shapely form of Eftiheeya, Bondopoulos saw the huge bulk of Bashi Bazouk, the master criminal of Chanakkalé with the garbage grinder teeth, who had tried to kill him by flushing him down a sultanized Turkish toilet two years before.

The big man peered at Bondopoulos intently and then his mongoloid features broke into a mirthless grin, baring the steel blades in his mouth which served for teeth and which he could rotate with swift movements of his lower jaw to imitate the action of a garbage grinder.

"Well, well, well, look who's here. If

it isn't my old pal Mimis Bondopoulos," he said. "I come with the boys from Chanakkalé for a little rest and relaxation in the only safe place for me in the big city, and when my good friend the madam tells me to check out a sky pilot with a wad of dough that didn't come from no collection box, what do I find? None other than the swine I'd give my right arm to chew into little pieces like I should've done two years ago, only my teeth were at the hardware store being honed and when I flushed you down that bog into the Dardanelles you just floated away like the scum that you are."

Bashi Basouk pulled up a chair, straddled it and brought his ugly, Quasimodo-like face close to 007-UP's, nearly suffocating him with his fetid, garlic-laden breath. Bondopoulos couldn't understand why the man hated him so much and was so intent on killing him. All he had done in 1985 was try to convince the arch-criminal that the pearl necklace of Catherine the Great he had stolen from the Hermitage Museum in Leningrad and was planning to sell to the highest bidder in the West, was a fake. And he had done so by bashing each pearl with a hammer and turning it into dust before Bashi Bazouk's horrified gaze.

"Now I've found you again so you won't get away from me this time. There'll be hamburger on Madame Sublimé's menu tonight," the Turk said, wagging his lower jaw and giving his garbage grinder teeth a little whirr.

"But first I want to know what brings you to Istanbul and what goes with the phony Makarios outfit?"

Bondopoulos pretended to be nervous and began fingering the crucifix on his chest. In fact, he was searching

for the tiny button that, when pressed, would release a spring-loaded dart tipped with deadly curare, and shoot it straight into the Turk's face. But before he found the button, the door behind Bashi Bazouk opened and the sultry Eftiheeya Buzumoglou, more radiant and sexier than ever, crept into the room and crowned the master criminal with an empty bottle of Cointreau. As the bulky giant slid to the floor, Eftiheeya grabbed Bondopoulos by the arm and said:

"Come on, Mimis, let's get out of here. There's not a moment to lose. Bashi Bazouk's men are all over the place."

"How did you know it was me?" Bondopoulos asked.

"The carrier pigeon from Athens arrived five minutes ago. I was expecting you," she said breathlessly as they dashed down the stairs and into the street. Once there, they slowed to a walk so as not to arouse suspicion, and a few moments later they were safe in another brothel - that of Eftiheeya's aunt Athina, with whom she had since made up after running away from her at the age of 13. There, Bondopoulos took off his black robe and stovepipe hat, which Athina added to her collection of kinky get-ups, and peeled off his false beard. He had been wearing an ordinary suit under the robe and he reckoned that now he would be even less conspicuous than before.

Over a glass of ouzo and a small plate of black olives, he filled in Eftiheeya on his assignment - to get the photographs of the Aegean sea bottom taken by the research vessel Piri Reis and now being expertly retouched and enhanced by an Armenian photographer, Calouste Artinian, in his lab only a block away from Athina's place.

Minutes later Eftiheeya was knocking discreetly on the door of Artinian's lab with Bondopoulos hidden in the shadows behind her.

"Who is it?" they heard the photographer's voice from inside.

"It's me, Eftiheeya, let me in please."

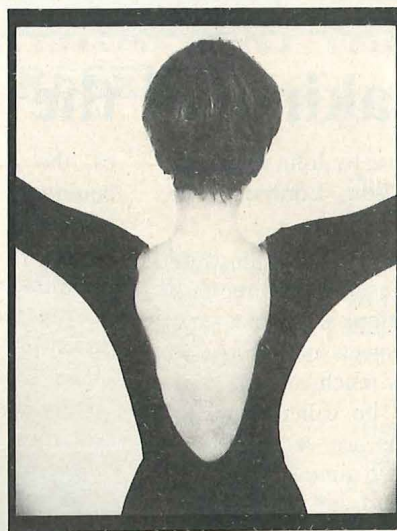
The door opened wide and the Greek agents found themselves looking down the barrels of the service revolvers of two Turkish security men while two more came up behind them and ordered them to put their hands up.

"You are under arrest," they said.

To be continued

Jenny Colebourne's

Director: Jenny Colebourne Cert. L.S.C.D. Dip. W.Y.C.



BODY CONTROL CENTER

Ms Colebourne received her training in London and New York and still maintains contact with both places. She is a former dance lecturer for the London Education Authority, former performing arts lecturer at Middlesex Polytechnic, where she taught Yoga and modern dance and lecturer in the Body Control technique at the London School of Contemporary Dance.

She founded the Body Control Center in Athens in 1982.

Ms Colebourne also writes regularly on exercise and dance in the "Athenian".

BODY CONTROL SESSIONS

Jenny Colebourne's Body Control Center offers a unique exercise program with emphasis given on personal care and attention; therefore sessions are by appointment only.

Programs include exercise on equipment specially designed to improve posture and increase flexibility and strength. Special programs are provided for men and women of all ages who simply wish to keep fit, for people with back problems or injuries and for pregnant women. The center is highly recommended by doctors and osteopaths.

YOGA COURSES

These courses are also in small groups. The emphasis is on mastering the "postures", breathing and relaxation. Special courses are available for pregnant women.

BODY CONTROL CENTER: DIMOHAROUS 18, KOLONAKI, TEL. 72 31 397

The making of the market

The Athenian Agora by John M. Camp. Thames and Hudson, London, 1986, 231 pp.

This handsome, profusely illustrated volume by the assistant director of the Agora excavations is one in a series entitled "New Aspects of Antiquity". Although there is much material here that can scarcely be called new, the Agora excavations are very much an ongoing affair which annually reveal an increasingly detailed and lively picture of the civic and commercial center of the ancient city.

Compared with most major archaeological sites in Greece, nevertheless, the Athenian Agora is a relative newcomer. When the American School of Classical Studies began excavations in 1931 between the Theseion and the Stoa of Attalos (whose scant remains explored by the Greek Archaeological Society over a century ago were transformed much later by Rockefeller money into a major landmark), the exact location of the ancient Agora was still unknown.

Although the remains of the first known Athenian were found in a neolithic tomb on the site (he was about 30 years of age, 1.65 metres tall, had lost a tooth and suffered from arthritis), the Agora never got seriously underway until the 6th century B.C. Like most tyrants before and since, Peisistratos put great stock in civic display, and although a few important monuments were built during his time, the whole of the Agora was used for singing, dancing and theatrical events. Grandstands were set up and athletic contests held. One gets the impression that before the democratic reforms the Agora was a sort of Peisistratid Center for the Performing Arts.

With the development of democracy and its often unwieldy legislative and judicial apparatus (500 senators; as many as 2500 jurors sitting at a single trial; and almost every citizen holding at one time in life a high public post), it was necessary to house this multitude of activities. By example, a whole building was employed just to feed citizens at public expense – the caterers being careful to scratch the crockery with the municipal initials so that diners didn't run off with the tableware.

Following the battle of Salamis and the fortuitous sack of Athens by Xerxes,

the Agora had to be rebuilt and could now express the glory which had been heaped on Athens during the Persian Wars. Amid the growing grandeur leading up to the Periclean age, it is a relief to hear that Kimon, that most genial of Athenian statesmen, planted plane trees in the Agora, laid out "liberal and elegant resorts", and that a racetrack stretched across the whole marketplace square.

In the heyday of democracy, the concentration of civic and commercial facilities of the Agora drew most citizens to it every day. Capturing the hubbub of its atmosphere, Professor Camp quotes a fragment from Euboulos: "You will find everything sold together in the same place – figs, summoners, bunches of grapes, pears, apples, witnesses, roses, medlars, haggis, honeycombs, chickpeas, beestings (milk), beestings-pudding, myrtle, allotment machines, hyacinth, lambs, water-clocks, law, indictments."

The Agora has yielded up social details which perhaps more than anything else reawaken vividly everyday life during the classical period. Fortunately, there is a wealth of ancient literature extant to corroborate, identify or explain them. Inscriptions quote the prices of foodstuffs, houses, furniture, pottery and slaves. Excavations have identified with a degree of certainty the shoemaker's shop where Socrates talked and the prison where he took hemlock – along with a host of taverns, potteries, private houses, marble workers' establishments, a sculptor's atelier and such smaller items as shards used for ostracism scratched with familiar names, bronze ballots, terra-cotta identity cards, and water-clocks for home use. Even lead curse-tablets have been found – ancestors of those homemade cakes of soap filled with hair and stuck with pins which Athenians still love to give their enemies.

The dire consequences of the Peloponnesian War ended the building boom around the Agora, and if Athens as a whole began to recover during the Macedonian period it was as a cultural center now rather than a power base. With the passing of the city-state as a viable political concept, it was inevitable that the area which epitomized it should deteriorate. While an elegant new theatre and stadium were built

elsewhere in the city, only a fountain house, a water-clock and a few jerry-built structures emerged in the Agora.

With the rise of the Hellenistic kingdoms following the civil wars among Alexander the Great's heirs, the Agora recovered, in fact reached its zenith, transformed into a "culturally protected area". These wealthy monarchs who sought to immortalize their names by attaching them to a civilization of the past were certainly not attracted to Athens as the "cradle of democracy" which created them.

The emergence of imperial Rome transformed the Agora once again, now into a city-museum like Venice today, and its antiquarianism provides Camp with some of his most interesting pages. A whole Roman-period Agora was constructed to the east, while the old Agora square was filled in with buildings (temples mostly) transported from other areas of Attica – Acharnai, Thorikos and Sounion.

After the Antonines, Athens dwindled into a sort of sleepy university town where the privileged sons throughout the empire studied the old philosophies. Their professors seem to have been the only ones left who enriched themselves.

The sack of Athens by the Herulians in 267 A.D. finally destroyed the old Agora, and the walls that were built afterwards to defend the city left the area outside. There it remained until the last century. Yet it was another quarter of a millenium before Justinian officially closed the philosophical schools, letting Athens sink into a backwater which lasted over 1300 years.

Except for the Theseion, which survived as a Christian church, next to nothing of the classical Agora was known until this century. Now, like other modern scientists, archaeologists have utterly upset our sense of time. Today we can wander in the Agora, fortified with this book, and imagine that we follow in the footsteps of Socrates and his contemporaries to a degree unimagined by visitors for over 2000 years.

Densely packed archaeological sites tend to bewilder, but aided by aerial photographs and the plans and architectural designs of J.B. Dinsmoor, Jr and the late John Travlos, the chronological text of Professor Camp is both thorough and a model of clarity. □

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What's wrong with the Athens Festival

Thirty years have passed since the creation of the Athens Festival. It is not exactly clear how it was conceived, but it seems certain that two "inevitable" factors must have played a role – an effort to attract higher income tourists and a desire to upgrade Athens as a cultural center, even if only for the summer.

Other factors played a role: the availability of major artistic groups in summer when their seasons at home would be over; the lack of facilities in Greece for decent indoor presentation of music and dance (no proper opera house or concert hall existed, or, indeed, exists even today); the "glamor" of performances in the open and, particularly, under the Acropolis.

The Herod Atticus Theatre, built in the second century A.D. as a roofed theatre for cultural events, was restored for this purpose.

The Festival has had from the start several obvious disadvantages hindering it from becoming on par with other major festivals. These defects were initially coupled with some obvious advantages; among these were the consistently high quality of foreign groups. From 1967 onwards this ceased to be the case. The negative aspects were, unfortunately, here to stay, and they cripple the Festival to this day.

For example:

- Hasty and last-minute programming. This is a very serious defect, enough by itself to strip the Festival of any claim to seriousness. Glyndebourne, Bayreuth, Munich, Verona, etc. etc. make their programs known at least a year in advance, and often two years. Last month, only weeks before the Festival opening, there was still no detailed program of events, while the groups (and only the groups) participating were announced as late as March 18. It is characteristic that the ones coming from abroad usually list their programs, while the Athens State Orchestra and the National Opera of Greece do not.

As people of high incomes are seldom present for the entire duration of the summer in Athens, this defect makes nonsense of any claim that the Festival can help attract "another type of tourist", as its founders and the present organizers claim. No busy person would risk going to Athens for

attending the unknown. Even Athenians can hardly be expected to wait for last-minute arrangements before making their plans for the summer.

The artistic events are, therefore, useful only to those who happen either to be in Athens at the time, or are passing through the city on their way to the islands.

- The lack of a central theme. Verona and Glyndebourne have opera, Salzburg has Mozart, Munich Richard Strauss, and Bayreuth Richard Wagner. Why does one go to Athens?

- An unnecessarily long duration. The Athens Festival starts usually in mid-June and does not end before September 20. Consistently high quality is impossible to maintain for such a long duration, even if the money and programming were available. Also, it is difficult to have a central theme, as seems necessary, for such an extremely long time.

- The appearance of second-class (or worse) groups, such as the Athens State Orchestra and, in recent years, the State Opera. "We present the Kra-

A critical guide to the Festival

June 15: The Greek Radio and Television Orchestra (ERT-1) in Dvorak's *Requiem* with Vladimir Valek conducting. A winner.

June 16, 18 and 29: The Greek National Opera.

June 21: Various "Byzantine" Choirs

June 22: The Athens State Orchestra (in a mystery program!).

June 27: The Polish *Requiem* by Penderecki, conducted by the composer. Don't miss it!

June 28: A concert by the Krakow Orchestra (as in the previous night) conducted by Tadeus Strugala with works by Bloch, Terzakis, Petridis and Adamis. Sounds interesting.

July 3,4: The Bamberg Orchestra under Vitold Rovitzky with works by Weber, Haydn, Tchaikovsky, Brahms, Strauss and Dvorak. Recommended.

July 5: Byzantine music under Spyros Peristeris, with Romanian and Greek interpreters. Interesting.

July 6: Another surprise from the Athens State Orchestra.

July 12: Vladimir Ashkenazy playing works by Schubert and Schumann. No recommendation needed.

July 13: Again a secretive Athens State Orchestra.

July 15, 16, 18, 19: the *Scala di Milano* Ballet with Carla Fracci (15, 16) in Adam's *Giselle* and "various" (18, 19). The Sofia Opera Orchestra will be accompanying because it costs less.

July 21: The English Bach Festival in Gluck's *Orfeo ed Euridice*. DON'T MISS IT.

July 23: The same in Purcell's *Dido and Aeneas*. Again, DON'T MISS.

July 27: The Athens State Orchestra.

August 3: Byzantine choirs of the Antioch Patriarchate under A. Karamis. VERY interesting.

August 4: ERT Concert again, under the talented Miltiadis Karydis with works by Skalkotas and Christou.

August 11, 12, 13, 14: The Israeli "Bacera" group in two programs.

August 22, 24: The Dresden "Staatskapella" under Hans Vonck with works by Mozart and Bruckner. DON'T MISS.

August 23: The Rostropovich Trio with works by Beethoven.

August 27, 28 and 30: The Dresden Opera presenting Wagner's *Lohengrin*. (DON'T MISS.)

August 31: The Thessaloniki Orchestra (surprise!).

September 6: Nana Mouskouris. Why on earth at the Herod Atticus?

September 8, 9: The Bavarian Radio Orchestra under Colin Davis with Agnes Baltsa and Jose Carreras. A miss.

September 17: Byzantine choirs from Yugoslavia and France.

September 18-21: A week of Greek contemporary symphonic music. I will give warnings about these events in due course.

tiki because that's the orchestra we have" is a silly argument. If the *Kratiki*, or the *Lyriki*, or indeed the Thessaloniki orchestra *must* appear, they should do so only if their artistic quality does not impair the overall quality of the Festival.

In any case, Greek works only – works not found in the repertoires of foreign operas and orchestras – would seem a reason to justify their inclusion. It is pointless to have the ERT orchestra, as often happens, play Mahler a few days after the New York Philharmonic, or, likewise, the *Lyriki* present *Il Trovatore*, on which unflattering comparisons are easy, and not the forgotten *Flora Mirabilis* or *Rhea* by Samaras, which would satisfy both the curiosity of Greeks and foreigners alike, as well as do something for justifying the reasons for which the Greek National Opera came into existence! As for foreign second-class groups, the lack of money – and long duration of the Festival – should be blamed.

- Another disadvantage concerns the theatre itself. The Herod Atticus stage is long and extremely narrow. Ballet companies suffocate on it, whereas operas and plays must be, almost always, restaged.

- Finally, why are the tourist authorities the organizers of a cultural festival?

Other minor defects are:

- Street and other noises.
- Lack of adequate transportation to and from the theatre.
- Lack of parking.
- Lack of true intervals. People can, basically, only rise from their seats. Going out or having refreshments is nearly impossible.
- Lack of proper facilities for the performers themselves.

In view of these serious shortcomings, it is high time that some drastic measures be taken. To start with, it is unheard of that Athens' major artistic event should be outside the sphere of control of its municipality. I would suggest that the Festival be coordinated by the City of Athens. (If help is needed, then the Ministry of Culture and the National Tourist Organization could provide some.)

And then:

- A shorter festival – one, maybe one-and-a-half months. No more. No changing of this time span.
- A festival with its own *character*.



Maria Callas remembered

A pictorial exhibition of Maria Callas opened last month at the Royal Festival Hall in London, commemorating the 10th anniversary of the opera star's untimely death at the age of 54. The exhibit, which ends this month, traces her career from her debut in Athens at the age of 17 to her last stage appearance in *Tosca* in 1964-65.

To mark the event, a bronze bust of the diva was commissioned from artist Faith Winter, who has also created works honoring the British royal family.

Recordings of Callas play on the hall's fifth level, accompanied by still photos and videotapes. Each panel of the exhibit displays momentos of her myriad roles and images of the various stages of her career, each elegantly presented with instructive captions.

Callas displayed genius and dedication throughout her career, a whole-hearted devotion to her craft that made her an international star. "You see," she said before her death, "you cannot teach personality." This personality – and her everlasting music – has carved a unique niche, a niche that divides opera into two distinct parts: B.C. (before Callas) and A.C. (after Callas).

The exhibition is coming to Athens before travelling on to Switzerland, America and Japan.

Ion Zottos

Epidaurus is a good example. Ancient drama and comedy characterize it. No need for them at the Athens Festival. If necessary, a separate half-month of such events can precede or follow the main festival.

- A *permanent* theme – for example, "Art from Greece or inspired by Greece". There is more than plenty of that.

- A *yearly* theme – "Religious inspiration in Eastern and Western Christianity", for instance, with Byzantine chants, Western cantatas, symphonies, plays, poetry, etc. accompanied by meetings of specialists, etc.

- A festival organized and run by a

group of experts, with a dynamic cultural *manager* on top who would put the seal of his or her personality on the event.

- A festival organized, announced *in detail* and well-advertised at home and abroad at least a year in advance. It is futile having it otherwise.

- A festival of consistently high caliber and quality. The shorter duration and the main theme will help.

- A better organized Herod Atticus Theatre. Better transportation and parking.

- Other events held elsewhere in Athens – Byzantine churches, the Academy, even the Stadium. □

Pina Bausch at Athens Festival

As always, details about the dance events at the Athens Festival are not available until the last minute. I won't annoy you with my opinion about the general lack of organization concerning the festival, nor my disappointment that the festival is not the cultural event it could be. This is a subject for another day.

Let's be grateful instead that we finally have the opportunity to see Pina Bausch this year. Bausch is probably the most exciting choreographer of the last decade. You'll have to fight for your tickets, though, since the company will be performing for one night only on June 25 at the Herod Atticus Theatre.

Bausch was born in 1940 in a small town in West Germany. German dance suffered immensely when the Nazis ordered that choreographies be only "German" in character. New beginnings happened in the '60s. Kurt Joss, who choreographed *Green Table*, an anti-war classic, was one of the main influences at that time, and he was also Bausch's teacher. She later went to the Julliard School in New York, which had a profound influence on her, and she still considers it her second home.

She danced with Paul Sansardo, New American Ballet and the Metropolitan Ballet. She returned to Germany in 1962 and became Joss' leading dancer. In 1969 she won first prize in the Cologne Choreographic competition, and in 1973 she took over the direction of the Wuppertal Opera Ballet and promptly put Wuppertal on the

dance map.

Her work is very German in character. She evolved the concept of *tanztheatre*, which is really a conglomeration of dance, speaking, singing, chanting, conventional theatre and props, sets and costumes. So far we have not been informed as to what the company will be presenting at the festival. However, Bausch's constant themes and obsessions hinge on psychological drives and sociological constraints and compulsions. She often examines human love and anxiety. The tension between men and women is a familiar theme in her work, and women are often used as ornaments or utensils. Bausch makes great use of symbols; her props are often as important to the choreography as they are unusual. There are no stars in her company, but her dancers are fiercely loyal, and many fine performers would give their souls to work with her.

The Opera Ballet of La Scala Milan will be our next guests at the Herod Atticus. They will be performing July 15, 16, 18 and 19. So far details of the program are unavailable.

La Scala Milan places more emphasis on their opera than their ballet. The company is classical and fairly middle of the road. They have produced two very fine dancers, Clara Fracci and Alessandra Ferri.

Roland Petit and his Ballet of Marseilles, a favorite in Athens, will be performing at the Herod Atticus July 25, 16, 28 and 29. His company is large, has some fine dancers and is modern in



Pina Bausch

its approach.

Petit is a choreographer who emphasizes the theatrical (he has also choreographed for nightclubs) — his steps are often repetitive and limited. He is, however, successful and popular.

Israel will be sending us the Batseva Company. They will be performing at the Herod Atticus August 11, 12, 13 and 14. The company is a modern one, greatly influenced by the work of Martha Graham. Although I have never seen them, they have a good, solid reputation.

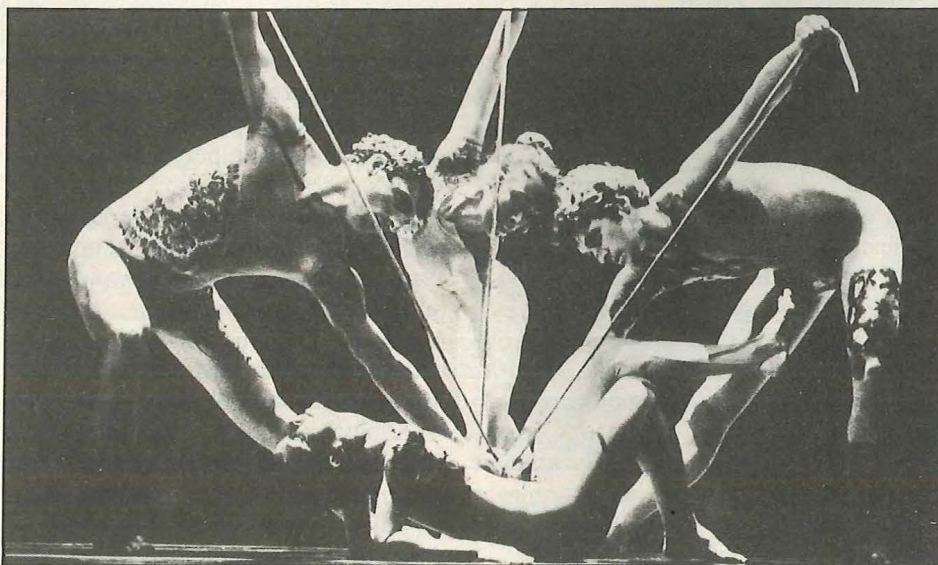
Last at Herod Atticus, but certainly not least, the Paul Taylor Company will be performing September 23, 24, 25. Paul Taylor was originally a leading dancer for Martha Graham and Merce Cunningham. He has had a long and distinguished career as a choreographer, and this performance will mark the company's 33rd year. He is a prolific choreographer with 90 pieces to his name. He has a very strong, tight company of technically fine and experienced dancers. His choreography is imaginative, graceful, lyrical and very showy.

He has created extremely joyful pieces, pieces with black humor and pieces that deal with ugliness, rawness and schizophrenia, like *Last Look*, which will be presented in Athens. He picks music that he likes, and often picks famous pieces like the *Siegfried Idyll* by Wagner for *Roses* (another piece to be presented in Athens). He finds music difficult to work with but has used everything from Schubert to Bach and collaborated successfully with contemporary musicians.

Taylor has been awarded numerous awards and degrees, the last of which was the MacArthur Foundation award, which is often called the genius award. I highly recommend you see this group. The company is small but of very good quality.

Apart from Herod Atticus, the Lycabettus Theatre will be presenting mostly Greek dance groups, the exact dates for which were unavailable at press time. We will be seeing the work of Rallou Manou, Haris Mandefounis and Renee Krammer.

So far it does not seem such an exciting year, but maybe we will have some last-minute surprises. □



The Paul Taylor Dance Company

'Paper icons' at the Benaki

The Benaki Museum's exhibit of "The Paper Icons" is to end early this month, and one shouldn't miss seeing this exceptional and unusual print collection. It is an informative documentation of a rather unknown period of neo-hellenic art – from the late 17th to 19th century.

The "paper icons" emerged with the invention of the printing press, making religious iconography available to the masses who could not afford a painted icon or picture. The multiple editions of prints were soon worshipped as icons and were also enjoyed as works of art. Engraved by monks and easily distributed, they depicted mainly the saints, religious scenes and monasteries.

During the 1700s, as collector Dora Papastratos tells us in the exhibit's catalogue, most of the Orthodox monasteries, not having their own presses, ordered the engraving from printers in Vienna, Moscow and Venice – who reflected Western elements of art: perspective, chiaroscuro and elaborate decorative detail. The engravings of the 1800s, when the printing shifted mainly to the monasteries of Mount Athos, reflected a simplification of style and perspective and a richness of folk detail.

The earliest known woodcut is dated 1665 and came from the monasteries of Mount Sinai. Engraved by the monk Akakios, it depicts a panoramic view of the area and is enriched by biblical detail. Another early example is the 1698 icon of *St Catherine with Scenes of her Life*. Surrounding the central image are elaborate miniature compositions which, if enlarged, would make beautiful independent paintings.

Along the stairs leading to the upper floor of the exhibit, one must not miss the engraving of the *Icon of the Evangelistria of Tinos* (1858) by the engraver Frangiskos Desipres. The actual painted icon in Tinos is barely visible as it is so covered with silver votives. Most interesting, still along the staircase wall, is the lithograph of *The Adventus of the Virgin's Girdle in Constantinople* (1871). The festivities of the occasion are nicely recorded, the blending of lay and clergy, of military uniforms and *vraques* – all united in the processional towards the Church of Aghia Sophia and watched over by

crowds overflowing from building windows and offices.

The folk artist Theophilos could easily have been the engraver of an 1840 print depicting St George wearing a *foustanella*, had he been born early enough. Also striking is the depiction of the *Holy Forty Martyrs* (1764), showing scenes of how they achieved their holiness by remaining overnight, nude, in a lake, and of their holy crowns rising towards Heaven, except the one "burning in hell" which belonged to the martyr that left the lake.

The "paper icons" were highly important in that they helped spread and strengthen the Orthodox religion throughout Turkish-held lands while also adding to the Church's income.

Benaki Museum

Vas. Sophias & Koumbari Strs

Kolonaki

Exhibit ending June 8

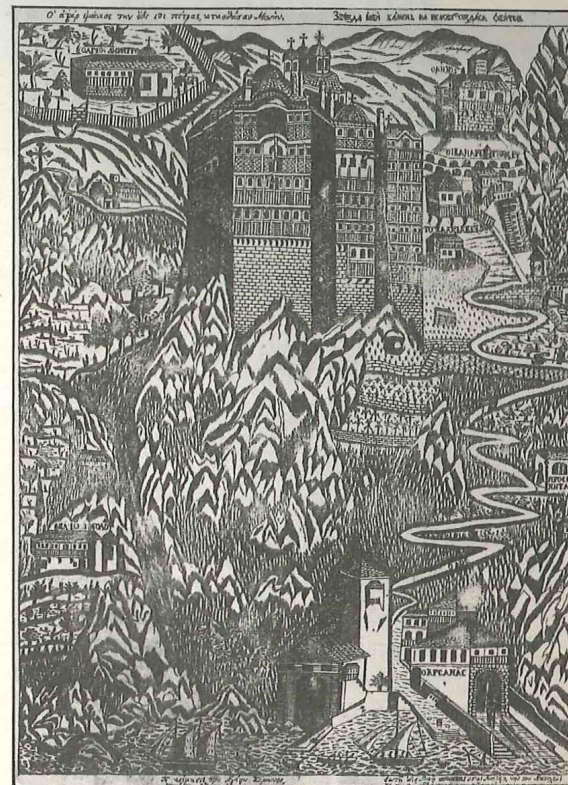
Maria Petta

Maria Petta's figurative imagery is currently on exhibit at the Hydrohoos Gallery. She says her visual vocabulary – graceful female figures – symbolizes the human spirit suspended in celestial space. It drifts and floats in a world of silence and dreamlike atmosphere.

The forms are lithe and delicate, with long flowing hair and fluttering drapery. They evoke a metaphysical quality as they hover over a deserted landscape of classical ruins or desolate



Maria Petta, 'Universal Prayer'



A 'paper icon' from a woodcut (1868)

rocky cliffs. More often, they soar upward through clouds reaching out to infinity.

The descriptive titles of the oil paintings are reflective of the artist's deep personal feelings: *I Came for You*, showing a giant cross rising up from a small village tucked away in the side of a mountain; *Lost Road of the Spirits*, depicting three spirit figures launched into a perpetual motion, searching to find their way; while similar spirits in *The Welcome* await the new arrivals.

Most impressive is *Universal Prayer*, depicting two hands, clasped in prayer and posed in quiet dignity as they emerge from a mellow warmth of earth colors. *Loneliness* is expressed by an ethereal figure standing in a hopeless stillness, bathed in beautiful pale blue-violet tonalities.

Also on show are still-lives of exotic flowers; of pelicans flirting with one another, long necks entwined by their love play; and ballet dancers in theatrical stage settings poised for their rhythmic leaps. Quite striking is a girl with snakes wrapped around her neck. The slithering forms complement the rhythm and motion of the girl's wild unruly hair.

Hydrohoos Gallery

Anapiron Polemou 16

May 25 – June 10 Kolonaki

Imaginative Filmdays in Istanbul

"A day will come when the invention of the cinema will be seen to have changed the face of the world more than the invention of gunpowder, electricity or the discovery of new continents."

K. Atatürk

Although this statement may be something of an exaggeration, it demonstrates the concern that Atatürk, in his rule from 1923-38, had for the cultural progress of Turkey.

The current government in Ankara is attempting to promote Turkish cinema while revitalizing the flagging commercial film scene. Production is around 80 features per year, but nearly 80 percent of this output is slapstick comedies, adventure movies and musical melodramas. Although ticket prices are very low – less than a dollar – attendance has decreased by 70 percent in the last two years. Only 700 theatres are open in this country of over 50 million people, and in Istanbul a meager 75 cinemas remain, half of them open-air theatres.

The main reason for the drop in attendance is the video boom. Over 3,000 video clubs distribute the latest American films, many of them pirate copies, although a new law imposing heavier penalties for making or distributing illegal copies has curbed their circulation somewhat. A second television station is now in operation, causing even more people to remain at home.

The sixth International Filmdays held in April was a well organized and imaginative event, featuring films from 27 different countries. The Filmdays started as an offshoot of the Istanbul Festival in 1982, and in 1984 it became a separate event. A national competition was begun in 1985, awarding a prize for best film. An international competition was started the same year with the Golden Tulip Award given to the winner.



Omer Kavur, director of 'Motherland Hotel'

The Golden Tulip this year was given to a mystical Russian film, Balayan's *Keep Me My Talisman*, about a journalist who attends the Pushkin Poetry Festival with his wife and inadvertently is challenged to a duel. Special mention went to Paul Leduc's Mexican film *Frida*, a turbulent recollection of the struggles of Frida Kahlo, a crippled painter who encounters major artists of the 20th century as well as the exiled Trotsky. Another special mention went to Derek Jarman's English film *Caravaggio*, the richly photographed tale of a medieval painter's ribald triangular relationship.

"Arts and cinema", especially under the theme "dialogue between the arts", has been the focal point of the International Filmdays since its first year. Included in this section was Greek director Nikos Perakis' *Loafing and Camouflage*, a clever comedy about the pranks of a group of reluctant soldiers assigned to the recently founded Armed Forces Television during the time of the military dictatorship. *Loafing and Camouflage* was one of the most popular films in Greece and attracted full houses in Istanbul.

Tributes were organized to directors John Boorman, Franco Rosi, Istvan Szabo, Alain Tanner and Wim Wenders. A broad selection of quality films were included in the section "From the World Festivals". Of particular note was Fredi M. Murer's powerful Swiss drama *Alpine Fire*, about a deaf boy

who becomes involved in an incestuous relationship.

Nineteen films were included in the Turkish Cinema "Yesilcam" (Green Pine Tree) section. A leading member of the Turkish cinema vanguard, Atif Yilmaz, was represented by *The Mill*, a lively farce about the events following a supposed earthquake at the climax of a bawdy dance performed by a Bulgarian refugee at a small town council meeting. Less satisfying was *Asiye*, a spoof of musical melodramas starring the versatile Mugde Ar as the abandoned daughter of a prostitute who overcomes great odds to become a successful businesswoman and forms a society for the suppression of prostitution. Ar's talents are showcased better in *Oh Belinda*, also directed by Yilmaz, a light comedy poking fun at both the staid middle class and the pretentiousness of the liberated artistic set as a successful actress suddenly becomes the married homemaker she is playing in a commercial.

Omer Kavur's *Motherland Hotel*, the winner of the Eczacibasi Foundation Award, is a breakthrough film for Turkish cinema. An adaptation of a novel about a lonely hotel owner whose life runs amok when his one chance for love disappears, this psychological drama is set in a small town near the Aegean city of Izmir. But it does not dwell on the quaint vestiges of a folkloric society, focusing instead on the daily interaction between the clerk and



Mugde Ar in 'Asiye'

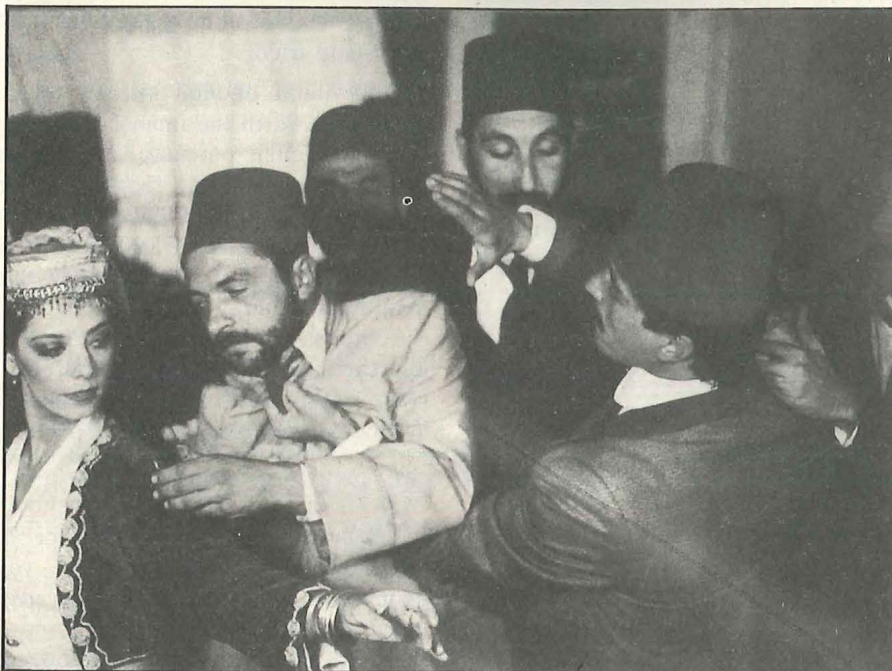
by B. Samantha Stenzel

his customers and neighbors. The film bears an Anatolian flavor, but is broad enough to be universally understood. The script depends greatly upon the skills of the lead actor, Macit Koper, who gives an expressive but restrained performance.

Writer Onat Kutlar commented in his program notes on Turkish cinema that "foreign critics and audiences tended to look upon films reflecting the harsh realities of Anatolian life, its



'Motherland Hotel'



'The Mill'

outmoded customs that should long ago have been discarded, as products of an exotic folklore". Kutlar hailed the directors who have turned to personal or social dramas created by the process of urbanization. Contemporary issues – censorship permitting – are a rich area to explore.

Films which broke away from the preoccupation with the struggles of the traditional Anatolian clan include Nisan Akman's *White Bicycle*. The first film of one of the few women directors in Turkey, it follows the courtship and subsequent marriage between a young hairdresser and a wealthy intellectual from Istanbul. In Omer Ugur's *The Last Man of Urfa*, a construction worker in Istanbul sacrifices his integrity and the trust of his loved ones in order to become a famous singer. A similar theme is pursued in Yavuz Turgel's *Muhsin Bey*, a beautifully photographed and humanistic portrait of an old time Istanbul agent who is lifted from depression when an ambitious but mediocre young singer places his career

in his hands.

In Zeki Okten's *The Voice*, Tarik Akan stars as an ex-political prisoner who is distracted in his pursuit of a summer flirtation at a holiday resort by the arrival of his former torturer. The theme has interesting possibilities, but these are squelched by heavy-handed melodramatic treatment and picture-postcard prettiness of the setting. Another psychological drama, Halit Refig's *My Aunt*, is more convincing. Mugde Ar portrays an isolated woman whose overwhelming anxieties and sexual frustrations drive her to madness.

An ingenious and relevant side event at Istanbul Filmdays was the "Seventh Man In Europe", a selection of films about immigrant workers. Ataturk optimistically said: "Cinema will remove differences of thought and outlook and will be of the greatest assistance in realizing the ideals of humanity." In recent years the "invisible nation" of guest workers in various parts of Europe has been recognized and a

number of films have depicted their lifestyles and unique problems. Stephen Frears' *My Beautiful Laundrette* was a highly successful independent English production about Pakistanis who use legal and illegal means to "make it" in class-conscious Great Britain.

There are an estimated two to three million Turks living in West Germany. Tevfik Baser's *40 m2* provides an intimate and terrifying look into the life of a village woman who is brought to Hamburg and confined in a dismal little flat for long hours while her husband goes off to work. In Erik Claussen's film *The Dark Side of the Moon*, an ex-convict who murdered his wife gets a job as a dishwasher and is befriended by a cabaret singer and a Turkish immigrant family. Claussen feels that showing guestworkers as real people with whom the audience can identify will help form a clearer image of this subculture. "I understand their problem; I'm from the working class and it took me 28 years before I saw someone like me up on the screen," he says.

In an open discussion about Turkish cinema with foreign guests, it was deemed important not to judge Turkish films on technical criteria only. Yet certain basic problems, such as overbearing and distracting soundtracks, can be easily remedied without any financial burden. Two discussion participants, French critic Marcel Martin and British critic and writer David Robinson, stressed the positive side of the touching naivety and sincerity that characterize Turkish films. Although all participants seemed to agree that government funding for films, promised in a new cinema law, would be beneficial, Robinson commented that the effects of having a minimum of financing can sometimes be positive.

He quoted Russian Otar Yoseliani, who said, "Filmmakers need obstacles to jump; if you don't have them, what are you going to jump?" □

Raw is right

As the temperature rises and enthusiasm for the kitchen falls, now would seem a good time to consider the virtues of raw food. Although man has been able to control fire for more than half a million years, and despite cooking being the most widely accepted form of food preparation in industrialized societies, it is a relatively new system.

At the peak of ancient Athens' glory, the staple food of the poor was a fermented barley gruel; and while the Roman nobles were living it up on larks' tongues, the common people ate olives, raw beans, figs, cheese and a concoction based on pounded grain, fat and water; coarse bread was a treat,

cooking is finished. Many people know about the devastating effect of heat on vitamins – fresh peas boiled for five minutes lose 30-40 percent of their vitamin C – but many other elements are damaged when food is cooked: enzymes, essential oils, minerals, amino acids, fiber and pigments are all affected. Recent research suggests that heating of protein and fats produces carcinogenic and mutagenic compounds, so beware of crispy pork crackling and crunchy crusts. Cooked food also causes a phenomenon called "digestive leucocytosis" – this doesn't happen with raw meals, or when salad precedes a cooked dish.

Raw fooders claim greater vitality

stuffed raw fish or nut cheeses. A standard carrot salad can be enlivened with raw, grated artichoke or celeriac, plus a sprinkling of nuts or seeds. Pulses such as chick peas and lentils needn't be put away till winter – as spouts they add nourishment and interest to the ubiquitous summer salad of tomato and cucumber. Avocado pears in various forms are a boon to the raw fooder, and mushrooms lose none of their flavor by not being fried.

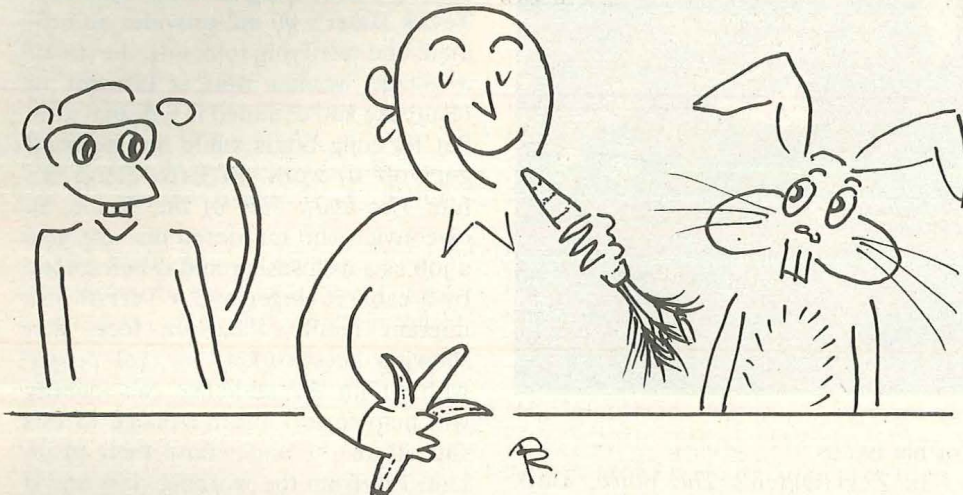
Two items of vital kitchen equipment well worth the financial sacrifice for their initial purchase are a juice extractor and a basic food processor that chops, grates and slices. There is no substitute for freshly produced fruit and vegetable juices, which should be a major part of a raw diet. A tiered salad sprouter saves space and effort, and an electric mill which grinds and purées is very useful. A stiff brush is needed for cleaning vegetables instead of peeling.

What percentage of the diet should be raw? This obviously depends on individual circumstances – you won't feel like crunching on a carrot when you're up to your ankles in snow. Whereas Ann Wigmore will allow nothing less than 100 percent raw food for cancer patients in her Boston clinic, the Swiss natural therapist Bircher-Benner started treatments with a completely uncooked diet, reducing to 60 percent as disease retreated. Journalist and raw energy advocate Leslie Kenton would seem, together with her daughter, to be a glowing advertisement for the 75 percent raw food diet which her family has followed for some years. Probably not less than half one's food should be uncooked to give real benefit.

Finally, for those who cannot stomach the thought of raw food at any price, I offer some comfort with this idea from British wholefood writer Rita Greer: even if about 50 percent of food value is lost in cooking, we can eat about twice as much cooked food as raw, so that we aren't missing out nutritionally.

Recommended Reading: *Raw Energy* by Leslie Kenton, published 1984 by Century Publishing, 12-13 Greek St., London W1V 5LE, U.K.

D. Remoundos



Cooking can cause chemical alterations

and cooking a luxury because of lack of fuel. Chinese peasants of the seventh century had the same problem – their meager supply of firewood only stretched to the cooking of rice – vegetables and fish stayed raw. Another consideration dictated the raw diet of the Mongolians on the Eastern steppes; they lived on dried meat, onions and goat's milk cheese because lighting a fire would attract enemies. By contrast, until quite recently, uncooked food was generally regarded as a health hazard, probably because of poor sanitation and lack of refrigeration.

So why is raw food better than cooked? Unfortunately, when food is subjected to temperatures of 60 deg.C and upwards irreversible chemical alterations take place – the higher the heat the greater the change. For this reason, when you do cook vegetable dishes the oil should be added when the

and stamina, better health from strengthened immune systems, and even the need for less sleep. Uncooked fiber slows down glucose absorption in diabetics, reduces toxic buildup in arthritics and helps slimmers – you can pack in a lot more puréed potato than grated beetroot. Raw juices provide fast nourishment, while sprouted pulses, seeds and grains give high food value at low cost. Finally, not cooking means lower fuel bills!

To be successful and long-lasting, any changeover in diet should be effected gradually, both for mental and physical reasons. Doing things the way grandma and mother did gives a feeling of continuity and security; also, your digestive tract may not take kindly to a sudden influx of roughage better suited to the system of a cart-horse. Expand the raw dishes you already serve, rather than tackling right away such exotica as

— Keeping fit —

More yoga for you

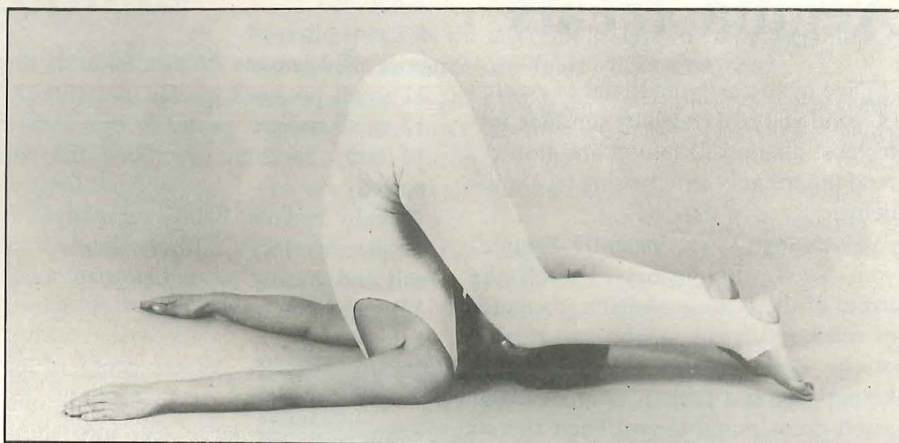
After you have completed the Sun posture from last issue, relax for a few moments lying on your back. Remember that all postures in yoga should be executed without strain, so if you feel any pain or difficulty in any of the postures that follow, come right back into the relaxation position until you are ready to make another attempt.

Lie on your back and turn the palms of your hands over so they are resting on the floor. Bend your knees, keeping the legs very relaxed – like a baby's legs – and draw them into your chest. Press down on your palms and go back until the weight is on your shoulders and back of the neck. Keep breathing deeply.

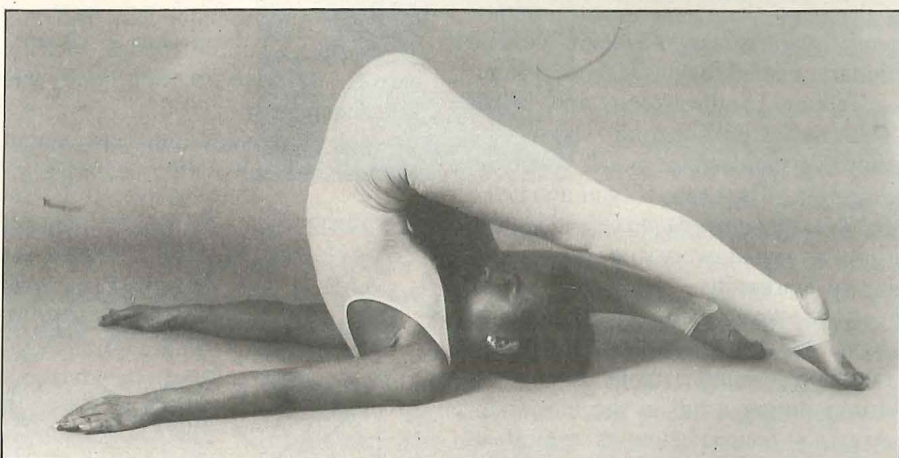
Each time you exhale, relax your knees closer to the floor, and with each out breath bring your buttocks higher towards the ceiling.

Bring your chest closer to your chin, keeping your body as relaxed as possible. Feel as if you are melting into the pose, as if you are sleeping in the pose. This is called the "Knees-to-the-Ears" pose, and it should be held for several breaths.

Still in the Knees-to-the-Ears pose, stretch your right leg way out behind you as far away from the head as



The 'Knees-to-the-Ears' pose



Stretch one leg behind you

possible. Bend the knee back in towards your ear, and as you do so feel the knee very heavy towards the floor so you get the maximum stretch.

Repeat this with the left leg and then on both sides. Then stretch both legs out behind you. This is called the "Plough" pose.

Breathe easily and deeply in this position for a few minutes. Turn your toes under so the balls of your feet are on the floor.

Breathe in and "walk" in towards your head, keeping the knees straight all the time. Breathe out, point the toes and stretch the feet as far back away from your head as you can. The more relaxed you are, the more deeply you will be able to go into the posture.

When you think you have stretched far enough, relax in the plough pose for a few breaths.

In the beginning you will probably wish to bend the knees into the ears and roll down vertebra by vertebra to come into the relaxation position after this. Later you will be able to continue on straight away with your shoulder stand. I will be covering the shoulder stand next month. But remember to do all the postures without strain. □

Jenny Colebourne

Raw recipes

Avocado and apple soup:

Blend the flesh of two very ripe avocados with the juice of 2 lemons, 1 tsp of lemon rind and the juice from four green apples. Flavor with parsley and lovage or mint, chopped. Dilute to taste with water. Serve chilled.

Nut patties:

Mix 1/3 cup hazelnut meal with 1/2 cup sunflower seed meal (if not available, substitute peanut/sesame seed meals). Add 1 medium onion puréed and 8 medium mushrooms chopped fine. Flavor with 1/4 cup chopped parsley/dill, 1/3 cup grated hard cheese, 2 tbsps lemon juice. Bind mixture with about 3 tbsps tahini. Use as a spread or chill mixture before shaping into small pat-

ties. Toss in sesame seeds.

Carrot cake:

Mix 1/2 cup almonds, finely ground, with 3/4 cup rolled oats, 1/2 cup wheatgerm and 1/2 cup dried coconut. After soaking 1/2 cup raisins and 1/2 cup dates overnight (or in hot water for 10 minutes), blend in processor with 4 tbsps honey, 3 tbsps sesame or similar oil, 1 tsp vanilla essence, 1 tsp each cinnamon and Allspice powder, and 2 tbsps water. Mix juice of 1/2 lemon and 3 cups finely grated carrot into oat and almond mixture. Make a well in the center, and pour in raisin and date mix. Stir well before packing into oiled loaf tin. Refrigerate for a couple of hours covered with cling film. □

Aegina treats

Five minutes on the island of Aegina and you're dazzled by sunshine, pistachios, almonds, seafood and history. And the friendly enterprising local residents.

Mythology, too, instantly beguiles you, laced with history. There's the name of the island – Aegina, daughter of river god Asopus, who was carried off by Zeus. Sisyphus, who saw the kidnapping and tattled, ultimately suffered great punishment. Then there's Aeakos (Zeus and Aegina's son), who became the first king of the island, and right over there, along *zacharoplasteion* row, is the Aiakeion confectionery, named for this legendary king.

Talking to the young and bright Takis and Areti Koukouli, who run the shop, you understand much about the Aeginites. They can tell you about the *fystikato* and *amygdalato* served in their shop, as well as every step from gathering to marketing.

At the taverna row at the beach of Agia Marina, Argyro Leousi and her family sit around a table sipping soft drinks during a lull in the afternoon. Argyro's recipe below is typical of islanders' love of fresh seafood and joy in the day's catch. "Use from two to six kinds of fish, whatever you have today," she says.

As for the pistachios and almonds, baskets and carts spill over with them, and the pistachio shells along the walks whet your appetite to buy some of your own. But they aren't necessarily cheaper here – I saw Aegina pistachios sold from a pushcart in Athens that cost a few drachmas less than on the island a few days earlier.

We can't always live like the islanders do, but we can try their recipes.

Psarosoupa Aegenitiki (fish soup)

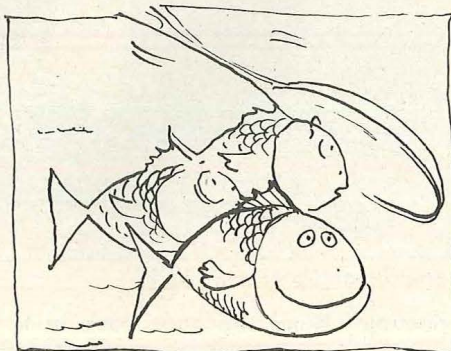
Why do Greek islanders assure you that they invented fish soup? Their ingredients *sound* the same as those elsewhere in Greece, but such nuances of flavors! Take this recipe from Argyro Leousi in Agia Marina, with 2 to 6 kinds of seafood and beautiful baby vegetables – a treat wherever you live.

- 1 kilo fresh fish (skorprios, drakena, kristopsaro, styra, rofos, perfes or other)
- 2 tomatoes, chopped

- 1 bay leaf
- 1/2 cup olive oil
- juice of 2 lemons
- 12 small potatoes, peeled
- 12 small onions, peeled
- 12 baby zucchini, scrubbed but unpeeled
- 12 baby carrots, lightly scraped
- 12 pieces celery
- salt and freshly ground pepper
- 1/3 cup long-grained rice
- 2 lemons
- 2 eggs

Wash the fish. Leave small ones whole and cut large fish into slices. Meanwhile, make a stock in a large soup pot. Bring 6 soup bowlfuls water to boil. Add tomato, bay leaf, oil, lemon juice, potatoes, onions, zucchini, carrots and celery. Season lightly with salt and pepper.

Cook vegetables until just tender. Remove vegetables to a warm platter.



Carefully slip the fish into the stock and simmer for 15 minutes, until tender but not tough. Remove the fish with a slotted spoon and arrange on platter with vegetables. Keep warm.

To make the soup: Strain the stock into another pot. Bring to boil and stir in rice. Simmer for 15 minutes or until tender but not mushy.

Prepare the *avgolemono*: Squeeze the lemons and strain the juice. In a bowl, beat the eggs until thick. Very slowly add lemon juice and hot stock, beating constantly.

Stir the *avgolemono* into remaining soup and heat very gently but avoid boiling. Serve hot with the fish and vegetables, bread and *retsina*. Serves 6.

Amygdalato (almond candy)

Now you'll be in the confectioners' league making almond candy – an ancient treat. Courage and time (and fresh almonds) are the major ingredients. Add a dash of willpower to avoid overindulging. At the Aiakeion *zacharoplasteion* in Aegina, Takis and

Areti Koukouli run the confectionery shop founded 25 years ago by their father. The following recipe is based on their proportions.

- 1 lb almonds, blanched and finely ground (90 percent)
- 1-1/2 tablespoons powdered sugar (5 percent)
- 1-1/2 tablespoons honey (5 percent)
- rosewater for sprinkling
- powdered sugar for sprinkling

Grind together almonds, powdered sugar and honey. Add enough water, if necessary, to make a thick paste. In a heavy saucepan, cook the paste, stirring constantly, until light golden but not brown.

Spread to about 2cm high on a marble or other surface to cool. Sprinkle lightly with rosewater. Cut into squares of your own choice.

Roll in powdered sugar when completely cool. Wrap each square individually in plastic or aluminum foil and they will keep indefinitely.

Fystikato (pistachio sweet)

Fresh pistachios studding almond candy attracts the eyes in the local confectionery in Aegina. The natural red-violet and green colors tint the surface. You can try this dessert for your youngsters when you find fresh pistachios (or try with chopped almonds or walnuts).

- almond paste
- fresh pistachios
- sugar to caramelize

Make almond paste, using the recipe of *amygdalato*. (Or you can simply mix finely ground blanched almonds with sugar and enough egg white to bind. Knead thoroughly and taste to enhance the flavors.)

Roll almond paste into walnut-sized balls and set aside on a plate. Have the pistachios spread out near you.

To caramelize sugar (you only need enough to roll around the almond paste balls to help the pistachios stick): Slowly melt about 1 cup sugar in a heavy saucepan. Stir with a small fork until it melts and turns caramel color.

Very carefully (it's very hot) roll the almond balls in the sugar and lift with tongs onto the pistachios.

Roll around to completely cover the surface. Continue until all balls are covered.

If you have leftover caramelized sugar, you can save it and reheat when making *crema carame*. □

Keeping kitty content

This is the time of year when all those cats conceived amid nocturnal howlings last winter have grown up a bit, need vaccinations, sterilization and proper care. It is also the time when **Hellenic Animal Welfare Society (HAW)** reports the highest incidences of abandoned pets as people leave the city for summer holidays.

There are few boarding kennels in Athens, and during the holidays they fill up quickly – so make arrangements early, particularly for August. **Pikermi Kennels** come highly recommended, have large cages and runs for 40 cats, and charge 500 drachmas a day.



If you want to take your cat with you, check with the embassy of the destination country for quarantine and inoculation regulations. Airlines vary enormously with regard to carrying pets. Some, such as TWA, permit one pet as accompanying luggage and charge a set per-piece price. Others have a weight limit for animals in the cabin (on Lufthansa it's 5 kilos), anything else travels below as cargo. British Airways allows no pets in the cabin and cargo regulations are strict.

Carrying cases, necessary for both travel and simple visits to the vet, are available at pet shops. The Greek manufacturer **Sigma** makes a good one in quilted fabric with zippered plastic windows at either end. Be sure to

get one with air holes at both ends for ventilation. There are three sizes and a price range of 2000-3500 drachmas. It's best to avoid the bamboo carriers as there have been several reported cases locally of cats dying after chewing at and swallowing the bamboo.

For people in search of a kitten or cat to adopt, HAW keeps a list of those giving away animals and will pass on the telephone numbers. They have no space as yet to keep unwanted animals, and if they are called to pick up sick, injured or newborn litters, the animals will be put to sleep.

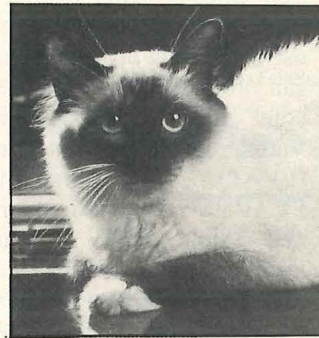
The good news is that they have acquired 10 stremata of land in Paiania, and their architect has completed plans for an animal shelter which will include space for stray cats and dogs awaiting adoption, a clinic, stables for old, sick horses, and boarding kennels to provide the shelter with a steady income. They have found water, built fences and received a building permit. What they don't have is the 50 million drachmas necessary to complete the project.

The **Greek Animal Welfare Fund** of England is giving considerable help, but matching funds are needed in Greece. There are a number of ways you can support HAW and the Shelter Project: membership is 1500 drachmas/year, gift items with their logo are 500-200 drachmas, the library is full of used books and there are two bazaars a year which need donations of books, clothes and bric-a-brac. Outright donations of money, building materials or expertise in fundraising would also be greatly appreciated.

Once you have kittens they should be vaccinated at three months, a second dose at four months and then once

a year thereafter. A rabies shot, recommended if a cat is apt to be outside the city, can be given at three or four months and then a yearly booster. The price of injections is 1400 drachmas at the HAW clinic and up to double from a private vet.

With street cats a continuing problem in Athens and on the islands, neutering



is highly recommended. Female kittens can be done at six months and males at 10 months (3000 drachmas and 1700 drachmas at HAW, about double elsewhere.

Certainly the easiest way to feed kitty is to open a can of pet food or shake out some dry vittles, but it is not necessarily the cheapest way nor, according to the **Cat Lovers Cookbook**, the most nutritious. Dry food in particular can aggravate urinary problems and should be eliminated completely in the event of Feline Urological Syndrome (FUS). FUS is a common problem among cats whose bodies can't manage mineral matter properly. Mineral crystals form stones which can cause blood in the urine or retention of urine. The latter results in blood poisoning and death within 48 hours, so the cat should be treated immediately.

Once a cat has a tendency towards FUS, diet becomes very important. Mineral matter, referred to on most pet food labels as ASH, should be under 5 percent, but in Greece most pet foods have no ingredients breakdown. One that does and is still

cheaper than the others is under **Hellespar Supermarket's** own label, imported from England.

The alternative is cooking for your cat, and the **Cat Lovers Cookbook** is ready to advise on the simplest to most elaborate recipes. One section of their book, for the true zealot, is devoted to "tandem cooking", meals you can make for yourself and alter slightly for the cat. According to the authors' veterinarian advisors, whatever you cook should include four supplements to provide all the essential nutrients: liver, calcium, corn oil and iodized salt.

In Greece the cheapest thing to cook is fish and rice. A kilo of small fish (about 150 drachmas from the fish monger) steamed over a cup of rice, two cups of water, a splash of corn oil, chopped greens (or dairy product or ground egg shells) for calcium, and salt can feed a cat all week. You can replace the fish with frozen chicken livers or various entrails from the meat market and add grated vegetables or fruit to stretch.

I ♥ CATS

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Hellenic Animal Welfare Society, Office & Library: Pasteur 12, 643-5391, 644-4473; Clinic: Ag Anargyron 34, Nea Halkidona, 251-4716. Pikermi Kennels, 22nd kilometre, Pikermi, 667-7252 Cat Lovers Cookbook, Tony & Paté Lawson, Storey Communications, Pownal, Vermont 05261 Hellespar Supermarkets, 347-8100 24-Hour Emergency Vet, Dr Savouras, Skoufa 10, 362-5644, 361-8039

Pal Hamilton

katey's corner



☆ **Henry Labouisse** was known throughout the world as the director of UNICEF (United Nations International Children's Emergency Fund), and as such his death was universally mourned. However, it was in Greece, and even more especially at the American Farm School of Thessaloniki, that his passing was felt as a truly personal loss. He was always a great supporter of Greece, but it was during his tenure as the American ambassador from 1962 to 1965 that he came to know the Farm School. From that time until his recent death, Labouisse lent his considerable weight to Farm School projects, serving on the board from 1963 and as its chairman from 1981 to 1986, when he was elected chairman emeritus. Thus it was that at a memorial service in his memory held at St Paul's Anglican Church here in Athens, it was the Farm School's director, Bruce Lansdale, who gave the eulo-

gy. Condolence letters were read showing the great esteem in which Labouisse was held. The great personal loss of a close friend came through in the words of Lansdale when he said that Henry Labouisse embodied the "Greek dimension". American Ambassador Robert Keeley read the lesson, and special music was provided by the Athens Singers under the direction of Roger Tilley.

☆ Feeling creative? American citizens living overseas can put their talents to good use by coming up with a slogan for the "get-out-the-vote" efforts of the **Federal Voting Assistance Program (FVAP)**. For years the FVAP has conducted a biennial slogan contest to focus awareness on upcoming election campaigns. The originator of the winning slogan receives a certificate of recognition from the secretary of defense, and the runners-up also receive special recognition. In the 1986 contest over 10,000 slogans were suggested, and the winner was "America by choice... not chance. Vote!" which appeared on posters, in voter manuals, publications and other media materials. Other suggestions were: "While you are away, think of me...and Vote!" and "Freedom...I'll



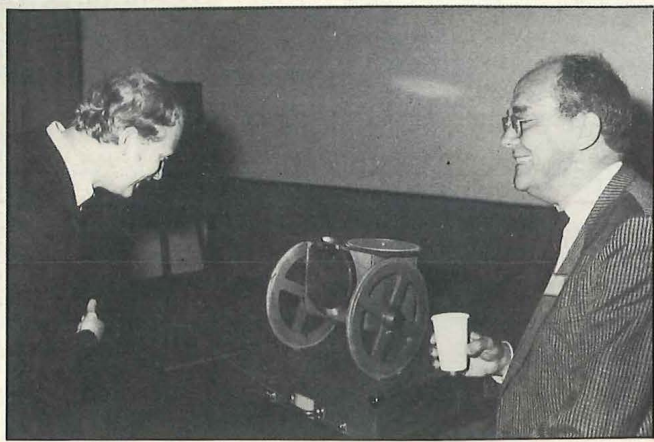
U.S. Ambassador and Mrs Robert Keeley went backstage to congratulate the cast of "Oliver" after their recent performance at the Athens College Theatre. Oliver, played by Arjen Thiescheffer, is between the ambassador and his wife, and the director and designer of the production (in the guise of master thief Fagin) is on the far right. The musical director was Sarah Colyer, and the show was produced by Dorothy Filis. The fine cast was drawn from the students, faculty, parents and administrative staff of TESIS-Hellenic International School.



Lucky fine arts students from the American Community Schools had an opportunity to participate recently in the annual Eastern Mediterranean Activities Conference, held at the Cairo American College in Maadi, Egypt. More than 125 students from six American and international schools participated in this event, which incorporated orchestra, chorus, drama and dance. The ACS students shown here were performing under the direction of guest conductor Don Musoleno, assistant to the superintendent at ACS.



Our photo cannot do justice to the color and beauty of the recently opened authentic-costume and textile room of the Jewish Museum of Greece, located at 36 Amalias Street (3rd floor, open Sunday through Friday 9 a.m. to 10 p.m.). The room itself is an accurate reproduction of a room in a home of the Jewish residents of Thessaloniki and Ioannina in the 18th century. Beautifully presented, the room is peopled by models clothed in some of the exquisite period collection of the museum.



The Finnish Embassy and Finnish Institute have been very busy recently promoting Greek-Finnish friendship and knowledge. Ambassador Paul Jyrkankallio was the featured speaker for the Athens Rotary Club, and the Institute organized a successful symposium on ancient technology with both public lectures and study sessions for engineers from Finland and Sweden, in cooperation with their Greek counterparts. Many foreign and Greek participants were in attendance, and a popular exhibit was the model of a Roman odometer fashioned by Professor André Sleswyk of the University of Groningen in Holland (right). The interested viewer is Dr Orjan Wikander from the University of Lund, Sweden, who was also a speaker at the symposium. In this device, a metal ball would fall into a container every 400 metres, thus making distance measurement both easy and accurate.



The international section of the Lyceum Club of Greece has regular special events featuring talented artists. A recent tea was such an occasion. Lyceum President Joanna Zaimis (left) entertained Mrs Robert Keeley, wife of the American Ambassador, and Mrs Jeremy Thomas, wife of the British ambassador. The Lyceum hall was completely filled with members and their friends as well as many wives from the diplomatic corps.

vote for that". Why not see what you can come up with and send it along by August 1 to: Federal Voting Assistance Program, Office of the Secretary of Defense, Room 1B457, Pentagon, Washington, DC 20301.

☆ The **Consular Corps** could not possibly have chosen a lovelier day for their recent get-together aboard the Epirotiki Lines Hermes. Over 120 members with their families and friends enjoyed a full day cruising and sightseeing around Aegina, Hydra and Poros, with lunch on board. President George Besi pronounced the outing a complete success as all of the sunburned noses returned in the early evening to Piraeus. Perhaps the beginning of another annual event?

☆ Clever **Lufthansa!** They have printed their new Greece/Germany northbound and southbound schedules on a broad plastic ruler that has centimetres on one edge and inches on the other. Not only do you use such a ruler many times a day, but

there is absolutely no way to avoid being confronted with the timetable! If seeing is acting, then it would seem to me that they have really hit the jackpot.

☆ If you hurry, you can perhaps still get in on some of the offerings of the **TASIS-Hellenic International School** summer program. There is a broad schedule ranging all of the way from Math for Fun (!) to S.A.T. preparation and swimming lessons. However, for all who have had an opportunity to attend their various stage productions, the news that Peter Rose will be conducting the drama workshop should be an immediate magnet. Telephone Ms Roupa at 808-1426 or 801-8362 school days for complete information.

☆ The famous cigarette ad "You've come a long way, baby!" could certainly well be applied to the progress of photography from the much-celebrated but only barely-visible efforts of Louis J.M. Daguerre (it is thanks to the Greeks that we have fortu-

nately ended up with "photos" instead of "Daguerreotypes"). Some of the spectacular photos on view in various locations in Athens during the **International Month of Photography** attested to the arrival of the Brownie set to an art form. The French Institute, the Hellenic American Union and the Swiss, in conjunction with the Ministry

of Culture, and the Hellenic Center of Photography, the Zappeion (in cooperation with the Goulandris Natural History Museum), the British Council, Kifissia Cultural Center, the Chinese Photographers Exhibition and several art galleries all took part. Large numbers of Athenians made the rounds - I hope you were among them.



A tradition dating back many years has developed a faithful following for Good Tuesday night at the Nostalgiki Gonia Taverna in Melissia, where former opera diva Katie Apostolatos is the warm and genial hostess. Dionisis Apostolatos, whose adult and children's chorodias groups have been famous for years in tavernas, special group meetings, festival days in the Plaka and central Athens, conducts a group of old friends who congregate yearly for this special event. In addition to informal sing-alongs, led by the group and participated in by practically everyone present, the highlight of the evening is the "Tropario tis Kasianis" which is sung from the heart. If you are lucky, you might still find an old recording or tape of Apostolatos' fine Herod Atticus Theatre performance some years back, which practically shook the foundation of that venerable stone shell.

classifieds

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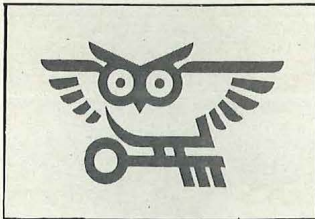
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Pointers

➤ The **Alpine Center** for hotel and tourism management launched its activities in Greece last month with a one-week seminar at the Meridien Hotel. Entitled "Authority Applied", the seminar reviewed such topics as leadership, decision-making, planning, organization and communication, and



aimed at helping managers understand theoretical ideas and application of authority. This fall, the Center plans to begin a full-time program of studies in hotel and tourism management. ➤ **Swissair** has a new destination: Atlanta, Georgia, and from there direct flights throughout the U.S. You can also fly from Athens via Switzerland to other Swissair destinations in North America. ☆ **Fiongos** is a new shop selling handmade jewelry and glass objects, at



Fiongos



Fiongos

Kifissias 293 and Deliyianni Street in Kifissia. ➤ **Marinopoulos** opened a new beauty shop last month at Patision 12. The store is elegant and



Marinopoulos shop

comfortable and offers a wide selection of cosmetics, lingerie and accessories. This is the third such shop in the Marinopoulos chain. ➤ The **European Credit** insurance company celebrated its 10th anniversary last month. To create its economic base in



European Credit

1977 the firm incorporated eight of the world's largest insurance companies.

➤ On April 6th **Olympic Airways** celebrated its 30th anniversary. The history of Olympic Airways began on



Vassilopoulos

designers – Oaks by Ferre, Crimson, Koshino, Malisy by Genny, Daina de Pietri and others – Tsantilis wants you to be dressed elegantly. Women's clothing materials and coverings for furniture are available. Ermou 23-25 Stadiou 4 Athens and Levidou 8 Kifissia. ➤ **Vassilopoulos** opened a new high-quality shop in the Agora center at Kifissias 10-12 Paradisos, Maroussio. Next year there will be a new shop in the area of Nea Ionia and

the morning of April 6, 1957, when a Dakota aircraft left Athens on its first flight to Thessaloniki. By the end of 1986, Olympic has grown to

Iraklio. ➤ Following the return of Ian Charles Davis to **Midland Bank's** Head Office in London, Mr Nicos Karellis has assumed the position of shipping manager of the Bank in Piraeus. ➤ The **FMC Corporation**, one of the world's leading producers of machinery and chemicals for industry, government and agriculture, selected Greece



Nicos Karellis of Midland Bank

as the site for its first Middle East/Africa regional conference. FMC has had its regional office in Athens since 1975. ➤ In June 1986, **Mariott Hotels** launched a summer sale offering discount rates at its nine hotels in Europe, the Middle East and Africa, backed by an aggressive sales and advertising campaign. The Ledra Mariott Hotel in Athens participates with an offer for "Escape Weekends" at 8000 drs per person. □

THE ATHENIAN guide

Where to go... what to do

focus • music • dance • drama • museums • sites • tourist tips • sports • matter of taste • restaurants and night

focus

athens festival

Dance Theatre Wuppertal will present Henry Purcell's **Cafe Muller** and Igor Stravinsky's **Le Sacre du Printemps**. The choreography in both ballets is by Pina Bausch. At the Odeon of Herod Atticus on June 25 at 9 pm.

Krakow Philharmonic Orchestra and Choir is appearing at the Athens Festival on June, the 27th with the **Polish Requiem** by Penderecki, conducted by Krzysztof Penderecki. On June 28 they will present a program with works by the Greek composers Terzakis, Petridis and Adamis **Tetelestai** and **Ananeike** by Bloch, the conductor is Taususz Strugala.

art

George Hatzakis was born in Crete, where he lived up to 1945. He had his first painting lessons at the age of 12 in Rethymnon. After the war he came to Athens to study medicine, and at the same time he started painting. The art of the famous Thanos Tsigos influenced him, and after he had become his sole student he adopted as distinctive a style as that of his teacher. Later, and while a well known surgeon, he began to paint with his fingers and the palette knife, "throwing" the colors on the oilcloth in a thick lay and creating his own impressionistic works mixed with many expressioni-

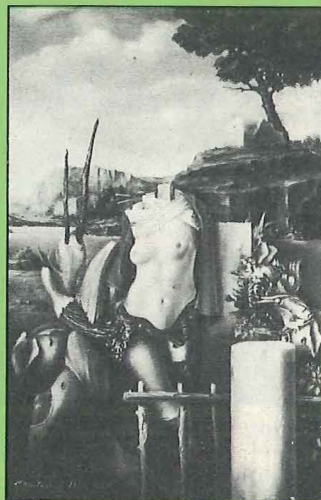
stic elements. Hatzakis has already displayed in 23 personal and group exhibitions in Greece and abroad. Many of his paintings belong to private collections all over the world. He is exhibiting at the Gallery Epipedda until June 13.

Maria Peta is presenting her work at Hydrohoos Gallery until June 10. She creates imaginary situations with atmospheric colors where the metaphysical agony of the human spirit dominates. Peta was born in Tripoli. After her graduation from the high school she left for Munich, where she studied interior decoration. Coming back to Greece she continued painting, trying to create her personal expression.

An exhibition with 12 paintings made by oil, marble, plaster and gold by **Costas Vrouvas** is presented at the Aithousa Technis Psychikou, until June 12. The artist uses those elements on equal terms in his flat or carved paintings. He wants to show the damage of bodies and things, the attraction of opposites, fertilization and creation. Vrouvas was born in Pireaus in 1951. He studied painting and engraving at the School of Fine Arts in Florence. He has participated in many group shows in Greece and abroad.

Wolf Mougianni will show his work at the Dada Gallery from June 1-June 20. The materials he uses in his work are inexpensive, like paper and plastic wall paint. His subjects are co-

mics, graffiti, sketches on stone (from the stone age), up to figures from electronic games. He does not paint individuals and there is no distinction between male and female. Wolf Mougianni was born in 1950 in Stuttgart. He studied at the School of Fine



Thodoros Pantaleon at Yakinthos



Yiannis Adamakos at Epoches

Arts in West Berlin and he also studied sociology and psychology.

exhibitions

Leila Kawash is exhibiting her work "Movements and Traditions" at the Hilton Hotel Ambrosia-Nectar rooms from June 3-June 5. The exhibition is under the patronage of the Jordanian ambassador, Mr Awwad Al-Khaldi. Leila Kawash's style is unified by a complex geometric and angular perspective, and is enhanced by an unusual sense of color and imagery. She is presently living in Greece and has had public showings in the U.S.A., England and the Gulf.

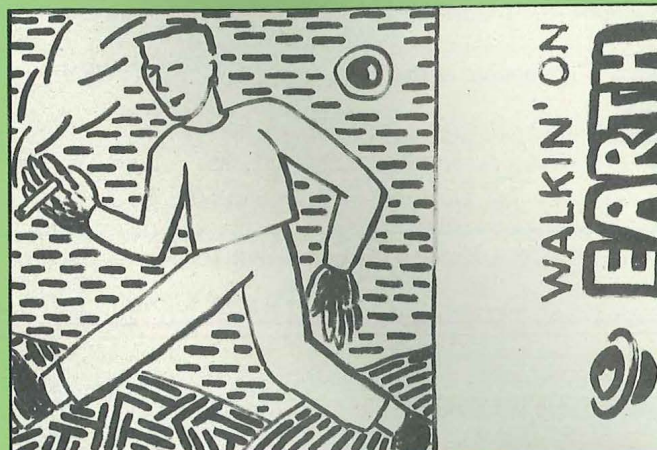
An educational exhibition with paintings made by 43 children aged from 13 months to 6 years old will take place at the Pnevmati-

ko Kentro of Argypolis. The purpose of this exhibition is to show the parents and teachers ways to help their children paint with any material they want to use. The Pnevmatiko Kentro is in the Town Hall. For more information you can call the school at the 962-4972 or the Town Hall at the 991-8045. Athens Municipality with the collaboration of the Pnevmatiko Kentro is organizing a **Multi-media Happening** at the Kentro Tec-

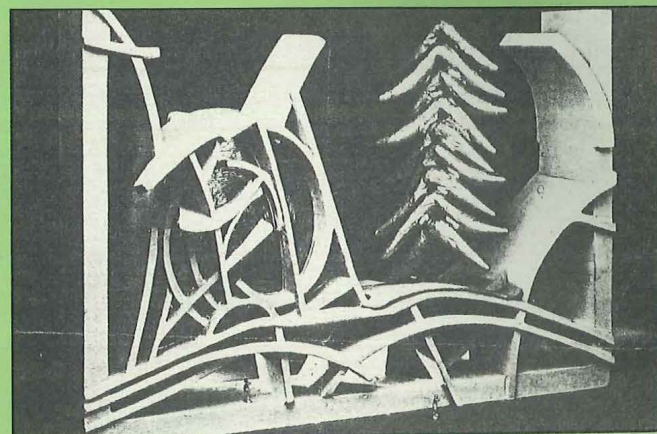
19. All photos were taken during the school year at the photography lesson by students aged 14-17. This is their first experience with the printing and taking of photographs.

films

Athens Centre continues the series of "golden oldies", with two film classics. **Gaslight**, directed by George Cukor in 1944, earned Ingrid Bergman an Oscar for her portrayal



Wolf Mougianni at Dada



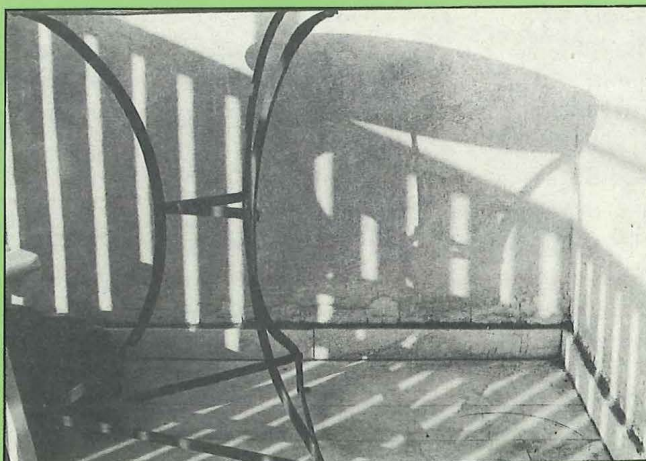
Gino Masciarelli at the Italian Institute

hnon (Parko Eleftherias) until June 6. Various events will take place, including dance, poetry reading, exhibitions of paintings and lectures. For further information you can call at the 363-4000 or 363-9671.

photography

A photographic exhibition by students of the **American Community Schools**, will be on show at the Fotohoros Gallery until June

of a Victorian housewife driven mad by her sinister husband. The cast also includes Charles Boyer and Joseph Cotten. On June 5 at 7:30 pm. **Asphalt Jungle** with Sterling Hayden, Sam Jaffe, Marc Lawrence, Jean Hagen and Louis Calhern is John Huston's brilliant big-city jewel caper with Sam Jaffe as the brains behind the operation and Hayden and Lawrence as his unreliable accomplices. The film was made in 1950



Stefanos Potamianos at Fotohoros

and is also notable for the brief film debut of Marilyn Monroe. On June 12 at 7:30 pm., Archimidous 48.

education

Dr. Sidney Simon professor at the University of Massachusetts and "father" of values clarification, and his wife Suzanne will present a weekend workshop on June 13-14, from 9 am- 5 pm, in Halandri. They will deal with values priorities, alternatives, consequences and learning how to get what you want. Other topics will include ways to enhance self-esteem, dynamics of change, identifying blocks to change and how to deal with anger and forgiveness. U.S. graduate credit available for the course. For more information call at 672-4645.

notes

McGill's graduates can contact the **McGill Society of Greece** at the P.O.Box



Object of Art as a memorial for the 10th anniversary of Maria Callas' death

31427, Athens 10035. The International Cultural Centre **Athenaeum** in co-operation with **Art & Culture** has created an object of art as a memorial for the 10th anniversary since the death of Maria Callas. It has been issued in 987 copies composed in silver and silver plated in 24c gold. It is accompanied by a certificate of authenticity. The objective of Art & Culture is to promote subjects and events of cultural value to



"My Fat Friend" Dinner Theatre at the Athens Hilton

the Greek and international public. Those interested can contact the Art & Culture, tel 652-4116. Proceeds will also go to the Maria Callas International Music Competition, which is held each March in Athens. **Popy Fortoma** will continue throughout the summer her display of beautiful traditional embroideries at her workshop on D. Kyriakou 13, Kifissia.

Festival Guide

Tickets to performances at the **Herod Atticus Theatre** can be bought at the **Athens Festival box office**, Stadiou 4 (in the arcade), tel. 322-1459, 322-3111. The office is open weekdays from 8:30 pm-1:30 pm and 6 pm-8:30 pm. For events, tickets are also on sale at the theatre box office, Aghiou Constantinou and Menandrou Sts., tel 522-3242 from 8 am-1:30 pm and 6-8 pm on weekdays. At the **Odeon of Herod Atticus**, on the days of the performances from 6:30 pm-9 pm.

For shows at the **Ancient Theatre of Epidavros** tickets can be bought at the **Athens Festival box office** and at the **National Theatre** as well as at the theatre box office on the days of the performances, Fri. 5 pm-9 pm and on Sat. 9 am-1 pm AND 5 pm-9 pm. tel (0753)22-026. For Epidavros, tickets can also be bought at the **Olympic Airways Office** in Nafplio, on 2 Bouboulinas Ave., tel (0752)27-456 and 28-054, on the eve and day of the performance.

Advanced sale of tickets begins 20 days before each performance. All events are subject to change.

Herod Atticus

All performances begin at 9 pm.

June 15	ERT Symphony Orchestra, in Dvorak's <i>Requiem</i> , conducted by Vladimir Valek
June 16,18,20	Ethniki Lyriki Skini
June 21	Greek Byzantine Choir, director Lykourgos Angelopoulos and the Moscow Conservatory Choir, director Boris Tevlin. Tickets 250-1200 drs.
June 22	Dance Theatre Wuppertal (Pina Bausch). Tickets 400-2500 drs. <i>See Focus</i>
June 27,28	Krakow Philharmonic Orchestra and Choir. Tickets 300-1500 drs. <i>See Focus</i>
July 1,2	Shankai Juku Ensemble (Japan) in <i>Eggs Standing out of Kuriosity</i> and <i>Cumquat Seed</i> . Tickets 400-2500 drs.
July 3,4	Bamberger Symphoniker, conductor Witold Rowicki and soloist Yiannis Vakarelis (piano). Tickets 300-1500 drs.
July 6	Byzantine Choirs, <i>The Athens Cathedral Choir</i> and <i>The Romanian Patriarchate Choir</i> . Tickets 250-1200 drs
July 6	Athens State Orchestra
July 10,11	Theatro Technis, Aristophanes' <i>The Birds</i> . Tickets 250-1500 drs.
July 12	Piano recital by Vladimir Ashkenazy. Tickets 400-3500 drs.
July 13	Athens State Orchestra
July 15,16,18,19,	La Scala Ballet with the Orchestra of the Sofia Opera. Tickets 400-3000 drs.
July 21,23	English Bach Festival. Tickets 400-2300 drs.
July 25,26,28,29	Ballet National de Marseilles (Roland Petit). Tickets 400-3000 drs.
July 27	Athens State Orchestra
Aug 1,2	National Theatre, Aeschylus' <i>The Seven Against Thebes</i> . Tickets 200-1000 drs.
Aug 3	Byzantine Choirs. Tickets 250-1200 drs.
Aug 4	ERT Symphony Orchestra, conductor Miltiadis Caridis
Aug 8,9	National Theatre, Aristophanes' <i>Ecclesiazusae</i> . Tickets 200-1000 drs.
Aug 11,12,13,14	Batsheva Dance Company, Israel. Tickets 400-2500 drs.
Aug 19,20	State Theatre of Northern Greece
Aug 22,24	Staatskapelle Dresden Orchestra, conductor Hans Vonk. tickets 300-1500 drs.
Aug 23	The Trio: Mstislav Rostropovitch, Bruno Giuranna, Anne-Sophie Mutter
Aug 27,28,30	Dresden State Opera and Dresden Staatskapelle Orchestra, R. Wagner' <i>Lohengrin</i> . Tickets 500-3500 drs.
Aug 31	State Orchestra of Thessaloniki

Ancient Theatre of Epidavros

All theatre tickets are priced between 400-1400 drs.

June 19,20	"Desmi" Theatre 9 (A. Papathanasiou), Euripides' <i>Trojan Women</i> , directed by A. Papathenasiou
June 26,27	National Theatre, Aeschylus' <i>The seven against Thebes</i> , directed by Costas Bacas
July 3,4	National Theatre, Aristophanes' <i>Ecclesiazusae</i> directed by Yannis Margaritis
July 10,11	National Theatre, Sophocles' <i>Oedipus Rex</i> , directed by George Michailidis
July 17,18	Athinaion Theatre (Karezi-Kazakos), Sophocles' <i>Electra</i> , with Genny Karezi, directed by Oleg Ephremov
July 24,25	National Theatre of Great Britain, Shakespeare's <i>Antony and Cleopatra</i> , with Antony Hopkins, directed by Peter Hall
July 31	Amphi-Theatre (Spyros Evangelatos), Aeschylus' <i>Choephore</i> , directed by Spyros Evangelatos
Aug 1	Amphi-Theatre (Spyros Evangelatos), Aeschylus' <i>Choephore</i> , directed by Spyros Evangelatos
Aug 7,8	Theatro Technis (C. Koun), Aeschylus' <i>The Persians</i> , directed by Carolos Koun
Aug 14,15	Proscenio (A. Solomos), Euripides' <i>Hecuba</i> , with Anna Synodinou, directed by Alexis Solomos
Aug 21,22	State Theatre of Northern Greece
Aug 28,29	Modern Theatre (G. Messalas), Aristophanes' <i>Wasps</i> , directed by George Messalas

S	M	T	W	T	F	S
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14	15	16	17	18	19	20
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28	29	30				

NAME DAYS IN JUNE

In traditional Greek circles one's name day (the feast 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 *chronia polla* (many happy returns).

June 29 Petros, Peter, Paul, Pavlos, Paviina

DATES TO REMEMBER

June 7 Pentacost (Orthodox)
 June 8 Feast of the Holy Spirit (Orthodox)
 June 21 Father's Day
 June 21 Summer Solstice
 June 26 UN Charter Day
 July 1 Canada Day

PUBLIC HOLIDAYS

June 8 Public services and banks closed

GALLERIES

AITHOUSA TECHNIS IAKINTHOS, Zirini 23 Kifissia, tel 801-1730. An exhibition with works by Theodoros Pantaleon until June 15. A group show will then follow until September.

AITHOUSA TECHNIS PSYCHIKOU, Vas. Pavlou 30, tel 671-7266. Costas Vrouvas is exhibiting his work until June 12. *See Focus*. An exhibition with works by Christos Samourkas will then follow from June 14-June 26.

ARGO, Merlin 8, tel 362-2662. "Landscapes - Islands" is the name of a group show until June 20.

ARTIO, Dinokratous 57, tel 723-0455. Pavlos is exhibiting his work until mid June.

ATHENS ART GALLERY, Glykonos 4, tel 721-3938. A group show for all summer.

DADA, Niriidon 6 & Pratinou, tel 722-2929. An exhibition by Wolf Mougianni from June 1-June 20. *See Focus*.

EIKASTIKOS HOROS, Dimokritou 21, tel 361-1749. A jewelry exhibit by Iriini Vassilaki until June 5. A group show from June 10-June 25.

ENGONOPOULOS, Dinokratous 53, tel 722-3888. A group show until the end of the month.

EPIPEDA, Xanthippou 11, tel 721-4644. George Hatzakis is exhibiting his work until June 13. *See Focus*. A group show will then follow from June 17 until mid-July.

EPOCHES, Kifissias 263, tel 808-3645. A group show with works by Yiorgos Karakitsos, Kostas Papastamoulis and Panos Fidakis until June 15, followed by another group show for all summer.

FOTOHOROS, Tsakaloff 44, tel 361-5508. A photographic exhibition by students of the American Community Schools until June 19. *See Focus*.

GALLERY "F", Fokilidou 12, tel 360-1365. Works by Andreas Karambelas until June 7. A group of Yugoslavian artists will show their work from June 9 until the end of the month.

HYDROHOOS, Anapiron Polemou 16, tel 722-3684. An exhibition with works by Maria Peta until June 10. *See Focus*.

KREONIDIS, Iperidou 7, tel 322-4261. Angelidis Paschalis will show his work until June 5. Dimitra Xanthou will show her work from June 4-June 18

NEES MORFES, Valaoritou 9A, tel 361-6165. A group of artists will exhibit their work from June 3 until September 20.

ORA, Xenofondos 7, tel 323-0698. 13th Meeting of New Artists until June 25.

SKOUFA, Skoufa 4, tel 360-3541. A group show for the whole summer.

TO TRITO MATI, Xenokratous 33, tel 722-9733. Group show.

ZALOKOSTA, Zalokosta and Kriezotou Strs., tel 361-2277. A group exhibition for the whole month.

ZOUMBOULAKIS, Kolonaki sq., tel 360-8278. Group show.

ZYGOS, Iofondos 33, tel 722-9219. Works by Tilda Nikolaidi and Yiorgos Tziokas will be on show until June 11. A group show will then follow from June 15 until July 31.

EXHIBITIONS

IMAGES OF BERLIN a photographic group exhibition at the Goethe Institute until June 12.

CAMPION SCHOOL STUDENTS are exhibiting their work at the Gallery "2" of the Hellenic American Union until June 5.

PNEVMATIKO KENTRO ATHINON: Children's paintings by the students of the 57th school are exhibiting their work the first ten days of June.

Engravings, paintings, sculpture by the students of the 4th technical school of Athens until June 16.

Photographic exhibition by Maria Zahour from June 4-June 21.

Soroptimist's book exhibition until June 4.

KENTRO TECHNON (Parko Eleftherias): **Children's paintings**, works made for the contest of the Pnevmatiko Kentro, from June 7-June 20.

Multi-media happening until June 6. *See Focus*.

PAINTING, SCULPTURE AND ENGRAVING EXHIBITION with works by the professors of the School of Fine Arts at the Ethniki Pinakothiki, as part of the celebration for the 150th anniversary of the school. The exhibition will start on June 8 and will last until the end of August.

MOVEMENTS AND TRADITIONS is the name of an exhibition by Leila Kawash at the Hilton Hotel, Ambrosia-Nectar Rooms from June 3-June 5. *See Focus*.

MAKIS THEOFILAKTOPOULOS is exhibiting his work at the Pinakothiki Pieridi, Leoforos Vas. Georgiou 29, Glyfada, tel 865-3890, until June 8.

GINO MASCIARELLI an Italian sculptor is exhibiting his work at the Italian Institute, Patissson 47, until June 5.

MUSIC, DANCE, THEATRE

BYE-BYE BIRDIE the well-known musical performed by the Athens College Lykeio students and directed by Ray Cook. Proceeds will go to the Athens College Scholarship Fund. At the Athens College Theatre on June 19 and 20 at 9 pm.

THE TRAGEDY OF KARMEN directed by Peter Brook at the Petra Theatre in Petroupoli, organized by the French Institute in collaboration with the Ministry of Culture from June 17-June 23.

CONCERT with the student's orchestra of Zaire, at the French Institute on June 11 at 11 pm.

VOCAL DE FRANCE group will give a concert at the French Institute on June 22 at 9 pm.

MANOS HATZIDAKIS, will present "Amorgos" by Nicos Gatsos with Kiki Morfoniou and Spyro Sakka, with orchestra and choir and the composer at the piano, at the Heraklion Festival on June 23-24. For more information call (081) 28221.

ALEA III, the orchestra by Thodoros Antoniou at the Heraklion Festival on June 25, 26 and 27. For more information call (081) 28221.

SUMMER COURSES

MODERN SPOKEN GREEK new intensive one-month classes, starting on June 2, July 3 and September 3. All levels, special courses, latest techniques. Registration: June 15-30 and July 15-30. At the Hellenic American Union, for more information call 360-7305.

ATHENS CENTRE 48 Archimidous St., tel 701-2268. Greek courses, Accelerated and Advanced proficiency for four weeks starting on June 1-June 29 and on June 30-July 27.

LEARN GERMAN IN SCOPELOS intensive and advanced courses will be given by the Goethe Institute. A course in Athens will precede from June 22 until July 10.

Registration deadline on June 17 and 18. For further information call 360-8111.

GREEK FOLK DANCE WORKSHOP with dances of the Greek islands, the Ionian, Cycladic and Dodecanese islands, open to all friends and members of the Athens Centre. Instructor Yvonne Hunt. On June 10 at 12-1:30 pm. At the Athens Centre, for more information call 701-2268.

WEEKEND SEMINAR by Dr Sidney Simon and his wife Suzanne Simon. They will deal with values, priorities etc. On June 13-14 from 9 am-5 pm in Halandri. For more information call Bonnie at 672-4645. *See Focus*.

SCREENINGS

Athens Centre

GASLIGHT, (1944) directed by George Cukor. On June 5 at 7:30 pm. *See Focus*.

ASPHALT JUNGLE, (1950) directed by John Huston. *See Focus*.

French Institute

LES RENDEZ-VOUS D'ANNA a film from Belgium directed by Chantal Akerman, on June 1 at 6 pm.

TOUTE UNE NUIT, by Chantal Akerman, on June 1 at 9 pm.

LE CHEMIN PERDU, a film from Switzerland directed by Patricia Moraz, on June 2 at 6:30 pm.

REPERAGES, by Michel Soutter from Switzerland, on June 2 at 9 pm.

FILMS FROM AFRICA, in French language, on June 9, 10 and 11.

SOUND AND LIGHT

ATHENS: ACROPOLIS-PNYX - The show is performed in Greek, French, English and German every day. For information and tickets at the Athens Festival box office, Stadiou 4 tel 322-1459 or at the entrance gate at Ayios Dimitrios Lombardiari, tel 922-6210, on the day of the performance. Tickets 350 drs and for students 120 drs.

RHODES: MUNICIPAL GARDEN - PALACE OF THE GRAND MASTER - Information can be obtained by phoning the Palace at (0241) 21922, the EOT office at (0241) 23255. Alternate performances are in Greek, English, French, German and Swedish.

CORFOU: OLD FORTRESS - Call the EOT office at (0661) 30520 for tickets and information. The programme is in Greek, English and includes Greek folk dances.

CLUBS AND ORGANISATIONS

CROSS CULTURAL ASSOCIATION, meeting about Boddylanguage cross-culturally. An exploration of our non verbal ways of communicating. Bring comfortable clothes for physical exercise. On June 17 at 8:30 pm., at Skaramanga 4B. For further information call Nora Haritos, tel 808-3120.

THE ATHENS COSMOPOLITAN LIONS CLUB, tel 360-1311. Dinner meeting at the Royal Olympic Hotel on June 8 at 9 pm. Instalations of Officers Night and dinner dance at the Glyfada Golf Club, on June 26 at 9 pm. For more information call Mr Baganis at the above number.

LA LECHE LEAGUE meetings on nutrition and weaning, on May 12 at 10 am, at Joanne Stournara's, Leoforos Kyprou 133/Pelopoionissou 209, Argroupolis. On May 4 at 10 am, at Lindy Papadaki's, Konitsis 68, Vrilissia, tel 804-8437. For further information call 639-1812.

SPRING COURSES

THE FIREWALKERS, Greek folk dance and tradition. Yvonne Hunt will explain the firewalking tradition, which takes place in northern Greece on May 21, and she will discuss related music and folk dances of the Pontic area. At the Athens Centre, on May 13 at 12-1:30 pm. For more information call 701-2268.

WEEKEND SEMINAR in Skiathos on "Values Realization" by Dr. Sidney B. Simon, on June 12-June 14. For further information call Bonnie at 672-4645. Registration deadline May 22. *See Focus*.

MODERN GREEK LANGUAGE for beginners Mon-Wed-Fri from 9:30-11:30, 20 lessons, until June 15. A 15-lesson course on Mondays and Wednesdays 5:30-7:30 pm until June 18, at the YWCA (XEN).

MODERN SPOKEN GREEK new classes, intensive three hours every day, all levels, at the Hellenic American Union

this month

from June 2-June 30. Registration starts May 15.

GREEK COURSES Accelerated, Conversation/Oral Drill for four weeks starting on May 4-May 29 and Intensive eight-week course starting on May 4-June 29. At the Athens Centre, Archimidou 48, tel 701-2268.

ATHENS MUNICIPALITY has organized various courses such as: **History of Art**, at the Pnevmatiko Kentro until June 25. **Ikebana**, the traditional Japanese art starting from how to arrange flowers in a vase up to garden architecture, at the Pnevmatiko Kentro every Wednesday and Thursday from 10-12 am, until mid-June. For more information call 364-0910. **Painting lessons** for children 6-14 years old at the art center, Parko Eleftherias every Saturday from 9 am-1 pm. For more information call 723-2603/4.

EDUCATIONAL PROGRAM for children 6-12 years old at the Ethniki Pinakothiki until the end of May. For more information call 723-5937.

ACS 1987 SUMMER ACTIVITIES PROGRAM scheduled for June 22 through July 22. For brochure and further information you can contact: American Community Schools, 129 Aghias Paraskevi Str, tel 639-3200, ext 243.

LIBRARIES

AMERICAN HELLENIC CHAMBERS 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. 9-2. Closed Sat.

ATHENS COLLEGE LIBRARY, Psychico, Tel. 671-4627, ext.60. Open Mon.- Fri. 8:30 am-4 pm, closed Sat. 25,000 books in English and Greek; English periodicals.

AMERICAN LIBRARY, USICA, Hellenic American Union, Massalias 22 (4th Floor). Te. 363-7740. Books, periodicals, indexes and US 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.

BRITISH COUNCIL LIBRARY, Kolonaki Sq. Tel.363-3211. Lending Library open Mon.-Fri. 9:30-1:30, Mon.-Thurs. 5:30-8:00. Reference Library open Mon.-Fri. 9:30-1:30, Mon. and Thurs. 5:30-8:00.

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. 8:30-2.00 pm, Sat. closed.

FRENCH INSTITUTE, Sina 29. Tel. 362-4301. Books, periodicals, references and records in French. Mon.-Fri. 10:00-1:30, 5-8, except Mon. mornings.

THE GENNADEION, American School of Classical Studies, Soudias 61. Tel. 721-0536. References on Greece from antiquity to the present. Permanent exhibit of rare books, manuscripts and works of art. Mon. Wed. Fri. 9 am-5 pm. Tues. Thurs. 9 am-8 pm and Sat. 9 am-2 pm.

GOETHE INSTITUTE, Omirou 14-16. Tel. 360-8111. Books, periodicals, references, records and cassettes in German. Mon.- Fri. 9:30 am-2 pm and 5-8 pm, except Wed. afternoons.

MULTI-NATIONAL WOMEN'S LIBERATION GROUP, Mavromihali 69, Feminism, fiction, women's issues, psychology, back copies of feminist journals and a good selection of women's health literature. Tel. 281-4823, 683-2959, before 3 pm. The library is open during the group's meetings, the first Fri. of the month and on Thurs. 13 days after the first meeting, around 8:30-9 pm.

NATIONAL LIBRARY, Panepistimiou St. Tel. 361-4413. Open Mon.-Thurs. 9 am-8 pm, Fri. and Sat. 9 am-2 pm in several languages. For reference use only.

NATIONAL RESEARCH CENTER, Vas. Konstantinou 48. Tel. 722-9811. Scientific journals and periodicals in all languages except Greek. For reference use only, but photocopies made upon request Mon.-Fri. 7:30 am-2:30 pm and 4:00-8:45 pm.

PARLIAMENT LIBRARY, Vas. Sofias. Tel. 323-5030. Mon.-Sat. 8:30 am-2 pm. The Benaki Annex is located in the National History Museum.

PINAKOTHIKI LIBRARY, Mihalakopoulou 1. Tel. 723-5857. Located behind the Pinakothiki (National Gallery), the library is open Mon.-Fri. 8:30 am-2 pm. Art books and journals focusing on the period after the 15th century and on modern Greek art. For reference use only.

THE HELLENIC AMERICAN UNION OF GREEK LIBRARY, Massalias 22, 7th floor. Tel. 362-9886 (ext.51). Open Mon.-Fri. 9 am-1 pm and 6-9 pm. A general public library, it also functions as a reading room. Along with its 6000 volumes of Greek books, it holds an impressive collection of English books on ancient Greek literature and drama, modern literature, Greek history and Greek art (ancient to contemporary), travel atlases and maps. Membership costs 100 drs per year for Greek citizens or

foreigners who hold a residence permit. Other users can check out books as well by paying a deposit of 500 drs. One can check out 2 to 5 books for a period of 2 to 3 weeks.

MUSEUMS AND SITES

ACROPOLIS, open 7:30 am-6:00 pm, weekdays and 8 am-5 pm Sunday. The entrance fee of 400 drs includes the museum.

ACROPOLIS MUSEUM, same hours as the Acropolis except Tuesday when it is open from 12-7 pm. Tel. 323-6665. Sculpture, bases, terracottas and bronzes from Acropolis excavations.

ANCIENT AGORA, 9 am-3 pm weekdays and 9 am-2 pm on Sunday. 150 drs entrance fee, half price for students.

AGORA MUSEUM, Tel. 321-0185. Same hours as Agora, except closed Tuesday. Price includes entry to both. A replica of the 2nd century B.C. Stoa of Attalos, the museum has been reconstructed on original foundations in ancient Agora. Also houses finds from Agora excavations.

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Harilao Trikoupi 31, Piraeus. Tel. 452-1598. Holds fine collection of Greek and Roman sculpture.

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 and costumes as well as examples of Islamic, Coptic and Chinese art. Open 8:30 am-2:00 pm. Closed Tuesdays. 150 drs entrance.

BYZANTINE MUSEUM, Vas. Sofias 22. Tel. 721-1027. Villa built for the Duchess of Plaisance in 1848. Houses Athens' major collection of Byzantine and post-Byzantine art. Open weekdays 9:00 am-3:15 pm. Closed Monday. Holidays and Sunday opens from 9 am-2 pm. Entrance 200 drs, 50 drs for students.

CENTER FOR FOLK ART AND TRADITION, Angeliki Hadzimihali 6. Tel. 324-3987. Exhibitions focusing on folk traditions in Greece. Open 9 am-1 pm and 5-8 pm. Closed Sunday afternoon and all day Monday. Entrance free.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, Neophytou Douka 4, Kolonaki. Open daily from 10 am-4 pm and on Sat. 10 am-3 pm. Closed Tues. and Sun. The museum was built to house the private collection of the Nicholas P. Goulandris Foundation. Two hundred and thirty unique examples of Cycladic art are housed on the first floor while the second is devoted to small and monumental works representing a span of over two thousand years of Greek civilization, from 2000 B.C. to the 4th century A.D. On Sat. mornings the museum organizes activities for children. Call 723-4931 or 724-9706 for bookings.

D. PIERIDES MUSEUM OF MODERN ART, 29 King George Ave., Glyfada. Tel. 865-3890. Open Mon. and Wed. from 6-10 pm. Private collection of Cypriot and Greek Modern Art.

GOULANDRIS MUSEUM OF NATURAL HISTORY, Levidou 13, Kifissia. Tel. 808-6405. Open daily, except Fri. from 9 am-1 pm and 5-8 pm. Entrance 100 drs for adults and 30 drs for students.

GOUNARO MUSEUM, G. Gounaropoulos 6, Ano Ilissia. Tel. 777-7601. Art and memorabilia of Gounaropoulos, one of Greece's best-known artists.

THE JEWISH MUSEUM OF GREECE, 36 Amalias St, Athens. Tel. 323-1577. The collections of the museum include religious and folk art representative of the centuries-old Judeo-Greek and Sephardic communities of Greece. Open Sun. through Fri. 9 am-1 pm. Closed Sat.

KANELLOPOULOS MUSEUM, Theorias and Panos Str., Plaka. Tel. 321-2313. Art and artifacts from prehistoric times to post-Byzantine period. Open Mon.-Sat. 9 am-3 pm. Sun. 9:30 am-2:30 pm. Closed Tues.

KERAMIKOS MUSEUM AND SITE, Ermou 148. Tel. 346-3552. The site includes the ruins of the Dipylon and the Sacred Gate and the cemetery which stood outside the city walls of ancient Athens. Most interesting is the Street of Tombs, a funerary avenue containing the graves and monuments of famous Athenians. The museum houses many finds from the cemetery. Open 9 am-3 pm every day except Tues.

MUSEUM OF THE CITY OF ATHENS, 7 Paparigopoulou, off Klathmonos Square, Plaka. Tel. 324-6164. Open 9 am-1 pm Mon. Wed. and Fri. Housed in the Old Palace built in 1833-4. The displays illuminate 19th century Athens.

MUSEUMS/SITES OUTSIDE ATHENS

Peloponnese

ANCIENT CORINTH, museum and site. Tel. (0741) 31207. Ruins of one of most important cities in ancient Greece; what is visible now dates mostly from Roman

period. Excellent museum with finds from prehistoric through late Roman period. Open weekdays and Saturday from 8 am - 7 pm and Sunday from 9 am - 7 pm.

MYCENAE, ruins of the most important Mycenaean palace on top of a citadel. Open daily from 8 am - 7 pm and Sunday and holidays from 9 am - pm.

EPIDAUROS, museum and Sanctuary of Asklepeios. Tel. (0753) 22009. Major ruins of the sanctuary, dedicated to healer god Asklepeios, date from the late classical period. Well preserved ancient theatre seats 15,000 people; used throughout summer for festival events, is famous for excellent acoustics. Museum contains finds from the site, including interesting examples of reconstructed architectural fragments. Open daily 8 am - 7 pm, Sunday and holidays 9 am 7 pm. Closed Tuesday.

MYSTRAS, fascinating ruins of a Byzantine city located in the foothills of Mt. Taygetos, near Sparta. It is said that Constantine XI Palaeologos, the last Byzantine emperor, was crowned in the cathedral here. Museum is located in one of the cathedral's buildings and contains mostly architectural fragments. Open 8 am - 7 pm weekdays, 9 am - 7 pm Sunday and holidays.

OLYMPIA, the "Sacred Grove of Altis", dedicated to Zeus, was considered the most important sanctuary in Greece. Olympic games were held here every four years. Museum contains outstanding works of ancient sculpture, including the pediment sculptures from the Temple of Zeus, the statue of Hermes reputedly by the sculptor Praxiteles, and a 5th century Nike (winged victory) by Paionios. Weekdays 8 am - 7 pm, Sunday and holidays 9 am - 7 pm.

Central Greece

DELPHI, seat of the famous oracle, with ruins of a vast and rich sanctuary, and a fine museum. Site open from 8 am - 7 pm on weekdays and 10 am - 4:30 pm on Sundays and holidays. The museum, tel. (0265) 82313, houses finds from the excavations. Open daily 8 am - 7 pm, closed Tuesday, and Sunday and holidays 10 am - 4:30 pm.

OSSIOS LOUKAS MONASTERY, between Levadia and Delphi, was built in the 11th century AD. Outstanding mosaics. Open 8 am - 7 pm weekdays and 5-8 pm - 7 pm Sunday and holidays.

SPORTS

ARCHERY

Arion Club, Glyfada, tel. 894-0514.

Panathinaikos Club, tel. 770-9582.

ATHLETIC AND GYMNASICS

SEGAS, Syngrou Ave. 137, tel. 958-9414

Panellinios Athletic Assn, Evelpidou & Mavromateon, tel. 832-3700

Glyfada Athletics Club, Diadohou Pavlou, Glyfada, tel. 894-6579.

Kifissia Athletic Club, Tatou 45, Strophydi, Kifissia, tel. 801-3100.

Hash House Harriers, tel. 723-6211 ext. 239.

BADMINTON

Halandri Badminton Club, Halandri. For further information call 652-6421 or 671-8742.

BASKETBALL

For information call the **Basketball Federation**, N. Saripolou 11, tel. 824-4125 or 822-4131.

Panellinios Athletics Association, Evelpidon & Mavromateon Sts. after 3 pm, tel. 823-3720 or 823-3733.

BOWLING

The following bowling alleys are open to the public in Athens, with prices for games from 120 to 140 drs and with shoe rentals usually included.

Blanos Bowling, Vas. Yiorgou 81 & Dousmani 3, Glyfada, tel. 893-2322; open 10 am-2 pm. Also Vouliagmeni 239, Glyfada, tel. 971-4036, open 6 pm-2 am.

BOXING

Panellinios Athletic Assoc., Evelpidon & Mavromateon Sts, tel. 823-3720, 823-3733, gives lessons three times a week.

BRIDGE

General information from the **Hellenic Bridge Federation**, 6 Evripidou St. 4th floor, tel. 321-4090.

CAVE EXPLORATION

Hellenic Speleological Society, Mantzarou St., Athens, tel. 361-7824

CHESS

For general information and details of lessons, contact the **National Chess Federation**, 79-81 Sokratous St., 7th floor, tel. 522-2069 or 522-4712.

CRICKET

The Ramblers Cricket Club, amateur cricket club playing in Halandri. Call Jonathan Weber, its treasurer, between 9 am and 3 pm, at 363-3617 for information.

CYCLING

Detailed programs and further information available from the **Greek Cycling Federation**, 28 Bouboulinas St., tel. 883-1414.

FENCING

General information from **Greek Organization of Fenc-**

ing, 57 Akadimias St., 6th floor, tel. 720-9582.
Athens Club, Panepistimiou St., tel. 324-2611.
Athens Fencing Club, Doxapatri 11, tel. 363-3777.
Athens Club of Fencers, Poulou 13, Ambelokipi, tel. 642-7548.

FIELD & TRACK

Information on events, participation, etc. from **SEGAS**, Syngrou Ave. 137, tel. 958-9414.

FISHING

Amateur Anglers and Maritime Sports Club, Akti Mout-soupoulou, Piraeus, tel. 451-5731

FLYING

Athens Aero Club, Acadimias 27a, tel. 361-6205.

GOLF

The **Glyfada Golf Course and Club**, near the Eastern Int'l Airport bus terminal, tel. 894-6820 and 894-6875.

GYMNASTICS

Contact **SEGAS** for information at Syngrou Ave. 137, tel. 958-9414.

HANG GLIDING

Aeroleschi, tel. 361-7242, offers a one-month course in hang-gliding.

HIKING

Ipehrios Zoi (Outdoor Life), 9 Vas. Sofias, tel. 361-5779, is a non-profitmaking mountaineering and hiking club open to all. Organizes outings every weekend at minimal cost. No special equipment needed except good walking shoes, rucksack.

HOCKEY

Field Hockey Club of Athens, ACS, Halandri. For further information call 681-1811.

HORSE RACING

There are races every Mon. Wed. Sat. at 5:30 at the Phaliron Racecourse at the end of Syngrou Avenue, tel. 941-7761.

HORSEBACK RIDING

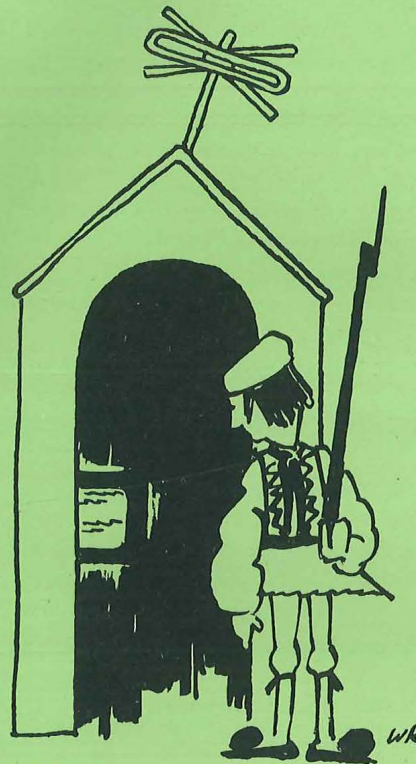
For general information contact the **SEGAS Horseback Riding Committee**, Syngrou 137, tel. 231-2628.

Athens Riding Club, Gerakas, Aghia Paraskevi, tel. 661-1088.

Hellenic Riding Club, 19 Paradissou St., Maroussi, tel.

682-6128.

Tatoi Riding Club, Tatoi and Dekeria Sts, near airport, tel. 801-4513 and 806-1844.



HUNTING

The Hunting Confederation, Korai 2, Athens, tel. 323-1212

ICE SKATING

Athens Skating Club, Sokratous 200, Vari, tel. 895-9356. Offers lessons. Open daily from 10 am-2 pm and 5 pm-12 and weekends from 10 am-2 pm.

MARTIAL ARTS

For general information contact **SEGAS**, Syngrou 137, tel. 934-4126.

Budokan, Sevastopoleos 118, Ambelokipi, tel. 692-1723.

Panellinos Athletics Assoc., Evelpidon & Mavromateon Sts., tel. 823-3733.

MOUNTAINEERING

The Greek Alpine Club, 2 Kapnikareas/Ermou St. tel. 323-1867. Outings are organized every weekend.

OTHELLO (Cross between chess and checkers)

Greek Othello Club, tel. 638-0280, 657-0627.

PARACHUTING

Athens Parachute Club, Lekka 22, tel. 322-3170 (evenings).

ROLLERSKATING

Rollerskating Centre, Ermis Messoghiou 399, Ag. Paraskevi, tel. 659-0618.

ROWING

For general information contact the **Rowing Federation**, 34 Voukourestiou (Syntagma), tel. 361-2109.

RUGBY

Spartans Rugby Club, Glyfada, tel. Andy Birch, 813-3883 or Tom Raftery, 894-9782.

SAILING

Hellenic Offshore Racing Club, 4 Papadiamanti St., Mikrolimano, Piraeus, tel. 412-3357

Hellenic Yacht Club, 18 Kar. Servias St., Mikrolimano, Piraeus, tel. 417-9730.

Information is also available from the **Sailing Federation**, 15A Xenofondos St. (near Syntagma), tel. 323-6813, 323-5560.

TABLE TENNIS

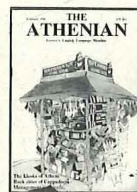
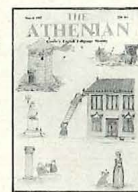
Greek Ping Pong Federation, Ag. Constantinou 10, tel. 522-5879.

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restaurants and night life

A Matter Of Taste

Chic and casual in Exarchia

Only about a year ago Exarchia Square was a haven for drug dealers, punks, self-professed anarchists and those the police term "bad elements". Since then an official crackdown has completely reversed the square's fortunes. The increased police presence has brought back the good elements as students and young people flock to the outdoor cafes, and the atmosphere has become surprisingly trendy with new ice cream parlors and pubs and restaurants.

But this change has yet to spread much into the surrounding neighborhood, which is unfortunate for the **Bistro Seven Steps**, a combination cafe-bar-restaurant that would be mobbed if located in Kolonaki.

The **Bistro Seven Steps** offers a warm American-style atmosphere of chic and casual, with prints on the walls, soft colors, jazz in the background and attentive service.

Co-owner Aiki Matsa says her bistro is the sort of place where patrons are welcome to either hang out over coffees or order a full meal. She says what makes her establishment different – and so inviting – is that "we like what we do".

And we liked the food. We opened with real treats: vegetable balls with Chinese flavoring and a salad of apples and nuts in a creamy-sweet yoghurt sauce. For entrees, delicious pasta with fresh pesto and tender sole, again cooked with a subtle Chinese/soy sauce twist by cook and co-owner Larry Blecker. The meal was easy and relaxed, as tasteful as the surroundings. Not including drinks, it cost about 3000 drachmas. (And it is a pleasure to discover *nouvelle cuisine* fare at such low prices.)

The Bistro Seven Steps, Arachovis 49, Exarchia, tel.360-0824.

David Lazarus

FATSIOS, Efroniou 5, Pangrati (south of the Hilton), tel. 721-7421. Good selection of well-prepared Greek and Oriental specialties. Daily from 12-5 pm.

LE BISTRO, Holiday Inn Hotel, Mihalakopoulou 50, Ilissia, tel. 724-8322. French and Greek cuisine. Piano.

MIKE'S SALOON, Vas. Alexandrou 5-7 (between the Hilton and Caravel Hotel), tel. 729-1689. Bar, snacks and meals. Daily 12 pm-2 am and Sundays from 6 pm-2 am.

OTHELLO'S, 45 Mihalakopoulou, Ilissia, tel. 729-1481. Speciality: Beef Stroganoff. Open daily from 12 pm-2 am. Closed Sunday.

PAPAKIA, Iridanou 5 (behind the Hilton), tel. 721-2421. The specialty, as the name suggests, is duck (steamed in cream sauce). Other entrées are lasagna, chicken Kiev, vegetable "pies" and daily specials. Daily from 8 pm-2 am.

ROUMELI, Panormou 107, Ambelokipi (across the park from the Apollon Towers), tel. 692-2852. At lunchtime a wide selection of Greek dishes; evening specialties are charcoal broils. Daily from 12 pm until late. Bakalarios, Bifteki special, snails, baked fish (gavros).

THE PLOUGHMAN, Iridanou 26, Ilissia (near the Holiday Inn), tel. 721-0244. Dartboard, English cooking, and reasonable prices. Open daily from 12 pm- 2 am, kitchen closed on Sundays.

TABULA, Pondou 40 (parallel to Mihalakopoulou, behind the Riva Hotel), tel. 779-3072. A varied menu of Greek and international specialties plus a well stocked bar. Fresh fish nightly. Open from 9pm-1 am. Closed Sundays.

PLAKA

ANGELOS'S CORNER, Syngrou 17, near Temple of Zeus. Cozy nook with piano. Excellent Greek and French cuisine. Seats 50 max. reservations necessary. Tel. 922-9773/7417. Serves dinner from 6 pm to midnight.

BAKALIARAKIA (TA), Kydathinaion 41, tel. 322-5048. Basement taverna specializing in salt cod in batter usually served with garlic sauce. Souvlaki and delicious salads.

TAVERNAS AND RESTAURANTS

CENTRAL

CORFU, Kriezotou 6 (near to King's Palace Hotel), tel. 361-3011. Menu includes popular standbys of Greek cuisine as well as a few variations from Corfu. Daily noon-1 am.

DELPHI, Nikis 13, tel. 323-4869. Excellent lunchtime spot, very good food, reasonable prices 11 am-11 pm.

DIONYSOS, Across from the acropolis, tel. 923-3182 or 923-1936. Complete restaurant and pastry shop. The house specialties are charcoal-broiled shrimps, fillet of sole, baby lamb and veal mignonettes in oregano sauce. note: Dionysos-Zonars at the beginning of Panepistimiou St., near Syntagma Square, also has complete restaurant service. Tel. 323-0336.

A third Dionysos is on Lycabettus Hill.

DRUGSTORE, Stoa Korai, tel. 322-6464, 322-1890. A multi-purpose restaurant. Open 8 am-2 am, except Sundays.

EVERYDAY, Stadiou 4 and Voukourestiou corner, tel. 323-9422. Spacious and central, serving moussaka, grills and salads. Also convenient for coffee, croissants, pastries and ice cream. Open 7 am-2 am (Restaurant-cafeteria, pastry shop).

FLOKA, Leoforos Kifissias 118, tel. 691-4001. A complete restaurant, pastry shop and catering services. Delicious club sandwiches and ice cream pies ("Black Venus", etc.).

IDEAL, Panepistimiou Ave. 46, tel. 361-4604, 361-3596. "The Restaurant of Athens" founded in 1922. Pleasant atmosphere in a succession of well decorated rooms, discreet stereo music, attentive service, extensive menu. Open for lunch at noon. Ideal for late diners. Don't let the unobtrusive entrance put you off.

KENTRIKON, Kolokotroni 3, in arcade next to the Athenée Palace Hotel, tel. 323-2482. Full taverna fare including beef sofrito, beef in earthenware pot, Roumeli lamb, stuffed cabbage leaves and lentil soup.

KOSTOYIANNIS, Zaimi 37 (Pedion Areos), Exarchia, tel.821-2496. Large selection of appetizers. Main dishes are among others, rabbit stifado (stew with onions), souvlaki with bacon and quail. Closed Sunday.

LENGO, Nikis 29, tel. 323-1127. Charming bistro restaurant with good Greek cuisine; a little expensive. Open daily 12 pm-1 am.

NO NAME, Bouzougou & Moustoxidi 20, tel 642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 pm. Dinner 8 pm to 5 am.

THE THREE BROTHERS, Elpidos 7, Victoria Square, 822-9322. 883-1928. Open after 8 pm. Closed Sundays. Specialities include swordfish souvlaki, shrimp with bacon, shrimp salad, eggplant with cheese in tomato sauce. Extensive menu.

SAVORIES, (formerly Earthly Delights), Panepistimiou 10, (in the arcade), tel. 362-9718. Lunch and cocktails in a personalized environment. Nikos and Gail offer high quality and savory mezes accompanied by their own popular Santorini wine. Open daily, except Sun, from 12:30-5:30.

SINTRIVANI, Filellinon 5, near Syntagma Square, tel. 323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaka (specialities). This restaurant also serves fresh fish.

STAGECOACH, Voukourestiou 14, tel. 363-5145. Specializes in steaks and salads with an extensive bar. Reservations advisable. Daily 12 pm-4 pm and 7 pm-1 am. Closed Sunday.

HILTON/U.S. EMBASSY AREA

BALTHAZAR, Tsoha 27 and Vournazou, tel. 644-1215. Renovated mansion not far from the U.S. Embassy. Restaurant and attractive bar, menu includes scalloppine with cream, spaghetti and a different curry daily, fresh salads.



Restaurant-Charcoal Grill Steak House

American-style steak
Kifissias 267, Kifissia
(Behind Olympic Airways
near Plateia Kifissias)
7 days per week 6 - 2

Now we also serve seafood.

Reservations tel: 801-4493, 982-4136

DAMIGOS, where Kydathinaion meets Adrianou, basement taverna offering quality meat, fresh vegetables, specialty bakalario and skordalia; extremely reasonable, friendly service.

FIVE BROTHERS, Aeolou St. off the square behind the Library of Hadrian. Open daily from 8 am-1 am.

HERMION cafe and restaurant in a little alley off Kapnikareas (near the Adrianou St. cafeteria square). Delightful spot for Sunday lunch with exquisite Greek cuisine (a light touch with the olive oil), friendly service. Open daily from 8 am-midnight.

MILTONS, Adrianou 19, Plaka, tel. 324-9129. Charming island atmosphere. Large selection of traditional appetizers, homestyle Greek cooking and various steaks, also fresh fish. Open lunchtime, perfect for business lunches and evenings. Reservations suggested.

PICCOLINO TAVERNA, Moni Asteriou between Hatzimihali and Kydathinaion, opposite church. The best pizza in town, also offers full taverna fare with fresh shrimp, swordfish kebab. The host keeps serving you ouzo on the house long after you've become a regular. Open daily from 9 pm-midnight.

PSARRA, Erotokritou and Erechtheos Sts., tel. 325-0285. An old favorite, great for Sunday lunch, Swordfish souvlaki, taverna fare; special spot for locals and residents. Open from 12-5 pm and 7 pm-2 am daily.

THE CELLAR, Kydathinaion and the corner of Moni Asteriou. Quality taverna fare, good service and extremely reasonable prices brings Athenians from all over the city to this basement taverna; not unusual to see a Kolonaki couple in lavish evening wear take their place at one of the



CHINA restaurant

Superb Chinese cooking in a luxurious Oriental atmosphere
Open 12 to 3:30 p.m. and 7:30 to 1 a.m.

72 EFRONIOU STREET, ILISSIA TEL: 723-3200, 724-5746
(Between Caravel Hotel & University Campus)

crowded papercloth-covered tables; some choice island wines besides retsina. Open from 8 pm-2 am daily.

SOCRATES PRISON, Mitseon 20, Makriyianni, tel. 922-3434. Charcoal grilled chicken and swordfish, rolled pork with carrots and celery in lemon sauce, roast lamb with mushrooms, meatball casserole. Pikermi wine laced with wine from Santorini (barrelled).

THESPIAS, taverna on Thespidos Street. Special menu: lamb liver, roast lamb, tiropitta oriental (bitesized, crispy pie with melted cheese and herbs), roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2 am.

TO GERANI (O KOUKLIS), tel. 324-7605, Tripodon 14, Plaka. Superb and substantial 'mezes' make more than a meal. Try the sausages and tasty salads. Accompany your meal with wine (hyma), or ouzo.

XYNOS, Ag. Geronda 4, tel. 322-1065. Old Plaka taverna with extensive fare including stuffed vine leaves, fricassée. Wine from the barrel. Guitar music. Closed Sunday.

HOTELS

ATHENS HILTON, tel. 722-0201.

Galaxy Supper Club, fresh gourmet food plus nouvelle cuisine items at reasonable prices. Music. Open daily from noon to 3:30 pm for buffet lunch.

Ta Nissia, taverna downstairs. Music. International cuisine.

ATHENAEUM INTERCONTINENTAL, tel. 902-3666.

La Rotisserie, fine French food prepared under the direction of Chef Alain Desrichard. Dinner. Closed on Sundays. Private dining area for small parties and receptions, ideal for business luncheons. On piano Yiannis Spartakos.

Cafe Pergola open all day, every day from 6 am-2 am. Rich and varied buffet breakfasts, lunch and dinner, international a la carte. Special Sunday brunch from 12 noon.

Kava Bar, open daily from 11 am to the wee hours. Happy hour from 5-7 pm. Singer pianist Billy Dare Sedares nightly from 9pm except Tuesdays.

The Taverna, warm colorful setting, serves wide range of Greek cold and hot mezedeas, meat and fish from the Grill. Open for dinner from 8pm. Piano and guitar by D. Krezos. Daily except Mondays and Tuesdays.

Kava Promenade, serves crêpes, soufflés for light lunch, drinks and desserts all day and into the evening. Live piano music. Located in main lobby.

ASTIR PALACE Vouliagmeni, tel. 896-0211.

Grill Room, downstairs cafe-restaurant, piano music, sometimes a small orchestra for dancing. Open daily from 1-3:30 pm and from 8 pm-1:30 am.

GRANDE BRETAGNE, Syntagma Square.

G.B. Corner, steaks, seafood and Greek specialities. Open 11 am-2 am.

KING GEORGE HOTEL, tel. 323-0651.

Tudor Hall, panoramic view of the Acropolis. International cuisine with some Greek specialities. Open daily from 12-3:30 pm and from 8 pm-midnight.

LEDRA MARRIOTT HOTEL, tel. 934-7711.

Ledra Grill, International specialities such as chicken kiev, pineapple curry and more, also featuring US beef and seafood. Tuesday-Sunday nightly, 19:30-00:30 hrs. Nightly live entertainment to the sounds of Franco Mattola and his guitar. Reservations recommended.

Kona Kai, Polynesian food complete with waterfall, recessed pools. Open Monday through Saturday from 7 pm-12:30 am. Expensive but well worth it. Tepanyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party, special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30 am-1:30 am; breakfast from 6:30 am, served a la carte or buffet, speciality eggs a la minute: all day menu 11 am-11 pm; salad bar geared to business lunches, wide selection of international local dishes; late night menu, 11 pm-1:30 am; Sunday brunch 11 am-3:30 pm, buffet serving hot and cold dishes; wine on the house.

MERIDIEN HOTEL tel. 325-5301/9.

Brasserie des Arts, French cuisine, superb chef, tasteful portions, unique waiter service. Open for lunch, 1-3:30 pm, and dinner, 8 pm-1:30 am. Last order taken at 12:45 am.

Athenian Bistro, snacks and buffet with Greek specialities, daily from 7 pm-2 am. Great for business conferences.

CHANDRIS HOTEL, tel. 941-4825.

The Four Seasons, Greek and international cuisine, a la carte, drinks, live music 9 pm-1 am.

PANGRATI AND ENVIRONS

ILISSOS Aminta 6, Agalma Trouman, Stadion, tel 723-5746. Lunch and dinner every day except Sundays. Banqueting facilities, receptions and meetings. Business lunches at reasonable prices.

KARAVITIS, Arkinou 35, Pangrati, tel. 721-5155. Tradi-



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GLYFADA

KYPROU 78

KOWLOON CHINESE RESTAURANT

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Michiko

RESTAURANT

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TEMPURA SUKIYAKI
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CHINESE RESTAURANT

The most wonderful, comfortable and tasteful Chinese restaurant in the world, and the prices are reasonable.

Fully air-conditioned.

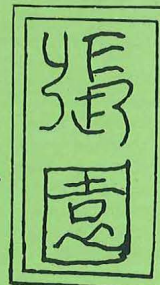
Daily lunch 12:00 to 15:30 pm. Dinner 7:30 pm to 12:30 am.

(No lunch served on Sunday)

TEL: 959-5191 959-5179

15 DOIRANIS & 11 ATTHIDON ST., KALLITHEA

Opposite Aghios Sostis Church 4th street down from Damon Hotel.
(parallel to Leof. Syngrou Ave. 190-192, turn right)



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Dine in the garden under the cool
of the mulberry trees.

Specialty French and Greek Cuisine
HOME CATERING

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Red Dragon

Kifissia's Chinese Restaurant
Authentic Cantonese Cuisine
Kyriazi & Zirini 12 Tel: 801-7034
(near the Zirinio Sports Centre)

Open every evening including Sunday from 7 p.m. to 1 a.m.
Dinner in the garden
Take-away service with delivery within the area



NOYΦAPA

Restaurant
Snack Bar
Sphagettaria

Dine indoors or out in
pleasant Kolonaki Square

Kolonaki Sq. 21 Tel. 361-4508

AZTEC

MEXICAN RESTAURANT

Kifissias 267, Kifissia

(Behind Olympic Airways
near Plateia Kifissias)

Authentic Mexican food!

The first Mexican restaurant in Greece
Menu includes a glossary of all dishes

tel. 8015-335

Open Mon.-Thu. 6:30-11:30 pm. Fri.-Sat. 6:30-12:00 pm

kinds.

TO SMARAGDI, on the coastal road, Kato Voula, tel. 895-8207. Shellfish, fresh fish, various hors d'oeuvres.

PIRAEUS

DOGA, 45 Deliyiorgi, Evangelistria, tel. 411-2149. Specialties: snails, kebabs, innards on spit (*kokkoretsi*), pureed yellow peas with onions (*fava*).

KALYVA, Vassilis Pavlou 60, tel. 412-2149. Colorful cartoon murals, dining balcony overlooking the sea and Microlimano; established reputation for excellent quality of their meats. Daily from 8 pm-2 am.

LANDFALL CLUB, Makriyianni 3, Zea Marina, tel. 452-5074. Seafood and Greek cuisine.

VASILENA, Etolikou 72, tel. 461-2457. A long-established taverna situated in a renovated grocery store. The owner provides a parade of 16 different dishes (in the order that he chooses) for a fixed price. Soup is usually served last! Be sure to have an empty stomach to do honor to this delicious food.

VLAHOS, 28 Koletty, Freates, tel. 451-3432. *Bakaliaros*, *bifteki* done over charcoal; start with retsina. Known as the Garage locally for its big front doors opening onto a large courtyard. Open daily from 8pm-2 am.

ZILLER'S, Akti Koundouriotou 1, tel. 411-2013. Tastefully decorated and popular with a floor-to-ceiling wall of liquors and a complete and reasonably-priced menu. Overlooks the sea and Votsalaki Beach. Daily from 12 pm-2 am.

SEAFOOD

MICROLIMANO, (or Turkolimano, as it is still called) in Piraeus now hosts 22 seafood restaurants, all offering a good meal with excellent service at a table by the sea. Every taxi driver knows where it is, but if you want to use local transportation, take the metro to Faliron station, one stop before the Piraeus terminal, and walk towards the Castella hill, following the sea around to the tiny port (a five-minute walk). If you use the green bus in Syntagma, again get off at Faliron station. A few of the more popular tavernas:

ZORBA, tel. 412-5501. Specialty is the tray of *mezedes* offering stuffed mussels, shrimp, octopus and much more. 26 Akti Koumoundourou.

THE BLACK GOAT, at No.6, an old favorite, and one of the first tavernas in the marina, choice of fresh lobster, crayfish and clams. Yachtsman's hangout.

Another less well-known and less expensive seafood row in Piraeus is at **Freates** around the coast from the Zea Marina yacht harbor. Several restaurants offering fresh fish and a cliffside view of the sea. Also for seafood.

ANDONOPOULOS, Frederikis 1, Glyfada, tel. 894-5636. An old and comfortable restaurant with an extensive

DIOSCURI

restaurant



Charcoal grill - Fish
Cooked specialties

DIMITRIOU VASSILIOU 16 - N. PSYCHIKO
TEL. 6713.997 - SUNDAYS OFF



seafood menu. Daily noon-midnight.

BOULLABAISSE, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Avenue), tel. 941-9082. Boullabaisse, fresh fish and a variety of shellfish. Nightly 7:30 pm-midnight.

LAMBROS on the shore road, Posidonos 20, Voula, tel. 896-0144. Variety of appetizers and usually a good assortment of fish. Moderately expensive. Daily 10 am-1 am. Closed Mon.

PSAROPOULOS, Kalamon 2, Glyfada, tel. 894-5677. One of the oldest seafood restaurants on the marina, open year round, tasteful service, tasty dishes, tasteful prices.

COFFEE SHOPS, TEA ROOMS

AITHRION COFFEE CORNER, Atrium Shopping Center, Harilaos Trikoupi Street, between Akadimias and Panepistimiou. An uptown coffee shop/ouzerie. Fresh ingredients and quick, courteous and efficient service.

BRETTANNIA, Omonia Square, open before sunrise to wee hours: fried eggs, yogurt with honey, hot milk and cognac.

DE PROFUNDIS, 1 Angelikis Mihalis 1, Plaka, tel. 721-4959. Pleasant antique-filled environment. Quiches, pies and pastries. English teas and a variety of coffees and spirits. Classical music on the stereo. Open every day from noon to 1 am.

ERMIS: ALL ABOUT COFFEE, Ermou 56. Sandwiches made with French bread, cakes and *mezedes*. Beverages include juices, coffees and spirits. Nice atmosphere.

FILOMUSA, Filomousou Etarias Square & Kydathinaion, Plaka, tel. 322-2293. Remodeled neoclassic house on square. Fruit juices with or without alcohol, sweets, a large variety of teas. Discreet jazz-rock music. Open from morning to night.

OREA ELLADA, (Beautiful Greece), the charming café of the center of Hellenic tradition, 36 Pandrossou St, Monastiraki. Coffee, drinks and snacks. Sit among pottery, handicrafts and antique treasures and enjoy a view of the Acropolis: 9:30 am-7:30 pm daily, Sunday until 2:30 pm.

LOTUS, Glafkou 14 & D. Vassiliou, Neo Psychiko, tel. 671-7461. Aromatic teas, pastries and fruit juices. Also sandwiches and crêpes. Wonderful selection of music. Unusual decor. Mostly a young crowd.

STOFES, Hamilton 7, Plateia Victorias, tel. 883-3625. Hot and iced teas, spoon sweets, homemade liqueurs, fruit salad and pineapple jelly. French, Italian and American music from 1930-1950. Old Greek newspapers and magazines.

TO TRISTRATO, Ag. Geronda-Dedalou 4, Plaka, tel. 324-4472. Milk shop. Breakfast with fruit specialties, cakes, sweets, coffee.

We shall be once
again serving outside
in our lovely garden
(weather permitting)



Restaurant - Bar

We look forward to welcoming you

37, IONIAS Str. KIFISSIA, TEL. 80 14 260

STEAKHOUSES

BEEFEATER STEAK HOUSE 9 K. Varnali, Halandri, tel. 883-2539. A Canadian corner in Athens; American and national specialties. Air-conditioned. Open from 2 pm-2 am.

FLAME STEAK HOUSE, Hadziyianni Mexi 9 (near the Hilton), tel. 723-8540. Specializes in good charcoal broiled steaks and chops. Bar open for cocktails. Nightly from 7 pm-1 am.

PONDEROSA, Kifissias 267, Kifissia, tel. 801-4493. Restaurant-Charcoal Grill Steak House. The specialty is American Style Steaks. Behind the Olympic Airways, near plateia Kifissias. Open Monday to Friday from 6 pm-2 am. Saturday and Sunday from 3 pm-2 am.

PRINCE OF WALES, steakhouse and pub, 14 Sinopes St, tel. 777-8008. Open every day from 12 pm-2 am. Closed Sundays. Businessmen's lunch menu (main dish, beer or wine, and dessert).

The Stage Coach

After more than 15 years, still serving superb steaks in sophisticated surroundings which are now highlighted by soft piano music in the evenings.

Broiled Lobster and Sea Bass have been added to the perennially popular meat choices of Prime Rib, T-Bone, New York Sirloin and Bon Filet.

Lunch also features 10 varieties of hamburger and an assortment of deli-sized sandwiches.

However, be warned, the service staff is a bit prompt and always smiling.

Voukourestiou 14
(Near Syntagma Square)

Tel. 363-5145
- 363-2966

STAGECOACH, Voukourestiou 14, tel. 363-5145. Specializes in steaks and salads with an extensive bar. Reservations advisable. Daily 12 pm-4 pm and 7 pm-1 am. Closed Sunday.

STEAK ROOM, Egintou 6 (between Hilton and US Embassy), tel. 721-7445. Full menu featuring charcoal broils. Includes a bar. Reservations advisable.

CREPERIES

MARIONETTA, 40 Ippokratous St. and Didotu St. (corner). Old neoclassical house with magnificent marionettes on the walls and hanging from the roof. Specialties: shrimp crêpe, "Marionetta" crêpe, cold pork salad, wine barrel, beer, fruit juices.

PHAIDRA, Metsovou 14, tel. 883-5711. Neoclassic house decorated by young Greek artists. Large variety of unusual crêpes. Closed Tuesday.

RUMOR'S, 35 Dimokritou St. Kolonaki, tel. 364-1977. Specialties: Tuna crêpe, spinach and cheese crêpe, salads (also restaurant).

TO ROLOI (The Clock), Aristotelous St, Victoria Square. Crêpes with chocolate, ice cream, honey and walnuts, dinner crêpes.

FRENCH

BELLE HELENE, Politias Square, Kifissia, tel. 801-4776. In a lovely green park with two small lakes, Greek and French food. Specialties include "Symposio" filet with madeira sauce, artichokes, bacon, ham, chicken livers, cheese, mushrooms, chicken crêpe with ham, cheese in tomato sauce. Open daily from 10 am-2 am.

ERATO, Varnali 7, Halandri (Dourou Square). Restaurant, bar. Open nightly from 7 pm-2 am, except Sunday when it opens for lunch at noon. International cuisine (Greek and French).

BAGATELLE, Ventiri 9 & Hadziyianni Mexi (near the Hilton), tel. 721-8893. Piano. Open daily from 7 pm-1 am. Specialties: frogs' legs, snails, filet of sole stuffed with lobster, *duck à l'orange*, baby lamb in wine sauce with vegetables, Homemade desserts, crêpes stuffed with almonds, ice cream, hot cake with almond and *crème anglaise*.

JE REVIENS, Xenokratous 49, Kolonaki, tel. 721-1174. Specialty French and Greek cuisine. Open for lunch and dinner.

restaurants and night life

LE CALVADOS, Alkmanos 5 (near Athens Hilton), tel. 722-6291. A touch of Paris with a comprehensive menu from house pâté to "Mousse au chocolat" including a variety of steaks with original sauces, shrimps with curried rice, and cheese fondue. House wine. Specialties from Normandy and fine Calvados of course.

L'ORANGERIE, 55 Efroniou (opposite the Caravel), tel. 724-2735, 724-2736. Nice atmosphere. Specialties: filet au poivre vert (filet with green pepper), risotto mediterrannée, seafood, seasonal salads. Piano.

ITALIAN

AL CONVENTO, Anapiron Polemou 4-6, Kolonaki, tel. 723-9163. Gourmet specialties: pasta and scalloppine. Nightly from 8 pm-1 am. Closed Sunday.

AL TARTUFO, Posidonos 65, Paleo Faliro, tel. 982-6560. Specialties: spaghetti, pizzas, scalloppine, filet à la Tartufo, carbonara, tortellini à la crème. Nightly from 7:30 pm-2 am. Lunch Saturday and Sunday.

ARCOBALENO, 14 Nap. Zerva, Glyfada Square, tel. 894-2564. Specialty: shrimp provencale.

DA WALTER, Evzonon & Anapiron Polemou, Kolonaki, tel. 724-8726. Spacious bar. Specialties: rigatoni with four cheeses, fileto Piedmontaise, sauce madeira, profiteroles. Nightly 8 pm-1 am.

IL FUNGO, Posidonos 68, Paleo Faliron, tel. 981-6765. Specialties: fileta, 22 kinds of pasta, 20 varieties of pizza, 16 different scalloppine. Nightly from 8 pm-2 am. Saturday 12:30 pm-2:30 am. Closed Wednesday for lunch.

LA BOUSSOLA near metro station Kifissia, tel. 808-3912. Formerly "Da Bruno". Under same management as "La Boussole" in Glyfada. Filet à la diavolo and "Triptiho à la Boussole" (three kinds of pasta with special sauces and cheese) are among the specialties.

LA FIAMMA, Plateia Dimokratias 5, Holargos, tel. 651-7355. Large variety of Italian dishes and oven-baked pizza. Take-out service. Open daily from 7 pm-2 am and on Sunday and holidays from noon-2 am.

LA TARTARUGA, 25th of March 38 & Palaologlou Sts, Halandri, tel. 682-8924. Large portions of piquant entrees and pizza, also Italian main dishes. Chilled glasses. Very reasonable prices.

TOSCANA, 16 Thisseos, Vouliagmeni, tel. 896-2497/8. Open every evening. International and Italian cuisine (also Greek dishes). Specialties: escalope à la Toscana, escalope cordon blue, filet with mushrooms, torta romantica (dessert).

KOREAN

GO RYEO JEONG, Alimou 33, Argyroupolis, tel. 991-5913. Authentic Korea, Chinese and Japanese cuisine. Parking. Open daily 10:30 am-4 pm, 6:30 pm-1 am.

SEOUL, 8 Evritanias Ambelokipi (near President Hotel), tel. 692-4669. Specialties: beef *boukooki* (prepared at the table), *yatse bokum* (hors d'oeuvre), *haimon gol* (seafood and vegetables prepared at the table), *tsapche* (Korean spaghetti with black mushrooms).

MEXICAN

AZTEC, Leoforos Kifissias 267 (near the trohonomo), tel. 801-5335. The first Mexican restaurant in Greece. Menu includes a glossary of all dishes. Open Mon.-Thu. 6:30-11:30 pm. Fri.+Sat. 6:30-12:00 pm.

LEBANESE/ARABIC

ALI BABA, Poseidonos Ave. 13, Kalamaki, tel. 983-0435, 983-2984. Restaurant and Arabian music hall. Superb Oriental cuisine with Lebanese "meze" and a rich variety of sweets. Floor show with belly dancers. Every night from 10:30 pm.

BEYROUTH, Karapanou 13, Glyfada, tel. 893-1169. Lebanese "meze", specialties and sweets. Take out service, home deliveries. Open daily 8 pm-2 am. Sat. and Sun. also 1 pm-4 pm.

KASBAH, (Caravel Hotel), tel. 729-0721. Entrees include chicken livers piquant and hommos (chickpeas with tahini). Closed Sunday.

MARALINAS, Vrassidas 11 (between Hilton and Caravel Hotels), tel. 723-5425. Open for lunch and dinner. Lebanese meze, charcoal grills.

MIRAMARO, Aristotelous 5 & Syngrou (opp. Ledra Marriott Hotel), tel. 922-3290. Egyptian club with floor show. The oriental menu includes hommos, lentils, stuffed vine leaves, marinated lamb's tongues, mixed grill. Sweets: baklava and kataif. Egyptian ouzo.

SAHARA Possidonos 15 & Davaki, Kalamaki, tel. 983-7731. Arabic food, floor show.

SHAHRAZAD, Akadamias Ave. 43, Central Athens, tel. 360-4260, 360-1877. Club-Restaurant. "An underground oasis in the heart of Athens." Select menu for cosmopolitan clientele. International and Oriental music floor show.

CYPRIOI

AGRINO, Falirou Ave., Koukaki (opp. Intercontinental Hotel), tel. 921-5285. Restaurant, taverna, bar. Traditional Greek, Cypriot, English and Continental cuisine. Piano and guitar music. Open from 10:00 am until after midnight.

KIRKY, 1 Pendelis, Kefalari, tel. 808-0338. Specialties: *haloum* (fried Cypriot cheese), *seftalies* (tasty village sausage). Fireplace.

BELLA PAIS, Plastira 77 & Meletos 7, Nea Smyrni. Taverna, music. Cypriot and Greek specialties, *seftalies*.

INDIAN

TAJ MAHAL, Syngrou Ave. 5, tel. 922-2278. Over 40 meat dishes and over 20 vegetable dishes. One of the specialties is lamb cooked in yogurt with herbs. Desserts include "Gulab Jaman" (moist pastry ball).

INDONESIAN

RAMAYANA, Asklepiou 74, tel. 361-8973. Indian and Chinese cuisine. Open daily from 7:30 pm to 1:30 am. Closed Sundays.[Q]

SPANISH

CASA MADRID, Akti Koundourioti 4, Kastella, Piraeus, tel. 412-3032. Plush interior for winter season. Free parking next to restaurant. Specialties include: paella, stuffed squid, braised lamb, beef steak with pueros sauce, roast pork and chicken a la Madrid.

COMILON, Polyta 39, Ano Patissa, tel. 201-0592. Unusual appetizers, very tasty paella, and sangria. Specialties: Sepias con Olivas (cuttlefish with green olives), pork mandarin (baked pork filet with pineapple and orange). Spanish and Latin American music. Nightly from 8 pm. Closed Monday.

RINCON, Prinkippos Petros 33, Glyfada. Dishes include mushrooms vinaigrette, *asado* (barbecued pork), lasagne, *lomo* (beef tenderloin), *Milanese* (breaded beef). Cambas wine by the carafe.

SEVILLA, Theognidos 11-13 (beginning Ag. Sostis Church), tel. 932-3941. Spanish and French specialties, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla, sangria.

CZECHOSLOVAKIAN

SEVEK, Roybesi 8 (Neos Kosmos), tel. 901-8389. Specialties: *sbitkova*, *knedik*, *palatinka* etc. Closed Tuesday.

AUSTRIAN

VIENEZIKI GONIA, Ventouri and Ouranias 13, Holargos, tel. 652-0275. Viennese and Greek specialties, soft music, fireplace.

GERMAN

ALT BERLIN, Kolokotroni 35, Kefalari, tel. 808-1324. Restaurant, sweets, ice cream. Open 9 pm-2 am.

RITTENBOURGH, Formionos 11, Pangrati, tel. 723-8421.

CHINESE

CHANG'S HOUSE, Doiranis 15 & Athidon, Kallithea, tel. 959-5191, 959-5179. Under same management as The China. Open daily from 12 pm-3:30 pm and 7:30 pm-2 am.

CHINA, Efroniou 72, Illisia (between Caravel Hotel and University Campus), tel. 723-3200. Oriental atmosphere. Daily 12 pm-3 pm, 7:30 pm-2 am. Closed Sun. lunch.

GOLDEN DRAGON, 122 Syngrou Ave. & G. Olympiou 27-29, tel. 923-2316. A variety of Taiwanese dishes. For reservations call 923-2315, 923-2316. Reasonable prices. Open daily 12:30 pm-3:30 pm and 7:30 pm-midnight.

KOWLOON, Kyprou 78, Glyfada. Open daily 12 pm-3 pm for lunch and 7 pm-1 am. Specialties include fried rice, baked duck and king shrimps.

LOON FUNG TIEN, Alkionidou 114, coastal road near EOT Beach B, tel. 895-8083. You can choose chop suey, spring rolls, Chinese noodles, among other dishes. Peking duck must be ordered 24 hours in advance. Every Sunday Chinese buffet lunch at a fixed price.

PAGODA, Bousgou & Leoforos Alexandras 3, tel. 643-1990, 644-6259. Chinese cooking, decor and service. Dining room for dinner parties. Specialties include soups.

prawn, chicken and beef dishes, sweet and sour meat and fish, lobster Cantonese, Peking duck, steamed snake. Desserts include lichees, fresh mango in season and sweets.

THE PEKING CHINESE RESTAURANT, 6 Fedras and Karapanou, tel. 893-2628. We recommend anything sweet and sour. The chef adds chili sauce making the sweet and sour slightly fiery. Open daily from 1 pm.

THE RED DRAGON, Zirini 12 & Kyriazi, Kifissia (near the Zirinon Sports Center), tel. 801-7034. Cantonese cuisine. Specialties: Malaysian noodles with shrimp, crab with chili, beef with fresh ginger root.

JAPANESE

KYOTO, Garibaldi 5 (on Philopappou Hill), tel. 923-2047. Japanese delicacies in a comfortable setting. Daily 12 pm-3 pm and 7:30 pm-midnight. Closed Sun.

MICHIKO, Kydathinaon 27, Plaka, tel. 322-0980. A historic mansion house houses this multi-roomed restaurant. Japanese garden; traditional music. Daily 12:30 - 2:30 am, 6:30 - 12pm. Closed Sun.

VEGETARIAN

EDEN, restaurant and cafe, 3 Flessa Str, Plaka, tel. 324-8858. Charming meeting place for travelers (backpackers); juices, salads and sweets.

JUICY, Loukianou 34, Kolonaki, tel. 722-4817. Menu includes large array of exotic juices and fruit cocktails. 'Juicy' salad, cheese and vegetable sandwiches, soya burgers and a daily vegetarian special. Prices tend to be steep but portions are generous and quality of produce excellent. Open Mon. through Sat. 11 am-2 am, and Sun. 6 pm-2am.

FAST FOODS

GALLERIA TITANIA, (Titania Hotel, street level), Panepistimio 52. Fresh fruit salad and fruit drinks, ice cream, sandwiches, pittas, sweets and coffee. Small bar. Open 7 am-2 am.

BARS

KAROLOU DIL, Loukianou & Athaiou, Kolonaki, tel. 721-2642. Refined atmosphere, soft music (often "retro"). Student and younger crowd mainly but suitable for all. Very "in". Drinks, snacks and food. Open 8:30 pm-2 am.

MONT-PARNASSE, Haritos 32, Kolonaki, tel. 729-0746. Beter known as "Ratga's", named after the owner. A three-level bar-restaurant decorated with plants, stained-glass lamps and a huge stuffed parrot at the bar. Favorite spot for theater crowd; offers snacks, special salads, spaghetti carbonara, and omelettes for your drink-provoked appetite. Open nightly 7 pm-2 am.

17, Voukourestiou 17 (in the arcade), down a few steps into a cosy "all friends" atmosphere. If you've missed your date, or just want to buy an absent friend a drink, pay the bartender, sign a raincheck for the bulletin board and he or she will be treated. Open daily from 11 am-2 am.

SCORPIOS, Evrou 1 & Kanosajiy (opposite American Embassy), tel. 771-1206. Foreign and Greek music and songs. International cuisine, mostly French. Special dishes include chopped filet in cream sauce with curry, filet with bacon and Bercy sauce, salad "Scorpios" and "Imperial" salad (avocado, onion, egg, tuna with special dressing). Desserts include chocolate soufflé, baked apples "Mariette" with whipped cream and Bavarian cream pastry. Open from 9:00 pm-2 am, except Sundays.

TAPAS DE COLILON, 267 Kifissias (behind Olympic Airways). Athens wine bar: cold plate.

OUZERIES

APOTOSOS, Panepistimio 10 (in the arcade), tel. 363-7046. Probably the oldest ouzeri in Athens, in operation since 1900. The posters which cover the walls may be among the oldest found anywhere. Meatballs, sausages, smoked ham, potatoes, salami. Daily from 11:30 am-3 pm. Closed Sunday.

ATHINAIKON, cnr Panepistimioi & Themistokleous, tel. 322-0118. Small and simple. At this address since 1937. Offers a limited but delicious selection of snacks that include sweet breads, fried mussels, meatballs and shrimps. Daily 11:30 am-5 pm and 7:30 pm-11:30 pm. Closed Sun.

GENOVEFA, 17th November Ave. 71, "Vlahou" bus stop, Holargos, tel. 653-2613. Large selection of appetizers to accompany wine, beer or ouzo. Choose from shrimps with feta cheese, eggplant, potato salad, lamb tongue with oregano, codfish balls, fried cheese, etc. Closed Sun.

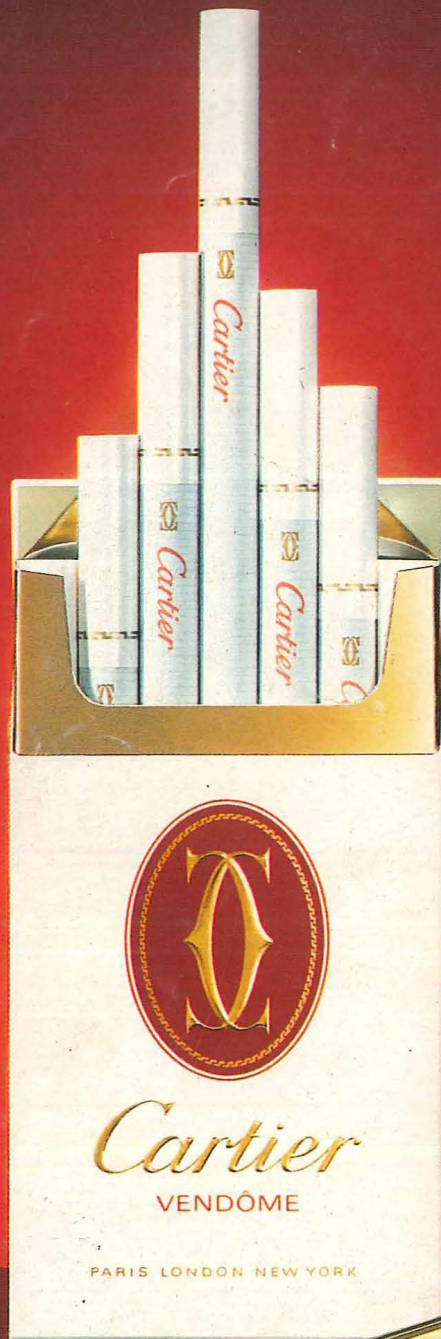
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