

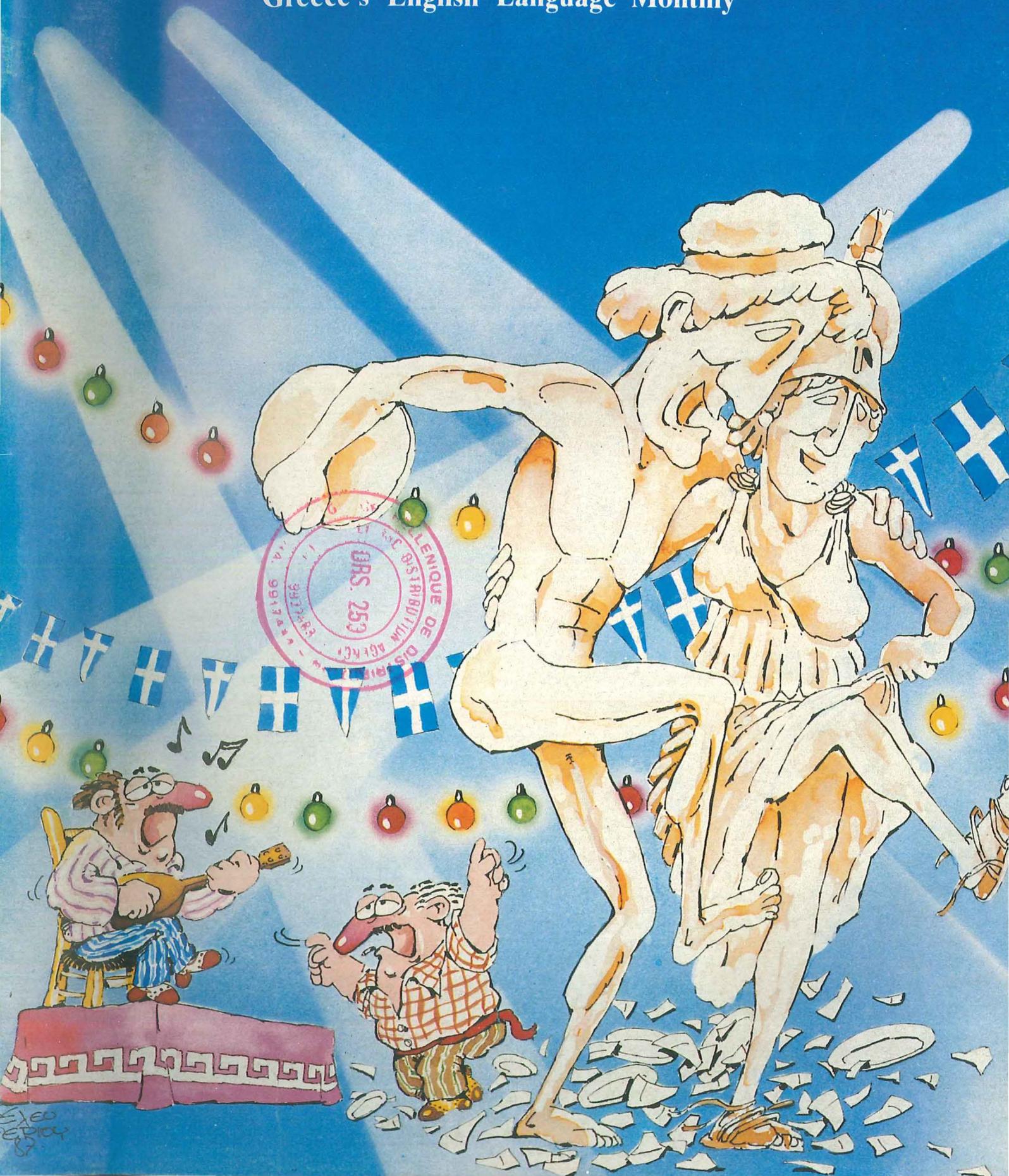
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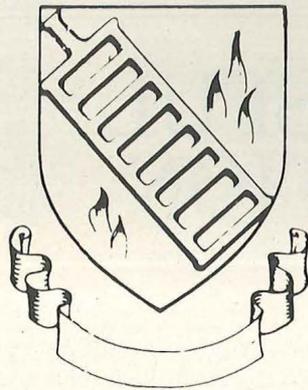
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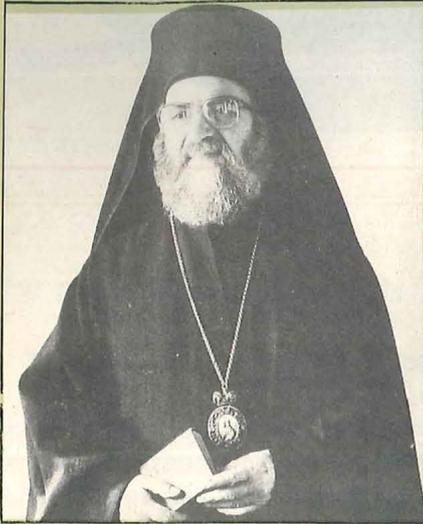
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FEATURES

13 Rekindling religious fervor

Ecumenical Patriarch Demetrios departs this month for Moscow – the first such visit by an Orthodox Church leader in more than 400 years. Reporter Lee Stokes was granted an exclusive interview recently with the patriarch, in which Demetrios discussed his hopes for his world tour

16 The attack on the Elli

In August of 1940 the Greek battleship Elli was attacked off the island of Tinos. As J.M. Thursby recounts, the mysterious torpedoing – likely by an Italian submarine – gave Greece its first taste of the Second World War



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18 The travels of ancient tourists

Today tourists bring home souvenirs like plastic Parthenons and lace tablecloths. But there was time when keepsakes consisted of marble relics and, occasionally, a live centaur. Adrienne Mayor looks back on the vacations of wealthy Romans, for whom Greece was a playground of delights

22 Cultural shock at Oiniades

The press release told of an English-language performance of a classical play at an ancient theatre out in the rugged countryside. A few dozen viewers may have been expected to show up. But, as Sloane Elliott found, hundreds arrived to watch what turned out to be a splendid international collaboration



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24 Rembetica: Greece's unique jazz

Susan Zannos charts the history of rembetica, as much a form of music as an important Greek subculture. From the blue-smoked dives of Piraeus to today's more upscale clubs, rembetica has a colorful and passionate history that can still be felt in the runs of the bouzouki

28 The mastic towns of Chios

Willard Manus visits the island of Chios, home of the best-preserved medieval settlements in the Aegean. It is also home to a rare shrub used in making numerous products, from gum to liqueur



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Cover by Vangelis Eleftheriou

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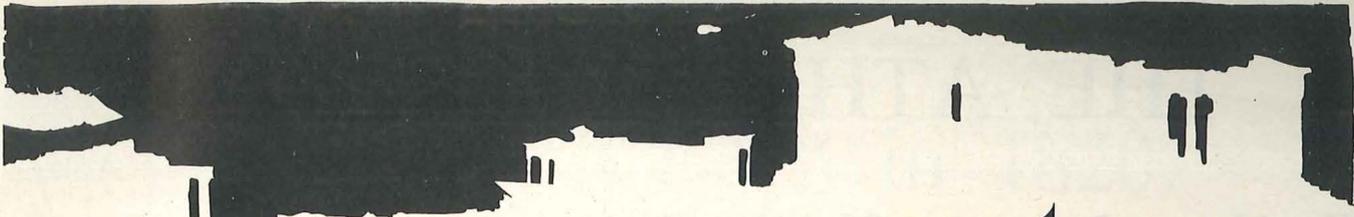
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The Eighth Wonder of the World

When a navy ship called Poseidon dredged up a stone in the shape of a gigantic fist out of the harbor at Rhodes on July 3, it was not only antiquarians who hoped it might have some connection with the celebrated Colossus of Rhodes.

Not much is known of the Colossus, neither just where nor in what position it stood. It has never had a very favorable press. Ancient authorities found it pretentious and *nouveau-riche* (Rhodes has not changed much over the centuries), and its being numbered among the Seven Wonders of the ancient world, while adding to its notoriety, did not increase its aesthetic repute.

Such discoveries do not come out of the blue. Two years ago a travel agent and tourism promoter from Rhodes met a Dutch-Australian clairvoyant in Adelaide and asked her to visit his lovely island. Provided with a ship by the harbor police, they investigated the area. She was convinced that the Colossus was there within grasp. Now it so happened at the end of June that frogmen employed by the Merchant Marine Ministry were sent out to pull up caches of narcotics from outside the harbor. That inner tubes filled with heroin and hashish have been regularly found off Rhodes for the last 10 years is merely one of the wonders of the *modern* world. Furthermore, since 1985, works have been in progress dredging up and filling in parts of the harbor. Given this extraordinary set of coincidences, something wonderful was bound to turn up.

The first government official to make a public statement on the matter was the Minister of Merchant Marine, Mr Alexandris.

Although he cautioned that any sort of identification lay outside his domain, he did say that the configuration of the stone object was made not by nature but by man, and that the discovery was "an event of the first rank". The first minister to be photographed with the object was PASOK's Johnny-on-the-spot, Mr Yennimatas, first to earthquake-stricken, maybe-to-be-rebuilt Kalamata; first to, maybe, the Colossus of Rhodes. Rumors were rife as foreign journalists in search of a scoop – and the "scoop" was said to be of sculptured porous stone – descended on Marine Venus Land.

A 24-hour period followed during which reality was suspended. Archaeologists pondered; scientists produced diagrams; mathematicians worked out algebraic formulae. It was noted that the laws of classical proportion set down by Polycleitus – according to which the width of a man's fist is just one-twentieth of his stature – tallied neatly with the size of the statue as described by ancient authorities. As the Colossus was made of bronze, the rock formation was clearly the "filler". As for the hand being clenched into a fist, this exposed the old delineators to charges of fantasy.

The simple truth was that everyone wanted it to be the Colossus, so for one wonderful day that's what it was. The most superficial examination proved that the rock was no more than a piece of debris chucked into the sea whose grooves, which gave the impression of four colossal fingers, were made by the grater of a bulldozer.

As the Colossus affair had attracted international attention by now, the embarrassment was great, and it is unfortunately (but innately) human that deep disappoint-

ment expressed itself in recrimination. Before the contretemps between the Ministries of Culture and Merchant Marine, between Melina and the clairvoyant, let a curtain be decently drawn.

But that certainly was not the end of the story. In Greece one has to have ashes to let the phoenix rise again. Its motto is *per aspera ad astra*. This is its wonderfulness. At a press conference Melina said, "This arrival of mine to Rhodes is a painful one. But I want to tell you this: I'm optimistic, because with the assistance of archaeologists and naval experts, we will find the Colossus of Rhodes!" And on this point the clairvoyant backed her up to the hilt: "I'm not a politician or a bureaucrat. I'm just an ordinary clairvoyant. Everything will end for the best!"

And one can see that Eighth Wonder of the World coming clear as a socialist daydream probably before the next elections – when, led by Melina in her designer wetsuit, the Colossus is raised from the sea like the Titanic and stands proud again in the harbor at Rhodes, its head framed with the great green rays of the PASOK sun and its famous fist held defiantly high as it recites a Hellenistic version of the International.

When one thinks of the fuss made over the mere centenary of the Statue of Liberty, the mind boggles at the thought of the 2500th anniversary of the Colossus: the harbor lined with Swedish Miss Universe semi-finalists, the fireworks illuminating the dark coasts of Turkey, the Aegean choked with tall ships, and millions of American tourists, ignoring travel advisories and throwing dollars around like confetti, eating out their hearts in envy and despair. □

THE ATHENIAN DIARY

by Sloane Elliott and David Lazarus

Sunken hopes off Rhodes

One newspaper called it a "colossal blunder". Another said Greece had been made a laughingstock for the rest of the world. The culture minister called it a disappointment. The merchant marine minister blamed "excessive zeal". And amid all the bitterness and red-faced explanations one thing was certain: a large fist-shaped stone pulled up from the sea was not a fragment from the legendary Colossus of Rhodes.

The question last month was: how did it happen? How did it come to pass that newspapers around the world had trumpeted that the Colossus had been found after being lost for nearly 2000 years? How did government officials not manage to coordinate the affair more responsibly? How could such a colossal screw-up be made?

Excessive zeal isn't far from the mark. Overexcitement. High Hopes. Or, in the words of Watergate conspir-

ator John Dean, blind ambition. And, as is usually the case, it was much too good to be true.

Coincidence had a lot to do with it as well. The stone was found during an already underway search for the Colossus, which was supposedly seen by a Dutch-born clairvoyant now living in Australia. Divers had spent two weeks combing an area outside Rhodes Harbor when they happened upon a rock that had mysterious ridges on the surface. If you squinted a bit the ridges could almost look like knuckles on a giant hand. Eureka!

The stone was carefully raised from a depth of 52 metres. It measured about 1.8 metres wide and 1 metre long and weighed nearly a ton. On the dock at Rhodes Harbor, under the hot sun, it looked something like a large brown clam. But experts promptly declared that there was no question that it had been carved by hand. The World Press

flocked to Rhodes to cover the finding of one of the seven wonders of the ancient world.

Merchant Marine Minister Stathis Alexandris can't really be held to blame. He never actually said that the Colossus had been found, not in so many words. But he did not urge caution either. Nor did he warn against premature speculation. He said Greece may soon be in a position "to offer one of the seven wonders of the world to humanity". He also seemed to enjoy all the attention given his generally invisible ministry.

Culture Minister Melina Mercouri was quick to counter. She reminded that such things as the finding of lost world-wonders fell under the auspices of *her* ministry. Moreover, she said there was "no indication" that the rock pulled from the harbor belonged to the Colossus. "From the location, size, material, texture and shape of the stone object retrieved from the sea bed," she said, it looked like nothing more than an ordinary rock. Her team of archaeologists were on their way to Rhodes for an on-the-spot examination.

As local newspapers told the story, it was dock workers on Rhodes who set experts on the right track. They told the archaeologists to also examine a nearby crane used for dredging the harbor, newspapers said. It turned out that the teeth of the crane's scoop matched the width of the grooves forming what appeared to be knuckles on the stone. This led the experts to declare that the stone apparently fell into the harbor only about two years ago. It was apparently struck – and carved – by the crane during routine digging.

It was not a piece of the Colossus, which is thought to have stood nearly 33 metres tall with legs straddling the mouth to the harbor. The famed statue was believed to have been made of bronze, and was believed destroyed in an earthquake around 200 B.C.

Mercouri flew to Rhodes and held a press conference punctuated by angry words and accusations. Among those unconvinced that the stone was a dud was psychic Ann Dankbaar, whose ESP vision had started the search in the first place. She challenged Mercouri to provide more evidence that the stone was just a stone.

The culture minister said: "I must

Another low in Greek-U.S. ties

The roller coaster ride of Greek-American relations took another dip last month amid allegations that Athens had made contact with terrorist organizations to avoid attacks on Greek soil.

The government insisted that Washington retract the charges, made by Ambassador Robert Keeley to Foreign Minister Karolos Papoulias. Prime Minister Papandreou threatened to call off talks on the future of American military bases in this country unless the allegations were withdrawn.

After three weeks of tension, the Reagan administration finally ended the dispute by responding to Papandreou in a letter written by the undersecretary of state for political affairs, Michael Armacost. Though the full contents of the letter was not immediately made public, the government spokesman said that the U.S. response was "judged to be satisfactory".

According to press reports, Keeley had presented Papoulias with a document showing that the U.S. knew of contacts between Greek officials and known terrorists – including Abu Nidal, who is wanted by the Americans for allegedly masterminding the hijacking of the Achille Lauro cruise ship last year.

At first Greek officials vehemently denied the allegations. As the month wore on, though, the denials softened to carping remarks about Greece's loss of international prestige and threats to the country's honor. Demands for a full and public retraction became requests for a written statement declaring that the ambassador had been mistaken.

"We are not calling on the U.S. to apologize to us," said government spokesman Sotiris Kostopoulos. "We are asking that we be given a document retracting the accusations, which we will release to the public. It is the least our government can ask to protect our country's honor."

To add some teeth to this request, the government announced that a top U.S. State Department official would not be welcome in Athens after his visit to Turkey at the end of the month unless the matter were settled. The U.S. undersecretary of state for political affairs, Michael Armacost, was to discuss with Greek leaders bilateral relations and defense issues, including the bases.

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remind you, Miss Dankbaar, that you are not an archaeologist."

"Neither are you," Dankbaar replied. She maintained to reporters that the Colossus *had* been found, while Mercuri insisted that this was definitely not the case.

Rhodes journalists and tourism officials expressed disappointment over the outcome of the episode, and most were at first unwilling to accept the archaeologists' findings. "People think the archaeologists should have spent more time checking the find before they dismissed it. There's a lot of resentment," said one island journalist.

Dankbaar said in a telephone interview afterwards that she was planning to leave Rhodes, but that the hunt for the Colossus "is not off my mind yet". She finally agreed that the stone found was not really the stuff of legend, but she said she was sure that the Colossus remained close to being recovered.

"I did what I did out of love," she said. "But there is a limit to my love."

Mercuri was more pragmatic. "Perhaps one day, after more research, we may find the remains of the Colossus," she said. "In the meantime there are other ancient treasures to be located off Rhodes."

'No' to U.S. subs

Two American nuclear-powered submarines were denied passage through Greek territorial waters last month, but officials said that the affair was not related to a current chill in Greek-American relations.

The commanders of the two submarines had requested permission to pass through Greek waters and anchor at a military base in the Peloponnese.

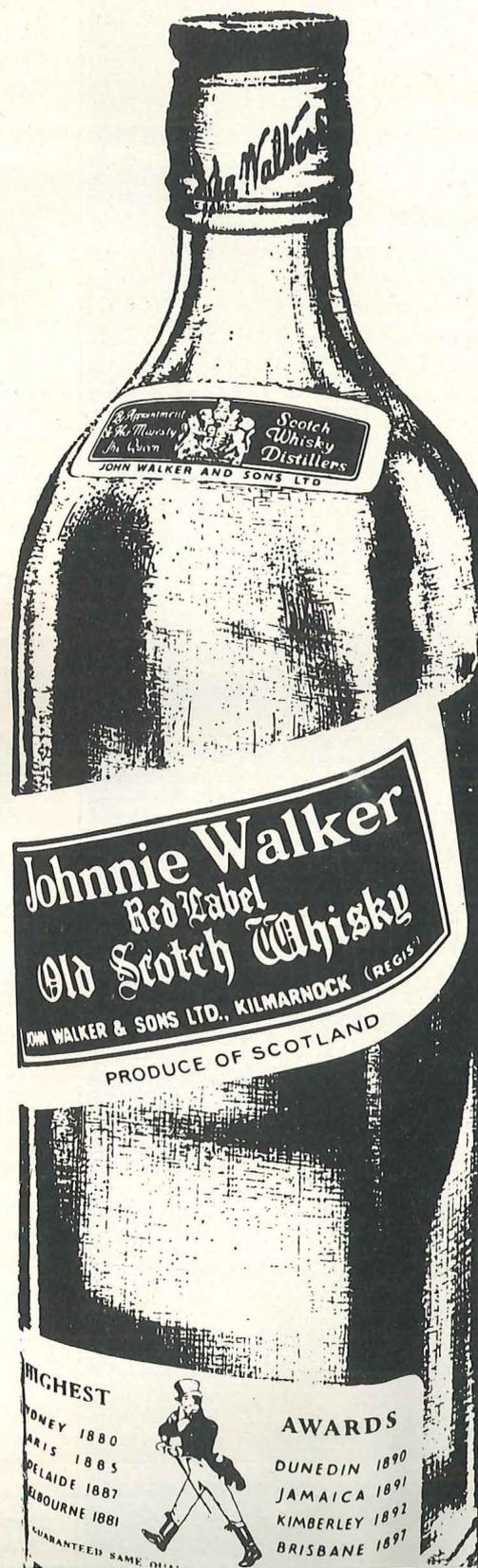
Defense Minister Yannis Haralambopoulos said permission was denied for technical reasons. He said Greece had not been notified three months in advance as per international law, and there were no arrangements for what would happen in the case of a nuclear-related accident.

Though an average of five American nuclear-powered subs passed through Greek waters annually between 1981 and 1985, officials said no passages have been granted in the last two years.

A government spokesman, Sotiris Kostopoulos, said he did not think this was strange behavior for two NATO allies. He said submarine passages were never denied as long as the correct procedures were followed.

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THE ATHENIAN DIARY THE ATHEN

Invasion anniversary

Prime Minister Papandreou called the continued presence of Turkish troops on Cyprus a "disgrace for the world community" as he marked the 13th anniversary of the Turkish invasion of the island last month.

Greeks and Greek Cypriots attended a mass rally addressed by Cypriot President Spyros Kyprianou. Memorial services for those killed during the invasion were held in Athens and Thessaloniki.

Papandreou said in a statement that the situation on Cyprus constituted "an object of shame" for the world. He said Greeks and Greek Cypriots would continue fighting for the withdrawal of an estimated 30,000 Turkish troops on the island.

"On this lamentable anniversary, my intention is not only to project Cyprus' misadventure and the struggle to this day for the restoration of justice and morality, but also to give a message of optimism and decisiveness to our Cypriot brothers," Papandreou said.

The island was virtually divided in half on July 20, 1974, when Turkish forces stormed onto the northern shore. The invasion, ostensibly to protect the island's Turkish Cypriot minority, was sparked by a failed coup attempt against the president of Cyprus, Archbishop Makarios.

Balkan talks

NATO-member Greece and Warsaw Pact-member Bulgaria last month called for a denuclearized Balkans - a call that remains largely symbolic as long as Turkey welcomes American nuclear weapons on its soil.

The announcement was made at the end of a one-day trip to Sofia by Prime Minister Papandreou.

In a joint statement, Papandreou and Bulgarian Premier Todor Zhivkov said they were "expressing the desire of their peoples to live in peace in a world without nuclear arms and violence". They said they hoped to contribute to "a climate of good-neighborliness" in the Balkans.

But this call for denuclearization, like similar proposals over the last decade, contains more wish than will. The Turkish government maintains that a nuclear deterrent is a necessary part of NATO planning and has refused to attend regional talks that included de-

nuclearization on the agenda.

A nuclear-free zone is supported by Greece, Bulgaria and Romania. Yugoslavia and Albania each claim to have no nuclear weapons on their soil.

Papandreou termed his talks with Zhivkov "very positive" and said he briefed the Bulgarian leader on Greek-Turkish relations, the Cyprus situation and relations between Athens and Washington.

Zhivkov discussed Bulgaria's view of Soviet leader Mikhail Gorbachev's "glasnost" (openness) policy.

Labor boss shot

George Raftopoulos, Greece's top labor leader, was recovering last month after an unknown gunman shot him in the head and stomach outside his home in an Athens suburb.

The attack was claimed by a previously unknown group calling itself "May 1". The group said in a statement left at the scene that it was punishing Raftopoulos for following the government's "anti-worker policies".

Police said the assailant approached Raftopoulos, 47, as he was getting out of his car outside his apartment block in Agia Paraskevi. He fired three shots and then fled in a car driven by an accomplice.

Ten minutes earlier, police said, another gunman shot and wounded an adviser to Raftopoulos, identified as N. Dimitropoulos, in the nearby suburb of Halandri.

Raftopoulos, a bank union boss, is president of the government-backed Greek Confederation of Labor, an umbrella organization for dozens of separate unions. He has been criticized by other union leaders for supporting Prime Minister Papandreou's economic austerity measures, which have included a virtual wage freeze and rising costs.

Olympics optimism

The head of the International Olympics Committee said last month that he believes Greece will be awarded the 1996 Olympiad - 100th anniversary of the modern games - as long as the country works hard to get them.

The IOC president, Juan Antonio Samaranch, was in Athens to participate in a meeting of the International Olympic Academy.

Following a one-hour meeting with

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Prime Minister Papandreou, Samaranch told reporters that he reacted positively to Greek officials' hopes that Athens would host the 1996 games.

"My reply to them was that this depends on the International Olympics Committee, but it mainly depends on Greece," he said. "Because if you want the games, if you work hard for the games, I believe you will have them."

Papandreou called the IOC president a friend of Greece. "We would like to hope that we will have his backing in our just efforts to host the 1996 Olympic Games," he said.

Greece has not hosted the Olympics since 1896, when they were held in the marble Olympic Stadium near the Temple of Zeus. Greek officials say it is only right that Athens plays host to the centenary games.

However, critics charge that Greece is lacking in funds and is far behind schedule in constructing suitable facilities. Culture Minister Melina Mercouri has said that Greece intends to host an "Olympiad of moderation" without all the expensive hoopla of the Los Angeles games or the expected showmanship of the Seoul Olympics.

Gorbachev letters

Letters from Soviet leader Mikhail Gorbachev encouraging the Greek government to close down American military bases in this country were called by U.S. officials "an unacceptable intervention in NATO issues", according to press reports last month.

The charge by unnamed U.S. officials was carried in a leading pro-government newspaper, *Ta Nea*. Other newspapers reported that Gorbachev had created new tension in the already strained relations between Athens and Washington.

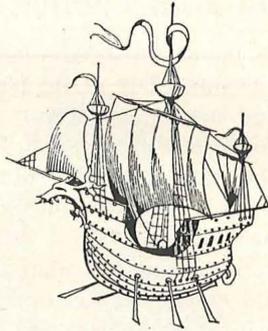
Government spokesman Yannis Roubatsis refused to comment on the report, saying Greece did not reply to statements made by anonymous officials.

But he attempted to draw fire from Prime Minister Papandreou by saying that Gorbachev's remarks on the U.S. bases in two recent letters had been left out of official summaries due to a "personal omission" on his part.

The full contents of the letters, dated May 14 and June 9 respectively, were revealed last month by a Greek satirical newspaper, *Pontiki*. The report was later confirmed by Roubatsis.

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Four questions for the summer season

Barring some sudden fireworks from Prime Minister Papandreou, political life during the summer months is expected, as usual, to be uneventful. In effect, these months constitute a nightmarish period for the Athens tabloids, which live on splashing headlines that take up three-quarters of the space on their front pages. These towering headlines desperately need political news of some significance, and in the absence of such news, headlines have to be created. The summer is usually spent by the various press pundits predicting possible political developments to come in the autumn, winter and beyond.

With all this in mind, this column would be out of touch with Greek reality if it failed to indulge in its own intricate speculation, outlining some of the predictions currently circulating and attempting to evaluate their worth.

There seem to be four dominant questions, all concerning Papandreou's political intentions: When will he call national elections? What electoral system will he choose to use? What will he do about the U.S. bases and, if he holds a referendum, when will he do it: before, after or together with national elections? What are his intentions concerning the presidency – will he attempt to capture this largely decorative job and when?

Every time a "national" or foreign policy crisis arises, speculation increases that Papandreou will opt for sudden national elections. This happened following both the Greek-Turkish crisis and the recent "crisis" in U.S.-Greek relations. The rationale behind such predictions is reasonable enough: in the midst of an economic crisis, and with an austerity policy in full swing, Papandreou needs a "national" banner that will mobilize his 1985 woes and bread and butter issues. However, there is a very strong argument against all this: as the economy remains the number one issue in voters' minds and foreign policy issues are of minimal concern to public opinion, Papandreou would be more than ill-advised to plunge into early elections at a time when there exists widespread discontent concerning the state of the economy. Obviously Papandreou knows this. He also correctly senses that though he might win some popu-

larity points on foreign policy issues, the electoral fate of his party will be settled mainly on how it is seen to perform on the economic front.

One safe conclusion can be drawn here: there is no possibility of elections being held in 1987, a year of strict austerity policy. But what about 1988? Could *this* be an electoral year – the year in which Papandreou's unpopular austerity policy is expected to ease up? Of course, 1989 might be the ideal choice since some signs of recovery are expected to appear, a development which will make the usual pre-electoral hand-outs much more convincing to the electorate as part of an economic upturn. Thus, it seems reasonable to surmise that Papandreou might rather wait for 1989 before calling for elections.

However, this relatively safe prediction becomes entangled in the U.S. bases issue and new doubts are raised. Nineteen eighty-nine seems an ideal year for Papandreou to hold national elections if he has previously concluded an agreement on the bases and won the referendum. But will the prime minister risk such a development, which will possibly alienate a small but crucial segment of leftist voters who supported PASOK in 1981 and 1985 and who are against the presence of U.S. bases? Could it be then that, in order to avoid such a risk, Papandreou will hold national elections *before* concluding an agreement on the bases? Or, fearing a bad showing in the referendum (particularly if ND chooses to abstain or, worse, vote against), would Papandreou hold national elections and the referendum simultaneously?

While one can therefore be more or less certain that elections will not be held this year, it is quite possible that they might be held before their regular time (the summer of 1989), either late in 1988 or early in 1989, when better economic news is in sight and Papandreou has decided which way he will fit into domestic politics the issue of the U.S. bases. Of course it could be argued that the prime minister might fight early elections on a platform calling for the removal of the bases, following a deadlock in the negotiations. Such an unlikely development (with enormous strategic and economic repercussions for Greece) would more possibly than not mean elections in 1988.

Now to the third question: what electoral system will Papandreou opt for? Some analysts argue that the prime minister, fearing that he will lose the elections under the current "reinforced" proportional system, might choose simple proportional representation in an effort to maintain power via a coalition government with the left. However, such a scenario seems unlikely. Papandreou, despite increasing public dissatisfaction with his government's performance, could achieve a third electoral victory mainly due to his conservative opponents' weaknesses. Furthermore, as it is expected that he will seek such a victory through an intensification of his conflict with N.D., and particularly its unpopular leader, he will probably use an electoral system that will reinforce the "lost vote" syndrome and mobilize centrists and moderate leftists under PASOK.

Finally, will Papandreou attempt to oust President Sartzetakis before the next national elections and take his place as president fearing an electoral defeat? Naturally, such a scenario is accompanied by the supposition that Papandreou will gain for his candidacy as president the support of the left and the Democratic Renewal Party by offering them simple proportional representation. This, however, seems unlikely as it presupposes a desperate Papandreou, a willing Sartzetakis and the support of the whole scheme by all the small parties.

How can we summarize this plausible (but still hardly clear-cut) scenario in reply to the original four questions? Elections will take place some time between the end of 1988 and the summer of 1989, depending on the prime minister's still unpredictable approach on the bases issue. Also, Papandreou will probably use some form of "reinforced proportional" electoral system, or even a "two-round" system seeking an absolute majority and the premiership rather than the presidency. Of course, in case he achieved such a goal, he could choose to be elected president later and offer the smaller parties their much desired proportional electoral system. But this scenario can be discussed in the leisure of another summer season.

F. Eleftheriou

Rekindling religious fervor

Ecumenical Patriarch Demetrios begins a world tour this month that begins with the first visit to Moscow by an Orthodox Church leader in more than 400 years

by Lee Stokes

Constantinople's magnificent churches no longer accommodate powerful emperors. But memories of the glory of Byzantium, the world's first Greek-speaking Christian empire, will revive when Ecumenical Patriarch Demetrios, spiritual leader of an estimated 250 million Orthodox Christians worldwide, arrives in Moscow this month for the first visit of its kind in more than 400 years.

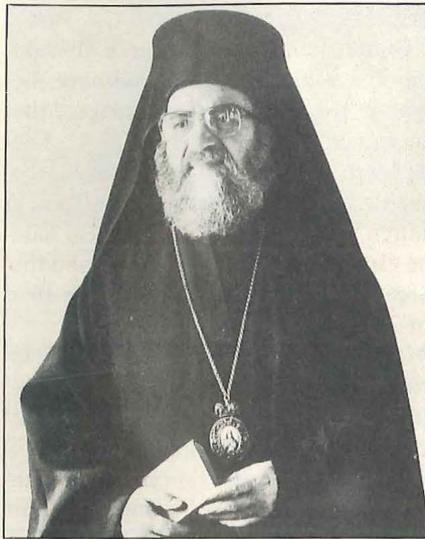
Demetrios said he awaited "with joy the time of his visit" to the Russian Orthodox Patriarchate.

The patriarch will then come to Athens in November for talks with leaders of the Orthodox Church in Greece and the Greek government, expected to focus on solving the church's property dispute with PASOK. Demetrios will then head for the Vatican for talks with Pope John Paul II on church unity.

The patriarch's eight-day visit to Moscow is scheduled for August 18-25. Demetrios will then spend six days in Soviet Georgia as the guest of the Georgian Orthodox Church. He will also visit Orthodox patriarchates in Belgrade (Sept. 11-16), Bucharest (Sept. 16-21) and Sofia (Sept. 19-25).

The patriarch's tour is expected to rekindle Christian religious fervor among Orthodox Christians, especially in the Soviet Union, where the Orthodox Church of Russia (with the apparent blessing of the communist authorities) will next year celebrate the 1,000th anniversary of the baptism of the Russian people — an event which in effect marks the founding of the Russian state. Though the patriarchate for centuries has lacked any real authority over the independent Orthodox churches, Demetrios' visit comes at a historically important time of "increased religious awareness" and *glasnost*, or more openness, in officially atheist Soviet society. Orthodox theologians say Soviet leader Mikhail Gorbachev, as part of his efforts to reconstruct Soviet society, is currently attempting to revive the pre-revolutionary notion of *samoderzhavie*, *provostlavie*, *narodnost* (autocracy, orthodoxy, nationality).

"There is a new climate of freedom



Patriarch Demetrios

Ecumenical Patriarch Demetrios, spiritual leader of some 250 million Orthodox Christians around the world, is embarking on a world tour that will take him to Orthodox Christian communities in the Soviet Union, Yugoslavia, Romania, Bulgaria, Poland, Britain, the Vatican, Switzerland and Greece.

Prior to leaving Istanbul, Demetrios granted an exclusive interview to United Press International Athens bureau chief Lee Stokes. During his stay in Turkey, Stokes also met with delegations from the Russian and Bulgarian Orthodox churches.

for the exercise of religious duties under Gorbachev," a spokesman for the Ecumenical Patriarchate said. The Greek Orthodox metropolitan of Preveza, a recent visitor to the Soviet Union, said "there has been less harassment in the last year of Orthodox church-goers by the communist authorities". Moscow residents say state-run television played religious music on television and radio this Easter.

The Moscow patriarchate recently estimated about 10 percent of the Russian population — between 20 and 30 million people — go to church on any given Sunday. Even under communist rule, "church attendance (in the Soviet Union) is higher than in many countries of Western Europe", said Bishop Kal-

listos of Diokleia, a lecturer in Orthodoxy at Oxford University.

Though the Russian Orthodox Church is described by the exiled "white" church — which does not recognize Kremlin rule — as "subservient" to the communist regime, Western Kremlinologists said this "subservience" existed before the Bolshevik Revolution as well. "The Russian Orthodox Church has always been closely linked to the state since the time of Peter the Great and even before," said Stephen White, lecturer in politics at Britain's Glasgow University. "It was often termed a department of government. The membership of the Holy Synod was regulated by the czar and operated under the supervision of one of his officers."

The Russian Orthodox Church split during the 1917 revolution, but the Ecumenical Patriarchate and the Geneva-based World Council of Churches recognized the "red" church as legitimate. The last time a patriarch from Constantinople visited Moscow, in the 15th century, the Byzantine Empire had already collapsed. But the "mother church", as it calls itself, had succeeded in sowing the seeds for a strong Orthodox church in Russia by the end of the 10th century. Two missionaries, Saints Cyril and Methodius, had already converted Central European Slavs to Christianity almost a century earlier.

The Russians still maintained close links with the Ecumenical Patriarchate, considered the focus of world Orthodoxy. When Russian envoys from Kiev (the chief Russian city at the time) entered the Basilica of St. Sophia in Constantinople in 988, they told their master, Prince Vladimir the Great, that they thought they were in "heaven itself". Roles reversed after the sacking of Constantinople in 1453, when Moscow attempted to assume the supremacy of world Orthodoxy, and modeled its czar on the Byzantine emperor. But the title of *primus inter pares*, or "first among equals", remained with the patriarch of Constantinople, even though the church in Moscow flourished under the czar while Orthodox churches in the Ottoman Empire and elsewhere remained under the control of Islam.

"The Russian Orthodox Church is a

dear daughter of the Ecumenical Patriarchate," said Demetrios, speaking from his see in the Phanar district of Istanbul. "It is a numerous Orthodox church, with many spiritual and cultural achievements, which is preparing to celebrate the first millenium since the baptism of its people - which took place through the missionary activity of the Ecumenical Patriarchate."

Demetrios, like his predecessors living in a predominantly Moslem country, traditionally has been cautious with his public statements. At least two patriarchs were put to death by the Ottomans for not controlling their flocks, and the Turkish authorities have in the past been accused of harassing the activities of the patriarchate. The situation under Prime Minister Turgut Ozal, however, has improved "drastically", patriarchate sources said.

The sources pointed out that Ozal allowed Orthodox authorities to start rebuilding part of the patriarchate. Permission had been stalled since 1941, when a fire broke out. Ozal has also allowed Patriarch Demetrios, who like all patriarchs must be a Turkish citizen, permission to travel. Church sources said Turkey changed its attitude to the patriarchate after talks between Ozal and Iacovos (the powerful Orthodox archbishop of North and South America), with Iacovos pledging support in the U.S. Congress for Turkey in return for better treatment for the patriarch and his staff.

Nevertheless the patriarch remains extremely cautious. He granted this interview after months of Byzantine intrigues involving members of his staff. It is this caution, or turning the other cheek, that has facilitated the very survival of the patriarchate in predominantly Moslem Turkey. Though staffed by ethnic Greeks born in Turkey, there are few visible links in the patriarchate with the "mother country". An icon of a somber Christ faces a stern-looking Kemal Ataturk, the founder of modern Turkey, on the white-washed walls of the patriarch's study.

Links with Greece do exist, however. It was the Greek state that arranged for a jet to take Demetrios and his delegation on a Middle East tour earlier this year.

When the patriarch visits Athens, he risks becoming publicly embroiled in a bitter dispute between the Greek state and Greece's Orthodox Church. The row began in March when

the government submitted a draft legislation to parliament as a first step toward taking over the church's vast real estate holdings. The church called the move unconstitutional and sent a delegation to Demetrios in Istanbul to discuss reversing its independence in favor of returning to the fold of the Ecumenical Patriarchate.

Demetrios told the church delegation that while the church did have the right to rescind its independence, "the consequences are frightening". The patriarch said that both sides in the dispute, the Greek state and the Greek church, "are beloved to us". He said the Greek church is "our child" and the Greek state "belongs to the race that for centuries we have served".

The government has for the moment frozen the draft bill until further consultations with the church. But it has started gradually changing the leadership of the organization which controls church property - much to the annoyance of Archbishop Serafeim, the primate of Greece, who was reported to have threatened to resign if the government tries to enforce its bill "through the back door".

After increasing cordiality and dramatic attempts at church unity between Pope Paul and Patriarch Athenagoras in the 1960s, Serafeim announced a stop to all contacts with the Vatican in 1975. The decision came after the Vatican appointed a new bishop in Greece for the Uniate Church - a small Eastern sect that recognizes papal supremacy - despite objections from the Greek Orthodox Church. But it was not followed by the Ecumenical Patriarchate, which maintains warm ties with the Vatican while recognizing differences in doctrine.

The Uniate Church follows Roman Catholicism in faith, but Eastern Orthodoxy in liturgy and discipline. Its existence in Greece has long been a source of friction, with Greek Orthodox leaders regarding it as a means of proselytizing Orthodox faithful. The Uniates, however, have nothing to do with the official Roman Catholic Church of Greece, which observes the Latin rite.

The differences between the two Christian churches date to the Byzantine Empire. Economic, cultural, political and economic rivalries between the Latin West and the Orthodox East reached a peak in 1054, when a representative of the pope entered the Church of St. Sophia in Constantinople and left a bull excommunicating the Ecumenical Patriarch. The Great

Schism, as it is called, was completed when the patriarch of Constantinople in turn excommunicated the pope. The excommunications were only rescinded after an emotional meeting in Jerusalem in 1964 between Pope Paul and Patriarch Athenagoras.

But both Paul and Athenagoras failed to reunite the East and West, though they succeeded in bringing them temporarily together. Since the schism the two churches have developed separate traditions, with the Orthodox claiming their services and rituals follow more closely the original teachings of the early Christian Church. No major breakthrough is expected when Demetrios meets the pope in the Vatican before Christmas. But the meeting itself is significant, for it will mark the first such high-level talks for nearly two decades. And theologians from both sides say they hope the meeting will facilitate contacts between Orthodox and Catholics in all spheres from, as one put it, "cooperation in gaining access to places of learning or religious belief to simply being allowed to take communion in each other's churches".

• • •

Stokes: How are the efforts for a union between the Greek Orthodox and the Roman Catholic churches progressing?

Demetrios: The theological dialogue between the Orthodox and Roman Catholic churches is a significant development in the overall history of the Christian Church. It has to do with the meeting and the debate of two worlds, two traditions, with a very sacred objective: the removal of differences and the coincidence of views on the basics of the faith and the reunion in one church and in one Eucharist.

The dialogue is continuing satisfactorily, with a mutual sense of responsibility, and since the recent meeting of the joint committee on the dialogue in Bari, Italy, we have a second joint text which expresses the same faith of the two sides on certain chapters of the Christian faith and preaching.

We have said before that there are difficulties and problems in such a dialogue, carried out in complete freedom and on equal terms between two worlds which have remained strangers to each other, if not hostile.

Q: Do you think that a meeting with Pope John Paul II would promote such efforts?

A: Unquestionably, because personal contacts and communications of responsible leaders can give new inspira-

tion and new direction to the relevant efforts of the churches. In accordance with other Orthodox prelates, we are in favor of the promotion of relations and of dialogue with the Roman Catholic Church, with respect for each other's traditions and with the reunion on solid ground of the indivisible church of the first milenium of Christiandom.

With such hopes we are looking forward to our meeting with His Holiness Pope John Paul II in his see in December, and we are praying that it should bear fruit for the bénéfice of the church and of the whole world.

Q: How far has the rapprochement of the two churches advanced? What does it mean in practical terms? Can Orthodox faithful receive communion in a Roman Catholic church in an emergency if there is no Orthodox church nearby?

A: The important thing in the circumstances is that our whole mentality has changed. We see each other from a different angle, as brother, worthy of our love. Until the complete union in faith of the two churches is achieved, the Orthodox Church does not allow the intercommunion between them, because it considers the communion from the same holy chalice as a complete fulfillment and expression of the union in faith.

Only in the one case that you refer to, such communion is possible in an extreme emergency, and certainly in the case of someone near to death.

Q: What are the points where the two churches disagree?

A: The differences between the two churches are well known, and we will not give a detailed list of them here. Let us just say that the center of gravity of these differences is the subject of the hierarchical structure of the church, and of the position of the pope of Rome within it.

Q: How are your relations with the Russian Orthodox Church? Have you met the patriarch of Moscow? Do you have exchange visits between the two patriarchates and how are your relations with other Orthodox patriarchates in Eastern Europe? Is there any way that the church can help the Orthodox in Albania gain religious freedom?

A: We have brotherly relations with the Orthodox Russian Church. We cooperate in the preparation of the great Holy Synod of the Orthodox Church, in the theological dialogues with other Christian churches and confessions, bilateral questions and so on.

His Beatitude Patriarch Poemen of Moscow visited us 10 years ago here in the Fanar, just as Patriarch Alexios



The patriarchate in Istanbul

paid a visit to Patriarch Athinagoras, and we are about to go to Moscow on a return visit in August. Also, official delegations of the two churches meet from time to time and exchange views on topics of common interest. The same happens with other churches of Eastern Europe.

Relations are brotherly, and their cooperation with the Ecumenical Patriarchate aims at the stabilization of inter-Orthodox union, and through that in the promotion of the sacred cause of the unity and peace of the whole world, for which the Orthodox Church is praying every day.

As for the religious freedom of the Orthodox in Albania, it is their sacred right, as it is the right of all the inhabitants of Albania and of all people everywhere on earth.

We are praying so that (religious freedom) is granted to those deprived of it, because we have no worldly means of interference in such cases. And we hope that this unalienable right of every man will be restored again in Albania and wherever else it is being downtrodden.

Q: How are the relations of the mother church with the churches of the new world, such as in America and Australia?

A: They are very close. They are provinces directly dependent on the Ecumenical Patriarchate, shepherded by distinguished prelates whose members share a great and moving devoutness, love and gratitude to the great holy church of Christ.

This is because the church always stood at their side, and during the difficult moments of their lives was a true mother interested not only in their narrow religious and spiritual standing, but in life and action, and for their promotion in areas where the Orthodox are a minority.

The Orthodox of these countries express their sentiments by coming to the

see of the Ecumenical Patriarchate and through other ways. For this reason we feel proud of these children of the mother church.

Q: What is the importance of your visits to the churches of Russia and of Greece?

A: Primarily, these visits are included in the framework of official visits and return visits of the sister Orthodox churches and their eminent leaders. The two churches you mention are dear daughter churches of the Ecumenical Patriarchate. The Russian church gained its independence in the 16th century, and the Greek church in the 19th. The first is a numerous Orthodox church with many achievements, spiritual and cultural offerings, and is preparing to celebrate next year the first milenium since the baptism of its people, which took place through the missionary activity of the Ecumenical Patriarchate.

The church of Greece, on the other hand, is in a realm where there are parts of the Ecumenical Patriarchate, and its members are connected to the patriarchate not only through ties of Orthodox faith and tradition, but also with those of language and nationality. For all these reasons, we are awaiting with joy the time of our visit to these two churches.

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The patriarch also said that if the church of Greece wanted to return to the fold of the mother church by giving up its independence or autocephalous position, "The mother church will not reject such a petition, but will not also accept it without debate. It will study it with the seriousness required by the historic position of the Ecumenical Patriarchate and the difficulties of the times."

The patriarch said he was fearful that the takeover of church property in Greece could have dire consequences on other Orthodox churches. □

The attack on the Elli

In August 1940, the battle cruiser Elli was docked off the island of Tinos. Three torpedoes were fired from an unidentified submarine – Greece's first taste of World War II

by J.M. Thursby

In mid-August, 1940, as the clouds of war rolled toward Greece, the small island of Tinos prepared for the Feast of Our Lady with even greater fervor than usual. Everyone, it seemed, was praying for yet another miracle, this time of awesome proportions, from their famed icon of the Virgin Mary. To mark the occasion, the battle cruiser Elli was paying a visit and was anchored just outside the harbor.

The sun rose on a scene of peaceful

industry as sailors and villagers alike polished, scrubbed and hung bunting for the great day. At 8:25 a.m., just as finishing touches were being made on board the Elli, the ship suddenly exploded. Another explosion followed near the harbor wall, and yet another shuddered through the Elli, now on fire and sinking, killing one sailor and injuring 29. Three torpedoes had been fired in rapid succession by an unidentified submarine.



The Church of the Annunciation on Tinos



The Elli



The only picture of the Elli on fire, taken from a hill on Tinos. The ship is in the bottom left-hand corner

There were only morning papers that day, but news of the cowardly attack soon spread. Initial shock was followed by a deep sense of outrage at the desecration of the holy island.

The main suspects, the Italians, remained uncharacteristically quiet over the affair; for once their continual anti-Greek propaganda was silent, not commenting on the "sad event" until the following evening, when they blamed the British. The British Admiralty issued a communique saying that none of their submarines were in that area at the time.

Today Tinos exudes an air of tranquility, the landscape dotted with countless churches, monasteries, unusually grand dovecotes and whitewashed villages. War seems very far away. It is difficult to believe that the argument still simmers over which nation torpedoed the Elli on that hot August day so very long ago.

A high-ranking Italian naval officer reiterated recently on Greek television

that the British were to blame. Despite this statement, it has been proven beyond all doubt, reasonable or otherwise, that the shots came from an Italian submarine based on the island of Leros.

Immediately after the attack, the Greek government set up a committee of inquiry headed by Read Admiral Kavadias. Six days later their report was issued stating conclusively that the sinking of the Elli was caused by torpedoes bearing markings of the Italian Navy. In an effort to hang on to Greece's last shreds of neutrality before entering the war, the dictator Metaxas suppressed the report. However, the attack on the Elli was not an isolated incident.

From Easter Monday, 1939, when Mussolini's troops occupied Albania, Greeks knew it was only a matter of time until they were drawn into the conflict. Metaxas had begun to call up reservists as early as May 1940. Italy's anti-Greek press war heightened during the year, and there were endless violations of Greek territory and airspace. Italian sailors stationed on Dodecanese islands sang *Sbarcheremo al Pireo e conquisteremo tutto L'Egeo* (We shall disembark at Piraeus and conquer the whole Aegean). The Elli was not even the first ship attacked. In



Dovecotes on Tinos

July, the Orion, a lighthouse reservoir ship working off Crete, had been bombed by Italian planes, as was the Hydra, which went to her aid.

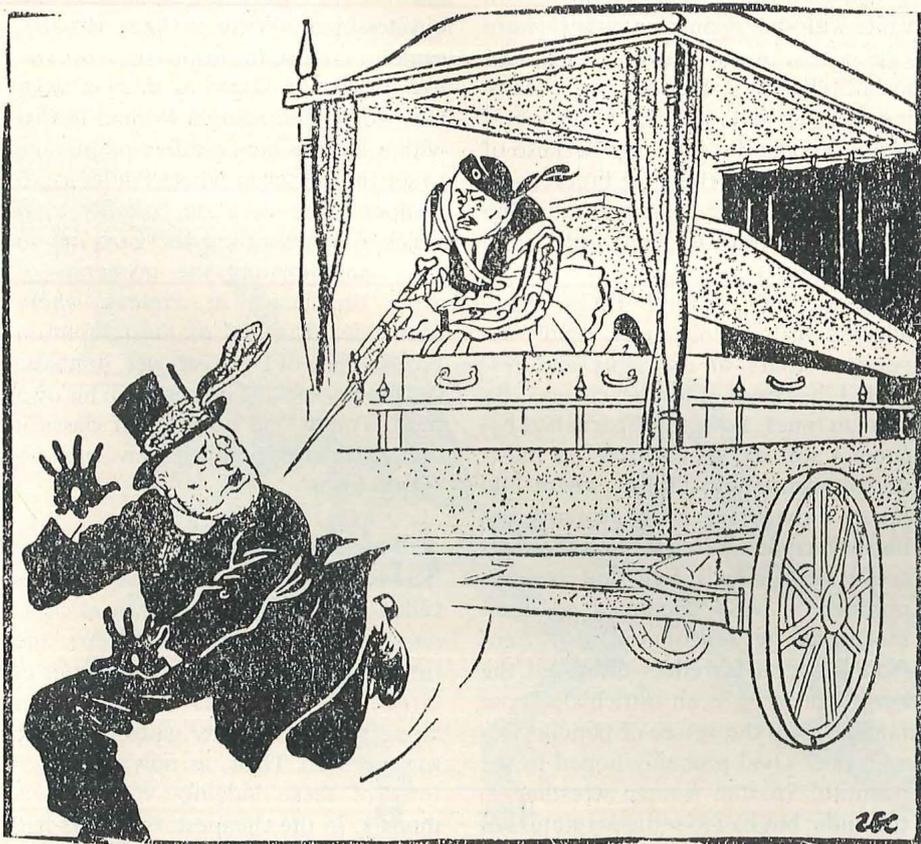
At the end of the same month, the ships King George and Queen Olga were bombed in the Gulf of Corinth,

and two submarines were damaged outside the harbor of Nafpaktos. Mussolini ranted against the supplying and repairing of British boats in Greek ports, although his fleet enjoyed the same privileges. In the words of historian C.M. Woodhouse, "Mussolini was building up a case to justify an attack on Greece, largely inspired by a childish annoyance at the way in which Hitler launched aggression after aggression without letting him know in advance."

The anti-Greek press hysteria reached its peak in Italy on August 14 when all the main newspapers carried the grossly distorted story of Daut Hodja, an Albanian killed in a frontier brawl, "murdered by Greek agents".

The *Popolo di Roma* claimed that "when the New Europe (Europe under Axis domination) is built, it will reach from the Adriatic to the shores of the Black Sea". Italy's message and intentions were plain.

The torpedoing of the Elli the following day was therefore only one of many provocations –albeit the one which angered Greeks the most – by the Italians leading up to the moment, two months later, when an ultimatum was served on neutral Greece as Italian troops were already crossing the Albanian border. Metaxas partially redeemed himself by saying "No" to their advance, and the initial successes of the Greek forces led to the first Allied victories of the Second World War. □



A 1940 cartoon from a British newspaper depicting a supposedly dead Greece suddenly fighting back against Mussolini

The travels of ancient tourists

Before today, before Byron, centuries ago, Greece was a popular tourist attraction for wealthy Romans. From Antony and Cleopatra to Cicero, for them Greece was a garden of delights

by Adrienne Mayor

Ages before modern tourists flocked to Greece to enjoy its sun, sea, antiquities and hospitality, citizens of the Roman Empire descended on Greece for the same reasons. Antony and Cleopatra headed for a romantic island tryst on Samos; the Emperor Tiberius preferred Rhodes. Some Romans attended the famous philosophy schools and drenched themselves in Greek history; others were attracted by the sensational – a chance to gawk at the egg hatched by Leda after her affair with Zeus in the guise of a swan, to dip a toe in the spring where Helen had bathed, or to gasp as professional divers jumped off the notorious “Lover’s Leap” of Leucadia, a 200-foot promontory where Sappho had ended her life. And they all lugged home souvenirs: terra-cotta statuettes, trinkets, pots of Hymettian honey, silk scarves from Kos, gnawed walking sticks from Sparta, copies of racy Milesian love stories and entire marble columns and bronze statues.

Greek hospitality was renowned long before the Roman sightseers arrived. People who travelled often had “guest-friends” in Greek cities, and as early as the 5th century B.C. innkeepers let rooms in towns and along roads. Famous temples and sanctuaries provided public accommodations run by the host city or by other cities for their own citizens visiting the shrine. The 4th century politician Demosthenes mentioned a hotel popular with ambassadors near the Temple of the Twins in Pherae on the coast of Northern Greece, and the remains of an ancient hostel for visitors to Plataia was found in modern times.

Herodotus was one of the first writers to travel the Greek world purely for curiosity and pleasure. His books related the many strange customs and marvels he saw and heard about on his tours. By the 4th century B.C. foreign travel was becoming more common, as diplomats, messengers, mercenaries, tradespeople, merchants, poets, philosophers, musicians, artists, actors and athletes all travelled for business, education or pleasure. Ordinary and

rich folk alike made journeys to attend festivals and religious celebrations.

Out-of-towners arriving in ancient Athens were required to register with the *proxenos*, like a modern consulate, of their home town. The *proxenos* was an Athenian citizen who had either family or friends in another town; he acted as the official host of visitors from that town while they were in Athens. Like the Greek Tourist Police of today, the *proxenos* was responsible for helping tourists in trouble.

Thebes and Sparta were more dubious about the benefits of tourism. The city fathers of Thebes once fined their native son Pindar 10,000 drachmas for praising the charms of rival city Athens in a poem. A travel book written in the 1st century B.C. by Herakleides described Theban men as “rash and argumentative” with strangers and cautioned that disputes there were settled with fisticuffs. On the other hand, Theban women – blonde, dressed in white with snazzy purple sandals – were “the tallest, prettiest and most graceful in all Greece”. Herakleides recommended Thebes as “one of the best places to pass the summer” because of its lush gardens, refreshing breezes and cool water (winter there was out of the question, owing to “blizzards” and “much mud”).

In the 5th century B.C. Sparta allowed visitors only short, rigidly supervised tours of its sights and restricted the travel of its own citizens. By Roman times, however, Sparta had become a sort of “theme park”, a must-see on every tourist’s list, where Old Sparta’s myths, legendary austerity and harsh discipline were glorified. Tourists could view Lega’s Egg and perhaps purchase a vase decorated to commemorate her encounter with Zeus (sophisticated travellers dismissed the beribboned egg as an ostrich’s). Those familiar with the verses of popular Roman poet Ovid probably hoped to see beautiful Spartan women wrestling in the nude, but had to settle for statues of female warriors brandishing swords or Victory and Aphrodite in chains. Tourists could watch endurance contests in

which stoic Spartan teenagers were flogged (in the theatre built by Roman entrepreneurs to accommodate hundreds of spectators). Or they could witness puppy sacrifices, exciting boar hunts and brutal mock battles; visit the cave where criminals were confined, the altar where human sacrifices took place and the gorge where weak children were left to die; admire “vicious Laconian hounds” paraded on leashes; and wander through the impressive “victory” colonnade displaying Persian spoils and columns in the forms of chained captives. Many of the blood-thirsty images of ancient Sparta current today actually come from descriptions of these commercialized side-shows created to entertain the Roman tourists.

Members of the Roman leisure class began to take cruises to Greece in large numbers in the 1st century B.C. The famous senator Cicero vacationed in Greece twice and studied oratory and philosophy. In his letters home he marvelled how one “cannot take a step in Athens without treading on history!” He wrote: “Athens delighted me much – the town and the decking out of the town – I indeed love the city greatly.” He sent his son to study in Athens, as did many other rich senators and businessmen. Writers, like Horace, came to Greece for inspiration; others, like Propertius, hoped to get over a sad love affair; and many a Roman tourist with a literary bent made a pilgrimage to see the iron chair where Pindar sat to compose, the cave on Salamis from which Euripides used to “gaze out to sea, contemplating the mysteries of life”, the beach at Piraeus where Menander drowned or the temple on Poros, scene of Demosthenes’ dramatic suicide (by sucking poison from his own pen). Tombs and portraits of classical literary figures were on view in every major town.

Greek antiquities were shown to tourists by a special class of guides called *mystagogi*, later known as *cicerones*, after the eloquent Cicero, the first foreigner to deplore the plunder of Greek art. Travellers stayed at inns along roads, near city gates or in the town center. Then, as now, the comforts of these lodgings varied enormously. In the cheapest, travellers had to provide their own food and linens, and they could expect to encounter hard beds, bedbugs, mosquitoes, litte

privacy, shady characters and brawls. Wealthier tourists avoided these quarters and booked accommodations in luxurious converted mansions, with garden patios or dining rooms catering to Romans used to reclining during dinner. Wayfarers could buy simple snacks and wine at a modest cafe called a *kapilos*. All inns of the day provided female companionship of varying standards.

Rich, famous and powerful globe-trotters, such as Cleopatra and Antony, who cruised the Aegean in 40-30 B.C. travelled first class. In April of 32 B.C. they sailed from Ephesus to Samos, bringing with them a retinue of the leading actors, comedians and musicians. For three weeks their revels were the talk of Greece: the island resounded with the sounds of pipes and lutes, there were sumptuous drunken banquets and all-night performances. Cleopatra's souvenirs included bronze statues of Zeus, Athena and Heracles from the temple on Samos, scores of paintings and thousands of books; Antony bought Greek costumes. Cleopatra was hoping to persuade Antony to get a divorce; he was worried about the upcoming showdown with Augustus in the Adriatic. They sailed to Piraeus, alternately bickering and making up all the way.

The tempestuous affair continued in Athens, where the city raised statues to both lovers on the Acropolis and hailed Cleopatra as the Goddess of Love and Antony as Dionysus. There were more riotous drinking bouts, torchlight para-

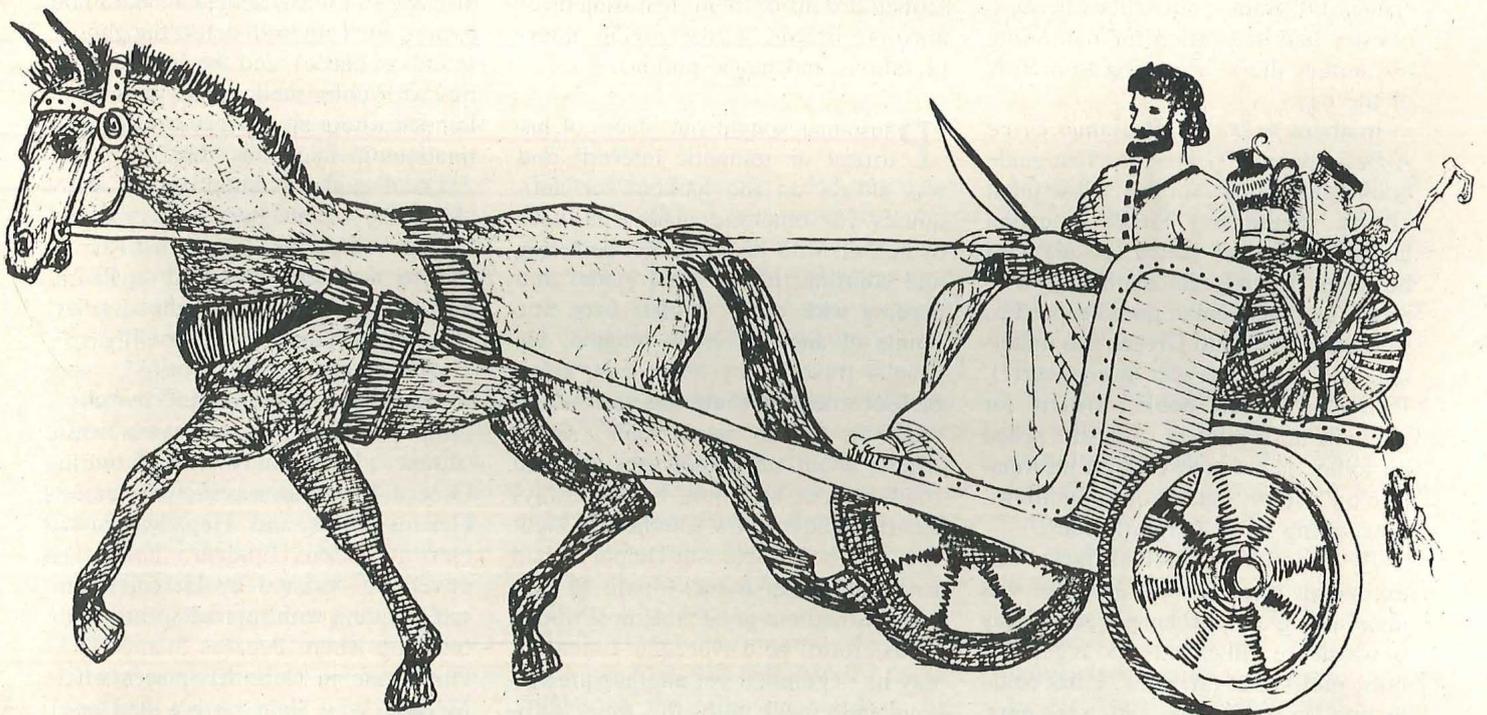
des and outrageous behavior. Antony dressed in a Dionysus costume; Cleopatra bought tablets of onyx and crystal, inscribed them with love letters and sent them to Antony – he caused a scandal caressing her feet in public. They moved the party to Patras, but by September of 30 B.C. the party was over: they both committed suicide after their fleet was defeated by the future emperor Augustus, at Actium in the Gulf of Preveza.

After the battle, Augustus headed for Samos to savor his victory, then journeyed to Eleusis to be initiated into the Mysteries. Augustus, who sunburned easily, always wore a broad-brimmed straw hat. He loved to quote Greek proverbs, although his Greek was not fluent. His successor, Tiberius, retired to Rhodes for about seven years: he had “cherished pleasant memories of that beautiful island” since his first trip to Greece as a child (which had included a stop in Old Sparta). Tiberius stayed in a “modest townhouse” and an “unpretentious country villa” in Rhodes; he liked to ride horses, stroll and chat with ordinary Greeks and attend philosophy lectures.

Julius Caesar, Pompey and St Paul all visited Lesbos, an island famed for its superlative annual beauty contest. But Rhodes and Kos were generally billed as the best island get-aways in the ancient world. The Jet Set of Rome, from emperors to best-selling poets, sang their praises. The physician Asclepius had advised his sons to spend their summers in mild and healthful Kos,

and the Ptolemies and other prominent Alexandrians took this advice too. Roman women prized the chic transparent silk gowns one could obtain there. Alexander the Great's mother had planned to retire in Rhodes, the sunniest Greek island. According to Suetonius, “No Roman general or magistrate sailing the Aegean failed to break his journey at Rhodes,” celebrated for its lovely climate and flowers, flourishing philosophy schools and active literary and artistic scene. And until an earthquake toppled it in 227 B.C., the Colossus of Rhodes was one of the Seven Wonders of the Ancient World. Even after it collapsed, the 90-foot statue was a prominent tourist draw for centuries, until the bronze pieces were purportedly shipped off to Syria and melted down. The writer Pliny counted 2,000 statues, 100 of them “colossal”, still to be seen in Rhodes in the 1st century A.D.

A Roman sightseer's list of not-to-be-missed destinations reads like the itinerary of today's traveller: Athens and Piraeus, Delphi, Corinth, Sparta, Olympia and Epidauros. The Olympic Games and those at Nemea, Delphi and Isthmia continued full-bore, and there were theatrical, literary, oratorical and musical events galore. Local folk dances and festivals drew spectators, and energetic tourists climbed mountains for the spectacular views. Strabo, a geographer of the 1st century B.C. who described the diving shows that took place at Sappho's Leap, also was very impressed with the sunset panor-



A one-horse cart could be rented and could travel about 35 miles a day

ama visible from Acrocorinth; the emperor Hadrian was another avid mountain climber in Greece.

Nero, Rome's most philhellenic emperor, chose Greece as his only foreign expedition in about 67 B.C. He learned Greek and undertook a whirlwind tour in which he participated in a multitude of athletic, musical, and acting competitions. Among his souvenirs were lyres, a marble statue of Eros from Thespiae, the 1,800 wreaths he'd won in contests and Greek costumes (his most prized was a purple mantle spangled with gold stars – similar garments might be found in the Plaka today). He raced a 10-horse chariot in the Olympic Games and made a special trip to consult the Oracle at Delphi.

Athens to Corinth to accommodate two lanes of chariots; the great Via Egnatia connected the northwest coast of Greece with Constantinople. Nero and others had built inns along the Via Egnatia. Large public latrines were constructed near the Agora in Athens. At famous sites, *cicerones* offered their services and guide books were hawked, along with souvenirs and art reproductions. In the Agora, for example, miniature busts of Socrates were sold near the "very spot where he drank the hemlock". The Oracle at Delphi, once consulted by kings and emperors on foreign policy, had become the "guru to the stars" – wealthy private citizens from Cicero to Nero now made the journey to have their fortunes told.

from the Kastalian spring "delicious". Guides at Delphi pointed out two lumps of reddish clay supposed to have been left over when the human race was fashioned. Pausanias' description of them so intrigued later travellers that they were still searching for the clods of dried mud in the 18th and 19th centuries.

On Mount Helicon, Pausanias climbed up to the pool where Narcissis pined away for his own reflected image, a story Pausanias considered "absolutely stupid". More interesting were the lair of the Sphinx, the field where Kadmos had sown the dragon's teeth that sprouted into fully armed men ("if you believe it"), and the cock-fights he saw near Thebes. In Levadia, Pausanias consulted the Oracle of Trophonios, which involved drinking from springs labeled "Forgetfulness" and "Memory". In Chaeronea, he recommended the renowned perfumes distilled from roses, iris, lily, narcissis and orris-root ("said to alleviate human distress").

Near Plato's Academy in Athens Pausanias lingered at the "Lover's Leap" and the altar dedicated to "complicated love". He was especially taken with the Harp Stone at the city wall of Megara. When tourists threw pebbles at it, it twanged like a harp – supposedly because Apollo had once set his own harp on the wall during its construction. "I was amazed by this," says Pausanias. The Lion Gate, royal tombs, and the "secret staircase" at Mycenae (where the girdle Hercules stole from the Amazon Hippolyte was displayed), the Battlefield at Marathon (where one could still detect the ghostly sounds of battle), and the marble quarries with unfinished statues on Mount Pendeli where all *de rigueur* tourist destinations in Pausanias' day.

Local guides pointed out so many "Hercules slept here" places and "Helen bathed here" pools that Roman tourists must have pounced on Pausanias' rating system with sighs of relief. His ratings ranged from "you'll gasp", "I was amazed", "my favorite", "very worthwhile" and "delightful" to "silly", "stupid", "utterly idiotic" and a "waste of time". In his many years of touring Greece, Pausanias was shown countless Helen's Pools and Hercules Passed Here attractions (Epidauros boasted an olive tree "twisted by Hercules himself"), along with myriad springs bubbling up where Pegasus Stamped His Hoof (one in Corinth), places where Medusa Was Slain (Argos had one), springs where Hera Renewed Her Virginity (at least once in Nauplion),

Nero skipped Sparta because its reputation for discipline and austerity went against his grain, and Athens because Orestes had been tried for murdering his mother there, according to a critic of the day.

In about A.D. 160, Pausanias wrote *A Description of Greece*, the first guide book and model for all subsequent efforts. Pausanias' Greek vacation lasted 10-20 years (some speculate he began his trip to forget an unhappy love affair, like the Roman poet Propertius, whose grand tour to Greece was undertaken to "erase the scar in my heart"). Pausanias' guide book, written for philhellenic sightseers and still relied on today, is jam-packed with information on history, sights, road conditions, time-saving hints and curiosities.

By the time Pausanias began his excursion, the Roman Empire was maintaining and policing roads (many of which are still extant) and regulating inns, mules and carriages. Carts could be hired in one city and left in the next, like modern rental cars. The emperor Hadrian had widened the road from

Other oracles and fortune-telling concessions proliferated – Pausanias described dozens of them, featuring dice, mirrors, lizards, birds, dream interpretations and magic potions.

Pausanias sought out places of historical or romantic interest, and was always on the lookout for antiquities. He sometimes made a nuisance of himself with his curiosity, pestering and contradicting of local guides and arguing with other tourists over fine points of ancient Greek religion. He usually travelled by horse cart, going on foot when the route was narrow and "only fit for an active man". Complaints about steep footpaths and bad roads pepper his book, but he always lets the reader know whether the sight is worth the trouble – at Delphi he had to scramble up a rocky path to visit what turned out to be "the most worthwhile grotto" he'd ever seen. Later that day he negotiated yet another precipitous and craggy path, this time "difficult *even* for an active man". Happily, he was able to pronounce the water

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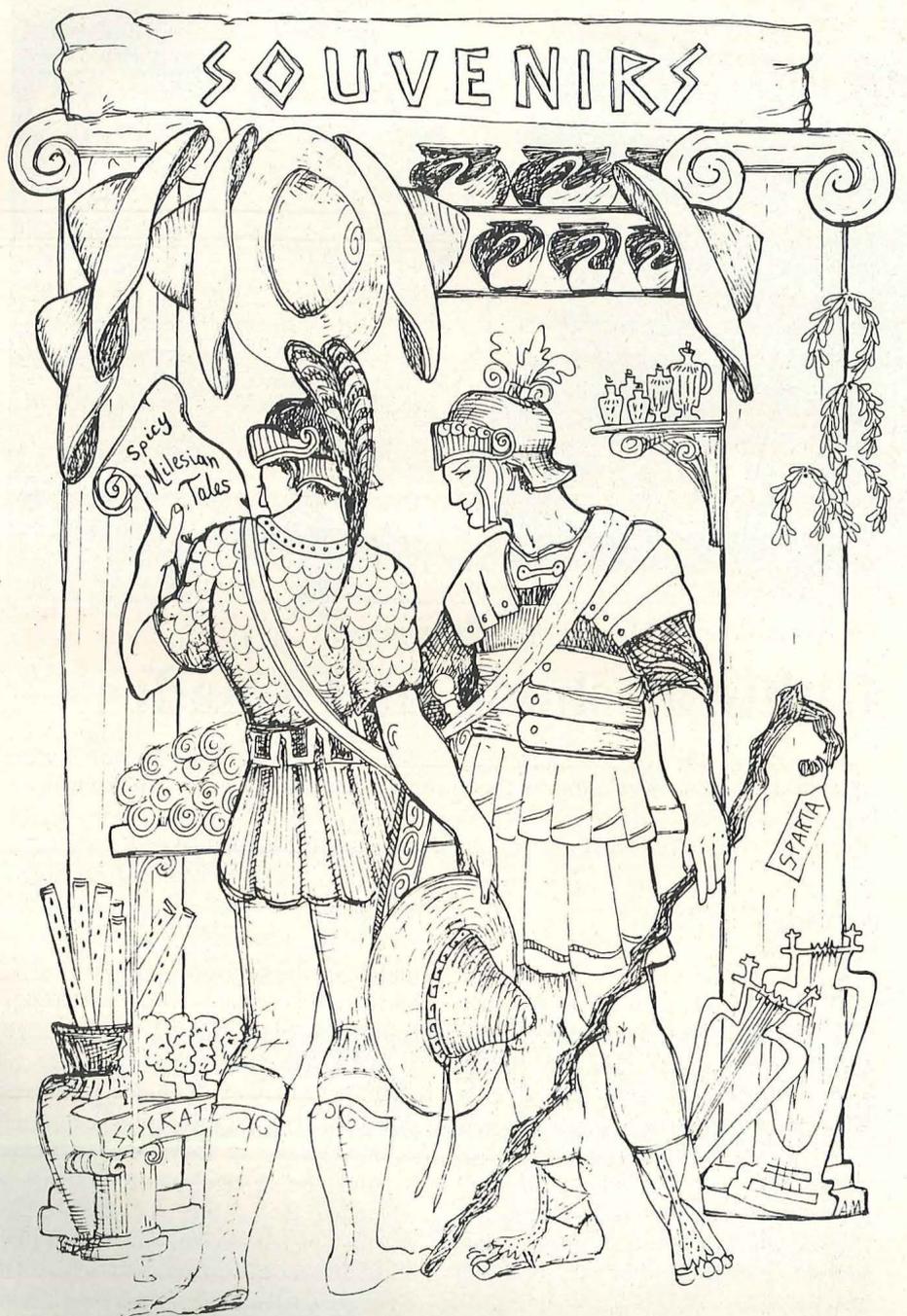
WOW!
 THRILLS

shady glades where Dionysus Stopped For A Drink or Zeus Met A Maiden (ubiquitous), grottoes where Pluto Abducted Persephone To The Underworld (at Nauplion, Troezen, Hermione, Boeotia, etc.), caves of Various Lions Wrestled By Hercules (Tiryns, Nemea, Mount Kitheron) and dozens of rival birthplaces and graves of heroes and gods.

Classical Greek statuary and paintings were greatly admired by Romans, who were avid souvenir collectors. Centuries before Lord Elgin raided the Parthenon marbles, Sulla (who sacked Athens in 86 B.C.), L. Mummius (who looted Corinth in A.D. 146), Verres (who plundered Samos in 82 B.D.) and other Romans were stripping the Greek world of antiquities to furnish their Italian villas. Cicero expressed great dismay at the plunder of Greek religious shrines. It apparently began when Sulla's theft of two great columns from Athens' Temple of Zeus began a rage in Italy for Corinthian goods. The lists of the plunderers' acquisitions would have made J. Paul Getty drool. Even mythical Greek creatures were exported: Sulla acquired a live satyr from a cave in Thessaly; the Emperor Claudius had a baby centaur. Pausanias was shown a merman in Boeotia that he pronounced mind-boggling, but it wasn't for sale. By the 2nd century after Christ, Greek sculptors were busy trying to meet the insatiable Roman demand for Greek marbles by making copies of classical statues and inventing new ones.

Pausanias viewed hundreds of paintings of battles, warriors and myths, endless statues of famous boxers, wrestlers and runners, and myriad portraits of poets, playwrights and musicians. To aid overwhelmed tourists, he singled out a few "really memorable" artworks "worth going out of the way for": the magnificent 39-foot statue of Athena in the Parthenon, a gold and ivory statue of Dionysus in the Agora of Athens, sculptures of Pegasus and a Sea Monster in Corinth, a city renowned for its lovely prostitutes (St Paul wrote about this particular tourist attraction in his letters from Corinth, where he stayed with tent makers who made canopies for spectators at the Isthmian Games). Near Olympia Pausanias gave very bad ratings to a famous statue of Zeus – "made like a pyramid" – and a companion piece of Diana – "like a pillar" – both sculpted "without the slightest skill at all".

On the Corinthian Gulf near Patras, Pausanias found "a delightful place for



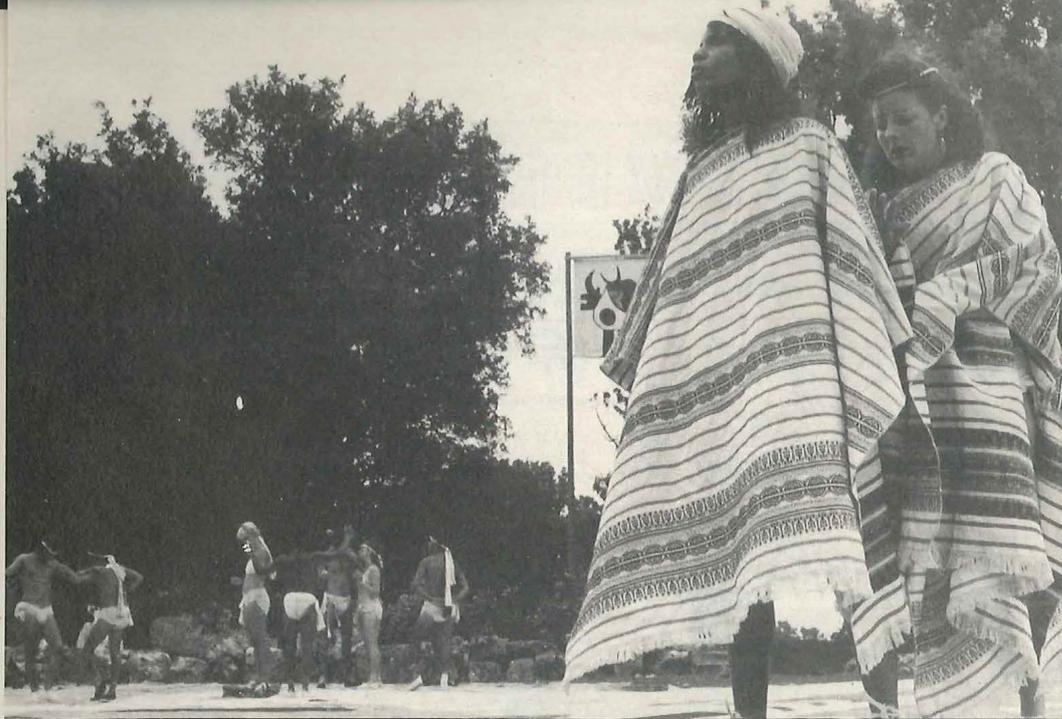
Shopping in Sparta

idling in the summer". He noted that Patras itself had twice as many women as men, and "if ever women belonged to Aphrodite, they do!" These women were expert weavers of cotton and flax – decorative hair nets and dresses were popular souvenirs. Pausanias consulted no less than three fortune-telling oracles near here, and he was enchanted by the story of a man who fell hopelessly in love with a faithless mermaid in the Selinous River. Bathing in the river, Pausanias was assured, could make one forget an unhappy passion – "If so, the water is worth more to mankind than any amount of money," he remarked. His discovery of the delights of the coast near Patras, like Tiberius' fondness for *voltas* with villagers in Rhodes, and Strabo's ascent of

Acrocorinth for the thrilling view, remind us that, besides the glorious antiquities and stirring history, it is this glimpse of the real and present Greece, the unique out-of-the-way experience that every visitor hopes to treasure as a personal souvenir.

By the 3rd century A.D. worsening economic and social conditions, not to mention barbarian hordes, made gadding about the Mediterranean for the pure fun of it simply too adventurous for most people. After three centuries of relatively safe travel guaranteed by the "Roman peace", more than a thousand years would pass before philhellenes would again make Grand Tours to Greece to satisfy curiosity and to seek history and adventure.

□



Loincloths and Mexican blankets comprised the costumes.

Cultural shock at Oiniades

Greek Mayor: You Americans are the worms of the world, but one day you will become butterflies."

American actor: "Well, yeah, maybe, but I just came from Milwaukee."

An overheard exchange

by Sloane Elliott

A press release in June announced that a production of *Antigone* in English would be given at the ancient theatre of Oiniades. Organized by a Greek-Cypriot, directed by an East German with a British stage designer and a Japanese-American choreographer, the production was featuring 12 actors from the United States. As an international venture, the effort seemed a noble one worth following up.

The name Oiniades struck a mental bell so faint as to require a map and books of reference. The map identified the site as being above a swamp west of Messalongi near the mouth of the Acheloos River, and the books noted fine polygonal walls, unusual ancient harbor works and historical events of the Macedonian period too complicated to grasp. The 1909 Baedeker helpfully informed that the ferry across the river at Katochi cost 50 lepta.

The performance was to start at six. The late afternoon of June 28 was particularly fine and it was nice to find that a bridge now spans the narrow river between Neohori and Katochi, and agricultural villages far enough away from the hurly-burly of tourism to feel no need of putting on airs. Partly traditional and ramshackle, partly new and half-built, the villages are in the

middle of the serious business of social and economic change which is what this country is mainly about.

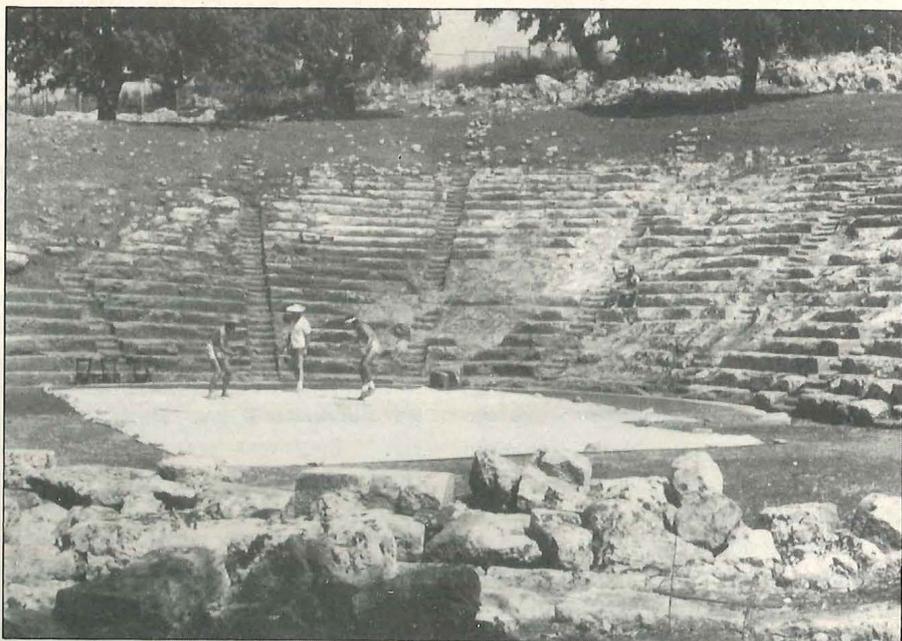
Over the main street of Katochi stretched a banner announcing the production — the first indication seen after a four-hour drive from Athens. Signs beyond the village pointed along a paved and then a dirt road which led to the foot of the ancient site, rising like an island out of surrounding fields. An open area, identified as "parking", was

surrounded by sties full of grunting pigs and squealing piglets. At 5:15 there was no other vehicle in sight, no sign of man. A sign "threatre", however, pointed to a path which led up a slope, down, up another hill to the vestiges of a lovely ancient theatre set in a grove of spreading holm oaks. A distant view overlooked, not a swamp, but richly cultivated flats where automatic irrigation systems sprinkled water, back and forth, like white fans opening and closing beneath the setting sun.

The theatre area was fenced and beside a gate where the ticket table was set up, squares of styrofoam to serve as cushions were handed out by children. Six or seven people were wandering around the orchestra over which was spread a huge muslin cloth painted with *Guernica*-like figures. Singly and in groups families appeared, elderly and middle-aged people, teenagers carrying texts of the play in Greek and a large number of toddlers. By six there were 300 spectators; by 6:30, when the performance started, over 500.

The steady beat of a Japanese drum announced the beginning of the tragedy, and the actors came slowly forward from a simple frame structure covered with plastic sheeting half-hidden in trees. The men wore loincloths and the women two-piece costumes of similar material. A prologue danced in stylized karate movements related the story of the Seven Against Thebes, the slaying of Plyneices and Eteocles. During the sequence a griffon vulture wheeled in the sky overhead.

The actors were barefoot or wore espadrilles. Square-cut striped Mexican blankets clothed Creon and his queen or were used as canopies or banners.



Rehearsing in the ancient theatre

As there were only 12 actors, the major parts had to double in the choral odes, but this was accomplished without fuss or confusion. No two choral passages were alike. The beat alternated from classical to verge on rock, while the laments of the black Antigone had the rhythms of blues. It was an unorthodox eclectic approach to ancient tragedy, full of movement, vigor and variety; a youthful interpretation which the young people in the audience followed with rapt attention, turning over the leaves of the text and often breaking into applause. The toddlers behaved well for the most part, though there was some commotion behind trees as there were no lavatories on the site. The play concluded in an appropriate hush of awe, followed by a long standing ovation.

After the performance, the village of Katochi was in a state of celebration. At the far end of the main square an itinerant amusement park called The Vikings played canned music and in the center a table had been set for 50 people, heaped with platters of lamb and lined with whiskey bottles filled with local wine. At one end sat the foreign guests, including the directors of the Municipal Regional Theatre of

Agrinion and the Abbey Theatre, Dublin, the president of the Cyprus Centre of the International Theatre Institute, and a few theatre people from Nicosia and Athens. At the other end of the table sat the present mayor of Katochi – and former ones too, for the festival had been long in preparation – school teachers and other village dignitaries. At the center sat the actors from many parts of the United States, some of whom were travelling out of their native land for the first time. And forming clusters around the square were the young people – those who had cleared the theatre under archaeological supervision, set up the theatre exhibition in their school, done the art work and most of the petty chores.

The banquet broke up after midnight, but the party went on at the former Old Folks Home where the theatre company was housed in rooms furnished with beds, strings of bare lightbulbs, life-sized icons, baskets of plastic flowers and shared with a family of bats. At three in the morning all the cocks in the neighborhood began to crow and kept it up until dawn.

The three-day festival included a symposium which met every morning in a large, airy upstairs room in the new

town hall. This was equipped with microphones, simultaneous translation equipment and a glass booth. The theme "Politics and Contemporary View Habits" was spottily attended and the speeches so rotund as to leave little time for bilingual discussion.

A bearded gentleman from Athens made, however, some interesting points. He warned his listeners that ancient texts had to be closely studied in order to preserve the original intentions of the tragic writers. To present political and religious views in a contemporary way was deceiving. Given the continuing traditions of language and culture, furthermore, meant that performances could only be sensibly performed in Greek. Finally, he said, Mexican blankets and canvas shoes had no place in the ancient theatre.

The Athenian gentleman made some fine points, but he mentioned nothing about how the efforts of people of six nationalities, from three continents and a single village full of community spirit, got together – in fatal coincidences that would have even baffled Sophocles – to produce, in a foreign language, the first performances of a Greek tragedy at the ancient theatre of Oiniades in nearly 2000 years. □

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Learning doesn't end in the classroom



Rembetica: Greece's unique jazz

Some say the music is dead, but you'd have to be deaf to truly think so

by Susan Zannos

The term "roads" is used to designate the different musical scales used for the melodies of rembetica. Since the word "rembetica" is derived from an ancient Greek verb meaning "to wander", and since these musicians, or "rembetes", were frequently refugees returning from Asia Minor, the roads they took were actual roads as well. These roads are particularly and emotionally Greek roads, and although I can learn a little about them, listen to the music, enjoy it, even treasure it, it cannot be my music. Just as the early blues of American blacks cannot be truly mine because I am not a black from the American south, so rembetica cannot be truly my music because I am not Greek.

that a culture so inundated by foreign tourists should have certain national treasures that are exclusively its own, not to be shared with outsiders. Rembetica seems such a treasure.

Rembetica is a form of urban folk music – somewhat analogous to American jazz – that developed in Greece, and in countries with large Greek immigrant populations, during the first part of this century. (In fact the first recordings of rembetica were made in the U.S. between 1905 and 1910.) This music first appeared in the ports of Greece – Piraeus, Patras, Thessaloniki, Volos – and on islands such as Syros. It was played by musicians on the margin of society, by returning refugees who brought the habit of smoking hashish

other eventually killed someone in a knife-fight and spent most of his life in prison. Marcos, too, spent time in prison.

Around 1925, Marcos heard a man called Uncle Nikos playing the bouzouki, and from that night on he was more addicted to music than to hashish. He told his father that he'd vowed either to learn to play the bouzouki like that or to cut off his hands with the cleaver he used to sever the bones in the slaughter house where he was working. It was not clear how he planned to cut off his second hand, but as it turned out he remained attached to his appendages – and became known as the "father of rembetica".

Of course, Marcos had heard bouzouki before, but Uncle Nikos played the traditional zembekika dance in the Turkish style, with improvisations learned during the 10 years he'd spent in prison. Within six months of meeting Uncle Nikos, Marcos was playing in the "tekes", dives where the toughs of Piraeus gathered to smoke hash and listen to music.

In the tekes, Marcos met musicians returning to Greece from Smyrna. One of them, a boy called Artemis, became a part of the quartet that was to play together during the first golden years of rembetica, the early 1930s. The other two members of the group were Stratos Pagioumtzis, known as Stratos the Lazy, and a musician called Batis who collected old instruments. One of the best known of the early rembetica songs describes the four friends smoking hash together in the Dragon Cave near Piraeus, and was recorded about this time with Stratos singing the lyric. The subject matter did not endear it to middle class mothers, then or later.

Artemis, the member of the group who had the most formal musical training, had also begun to write songs, and might have become the best of them all had he not started using heavy drugs. He was found dead outside a teke one winter morning, his bouzouki still in his hands. He was only 29 years old.

Marcos was tired of the brawling and the hard life of Piraeus, so he went back to Syros for a while. After this trip he wrote one of his most famous love



Sotiria Bellou (left) with rembetica chronicler Costas Hatzithouli (center) and Vasilis Tsitsanis, around 1970

That seems to be very largely the point. It seems to be a major reason why rembetica is so popular in Athens now. When I was talking to a Greek friend about this music, she asked me if I liked it.

"Yes, very much," I said.

"Really? I'm surprised."

"Why?" I asked. "Don't you like it?"

"Of course I do," she said. "But foreigners usually don't like it."

And that, she seemed to be saying, was pretty much the way things were supposed to be. Perhaps it is natural

back from Turkey along with their baggage and their music. And it was played in the prisons.

In 1905, one of the greatest of the rembetes, Marcos Vamvakaris, was born to a family of musicians on Syros. At 15 he went to Piraeus to look for work, and started loading coal on the docks. Piraeus in 1920 was a rough, wide-open port, and Marcos and two younger brothers who had followed him soon became involved in the dangerous underworld life, smoking hashish and getting into brawls. One of his brothers died from drug use and the

songs, "Fragosyriani". He never considered himself a singer, but when he recorded this song and others he had written, Columbia Records convinced him to sing. His deep, gravelly voice became so thoroughly associated with rembetica that it has been imitated ever since.

Beset with marital difficulties (about which he wrote many a poignant song), Marcos travelled around the country with Batis, and also with a tall, thin musician who would become one of the mythic figures of rembetica, Papaioannou. When they returned to Athens they played together in a club that became the center of the world of rembetica during the years before the war.

The age of the teke had passed. During the Metaxas dictatorship (1936-41) the laws against hashish were strictly enforced. Many of the musicians moved to Thessaloniki, where the chief of police liked rembetica so much he managed not to notice the smoke. One period of rembetica was ending; another was beginning, but it was based on the music of the 1930s.

While one style of music had been developing in the tekes of Piraeus, another, brought by the refugees from Smyrna and having much more obviously Eastern elements, was developing in the cafes of Athens. In establishments of Turkish origin called Cafe Amans, two or three musicians would play, improvising song lyrics in a dialogue that used the phrase "aman-aman" as a rhythmic filler to buy time while they created new lines or waited for the response of the other singer. The first Cafe Aman-type places in Greece were hardly more than corners of cafes frequented by itinerant musicians, many of them Gypsies, who would play for a while and then move on.

The music of Piraeus came from a world of men only, but the music of Smyrna used female vocalists, and introduced the rhythms of the Turkish belly dance. The roads of the music from Smyrna were different also, but it was recognized that they had in their turn been influenced by Byzantine church music and were thus very much a part of Greek traditional music.

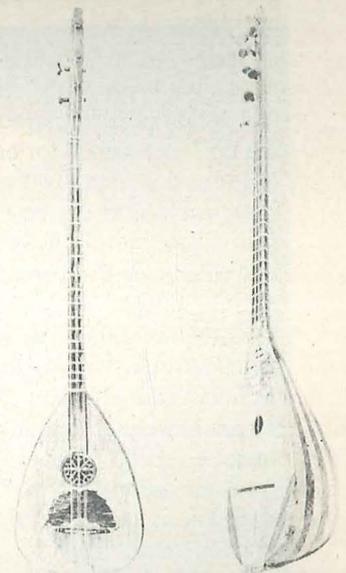
When the tekes closed, musicians from both traditions played together in large orchestras that contained a variety of instruments in addition to the guitars and bouzoukis and baglamas of Piraeus: santouris, pianos, accordians, violins, even woodwinds were included. During the 1940s and early '50s



Marcos Vamvakaris in 1967, four years before his death



An old rembetica trio from Smyrna. The woman is Rosa Eskenazi, a well known vocalist



A baglama made in prison around 1920

there was a period of prolific creativity. New composers such as Vasilis Tsitsanis wrote some of the greatest of the rembetica songs, and vocalists like Marika Ninou (about whom the film *Rembetica* was made four years ago) and Sotiria Bellou performed and recorded them.

But even during this period rembeti-

ca was not generally popular. It was still considered the music of the underworld, of criminals and drug users. Like jazz, rembetica was not appreciated until its most colorful and creative periods were over.

In rembetica songs, the instrumentalists indicate the road, or musical scale, and the rhythm that the

vocalist will follow. Strictly speaking, the roads are not actually scales but a set sequence of notes. Musicologists have studied and classified them, traced their history and so forth. For example, one commonly used road, called "rast", is based on a scale similar to the European major scale, but with a minor 7th and a minor 3rd in the variations. There are at least a dozen separate roads that may be used in rembetica.

The rhythms of rembetica are the rhythms of traditional Turkish, Slavic or Greek dances. The zembekiko is written in 9/4 or 9/8 time, with internal rhythm patterns changing during the song. The hasapiko has a 2/4 time, and the tsifteteli, the wonderfully sensuous Turkish belly dance, a deceptively plain 4/4 time.

But of course very few of the rembetes were musicologists. This is folk music, learned with the ear and the movements of the body in dance. As such, say the purists, it cannot survive the onslaught of the electronic technology which has filled the air with every kind of music from Mozart to heavy metal, even in remote villages. The natural musician's aural sensitivity has been blunted by exposure to all sorts of sounds, and the immersion in a single tradition that is required to develop a genuine folk music seems no longer possible.

Well, yes, it ain't like the good old days. And probably never was. It seems that in each period of rembetica the devotees sighed for an earlier, purer form, a golden age that had slipped irrevocably into the past. Even at the turn of the century it was said that the *real* rembetica had been played in 19th century prisons where the instrument was the baglama, a kind of baby bouzouki that was favored because of its small size. It could be easily constructed, frequently using a gourd or a tortoise shell, and easily concealed from the authorities. And each decade since has mourned the lost purity of the previous one.

Now, however, it is generally agreed that rembetica is basically dead, although I find it hard to understand what is dead about it. It may be "dead" in the sense that bluegrass is dead, or jazz is dead, in that the original conditions under which it developed no longer exist. And it may be dead in the sense that the period of prolific creativity is past. But it is hardly dead in the sense of no longer being performed and enjoyed. In fact, I rather suspect that it is now played, and listened to, by more

musicians and enthusiasts than ever before.

Therefore, the best way to learn about rembetica is not to read about history, or ponder the pronouncements of musicologists, but to listen to it. Of course. Music has ever been a way the human spirit slips through the nets of intellect – of words and concepts, politics and morality – and soars free. This, more than anything else, seems to be what rembetica is about.

There are many excellent records and cassettes of rembetica available. Perhaps the best of these are the series of recordings titled *Rembetiki Istoría 1925-1955*. These were selected by Costas Hatzithouli, one of the most know-



In each period of rembetica the devotees sighed for an earlier, purer form

ledgeable chroniclers of the history of rembetica. They are a collection of the original songs by the original artists. There are also many records featuring individual rembetes, such as *40 Chronia Papiouannou* and *40 Chronia Tsitsanis* on the EMI label.

There are also many new groups playing the old songs. One of the best known of these is Athenaiki Kompania, which records on the Minos label. This group also provides the music for the popular Greek TV series *To Minore tis Avgis* (The Sadness of Dawn), which takes its title from a rembetica

song and its situation (loosely) from the lives of the famous quartet – Marcos, Batis, Stratos and Artemis – that played in the tekes of Piraeus during the '30s. Another popular new group is Ta Paithia ap'tin Patra, which records for Afi Falirea

The best way to experience rembetica is to go out for an evening (a *late* evening, since nothing gets started before 11 p.m.) and hear it in its natural habitat, the clubs and tavernas of Athens. Many rembetica clubs close for the summer, but reopen in September and October.

Rembetica dens, small places that serve drinks and perhaps fruit and sweets, where rembetica is the whole purpose, are proliferating in most of the central areas of Athens. These places are usually at the top of a flight of steep narrow stairs, and behind a mysterious closed door. The interiors feature several small rooms, like the interior of a Victorian house, one room opening onto the next through doorways and arches. The walls are covered with pictures from the good old days – photographs of the great rembetes singly and in groups, old newspaper articles, posters. At the side of one of the rooms a small group of musicians sits on a row of wooden chairs and plays rembetica.

By far the best of the lot is Fragosyriani, located at Arahovis 57 on the other side of the square and named for Marcos' famous love song. The musician-proprietor, Nikolas Argiropoulos, came from Asia Minor, from Marmara, like many of the rembetes of former times. When he talks about the world of rembetica, it is not a world of criminals and hash smokers that he describes.

"The rembetes worked hard, and took care of their families," Argiropoulos says. "The songs they wrote were about the women they loved, about their mothers and sisters, and their wives and lovers. Sure some of them were about smoking hash, and about trouble with the police. These things were a part of the conditions of those times."

But the rembetes, as he describes them, were first of all profoundly human. They were loyal to their friends and to their music. They dressed well, in fine silk shirts and wool suits, not to impress people but because they appreciated fine things.

"And they might sleep outside the same night," Argiropoulos says. "That's the real reason why they were outcasts. They were free. They didn't



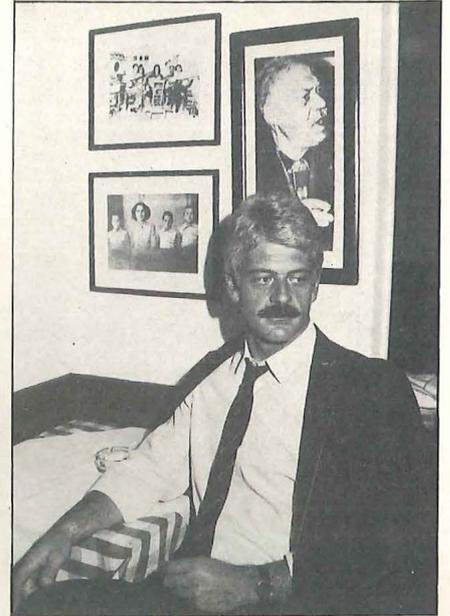
Nikolas Argiropoulos and his modern rembetica group

live according to other people's rules. That's why they were persecuted under the dictatorship and rejected by the middle class. Not because they were revolutionaries or had a particular kind of politics. But because they were free – they lived an emotional life, they were human. That's what the politicians couldn't stand."

Certainly the young people – and the audiences in these rembetica dens seem to be mostly in their twenties and early

thirties – do not seem to be from the fringes of today's society. They're not dope users or anarchists or extremists of any stamp. They look like young professional people, and perhaps artists and intellectuals of the sort who work hard at what they do.

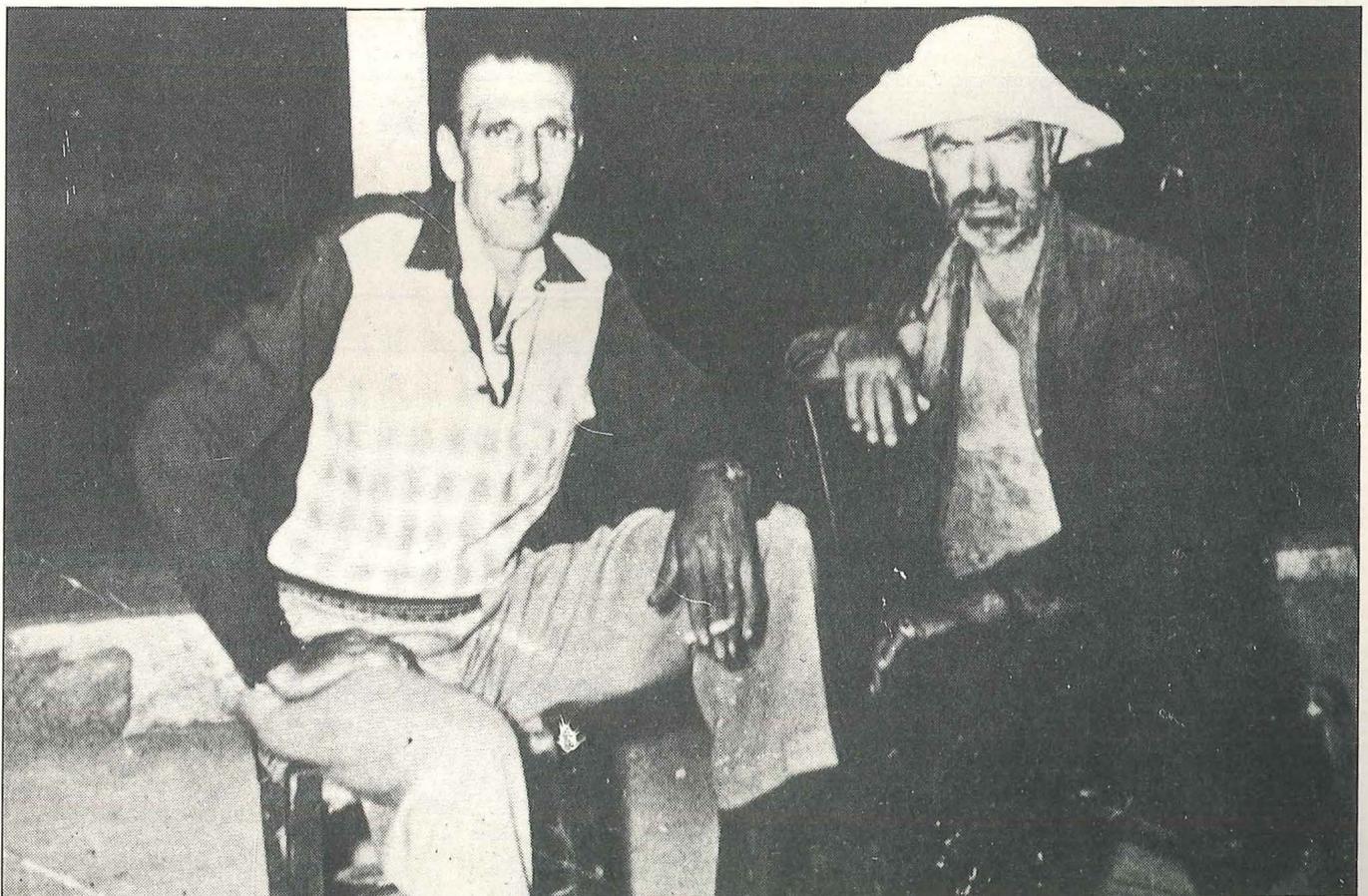
"The emotions are always the same," Argiropoulos says. "These people represent the Greek way of thinking. Rembetica is part of our roots, a way of feeling, of enjoying life, that's



Nikolas Argiropoulos in his rembetica den seated before pictures of the revered Marcos Vamvakaris and other rembetica legends

disappearing in the modern world."

Rembetica is not my road, so I have no way, really, of knowing what is meant when people say that "rembetica died in 1955" or somesuch. But when the bouzoukis sound the opening chords and rhythms of one of the great rembetica songs – Tsitsanis' "Ta Kavourakia" for instance – it certainly sounds and feels as though something is very much alive. □



The great Papaioannou (left) with a colorful Piraeus figure, Captain Andreas Zeppos

The mastic towns of Chios

The wall decorations of Pyrgi and the remarkable preservation of Mesta make these villages masterpieces of the medieval Aegean

by Willard Manus

The mastic towns on the island of Chios are the best preserved medieval settlements in the Aegean. Mastic is a resinous gum obtained from *Pistacia lentiscus*, a rare shrub which grows in profusion and is indigenous to the southern part of the island. This gum was prescribed by Hippocrates in antiquity as a remedy for coughs and colds. During the Middle Ages mastic was in great demand not only for its medicinal properties but as an exotically scented chewing gum. Though this remains its major use, its oil was once used for lighting and, fermented, it still produces the base for a fiery liqueur called *masticha*. It is also an ingredient of varnish and used for flavoring tobacco.

Mastic production was turned into a well-organized and lucrative monopoly in the 15th century by the Genoese. They occupied Chios in 1346 and, while acknowledging the suzerainty of the Byzantine emperor, held it for over 200 years. Chios quickly became the center of Genoa's Levantine trade, administered by a chartered mercantile company, most of whose members were of the Giustiniani family. This became the foundation of a prosperity for which Chios was renowned long after the Genoese had ceded the island to the Turks.

The Genoese themselves had no interest in becoming landowners, but in

establishing an efficient monopoly in mastic they drew together the scattered villages devoted to its production into fortified towns. Though some were located near well-protected bays, these towns were all constructed inland as a safeguard against piracy. The collecting of mastic was strictly regulated, but the towns themselves were largely self-governing. An assembly made up of all the men in each town annually chose a committee which was responsible for the town's economic obligations.

Although Pyrgi, the largest of these towns, is known to have existed in Byzantine times, most of them were built in the 14th and 15th centuries. The towns have no formal layout, but there is evidence that each was built according to plan. The labyrinthine networks of streets were made deliberately crooked and narrow for purposes of protection. The outer defenses were made up by the continuous walls of houses without doors or windows and punctuated by round towers. One very large tower was built in the center of each town which served as a place of ultimate refuge if the remainder were captured.

The most striking aspects of these



Mesta



Pyrgi

towns, and of Pyrgi in particular, are its architecture and architectural decorations. Most guide books and historical studies identify these decorations as *xysta* or *sgraffito*, but the local word for this craft is *skalistri*. Whatever its name, these colored or black and white geometric designs that enliven so many walls and balconies transform Pyrgi into a living work of op-art – a dazzling and magical world. Though none of the existing work dates back farther than the last century, it appears to have been inspired by a late medieval and early Renaissance style which flourished in Genoa and other parts of northern Italy.

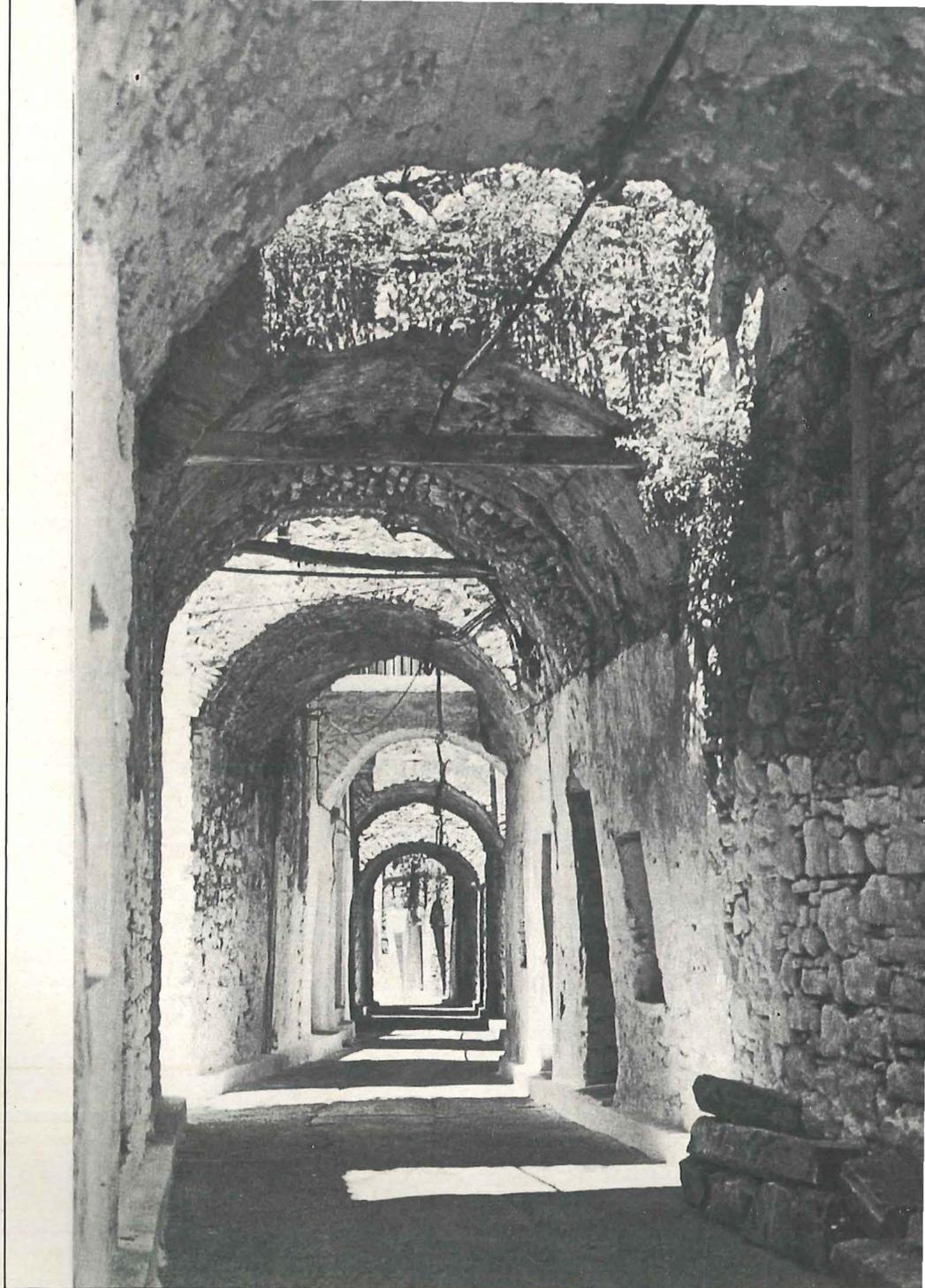
Eugenia Politis' praiseworthy monograph *Decorated House of Pyrgi, Chios* describes this medieval fortress-village,

and though the main gates and round towers no longer exist, it is easy to envision Pyrgi being closed up to the outside world at sunset and opened up again at sunrise, as in the old days. Writing of the town's central tower and how it served as a sanctuary, she says: "When the presence of raiders was signalled from the coast and the villagers had all safely reached the tower, the staircase was drawn up and the tower became a fortress."

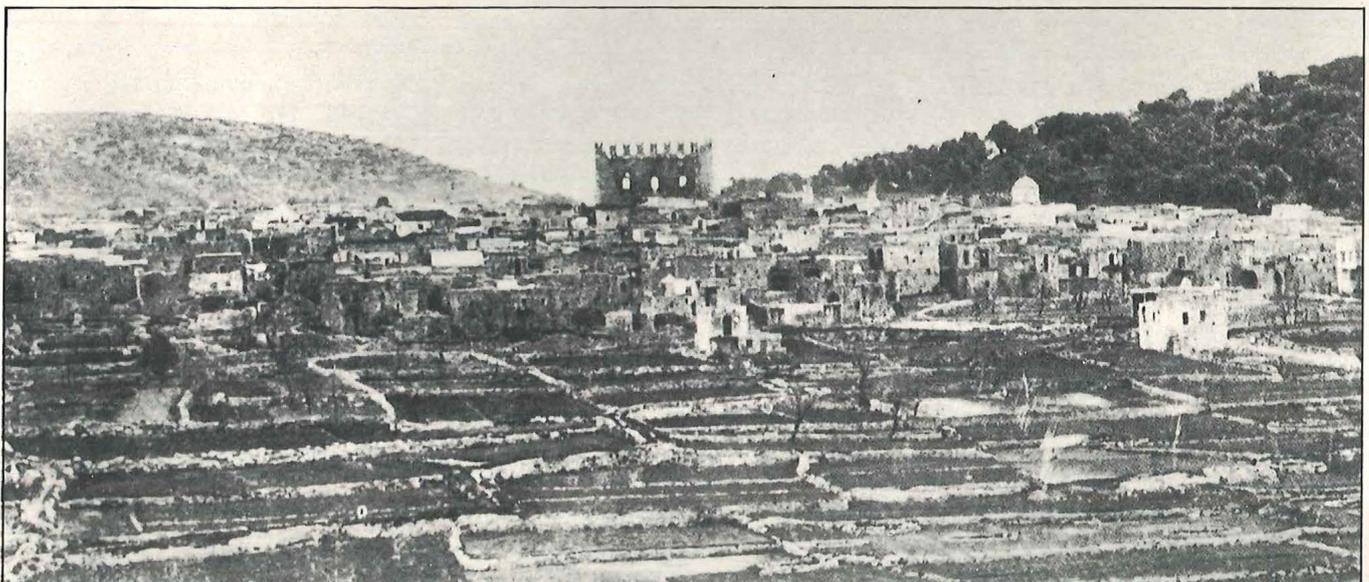
At present, only a shell of the tower at Pyrgi remains, but according to Politis it has become the focal point of a local superstition. "It became related in the villagers' imagination with ghosts, or *vourvoulaki*," she says.

"Believing that 'their blood roars', the *vourvoulaki* are held...to be the ghosts of men who died violently, unblest by a priest. Fearful of these ghosts, which are invariably described as pipe-smoking Armenians or Arabs, the village women prepare a special gift, called *canissia*, a token of appeasement. These consist of a little money, cigarettes and especially prepared sweets, inedible by mortal men. The small packets are placed at night near the 'sighting', along with a jug of water which is broken on the spot. The breaking of the jug is an ancient gesture aimed at washing away evil spirits. In the morning, if the packets are gone, appeasement is certain – the cigarette-smoking youths of the village have long been the source of relief for the *canissia* bearers."

Politis' article also describes in detail how the inhabitants of Pyrgi built their two and three-storey houses to accommodate practical needs. The ground floor was a stable; the mezzanine a hay loft; the living rooms included not only bedrooms and kitchen



A vaulted street in Mesta



The village of Pyrgi, c.1930



A street in Pyrgi with connecting roofs

but access up a staircase to the roof, where crops could be washed and dried. From here the villagers could also cross to adjoining rooftops via vaulted arches which permitted them rapid access to the tower in times of siege without risking escape through the streets.

The vaulted arches lend Pyrgi much of its unique atmosphere. During the day they crisscross the serpentine streets with thick shadows, offering relief from the hot sunlight as well. At night, especially with a strong moon overhead, the shadows create a more poetic mood.

Pyrgi pleases the eye and spirit at any time of day and from just about every angle. The high, narrow houses with their small windows, balconies, skylights, hand-carved wooden doors and the flat roofs with their individualistic chimneys combine to create a diverse and felicitous canvas. Yet, as Politis says, they also manage to "strike a balance between unity and individuality; every house stands, as it were, on

its own, with its own independent identity, yet at the same time it is unified with the whole village. Each house is an individual fortress and part of the common fortification which is the village itself."

Pyrgi's *xysta* facades are comprised of a wide variety of geometric forms – triangles, circles, semi-circles, herringbone – usually laid out in horizontal rows 15-30 cm wide. Each row is offset by a narrow white strip of plaster. The geometric patterns are contrasted around windows and doors with softer, more curving lines – flowers and the like. On church walls one sees crosses and other religious emblems.

In the past, artisans used crushed pebbles brought from the famous black beaches which lie nearby on the south coast of the island. This sand set in plaster was whitewashed and then the design was scraped away, leaving black motifs on a white ground. Today they add a dye to the cement that makes the work much easier, though it is still slow

and painstaking to get the *skalistri* right.

In 1566 the island was conquered by the Turks, but the mastic towns continued to thrive, for the Turks used the gum to burn as a perfume and the women of the Seraglio in Constantinople prized it as healthy for the teeth and sweet for the breath.

In the mid-17th century, Thevenot found 20 mastic villages enjoying many privileges. "Although illiteracy reigns, the men prosper, passing the day under the trees in the squares talking, and all comment on the great beauty and bearing of the women."

A century later, Lord Charlemont spent some days visiting the mastic villages. "The countryside is beautiful beyond expression, thronged with people and cultivated with the utmost industry," he wrote. Unlike most early travellers, the 20-year-old Irish peer was far less attracted to an ancient column than to a shapely ankle. He, too, remarked on the beauty of the women. "In one of these villages is a convent of nuns, the jolliest girls of the kind I ever yet met up with... With these ladies I passed an hour or two very agreeably. For a sequin, they chanted their whole service most angelically."

It was the 19th century that brought catastrophe to Chios and the mastic towns. Joining the revolutionaries in the War of Independence, the island suffered brutal reprisal by the Turks. Twenty-five thousand inhabitants were killed, the rest escaped or were enslaved. It had hardly begun to recover when an earthquake devastated the island and destroyed most of the mastic towns. Pyrgi miraculously survived, although the outer walls and towers have vanished and the overall character of the place has been damaged by modern development.

Four kilometres beyond Pyrgi is Olympoi, whose outer walls are in better condition, and further on is Mesta, the best preserved of all the mastic towns today. Retaining most clearly its architectural unity, Mesta is unique among the medieval villages of the Aegean. Its gates and walls survive, and although the central tower was demolished long ago to make way for a church, its houses and general plan remain intact.

Fortunately, too, the National Tourist Organization has stepped in and protective legislation has been passed so that all more recent building adheres to the traditional style. □



Good times in Glyfada

by Heather Tyler

At first glance, Kifissia and Glyfada have similar modern origins. They were both areas where wealthy Athenians spent their summer vacations, and where a few families owned villas and vast tracts of land. The land, of course, has since been subdivided, but the beautiful Mediterranean villas remain, some maintained, others sadly dilapidated and closed up, but still emanating a shabby, romantic splendor.

Both suburbs have large foreign communities, lending great variety to the shopping, nightlife, business and recreational services available. There the similarities seem to trail off. Kifissia is more traditionally bourgeois, and is abundantly, effortlessly green. Glyfada is faintly brash, backed by a bone-dry range of hills, and it is more *nouveau riche* in appearance. Greenery has been carefully, consciously cultivated and has become a source of civic pride. Glyfada is also a highly commercialized summer resort, bustling with life almost 24 hours a day.

In ancient times the area was called "Exonaion", and its economy was

mostly based on livestock breeding. The inhabitants were known to be grumblers, and from their behavior came the Greek verb *exonevomai*, which means to complain or curse. Little else is known about the area, except that it apparently flourished during the Athens Golden Age.

Toward the end of the Turkish occupation, most of the land was owned by two Turkish women who sold it to one Constantinos Karapanos. He was declared the legal owner after national independence, and in 1914, after his death, the area was inherited by one of his two sons, Piros. Piros was a civic-minded fellow, and he brought in families from the northern Attica area of Koropi to settle and farm the land. In 1917 he hired a French architect and city planner to design parks, plazas, wide streets and recreation areas, and these aesthetic principles were continued throughout the decades in the modern development of Glyfada.

But it wasn't until 1929 that Glyfada took on the dimension of a coastal resort, when two Italian entrepreneurs built a nightclub, a restaurant, a hotel and small casino, as well as wooden pavilions along the stretch of unspoiled

coastline. Thus the first organized tourist resort in Greece was created, and its popularity led to the development of the surrounding areas of Alimos, Varkiza, Vouliagmenis and Vari.

This prosperity was abruptly interrupted by World War II, and by 1945 the resort was all but destroyed. The pavilions had been burned down, and the beaches damaged as sand had been removed to make concrete for seafront defense fortifications. In 1959, the Astir Hotel Company, a subsidiary of the National Bank of Greece, came to the rescue and restored Glyfada to its former glory.

Briefly, the surrounding areas have much to recommend them as well. Voula is a pleasant seaside suburb with many pretty villas, flourishing gardens, good hotels, large organized pay beaches with sports facilities including tennis courts and basketball courts.

Vouliagmenis is ideal for all water sports, situated in a large sheltered bay, and offers water-skiing, scuba diving, wind surfing and parachuting. Small, picturesque Vouliagmenis lake with its spa waters is surrounded by sheer, cliff-like rocks, and is well worth a visit. Many people visit to "take the waters"

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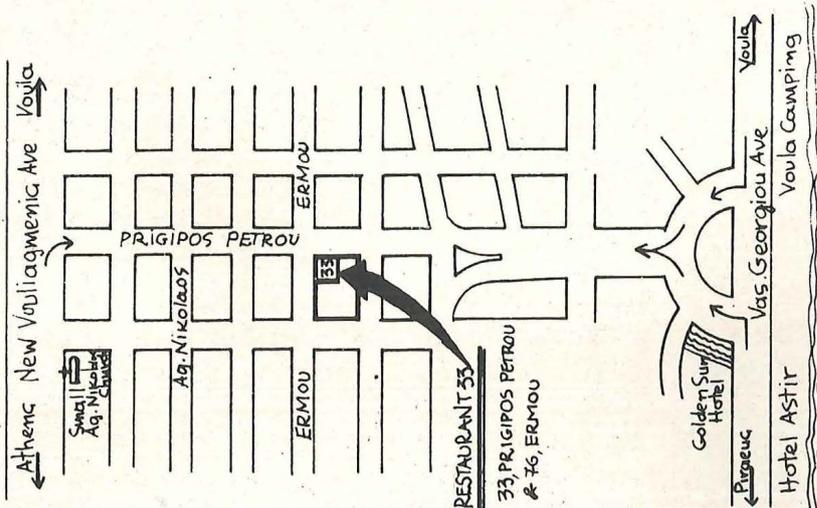
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Vari is densely populated with tavernas offering spit-roasted lamb and kid, and nearby Varkiza is reached after a brief panoramic drive along a rocky outcrop of the Attica peninsula. Varkiza's main beach is a popular spot for more experienced wind surfing enthusiasts.

Glyfada is well serviced by recreational facilities. The Glyfada golf course is situated on 400 acres of land near the airport, and there are also tennis courts available. From Alimos to Varkiza there has been a great deal of development of the coast into clean beaches with areas for athletics, volleyball, playgrounds for children and landscaped areas for picnics.

Over the past five years particularly, the Glyfada shopping center has grown away from its resort image into something more city-slick. Malls and arcades have been built - stylish creations of steel, chrome and glass, offering even the most eclectic shopper a vast array of goods. On summer evenings, the Glyfada Plateia bustles with sunburned tourists and Athenians flocking to take advantage of the busy nightlife. Above the noise of planes descending to Athens airport you can hear the throb of music from the large, open-air discos.

Although living under the flight path is a noisy fact of life that Glyfada residents are resigned to, there are also parts of the suburb peacefully situated, where the passing of the planes is only a distant roar. Despite the rather pristine cosmopolitan image of the main shopping center there is still the comfort of neighborhood shops: the cafenions, tavernas, sweet and pastry shops, bakeries, pharmacies, and the all-important kiosk with a telephone. A shortage of telephone lines is a chronic problem in the area. Most shop owners are accustomed to dealing with foreigners, and English is widely spoken. Glyfada has a large foreign community, mixed with Greeks who have repatriated after long periods abroad. There's even a Spartan's rugby club, as active socially as it is on the field.

At 33's, on Prigos Petrou, you'll find a comfortable garden patio and a mixed restaurant menu leaning toward specialties such as fresh rainbow trout, pork pies and Scottish salmon. The winter menu offers a hearty steak n' kidney pie and roast pork with crackling. Vegetables are strictly seasonal, and a generous boat of gravy accompa-

nies all roast meats.

The owners of 33's are Tina Purvis and Denis Bret, who have both lived in Greece for some years. They opened the restaurant last December, wishing to bring a homey English style to foreign residents, though also maintaining Mediterranean flavors for their Greek clientele. "But it is gratifying to notice now that our Greek customers are enjoying English cooking. Roast meat and gravy is particularly popular," says Tina. 33's is open throughout August, 8 p.m. - 1 a.m. Closed Sundays.

Peter Pagoulatos is Glyfada-born and bred. He left Glyfada for New York and lived on Long Island for 18 years before returning to Greece four years ago to open the Plaza Garden Restaurant, on the top floor of the Plaza shopping center, I. Metaxas 39. The restaurant's setting is serene and green. You'd never know there was a main shopping street downstairs. It also contains a piano bar.

Peter brought his own American touch back with him, and along with traditional Greek food he offers chateaubriand, coq au vin, lamb chops with butter and lemon sauce, scampi, duck with orange and garlic snails

(which may not sound terribly American, but it was there that he learned to cook it all). He is also proud of his American cheesecake and apple pies.

"Glyfada was really still a village when I left," he says. "It was still a place where people came for their vacations. There were no foreign tourists around then. It was kind of sleepy and peaceful. The Glyfada Plateia is certainly not the scenic place I remember. It's gone downhill, which was inevitable as the area opened up. In those days there were mainly just tavernas for eating in. The situation has changed completely."

"Greeks want to eat in more up-market restaurants, and there do seem to be a number of repatriated Greeks opening up places that are setting new trends. Glyfada residents in general are an international mix, so of course there is a demand for class, and for variety," he says.

Four marinas with a capacity of 2,000 yachts were built in Glyfada around 1970, but the yacht charter and brokerage business tended to stay further along the coast toward Piraeus. However, last October Crest Marine Services opened an office in Glyfada

with Matthew Andrews at the helm.

"I cannot compare Piraeus with Glyfada. It's much more pleasant working here," he says. Don't be taken in by his age (23), or his casual T-shirt and jeans attire for the office. This is a tough-minded businessman who views the yacht brokerage and charter services available in Greece in dire need of competition. "We have the best cruising grounds in the world available in Greece, and I see enormous market potential that can be more successfully captured here on the spot, rather than trying to direct operations from London."

Setting up Crest Marine was a little more difficult than Andrews had anticipated. "Greece is a bureaucratic nightmare, and getting three telephone lines down here in Glyfada was an interesting exercise. What we also have to undo is the reputation of unprofessionalism and unreliability which has tarnished the Greek yacht brokerage and charter business abroad," he says.

The charter yachts are not only equipped for leisurely travel from island to island. Andrews is well aware of the market potential in leasing yachts



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for business meetings and conferences, and for the fast-expanding market of incentive travel. The yachts at his disposal are equipped with full telecommunications facilities, videos and other conference aids. "Chartering is our bread and butter money," he says. "The big money is to be made in brokerage, and it will be in this field that we will be launching our most aggressive campaigns. Greece is a most strategic place for this."

At Sulandra, hair care for black men and women is their speciality. Sandra Salway-Morris and Sulla-Lelekis opened shop 18 months ago and were overwhelmed by black Americans working at the nearby U.S. base. Sulandra also offers tinting, perming, styling, trimming, facials, manicures and pedicures for everyone, and a welcoming cold drink in a pleasant house decorated with antiques and cool greenery. Sandra, like many foreigners, has a soft spot for stray animals, and her garden resembles a miniature zoo with ducks, a dog, cats and various strays which simply could not be turned away.

"There is a trend here among foreigners and Greeks to lighten their hair color at the beginning of the long hot summer. What some of them don't realize is that because we're all out in the sun so much in Greece, extra hair care is essential to prevent dryness that often accompanies coloring, and that awful hair splitting and straw-like texture," says Sandra. "Use conditioner liberally," she advises. "Oil treatments for blonded hair is recommended, and a good idea is to comb conditioner or oil through the hair before you set off for the beach."

For a completely different night out, try "To Stathmos", just past the Athnon intersection on Vouliagmenis Avenue. It's only been open a few weeks, but business is extremely brisk. A party of us arrived just before the opening time of 9 p.m., and we enjoyed chilled white wine on the train station platform, while the staff hastily ate their dinner before donning railway uniforms and springing into action. The service is excellent, the portions of food overwhelmingly satisfying. After dinner, you can climb aboard the parked train for drinks and coffee at the bar. There's no phone as yet - typical Glyfada inconvenience - but if you can nip down to reserve a table you would be well advised to do so. To Stathmos always seems to be full, and closes at a very civilized late, late hour. □

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KLM (Dutch), Karageorgi Servias 2	
Ticketing-Reservations	322-6010/13
Kuwait Airways, Amalias 32	323-4506
Korean Airways, Voukourestiou 4	322-4784
Libyan Arab-Airlines, Mitropoleos 3	324-4816
LOT (Polish), Amalias 4	322-1121
Lufthansa, Karageorgi Servias 4	32-944
Luxair, Kriezotou 6	360-3134
Malev (Hungarian), Panepistimiou 15	324-1116
Middle East Airlines, Filellinon 10	323-5683
Northwestern Orient, Voukourestiou 36	360-4166
Olympic Airways, Panepistimiou 15	961-6161
Pan Am, Othonos 4	323-5242
PIA (Pakistan), Panepistimiou 15	323-1931
Qantas (Australia), Filellinon & Nikis	325-0521
Royal Air Maroc, Mitropoleos 5	324-4302
Sabena (Belgian), Othonos 8	323-6821
SAS (Scandinavian), Sina 6, Vissarionos	363-4444
Saudia, Filellinon 17	322-8211
Singapore Airlines, Filellinon 22	323-9112
South African Airways, Kar. Servias 4	323-7857
Sudan Airways, Amalias 44	324-4716
Swissair, Othonos 4	323-1871
Syrianair, Panepistimiou 39	323-8711
Tarom (Romanian), Panepistimiou 20	362-4808
Thai International, Lekka 3-5	324-3241
Turkish Airlines, Filellinon 19	322-1035
Tunis Air, Filellinon 19	322-0104
TWA, Xenofondos 8	323-6631
Varig (Brazil), Othonos 10	323-8665
World Airways, Voulis 36	322-7338
Yemenia, Patission 9	524-5912
Zambia Air, Akti Miaouli 79	413-3244

Ethiopia, Davaki 10	692-0565
EEC, Vas. Sophias 2	724-3982
Finland, Eratosthenous 1	751-9795
France, Vas. Sophias 7	361-1663
German Democratic Republic, Vas. Pavlou 7	672-5160
German Federal Republic, Dimitrou 3	369-4111
Honduras, Vas. Sophias 86	777-5802
Hungary, Kalvou 16, P. Psychico	671-4889
Iceland, Paraschou 5, P. Psychico	672-6154
India, Meleargrou 4	721-6227
Iran, Stratigou Kallari 16, P. Psychico	674-1436
Iraq, Mazarki 4, P. Psychico	671-5012
Ireland, Vas. Constantinou 7	723-2771
Israel, Marathonodromou 1, P. Psychico	671-9530
Italy, Sekeri 2	361-1723
Japan, Mesogeion 2-4	775-8101
Jordan, Pan. Zervou 30, P. Psychico	647-4161
Korea, Eratosthenous 1	701-2122
Kuwait, Papanastasiou 55, Psychico	647-3593
Lebanon, Kifissias 26	778-5158
Libya, Vyronas 13, P. Psychico	647-2120
Luxembourg, Stisiorou 11	721-7948
Malta, Filellinon 7	323-0068
Mexico, Vas. Konstantinou 5-7	723-0754
Morocco, Mousson 14, P. Psychico	647-4209
Netherlands, Vas. Constantinou 7	723-9701
New Zealand, An. Tsoha 15-17	641-0311
Nigeria, Eratosthenous 1	751-3737
Norway, Vas. Constantinou 7	724-6173
Pakistan, Loukianou 6	729-0214
PLO, Vas. Sophias 25	721-7146
Panama, Vas. Sophias 21	360-2992
Piraeus, Akti Miaouli 23	411-9497
Philippines, Kanari 5-7, Piraeus	452-3015
Poland, Chrissanthemon 22, P. Psychico	671-6917
Portugal, Loukianou 19	729-0096
Romania, Em. Benaki 7, P. Psychico	671-8020
Saudi Arabia, Marathonodromou 71	671-6911
South Africa, Kifissias 124	692-2125
South Korea, Eratosthenous 1	701-2122
Spain, Vas. Sophias 29	721-4885
Sudan, Victor Hugo 5, P. Psychico	671-4131
Sweden, Vas. Konstantinou 7	729-0421
Switzerland, Iassiou 2	723-0364
Syria, Marathonodromou 79, Psychico	671-1604
Thailand, Taigetou 23, Pal. Psychico	671-7969
Tunisia, Ermou 8	323-1739
Turkey, Vas. Georgiou B8	724-5915
United Kingdom, Ploutarchou 1	723-6211
United States, Vas. Sophias 91	721-2951
USSR, Nikiforou Lytra 28, P. Psychico	672-5235
Vatican, Mavlis 2, Psychico	647-3598
Venezuela, Vas. Sophias 112	770-8769
Yemen (North Yemen), Patission 9	524-6324
Yugoslavia, Vas. Sophias 106	777-4344
Zaire, Deigeni Griva 3, Filothei	681-8925

Coach (bus) stations

Recorded station numbers	142
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Trains

Recorded timetable (Greece)	145
Recorded timetable (Europe and Russia)	147
To Northern Greece and other countries	522-2491
To Peloponnisos	513-1601

Ships

Recorded timetable (Piraeus, Rafina, Lavrion)	143
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Marinas

Floisvos	982-9759
Glyfada	894-1380
Vouliagmeni	896-0012
Zea	452-5315

Embassies and consulates

Algeria, Vas. Constantinou 14	751-3560
Argentina, Vas. Sophias 59	722-4753
Australia, Mesogeion 15	775-7650
Austria, Alexandras 26	821-1036
Belgium, Sekeri 3	361-7886
Brazil, Kolonaki Sq. 14	721-3039
Bulgaria, Akadimias 12	360-9411
Canada, I. Gennadiou 41	723-9511
Chile, Vas. Sophias 96	777-5017
China, Krinon 2a, Pal. Psychico	672-3282
Colombia, Vas. Sophias 117	646-4764
Cuba, Kehagia 48, Filothei	681-3042
Cyprus, Herodotou 16	723-7883
Czechoslovakia, Georg. Seferi 6	671-0675
Denmark, Kolonaki Sq. 15	724-9315
Egypt, Vas. Sophias 3	361-8612

UN Offices

Information Centre, Amalias 36	322-9624
High Commissioner for Refugees, Skoufa 59	363-3607
UNDP Representative	322-8122

Ministries

Agriculture, Aharnon 2	524-8555
Commerce, Kaningos Sq. 15	361-6241
Communications, Xenofondos 13	325-1211
Culture and Sciences, Aristidou 14	324-3015
Education, Mitropoleos 15	323-0461
Energy & Natural Resources, Mihalakopoulou	770-8615
Finance, Karageorgi Servias 10	322-4071
Foreign Affairs, Vas. Sophias 5	361-5051
Health and Welfare, Aristotelous 17	523-2821
Interior, Stadiou and Dragatsaniou	322-3521
Justice, Socratous and Zenonos	522-5903
Labor, Pireos 4	523-3110
Merchant Marine, Vas. Sofias 150, Piraeus	412-1211
National Defense, Holargos 5	646-5201
National Economy, Syntagma Sq.	323-0931
Northern Greece, Thessaloniki	(031) 26-4321
Planning, Housing & Environment, Ambelokipi	643-1461
Presidency, Zalokosta 3	363-0031
Press and Information, Zalokosta 10	363-0911
Prime Minister's Office, Zalokosta 3	323-1506

The Athenian organizer

Public Order, Katehaki 1	692-9210
Public Works, Har. Trikoupis 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,	
Papariopoulou 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,	
Sekeri 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
Chrisospilotissa, 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 Sjomanskyrkan,	
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. Mitsenon 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 (Kantza)	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 Archaeol. 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
Tassisi 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)	
Tziraion 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, Kapodistrias 36	514-7311
Propeller Club	778-3698
Rotary Club, Kriezotou 3	362-3150
Thessaloniki International Fair, Hellexpo,	
Egnatious 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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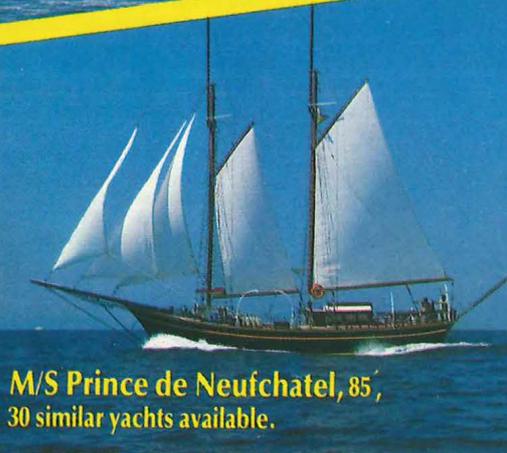
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A szép nők országa

If you can read Hungarian, the title above should pose no problem for you. And if you've been to Hungary, you will agree that it fits, because it means "land of beautiful women". If you haven't ever been to Hungary you should go, because there are other beautiful things to see there besides the women. The way to do it is to book a very reasonably priced five-day package tour with Malév, the national airline.

The flight from Athens to Budapest takes about two hours, during which time you are served breakfast (*reggeli*) with butter (*vaj*), jam (*dzsem*), ham (*sonka*), a boiled egg (*kemény tojás*), and that delicious Hungarian salami (*salami*) with tea (*tea*) and coffee (*kávé*). The young ladies (*fiatal nők*) who serve you are your first encounter with Hungarian beauty (*szépség*) until you land at the airport (*repülőtér*). There you are met by another pretty young lady (*szép fiatal nő*) who is your guide (*vezet*), and she leads you to your bus (*autobusz*) for the beginning of the first sightseeing tour (*városnézés korutazás*).

You will have noticed by now that Hungarian is not very different from English except that some words, like "jam", are written differently, although salami is salami and tea doesn't change

either. Also, there are accents and umlauts and quote marks on the letters of some words, sometimes several on each word. I was told they do not accent a word but simply modify the sound of the letter they are on. Also the "y" at the end of a word after the "g" is not pronounced. So if you wanted to write "Nudge, nudge, say no more" in Hungarian, you would write it "Nagy, nagy, szey nómo" and you would get full marks for spelling.

Budapest is a beautiful city with stately old buildings lining the main avenues and several bridges crossing the broad Danube, which is no longer blue and seemd to me quite cheerful.

The Hungarians long ago decided there was no point in trying to learn the difficult art of frying an American tourist's egg just the way he wants it or mixing his martini with the right proportion of gin and vermouth, so they have entrusted some of their more modern hotels to Mr. Hilton, Mr. Inter-Continental, Mr. Penta, Mr. Hyatt and Mr. Novotel, who do the job so perfectly that even long-time expatriates like Zsa Zsa and Eva Gabor can feel at home.

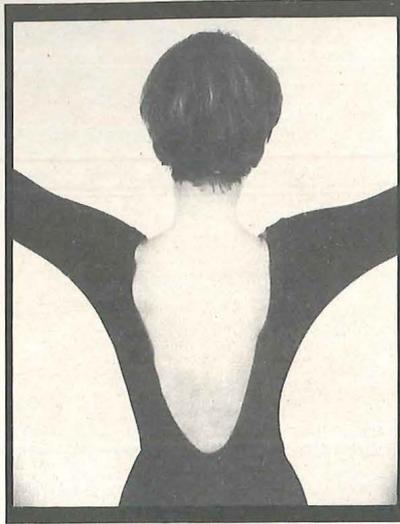
There are also night clubs that cater to tourists. One is the Moulin Rouge and the other is the Maxim, although I couldn't say whether the first is run by a

descendant of Monsieur Lautrec or if the second is under the management of Monsieur Cardin. We were taken to the Moulin Rouge one night and regaled with a magnificent floor show. If all Hungarian women are beautiful, you can imagine what stunners are chosen for the night club shows. All my life, whenever I have visited a nightclub, I have looked forward to the magicians, the comedians, the jugglers, the acrobats and the clowns. The dancers and the chorus girls have always seemed to me to be tedious interruptions of the former. But not so at the Moulin Rouge, where, in spite of superb performances by the magician, the acrobats and the juggler, the dancing girls were the highlight of the evening. I found myself wondering what those gorgeous creatures were doing in Budapest, and why they hadn't been snapped up by some eagle-eyed scout for a latter-day Flo Ziegfeld or Busby Berkeley. Then I remembered that the era of the New York and the Hollywood musical, with bebies of beautiful chorus girls, had died long ago, and that now they make musicals with everyone looking like cats. (If you want to see *Cats* in Budapest keep an eye open for *Macskák*.)

On a free evening I decided I needed some culture (*kultúra*), and I asked the

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

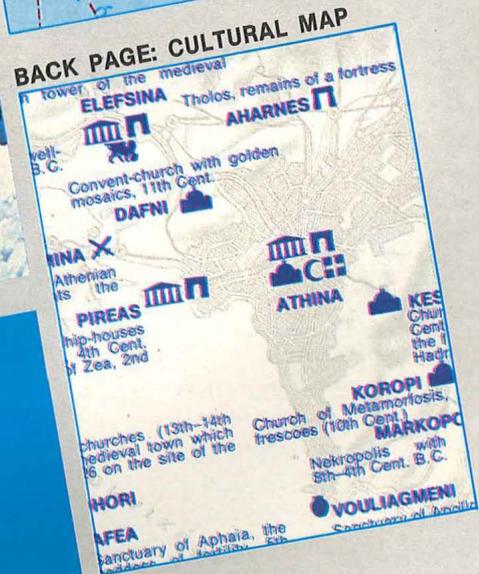
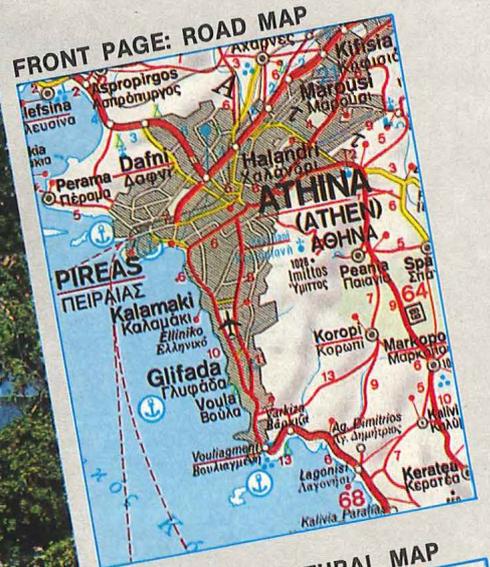
receptionist at the hotel if she could get me a ticket to an opera. She told me there was no opera on that night but only an operetta by Franz Lehar (*Lehár Ferenc*). Which one? She didn't know. Okay, never mind. Lehar isn't exactly highbrow but neither am I.

The Operett Theatre is next door to the Moulin Rouge, and it was filled to capacity with people who looked as if going to the theatre was no big deal but just part of their daily routine. I bought a program to find out which Lehar operetta I was going to see, but the one they gave me contained the entire theatrical operatic and musical repertoire of the capital, listed on 90 pages. I looked through it carefully and found only one Lehar item in it. Success! Now I would know what I was going to see. *A Mosoly Országá*. Hmm, not one of his best-known ones, I thought to myself. Then the orchestra struck up the overture and every single melody in it sounded familiar, particularly one tune that Richard Tauber used to sing pre-war and entitled "You are my heart's delight". Didn't know that one was by Lehar. Well, what d'you know. Then the show started and there were the beautiful girls again, in silk and satin gowns, surrounded by heel-clicking Hungarian army officers in splendid uniforms. *The Merry Widow*, I said, that must be it. But I hadn't heard the *Merry Widow* waltz in the overture and my doubts were confirmed when a Chinaman appeared on the scene in a key role and a magnificent baritone voice. The *Merry Widow* had nothing to do with Chinamen.

At the end of the first act I felt I just had to know the name of the operetta and get an inkling of what was going on, so I turned to the middle-aged Hungarian gentleman (*úriember*) sitting next to me and, hoping he could speak English, asked him what we were looking at. "*The Land of Smiles*," he said. Oh, of course. I should have known. And what is it all about? "You know, the girl marries the Chinese prince and goes to China but the Hungarian officer loves her and follows them, and all that *krép*". Thank you very much. "You're *wéikom*." He didn't offer to fill me in on the rest of the operetta as the plot unfolded, but the singing was excellent and the music delightful, and if anyone reading this knows what the plot of *The Land of Smiles* is all about I would be very grateful if he or she could fill me in on the rest of the *krép*. □

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'I have his fur many stitches'



The following conversation – in phonetic Greek, translated literally into English – picks up the story of Harilaos and Lakis where I left off in January 1985.

The scene: Harilaos and Lakis, two manges from Piraeus, emerge from the train station in Kifissia and make a beeline for the main commercial street. They run into Mitsos, who warmly embraces Harilaos.

Harilaos: *Mitso, se meletagame kthes! Ston ourano se yireva, keh sti yee se vrika!* (Mitso, we were studying you yesterday! In the sky I sought you and on the earth I found you!)

Mitso: *Kalos ton Koumbaro! Pos apo tho?* (Welcome him Best Man! How from here?)

Harilaos: *Peahtikame etho me ton electrico apo ton Pirea yia na vroume mia epagelmatiki stegi pou nane thiamberis, keh yiname kotopoula ap ti zesti. Perimenoume ton Kirio Polidoro.* (We three ourselves here with the electric from Piraeus to search for a passing-right-through professional roof and we've become chickens from the heat. We're waiting for Mr Polydoros.)

Mitso: *Tha skasi miti opou nane. Einai Englezos me tin ora tou.* (He'll explode nose any minute. He's an Englishman with his hour.)

Harilaos: *Ah, apo tho o Lakis. Eimaste koliti.* (Ah, from here Lakis. We're well glued.)

Suddenly, an Autobianci careers around the square and runs up onto the sidewalk and into a glass shopfront. Harilaos pulls his friends back just in time. The driver falls out in a heap at their feet.

Harilaos: *To nou sou keh mas fagane!* (Your brain and they've eaten us!)

Lakis: *Amanamanaman...to aftokinito egine filo keh ftero!* (Amanamanaman-

...the car's become leaf and feather!)

Harilaos: *Neh, neh, yalia karfia ta ekane!* (Yes, yes, glass nails he did it!)

Mitso: *Keh to magazi egine kalokerino tora! Then to honevo. O odigos einai ya thesimo! Eina tavla apo to methisi!* (And the shop's become summer now! I can't digest this. The driver's for tying! He's a board from the drunkenness!)

Harilaos: *Phtoo...mi mas matiaxoun!* (Phtoo...may we not be eyed!)

Lakis: *Phtoophtoo....ftiseh ton korfo sou! Afti i mera paei kaka, psikra keh anapotha!* (Phtoophtoo....spit your chest! This day goes bad, chill and upside-down.)

CLOSE TO HOME



ELIZABETH HERRING

The police and an ambulance arrive and the three friends repair shakily to a nearby cafe. Two rounds of ouzos are ordered and Harilaos changes the subject.

Harilaos: *Keh de mou les, ti soi anthropos einai aftos o Kirios Polydoros?* (And don't tell me, what breed human is this Mr. Polydoros?)

Mitso: *Po po. Vgazi keh apo ti miga ksigi. Keh kitahte, me tou valete fesi!* (Po po. He gets fat out of the fly. And watch it, don't put a fez on him!)

Lakis: *Ka---la! Tha ta vroume.* (Good. We'll find them.)

Harilaos: *Keh de mou les, pos paei to triferon sou eteron imisi, Koumbare?* (And don't tell me, how goes your other tender half, Best Man?)

Mitso: *Mi sizitas! Zei keh vasilevi alla ehei parei kati periferes; halaseh. Mi fovaseh omos. Then ta vapsa mavra. To thondaki mou ponaei ya tin Aglaia. Thimaseh? Megali yeneka. Otan tin itha ti perasmeni vthomatha, mou fige to kafasi. Me travaei poli.* (Don't discuss! She lives and rules, but she's taken on some peripheries and she's gone bad. Don't fear, however. I didn't dye them black. My little tooth hurts for Aglaia. Remember her? A grand woman. When I saw her last week, my crate left me. She pulls me a lot.)

Lakis: *Kala keh aghia afta! As milisoume ya douleia. Etho karavia pni-gounde keh i varkoules armenizoune. Aftos o anthropos tha erthei telos panton? Ta nevra mou eine futilia!* (Good and saintly those! Let's talk for business. Here boats are sinking and dinghies are sailing. Is this man end of everything going to come? My nerves are wicks!)

They order another round of ouzos.

Mitso: *Ean simfonisete, mi to thesete skini cordoni, mi sas kanei kamia kout-soukela.* (If you agree, don't tie it rope cord, not to do you some bird drop-pings.)

Lakis: *mi fovaseh. Tha ton kano kala. Eho keh ya ti gouna tou polla ramata.* (Don't worry. I'll do him well. I have for his fur many stitches.)

Mitso: *Yiati?* (Why?)

Lakis: *Yia tou pontikou tafti. Ehei kapsi kosmo. Mi fovaseh omos. Mia tou klefti, duo tou klefti, treis keh i kaki tou mera. Dioti o Theos agapa to klefti; agapai keh to nikokiri.* (For the mouse's ear. He's burnt people. Don't fear, however. One of the thief, two of the thief; three and his bad day. Because God loves the thief but loves the owner too.)

Mr Polydoros now approaches. He is a portly middle-aged gentleman with

several gold teeth.

Mitso: *Milia! Ean parei habari oti ton koutsobolevo, tha yinome apo saranda horia horiates.* (Speech! If he takes it news that I've gossiped him, we'll become from 40 villages villagers.)

Harilaos: *Laki, kane coumando tora!* (Lakis, you make command now!)

Lakis: *Och, ego tha vgalo to fithi apo ti tripa?* (Och, am I going to take the snake out of the hole?)

Mitso: *Ya kita kati palikaria tis fakis. Ego tha valo to nero sto avlaki. Alla ta matia tou lagou keh allatis koukouvayas.* (Look at some brave men of the lentil. I'll put the water in the ditch. Other the eyes of the hare and other of the owl.)

Harilaos: *Mi les polla ya to niki. Tha boume mesa. Mi mas gdisi. To poli poli na dosoume 80,000 to mina.* (Don't say a lot for the rent; we'll get inside. Don't undress us. The much much to give 80,000 a month.)

Mr Polydoros: *Hilia signomi, paideia, pou argisa. Molis eklisa to magazi.* (A thousand sorries, children, that I was late. I just closed the shop.)

Lakis: *Phtoo, mas ekapses! Keh eihame desi to gaithero dioti eitan stou diolou ti mana keh nomizame oti thae to noikiazame. Tha sou kanoume minisi!* (Phtoo, you've burnt us! And we'd tied the donkey because it was a devil's mother and we thought we'd rent it. We'll sue you!)

Mr Polydoros: *Siga, tha mas kaneis ti mouri kreas.* (Slowly, you'll make our face meat.)

Mitso: *Siga paideia...* (Slowly, children...)

Mr Polydoros: *Neh, ego then masao...* (Yes, I don't chew...)

Harilaos: *Afiste ta afta, afiste ta afta, telos panton. Ya poso to ethoses?* (Leave these, leave these, end of everything. For how much did you give it?)

Mr Polydoros: *250,000 to mina. Filiki timi, eh?* (250,000 the month. Friendly price, eh?)

Lakis: *Po po, mas koufanos tora!* (Po po, you've deafened us now!)

At this juncture the waiter comes up with the bill for their ouzos - 3000 drachmas. Lakis looks at the bill and then at the waiter.

Lakis: *Pos to evgales etsi. Ta fouskases! Afta einai metrimena. Treis to lathi. Treis to ksidi. Prepei na einai 900 drakmes to poli!* (How did you bring these out like this? You've inflated them! These are measured. Three the oil. Three the vinegar. It should be 900 drachmas the much!)

Mr Polydoros: (stands and takes the bill grandly) *Grafta se mena, keh pate sto kalo!* (Write them to me, and go to the good!) □

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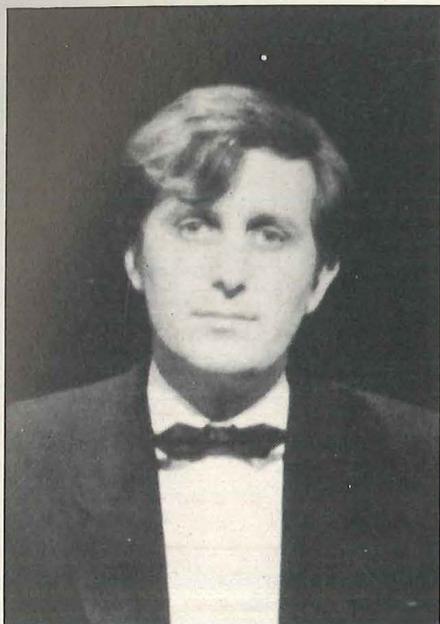
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Diverse styles at benefit concert

Billy Eidi, a Paris-based Lebanese pianist, gave his annual Athens College Theatre concert to benefit mentally handicapped children. He played Liszt, Chopin, Bartok, Ravel and a couple of encores. On this occasion his program was more diverse stylistically. He started with three pieces from Liszt's *Années de Pèlerinage*. His playing is always dedicated and poetic, and he seems to be trying to convey in music an emotional picture existing in



Billy Eidi

his mind. But, both here and in Chopin's *Third Impromptu* (in B Flat, Op.51) and the *Polonaise-Fantasia* (in A Flat, Op.61), Eidi had difficulties matching these composers' styles with his own temperament.

A brilliant reversal of this situation occurred after the interval, for his Bartok was breathtaking and superb, as was his Ravel. I was *expecting* excellence in the latter, but was pleasantly startled by the former, for I did not know the artist's relationship with Bartok's brand of music; clear sounds, powerful chords, fine crescendos, marvellous sense of rhythm and style. This was Bartok's *Improvisations on Hungarian Peasant Songs*, Op.20. And, finally, Ravel's *Gaspard de la Nuit* was excellent and could possibly bear comparison with Pascal Rogé, who preceded Eidi on that stage.

Two fine encores concluded the evening. Eidi must try to come back in winter. What about the Athens State Orchestra's Thursday recitals?

A 'Polish Requiem'

June 27, the night of the Cracow Philharmonic Orchestra and Choir, was one of the Athens Festival's great evenings. Composer-conductor Krzysztof

Penderecki, probably Poland's greatest living composer, conducted his own "Polish Requiem". This is a work whose composition started back in 1980 and was completed in 1984. It reflects a variety of Penderecki's successive musical styles.

The composer's career and work show a marked predilection for vocal music, and he has composed, among other pieces, *The Passion According to St Luke*, the *Dies Irae* and the opera after Aldous Huxley's novel *The Devils of Loudun*. While his musical language was not very coherent in June, a certain "stark" atmosphere gave it considerable unity. The language is mostly chromatic, with excessive use of semitones or semitone-composed chords. The orchestration was careful but too "cool". The vocal writing for the four soloists was artless (apparently to portray agony).

The Requiem's best piece is certainly the "Lacrymosa"; pleading, expanding, moving and musically balanced. On the whole this Requiem is in character very close to Verdi's, with its implacable Nemesis. The composer conducted the vast forces with considerable skill and astonishing precision, even if he lacked the transcending power to uplift the performance as *great* conductors often do.

Bamberg Orchestra

Last month the famous Bamberg Orchestra, known from numerous recordings, made two noteworthy appearances with a classical program under a wise, inspired and exciting Polish conductor, Witold Rowicki. His is the mastery of glorious days mostly gone by, and it was a delight to watch him; unparalleled self-control, attention to the most minute details, fatherly care for even the most negligible entry by any or the musicians, wonderful balance between the three main orchestral sections reminiscent of last year's appearance of the Prague Symphony Orchestra.

Of the first performance's works I liked Haydn's *Sinfonia Concertante* less, not for any technical flaws or lack of mastery in any sense. It simply lacked exuberance and nerve. With Tchaikovsky's *Fourth Symphony* all was marvellously exciting, but I liked



The Bolshoi Sextet

best Rowicki's rendering of Weber's *Oberon Overture* for its unparalleled sense of climax.

The next day Greek pianist Yannis Vakarelis joined the orchestra for a superb Brahms rendering. The pianist was at his best, and truly moving, precise, complementing the orchestra, powerful, lyrical. Each note had a different message for him, a rare interpretation. I usually loathe Dvorak's *New World Symphony*. On this occasion I was excited. This could, perhaps, serve as a final compliment for this fine conductor. □

Lycabettus Solitude

Another solitary night on Lycabettus, under the stars, with few people attending, and yet with fine music played by first-class musicians. This was the Bolshoi Sextet, with Soprano Elena Skolnikova and baritone Alexandr Vorosilo as soloists. The Sextet was mellow, homogeneous, warm, almost perfect. It played two great works when not accompanying the soloists: Glinka's *Great Sextet*, a great work indeed, rich in melodic invention, and Lithuanian Vitautash Barkaoush-

kash's *Sextet in Four Parts*, especially written in 1985 for this ensemble.

The two soloists sang melodies by Glinka and Rachmaninov. Skolnikova was much, much better in the latter, while Vorosilo seemed always stout and self-confident.

Crowdless evening

The next evening, at the same orchestra's concert, the theatre was nearly empty; orchestra and choir probably matched the audience in numbers. The program comprised works by "lesser" composers.

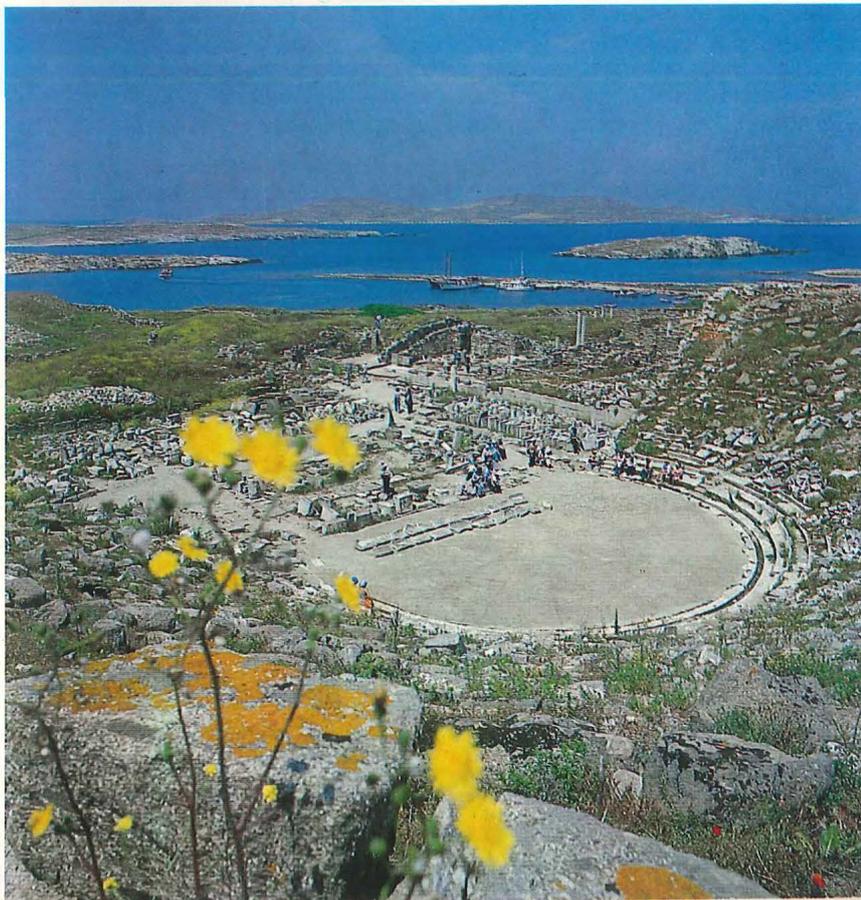
First, Petros Petrides' (1892-1977) *Choral and Variations on the Byzantine Theme Kyrie ton Dynameon* for string orchestra, a neo-classical, academic work whose development and Western style completely transformed the Byzantine hymn on which it was based. The conductor was not the one mentioned in the program. The newcomer's name was Parel Przitocki, and he was efficient.

Then, Dimitris Terzakis' (1938) *Lachesis, or the Myth of the End* (1984-1985); a very oriental theme starts in the strings, then blows in the whole

orchestra, then again in woodwind and brass (with muted trumpets and trombones). When the strings re-enter there is disintegration. Then comes a forceful rhythm in counterpoint with the first theme accentuated by bells. The music becomes subsequently reflective, elegiac, and the orchestration lucid, transparent. Then we have a new treatment of the rhythmic theme with pauses and syncopations.

Augustyn Bloch's *Anenaiki* for 16-part mixed choir was interesting in its daring polyphony and counterpoint, and was marvellously sung.

The concert was concluded with Michael Adamis' *Tetelestai* for double-mixed choir, precentor and orchestra. This is a new version of a work composed initially in 1971 for double-mixed choir, cantor and tape, which had its premiere at the English Bach Festival in May 1971. It was most interesting and impressive. Terzakis managed to blend Byzantine chant in a polytonal combination with Western harmony, and the whole had, in addition, a moving yet powerful character. A big bravo.



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A difficult seat to fill

Politics and the Academy, Arnold Toynbee and the Koraes Chair by Richard Clogg. Frank Cass and Co., London, 1986, 177 pp.

As the subtitle suggests, this book is a mere footnote to history, but, like one of Gibbon's, it is full of insights and humor.

The Koraes Chair of Modern Greek and Byzantine History, Language and Literature, established at King's College, London, is one of the most prominent and respected academic seats for Greek studies abroad. Its foundation and first incumbent, however, were surrounded by controversy, involving politics, scholastic freedom and the intrigues of academics.

The Koraes Chair was the dream-child of Ronald Burrows, principal of King's College from 1913 to 1920. A Greek scholar and ardent philhellene, he was attracted at an early age by (among other things) the passion with which Greeks pursue politics. Experience and wisdom might have later taught him caution in this respect, but it did not. Furthermore, his philhellenism was colored by a boundless enthusiasm for Eleutherios Venizelos. Consequently, the vicissitudes attendant on the foundation of the chair followed closely the ups and downs of the great Cretan's career. It had been thought to call it the Venizelos Chair from the start, and this would certainly have saved great academic heartache later. As if a proposed Thatcher Chair of British History, established at the University of Athens today, became officially, say, the Dr Johnson Chair, the name was bound to cause confusion. As proof of it, Psycharis, the firebrand of demotic, was among the candidates proposed for a seat named after the founding father of *katharevousa*.

In enlisting financial support for the chair, Burrows turned to leading Anglo-Greeks, many of whom were members of the politically active Anglo-Hellenic League founded in 1913. Among those whom he contacted were A.M. Andreadis, governor of the Bank of Greece; Sir Lucas Rallis of Rallis & Co.; the erratic and hugely wealthy arms magnate, Sir Basil Zacharof; Helen Skylitsi (who later married Venizelos); and, above all, Joannes Gennadios, a powerful personality who was then minister in Lon-

don. Not surprisingly, many of these looked upon the establishment of the chair primarily as a way of promoting Greek interests in Britain during World War I. In 1917 a committee of subscribers, made up of Anglo-Greek donors, was set up which had certain powers over the chair regarding curriculum and legal control over the endowment.

Burrows had difficulties finding suitable candidates and even more difficulty defining to them the exact nature and powers of the subscribers' committee. The scholar William Miller, author of *The Latins in the Levant*, and the archaeologist A.J.B. Wace, director of the British School in Athens, turned down offers for personal reasons. Among many applicants, some of them eccentrics, was a certain Monsieur Cavafy of whom nothing was known except that he lived in Alexandria.

The choice finally fell on Gilbert Murray's son-in-law, Arnold Toynbee, then 28 years old. Toynbee himself had reservations about his qualifications, stating, prophetically, that he was drawn "too much towards the history of the Near East and too little towards modern Greek literature", and adding that he felt the chair should be held by "more of an active philhellene than I feel myself to be." Nevertheless, he stood for the post and his appointment was confirmed in May 1919. A year later, however, Toynbee applied for a leave of absence in order to see "how Greece is handling her Moslem minority" in its newly acquired provinces around Smyrna.

During his travels, Toynbee was witness to atrocities committed by both sides, and in his book *The Western Question*, which was rushed into print early in 1922, he sharply rebuked Greece and Turkey for offenses against humanity and condemned France and England as well for encouraging Greece into its hopeless Anatolian entanglement. It was during a visit to Ephesus at this time that Toynbee "was subject to one of the mystical experiences that occurred at different periods of his life".

Although he was acquitted of partiality by most critics, Toynbee understandably attracted fierce criticism from Greek circles. The subscribers to the chair in particular felt that the incumbent of a Greek academic post

endowed with Greek money taking an anti-Greek position was an act of betrayal. Some philhellenic professors agreed, one of whom wrote, "At present the chair is occupied by a gentleman who is regarded ... as a persistent and mischievous enemy of the Greek race and cause." Furthermore, they felt that Toynbee was quoted as an authority by enemies of Greece "by the very fact that he holds the Koraes Chair and enjoys a salary derived from a Greek foundation". Toynbee himself, who had defended his opinions in the name of academic freedom, pronounced himself appalled when he discovered at last the conditions which the Greek donors held over the chair.

This administrative "oversight" and Toynbee's letter of resignation, sent directly to *The Times* in January 1924, caused great embarrassment to King's College, which felt that with the Koraes controversy now gone public its whole School of Slavonic Studies, whose endowments came in part from foreign governments, might be imperilled as well.

Richard Clogg's brief book contains a large cast of entertaining personalities who are drawn with sharpness and sympathy. But because the author maintains an admirable impartiality, no figure comes out unscathed. The misunderstandings began with Burrows' muddled philhellenism and were continued by his successor, Ernest Barker, whose good intentions included waffling on the central issues. The Greeks who saw the chair more as an instrument of propaganda than a scholarly post furthered the confusion, as did the university authorities who were caught between academic freedom and outside funding.

Most intriguing of all is the figure of Toynbee himself, whose finely tuned self-righteousness did not include any sense of contradiction between his elected position and the academic ideals he took pains to broadcast. The furor over the Koraes Chair did him no harm. A year later he drafted a letter to the Turkish minister suggesting that he lecture for a year at the University of Constantinople, adding that a salary almost twice that of the Koraes professorship, tax-free, plus travelling expenses, would make a suitable stipend. The letter was never sent. Instead, Toynbee was chosen director of the newly founded Institute of International Affairs and went on to fame and fortune. □

The heyday of the independents

Marquees at cinemas across the United States last winter advertised *Down By Law*, *True Stories*, *Blue Velvet* and *Stand By Me*, all independent films that a few years ago would have been relegated to a few obscure art houses in urban centers, but now almost dominate the first-run market.

A decade ago, about 10 Academy Award nominations were received each year by movies released by independent or small studios. This year the total was 36. *Platoon*, winner of four awards including best picture, and *Room With A View*, winner of three awards, were both low-budget movies (\$6 million and \$3 million respectively) made outside the major studios.

This heyday of the independent film movement is due to a variety of innovations in the cinema industry. A record number of 500 films were produced in Hollywood last year, of which 300 were independents. Industry observers attribute the incredible rise in the number of "indies" to the availability of funding from maverick video cassette companies hungry to fill the consumer demand since the major studios already

have their own companies. The rise of the multi-complex cinemas, which can have as many as 14 small screening rooms under one roof, has also created an increased demand for new films.

However, off-Hollywood producers and distributors such as Cinecom, Island and Hemdale are in agreement about the main reason for the recent boom in indies: the major studios have abandoned small "quality" films, the kind that are risky but can gather awards when successful. Goldwyn and Alive, Circle Releasing, Spectrafilm, Skouras, Atlantic and Vestron have all hopped on the low-budget bandwagon.

"The overhead, the cost of running a studio, is so enormous that their movies must do \$100 million at the box office," says John Daly, chairman of Hemdale and producer of *Platoon*, *Hoosiers*, *At Close Range* and *Salvador*. "So the daring, provocative small-in-budget but large-in-heart pictures have found their way to Hemdale and companies like us. Imagine trying to sell a major studio *Room With A View* - they'd show you the door."

More distributors are venturing into production as distribution costs rise. They provide financing of films in return for ownership of lucrative ancillary rights. "When it costs you \$1 million to acquire a film, you might as well produce it yourself," says Jeff Lipsky, president of the motion picture division of Skouras Pictures. It's not rare for independent filmmakers to raise production funds by pre-selling home video rights.

Another reason for the popularity of independents is cited by Amir J. Malin, president of Cinecom and one of the new breed of cinema executives: "Because the baby boom generation is growing older, there is a growing audience that is attracted to these kinds of films." He feels he has his finger on the pulse of this market because "we're not 60-year-old studio executives trying to make films that appeal to 18-year-olds or 12-year-olds. Everyone in our office is the same age as our audience. We're distributing the films we like to see."

The audience Malin is referring to are the 25-to-45-year-olds, with those in the older range being the baby boomers who discovered "serious cinema" at small art house screenings of such international fare as *The Seventh Seal* and

La Dolce Vita. Now of age and with cash to spare for cinema tickets and VCRs, these viewers have become a key target market for many distributors who once only looked at the 14-to-24-year-old set.

The independent film industry's pioneers are no longer content with just

The independent pioneers are no longer content with just making an impact on the art house circuit

making an impact on the art house circuit of major American cities. They want their films to play in small towns and suburban malls as well. The international success of Stephen Frears' *My Beautiful Laundrette*, about Pakistani immigrants in Britain, and Jonathan Demme's *Stop Making Sense*, the exhilarating documentary of two concerts by the rock group Talking Heads, has encouraged filmmakers to try and crack the European market as well.

Distributors reject the old-fashioned label "art film" for independent products because it seems to indicate a highbrow but deadly-boring product. Even the term "specialty film" is shunned in favor of "quality film", which indicates rich content over blood-and-guts action adventures, such as *Rambo*, or pubescent comedies like *Porky's*.

At the beginning of the '80s, the term "American independent film" was coined and it became a movement recognized by the press. *The Return Of The Secaucus Seven*, John Sayles' more human and believable forerunner of *The Big Chill*, was the first of increasingly well-known independent films. This wave attracted widespread notice with the more recent success of such releases *Room With A View* and *Kiss Of The Spider Woman*, which each grossed \$17 million.

Through some hard knocks and needless setbacks, independent film-



John Sayles' period piece 'Matewan'

makers have come to realize that talent and good intentions alone are not enough to make a successful small-budget movie. They must be similarly inventive when lining up funding. John Sayles, who had to scrounge and scrape to get money for films in the early days of his career, is now in a somewhat more secure position after having made a name for himself. He put \$400,000 of his own money into *The Brother From Another Planet*, about the experiences of a mute black extra-terrestrial who plops down in Harlem. Released by Cinecom, *Brother* made a very respectable \$3.5 million at the box office. Sayles poured his profit of \$200,000 back into his next feature, *Matewan*, a period piece about a miners' strike in West Virginia which premiered at the Cannes Festival this year.

Actor-director Robert Townsend was particularly daring when he became frustrated by lack of funds after working for two-and-a-half years on his satirical comedy *Hollywood Shuffle*. It is about a struggling black actor who is constantly thwarted by casting directors looking for slaves, butlers, pimps or "Eddie Murphy types". Using credit cards, Townsend charged \$40,000 worth of film and costumes and shot the rest of the movie in two weeks, never doing more than one take. On credit he brazenly booked a Hollywood screening room shortly before the bills were due. He made a deal after the initial screening with independent Goldwyn studios, which was so confident that the film would be a success they bailed him out by paying his debts.

One of the most influential organizations in the indie movement is the Independent Feature Project in new York City, which acts as an educational clearinghouse for filmmakers. Developed in the late seventies by a group of filmmakers led by independent producer Sandra Shulberg, its ultimate goal – now nearly achieved – was to create an alternative film production and distribution system.

This led to the Independent Feature Market, now in its eighth year. The market has grown in size and stature, with 40-50 features shown and over 60 works-in-progress. The market should not be confused with a festival since every filmmaker who pays a fee has a right to participate. Sam Kitt, the director of the market, explains: "The IFP is a service organization for independent filmmakers and, of course, one of the



Independent filmmaker John Sayles



Diane Keaton, director of 'Heaven'

biggest services you can do for filmmakers is to help them get financing." To this effect, Kitt leads a special orientation for filmmakers before the market officially opens. The purpose of it is to explain to the directors and producers what to expect from a buyer, because, according to Kitt, "In this market, filmmakers deal with the buyers rather than the buyers and sellers butting heads."

In Greece, essentially all filmmakers are independent due to a lack of stu-

dios. The Greek Film Centre is the main funder, providing up to 50 percent of a film's budget while sometimes acquiring video rights. The Centre has stepped up participation in international festivals in an attempt to gain distribution abroad – so necessary for a Greek film in order to make a profit.

Several distribution firms have contributed a portion of budgets in return for distribution rights within Greece. Occasionally filmmakers such as Theo Angelopoulos have elicited assistance

from foreign television networks, which then have exclusive rights within their countries.

In Greece, as in the rest of Europe, the video market has boomed, with at least 400,000 VCRs operating and sales going strong. Although home video distributors are also putting up money to make films designed especially for this market, these are most often quickie exploitation films and schlock comedies. The bulk of the video market here is comprised of action adventures and thrillers, cutting down on those genres in the cinema. It seems much of the theatre-going audience is in search of more thought-provoking fare.

As independent films attract more serious attention, more of the established stars are getting involved. Paul Newman's *Glass Menagerie* and Diane Keaton's documentary *Heaven* were presented as part of the American independent package at Cannes. James Earl Jones, Robin Williams, Geraldine

Page and Linda Hunt all appear in new independent films. Since the success of *Room With A View*, producer Ismail Merchant has been approached by the agents of Robert Redford, Sean Connery, Jessica Lange and Sally Field,

In Greece, all filmmakers are essentially independent due to a lack of studios

whom he says would cut their usual fees to "do something of substance and consequence."

According to producer David Putnam (*Chariots of Fire*), who recently became head of Columbia Pictures, "The underground has become the overground. (Independent filmmakers)

are already a major creative reality, and by the end of the decade, in my view, they will be a major financial reality." In order to aid this, he has vowed to draw talented outsiders into the mainstream. To prove that he means business, Putnam engaged young filmmaker Spike Lee - whose *She's Gotta Have It* was made for \$123,000 and grossed \$7 million - to direct the \$6 million *School Daze*. Twentieth Century Fox has proposed an anthology called *Tales Of Manhattan* which would include the work of some of the hottest independent filmmakers - Jim Jarmusch, David Byrne, Susan Seidelman and Spike Lee.

Perhaps instead of losing their unique flair, the independents who join the mainstream flock will bring new life to the studios, perhaps even start a creative rejuvenation in Hollywood that will inspire cinema industries in other countries to follow suit. □

The Hellenic American Union is planning a program of American independent films to be shown this winter.

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A shared flavor zone

Sparta and Mystras seem to operate in different time zones, but the surface contrasts can be deceiving. Sparta's vitality vibrates with both change and tradition. The entire population fills the square, munching and chatting. Conviviality generates excitement, as it has in Greek squares for centuries. Young men sit at coffee shops and banter. Clusters of giggling girls window-shop and walk around together. Older men still talk in groups, standing with their hands folded behind them or playing with their worry beads, oblivious to the noise and bustle.

The real oblivion awaits the visitor in Mystras, reached before you can eat an apple when driving from Sparta. In the peaceful square the most energetic sound emerges from spring water gurgling from a pipe that protrudes right out of the moss-covered trunk of an ancient plane tree. The gigantic tree itself forms the heart of the square. A few shops fringe the nearby road. Few people pass. When I asked Ioannis Dimahis, white-maned owner of the tiny newspaper and tobacco shop on the square, about Mystras' food specialties, he fondly recalled how they used to make *pastohirino* (smoked pork), seasoned with local oranges. They stored the pork in *koupia* (the local word for receptacles). No, you can't buy any of the specialty locally and it hasn't been made at home for some years.

High on the hill over Mystras village, the monastery of Pantanassa is even more serene. The five remaining nuns putter in the geranium-dotted courtyard where their cells are aligned on one side of the path. Sister Avelkia, who has been at the monastery since 1961, dejectedly told me that their beloved Mother Superior, Igoumeni Pelagia, had died two summers ago and they still mourned for her. Sister Avelkia was moved when I told her about the correspondence I had had with their Igoumeni and how she had helped me with my food study. As a token of friendship, she served her delicious quince jam. Use her recipe that follows when quinces are back in the markets for jam that will brighten your wintry days. And create *Briami Mystras* in memory of the inspiring mother superior who shared her recipe. For another specialty, enjoy the *Lemonato kai Riganato Spartiatiko*. Then you'll be-

lieve that Mystras and Sparta operate in the same flavor zone.

Briami Mystras

This easy and herb-enriched recipe for popular summer vegetables came from the late Igoumeni Pelagia Gouzouli, mother superior of the Mystras monastery, Pantanassa. She graciously contributed to my study when I researched my book *The Food of Greece*. You can bake this a day in advance for a picnic.

1/2 kilo (1 lb.) potatoes, peeled and sliced

1/2 kilo (1 lb.) zucchini, scraped and sliced

1/4 kilo (1/2 lb.) okra, trimmed

1 eggplant, peeled and sliced

handful fresh parsley, finely chopped

handful fresh dill, finely chopped

salt and freshly ground pepper

4 tomatoes

2-4 tablespoons olive or other vegetable oil

1 large onion, chopped

4-5 garlic cloves, finely chopped

fine bread crumbs

In a baking pan or casserole, mix the potatoes, zucchini, okra, eggplant, parsley and dill. Season lightly with salt and pepper. Spread neatly in the pan. Slice one of the tomatoes and lay over the vegetables.

Meanwhile, make a sauce: In a skillet, heat 2 tablespoons oil (more, if you can take the calories) and saute the onion and garlic until transparent. Chop the remaining tomatoes and add to the skillet. Cook for a few minutes. Season with salt and pepper and pour over the vegetables.

Top with bread crumbs. Bake at 170 deg.C (350 deg.F) for about 1 hour. Serve warm or cold. Serves 6.

Lemonato kai Riganato Spartiatiko

Seasonal meat, scented with lemon and oregano, is the specialty of Nikos Krias, owner of Diethnes restaurant (Paleologou 37), on the square in Sparta.

1 kilo (2 lbs.) lean veal, lamb, or pork

4 tablespoons olive oil

salt and freshly ground pepper

juice of 2 lemons

1 tablespoon or more dried oregano

1/4 kilo (1/2 lb.) potatoes, peeled and sliced lengthwise or crosswise

Cut the meat into 1-inch cubes. In a casserole, saute the meat in 2 tablespoons of the oil. Season with salt and pepper.

Add the lemon juice and rub the oregano in your palms into the meat. Add just enough water to half cover the meat.

Cover the casserole and cook until almost done. (You have to judge when to add the potatoes to finish cooking with the meat - 20 minutes should do it.)

In a skillet, saute the potatoes in the remaining 2 tablespoons oil. Season lightly with salt and pepper. Add a little water, if necessary.

Cook until tender and the sauce has thickened. Taste for seasonings. Serve warm with a crisp salad. Serves 6.

Quince Jam, Pantanassa Style

Traditional as you can get - this is an honest spoon sweet, *glyko tou koutaliou*, still served with ice water in the provinces. I was lucky to taste this version by Sister Avelkia in the monastery of Pantanassa, who offers the monastery's recipe and tips for you.

1 kilo (2.2 lbs.) quince

1 kilo (2.2 lbs.) sugar

small cinnamon stick

Wash and peel the quince. Using a sharp knife, cut fruit into slivers. Combine the quince and sugar in a heavy pan.

Add about 2 glasses water and the cinnamon stick and stir to dissolve the sugar.

Cover the pan and boil over brisk heat until the syrup thickens, about 1 hour. Keep the pan covered but do not stir the jam. Only shake the pan occasionally.

Uncover the pan and spread a wet towel over the top. Set aside without stirring until the towel dries completely.

Remove cinnamon stick and transfer jam to sterile jars. □

Pina Bausch delivers

I was looking forward to my first viewing of Pina Bausch, and I was not disappointed. The program at the Herod Atticus consisted of two pieces, Purcell's *Cafe Muller* and Stravinsky's *Rite of Spring*. Both choreographies were by Bausch.

Cafe Muller was an emotionally and intellectually absorbing piece – the kind of work you want to see more than once. Never for one moment was I bored, quite an achievement after a long hard day at the studio.

The stage was set with tables and chairs, three plastic screens and a revolving door. There were six characters in the piece. The first, in a white dress almost like a nightgown, was danced by Bausch herself and seemed to be either a reflection of the other characters' feelings or an embodiment of hopelessness; she was almost like a ghost; her arm movements were beautiful. The second woman, also in a white dress, entered as if blind, with the palms of her hands stretched forward, bumping clumsily into chairs and tables. She seemed to represent how lost and unaware people are. A third character desperately tried to clear the chairs and tables out of the paths of the others. The noise of this activity reinforced a general air of panic, uneasiness and anxiety in the piece. A lady in high heels and a red wig teeters anxiously around the action. A blond man dances out his desperation, and in his relationship with the blind girl they end up throwing each other against the plastic screens. An expressionless man repeatedly takes the blind girl and the blond man out of an embrace, places the girl into the man's arms as if he were going to carry her and she repeatedly slips to the floor. He continues doing this until they repeat the actions by themselves over and over without his interference.

The more I think about this choreography the more it fascinates me.

Bausch's dancers have to be extremely good actors as well. She has made such an impression on the dance world that many of the finest young dancers want to work with her. They are fiercely loyal and their commitment is apparent in their performances. You could feel the energy and passion in the *Rite of Spring*. The stage was covered with real earth for this piece (which

took far too long and needed to be better organized). Somehow Bausch managed to capture a feeling of the movement of this difficult music. Shame was a very strong feeling in this choreography. The men seemed dominating; at some points it almost seemed that a rape might take place.

The last solo of the girl who finally got to wear the red cloth was an emotional physical marathon and brilliantly performed. If we manage to bring Pina Bausch again, don't miss her!

Local talent

With the performances of Pina Bausch at Herod Atticus it is good to remember that there are some people in our own neck of the woods who are doing serious inventive work. Anastasia Ioakimidou Lyras was raised in Kastoria. She graduated from the state school in Athens and went on to get a Masters in dance history at New York University.

While she was in New York she studied Hawkins' technique (Eric Hawkins was originally a leading dancer with Martha Graham). She studied choreography and improvisation with Robert Dunn, who greatly influenced her. She studied with Andre Bernat.

I first saw Anastasia's work at a performance given by the Hellenic Dance Association. The piece was called *Rooms* and was the first part of a bigger choreography called *Kinisi III* (*kinisi* means "movement" in Greek). The piece was inspired by a series of photographs by Louka Samara. The music was by a German group, Einsturzende Neubauten.

It is a solo, danced by the choreographer herself. The piece requires tremendous muscular control and takes concentration. Anastasia says her inspirations are the history and development of her own body and soul. She searches within herself both psychologically and physically for expression. The choreography reaches into the subconscious.

Also very interesting at the Hellenic Dance Association was the work of Vasso Barbousi. Vasso is a graduate of the Rallou Manou school in Athens. Later she went to New York and studied with Martha Graham and Eric Hawkins. She, like Anastasia, studied improvisation and choreography with



'Rite of Spring'

Robert Dunn. She completed her Masters in dance education at Columbia University.

The choreography she presented was called *Coming Together*, inspired by texts written by political prisoner Sam Melville in 1971. The music was by Fredrick Rzewski.

She uses videos extensively to show different aspects of the choreography, like close-ups of the faces of the dancers as well as the rhythms of the choreography. A group of dancers perform patterns that are repeated at different speeds and times. There is rather too much running and walking and not enough inventive movement, but the effect is not unpleasant. The women are dressed in rather unflattering baggy trousers and loose tops, which could be reminiscent of prison wear.

I have not read the texts by Melville and the choreography did not enlighten me at all, but the work was obviously well-rehearsed. Some of the dancers were more outstanding than others, and I particularly enjoyed watching the fluid, supple movements of Janet Amato. The group had obviously worked very hard and are continuing to collaborate, and will be performing again in the autumn. □

Odds and ends from the files

Cutting back cows milk

Greek mothers place great faith in the nourishing powers of milk, particularly the tinned variety, as is shown by the fisticuffs exchanged over boxes of the stuff in supermarkets during times of national crisis. Although in the days of dietary deprivation many children suffered from a lack of milk, it seems you can have too much of a good thing.

I was amazed to learn the other day that my nine-year-old goddaughter suffers from hemorrhoids. Research has now shown that the reason for this complaint, especially in children, may be an allergy to cows milk. Eczema and asthma are long-established symptoms of milk allergy, but researchers at a hospital in Birmingham, U.K., say that chronic constipation, one of the causes of piles, may also be another sign of allergic reaction.

One child studied suffered intractable constipation from the age of 18 months to 2-1/2 years, until he was put on a milk-free diet. Within one week his bowel action was normal, while reintroduction of cows milk on three occasions caused rapid recurrence of the condition. If you think this may be your child's problem, a reduction of cows milk consumption may help — only under medical supervision, of course.

Improved packaging

Still on the subject of cows milk, those who favor the fresh variety will be glad to hear that as a result of the change in the packaging made a few months ago, they are now getting more nourishment for their money.

Researchers for Elopak — a carton manufacturer — claim that up to 80 percent of light-sensitive Vitamin A and 9 percent of riboflavin could be lost from a transparent or translucent container of milk left in the sun for some time. More importantly, the fluorescent lights of supermarkets can leach out 14 percent of riboflavin in 24 hours, from milk in a plastic bottle. They say that cartons, on the other hand, block out 90 percent of this destructive light.

Avoid aluminum

Many people have heard that it is better not to use aluminum cooking utensils but are not sure why. The link between aluminum intake and incidences of senility and Alzheimer's disease has often been denied in Britain, but American research at the Veterans Administration Medical Center and Tulane University may support this idea. Studies show that the presence of aluminum causes the brain to become

more permeable to neurotoxins, one of which is aluminum itself. Also, higher than normal levels of aluminum have been found in the brains of those suffering from senile dementia, while the metal is concentrated in the neurofibrillary tangles that are a hallmark of Alzheimer's.

If you cannot afford to heave out all your aluminum pots, at least make a start by having a special utensil for preparing children's meals and highly acidic foods such as apples. Heat-resistant glass is the least contaminating material, while stainless steel and good-quality enamel come next.

It is not so well-known that other sources of aluminum are medical preparations and some processed foods. Aluminum is frequently used in indigestion remedies, as well as in other drugs, tablets and skin preparations. In food processing it is used as an anti-caking agent.

Why wheatgerm?

Many nutritionists, from Gaylord Hauser onwards, have sung the praises of this food, but it was only fairly recently that its beneficial mystery factor was discovered. It was previously thought that the magic ingredient in

Keeping fit

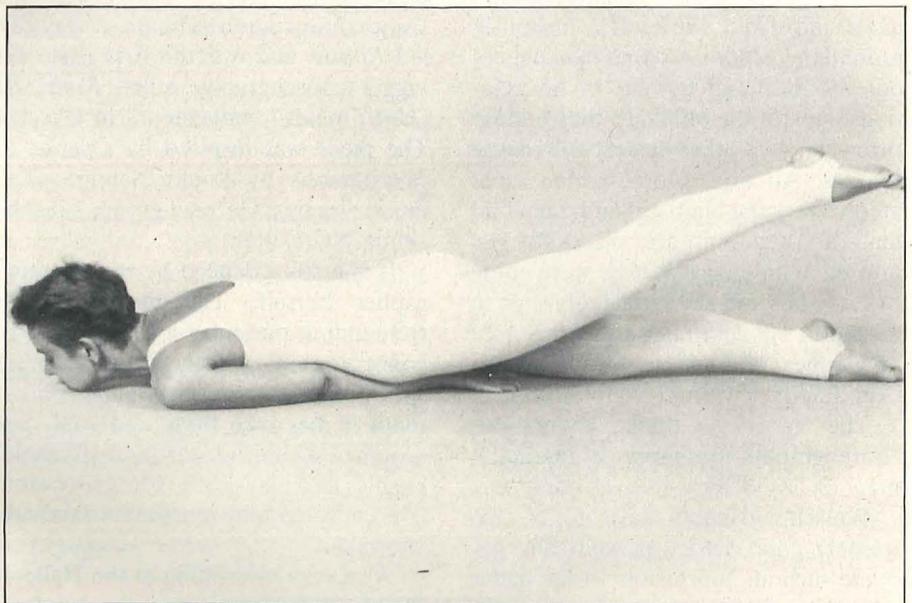
The 'locust' position

Roll over onto your stomach in the relaxation position. This is no different from the relaxation on your back except that your head is to one side. It is a particularly good position for relaxing the upper back.

To begin the "locust", place your hands underneath your body. The palms of the hands face upwards and will now be underneath the thighs with your forearms underneath the hip bones. The position of the arms is very important as it helps protect the lower back.

Draw your focus into your lower back and lift your right leg toward the ceiling. The back of your knee should be gently stretched but the toes relaxed.

Breathe easily and deeply, using the



Float your leg toward the ceiling

out-breath to float the leg even higher. Be sure you are not pushing down on the opposite leg but taking the movement from the lower back.

Gently float the leg down again

when you are ready. Repeat with the other leg.

On the second round, lift your right leg up to the ceiling as before, breathing deeply all the time, then float

Refresh with alcohol-free fruit cocktails

wheatgerm oil – which produced claims of increased stamina and strength, as well as better heart/lung function in users – was Vitamin E. However, based largely on research over 20 years by Professor Thomas Cureton of the Physical Fitness Institute of the University of Illinois, it now seems that the active agent is in fact “octacosanol”.

Cureton conducted 42 physical training programs involving 894 people, from highly-trained athletes to middle-aged flabbies. Subjects taking octacosanol were found to run faster and perform better in other physical tests than those in the control groups. The professor believes his discovery acts as a catalyst that works at the cellular level to encourage energy production.

Needless to say, the ingredient is now marketed separately as “an active-energy-releasing agent”, and manufacturers want further trials to establish its possible potential as an aid to such disorders as multiple sclerosis and heart disease. If you prefer to acquire octacosanol from natural sources, it is found in small amounts in vegetable oils and waxes, and in the leaves of alfalfa and wheat, as well as in wheatgerm products.

D. Remoundos

your left leg up to join the right leg. You will certainly find out if you have been pushing down on the opposite leg! Remember to keep breathing deeply throughout.

Hold as long as you can and then come down. Repeat with the left leg.

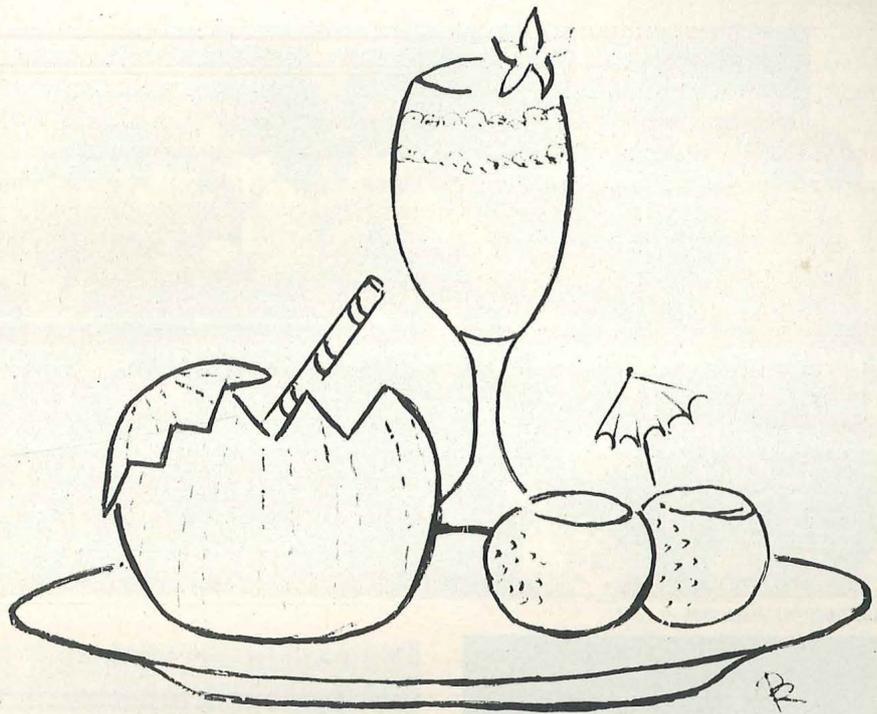
Without changing the position of your arms, turn your head to one side and relax for a few moments. Particularly relax the lower back.

Bring your chin onto the floor again, focus into the lower back and float both legs to the ceiling. Breathe easily and deeply the whole time, and with each out-breath try to float the legs even higher and lift even the hips off the floor.

Hold as long as you can and then bring the legs down. Relax as described previously and then come up for a second round.

When you have completed the posture come into a full relaxation posture on the belly.

Jenny Colebourne



Fruit cocktails are tasty and attractive

Unfortunately, booze makes you sweat, so as the warm weather is going to be with us for a while yet, here are some alcohol-free drinks from Lorraine Whiteside’s book *Fresh Fruit Cocktails* (Thorsons, Wellinborough, Northans, U.K., 1984).

An increasing variety of fruit juices are available in package form, but for purists who don’t have the luxury of a juice extractor, the following laborious method will produce fresh juice from soft fruit: carefully wash fruit and remove stones and large seeds. Separate out grapes, berries and roughly chop large fruits such as cling peaches.

Place in two or three layers of tulle, such as that containing sugared almonds at weddings, and tie up the open end securely. Pin the closed end firmly to a wooden bread board and place it at an angle in a container large enough to catch the juice. With the closed end toward you, crush the fruit to a pulp with a rolling pin or empty bottle on top.

Mont Blanc: Thoroughly mix 12 ml. red grape juice with 90 ml. natural yogurt. Pour into a tall glass and garnish with black grapes. Just before serving, spoon 1 tsp. yogurt over the surface, allowing it to float.

Wedding Belle: Pour 90 ml. each chilled orange and pineapple juices into a blender. Blanch one nectarine in boiling water for about 30 seconds, then plunge into cold water. Peel and stone. Slice fresh into blender, add 1 tsp. clear honey and mix until smooth. Pour into a tall glass. Whisk half an egg white until it forms soft peaks and spoon over surface of cocktail. Garnish with a small yellow or white flower.

Melon Magic: Slice the top off a small melon and cut a thin slice off the bottom for stability. Cut a zig-zag pattern out of the lid and upper edge. Scoop out the inside, leaving about a half-inch of flesh around sides and base. Discard seeds. Blend flesh until smooth with 150 ml. pineapple juice. Strain into melon shell, and attach the lid with a tooth pick, like a slanted hat. Serve with straws.

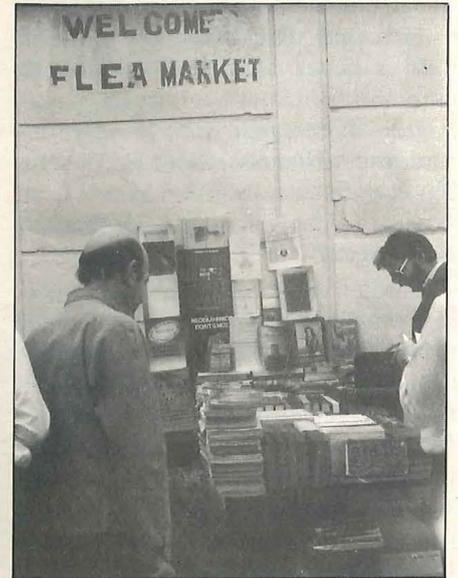
Orange Yogurt Cup: Slice the top off a thick-skinned orange and scoop out flesh without puncturing the skin. Blend 150 ml. natural yogurt with the flesh, sweetening with a little honey if necessary. Strain into orange shell. Serve with straws and a paper cocktail umbrella stuck into upper edge.

D. Remoundos

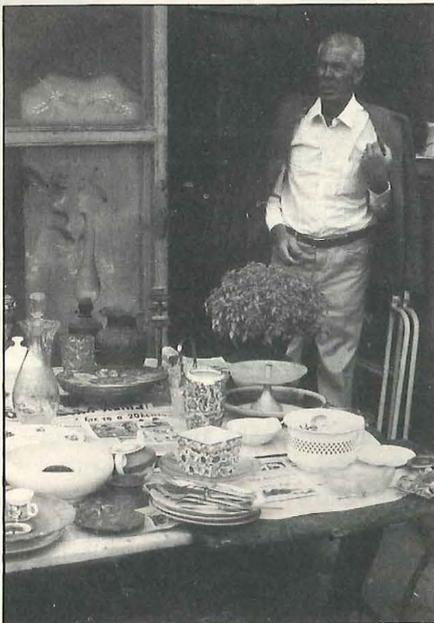
Business as usual in the central market



Hunting for bargains



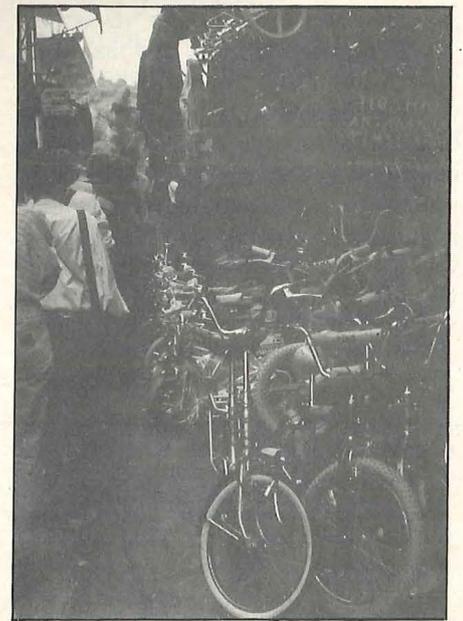
Browsing for books



Things for the table

“You will find everything sold together in the same place at Athens; figs, witnesses to summonses, bunches of grapes, turnips, pears, apples, givers of evidence, roses, medlars, porridge, honey-combs, chick-peas, law-suits, milk, curds, myrtle, allotment-machines, irises, lambs...”

Athenaeos
2nd-3rd Century A.D.



Deals on wheels



Sorting through clothes



Feathered finds



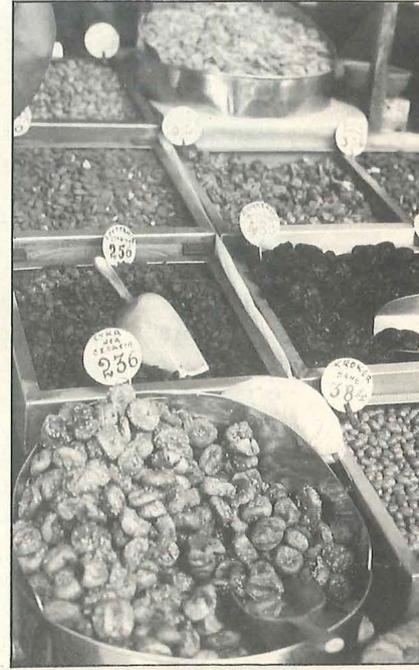
Canaries to go



The day's catch



Sausages by the chain



You never know what you'll find



Straight from the hen



The garlic man

Just as the ancient Athenians had their Agora at the northern foot of the Acropolis, so their 20th century progeny continue, in remarkably similar fashion, to peddle their wares. Antiseptic shopping malls may be gaining a foothold in the suburbs, but for the central market district of Athens, north of the Acropolis, it's business as usual.



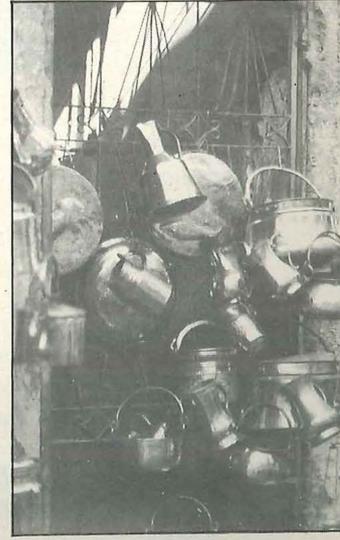
Browsing the fresh vegetables



Roughage for sale



Assorted antiques



Metalware for sale

katey's corner



☆ Each year the cry goes out at the end of the school that "everybody is leaving this year!" And this summer seemed even worse than ever as farewells were said to old friends and neighbors in the foreign community. It is difficult to mention all by name, but it does seem to those remaining behind that the ranks have been decimated. At least there is no way to erase the many happy memories of good times shared, problems solved, honors received and major projects accomplished together. And so this farewell is to each of you who have this past summer moved on – good luck and best wishes. The other side of the coin is

that with each September comes a marvellous group of new arrivals who help to fill the void. But good friends are always difficult to replace.

☆ On the other hand, the **ambassadorial ranks** have held relatively firm with only the departure of Syrian Ambassador Ali Madani and his wife, who returned to the Foreign Ministry in Damascus. They were, prior to their departure, feted by their many friends and colleagues in the Greek government and the diplomatic corps.

☆ The Hatzipaterion Children's Spastics Center held a highly successful **Summer Fair** with all manner of goodies for sale. With things for the house, flowers, gifts, toys for the kids, places to listen to music and have a cup of tea, it could not help but be fun. Those attending all went away carrying bags of purchases – and some with cruise tickets in hand! The beautiful building was a gift from the Hatzipatera family, but a big annual budget re-

quires lots of continual help from friends. If you missed it this year, plan to be one of the supporters *next* year. If you would like to obtain further information about this organization, just telephone 282-6913 or 282-5622. Why not plan to spend one of these remaining summer evenings atop Philopappou Hill before rounding off your evening in the Plaka.

☆ The **Hellenic Animal Welfare Society** really has some good news to announce. Having finally been able to purchase 10 stremata of land off the main road between Peania and Marcopoulo, an animal shelter is being designed by architect Athina Protopapadaki. Plans include a place for stray cats and dogs to await families who will offer them a home, stables for worn-out, sick and injured horses, a clinic, an x-ray room and other buildings. A pet boarding facility will ensure the operation a steady income. The summer Animal Welfare Bazaar was a success, as always – despite the absence from the country of Chairman Elsi Hirsh – but if you are busily cleaning out your closets, please plan to toss the leftovers their direction for use in the next sale. Telephone 643-5391 or 644-4473 to make arrangements.

☆ The fact that it was held at the witching hour on a full-moon night definitely enhanced the claim of the Inter-Continental Hotel's *Malibu Paradise* opening. Exotic birds, more palm trees than Hawaii, beautiful mixed drinks in pineapple holders were just a few of the attractions that are now available around the pool. In this busy world, it is good to know of the existence of a small haven of tropicana – give it a try.

☆ The **Dora Stratou** Hellenic Dance group planned a special evening that was enjoyed by lots of Athenians – both new arrivals and those who have known and supported the group for years. Seeing their program, complete with collections of old costumes,



Graduation at the American Community Schools was held this year under the trees in the courtyard of the campus. Former U.S. Ambassador Nicholas A. Veliotis was in Athens to be the principal speaker. The Officers Wives Scholarship was awarded to Robert Kohn, the Latinos Unidos of Hellenikon AFB to Matthew Hanlon and that of the National Honor Society to Gerasimos Spyratos. In an innovative first, Senior Class President Katherine Botros Said (above) received her diploma and then called her classmates up individually to receive theirs. Members of the National Honor Society were: Marwan Haddad, president; Nick George Stratopoulos, vice president; Manousos Vourkoutiotis, treasurer; Amalie Catherine Couvillion, secretary; Mark Anderson Allen, Nabil Raymond Kansan, Maria Kardamenis, Katherine Alexander Mays, David J. Petersen, Jr. and Gerasimos Spyratos.



I have said it before and I will say it again: the British Airways/ Hilton Hotels combination that produces the super dinner theatre all over the world is a wonderful idea. For five years, Derek Nimmo (lucky theatre-goers who attended the first production saw him in person) has produced comedies that have kept audiences laughing from Hong Kong to Kuwait. Fortunately, Athens is on the way home and we are able to benefit from this great cooperation. This year's production was "My Fat Friend", starring John Inman, and it was hilarious. An opening night toast to the actors was enjoyed by (from left) Mrs. Florijn, actor Ian McCurrach, Mr Eddy Florijn, general manager of the Athens Hilton Hotel, actress Patricia Brake, Mr Rex Lazard, manager for Greece for British Airways, and his wife.

an enthusiastic audience was then able to participate in eating, drinking and the inevitable *kefi* that surrounds such goings on. As a promotion, it was a total success. If you haven't been – or even if you have – why not plan to spend one of these remaining summer evenings atop Philopappou Hill before rounding off your evening in the Plaka.

☆ In the Plan Ahead Department is a notice received from **The Players** – a dedicated group of actors who present a program of English-language plays throughout the winter – that there will be auditions for *A Farce* by Dario Fo on September 3rd at their studio in Pefkakia. To get in on the fun right from the beginning, mark that date on your calendar and give a call to 806-4825 or 666-6394.

☆ The Hesperides Room of the Hilton Hotel was a delightful setting for the graduation of **TASIS-Hellenic International School**. Awards of Excellence in various areas of expertise were as follows: English, Ellie Filis; history, Niki Moukas; mathematics, Miriam El-Chazan; biology, Ariane de Wilde; chemistry, Diana Antoniadis; physics, Stephen Psallidas; Greek for

native speakers, George Malios; Greek for foreigners, Roxana Hoomani; Spanish, Stephen Klimanthianos; French, Stephen Psallidas; athletics, Niki Moukas; art, Monica Smith Hemmingson; drama, Tina Hill; and music, Stavros Xenikoudaki. Both the E.C.I.S. Award for International Understanding and the Director's Award went to Ellie Filis, while the H. Miller Crist memorial Award went to Stephen Klimanthianos and the Latinos Unidos Club Award of Hellenikon AFB went to Gerald Jefferson.

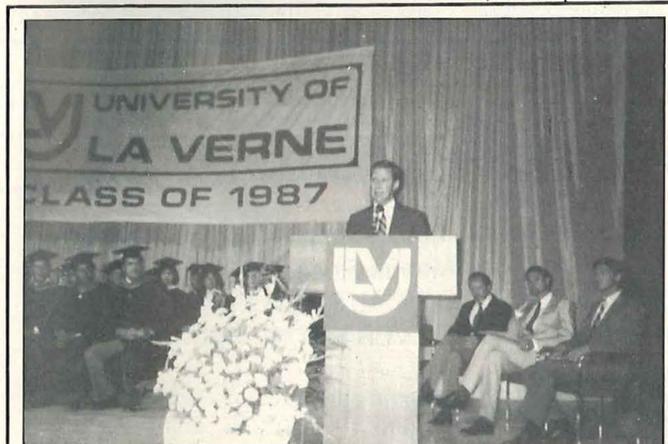
☆ With the splendid backdrop of the Benakieon at **Athens College**, graduating students and members of the Alumni Association came down the steps to take their places for Commencement 1987. The alumni descended chronologically, beginning with the eldest graduate, so the years passed by in review with the audience recognizing many politicians, men of letters, industrialists and professional men who had taken time from their busy schedules to be present to honor this year's graduates. The class of '87 valedictorians were (three-year) Niholas Karahalios and (four-year) Athanassios Tolis □



It was obviously a happy occasion when Leila Kawash (second from left) presented her beautiful works of art from the Arab world under the title "Movements and Traditions", under the patronage of the Jordanian ambassador, at a reception at the Hilton Hotel. From left are Eva Veloudakis, who organized the event and whose introductory remarks were made in English, Greek and Arabic, Mrs Kawash, her husband (partially hidden), Ambassador Awwad Al-Khaldi and his wife. Mrs Kawash is a native of Iraq whose paintings have been shown throughout the United States, Europe and the Gulf.



When Deree College of the American College of Greece held its 22nd Annual Commencement Exercises, degrees were awarded to over 350 students. Each year an active week of commencement activity is planned in honor of as many of the U.S. Board of Directors as can be present. This year's Franz Josef Haydn's "The Creation" was performed by the Amor Arts Chamber Choir and Orchestra of New York City. At commencement many students were honored: the Alumni Award was presented to Helen Thodos; the Deree College Parents Association honored (Aghia Paraskevi campus) Anastassis Gabriliaidis, Dimitris Goulandriss, Pandelis Michalopoulos and (downtown campus) Helen Skouritis and Parthena Dynamidou; the Athletic Award went to Constantinos Sotirchos; and the President's Awards were won by (Aghia Paraskevi) Nicholas Georgiadis and (downtown) Emmanuel Antonacoglou. Two extra Certificates of Merit were given for academic achievement to Matilda Papaconstantinou and Samar Shamoun. In our photo are (from left) Roberta. B. Deree, past chairwoman of the Board of Trustees; Mr. Tom C. Korologos, current chairman; Dr John S. Bailey, president; and Dr Eva-Christina Makelainen, Finnish Ambassador to Denmark and former ambassador to Greece, who was the commencement speaker.



The graduation ceremony for students from the University of La Verne was held this year in the beautiful Athens College Theatre. The commencement address was delivered by Dr Stephen C. Morgan, president of the university, who congratulated the students for being members of a graduating class of 1700, joining those on campuses in California and Naples, Italy. The Outstanding Student Awards were presented to Stefanis Pieroni and Ghafour Taghizadeh, and valedictorian was Omar Makarem. In our photo, Dr Morgan is at the podium.

A warm bio-environment

“Biology has been a thrill for me,” says Dr Agni Vlavianos-Arvanitis, founder and president of Biopolitics International Organization (BIO) and hostess of a recent international conference in Athens, “Biopolitics & International Cooperation: The Bio-Environment”.

Agni, who studied for her biology BA, MA and Ph.D in America, first spoke publically on biopolitics two years ago. She coined the word to explain her belief that *bios* (life) is a link that unites all people.

“Human history can be traced back only a few thousand years,” she says, “but the history of life extends into several hundred million years. *Bios*, or life, is the most precious possession on earth. We cannot take risks which may result in its loss due to small local problems that may quickly pass national boundaries and create global threats.”

Using Chernobyl as an example, she explains that biopolitics, an apolitical movement, proposes international cooperation for better understanding of *bios* and legislation in the event that *bios* is threatened by environmental or health disasters.

“Although there are international organizations dedicated to human rights, to peace, to wildlife, strange as it may sound, there is no organization protecting *bios*.”

How successful BIO will be at filling this gap remains to be seen, but Agni, an enthusiast if not to say a zealot on the subject of biopolitics, is to be applauded for singlehandedly starting an international movement, with its own new vocabulary no less (bio-legislators, bio-architecture, bio-economics), literally from her dining room table.

She has lectured on the subject to groups both here and abroad, including the United Nations Associations meeting in Berlin, a National Prayer Breakfast at the U.S. capital, the National Council of Churches and has been interviewed on radio programs in the U.S.

With the help of a part-time secretary and a small home computer, she mails 30-50 letters a day to international scientists, political leaders and organizations. The volume and enthusiasm of response convinced her of the need to plan a conference in Athens.

All the people involved were volun-



Dr Agni Vlavianos-Arvanitis

teers, from young people who acted as guides and messengers to friends who agreed to give a reception or cover one guest's airfare, and she managed to put together a list of 15 sponsors, including two banks, the Ministry of Culture and some corporations.

“The money came in slowly – a little here, a little there – but we didn't really have what we needed (to cover airfare and hospitality) until the week before the conference.”

It was attended by 150 people from 28 nations – including a British MP and former cabinet minister, professors from the universities of Singapore, Oxford, Harvard and Ankara, representatives from the Woods Hole Oceanographic Institute, the German Federal Health Office and the Israeli Ministry of Justice. There were United Nations

Association members from as far afield as Sri Lanka, the Philippines and Nigeria.

And Agni had corresponded personally with all of them before they arrived and had assigned topics to each speaker. “Several of them were concerned how their field of expertise – say, economics – would fit into the whole picture, but once the conference began there was an incredible amount of enthusiasm generated.”

At the end of the three days, the conference members presented a unanimous declaration to the effect that man and nature are interdependent and that the survival of the species is dependent on the survival of *bios*.

On a more pragmatic level, some of their resolutions included: initiating environmental education programs in schools, with an emphasis on youth programs, as a means of instilling positive attitudes towards the environment; stepping up the flow of environmental protection information to the public; and minimizing resource depletion while exploiting the use of recycled materials. The conference participants also decided to set up BIO branches in their various countries.

That means Agni's dining room table is piled even higher these days. She is in the process of editing the papers each participant contributed. Then she wants to put out a monthly Biopolitics Bulletin to cut back on all her individual correspondence. “My husband's tolerance can go only so far,” she smiles. □

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Pointers

The **Hellenic Bottling Company** has introduced a new soft drink, Slice, a sparkling fresh mandarin cocktail. It is available in cans and



Slice soft drink

bottles, and for the sugar-free drinkers Slice Light. **Adel Compton** have moved. The ad agency's new offices are located at Leoforos Kifissias 6-8 in Maroussi. Their phone numbers are 685-1402, 685-15023. **Lobelin Ltd**, representatives of G.R. Lane Health Products Ltd, gave a reception at the Astir Palace in Vouliagmeni in honor of Mr Roger Lane, president of



Roger Lane (center) of Lane Health Products

the company, for his interest and support for development in Greece. Mr Lane was a pioneer in health foods and food supplements in England. **Triaena Tours** is offering a "Quality of Life" series of cruises. First in the series was a Smoking Clinic for those who wished to stop or reduce their smoking. The second, on August 7, in which the flagship of Epirotiki Lines, the Atlas, will become a floating spa, will have experts presenting workshops



The Pixel concert

on fitness and beauty. There will be more cruises in this series. For more information, call Triaena Tours, Harilaou Trikoupi, 360-0703 or 361-7022. **Lufthansa** has changed the airline's management system. Instead of six headquarters worldwide the company now works only out of Europe. The new system began July 6. The magazine **Pixel** brought some 15,000 Athenians together in the old Panathinaikos stadium. The reason was a summer contest known as Grand

Prix III, in which prizes worth 6,000,000 drachmas were given away. A recital was given by Lukeano Kilaidoni, Jannis Mileoka and Agny. **Pavlos Konstantinidis** has opened his new photo studio at Amisou 12, 17124 Nea Smyrni, tel.935-7451. □



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

music

The **Thessaloniki State Orchestra** will give a concert at Herod Atticus Theatre on August 31, with Alkis Baltas as conductor and soloist Dimitris Sgouros, with works by Franz Schmidt and Ed Grieg. Dimitris Sgouros was born in Athens in 1969. He obtained his diploma from the Athens Conservatory in 1982 with a first prize and a gold medal. By this time he had already won five first prizes. He also studied at the Royal Academy of Music in London and graduated in 1984 with the highest honors ever awarded to a student of the Academy. His repertoire includes 45 piano concertos and numerous works for solo piano and chamber music ensembles. Sgouros played at Carnegie Hall in 1982, and since then

has performed in the U.S., Canada, Venezuela, South Korea, Japan and Australia. Arthur Rubinstein, after hearing him play, remarked: "He is the best pianist I have ever heard, including myself." The **Hungarian Radio Wind Quintet** was formed in 1976 by the principals of the wind section of the Budapest Symphony Orchestra (of the Hungarian Radio and TV). The main field of their activities is the Hungarian Radio, where they give regular studio concerts and record works by classical and contemporary composers alike. They perform annually in the Federal Republic of Germany, and have been highly acclaimed in guest appearances in Austria, Bulgaria and Czechoslovakia, France and Greece (Santorini Festival). On August 28 they

will give a concert at the Santorini Festival with Athena Capodistria at the piano, who is organizing the festival. On August 30 they will give another concert with the participation of the Hungarian soprano Veronica Kincses.

dance

The **Batsheva Dance Company** from Israel celebrated its 23rd anniversary this year. Many world famous choreographers have staged and contributed their own works, including original ballets, such as: Martha Graham, Jerome Robbins, Glen Tetley and many others. At the same time, the company has actively encouraged Israeli choreographers. The Batsheva Dance Company will participate at the Athens Festival all the capitals of Europe and in many cities of the



The Batsheva Dance Company

val and will perform at the Herod Atticus Theatre on August 11, 12, 13 and 14. The program includes: **Lelio**, an abstract meditation on the romantic element in dance (world premiere 1987), choreography and costumes by Gene Hill Sagan and music by Arvo Part, Samuel Barber and narration from Lelio's poetry; **Canonic 3/4 studies**, piano waltzes arranged by Harriet and choreography and costumes by Mark Morris; **Svsplkt**, world premiere 1985, choreography and costumes by Daniel Ezralow and music by Tom Waites and Indonesian music; **Entre Dos Aguas**, choreography by Robert North



The Dresden State Opera

and music by Paco De Lucia arranged by Simon.

exhibitions

The Sculptors Association is organizing an exhibition, at the Odeon Athinon, with suggestions, maquettes **contemporary sculptures in public places of Athens**, in cooperation with the Athens Municipality. The Mayor of Athens, Mr. Evert, adopted the idea of placing contemporary sculptures in parks, squares, playgrounds etc., so that people who do not go to



Haroula Alexiou

exhibitions will become more familiar with the art work. The exhibition will be open until August 15. For more information call 722-2322.

The Cultural Centre of Athens Municipality is presenting the show **Sense of space - What the servant found in the locked room**. Three-dimensional works, constructions and surroundings



Kostas Karras

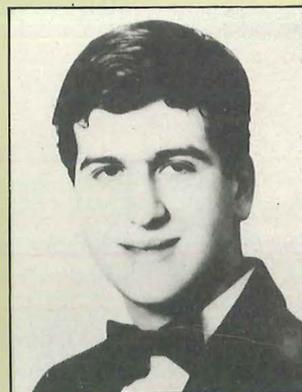
will be exhibited made by various artists: D. Alithinos, St. Logothetis, G. Metziko, N. Tziotis, V. Tsekoura, C. Tsivelos and L. Tsigoulis. Most of the artists have made special works for this exhibition. At the Kentro Technon (Parko Eleftherias), until the end of August.

theatre

The National Theatre will present at the Herod Atticus on August 1 and 2 Aeschylus' **The Seven Against Thebes**, directed by Kostas Bakas. The cast includes Kostas Karras, Iakovos Psaras, Yannis Thomas,



Veronika Kincses at the Santorini Festival



Dimitris Sgouros

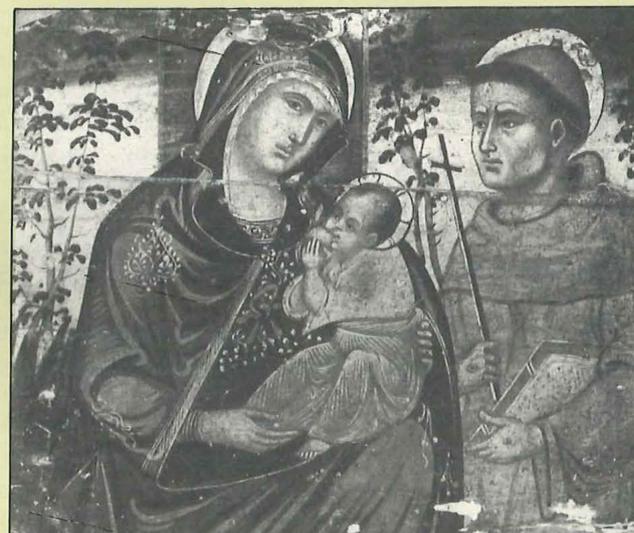
Nikos Bousdoukos, Effie Mouriki and Hermione Ioannidou.

education

Athens College Continuing Education Program, offers **Modern Greek for Foreigners**, at the Psychico Campus, twice a week (afternoon and evening hours). Classes start October 6. Registration period is from



The Hungarian Radio's Wind Quintet at the Santorini Festival

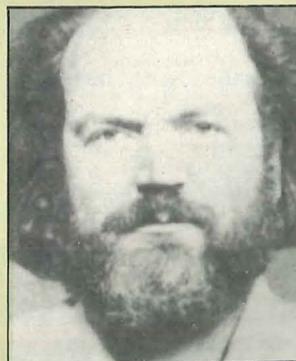


Panagia Galaktoforousa, at the Benaki museum

September 1-20. For further information call Mr. Petrinis from 8:30 am until 5 pm, tel. 671-4621/28 ext. 52.

notes

A very important icon was donated to the **Benaki Museum** by George Patriarheas. The icon presents the Virgin Mary with the baby



Yannis Markopoulos at Lykavittos

Christ and Saint Francis, "Panagia Galaktoforousa and Aghios Frangiskos". The rose-colored faces and the whitish background places the painting about the 15th century. The Italian-Byzantine collection of the museum was enriched with this offer.

The **Hellenic American Union** will offer a special educational program in September for groups of the Elderhostel from the States, such as Greek History - A Survey, Contemporary Political and Social History of Greece, Athens in the light of Art. Those interested in meeting with the participants, are invited to attend the certificate award reception. Previously contact the Greek and Other Studies Dept. tel. 360-7305 for more information.

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.

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: Mtslav Rostropovitch, Bruno Giuranna, Anne-Sophie Mutter
Aug 27,28,30	Dresden State Opera and Dresden Staatskapelle Orchestra, Wagner' <i>Lohengrin</i> . Tickets 500-3500 drs.
Aug 31	State Orchestra of Thessaloniki
Sept 2,3,4,5	Paul Taylor Dance Company. Tickets 400-2500 drs.
Sept 6	Nana Mouscouri concert. Tickets 500-3500 drs.
Sept 8	Bayerischer Rundfunk Orchester, Director Colin Davies, soloists :: Agnes Baltsa and Jose Carreras. Tickets 300-1500 drs.
Sept 9	Bayerischer Rundfunk Orchester. Tickets 300-1500 drs.
Sept 12,13	Amphi-Theatre (Spyros Evangelatos), Aristophanes' <i>Peace</i> . Tickets 250-1200 drs.
Sept 17	Byzantine Choirs. Tickets 250-1200 drs.
Sept 18-22	A week dedicated to Greek Music. Tickets 300-1500 drs.

Ancient Theatre of Epidavros

All theatre tickets are priced between 400-1400 drs.

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>Sfinges (Wasps)</i> , directed by George Messalas
Sept 4,5	Cyprus Theatre Company, Euripides' <i>Orestes</i> , with Dimitris Potamitis, directed by George Theodosiadis

Tickets to performances at Lycabettus theatre can be bought at the Athens Festival box office, Stadiou 4 (in the arcade), tel. 322-1459, 322-3111.

Lycabettus Theatre

All performances begin at 9 pm.

Aug 1,2	Sophocles' <i>Electra</i> by the Athinaion Theatre with Genny Karezi
Aug 5,6	Nausicaa
Aug 8,9	Municipal Theatre of Kalamata, <i>The Secretary General</i> by E. Kapetanakis
Aug 10,11	Concert by Yiannis Markopoulos
Aug 14,15	Aeschylus' <i>Choephore</i> by the Amfi-Theatre (Spyros Evangelatos)
Aug 22,23	Sophocles' <i>Oedipus Rex</i> by the National Theatre

Aug 26,27	Hellenic Chorodrama (Greek Ballet)
Aug 29,30	Euripides' <i>Hecuba</i> by A. Solomos' "Proscenio", with Anna Synodinou
Sept 2	Concert by Lena Platonos
Sept 5,6	Canea Theatre Workshop, <i>The Window from Ancona</i> by Ruzzante
Sept 9,10	Athens Ballet

Patras International Festival

All performances start at 9:30 pm. For more information call (061)279-866

Aug 1	Open Theatre "Tis Pity She's a Whore" by John Ford. Directed by G. Mihailidis. At the Ancient Odeum.
Aug 3	Notis Mavroudis (guitar) and Yiota Vei, at the Ancient Odeum
Aug 4	Andreas Mikroutsikos and Sofia Vossou. At the Ancient Odeum
Aug 5	Stamatis Kraounakis, at the Ancient Odeum
Aug 6	Piano recital by Vassilis Lazaris
Aug 6,8	"Street Cinema", co-organizer Patras Cinema Club
Aug 7,8	Haroula Alexiou
Aug 8,9,10	Homage to Nagissa Ossima, co-organizer Patras Cinema Club
Aug 9	Concert by the Okada Percussion Ensemble. Works by Greek and Foreign composers. At the Castle Theatre
Aug 10	Concert by the Okada Percussion Ensemble. Works by Japanese composers. At the Castle Theatre
Aug 11	Concert by Sotiris Sakellaropoulos, at the Ancient Odeum
Aug 13	Concert for Kalamata by the Havixbesk wind-instrument orchestra

Heraklion Festival

For more information call (081)242-977 or (081)227-102 ext. 57

Aug 1	Marseille National Ballet, Roland Petit
Aug 2	Saporo's "Reiko Noto" Japanese ballet
Aug 3,4	Oriako Theatre of Crete, <i>Pluto</i> by Aristophanes
Aug 5	Ahilleas Labanaris (violin)
Aug 6,7,8	Aeschylus' <i>Choephoroe</i> , by Spyros Evangelatos' "Amfi-Theatre"
Aug 9	Choir from Finland
Aug 10,11	Manos Hadjidakis and his group from "Sirios"
Aug 17	Cretan night
Aug 21,22,23	Theatro Technis
Aug 26,27,28	Theatre company "Skini" (L. Voyiatzis)
Aug 29	Choir of DEH
Aug 31	Cretan night

Santorini Festival

The ninth Annual Santorini Festival, organized by Greek pianist, Athena Capodistria and sponsored by the Friends of Santorini Cultural Association, will be held from August 16 until September 6 at the Estia Hall, Fira. All shows begin at 9 pm. Tickets can be bought in Santorini. This year some concerts will also be given on the nearby island of Paros.

Aug 16	"New York Choral Society" from USA. Music director and conductor Robert DeCormier in choral works by Haydn, Mozart, Verdi, Haazen (Missa Lumba), International Folk songs and Negro Spirituals
Aug 21	Alexandra Papastefanou, Greek pianist and Andre Marchand, German pianist in piano duets in works by Mozart, Schubert, Ravel and Stravinski
Aug 23	Eleftherios Papastavro, cellist and Parry Derembey-Papastavro, pianist, both from Greece in works by Handel, Beethoven, Schumann, Papastavro and Cassado
Aug 28	The Hungarian Radio's Wind Quintet and Athena Capodistria, in works by Rossini, Beethoven, Ioannidis, Bartok and F. Poulenc
Aug 30	Veronika Kincses, soprano from Hungary and Athena Capodistria, and the Hungarian Radio's Wind Quintet in works by Schubert, Chabrier, Ravel, Farkas and Bartok
Sept 4	"Silven" string quartet from Bulgaria and Athena Capodistria, in works by Handel, Shostakovitch and Schumann
Sept 6	"Sliven" string quartet and Athena Capodistria in works by Brahms and C. Franck

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30	31					

NAME DAYS IN AUGUST

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).

August 6	Sotiris, Sotiria
August 15	Panayiotis, Panayiota, Despina, Marios, Maria, Mary
August 30	Alexandros, Alexandra

DATES TO REMEMBER

August 6	Hiroshima Day
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EXHIBITIONS

PAINTING, SCULPTURE AND ENGRAVING EXHIBITION with works by professors of the School of Fine Arts, at the Ethniki Pinakothiki as part of events marking the 150th anniversary of the school. The exhibition will last until the end of August.

SPANISH MEDIEVAL ARCHITECTURE, an exhibition at the Pnevmatiko Kentro in collaboration with the Spanish Embassy, with 50 works until August 20.

SENSE OF SPACE - WHAT DID THE SERVANT FIND IN THE LOCKED ROOM is the title of an exhibition at the Kentro Technon (Parko Eleftherias) until the end of August. See *Focus*.

GALLERIES

There is little activity at the galleries over the summer months, and some close altogether. Those that remain open usually have permanent exhibitions of local artists.

AITHOUSA TECHNIS IAKINTHOS, Zirini 23 Kifissia, tel 801-1730. A group show until September.

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

EPOCHES, Kifissias 263, tel 808-3645. A group show lasting all summer.

NEES MORFES, Valaoritou 9A, tel 361-6165. A group show until September 20.

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

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

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

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.

CORFU: OLD FORTRESS - Call the EOT office at (0661) 30520 for tickets and information. The program is in Greek, English until September 30, and includes Greek folk dances.

WINE FESTIVALS

PATRA. The festival is open daily from 7:30 pm until 12:30 am beginning August 20 until September 20. Admission is 200 drs., 150 drs. for groups and 100 drs. for students. Tickets are purchased at the gate.

FESTIVALS THROUGHOUT GREECE

THESSALONIKI - Open theatre celebrations will take place at the Municipal Garden Theatre until the end of August. For further information call the Thessaloniki municipality (031)277-641.

EPIRUS - Theatre, concerts, Greek and foreign dance events, sculpture and folklore exhibitions will take place at the open air theatre of the Society of Epirotic Studies in August. For more information call (0651)26442.

HERAKLION - The municipality sponsors an extensive program of artistic events until the end of August. For further information call (061)226-795. See *Focus*.

RETHYMNON - The municipality of Rethymnon is organising a program of cultural events at the municipal theatre and at the Venetian fortress Forteza until the end of August. For more information call (0831)25360.

RHODES - Various events as concerts, dance, piano recitals, speeches etc., organised by the municipality of Rhodes, will take place at the Medieval Theatre of the Palace of the Grand Master for the whole summer. For more information call (0241)29678-27427.

DODONI ANCIENT THEATRE - Performances of Ancient Drama for the month of August. For further information call the municipality of Ioannina (081)26310.

ANCIENT THEATRE OF FILIPPOI - Ancient Drama, Ballet and Music events in the month of August. For more information call (051)223-958 or 223-504.

MUSIC, DANCE, THEATRE

DORA STRATOU GREEK FOLK DANCES are held at the Dora Stratou Theatre on Philopappou Hill until the end of September. The show begins at 10:15 pm on weekdays and at 8:15 and 10:15 on Wednesdays and Sundays. For information and tickets call 921-4650 after 7 pm.

CULTURAL AUGUST is organized by the municipality of Nikaia for the fifth year, at the **Katrakio Theatre**, Kokkinovrahos Nikaia, with various events: **Kaldaras and Kouyioumtzis concert**, on August 2. **Manos Hadjidakis concert**, with M. Farantouri, M. Mitsia, V. Lekka, E. Paspala and E. Liougo, on August 5. Concert by the **Fatme** group, on August 6. **Folklore group** from Slovakia, on August 9. Concert by **Leoforos** with A. Protopsalti, E. Arvanitaki and K. Ganoti, on August 10. Sophocles' **Electra** by G. Karezi, K. Kazakos, on August 12 and 13. **Nikos Papazoglou concert**, on August 18. **Aeschylus' Seven Against Thebes** by the National Theatre, on August 22.

Aristophanes' Ecclesiazusae by the Municipal Theatre of Rhodes, on August 23. **Cuba State Radio-Television Ballet** on August 24. **Popular music** by the Konitopoulos Brothers, on August 25. **Ballet** by Rene Kamer and Nicola Gabriel, on August 26. **Acharnis** by the Art Theatre and directed by the late Carolos Koun, on August 29 and 30.

Yiorgos Dalaras concert, on August 31.

LIBRARIES

AMERICAN HELLENIC CHAMBERS OF COMMERCE, Valaoritou 17, Te., 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 a.m.-4 p.m., closed Sat. 25,000 books in English and Greek; English periodicals.

AMERICAN LIBRARY, USICA, Hellenic American Union, Massalias 22 (4th floor). Tel.363-7740. Books, periodicals, indexes and U.S. government documents in English. A microfilm-Microfiche reader-printer and a small collection of video-cassettes, films, records, slides and filmstrips.

The New York Times, Time, Newsweek9BJR and Scientific American available on microfilm. Mon.-Fri. 9:30 a.m.-2 p.m. and Mon.-Thurs.5:30-8:30 p.m.

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

BENAKI, Koumbari 1. Tel. 362-6462. For reference use only. Books, periodicals, references and water-colors pertaining to all periods of Greek history and art with emphasis on folk tradition. Mon. 8:30-2:00 p.m.; Sat. closed.

FRENCH INSTITUTE, Sina 29. Tel. 362-4301. Books, periodicals, references and records in French. Mon.-Fri. 10:00-1:30, 5-8 p.m., 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.-Fri. 9 a.m.-5 p.m.

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

ITALIAN INSTITUTE, Patission 47. Tel. 522-9294. Books, films, video cassettes and records. Mon.-Fri.11 a.m.-1 p.m.

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 p.m. 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 p.m.

NATIONAL LIBRARY, Panepistimiou St. Tel.361-4413. Open Mon.-Thurs. 9 a.m.-8 p.m., Fri. and Sat. 9 a.m.-2 p.m. 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 a.m.-2:30 p.m. and 4:00-8:45 p.m.

PARLIAMENT LIBRARY, Mihalakopoulou 1. Tel.723-5857. Located behind the Pinakothiki (National Gallery), the library is open Mon.-Fri. 8:30 a.m.-2 p.m. 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 a.m.-1 p.m. and 6-9 p.m. 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.

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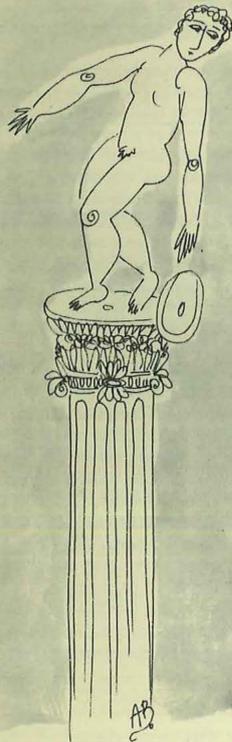
Greek and Roman sculpture.

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 a.m.-2:00 p.m. Closed Tues. 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 a.m.-3:15 p.m. Closed Mon. Holidays and Sun. opens from 9 a.m.-2 p.m. Entrance 200 drs, 50 drs for students.

CENTER FOR FOLK ART AND TRADITIONS, Angeliki Hadzimihali 6. Tel.324-3987. Exhibitions focusing on folk traditions in Greece. Open 9 a.m.-1 p.m. and 5-8 p.m. Closed Sun. afternoon and all day Mon. Entrance free.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, Neophytou Douka 4, Kolonaki. Open daily from 10 a.m.-4 p.m. and on Sat. 10 a.m.-3 p.m. 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 2000 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. PEIRIDES MUSEUM OF MODERN ART, 29 King George Ave., Glyfada. Tel.865-3890. Open Mon. and Wed. from 6-10 p.m. 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 a.m.-1 p.m. and 5-8 p.m. 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.

HELLENIC MARITIME MUSEUM, Zea, Piraeus. Tel.451-6822, 451-6264. Open daily, except Sun. and Mon. from 9 a.m.-12:30 p.m.

THE JEWISH MUSEUM OF GREECE, 36 Amalias St, 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 a.m.-1 p.m. 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 a.m.-3 p.m. Sun. 9:30 a.m.-2:30 p.m. 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 Toms, a funerary avenue containing the graves and monu-

ments of famous Athenians. The museum houses many finds from the cemetery. Open 9 a.m.-3 p.m. every day except Tues.

MUSEUM OF GREEK FOLK ART, Kydathinaion 17, Plaka (near Nikis St.). Tel. 321-3018. Open 10 a.m.-2 p.m. Closed Mon. Free admission. Art and artifacts mainly from 18th & 19th centuries.

NATIONAL ARCHAEOLOGICAL MUSEUM, Patission & Tossitsa Sts. Tel.821-7717 for information in Greek, 821-7724 for information in English. One of the world's finest and most comprehensive collections of ancient Greek art. Open weekdays (except Mon.) 8 a.m.-7 p.m. and Sun. 8 a.m.-6 p.m.

HISTORICAL MUSEUM, Stadiou, Kolokotroni Square. Tel.323-7617. Open 9 a.m.-2 p.m. weekdays (except Mon.) and 9 a.m.-1 p.m. weekdays.

GALLERY OF ART, (Ethniki Pinakothiki), Vas. Konstantinos, opposite the Hilton Hotel. Tel.721-1010. Permanent as well as a few European masters. Open Tues.-Sat. 9 a.m.-3 p.m. and Sun.10 a.m.-2 p.m. Closed Mon.

SPORTS

ARCHERY

Arion Club, Glyfada, tel.894-0514.

Panathinaikos Club, tel.770-9582.

ATHELETICS AND GYMNASTICS

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, Tatoi 45, Strophydi, ext.239.

BADMINTON

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

BASKETBALL

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

Panellinios Athletics Association, Evelpidon & Mavromateon Strs. after 3 p.m., 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 a.m.-2 p.m. Also Vouliagmeni 239, Glyfada, tel.971-4036, open 6 p.m.-2 a.m.

BOXING

Penellinios Athletic Assn, 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, Mantzarou St., Athens, tel.321-4090.

CAVE EXPLORATION (QL) 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 a.m. and 3 p.m. 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 Fencing**, 57 Akadamas St., 6th floor, tel.720-9582.

Athens Club, Panepistimiou St., tel.324-2611.

Athens Fencing Club, Doxapatiri 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

Athen Aero Club, Akadimias 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

Ipethrios 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 a.m.-2 p.m. and 5 p.m.-midnight. and weekends from 10 a.m.-2 p.m.

MARTIAL ARTS

For general information contact **SEGAS**, Syngrou 137, tel.934-4126.

Budokan, Sevastopoleos 118, Ambelokipi, tel.692-1723.

Penellinios 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 Parachut Club, Lekka 22, tel.322-3170 (evenings).

ROLLERSKATING

Rollerskating Center, 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 Raffery, 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.

SWIMMING

The organized EOT beaches below offer full facilities such as changing cabins, showers, restaurants, toilets, boats, children's playgrounds, sports courts, etc.

Alimos Beach, tel.982-7064.

Voula Beach "A", tel.895-3248.

Voula Beach "B", Vouliagmeni Beach, tel.896-0906/7.

Porto Rafi junction of Patission and Mavomateon Street. Buses for the other beaches all leave from their terminus outside the Zappeion on Vas. Olgas Ave.

Private Beaches

[Astr Palace Beach, Vouliagmeni, tel.896-2086, 100 drs entrance fee, umbrellas, snack bar, clubhouse, restaurant available 9 a.m.-7 p.m.

Lagonissi, tel. 0299-83911. At Sounion.

Swimming Pools

Athens Hilton, 722-0201. Nonmembers pay a fee.

Caravel, roof garden swimming pool, gymnasium, tel.729-0721.

Chandris Hotel, Syngrou 385, Kallithea, tel.941-4824.

Park Hotel, Alexandras Ave. 10, tel.803-2711. Entrance free.

Athenaeum Inter-Continental, Syngrou 89-93, tel.902-3666.

TABLE TENNIS

Greek Ping Pong Federation, Ag. Constantinou 10, tel.522-5879.

TENNIS

Information on clubs and courts from the **Greek Tennis Federation**, tel.821-0478.

WINDSURFING

Greek Windsurfing Association, tel.323-0068

A Matter Of Taste

A warm place by the cool sea

With the air now thick enough to cut with a dull knife and the temperature making even the buildings perspire, a dinner outside the city, by the cool breeze of the seaside, can both satisfy appetites and restore spirits. 33's in Glyfada may be slightly off the beaten trail, but well worth the extra effort.

Owned and managed by two charming women from Britain, 33's takes over the former location of Rincon, which linked Spanish fare with taverna atmosphere. The new establishment is a step up, with warm, comfortable dining outside on the patio and, come winter, a cozy interior. The restaurant features a number of fine meat and seafood dishes prepared by a British cook.

We started with vegetable salads, sweet melon and a salmon paté, each served with an eye for color and presentation. The "healthiness" of the menu - balanced and light - gives one an impression of California cuisine influence, though the ample servings harken closer to Athens than San Francisco.

For main courses, excellent steaks, served medium-rare and tender, butter-soft trout and a highly recommended salmon in cucumber sauce. Don't be alarmed if you notice some empty space on your place - that's to make room for the fresh potatoes and vegetables offered separately on steaming platters. One does not leave 33's still hungry.

This meal for four, plus drinks, ran about 8000 drachmas.

33's, 33 Pringipos Petros (corner of Ermou), Glyfada, Tel.896-0754, 895-8006.

David Lazarus

All restaurants reviewed without prior knowledge of the establishment

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 specialities 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 restaurnat. 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, Fililelinon 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 scalloping with cream, spaghetti and a different curry daily, fresh salads.

FATSIOS, Efroniou 5, Pangrati (south of the Hilton), tel. 721-7421. Good selection of well-prepared Greek and Oriental specialities. 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 speciality, 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 specialities are charcoal broils. Daily from 12 pm until late. Bakaliaros, 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 specialities 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.

DAMIGOS, where Kydathinaion meets Adrianou, basement taverna offering quality meat, fresh vegetables, specialty bakaliaro 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 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).

THESPIS, 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 p.m. for buffet lunch.

Galaxy Bar, presenting singer and pianist Billy Dare performing daily from 9:15 p.m. to 1:45 a.m. except Mondays.

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 a.m.-2 a.m. Rich and varied buffet breakfasts, lunch and dinner, international a la carte. Special Sunday brunch from 12 noon.

Kava Bar, open daily from 11 a.m. to the wee hours. Happy hour from 5-7 p.m.

The Taverna, warm colorful setting, serves wide range of Greek cold and hot mezedeas, meat and fish from the grill. Open for dinner from 8 p.m. 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.

Apocalypse Restaurant, excellent international cuisine served in elegant surroundings. The menu also includes Greek favorites like avgolemono soup. Extensive wine list, including a very good house wine. Open every day for

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**

lunch, 12:30-4:30 p.m., and dinner, 8 p.m.-1 a.m. Live dinner music with pianist Yiorgos Niarchos beginning at 9:30 p.m.

Asteria Coffee Shop, open every day for breakfast 7-11 a.m.; lunch 12:30-4 p.m., dinner 7:30 p.m.-1:45 a.m.

Athos Bar open every day from 11 a.m.-1:30 p.m. Piano music.

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 p.m. and from 8 p.m.-1:30 a.m.

GRANDE BRETAGNE, Syntagma Square.

G.B. Corner, steaks, seafood and Greek specialties. Open 11 a.m.-2 a.m.

KING GEORGE HOTEL, tel.323-0651.

Tudor Hall, panoramic view of the Acropolis. International cuisine with some Greek specialties. Open daily from 12-4:30 p.m. and from 8 p.m.-midnight.

LEDRA MARRIOTT HOTEL, tel.934-7711.

Ledra Grill, international specialties such as chicken kiev, pineapple curry and more, also featuring U.S. beef and seafood. Tuesday-Sunday nightly, 7:30 p.m.-12:30 a.m. Nightly live entertainment to the sounds of Franco Mattola and his guitar. Reservations recommended.

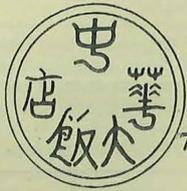
Kona Kai, Polynesian food complete with waterfall, recessed pools. Open Monday through Saturday from 7 p.m.-12:30 a.m. Expensive but well worth it. Teppanyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party, special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30 a.m.-1:30 a.m.; breakfast from 6:30 a.m. served a la carte or buffet, speciality eggs a la minute: all day menu 11 a.m.-11 p.m.; salad bar geared to business lunches, wide selection of international local dishes; late night menu, 11 p.m.-1:30 a.m.; Sunday brunch 11 a.m.-3:30 p.m., 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 p.m., and dinner, 8 p.m.-1:30 a.m. Last order taken at 12:45 a.m.

Athenian Bistro, snacks and buffet with Greek specialties, daily from 7 p.m.-2 a.m. Great for business conferences.



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)



Come and join us at our friendly restaurant with a comfortable garden patio. Our English chef prepares such specialities as fresh Scottish salmon, rainbow trout, homemade pork pies and delicious fillet steaks and salads.

Open 8 p.m. - 1 a.m. June-Oct. Closed Sun.

33 Prigipos Petrou, Glyfada

For reservations call: 896-0754

CHANDRIS HOTEL, tel.941-4825.

The Four Seasons, Greek and international cuisine, a la carte, drinks, live music 9 p.m.-1 a.m.

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, Arktinou 35, Pangrati, tel. 721-5155. Traditional old taverna serving wine drinker's meze and meat with potatoes and vegetables served in an earthenware dish. Wine from the barrel.

MARKIZA, Proklou 41 (Varnava Square), Pangrati, tel. 752-3502. Known for its wine lover's meze, onion pie, Cypriot meat balls. Wine from the barrel. Closed Monday.

MAYEMENOS AVLOS, (Magic Flute), Kalefkou and Aminda 4, tel. 722-3195. A gathering place for the theatre and after-theatre crowd serving snacks, full meals, sweets and ice cream. Specialities include lemon pie and an unusual sauerkraut. Open all day for coffee and cake. It also sells pies and pastries to take out.

MYRTIA, Markou Mousouri 35, Metz, tel. 701-2276. Greek cuisine, large variety of hors d'oeuvres. The specialities include lamb in lemon sauce. Closed Sunday.

ROUMBA, Damareos 130, tel. 701-4910. Specialities include filet à la creme with mushrooms and "Roumbosalata". Closed Tuesday.

THEMISTOKLES, Vas. Georgiou 31, Pangrati, tel. 721-9553. Extensive taverna fare, charcoal grills but the speciality is meat in lemon sauce. Delicious fried meatballs.

KOLONAKI

ACT 1, Akademias 18, tel. 360-2492. International and Greek Cuisine.

BAYAZZO, Ploutarchou and Dinokratous, Kolonaki, tel 729-1420. This cosmopolitan gathering place for politicians, diplomats, businessmen and artists is a must for appreciators of good cuisine - the unique creations of the elements of Nouvelle Cuisine and traditional Greek Dishes. The pallet will be tantalized from the "Festival of Seafood" and the "Dialogue of Veal with Green Apple and Mushrooms" to the "Floating Mountain" - dessert. Open daily (except Sundays) 12.00 to 16.00 and 20.00 to 3.00.

BRUTUS, Voulgaraktonou 67, Lofos Strefi, tel. 363-6700. Attractive, quiet restaurant and full bar. Among the main dishes you will find "meatball Brutus" stuffed with cheese, bacon and mushrooms served with a baked potato and special sour cream-like sauce, tiny skewered meatballs, a "plat du jour" which changes daily. Desserts include homemade chocolate cake and lemon pie on alternate days, baked apples and yogurt with sour cherry sauce.

DIONISSOS, Mt. Lykavittos (accessible by the funicular which starts at the top of Ploutarchou St. Kolonaki), tel. 722-6374. Atop one of Athens' landmarks with a view of the entire city. Daily 9 am-11:45 pm.

DEKAOKTO, Soudias 51, Kolonaki, tel. 723-7878. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily 12 pm-2 am. Sunday 6:30 pm-2 am.

FAIYUM, 44 Kleomenous, Kolonaki, tel. 724-9861. Open every evening. Speciality: crêpes and desserts. A few Chinese and Arabic main dishes.

GEROFINIKAS, Pindarou 10, tel. 362-2719, 363-6710. Fine Greek and oriental cuisine, fresh fish, out-of-season fruits and vegetables, rich sweets. Specialities include lamb with artichokes and eggplant purée. Cosmopolitan atmosphere.

LA RIOGA, 50 Kleomenous St. Kolonaki, tel. 724-8609. Piano music accompanies your meal. Among the entrées

are steak with Café de Paris sauce, baked potatoes, paella, schnitzel, liver, and steaks with various sauces. For dessert try the crêpes Suzette flambées, chocolate crêpe, and finish your meal with Irish coffee.

NOUFARA, Kolonaki Sq. 21, tel. 362-7426. Restaurant, snack bar, spaghetteria.

MAXIM, Kanari and Milioni 4, Kolonaki Square, tel. 361-5803, 363-7073. Piano bar-restaurant. Piano music nightly. Roof garden. Open for dinner every night except Sun.

ROUGA, Kapsali 7, Kolonaki Square, tel. 722-7934. Set off in a small cul-de-sac (rouga means lane.) Open nightly from 8 pm-2 am.

VLADIMIROU, Aristodimou 12, Kolonaki, tel. 724-1034, 721-7407. Twenty years old this year and still going strong. Specialty entrées are pepper steak and spetsofai (sausages and green peppers in tomato sauce) from the Pelion area. Piano music and songs. Bar.

KIFISSIA/NORTHERN SUBURBS

APOSTOLIS, 11 Gortinias, Kifissia, tel. 801-1989. Spinach and cheese pies, sweetbread pies, filet of beef, oven-baked cutlets. Open on Sundays for lunch.

AUBERGE, Odos Tatoiou, tel. 801-3803. International and Greek cuisine.

BARBARA'S, Ionias Str.37, Kifissia, tel.801-4260. First class restaurant with a welcoming atmosphere. Snails bourguignonne, crêpes with fresh spinach, the best Chateaubriand in Athens. Home-made desserts. Barbara welcomes all guests personally.

BLUE PINE, Tsaldri 27, Kifissia, tel. 801-2969. Country club atmosphere. Renowned for its fine assortment of hors d'oeuvres, also favored for charcoal broils. Piano. Closed Sun.

CAPRICCIOSA, Pizza Restaurant, Kassaveti and Levidou 2, Kifissia, tel. 801-8960. Open daily from 10 am-1:30 am.

EKALI GRILL, (part of the Ekali Club), Lofou 15, Ekali, tel. 813-2685. A posh yet hospitable restaurant with selection of some 20 wines mainly from small vineyards, the Ekali Grill will really provide a treat. Tantalizing salad bar, tournedos, Chateaubriand filet of sole. Cream pies, cakes, fruit salad or crêpes Suzette. Soft piano music.

EMBATI, at the 18th kilometer of the National Road, Lamias, tel. 801-1757. Turn off at Varibobi. International cuisine, special dishes and grills. Music begins at 10:30 pm. Closed Sunday.

EPESTREFE, Nea Kifissia (west of the National Road follow the signs at the turn-off for Kifissia), tel. 246-8166. A charming taverna atop a hill. Rustic and cosy. Dinner from 10 pm. Closed Sunday. Music, piano and songs.

HATZAKOU, 1 Plateia Plakas, Kifissia, tel. 801-3461. Open nightly and for lunch on Sunday. Specialty: Schnitzel Hoffman.

GRAND CHALET, Kokkinara 38, Politeia, Kifissia, tel. 808-4837. International cuisine with Greek specialties. Piano and songs.

KATSARINA, 43 P. Tsaldari, Kifissia, tel. 801-5953. Specialities: fried cod with garlic sauce, snails, savory pies and stuffed vine leaves.

LOTOFAGOS, (Lotus Eater), 4 Aghias Lavras, Kifissia, behind the station, tel. 801-3201. Closed Tuesdays and Wednesdays. A buffet of unique international recipes created by the charming hostess. The buffet includes a choice of soup or one of two or three hors d'oeuvres, one of two special main dishes with vegetables, salad and wine. This restaurant is praised all over Europe. Limited seating. Reservations a must.

MOUSTAKAS, H. Trikoupi and Kritis, Kifissia, tel. 801-4584. Also open for lunch on Saturday and Sunday.

NICHOLAS, 270 Kifissias Ave, Filothel, tel. 681-5497. On Sundays and holidays open also for lunch. Crêpes with cheese stuffing, snails, dolmadakia (ground meat and

restaurants and night life

rice-stuffed vine leaves) bekri mezes (meat cooked in wine).

O NIKOS, Skopelou 5, Kifissia, tel. 801-5537. On a road running parallel to Odos Marathonos, turn right just before the Mobil station at Nea Erythra. The specialty is kid with oil and oregano.

PEFKAKIA, 4 Argonafton, Drossia, tel. 813-1273, 813-2552. Youvetsakia stifado (rabbit stew) and large choice of mezedes (hors d'oeuvres).

PELARGOS, 83 G. Lyra, Nea Kifissia, tel. 801-4653. Closed Sundays. Specialties: skewered goat also kokkoretsi (innards on the spit), apple pie dessert. Retsina from the barrel.

PICCOLO MONDO, Kifissias Ave. 217, Kifissia, tel. 802-0437. Phone for reservations. Piano-restaurant with French cuisine. Main dishes include medallions de boeuf and escalope with tropical fruits. Closed Sunday.

PITSOUNIA 26 Halkidos, terminus of the Kato Kifissia bus, tel. 801-4283. Open for lunch and dinner. Bakaliaros skordalia (fish with garlic sauce), snails.

SARANTIDI, Plateia Elaion, Nea Kifissia, tel. 801-3335. Large variety of food, good wine. Music. Also open for lunch on Sunday.

HALANDRI/MAROUSI PSYCHICO/ENVIRONS

ALATOPIPERO, Konstantileos/Tsavella, Marcoussi, tel. 802-0636. *Youvassi* (pork with garlic cooked in ladoharti) and chicken *sti gastru*. Daily, except Monday, from 8:15 pm-2 am and Saturday from 8:15 pm-3 am.

CHRISTOS, Serron and Ethnikis Antistaseous Sts, Halandri, tel. 671-6879, 647-2569. Grills, unusually delicious zucchini chips, "bifteki special" smothered in chopped fresh tomato, tasty hors d'oeuvres.

DIOSKOURI, D. Vassiliou, Neo Psychico, tel. 671-3997. Wide range of seafood and grilled dishes. Specialties: charcoal grilled fish, cooked specialties (casseroles and stews).

HATZAKOS, Irodou Attikou 41, Maroussi (just below the KAT hospital, tel. 802-0968). A variety of seasonal dishes. Specialty: lamb in filo pastry.

KRITIKO, Pendelis Ave/Frangokissia, tel. 681-3136. Two fireplaces, short orders, *dolmadakia beyerdi* (a Turkish dish), retsina from the barrel. Open daily, except Mondays from 8 pm-midnight and Sunday from 12 pm-midnight.

KYRANITA, 4 Ithakis, Halandri, tel. 682-5314. Greek cuisine. Music. Daily from 6 pm-2 am. Closed Sundays.

O MORIAS, Vas. Konstantinou 108 and Peloponissou, Aghia Paraskevi, tel. 659-9409. Family taverna with very reasonable prices. Specialties include lamb in tomato sauce with pasta, grills (unusually good meatballs), salads. Wine from the barrel.

ROUMBOS, Agiou Antoniou, Vrillissia, Tel. 659-3515. Closed Fridays. Pork with olives, beef au gratin, gardoumba (casserole liver, heart, etc.).



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

STEKI TOU ANDREA, Messinias/Kithaironos, Frangoklissia, tel. 682-5041. Fried bakaliaros, bifteki special, snails, baked fish (gavros). Open nightly from 8 pm-2 am and for lunch on Sundays, 12-5 pm.

THE VILLAGE II, Moraitou 82 and Vrana (Neo Psychico), tel. 671-7775. Pleasant "village" atmosphere, good service. Specialties: lamb cooked over grapevines, *frigandeli*, charcoal-broiled quail.

TO PRASINO, Plateia Drosopoulou, Filothei, tel. 681-5158. The taverna with (perhaps) the fastest service in Athens! The menu includes grills (sausages, chops, souvlaki and hamburger steak) and delicious deep fried meatballs. Salads. The meat is all first quality. Lunch from 12:00-4:30 pm and dinner from 7:30 pm-midnight.

TO SPITI, Frankopoulos 56, New Psychico, tel. 672-1757. Private home converted into cosy taverna. Menu offers grills, meatballs, pork in wine sauce with cheese, fava, salads, retsina.

PALEO FALIRO/ALIMOS

CAMINO, Pizzeria-trattoria, Posidonos 54, Paleo Faliron, tel. 982-9647. Piquant pastas, pizzas and choice cuts of meat are special; draft Heineken and Santorini bottled "house wines". Not as pricey as neighboring Italian restaurants.

FONDANINA, Vas. Georgiou 31, tel. 983-0738. Specialties include stuffed "Pizza Caltzone", spaghetti carbonara, rigatoni with four cheeses, saltimbacca à la Romano, filetto di diavolo, Italian and Capricioso salads, chocolate mousse, creme caramel and "cake of the day".

GASKON TOMA, 20 Posidonos, Paleo Faliron, tel. 982-1114. Open every evening. Appetizers, short orders, plaki (fish and vegetables cooked in wine). Ouzo and wine free.

KAPRI, Posidonos, Paleo Faliron, tel. 981-6379. Open for lunch and dinner, 12-4:30 pm and 7:30 pm-1 am.

MOURIA, 101 Athileos, Paleo Faliron, tel. 981-3347. Specialty: squab in season. Retsina from the barrel.

Come and enjoy
a quiet and peaceful dinner
in our green
and lovely garden



Restaurant - Bar

Changing specialties

37, IONIAS Str. KIFISSIA, TEL. 80 14 260

PAPAGALO, Leoforos Posidonos 73, Eden, tel. 983-3728. Menu which will accommodate all moods and tastes. Snack and salad bars, charcoal grills, ice cream and crêpes.

PANDELIS, 96 Naiadon, Paleo Faliron, tel. 982-5512. Constantinopolitan cuisine, with various specialties. Daily from 12 pm-2 am and Sunday from 12 pm-5 pm.

PANORAIA, Seirnon/Terpsihoris Sts, Paleo Faliron, tel. 981-3792. On Sundays open only for lunch. Short orders for fish and meat; shrimps.

SEIRINES, 76 Seirnon, Paleo Faliron, tel. 981-1427. On Sundays also open for lunch. Short orders, rabbit in red wine, *bakaliaros* (cod).

SIXTIES Leoforos Posidonos 42, tel. 981-9355. Elegant restaurant with nouvelle cuisine, bar and live music. **STA KAVOURAKIA** 17 Vas. Georgiou, Kalamaki, tel. 981-0093. Open only at night 6 pm-2 am. Crabs (*kavouria*), charcoal-broiled octopus, various fish.

GLYFADA/VOULIAGMENI SEASIDE

ANDONIS, 22 Armenidos, Glyfada, tel. 894-7423. Open for lunch and dinner. Shrimp ragout, charcoal grilled octopus.

BARBA PETROS, 26 N. Zerva, Glyfada (Aghios Konstantinos), tel. 891-4937. On Sundays also open for lunch. Special cheese pies, kid, chicken, short orders.

CHURRASCO, 16 Pandoras St, Glyfada. Slick dining, outdoor terrace dining and bar; specialty; steak tartare, fixed at table. Elaborate fairly expensive, elite Athenian crowd.

DOVINOS, 2 Plateia Fleming, 2nd stop in Glyfada, tel. 894-4249. Various fish dishes, baked and grilled.

EL GRECO, Cnr. Kyprou & Feves Sts, Glyfada, tel. 899-4249. Various fish dishes, baked and grilled.

EVOI EVAN, behind the Zeus boat factory, Ano Glyfada, tel. 893-2689. International cuisine. Music.

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

IMBROS, Sellinis/Iliou, Kavouri, tel. 895-1139. Open for lunch and dinner. Fish, meat. Constantinopolitan cuisine.

KANATAKIA, I. Metaxa/Pandoras Sts, Glyfada, tel. 895-1843. Short orders, specialty *hilopites*. Wine from the barrel.

KASTRO BARBA THOMA, Vlahika, Vary, tel. 895-9454, open from 11 pm. Baby lamb, contrefilet, suckling pig, souvlaki, *kokkoretsi* (innards cooked on the spit), spleen, choice of appetizers.

LE FAUBOURG, 43 Metaxa and Pandoras, Glyfada, tel. 894-1556. A full menu of meat dishes including calf liver cooked with onions and bacon - a house specialty. Open

DIOSCURI

restaurant



Charcoal grill - Fish
Cooked specialties

DIMITRIOU VASSILIOU 16 - N. PSYCHIKO
TEL. 67 13.997 - SUNDAYS OFF



daily except Sunday, for dinner only.

MAKE UP, Grill restaurant, Posidonos 4, Vouliagmeni, tel. 896-1508. Open daily for dinner.

PANORAMA, 4 Iliou Kavouri (opposite Hotel Apollo), tel. 895-1298. Constantinopolitan *mezedes*, lobster, fish of all 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 **Fraetes** around the coast from the Zea



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.

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 seafood menu. Daily noon-midnight.

BOUILLABAISSE, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Avenue), tel. 941-9082. Bouillabaisse, 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. Vasilliou, Neo Psychico, tel. 671-7461. Aromatic teas, pastries and fruit juices. Also sandwiches and crêpes. Wonderful selection of music. Unusual decor. Mostly a young crowd.

STROFES, 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 specialities, cakes, sweets, coffee.

STEAKHOUSES

BEEFEATER STEAK HOUSE 9 K. Varnali, Halandri, tel. 883-2539. A Canadian corner in Athens; American and national specialities. Air-conditioned. Open from 2 pm-2 am.

FLAME STEAK HOUSE, Hadzigianni 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).

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.

FRENCH

BELLE HELENE, Politeias Square, Kifissia, tel. 801-4776. In a lovely green park with two small lakes, Greek and French food. Specialities include "Symposio" fillet 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).



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restaurants and night life

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.

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 *provençale*.

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: filetta, 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 Boussola" in Glyfada. Filet à la diavolo and "Triptiho à la Boussola" (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 & Palaioiologou 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 Evrntianias Amelokipi (near President Hotel), tel. 692-4669. Specialties: beef *boukoui* (prepared at the table), *yatse bokum* (hors d'oeuvre), *haimon gol* (seafood and vegetables prepared at the table), *isapche* (Korean spaghetti with black mushrooms).

MEXICAN

AZTEC, Leoforos Kifissias 267 (near the tronomo), 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, Akadamas 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.

CYPRriot

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), *Milanesa* (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

SVEJK, Roybesi 8 (Neos Kosmos), tel. 901-8389. Specialties: *sbitkova*, *knedik*, *palatzinka* 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 Zirion 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, Kydathinaion 27, Plaka, tel. 322-0980. A historic mansion house houses this multi-roomed restaurant. Japanese garden; traditional music. Daily 12:30 - 2:30am, 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.

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 & Kanosajji (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

APOTSOS, Panepistimiou 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 Panepistimiou & 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.

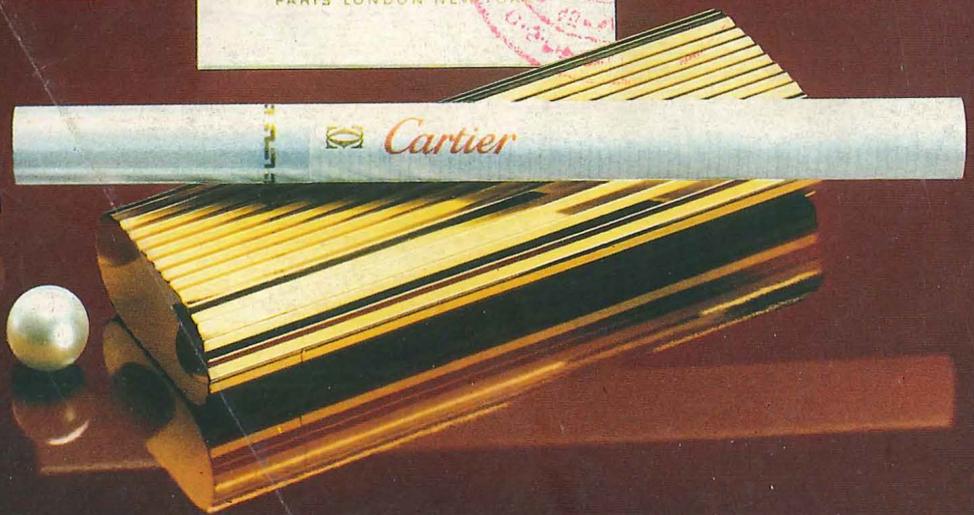
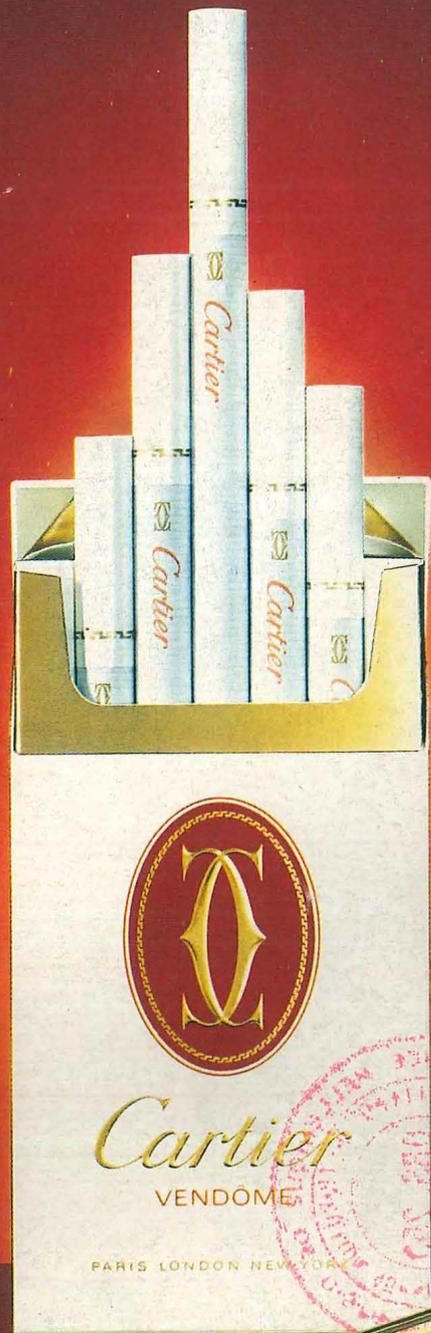
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