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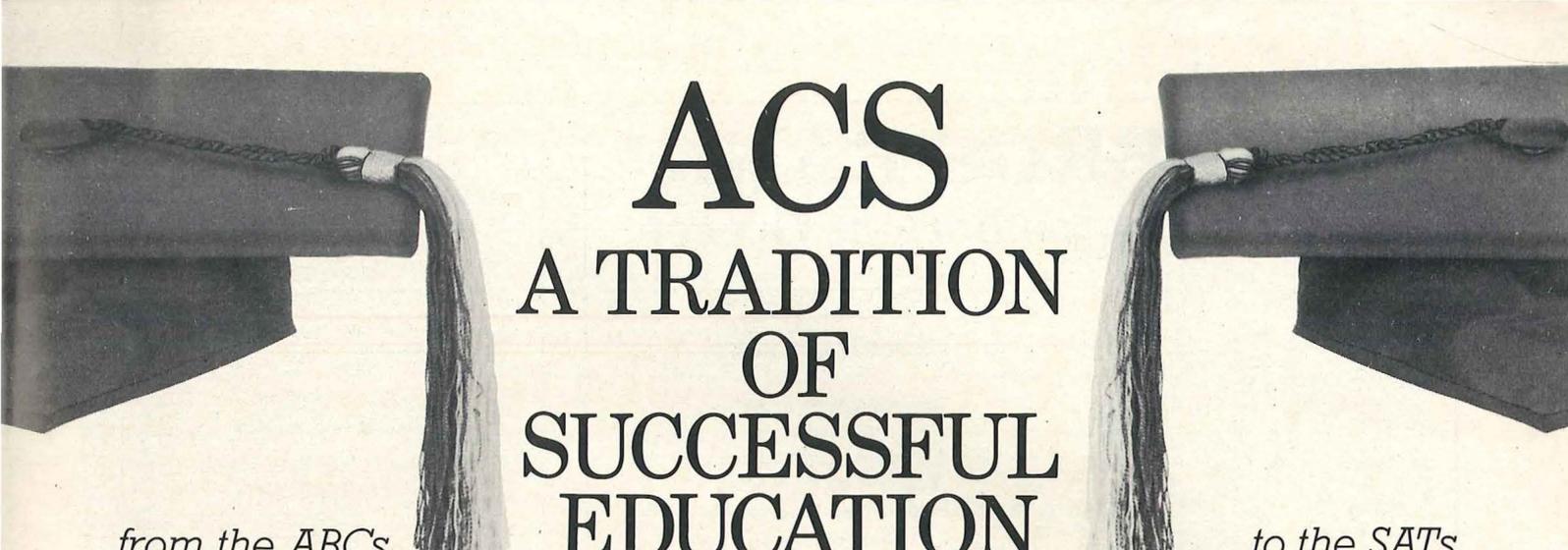
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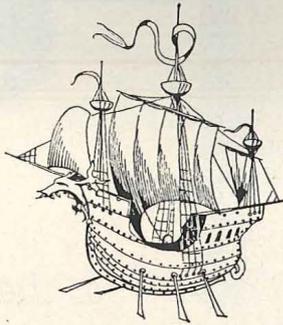
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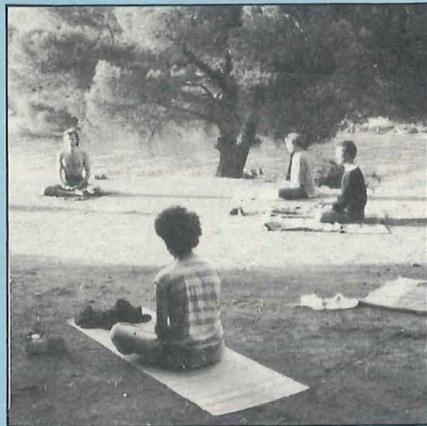
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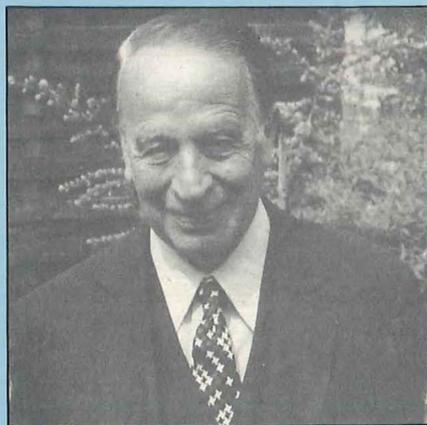
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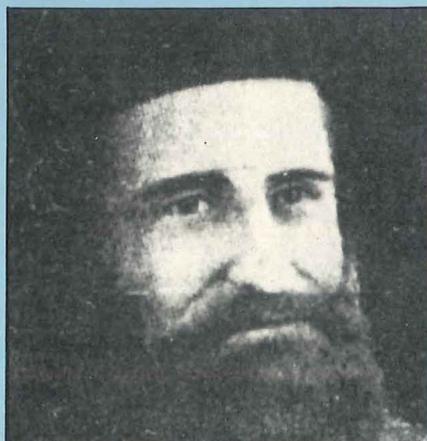
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Will Cypriot President Spiros Kyprianou win another term in the upcoming elections? Jimmie Psellas examines his prospects, those of his rivals and the issues facing the divided island-nation

18 Greece-gate

South Africa has been trading high tech armaments for Iranian oil via ELVIEMEK, a leading Greek munitions firm, despite the 1977 UN arms embargo against Pretoria. Shades of Irangate? Lee Stokes investigates the scam and exposes the Greek connection

20 Black magic and exorcism: myth or reality?

In the second of a two-part series, Lia Coulouri Pavlidis examines some truths and legends behind the practice of black magic, its consequences and remedies

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Named for the German poet, the Goethe Institute opened 35 years ago as a center for German studies. Katerina Agrafioti takes a look at what goes on inside the marble-faced building on Omirou Street

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The island of Skyros offers far more than beaches, sunshine and tavernas to the foreign tourist looking for something unique. Haris Livas offers an alternative to the usual Aegean holiday – a retreat where visitors can interact in a creative, holistic environment

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The unfinished concert hall on Vasilissis Sophias remains a concrete skeleton, void of the sounds of music or applause. Raichel Williamson recalls its genesis and progress and the frustration of philanthropist Lambros Eftaxias in translating his dream into reality

30 Father Dimitri: the spy in the cassock

The inevitability of war in the mid-1940s brought an Orthodox priest of noble birth to Athens. Father Dimitri moved freely in the upper social strata, his dual existence unknown to friends and associates. J.M. Thursby profiles this extraordinary man who doubled as a compassionate priest and a skillful spy

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Cover by Susa Avela

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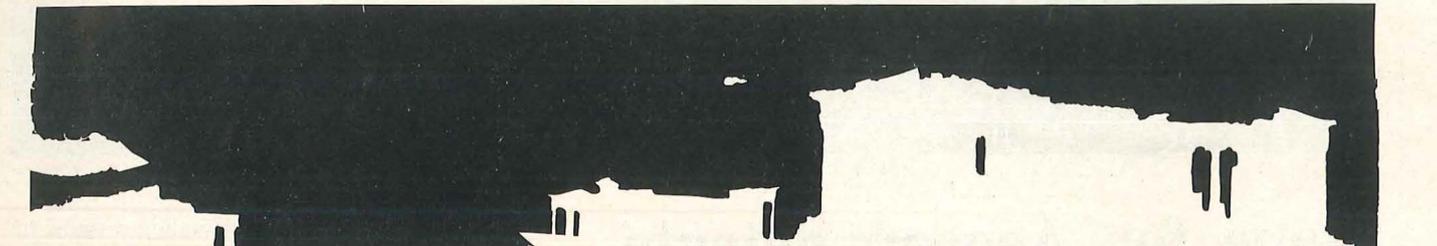
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A New Year's holiday package

In wishing one another the best for the New Year, Athenians, like most people, have a lot of good things in mind: peace, prosperity, more basketball and football victories, cheaper cars, the return of the Parthenon (alias Elgin) marbles, fewer forest fires, more housing for university students, lots of well-heeled tourists, free radio stations and early elections. Above all, they wish each other good health.

The greatest menace to the public health of Athenians is that ominous and obvious phenomenon hovering over us all, the *nefos*. If, during 1988, the *nefos* can be wholly or in part got rid of, it would be a great year even in the annals of a city whose earliest inhabitant on record, five millennia ago, is known to have suffered from arthritis and serious tooth decay but showed no evidence of respiratory complaints.

Last month the *nefos* descended on Athens for the *n*th time, sending hundreds of emergency cases to hospital. Millions survived, but living as they do under threatening conditions year after year, it will have increasingly serious repercussions on the national health.

On December 15, the government announced a series of dramatic measures to combat pollution in Athens which, in the holiday spirit, it called 'a package'. It might better have been referred to as a Pandora's box. Among its contents was the closing of the Stadiou-Athinas-Ermou triangle to private traffic from the month of February; a continuation of daily traffic restrictions now in force from 4 p.m. to 8 p.m.; the banning of diesel fuel; the monitoring of parking violations; the expulsion of the most polluting industries from the city in six months' time; the mandatory installation of exhaust filters; the introduction of biannual inspections of private vehicles; construction of the Athens Metro, and the building of ample public garage facilities

outside the center of the city.

The deputy prime minister Mr Koutsyorgas referred to this package as 'historic'. He was right. It was even historical. If these measures sounded like items pulled out of 'grandmother's trunk', it's because grandmother was still in the prime of life when most of them were first proposed.

In equally historic fashion, all the opposition parties at once leapt on this package and tore it to bits. They found it inadequate, inconsistent, incoherent (a favorite new word) and self-serving. One was dismayed to hear from New Democracy that most of the measures were not based on proper 'studies' and could never be implemented. From the most cursory survey of local affairs during the last 15 years no one might have imagined that enough studies had been made on the effects of the *nefos* to paper all the hoardings in Athens of which there are myriads, mostly devoted to the pleasures of smoking.

It is gratifying to report, however, that continuous working hours for shops received positive endorsement from all parties. But it was nothing new. The maiden issue of this magazine, published in April 1974, recorded not only the first implementation of continuous shopping hours but the howls of protest that attended it and the chaos that it caused. Pursuing this historic approach further, archives reveal that the Athens Metro 'surfaced' for the first time two months later. The realization that drillings were already being made all over Athens for the underground in the last days of the junta is food, however indigestible, for thought today.

Oddly enough, the word *nefos* only appeared two years later, though like most historical subjects, the real thing had been around for some time before arousing public attention. The overpopulation of the Athens valley had

occurred long before its effects were written in the sky. Probably it was when the ingenious Swiss who, prompted by archaeologists' concern for the deterioration of ancient marbles, proposed erecting a plastic dome over the whole Acropolis in 1977, that Athenians were spurred into wondering about their own health. Later there were demonstrations. In the late 70s a protest was held in Kotzias Square in front of Town Hall with some people wearing gas masks. In 1980 the first, if ineffective, traffic control measures were introduced. The following year, PASOK ran on a platform promising to solve the pollution problem in 100 days. Since then over 2,000 days have passed and here we are under the *nefos*, and under the weather, in 1988.

So much for the past. As for the future, when many countries are bracing themselves for the 21st century, there is no reason for Athens to fall back into the 19th-century pea-soup fogs of Dickens' London. It must take its future into its own capable hands. The government's 'historic' quick-as-a-rabbit package cure should be honored in so far as they honor it. If, in six months' time, progress has been made, well and good. If not, there is always the 'Bastille' solution.

Should, one fine afternoon, 80,000 Athenians *not* congregate at a football game in the Olympic Stadium to shout, but continue on to Syntagma and shout there with all the fury for which they are famous, then perhaps wonderful things could happen. It isn't necessary to gather in Syntagma just to 'hail the chief' and wave plastic flags and mouth slogans. Sometimes it is necessary to gather there to get necessary things done. That's how Greeks got their first constitution. That's why the square is called Syntagma. And that's why it may still be the best place to start getting rid of the *nefos*. □

THE ATHENIAN DIARY

by Sloane Elliott and Karen B. Stedman

Hope for Aegean detente

Prime Minister Andreas Papandreou sent a congratulatory message to Turkish Premier Turgut Ozal following his recent re-election to a second five-year mandate.

Ozal, after a resounding victory, stated that he and Papandreou had been in contact through their ambassadors and he would be "happy to meet with Mr Papandreou", though no arrangements had yet been agreed upon.

Prior to the Turkish elections, Papandreou said he had not ruled out the possibility of a meeting with Ozal, should his Turkish counterpart be re-elected. His statement followed a series of communications between the two leaders over the past nine months, during which Ozal has reiterated his interest in meeting with the Greek Prime Minister.

Papandreou added that he had observed a realism with which the conservative Turkish Premier was confronting matters and that, while he did not know exactly what Ozal had in mind, a meeting was "not impossible" and that he hoped their communications would continue.

He went on to say that between Greece and Turkey there exists a "climate that enables you to hold informal

communication, which fact contributes to a general detente." This, however, did not mean that the plethora of problems, dangers and provocations facing Greece had now been eliminated. "These things do not change in one hour and, in some cases, not even in ten years", he said. This presumably refers to the Cyprus situation.

Athens and Ankara instituted the exchange of messages after the Aegean confrontation in March of last year brought the two countries to the brink of war over rival threats to begin oil exploration in international Aegean waters. The written and oral messages, the first of which was sent by Papandreou March 30, have been aimed at drafting an accord which will refer the delimitation of the Aegean continental shelf to the International Court of Justice at The Hague. Government spokesman Yiannis Roubatis, however, said that conditions for a meeting of the two premiers on this legal issue had not yet been set.

Too, the continuing tension over the Cyprus issue has yet to be diffused and Turkey, having applied last April for EEC membership, sees this – and Greece – as its primary obstacle. Mending fences over this issue would surely help facilitate Ozal's goal. There is also

a 1964 decree – suspending transfer of ownership of property in Turkey belonging to Greek nationals – adding stress.

Any meeting arrangements were expected to be made some time last month, according to Turkish Foreign Minister Inal Batu, though there seem to be differing opinions on this matter. Batu stated that the two would be meeting later this month at the Davos conference in Switzerland, where their last formal meeting took place in early 1986, and that their foreign ministers would prepare for the event beforehand in Brussels.

Despite his willingness to consider a meeting with Ozal, the Prime Minister has called a US Senate Appropriations Subcommittee proposal that President Reagan appoint a special ambassador to mediate at talks meaningless.

Both Papandreou and Ozal are planning to attend Davos, the annual forum on the international economic situation, but at press time, no meeting date or place had been set.

Half measures

Restrictive measures on traffic to reduce pollution, imposed by the Ministry of Environment, Town Planning and Public Works one evening early last month, failed to bring about the expected results. Smog and carbon monoxide in the atmosphere remained at high levels during the day, causing unpleasant effects in those hearty – or foolish – enough to venture into the streets: runny eyes, sore throats, coughing, headache, difficulty in breathing – and worse in those less than fit.

The Ministry admitted that a permanent solution to the pollution problem could be attained only with the implementation of the Athens anti-pollution program and the active participation of every citizen. These are prerequisites for the improvement of the environment of Athens.

Just a few days earlier, in what New Democracy and the Greek Left rightly described as a "half measure", a sudden increase in atmospheric pollution required the prohibition by the ministry of private cars within the inner ring of Athens, as well as even-numbered taxis (unless running on liquid gas), until

Unreconciled resistance

National Resistance Day was observed on November 22 with a high mass celebrated at the Athens Metropolitan Cathedral attended by leaders of the government, the opposition and the mayor of Athens.

The prime minister addressed a gathering at Gorgopotamos near Lamia in central Greece where, 45 years ago, the railroad viaduct was blown up by partisans of the right and the left with the assistance of British commandos. It was the only resistance operation during the war in which communists joined nationalists and republicans under a single command.

This year, however, the communist parties and New Democracy boycotted the event. This was denounced by the prime minister as "strange and unacceptable." Opposition leaders criticized the rally at Gorgopotamos as a "green march" which converted a national anniversary into a politically partisan event.

Communist leaders refused to attend the televised ceremony because the prime minister was to be the only speaker. A spokesman for KKE said that respect for resistance fighters was violated by government promises of pensions on the eve of the anniversary.

Right and center parties claimed that the struggles of the Greek people were being exploited for government propaganda.

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10:00 the following morning. Not only did this seriously hinder the movement of commuters; it didn't work.

ND's announcement stated that the government hadn't the "political courage or the ability to propose a medium-term program to cope with the smog problem" and had therefore resorted to these panic-induced, ineffective half measures.

Other opposition statements concurred; one even, quite aptly, compared pollution control action in Athens to "treating cancer with aspirin".

As usual, though, opposition statements and accusations are no more effective in treating the diseased air of Athens and its environs than the government's feeble attempts thus far.

Earlier in the month, however, the EEC stepped in. Its Council of Environment Ministers, in a discussion on a directive concerning the reduction of pollution caused by diesel-powered cars, said private diesel-powered cars would no longer be driven in Athens. The 12,000 diesel-powered taxis here, a major collective culprit, would be replaced, according to the plan, over the next three to five years by cars using unleaded petrol.

Now, Minister of Environment, Town Planning and Public Works Evangelos Kouloumbis says that diesel-powered cars will probably be banned in Athens, Thessaloniki, Patras, Herakleion, Volos, Kozani and Ptolemais. They will carry a special, easily recognizable sign to identify them and prevent them from entering the cities where the ban is in effect.

At publication (earlier than usual this month because of the holidays), visibility in central Athens is about three metres and it is still hazardous to inhale on the streets.

Simitis resignation

Former National Economy Minister Kostis Simitis resigned as a result of Prime Minister Andreas Papandreou's announcing a sudden change in incomes policy. Simitis said the Premier's action risked losing the benefits of the government's austerity program, instituted in October of 1985, of which he is the architect.

Simitis' admittedly unpleasant 1988 incomes policy called for employees and pensioners to receive a corrective salary increase estimated at about 4.5



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percent on January 1, but the normal January index-linked salary increase (ATA) was to have been given in May. Papandreou, however, announced to Parliament the next day that the wage increases to compensate for inflation would be paid in January, *not* in May, prompting Simitis' resignation.

Simitis explained in his original announcement that the normal January salary increase would be given in May together with the second salary increase to avoid excessive inflationary pressures, which would result from large salary increases. (Index-linked salary increases are given every four months.) He said the corrective increase would be given since the official salary increases given in 1987 were lower than the actual inflation rate.

In his letter of resignation to Papandreou he stated, "The incomes policy was agreed upon following repeated meetings with which you absolutely agreed. Its reversal does not find me in agreement. I assumed the National Economy Ministry to restore stability to the Greek economy and to create conditions for development. Policies applied over the last two years have substantially contributed to this end. Yesterday's development imperils the efforts of the last two years."

EBEA bombing

A mid-December bombing of the Athens Chamber of Commerce and Industry (EBEA) in Acadamias Street injured five persons, one critically.

The explosion occurred in the sixth floor cafeteria where several employees were lunching. Several others were inside and outside of the building waiting to vote for a new EBEA board. Police managed to evacuate the building and extinguish the resulting fire.

Shortly before the explosion, the Athens daily, *Eleftherotypia*, received an anonymous telephone call saying that a bomb would go off at the chamber building. It did, four minutes later, before evacuation could take place.

A half-hour later, the paper received another call saying a second bomb would explode in ten minutes. It did not, but police cleared Acadamias Street, bringing pedestrian and motor traffic to a halt.

Government spokesman Yiannis Roubatis expressed the government's

abhorrence of such attacks and of terrorism in general, whatever its origins. Commerce Minister Nikos Akritidis, could think of no political motive for the attack. Other officials condemned it and offered 'government-speak' opinions of its effect on the State and its citizens. ND leader Constantine Mitsotakis later stated the move was aimed at preventing the smooth conclusion of voting, but the general consensus of opinion was that elections should not be postponed.

By the following morning, no one had claimed responsibility for the blast, though it could be another in a spate of attacks, such as that perpetrated on the Finance Ministry last August by the ELA terrorist organization in their fight against big business.

Israeli-Arab 'bridge'

In the first visit ever paid by a Greek Foreign Minister to Israel, Karolos Papoulias was greeted at Ben Gurion Airport in Tel Aviv early last month by Shimon Peres, Deputy Prime Minister and Foreign Minister.

In a welcoming speech he called Papoulias' visit a historic event. "The Israelis and the Greeks are the oldest nations in the region," he said, "with the Greeks distinguishing themselves in philosophy while the Jews were known for prophecy."

Greece is the only country in the EEC which does not recognize Israel *de jure*. The Greek government links its position with a general settlement of the Middle East problem and recognition of the right of the Palestinian people to their own homeland.

Peres expressed optimism for the upgrading of diplomatic relations "in a matter of months, not years". Papoulias, greeting this Israeli prophecy with characteristic Greek sophistry, referred to his talks with Peres as "useful" and then simply reiterated his government's position on the question of full diplomatic relations.

During a meeting with Papoulias, Prime Minister Shamir said that Greece could contribute to the improvement of international relations by briefing Arab countries on Israel's positions, particularly during the period in the last half of 1988 when Greece holds the EEC presidency.

In awarding the Greek Foreign Minister the Grand Cross of the Order

of the Holy Sepulchre, Patriarch Diodoros of Jerusalem urged him, in the light of the good relations that exist between Greece and the Arab world, to mediate in an effort to stop bloodshed and help restore peace.

A round of visits

General Wojciech Jaruzelski, President of Poland, arrived in mid-November for a three-day official visit. It was the first time a Polish chief of state had formally visited Greece.

At a state dinner President Sartzetakis toasted the guest of honor, saying that the invasion of Poland which started World War II "marked its abandonment by the unforgivable indifference of the democratic countries." He made no mention of the Nazi-Soviet pact which most historians believe triggered the invasion.

During his stay, General Jaruzelski visited the Acropolis, the National Archaeological Museum, and the grave of Sophia Mineiko, Prime Minister Papandreou's mother, who was of Polish origin.

A final joint communique stated that there were "prospects for the further strengthening and development of friendly relations and multi-faceted cooperation between Greece and Poland" which countries hold "identical" or "very close" positions on a number of international problems.

Two demonstrations protested the Polish President's visit. One was organized by the Communist Party of the Interior-Renovative Left and the other by the Committee of Polish Political Refugees.

The day after General Jaruzelski's departure, the Vice President of Ethiopia, Fissaha Desta, arrived on a three-day official visit. He held talks with the Greek President, the prime minister and the foreign minister. During a meeting, Deska officially invited Premier Papandreou to Ethiopia. The premier promised to go, saying he would make Ethiopia the first country he would visit in Africa. Economic cooperation, tourism, and the Cyprus issue were discussed.

At a press conference, Desta said his government had created "ideal conditions" for the solution of the Eritrean problem. During the recent drought, he added, Ethiopia required 950,000 metric tons of grain in food assistance.

THE ATHENIAN

The day after Vice President Desta left, the Prime Minister of Hungary, Karoly Grosz, arrived on a four-day visit. At its conclusion a document proclaiming Greek-Hungarian friendship was released. It stated that cooperation in the fields of politics, industry, technology, science, and culture would be developed. □

In Brief

■ A 280 kilo (600 lb.) safe disappeared from the offices of the **Coca Cola factory** in Kifissia recently. It contained over a million dollars in drachmas, another million in gold, and four millions' worth in negotiable bonds. As no thieves were witnessed, it was said that the safe "grew wings and flew".

■ Now **policewomen**, too, may be reached by dialing emergency number "100". It is the belief of the Ministry of Public Safety that women on the force are more gentle, understanding and patient than their male counterparts in handling certain calls. In special instances, policewomen will accompany policemen on emergency patrols.

■ The Council of Europe has called on the government to provide further protection for the endangered species **Caretta caretta**, or loggerhead turtle, at Laganas Bay on Zachynthos. Protective measures have been introduced but not enforced. Last summer half the turtles examined were found to have sustained injuries from speedboats. Tourist development is a major culprit: Zachynthos had 50,000 foreign visitors in 1985; this year 300,000 are expected.

Careful readers of THE ATHENIAN DIARY will have noticed that a story we ran last month entitled "Enter the Patriarch" went a bit awry somewhere between editor and typesetter. What was to have been a short, stately account of Demetrios I's first visit to Athens began with three paragraphs describing Katie Tazedakis' jewellery: the Patriarch entered, finally, in paragraph four. The Editors attribute this peculiar occurrence to their having run not one, but two articles on the evil eye. The eye was not amused. However, we hope this one act of revenge will placate it and future Diaries will be spared such mysterious revision.

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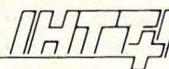
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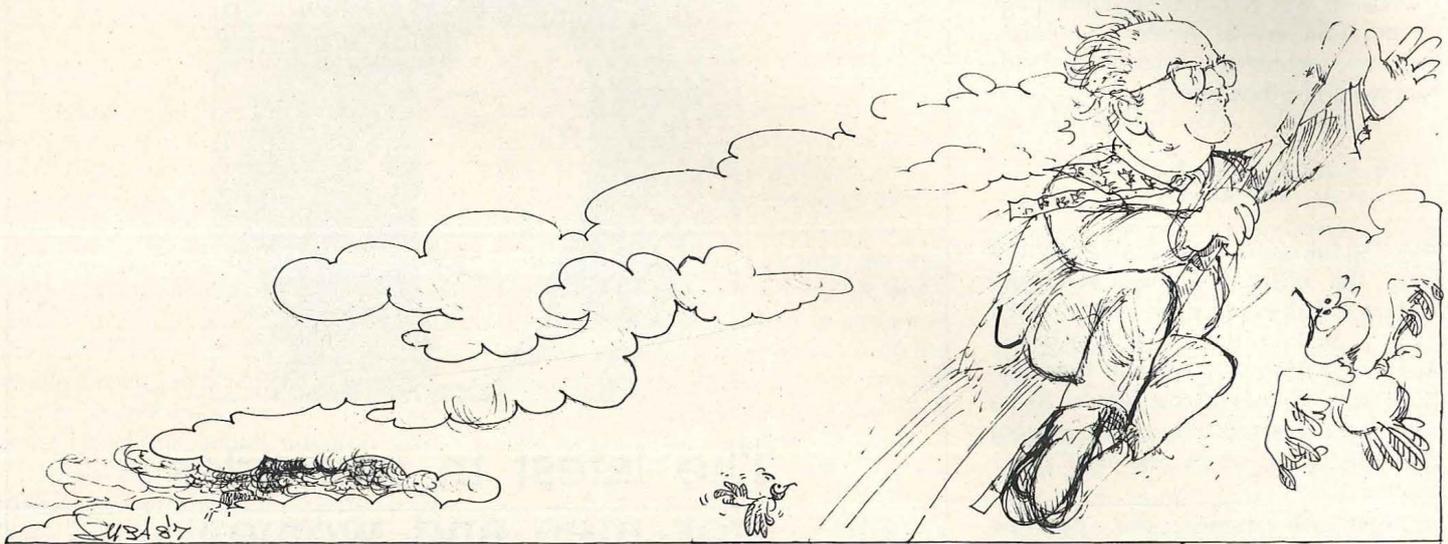
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viewpoint

A new crisis erupts: "The prime minister is above everything else"



Recent events make one wonder: Has the Papandreou government embarked on a self-destructive spree from which there is no return? Has it consciously and systematically chosen all its moves with the ultimate aim of utterly destroying whatever is left of its already badly damaged credibility?

Indeed, we were all left totally stunned and baffled by a prime minister who made a dramatic appearance in parliament and suddenly reversed the incomes policy he himself decided upon, together with his economics ministers, a few hours earlier! It is therefore hardly surprising that following this unheard of development, the effective and honorable Minister of National Economy Kostas Simitis, who had officially announced to the country the government's plan for its 1988 incomes policy, immediately tendered his resignation.

Actually, it requires a penchant for masochistic empathy to imagine what went through Simitis' head as, sitting calmly in parliament, he saw the prime minister take the floor, and listened, utterly thunderstruck, as Papandreou reversed the decision they had both so painstakingly reached, after marathon discussions, just 24 hours earlier. Along with Simitis, it seems that all PASOK MPs were treated to the same surprise, accompanied by the appropriately melodramatic appearance of Papandreou – the *deus ex machina* who "intervened" as a good natured Father Christmas delivering the much ex-

pected "goodies".

"Papandreou saves the people," thundered a daily representing the voice of populism at its purest. Simultaneously, Dimitris Tsovolas, minister of finance (naturally a member of the economics team which had approved the tough incomes policy for 1988, which Papandreou had just reversed) exclaimed with an overflowing of "legality" (to put it very mildly): "The prime minister is above everything else." Fortunately, Simitis did not concur. He felt that government credibility, policy consistency, respect for public opinion, let alone self-respect, were much more important values than blind subservience to whomever wields power and uses it whimsically and self-servingly in the name of being "above everything else."

Therefore, Simitis immediately resigned, having drafted a stern and proud letter reminding Papandreou that a collective decision had been reached, and breached, and that the failure to control public deficits (a warning that the recent outburst of populism makes extremely topical) would eventually have severe economic repercussions. But was, at this junction, the "savior" willing to listen to the voice of sanity?

Papandreou has surely been a master strategist and tactician (though infrequently a statesman), outsmarting time and time again his unimaginative opponents in the opposition and, particularly, the representatives of old party politics who are currently running ND.

However, it should be emphasized that his freedom to maneuver has been more than a little facilitated by his conservative opponents' weaknesses. Furthermore, Papandreou's golden political touch, when every move he makes seems to work, has become more and more tarnished of late, as he appears whimsical, impulsive, and, even more than usual, willing to bend to the winds of short term expediency. Consequently, he increasingly gives the impression of an essentially weak prime minister, suddenly lacking in confidence, however many of his colleagues profess humbly that for them he remains "above everything else." In effect, the whole economic issue, which is crucial both for the government's image, but also for the prospects of the country, has been totally bungled in these past weeks.

Initially, the government made its declaration concerning tax deductions, naturally satisfying public opinion, but also raising expectations that more was to come – something which the socialists did not deny as they were still fumbling along in search of their 1988 economic policy. But had tax deductions been the socialists' "good news" Christmas card, it should have been left for last instead of being wasted as a splashy first impression that would be quickly overshadowed by further announcements on economic policy which would lessen the final impact.

But good news was to be followed rapidly by bleak. First came the dec-

laration that taxes on automobiles would not be cut – news government sources had been leaking to the press for weeks, thus creating unrealistic expectations which were shortly to be dashed.

But as if this were not enough, the socialist government announced a surprisingly tight incomes policy (particularly until this spring), again after cultivating the feeling that some generosity was to be forthcoming in 1988. This, naturally, coming in the wake of the elusive “cheap cars” dream, was bound to cause an uproar that terrified Papandreou.

The prime minister, instead of gradually easing a change in his announced tight incomes policy (assuming that he was convinced that labor unrest would be uncontrollable, and that the political cost of the measures would be unbearable), made his dramatic appearance without even having the courtesy to inform Simitis of his new plans. Consequently, the socialist government succeeded only in projecting the image of a confused, weak, uncoordinated and non-credible ruling group whose patchily reached decisions were patchily announced, and then patchily reversed.

But even all this was not enough:

Tsovolas, who had already become notorious for his incredible “the prime minister above everything else”, decided that effective and profit-making business firms must be socialistically punished. Thus he announced a preposterous 10 percent retroactive tax (for the year 1986) on business profits, which, if not unconstitutional is, to say the least, utterly irrational. This tax (amply demonstrating that a business firm cannot possibly make any long-term plans under this government), plus the Simitis resignation, both occurring in one day, destroyed whatever business confidence the minister of national economy (supported, it is true, by Papandreou) had painstakingly built for two tough years.

Shares plummeted, a black market for foreign currency was revived, the seeds for a new flight of capital (after the trend had been successfully reversed by Simitis) were sown, and the prospects for further foreign investment became even dimmer. It took a series of new and brave measures by the new Minister of National Economy Panayiotis Roumeliotis, essentially neutralizing the retroactive tax and giving new tax breaks on profits for 1988, to restore the damage partially. Needless to say, following this new

reversal, Tsovolas (certainly not another Simitis) did not feel the urge to resign.

So, within a week an incomes policy was announced, only to be overturned within 24 hours by the prime minister at the same time, a preposterous retroactive tax was imposed, destroying a two-year policy of business confidence-building, only to be reversed within a few days by a series of new measures.

It is thus clear that the Papandreou government is lumbering through, utterly confused, with neither long-term goals nor a consistent strategy to deal with the country's problems. That this weak, incoherent and confused government is still running affairs with a minimum of effective opposition, and that it still stands a good chance of winning the next elections, demonstrates, above everything else, the conservative opposition's tragic inability to offer a credible alternative. The country continues its sad course towards the challenge of the year 1992 with little hope that its two obsolete major parties and their ruling groups, still firmly anchored in the sixties, will provide it with the guidance it so desperately needs as it stumbles, now, from crisis to crisis.

F. Eleftheriou

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Undermining investment credibility

Any end-of-term report on business and the Greek economy has to conclude that overall progress in 1987 was slight and that things are likely to nudge forward just as slowly in the foreseeable future. However, the picture is far from stagnant. The politics and conduct of Greek business and industry are colorful and fast-moving.

The penchant of both the government and the labor force for acting off-the-cuff ensures a good quota of sudden upsets, while the moves of Greece's managerial class can excite responses ranging from admiration to ridicule – to straightforward criminal prosecution. Putting blood in the cheeks of the familiar drama, though, is the fact that Greece's consumer-oriented population is being asked to make major sacrifices for the first time in nearly 40 years.

As usual, the end of the year was marked by a flurry of activity. This frequently happens when playwrights spend too much time on windy proclamations and messengers entering/exiting during the early and middle acts, and have to cram too much in just before the audience goes home. Prime Minister Papandreou's end-of-November budget, however, only partly tied up the loose ends.

Workers will be compensated for inflation by a staged reintroduction of Automatic Wage Indexation (ATA), though it appears there will be no return to free pay bargaining next year. Businessmen have already protested that ATA will add considerably to labor costs, particularly at the crucial beginning of the year. Yet, realistically, this is the maximum control on wages that was politically acceptable for the government, bearing in mind previous pledges that austerity would now be ended. As it is, strikes – in particular that of postal workers – have already begun to disrupt business, the economy, and life in general.

Privately, many businessmen concede the position could be far worse and had viewed with alarm plans to relax wage control and link free bargaining with productivity – an idea generally considered unworkable in today's Greece. Some of the most dynamic, such as Stelios Argyros, managing director of Preveza Mills, which is part of a large mills group owned by his

family, take the view that strict wage controls are anti-competitive, as staff need incentives to perform. With Greek commerce and industry still too dominated by a masters-and-slaves mentality, this is admittedly a maverick, though thankfully not a unique, approach.

In this respect, the worst aspect of the wage plans announced is their effect on managers. "ATA doesn't help people like me at all," a talented executive of a large manufacturing concern told *The Athenian*. Earning more than 100,000 drachmas a month, he finds his pay will be virtually frozen for the third year in succession. Because his company was taken under the government's wing a few years ago, it has not been able to make 'under the table' concessions to frustrated staff and he has not found another job. "But it's tough telling yourself that the effort is worthwhile," he said, speaking for a large, increasingly disenchanted group.

Another bad effect of the wage decisions contained in the budget speech is that they represented an 11th hour U-turn on the government's previous policy hatched with and by former national Economy Minister Kostas Simitis, causing him to resign the next morning. Apart from his shrewd grasp of financial and industrial affairs, Simitis was one of the few ministers to command widespread respect both in Greece and abroad with his forward-thinking and less hyperbolic style. In recent months he had made some significant speeches urging a more selective investment strategy with a longer-term view. His pronouncements included such sensible gems as: "It must be left to the potential investor to choose where to invest."

Investment, more than ever needed by the country to flesh out its rather bare commercial and industrial infrastructure, will have been further hindered by the announcement of an extraordinary 10 percent corporate tax on last year's profits. Some businessmen, such as Dimitris Daskalopoulos, general manager of the burgeoning Delta dairy group, have stated that Greeks are slowly coming to realize that it's better to re-invest profits than to rely on debt capital to enhance businesses. Whatever the basis for the outcry, an outcry there has been

from business. The tax is expected to reap the Exchequer a modest 20,000 million drs which probably won't compensate for the likely watering down of expansion by successful private firms. Worse, however, is that yet another piece of "retrospective" legislation has been passed, undermining the credibility of Greece as a land of investment opportunity.

Nevertheless, Papandreou was recently confident that Greece has a lucrative investment future. His comments, made at the commencement ceremony for construction of the new Soviet-financed alumina plant near Thebes, coincided with a stockbroker's analysis published in a UK newspaper which ranked Greece with West Germany, the Netherlands and Switzerland as countries which investors should watch, on the grounds that they are less exposed than their European brethren to fluctuations in US demand and foreign exchange.

Most of the foreign capital entering the country is private, in the main from expatriate Greeks, a source which could have yielded up to \$1,000 million last year – double the amount contributed only two years ago. The Papandreou government has made a great effort to encourage this influx in such countries as Australia, but these investments are difficult to harness as a stable component in the economy. Many expatriate Greeks, wooed into investing in tourism and other projects, have already been badly let down by financial conditions, bureaucracy and the labor market when they've tried to put their money to work here.

One of the best publicized and therefore most damaging episodes likely to make the investment community jittery about Greece was, just as this report went to press, more happily resolved than seemed probable: the government has finally decided not to make compulsory the purchase of 51 percent of NAPC, the international consortium drilling for oil in the North Aegean. Instead, the companies have apparently given the state an effective veto over exploration activities which may cause a repeat of the military flare-up with Turkey earlier this year. A \$750 million private investment thus remains untouched.

Nigel Lowry

GREEK IDIOMS..

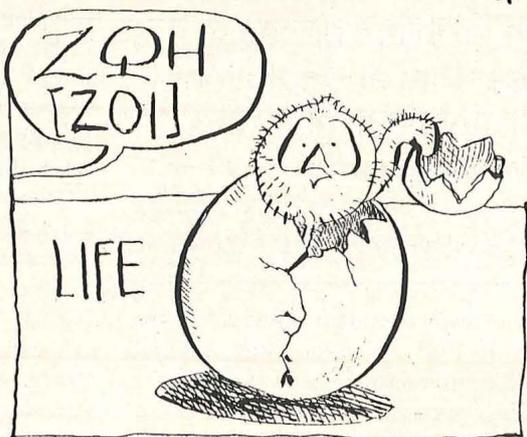
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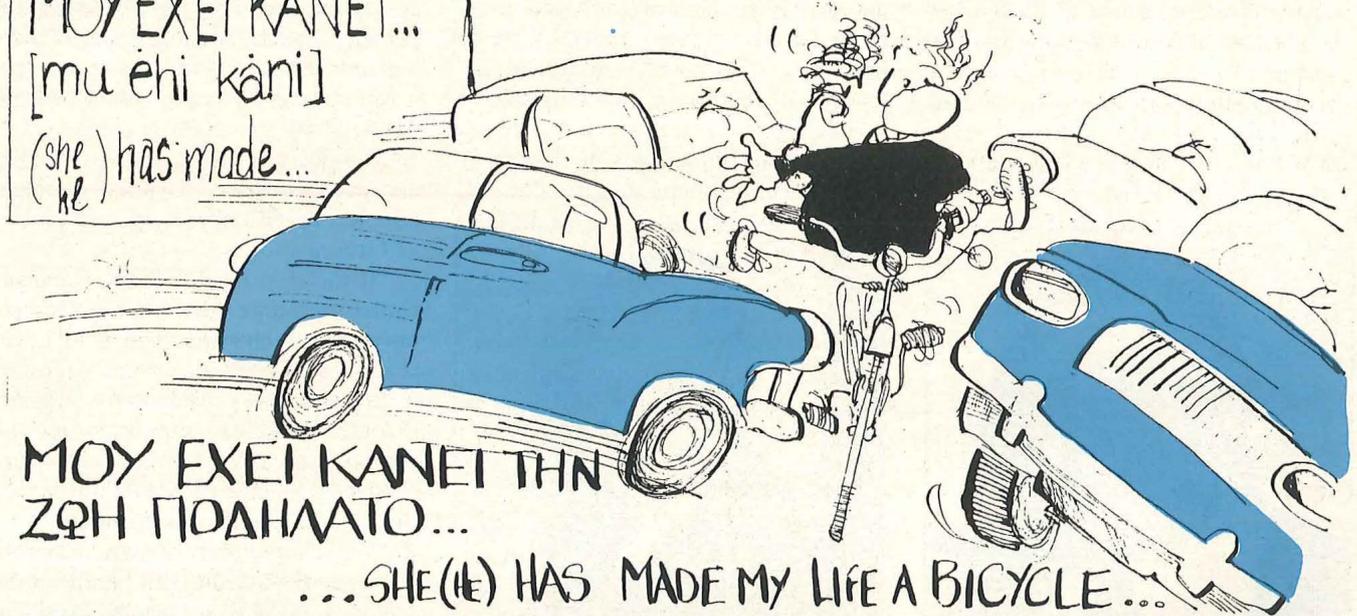
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Cyprus goes to the polls next month

Cyprus elections may prove a watershed in the search for a lasting solution to the island's predicament

by Jimmie Psellas

All candidates for next month's presidential elections seem to agree that the time is ripe to negotiate for a lasting solution to the 13-year-old problem of the divided island.

Ever since Turkish forces invaded Cyprus in 1974, Greek, Cypriot and US diplomats have worked fruitlessly to improve the Cypriot situation. In 1975 Henry Kissinger put forth his five point plan, then in 1977 President Carter sent special envoy Clifford Clark to tackle the problem. The European Economic Community (EEC) too has played a key role at times of crises over the past decade to stave off war between Greece and Turkey.

However, all these efforts failed and as the years have gone by all sides have become increasingly pessimistic about the prospects of reaching a lasting solution, let alone reuniting the island. As presidential elections near, though, there is some basis for hope that the much desired solution may come about soon.

Cyprus has a presidential system similar to that of the US, though the president is elected for a five-year term. The island, with a mixed population - 80 percent Greek and 20 percent Turkish - was a British colony until it achieved independence in 1960 when Archbishop Makarios became the first president of the island-state and went on to hold that post for nearly 15 years.

In July 1974 Makarios was overthrown in an Athens-backed coup d'état opening the way for the Turkish

invasion. The Turks occupied 40 percent of the island and forced thousands of Greek-Cypriots to move out without any compensation for their property. The coup's leader, Nikos Sampson, ended up in jail and, soon after, Makarios returned to Cyprus as president.

When Makarios died in 1977, Spiros Kyprianou, speaker of parliament, became president pro tem and in 1978 he

"Most politicians don't want, or don't dare, sign an agreement to solve the problem because it is clear that any solution will not be exactly the one they want."

***Glafkos Klerides,
Conservative (D.C.) Candidate***

was elected president without opposition. In 1983, Kyprianou was reelected with communist support.

As Cypriots prepare for the February 1988 presidential elections it is worth noting that the Greek-Cypriot nation has coped well with the enormous refugee problem. Faced with an influx of some 200,000 refugees, the Cypriot economy has not faltered.

According to government figures, inflation for 1987 stands at three percent, unemployment at four percent,

and there is no budget deficit. The gross national product increases on an average of seven percent every year. No one disputes these figures, and combined with an abundance of consumer goods available, a picture of a prosperous Cyprus emerges. Now the important issue is the need for a future agreement between the Greek-Cypriots and Turkish-Cypriots.

Conservative party candidate Glafkos Klerides says the Cyprus problem has reached a "dangerous point", as the Turks are increasing their military presence in the north and indeed bringing in new settlers.

Klerides admits that the people of Greek Cyprus are pessimistic about the 'national issue' because so many attempts have already been tried and have failed. Klerides says he told Makarios many years ago that if the Archbishop were to sign a deal with the Turks he would either have to leave the country or simply get out of politics. This is still true today, says Klerides, who warns that any type of solution agreed upon by a Cypriot president will be considered by the people as less than satisfactory.

"I could be the politician to sign the agreement because I have been in politics for 30 years, because I am 69 years old and because after the five-year term it will be time for me to withdraw from politics," he says.

Klerides especially wants to see an approach to the Cyprus problem adopted by all unified political parties in Greece proper.

"If the ship named Cyprus changes course each time the captain in Greece, or in Cyprus, changes, then it will never reach a safe harbor," claims Klerides.

Independent presidential candidate George Vassiliou, supported by the communist party (AKEL), says there must be a change of course in the way the Cyprus problem is handled.

"We believe that the national problem cannot be dealt with based on the methods utilized so far by President Kyprianou. According to Vassiliou, the best way to reach a solution is for Greek-Cypriots to get their own house in order by adopting a unifying approach." Vassiliou agrees with Kler-



Vasos Lyssarides, EDEK presidential candidate



Mr Glafkos Klerides, candidate for the conservative Democratic Rally

ides about the sense of disappointment prevalent among the Greek-Cypriots regarding the national problem. He says the people are not ready to give up fundamental rights in trying to reach a solution with the other side, but that all channels of communication should remain open.

"It is important that we Greek-Cypriots promote contacts with the Turkish-Cypriots by all means available in the political, commercial and intellectual spheres...I hope that we can make reality the idea of having both Greeks and Turks studying in the same university," Vassiliou asserts. He adds that it's about time to prove to all the cynics that a just and lasting solution is possible, one which sets up a federation including Greeks, Turks and others.

Vasos Lyssarides, presidential candidate for the socialist party (EDEK) agrees with Klerides and Vassiliou that it's time for major change in Cyprus. Lyssarides says an international approach to the problem is the best route to follow. Greece, the Arab world, the third world in general and the United States all have a stake in Cyprus' future, so all must become involved. According to Lyssarides, any agreement on the future of Cyprus will require some compromise by all sides, a compromise the Greek side is ready to accept.

"It is wishful thinking to believe that Turkey will allow a solution permitting Greek-Cypriots to survive if she isn't pressured," says the socialist candidate, who concludes that a solution taking into consideration the rights of the Greek community will be supported not only by EDEK but by all political parties.

"As long as there are Greek governments which consider the Cyprus problem as a national problem and who consider any attack on Cyprus as an attack on Greece itself, then there is a safety valve," he says.

Alexis Galanos, a spokesman for President Kyprianou who is running again for president on the ticket of his centrist party (DIKO), says there is no need for change because the current president has been successful in both his economic policy and handling of the Cyprus problem.

"For us, real change would be to rid the island of the Turkish forces of occupation, return the refugees to their homes, to create a true federation to reunify Cyprus, assure respect for human rights on our island, withdraw the settlers and get sufficient international guarantees of implementation," says

Galanos. He adds that even though the prosperity of Greek-Cypriots has made them somewhat apathetic, deep down the people want to continue the struggle.

Galanos says that if the opposition gets its way and passes its own solution it will lead to painful compromises.

"If we continue along the same lines as candidate Kyprianou advocates, then the day will come when a satisfactory agreement will come about," he says.

As of November 27, the prospects of Kyprianou's complete recovery were still uncertain.

Regardless of what presidential candidates say, most Greek-Cypriots don't believe that a true solution to their island's problems can be reached. According to a poll taken among Greek-Cypriots, 30 percent of those asked said they were probably pessimistic about a solution, 19 percent were strongly pessimistic and 25 percent were uncertain about the prospects for a solution. Only 5 percent were extremely optimistic and 21 percent somewhat optimistic about the probability of a solution.

It is also noteworthy that 40 percent of the people believe it will take the election of a new president to sign an agreement. Thirty-eight percent of the people think that no matter who is elected president the situation will not improve.

Asked which of the candidates the people of Cyprus would vote for, those polled answered as follows:

	percent
Vassiliou (independent-communist)	28
Klerides (conservative)	25
Kyprianou (center)	20.5
Lyssarides (socialist)	8
No answer	18.5

The presidential elections take place in two stages. The second stage involves only the candidates who take first and second places in the first stage. A great deal depends on the support given the two major candidates by the smaller parties disqualified from the second elections.

Whoever wins will have to face the formidable task of signing an agreement with the Turks, thus putting an end to the horrors of the 1974 invasion. Any optimism about reaching agreement must be tempered by the grim realization that at this stage a painful compromise is inevitable.

The author would like to thank Dr Panayote Dimitras, director of EURO-DIM. All statistics are taken from The Center for Middle Eastern Studies in Cyprus (KEMA). □

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Greece-gate

South Africa and Iran have been secretly trading arms for oil via Greece in flagrant violation of the United Nations arms embargo

by Lee Stokes

South African business interests have been secretly buying arms and military supplies through a Greek front company and trading them for oil from Iran, according to diplomatic sources and commercial records.

Using a loophole in the 1977 United Nations arms embargo against the white minority government, South African business interests secretly bought into a leading Greek munitions manufacturer and then used the company to purchase western technology and high explosives, legally forbidden to both South Africa and Iran.

The South Africans then traded the arms for Iranian oil, sources said. Under the Ayatollah Ruhollah Khomeini, revolutionary Iran has officially banned trade with South Africa, but shipping records show deliveries of Iranian oil to South Africa going back to 1984.

"As far as we know, ships identified as carrying oil from Iran to South Africa have not had any problems in going to Iran again," the Amsterdam-based shipping research bureau said.

The Hellenic Explosives and Ammunition Industry (ELVIEMEK), Greece's fourth-largest arms and ammunition manufacturer and the nation's only privately owned one, came to the attention of the South Africans when it started suffering severe financial problems four years ago, sources said.

Diplomats said South African businessmen started making investments in the company through trusted foreign arms manufacturing intermediaries as early as 1977, when the U.N. arms embargo against Pretoria came into force.

The financially ailing ELVIEMEK offered the "perfect opportunity" for South African interests to buy a respected explosives and ammunition manufacturer in a NATO country, one diplomat said.

Gaining a controlling interest in ELVIEMEK provided the South Africans not only the opportunity to establish a continuous pipeline of munitions to Iran, said diplomats, but also access to a Greek-government-approved EUC, or end users' certificate.

ELVIEMEK's valid EUC gives it Athens' blessing to purchase a wide range of military technology and munitions from western member-nations of the Paris-based Coordinating Committee on Technological Transfer.

Diplomats said the committee, which includes NATO countries and neutral nations such as Japan, Switzerland, Sweden and Norway, requires the Greek government to ensure that sensitive western technology and military equipment is not shipped to Iran, Iraq, the Soviet bloc or South Africa.

But documents show the Greek government issued the EUC to ELVIEMEK despite the munitions manufacturer's strong links to Pretoria, and that the South Africans were using the company as a front to send arms to Tehran in exchange for Iranian oil. A diplomat in Athens said the South Africans were supplying US-made Bell helicopters and spare parts to Iran "in exchange for oil."

"Greece has not in the past and is not now exporting arms to Iran," the semi-official Athens News Agency quoted government spokesman Yianis Roubatis as saying. The matter is being investigated by Defense Undersecretary Stathis Yiotas, he said.

The organization of petroleum exporting countries has banned the sale of oil to South Africa — which has no petroleum resources of its own — because of its policy of apartheid. But London-based sources recently reported a significant increase in South African oil purchases in the first half of 1985, "more than double last year's 200,000 barrels a day," according to the newsletter, *Africa Confidential*.

Shipping sources said Pretoria has been actively involved in various schemes to obtain oil for several years. In February 1986, a Greek court hearing an insurance fraud case found that a tanker had been fraudulently scuttled off Senegal in 1980; its \$56 million oil cargo secretly diverted to South Africa.

Oil sources in Johannesburg revealed that South Africa needs some 350,000 barrels of oil a day. Iran was its main supplier before the Shah was ousted in 1979. Recent reports are that Pretoria has also obtained oil from

Saudi Arabia.

South Africa's efforts to obtain Iranian oil — despite Tehran's official ban on trade with the apartheid regime — apparently started in 1984 when a wealthy Greek businessman with South African connections became a major ELVIEMEK stockholder, and was legally empowered to act on behalf of the company's managing director.

That same year, Iran obtained part of an estimated 900-ton shipment of high explosive propellant powder for howitzer shells from a subsidiary of Britain's Imperial Chemicals Industry — via an unidentified front company in Greece, a British newspaper reported recently.

The explosives received customs clearance in Britain, according to the London *Sunday Times*, "because they were accompanied by false documentation showing that a company apparently acting for the Greek government was the recipient." That company was ELVIEMEK, according to records. When contacted, company officials had no comment on the allegation.

"It is obvious the explosives were meant for the only customers who could absorb such a large shipment — Iran," said one Athens-based arms dealer.

More recently, Spanish customs agents quoted in the Belgian daily *De Standaard* last month said that in 1986 the Cypriot cargo vessel, *Age*, picked up a cargo of French artillery shells and Belgian ammunition supposedly destined for Spain. Instead, ELVIEMEK arranged for the cargo to be offloaded at the Greek port of Piraeus, and from there shipped to the Iranian port of Bandar Abbas.

But what was not known was the third leg of the South Africa trade scam — the trade for Iranian oil.

According to confidential records at the shipping research bureau in The Netherlands, the bulk of South Africa's crude oil from January 1979 to January 1985 originated in the Persian Gulf and Brunei. Saudi Arabia supplied 25 percent, the records show. However, about 40 percent of South Africa's crude supplies could not be traced to a country of origin.

Of the seven ships that delivered Iranian oil to South Africa in 1984, five sailed direct and discharged 1,233,905 tons deadweight, and two made multi-port calls in the Gulf before discharging 559,237 tons in South Africa, the records show.

Officially, Iran adheres to the South African oil embargo which requires guarantees from companies buying oil that they will not sell to Pretoria, and

states that companies violating the agreement will be blacklisted.

Before the 1984 buyout by the prominent Greek businessman, public records show that ELVIEMEK had been losing money continuously. Under Greek law, the ministry of commerce could have forced the ailing explosives manufacturer which, according to its accounts, was recording losses exceeding 90 percent of its capital, into liquidation.

Sources said Greece's socialist government allowed the company to continue operating at a loss after South African business interests pledged to keep it afloat with an infusion of badly-needed foreign exchange.

A Greek-South African businessman of Cypriot descent registered at the Athens Chamber of Commerce and Industry as a resident of South Africa, bought ELVIEMEK in 1985 and, a year later, the company received a cash infusion of at least \$2 million. The South-African confirmed he holds 30 percent of the Greek company's \$8 million stock in his own name. The remaining 70 percent of ELVIEMEK stock is owned by the Guernsey, South Africa-based International Hellenic Operation. ELVIEMEK used the \$2 million, a \$250,000 grant from the Greek government, along with \$6 million from what one US banking source described as "South African sources" to pay off short-term bank loans and modernize its manufacturing operation.

Records of ELVIEMEK's modernization program would normally be kept at the Ministry of National Economy, but an investigator who repeatedly tried to gain access to the file found it had 'mysteriously disappeared'. In an interview, the South African businessman was asked whether the company either exported or sold arms to Iran and replied, "No comment." Asked whether his answer meant that he would neither confirm nor deny the report, the businessman, one of South Africa's two or three richest men, replied, "That is correct."

In the early 1980s, in a case cloaked due to Pretoria's secrecy laws, he sued Italian-born South African oil magnate Marino Chiavelli for more than \$130 million. Because press coverage of the suit was declared off-limits under the national supplies procurement act, the substance of their 1985 out-of-court settlement was never disclosed, but it was believed that he had sued Chiavelli for a commission on an oil deal. This same businessman, restrained from divulging details of the case under the

secrecy laws, replied, "No comment" when asked about the suit.

A British arms dealer, Mick Ranger, told the London *Observer* the South Africans asked him to supply them with 2,500 ton anti-tank missiles worth \$30 million in a "weapons-for-oil barter deal between South Africa and Iran."

In addition, according to a May 2, 1985 telex message, the small privately owned Swedish arms manufacturer, Scandinavian Commodity, of Malmo, offered ELVIEMEK commissions to function as an arms supplier to unnamed countries. That company's director, Karl-Eric Schmitz, has been named in Belgian and Swedish press reports as part of a CIA effort to get Belgian arms to Iran.

The Stockholm daily *Dagens Nyheter* reported on November 22 that Schmitz had delivered several arms shipments to Iran via the West Indian St Lucia Airlines - which, the daily said, is owned by the CIA.

Lee Stokes is the Athens bureau chief for United Press International

ELVIEMEK, which specializes in the production of NATO-type Israeli-patented grenades and grenade launchers, EM-20 anti-personnel mines, and a wide range of commercial and military explosives, has been "modernizing to meet the needs of its Iranian customers," arms dealers said. But Iranian officials and businessmen with South African links have "tried to avoid direct contact," according to a diplomatic source.

To maintain clandestine contact, a source said, Iranian and South African diplomats "have been using a private Athens post office box number to communicate secretly with each other." Another source identified the box number as 14151, and said it was located in Ambelokipi. Earlier this year an Iranian group opposed to the Khomeini regime disclosed the same post office box number and said it was the Athens contact address for "pro-Iranian terrorists." □

Rifle Grenade A/P H.E.

EM 10



Characteristics

The antipersonnel rifle grenade consists of a warhead, an arming mechanism with time delay device and a launcher tube, which fits over the rifle barrel.

The warhead is an oval shaped plastic body, in which 2600 steel pellets are moulded to ensure effective fragmentation. It is filled with explosive charge of Pentaplastit, which is exclusively produced by Elviemek.

The delay device contains a pyrotechnic train with detonator and ensures that explosion takes place a safe distance from the gun. The rifle grenade is equipped with safety pin, lever and special holder, permitting the safe handling and can be fired from a 7.62 mm rifle.

Packaging

Each rifle grenade is placed in a separate plastic container and 20 pieces of rifle grenades (4x5) are packed in one wooden ammunition box.

Data

Total length:	555±40 gr
Total length:	235±2 mm
Largest diameter:	62 mm
Weight of filling:	37 ± 5 gr
Average number of fragments:	2600 ± 50
Diameter of the fragments:	2.5 to 3 mm
Delay time:	6.5±1.0 sec
Maximum range:	300 m



ELVIEMEK S.A.

HELLENIC EXPLOSIVES
& AMMUNITION INDUSTRY
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GR-151 25 AMAROOUSSIO, ATHENS, GREECE
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Black magic and exorcism: myth or reality?

by Lia Coulouris Pavlidis

The second in a two-part series, this account of the darker side of mysticism is a fascinating conclusion to "To believe or not to believe: the evil eye"

An American friend of mine and her Greek husband moved here from the United States a little over a year ago, having bought a luxurious new home in one of the nicer suburbs of Athens.

From the first day there were problems. The washing machine pipe burst and the basement flooded. The electrical wiring short circuited every time they flipped a switch. For months electricians came and went, unable to figure out what was wrong.

Then there were inexplicable problems with the telephone. Again repairmen came and went without identifying a problem.

"There was something going wrong on a daily basis," my friend recalls. Finally, at her mother-in-law's urging, she had the local priest come to bless the house. When the priest left, the mother-in-law shook her head, exclaiming, "you were supposed to ask for an exorcism!"

The day after the priest's blessing, the cesspool collapsed and the front yard caved in. Following that there were torrential rains. Water sprang in geysers from all the radiator pipes and spurting through the electrical sockets. "Everywhere we found a hole in the house, water was coming through," she remembers. "All three floors of the house were flooded."

She called the priest back; this time for an exorcism. The priest returned with candles, holy water, and holy oil. My friend was instructed to have incense and a special bread, *prosforo*, on hand. Flour, however, was substituted, since the bakery had run out of the bread.

The priest sprinkled holy water throughout the house and on each member of the family. With the oil he

made the sign of the cross on each person's forehead, cheeks, chin and the palms of their hands. He lit the incense, laid his ecclesiastical stole over the family and read a prayer. He then piled the flour on a plate and, while reciting prayers, lit seven candles, one by one, placing them in the flour.

The exorcism, which lasted about 45 minutes, was performed last March. Subsequently, the problems in the house and yard disappeared and nothing noteworthy has happened since.

Was the house possessed by some negative force? Had someone cast a spell over it?

My friend and her mother-in-law suspect an envious relative may have been the source of the trouble. A professed atheist with an interest in astrology, fortune telling and the like, this relative had made disparaging remarks about the house on several occasions saying, among other things, that such a big house would only be a problem. This relative had also openly claimed responsibility for her own sister-in-law's serious health problems.

Exorcisms are widely performed in Greece to expel "demons" from people and places and to cure those who are purportedly suffering from the evil spells of black magic. Even today there is widespread belief in black magic in Greece, and it's not uncommon to hear stories of people who consider themselves victims of *mayia*, magic spells or charms. Often, an evil wisher will plant *mayia* in the home of the person they wish to hex.

My mother-in-law tells of a dramatic incident which happened in her village on the island of Euboea when she was a girl of 14. She and her family had attended the wedding of her sister's godfather. This tall, handsome young

man in his mid-thirties had been in love with and planned to marry a young woman in a neighboring village, but jilted her, apparently, for a better dowered bride.

After the wedding ceremony, the bride and groom and the wedding guests proceeded to the house where the couple were to live. Food was laid out, the musicians began to play and the bride and groom and best man stood up to dance. When the groom reached into his pocket for a handkerchief to lead the dance, with it he pulled out *mayia* — a ball of string twisted around peices rusted metal pins and broken glass.

There was a great commotion and then everyone dispersed. The celebration was over.

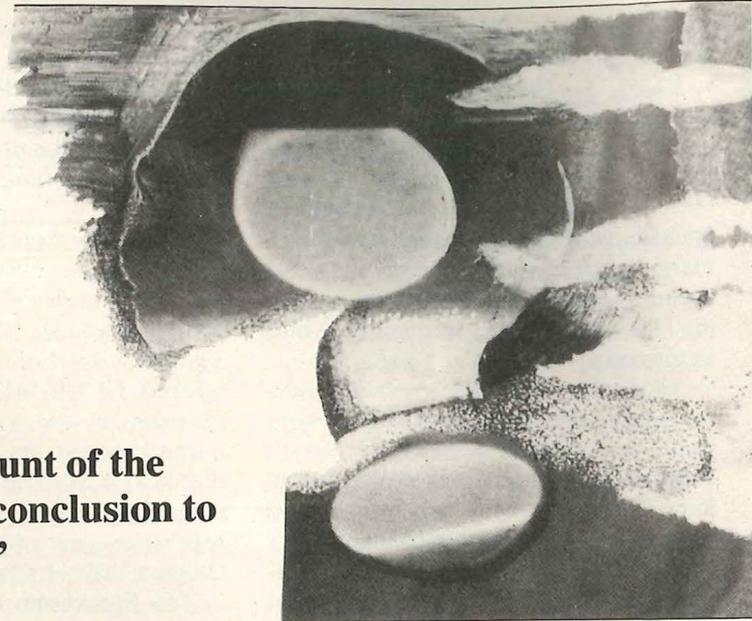
It was thought that the *mayia* had been planted by someone who wished to help the spurned woman achieve revenge. Because it was on the groom's person during the sacred reading of the marriage ceremony, claims my mother-in-law, nothing could be done to reverse the effects of the magic on its victim.

A day or two after the wedding, the bride left and soon after, the marriage was dissolved because of the groom's inability to "perform his manly duties."

The *mayia* was intended to symbolize the fate of the groom. Day by day this once strapping young man became increasingly paralyzed. "I used to see him at his mother's home all curled up like a ball in a chair," remembers my mother-in-law. Eight or nine years after his wedding the man died, virtually a vegetable.

The stories go on and on.

In such inexplicable situations, people tend to go scrambling for help, no matter how unorthodox. Unfortu-





nately, they sometimes fall into the clutches of charlatans who profess the ability to exorcise demons and evil spells, but are really more adept at exploiting people's fears and vulnerability.

Some seekers of relief take the religious route and call in a priest to read the special prayers of exorcism. Indeed, there is even a monastery which specializes in exorcism: the Monastery of Saints Kyprianos and Justine in Fili, in the area known as Hasia on Mt Parnitha. The monastery has, as one of its publications states, "the special accomplishment of helping and curing all those who are possessed with evil spirits or are suffering from evil spells." Every Wednesday afternoon, the faithful flock there for a special service, a kind of mass exorcism.

The namesakes of the monastery are significant here. St Kyprianos was a magician in Antioch, Syria circa 250-300 AD. Aided by a phalanx of demons, he perpetrated all types of evil. According to a publication issued by the monastery on the life and martyrdom of these saints, Kyprianos cut throats and strangled many, especially infants, offering their blood to the false gods. He spread jealousy and hate, instigated wars, committed adultery, had sex with young children and debauched virgins.

Also living in Antioch during this time was Justine, the only daughter of a pagan priest. Justine secretly became a Christian. When she confessed this to her parents, they had a dream in which an angel told them, "come to us and we will give you the Kingdom of Heaven." The very next morning, "without postponement", her parents went to the Christian church and were baptised.

The devil, though, upset by this loss,

focused all his hatred on Justine. He willed a licentious young pagan aristocrat named Aglaedas to fall passionately in love with her. Having chosen the chaste life, however, she had no interest in Aglaedas or any of the other young men wanting to marry her.

Aglaedas went to Kyprianos the magician for help. However, the 'mighty Kyprianos' and his demons appeared "weak as mosquitoes" before this devout young girl. Not one to be defeated, Kyprianos sent his phalanx of devils to contend with the virgin, but they were vanquished by her prayers and the sign of the cross she made. The battle lasted 70 days. Justine, "as soon as she felt her members enflamed with sinful pleasure," prayed to God, and God, hearing her humble prayers, "shattered every infliction of the devil."

Through Justine, Kyprianos realized there was a power greater than the devil's and relinquished his magic. The devil, however, wouldn't give up Kyprianos that easily. He attacked the former magician and tried to choke him, but Kyprianos saved himself by using the sign of the cross and calling the name of Christ, following the example of Justine.

Deeply sorry for his past evils, Kyprianos took all his magic books to Bishop Anthimos of Antioch and burned them in public. He was then baptised in the Christian church. Aglaedas also became a Christian and Justine, hearing of this double salvation, gave her dowry to the poor.

Kyprianos rose quickly in the church. Within five months he became a deacon, "taming the phalanxes of the evil spirits and curing serious illnesses". After ten years he became Bishop of Antioch and immediately named Jus-

tine Deaconess, mother of all the nuns.

The ennoblement of Kyprianos and Justine incited their enemies to denounce them to the authorities of the Roman Empire. They were interrogated and tortured, but refused to renounce Christ. One legend of the martyrs' lives says they were ordered to be burned in a huge frying pan. When the pan was red hot, they were put in, but because of their faith, they were not burned – the heat was "nice and refreshing." Finally, having not succumbed to simple torture, Kyprianos and Justine were beheaded in the fall of 304 AD. It isn't only saints and martyrs who fight the devil, according to church doctrine – we all do. "We are in a state of war with Satan from the embryo until we die...Demons are everywhere; they are like the air."

"Our society is possessed with demons from the richest person to the poorest. We don't know what we want. We have a lot; we want more. We have little; we want what others have. We don't try to work; we try to kill or steal."

These are the words of Father Markos of the Church of Saints Constantine and Helen in Glyfada, who has much to say about demonism, exorcism and the Greek Orthodox Church.

The belief in demons, the devil, Satan, evil spirits – they're all synonymous – is a basic part of Greek Orthodox and Christian dogma.

"The Liturgy of the Greek Orthodox Church is a constant exorcism," explains Father Markos. The blessing with holy water is part of exorcism, and the incense is an indispensable element. Before being baptised, a child is exorcised of all demons; the purpose of confession is to exorcise the demons and cleanse the soul.



“If we don’t confess, the demons multiply,” says Father Markos. “There are legions of them within us. A person can have 10,000 inside him.” He relates this astonishing tale:

“Recently, a beautiful young woman appeared at the church one evening to see me. She fell at my feet and almost cut them off with her teeth and her hands. She was possessed. She said, ‘I have 280 demons!’”

“Then, one afternoon, I saw her coming towards me wearing a long white dress, looking like a priestess. Later that evening she returned wearing a long black dress, looking like a devil.”

“She said, ‘I want to take communion.’ I read a prayer and gave her communion, and she didn’t make a fuss or do anything crazy. Then she came by around midnight in torn clothes and made a fuss again. I haven’t seen her since.”

Father Markos asked the owner of a nearby restaurant if he had seen this young woman lately.

“She passed by about two weeks ago, wearing a torn dress,” he said. “She looked awful. She started flirting with me and when my wife wanted to know what was going on, I said, ‘Can’t you see she’s sick?’ I haven’t seen her again.”

“We all contain good and evil,” explains Father Markos. “The evil is caused by demons. Murderers, for instance, are rife with demons. Worry and depression are demons. The worst demons have to do with love. These are special demons and they do the worst deeds.”

According to the church, in good people, these demons can’t survive; they have to leave. The bad person, however, gives birth to demons.

“Demons can’t give birth to themself-

ves,” says Father Markos. “They multiply through evil deeds of man.”

Baptism, communion, prayer, good deeds and faith drive out the demons. “If we sin a few times and then cleanse ourselves through confession and prayer, this is alright,” says Father Markos, “but you can’t keep repeating evil and expect to keep cleansing yourself. If you keep doing bad things, you belong to the devil.”

The demons constantly attempt to corrupt, even when you are following the Christian way. “They even come to the altar when I perform the liturgy,” says Father Markos, who claims that sometimes, when the altar boys come to light the incense burner, they start pinching each other.

“I see that and I get upset, but I have to fight back; I have to get rid of them (the demons).”

Anyone who has been the victim of the evil eye, magic spells or demons can be exorcised. Some, cautions Father Markos, are taken in by ‘professional’ exorcists – charlatans who make a good deal of money by preying on the afflicted.

“They use the name of Jesus Christ without respect or belief, exploiting the strength of His name in the attempt to expel evil.”

“God accepts all kinds of exorcisms,” says Father Markos, “but the people who do this insincerely are punished...they can expel the demons from the possessed, but they won’t be able to expel them from themselves.”

A true exorcist must have many qualifications. For example, he must have strong faith, he must fast and he must be pure.

Are there priests in the church who measure up to these standards?

“One in a thousand,” contends Father Markos.

The greatest exorcist Christianity has ever known is said to have been Jesus Christ. The New Testament is replete with examples of Jesus casting out devils. He gave this power to the 12 disciples, telling them to: “Heal the sick, cleanse the lepers, raise the dead, cast out devils.” (Matthew 10:8)

The ancient Greeks attributed their suffering – illness, death, loss of possessions, war – to the anger or the envy of the gods. Through the millennia, we have continued to personify our fears and weaknesses, attributing illness, misfortune, and all types of disasters to superhuman, supernatural, mystical forces, whether they be of good or of evil.

The line between good and evil in Judeo-Christian theology is by no means clear. The God of the Old Testament is often punitive, heaping floods, pestilence, famine and all sorts of dreadful disasters on humanity – disasters which we still refer to today as ‘acts of God’.

“I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.” (Isaiah 45:7) But why did God create evil; the devil? These are questions that have concerned theologians and philosophers for centuries. One theory has it that God created the devil because He wanted to be able to test the faith of human beings. Another proposes only that the devil was needed to take the blame for the evil in the world.

Whatever one believes, Christianity is a dualistic theology where both good and evil seem necessary to preserve the whole concept of salvation; if there is no devil, no fall, no sin or hell, then there is no need for salvation. “If the Satanic concept is tampered with,” says Grillot de Givry in his book *Witchcraft, Magic and Alchemy*, “the whole edifice laboriously erected by the Fathers of the Church crumbles to the ground.”

And then there are those who say that the naive and uneducated believe in demons and the supernatural because they are ignorant of the scientific achievements which provide rational explanations for seemingly irrational events. Yet, a poll published in *Newsweek* magazine in June, 1978, reported that “two out of five Americans believe in devils.”

The debate has been going on for thousands of years, and, most likely, it will continue for thousands more. At this point it is a matter of belief. Jacob Bronowski, in his book *The Ascent of Man*, states: “There is no absolute knowledge...All information is imperfect. We have to treat it with humility. That is the human condition.”

A lifetime of service

Father Jeremy and Min Peake are bound for Vienna after a decade of ministry in Athens

by Pat Hamilton

After ten years in Greece, years they describe as "the happiest in our ministry", Anglican priest Jeremy Peake and his wife Margaret ('Min') have been transferred to Vienna; they leave Greece with decidedly mixed feelings.

"I told the Bishop that if Vienna ever came up, I'd be interested," said Father Jeremy, 57, "but I was hoping it wouldn't happen for several more years."

However, he feels his work here has become heavier over the years: "I'm ten years older than I was when I came; that's definitely a factor." Also, the more people he and Min have met, the more involved they've become in both the church and the community in general.

Father Jeremy often describes his work in terms of wearing several hats. He is the chaplain of the British Embassy, a job which involves prison and hospital visits and the signing of marriage licenses; he is the official representative, a sort of ambassadorial 'go-between', of the Archbishop of Canterbury to the Orthodox Archbishop of Athens; and he is the chaplain of St Paul's Anglican/Episcopal Church, with an expanded parish which includes church services in Kifissia and Voula.

"I'm very keen on St Paul's not being thought of as just the British church," he says. "Wearing *this* hat means I am ministering to people of very different nationalities and cultures." Although he may appear to have stepped right out of a Barbara Pym novel, his congregation more often resembles a UN General Assembly meeting.

"It's all too easy in an expatriate parish to be just a cozy little family, depending on and supporting each other, forgetting that we're part of a *world* family. It's important for our people to see that the church isn't just for the wealthy who are lucky enough to be living in Athens."

To this end a group of church members visits English-speaking prisoners in Korydallos every week, contacting and meeting with their families if they come to Athens, supplying personal articles such as toiletries and even acting as character witnesses in court.

The church members emphasize financial aid, both to places like Ethiopia and, closer to home, to the many refugees within their own congregation. Both the Peakes became very involved in cross-cultural marriage counseling.

"Foreign wives form a large part of our permanent congregation and some of them have serious problems. Min and I spend a lot of time advising and encouraging them."

Father Jeremy often points to the significance of being a member of the Western Church in a country where 98 percent of the people belong to the Orthodox Church. "It's totally wrong for a Western church to live in isolation from the majority church of the country...and I was very insistent with the Bishop that the man who came to replace me should have a real interest in the Orthodox Church." (Although final arrangements have not yet been made, his probable successor was here on scholarship a number of years ago to study the Orthodox church; he also speaks Greek and "is mad" to come).

To encourage reciprocal understanding between the Western and Eastern churches, Father Jeremy is proud to have established a local branch of the Fellowship of St Alban and St Sergius. The fellowship was founded in the 1920s to help Russian emigres settling in Europe learn about the Western Church. Today it is an international organization with many branches, but Athens is the first in an Orthodox country - the others are set up where there are Orthodox minorities.

Aside from church duties, the Peakes were both active in the Hellenic Animal Welfare Society and local singing groups. Being avid nature lovers, they have visited most of the Greek mainland in their faithful camper van, taking off Sunday afternoons and Mondays to travel about with their two dogs, 'Fiendy' and 'Eloise', the latter named after a close American diplomat friend.

Both the Peakes grew up in Reigate and later attended Oxford University together. Then they went their separate ways for some time and married quite late. Father Jeremy worked for only two years in England - as a curate on the south coast - and when a close

friend and fellow curate went off to South Africa, he was persuaded to follow. For nine years he was parish priest of a large black parish outside Cape Town, "up to the neck in problems of poverty and injustice. I loved South Africa and had many friends from all races, but it became increasingly difficult for a priest from England to identify with the people there."

His next job was in a copper-mining town in Zambia where white management lived in one part of town, surrounded by lovely gardens and swimming pools, but just a short distance away the blacks, who performed the hard labor in the mines, lived in quite different circumstances.

"Before I came they had one church and two different services. I intended to integrate, to have one service. Coming from South Africa, where I thought I'd been quite a success in my own sort of way, I thought I could tackle anything. I was a complete failure."

"We had absurd situations. The service would begin at, say, 8 a.m. with all the white people on time, and the blacks, who didn't have watches and had to rely on the sun, coming in at about half past. This was just about the time the white people were going up to receive communion and the blacks would take their seats."

The culture and language gaps proved too difficult to overcome: only two white families came to church regularly, every Sunday. Fortunately, Father Jeremy's next post - at the Mindolo Foundation in Zambia, the largest Christian Conference and lay training center in Africa - was a welcome contrast.

"We were training the local people to do ordinary secular jobs, not just church jobs. It was a joy to work in a place that was an absolute model for that whole part of Africa in the interest of good race relations."

The Peakes left Africa partly because it was time for Father Jeremy's job to be Africanized - handed over to local people - and partly because of deteriorating security; now, after ten years in Greece, they are once again making a major change.

Among the attractions of the Vienna post is the fact that the 'parish' encompasses Prague and Budapest ("three of the most beautiful cities in Europe"), requiring the Peakes to spend one weekend a month in each of those cities. "Now with *glasnost*," Father Jeremy says with obvious relish, "the time is right to make ecumenical contacts in these countries." □

Goethe on "Homer"

German "education with a soul" is what Goethe's cultural heirs offer Greek students at the institute on Omirou

by Katerina Agrafioti

Besides being a great poet and philhellene, Goethe was a journalist, critic, painter, theatre manager, statesman, novelist, educationalist, playwright, scientist and natural philosopher. It was partly due to the extraordinary variety of his accomplishments that his name was linked to the institute, founded in Munich in 1951 "for the advanced instruction of foreign teachers of German." From its inception, the guiding purpose of the Goethe Institute was to combine the teaching of German with the propagation of German culture throughout the world.

It was appropriate that the first Goethe Institute to open abroad was in Athens and that it was situated on a street named for Homer, the poet Goethe admired above all others.

In the 35 years which have elapsed since the institute first opened its doors, thousands of Greeks have not only studied German here, but have been introduced to the arts and sciences of Germany and become better acquainted with those of their own country as well.

The ideal of cultural fraternization between peoples has always been the pervading spirit of the Institute which

today has more than 120 branches in more than 70 countries.

Over the years, the demand for language instruction and exhibition space here in Athens has increased at such a rate that expansion has become necessary. In January 1982 the new premises, also on Omirou Street, were inaugurated by Minister of Culture Melina Mercouri and president of the Goethe Institute in Munich, Dr Klaus



The Goethe Institute, on Omirou Street, designed by Pavlos Mylonas



The Goethe Institute foyer, where art exhibitions are held and students meet for coffee and conversation

von Bismarck, grandson of the 'Iron Chancellor'.

This seven-storey, marble-faced building designed by Pavlos Mylonas houses the administrative offices, classrooms and the library. The latter is a reading room and lending library specializing in books and periodicals on German literature, sciences, arts and sports. It is also equipped with cassettes, slides, records and video cassettes.

The spacious ground floor is designed as an open foyer where art exhibitions are held. There is also a coffee and snack bar which is popular with students. Below ground is a theatre with 250 seats, which can be augmented to accommodate a hundred more. This is most often the case, for its lectures, performances and film programs have a large and enthusiastic following. The three people most responsible for the management and well-being of the institute have their administrative offices on the seventh floor.

Ignorance of German is no handicap Dr Wilhelm Siegler, the director, speaks English; Dr Andrea Schellinger, in charge of cultural programs, is fluent in Greek, and Hans-W. Blasch, head of the language department, speaks French.

Talking of the scope of the Institute's language program, Dr Blasch explained that in addition to the main institute in Athens, there is another in Thessaloniki with about 1900 students, and two annexes, one in Patras with 500 students and another in Chania with 300. In Athens there are 2400 students, aged 17 and up. For younger people, nine years and up, there are courses offered in the old building on Fidiou Street.

Though the demand for learning German increases every year, the policy of the institute is to meet this need by helping Greek schools teach proficiency in German themselves. "Otherwise, we would have to provide for 10,000 students here."

"We are interested," Dr Blasch continues, "in experimental methods of teaching, using new manuals and technical materials. The Institute offers everyone who wishes a series of seminars in teaching the German language. At one congress which lasted for several days last year, about 600 professors participated."

The Goethe Institute grants diplomas at four different levels. One is obtained after two years, a second after four years and the last two are at university level. All examination papers for diplomas are forwarded to the

central institute in Munich.

Dr Blasch notes that Greece is the only country in western Europe where public schools offer only one foreign language. This is usually either English or French. Though only one language may be obligatory elsewhere, a second or third is offered as an elective. This limitation in languages taught may account for the record number of Greek students at the Goethe Institute who enter as candidates for examinations. They number up to 3000 annually.

Several years ago the Goethe Institute began a summer school on Skopelos which has been greeted with enthusiasm. Greeks – mainly students, but professors too – can brush up on their German during a 20-day program. Recently, a number of German students and teachers has been accepted as well in order to learn demotic Greek.

The cultural programs at the Goethe Institute have a large following in Athens. Art exhibitions, round-table discussions, lectures by well-known Germans and Greeks, concerts of contemporary and classical music, theatrical performances take place almost every day, year-round. An important characteristic of the discussions is that there are no restrictions, political or ideological. As a result, challenging and controversial opinions are often aired.

"These cause difficulties at times," Dr Schillinger admits. "Occasionally the reactions are very aggressive." Schillinger finds being in charge of cultural programs rewarding, but also demanding. Her smiling face can be seen almost anywhere in the Institute throughout the day. Her fluent Greek has given her, fortunately, an understanding and appreciation of Greek reality.

Among the cultural programs which were presented this last year, a sampling might be mentioned. There was a three-day seminar on the teaching of ancient Greek, an exhibition of Dada art accompanied by films and discussions; "Athens in Berlin" presented Greek artists, writers and composers who have studied in Germany. Too, a very special program was devoted to German resistance against Hitler during World War II.

Forthcoming programs include seminars on cross-cultural marriages between Greeks and Germans, ecological concerns and health problems faced by people who live in large cities. "Beauty and Chaos" is the title of a major exhibition devoted to systems of order and harmony, theories of unpredictability,



Dr Blasch (far left), Dr Schellinger (center) and Dr Siegler (second from right) of the Goethe Institute



Election party: Dr Siegler with German Ambassador Rüdiger von Pachelbel and Mr Y. Pesmatzoglou

lity, and how mathematics and computers can contribute to art. "Crossings", concerned with the mutual interaction between German artists who work in Greece, and Greeks in Germany, will show how an adopted country serves to augment creativity.

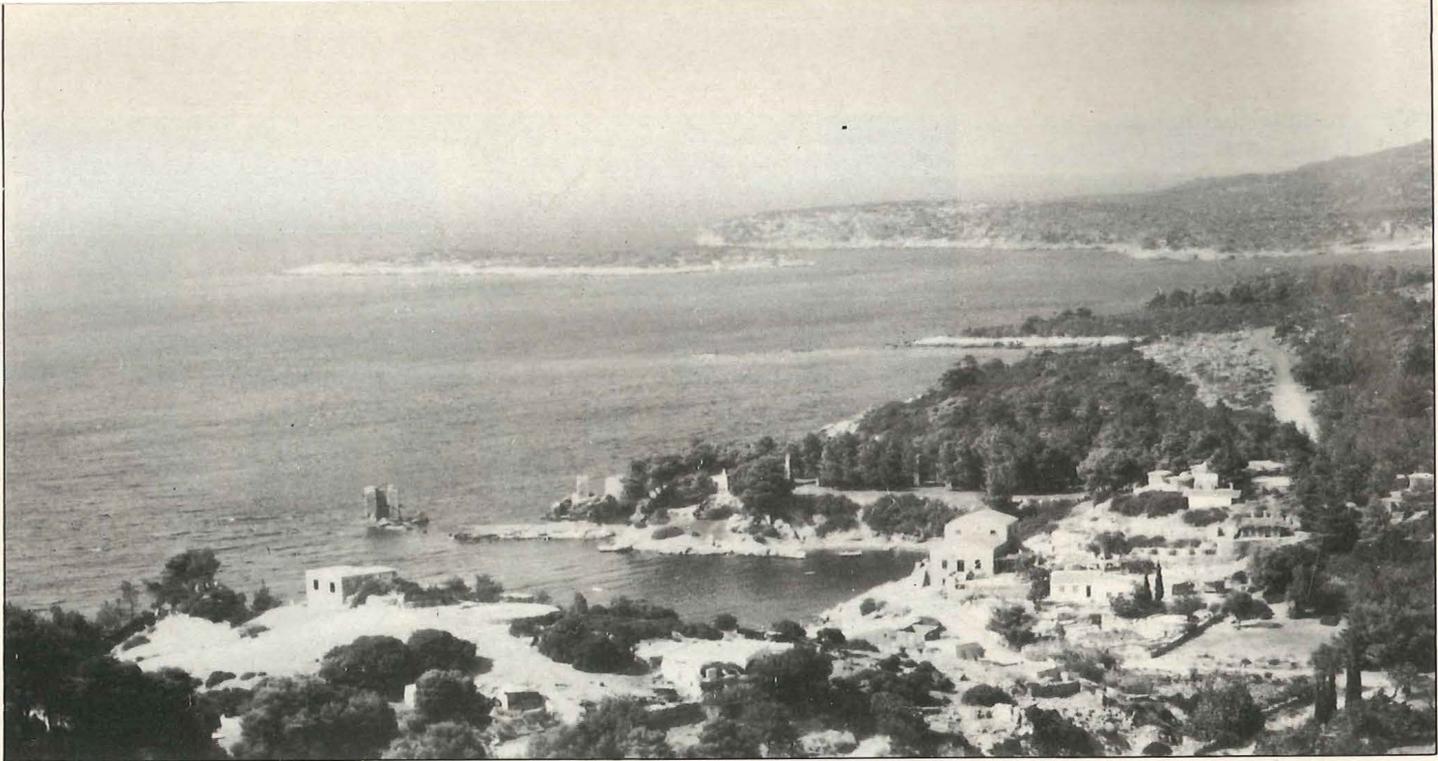
"We also provide a number of scholarships, besides those granted to our best students," Dr Schillinger adds. "They come under the general title 'multiplication in cultural activities', and are awarded to Greek journalists, stage designers, composers and others who have a basic knowledge of German. These students are invited to Germany to improve their knowledge of the language and be exposed directly to German culture in general."

The dynamic progress of the Goethe Institute in Athens has proved that it is fulfilling its contract with the German Foreign Office whereby, since the early 1960s, the Institute is entrusted with the promotion of German culture. This agreement, however, in no way affects the independence of the Institute.

"We are a non-profit, private institution," Dr Blasch emphasizes, "and above all we have the full freedom to work out our own programs..."

"...and in a pluralistic way," Dr Siegler adds.

Herman Hesse advocated "education with a soul". This is what the Goethe Institute offers its many supporters, in Athens and around the world. □



The Atsitsa alternative

On the still-primitive Sporadic isle of Skyros, a bold experiment in holistic living, learning and group bonding provides foreign visitors an escape from the stress of daily life

by Haris Livas

Since the daily Athens-Skyros plane holds only 20 passengers the majority of people flying into Athens bound for Atsitsa go directly from the international airport to the bus terminal, board a bus for Kymi, and from there take the ferry to Skyros. This marathon journey deters few, however, because the destination is worth it.

Atsitsa, the brainchild of American psychotherapist, Dina Glouberman, and Greek journalist-historian, Yannis Andriacopoulos, is a holistic center – stressing physical, mental and spiritual health. For two-week sessions, from Easter till mid-October, Glouberman and Andriacopoulos run not only Atsitsa, but the Skyros Center, a psychotherapeutic institute on the Sporadic isle.

The rest of the year the pair reside in London where they are trying to acquire property to build an English Atsitsa. True, it won't have the atmosphere of the Skyros prototype, located on an isolated site set in a pine forest overlooking the sea. But it will attract similar participants: those interested in experimenting with alternative ways of living, people whose primary interests lie in the realm of human values, who prefer connection to alienation and who seek peace of mind rather than the

stress and anxiety of our modern world. Atsitsa is a world apart.

Over the course of two-week sessions at Atsitsa, strong bonds are formed. The 50-odd participants become one big family – an atmosphere Glouberman and Andriacopoulos cultivate. Although groups are usually comprised of roughly half men and half women, there is little opportunity to pair off – first, because living is communal and, second, because the daily schedule is so packed with activities that little time or energy is left over.

A typical day at the center begins at about 6:45 a.m. as participants line up for the outdoor shower and toilet facilities. By 7:15 the first class of the day has begun. Three different class-sessions are offered daily and one can sign up for whatever interests one. For example, the first week a participant may sign up for Movement-Meditation and the second week for Tai Chi (a slow, symbolic Chinese system of movement). The first is taught on a promontory above the rocky Skyrian coast; the second, in the Apricot Circle – the Apricot Circle and The Magic Circle being two of the specially designated sites for classes. After the first class comes a healthy breakfast consisting of such things as mint or camomile tea,

yoghourt: healthy things. The food at Atsitsa is almost 100 percent vegetarian, and it's amazing what creative cooks Doreen and Julian come up with. With the evening meal retsina is served, and for those who don't get enough, there are two tavernas nearby for refills.

After breakfast (everyone washes her or his own dishes) comes *Demos* – a Greek word, meaning “community” – which consists of a sort of town meeting for all Atsitsa participants. *Demos* is followed by work groups. No heavy labor is required, but groups participate in communal chores such as chopping vegetables or gathering pinecones for the fire.

Then, small groups gather for *Oikos* – another Greek word meaning “family”. Approximately six people meet every day in the same group to discuss their feelings and thoughts, an activity that leads to group bonding. Over the course of a two-week period at Atsitsa, participants really come to know their *Oikos* group. From *Demos* to *Oikos*, to Co-listening: at some point during the day time is set aside to sit down with one's co-listener and exchange the same kind of ideas expressed in *Demos* and *Oikos*, but this time on a one-to-one basis. Co-listening is an experience

in intensified listening which most participants find a surprisingly novel undertaking. In co-listening you must *concentrate*, because whatever your co-listener says to you you must repeat back to him and vice-versa.

After *Oikos* comes the second class of the day. The first week one may opt for creative dance and the second week windsurfing or any of a number of other classes – all taught by expert instructors. The creative dance class consists of learning Middle Eastern dances, even the whirling of the dervishes, in addition to expressive dance done with the eyes closed.

A vegetarian lunch is followed by Siesta which, as there are usually few Greek participants, does not involve taking a long Skyrian nap, but usually means going to the beach for more conversation with your new friends, or, if you need some time alone, taking out a paddle boat. Hardier souls swim to a nearby island.

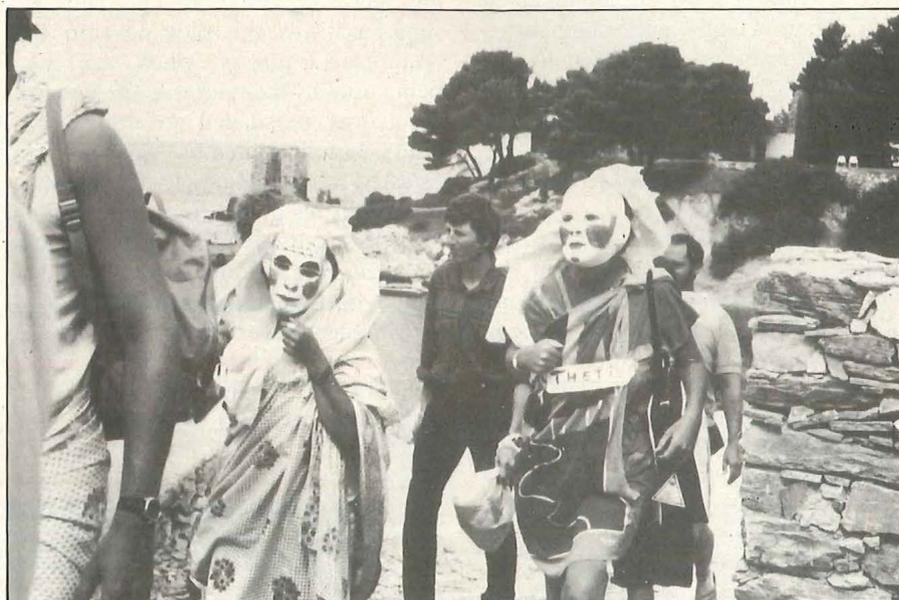
The third class of the day follows Siesta. A massage may be chosen – not only a physical, but also a spiritual experience – or perhaps dream-drawing. The latter consists of discussing your dreams with the group, analyzing them, drawing them in brilliant colors on large sheets of paper, and then discussing the drawing. After dinner the group is free to determine its own agenda: story-telling, ceremonial dancing, disco dancing or even percussion band. If all this sounds slightly fatiguing, it should be added that participants may take part in as many or as few activities as they want, but most take advantage of the full, stimulating schedule. A recent *Atsitsa* group rose, en masse, at dawn to walk to the main village – a punishing 3 1/2 hour trek over the mountains, through pine forests.

Participants at *Atsitsa* are of all nationalities and all ages, from 25 on up to 65. But they are not your run-of-the-mill tourists. For these people, vacation time does not mean baking on the beach all day and partying all night, but rather exploring one's own unrealized depths; growing closer to one's fellow human beings. This spirit of community – love, sharing, caring – is developed to such a pitch at *Atsitsa* that departures inevitably bring on copious tears and the wrenching loss of separation. By the time one leaves one has made friends for life and, perhaps, changed one's way of life. □

Atsitsa's London address: 1 Fawley Road, London NW6 1SL, England.



Participants preparing lunch



A theatre presentation: Homer's "Odyssey"



Meditation in Atsitsa

Housing problems for music

For 25 years the philanthropist Lambros Eftaxias has been struggling to complete the only proper concert hall in Athens

by Raichel Williamson

For years I wondered, every time I drove past on Vasilissis Sofias, what the enormous concrete structure going up next to the American Embassy was going to be. And for years, long after I had discovered it was to be a concert hall, I wondered why it remained in such a permanently unfinished state.

My curiosity led me at last to one man, Mr Lambros Eftaxias, and he had all the answers. This huge shell of a building is the half-realized dream of a man who has been devoted to music all his life.

"Athens is the only city in the Balkans without a proper hall for music," says Eftaxias. He adds sardonically, "That is our privilege: it rains in the Odeion of Herod Atticus."

Sitting in a parlor in his palazzo in Plateia Klafthmonos – a palace in the true sense of the word, as it was the first royal palace of King Otto in Athens – I listened to Eftaxias tell the checkered history of the ill-fated pro-

ject.

The Society of the Friends of Music was formed in the early 1960s with Eftaxias as president. Approaching the Karamanlis government (ERE), the society requested state help in providing land for the building. The site suggested was the plot next to the American Embassy which was then being used by the military. The government was persuaded to donate the land, but Karamanlis was not interested in the building itself. He had a project of his own – to acquire church land next to the Rizarion School across from the Hilton Hotel for a center that would itself include a concert hall.

Eftaxias, nevertheless, set off for America in search of the "best architect I could find". Philip Johnson fit the bill and began to make sketches for the building.

Von Karajan had agreed to conduct the opening concert but insisted that the acoustics be perfect. Unfortu-

nately, Johnson's designs were aesthetically commendable but not practical musically. He had created a rotunda-based design and Von Karajan argued that the circular construction would ruin his music. Eftaxias had selected two huge egos; neither would compromise. Finally, Von Karajan recommended a German architect of Greek descent, the late H. Keilholz, who designed the structure that we see today.

The next hitch in progress came uninvited in the form of the junta. A music hall was hardly the colonels' top priority. They actually wanted the land back to build housing for military officers. The society approached the minister of finance for support towards the project and was coolly rebuffed.



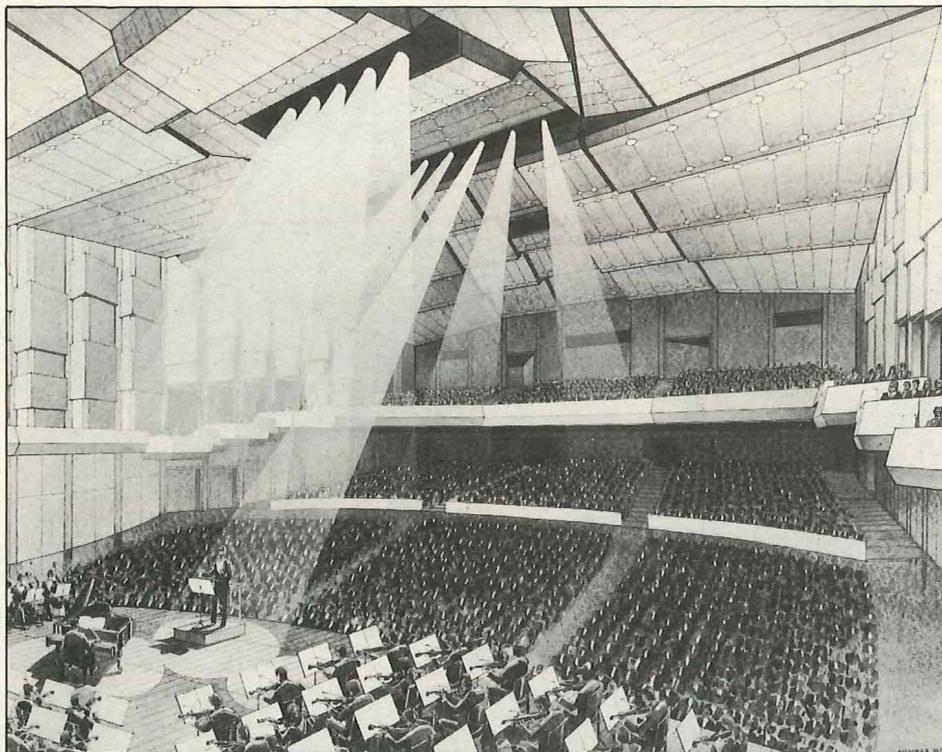
Lambros Eftaxias

Eftaxias recalls addressing the minister. "You know that I used to sit in that seat where you now sit, and you won't be there forever." He was right, but work was set back seven years.

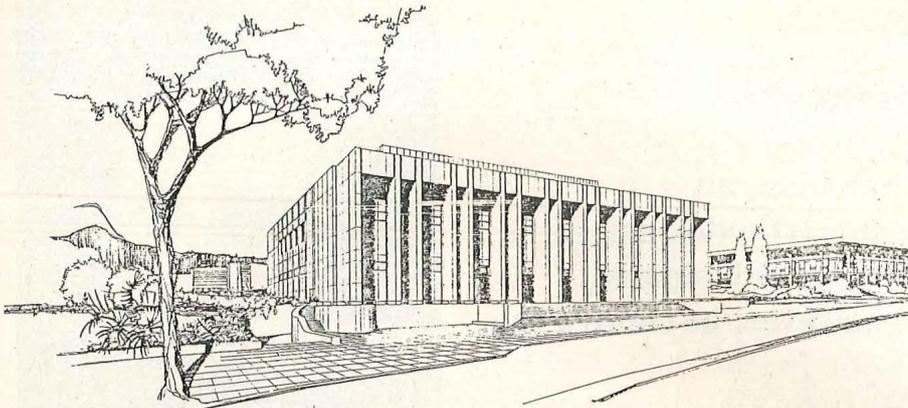
When Karamanlis returned from exile in 1974, the idea for an Athens cultural center was revived. This time, however, an opera house was proposed instead of a concert hall and the project of the Society of the Friends of Music was officially encouraged and Karamanlis actually laid the foundation stone himself.

Noble dreams should be fulfilled, but ones like these require money – and lots of it. The initial work was financed by the society's members: among the bequests was personal gift of over 400 million drachmas from Eftaxias and a handsome donation from the late Alexandra Triandi, which has not yet come through.

Notwithstanding, the cash flow ran dry. Work ceased in 1980. As a result, the site was given back to the state.



Proposed interior of the concert hall



Exterior design of concert hall

When former Prime Minister George Rallis was minister of finance, he tabled a law drafted to ensure that the state would continue the building project.

In 1981, OMMA, the Organization for the Concert Hall of Athens was formed. There are five government representatives and five members of the Friends of Music on the board, including Mr Eftaxias and the current president of the society, owner of the newspaper *Vima*, Mr Christos Lambra-kis. All funds and properties of the society have been transferred to OMMA, which has control over the works. The Friends of Music will not

play an active role in the management of the music hall until it is completed.

Recently the sum of two billion drachmas was awarded by the state to continue works. This is part of an overall budget of four billion drachmas that Prime Minister Papandreou has promised. It is hoped that the building will be finished in 1990.

Visiting the site, one is overawed by the sheer mass of the structure. When completed, it will accommodate 2400 people. The audience will not only have the pleasure of hearing beautiful music. In addition, concert-stage opera and theatre productions will be performed.

Standing in the balcony of the auditorium and looking down at the orchestra pit, it is not hard to imagine the sound of music, the sound of applause filling the silence; so near to completion it is.

But it is a dismal sight now. The grand foyer is ugly with its grey cement, slab piles of bricks lying around and water filling the holes where the seats should be: a building site without activity.

The system of tender buying to contract the work has delayed progress as well. This is being changed and the path is being cleared for continuation.

Lambros Eftaxias says that when he was younger he was interested in too many things. Now, at the age of 83, his heartfelt interest lies in seeing the concert hall completed and in the museum of the City of Athens which is situated next to his family home.

"It is a question of education in this country - to get people interested in music. Right now, they want entertainment such as films and TV due to American, Russian and Western European influences; they are not interested in the classics really."

Yet he is still optimistic about the future of his concert hall. "In Greece, you know, anything is possible." □

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Father Dimitri: the spy in the cassock

In the mid-40s, with war encroaching, an extraordinary man trained as an Orthodox priest mingled freely with the upper crust of Kolonaki. Under his ecclesiastical garb, however, he carried the sophisticated tools of a spy

by J.M. Thursby

“Father Dimitri?” “It’s Father Dimitri!” shouted Greek journalists waiting in the Grande Bretagne during the stormy political upheavals of winter 1944/45. Laughing incredulously, they had instantly recognized the distinguished-looking diplomat David Balfour; his strange double life was at last revealed.

Several years before war was even declared, *Abwehr* (German Military Intelligence), along with the Nazi civilian secret service, had highly trained undercover agents working in Greece. Despite continual surveillance by the efficient counter-espionage department of the notorious Greek security police, they were very successful. With consummate skill they catalogued all military and civil information useful to the Third Reich, and organized spy rings throughout the country.

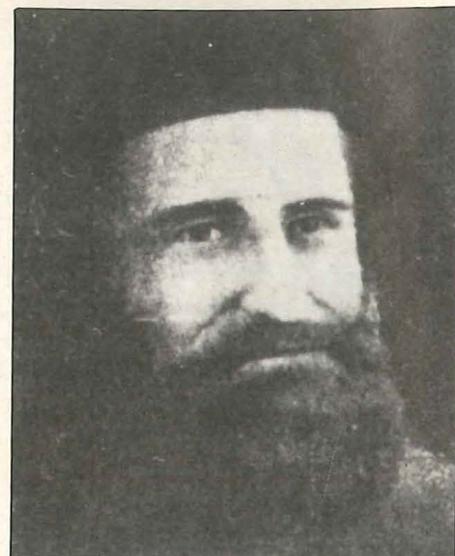
As war became more and more inevitable, it also became increasingly imperative that Britain and other anti-fascist countries gain specific and accurate knowledge of these operations. However, all efforts to this end met with only partial success. These were desperate times and desperate measures were needed.

During the same period a monk,

who had embraced the Orthodox faith in Warsaw, arrived from Poland, via Mount Athos, to join the monastery of Pendeli just outside Athens. According to one of his biographers, John Freeman, his registration there reads: Cell 102 Serial number 75 Secular name David Balfour Ecclesiastic name Dimitri Place of birth England Age 35 Inscribed order of his Holiness the Archbishop of Athens. Coming from the Russian Church Archbishopric ordinance number 3197 9 May 1936

Father Dimitri, as he was known, was ably qualified to be a monk. He was naturally courteous and well-mannered and was extremely well-educated. Apart from having studied in many parts of Europe, he had a deep knowledge of the Orthodox faith and spoke several languages fluently. These included ancient, Byzantine and modern, not to mention *mangika* (slang) Greek. He was well-liked in church circles where even in his old faded cassock he looked every inch the aristocrat he was.

It surprised no one at the monastery that the son of a titled family should



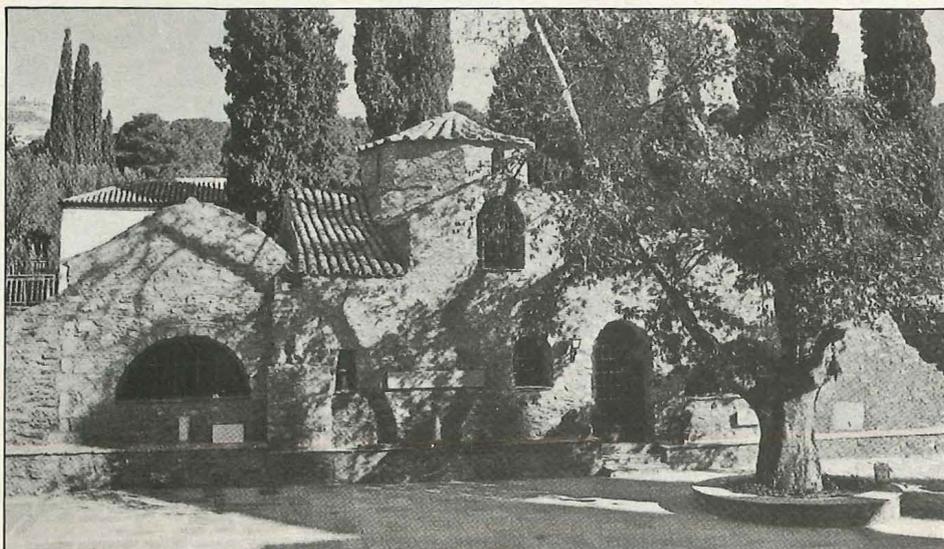
David Balfour, alias Father Dimitri

want to share their simple, rather frugal existence. After Russia’s October revolution in 1917 many of noble blood had entered the Russian church and had been later transferred, like Father Dimitri, to Greece. Their new member asked for no special treatment and, like the others, ate the restricted diet of greens, olives, onions and beans and slept on the hard cold stone bench in his cell.

Some time later a vacancy arose for a priest to serve the chapel at Evangelismos Hospital in central Athens. Who should be more suitable for this post in the heart of select Kolonaki than educated, well-bred, charming and conscientious Father Dimitri? It wasn’t long before he duly transferred himself from the windy seclusion of Mount Pendeli to the relative comfort of the hospital.

He was a good priest, kind, understanding and considerate. Soon he became a favorite with the leading families living there and moved freely at their receptions and dinner parties. They were unaware, of course, that their unusual cleric carried not only his monastic worry beads and a prayer book under his cassock, but also a small sophisticated camera.

Father Dimitri was of extraordinary character and intelligence, and his position was both isolated and dangerous. Agents of the fearsome Gestapo were by now also active in Greece; all his adversaries were extremely well-trained and served a ruthless master. With outstanding courage he carried out his duties as a priest, for which he had been both trained and ordained, sincerely and to the best of his ability. At the same time he also collected information and photographs which enabled Britain and its future allies to successfully counter the variety of German special service organizations.



Unknown to him, he was not the only ordained cleric who doubled his priestly duties with espionage activities. Again, according to Freeman, it was discovered after the war that his Reverence the Bishop of the Armenian Catholic Church was one of Germany's ablest spies, head of their most important network stretching from Athens to the whole of the Middle East. His Armenian parishioners who, like the Greeks, sided completely with the allied cause, were horrified at this disclosure. He also ran a school for sabotage in Athens, right under the noses of the authorities. His double role was never exposed during his period of activity, but then neither was that of Father Dimitri – an altogether more appealing character. Each one remained unaware of the other's identity.

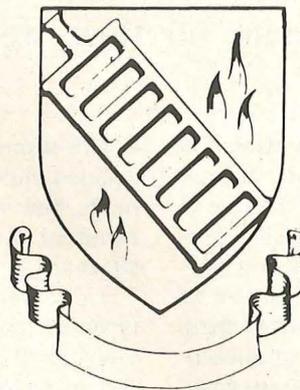
The latter continued his dual role until the invading German army was only a few hours away from the capital. It was imperative that he should not in any circumstances be caught. Consequently he shaved off his bushy black beard which he had had for so long and hid his cassock and black hat. Putting on shorts and a helmet he boarded one of the last boats leaving Pireaus harbor for the Middle East. He had done all he could and now had to leave the arena to the temporary victors.

During the pre-war occupation and post-civil war years, the Germans had literally thousands of agents and associates working in Greece. Their influence on events during these periods both in Greece and the Middle East has never been fully evaluated, not even by Germany's excellent present-day historians; this, despite the fact that every allied British, and later American, action in the area has been minutely scrutinized.

Eventually when war ended, David Balfour flew back to Greece, landing at Eleusina air-strip and quietly joined the embassy staff. After his double life had been discovered, he stayed on for some time and then returned to the Middle East.

As far as Pendeli monastery is concerned, he is still apparently an Orthodox monk. Certainly it is hard to believe, given the resistance activity of the church during the occupation of Greece, that no one high up in the church hierarchy knew of his dual career. From all accounts his main interest remained theology and languages. He maintained his connection with the Orthodox faith, which had always been sincere, and wrote several treatises on Orthodox saints. □

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Isn't it a pity...

The problem of caring for stray animals in Greece is not a new one, but there is an organization expanding its capabilities to deal with those lesser creatures so dependent on humans for their well-being

by Heather Tyler

On a cold, windy winter's afternoon in Athens the Hellenic Animal Welfare Society is gearing up for one of its fund-raising bazaars. Foreign residents join with Greeks in this organization dedicated to improving the lot of the animals of Greece, many of them sick, hungry, abandoned and abused. Many foreign residents of Greece come from more affluent countries where the problem of animal cruelty and destitution is miniscule by comparison.

All too common sights in Greece that horrify the new arrival are the packs of hungry strays and worse, the dead cats and dogs littering the roads – a far cry from the barrel-shaped, well-pampered pets which enjoy the better care, greater appreciation and safer conditions of more 'developed' environments.

Stray animals in Greece have an uncanny instinct when it comes to sniffing out soft-hearted Westerners. The day my Greek husband and I moved into our first house in Athens, 10 stray cats descended on the back doorstep. Ignoring the landlady's suggestion that I beat them off and let them starve, I fed them, took them to the vet, occasionally tried to drive them away with the broom, rescued the

kittens from the stone-throwing, undisciplined children next door and eventually had some of them vaccinated, neutered and named. Inevitably, they began to play and sleep inside.

I discovered there are at least two types of poison used on animals in Greece: one throws the animal into violent convulsions and kills within 20 minutes; the other is more insidious, allowing its victim to suffer for two days. Possum and rat poisoning are common in other countries, but I had never actually seen it in action and rats are pesty vermin, I might not have been moved.

But somebody here thought my beautiful, gentle cats were vermin, too. A cat-hating landlady killed two of them, and when I went to the police I was told the only way I could prove her guilt was to catch her in the act of putting the poison down. Perhaps she knew I was watching out for her, because we escaped with two still alive when we moved out. A third was poisoned outside our beach house in Xylokastron but survived to the ripe old age of five.

Within this five-year period I fed stray dogs living in a nearby park where I used to jog, taking them, too, to the

vet and, discovering there were a lot of nasty diseases to which strays are prone, called Animal Welfare's ambulance out on numerous occasions to pick up the injured and those beyond hope. At 3:00 a.m. one freezing cold morning I dragged my husband out of bed at the sound of frightened meowing. Down a bank we stumbled to rescue five six-week-old kittens some heartless viper had stuffed in a plastic bag and thrown into the creek opposite our house.

Most Athenians do not keep house pets. Probably about 80 percent of Athenians are apartment dwellers and apartments are not ideal environments for animals. Spring's puppy too often become autumn's stray as people discover that their lovable little bundle chews everything in sight, is growing too large for the balcony, and needs to be walked at least twice a day, rain or shine, unless they want their marble flooring eroded.

On the plus side there are some remarkable people giving shelter to large numbers of stray animals, among them some slightly eccentric ex-patriates, well-known in the foreign community. The Hellenic Animal Welfare Society's services are available six days a week throughout the year. The offices are located in a delapidated neo-classical building protected by tall spreading trees on a quiet street near the American Embassy. The Society's director is Patricia Stathatos, MBE, awarded by the Queen of England for her animal welfare work in 1980.

Stathatos is English, a slight woman with a steely, determined manner. The director since 1975, she is compassionate about her work, but not sentimental. Her daily workload includes investigating cases of animal cruelty and neglect. There is no room for emotionalism here.

The Society has two full-time drivers cruising the Attica area answering calls for assistance. In most cases, unwanted animals are taken to the Society's clinic on Agia Anargyon (at the bottom of Patissia near the National Road) and put to sleep. There is no other alternative.

"I must stress that we pick up only the sick and injured, very small puppies and kittens. We have no place to house strays," says Stathatos. "I think I repeat these words a dozen times a day – especially during August when we are plagued by calls. I sound like a broken record."

The Society has at last purchased a piece of land near Nea Makri, on which it will eventually build quarantine faci-



Photo by Katerina Papalaskaris

lities, a hospital, housing and office facilities for a full-time veterinarian and staff, and boarding kennels. These will house stray animals for up to two weeks and act as a source of income for the facility by providing holiday accommodation.

So far the plot has been fenced in, a well has been dug, an electric pump station erected, and greenery is being planted. A new trainee inspector to help on all cruelty and urgent welfare cases has been employed, and the Society hopes to have a full-time trained nurse working at the Agia Anargyion clinic in the near future. The jars of chutney I make for the Society's bazaar might buy two bricks for the proposed new complex and renewing my annual subscription might buy two more. Readers of *The Athenian* might feel moved to join up. That's two, or four, or six or eight more bricks. It all helps.

After the last cat fell off the balcony at the ripe old age of five and broke his back, I decided I couldn't face any more house pets. I continued to care for the neighborhood strays, struck a bargain with my local vet who put the unwanted newborns down for a nominal fee, and kept the cats firmly out of doors.

Then one spring afternoon in May, I

went down to the local shopping center to buy an English-language newspaper and there, next to the kiosk, was a small tan and white puppy with large feet, about to keel over from exhaustion.

I came home with the dog, and without the newspaper. She was filthy, frightened, hungry, dehydrated, and covered with ticks. I swung into action and told the landlord I was dog-sitting for a friend who was vacationing in Germany at her sister's. The friend took an extended vacation. Her sister had triplets, I told the landlady, so of course she had to stay and help her out. Meanwhile the dog had recovered, was learning to walk on a lead, and had become my three-year-old daughter's best friend. I refused to name her. I didn't know how long I could spin out the triplets story. I advertised to find her a home. No replies. The long, hot Greek summer was the wrong time of year to find a home for an animal.

It is the Animal Welfare Society's busiest time of year. Pets are left to fend for themselves when owners go on holiday. Litters of puppies and kittens are dumped in rubbish heaps. Abandoned animals die quickly from lack of water and adequate shelter from the fierce sun; people take young pets on holiday and then leave them behind at

beach resorts.

By the time my daughter and I flew to New Zealand in late July, the dog was still with us on borrowed time, and a black kitten with long, elegant legs had joined the family. I named her Chanel, and crossed my fingers.

We'd been in New Zealand only a week when my husband rang to tell me the dog had been run over outside his workshop by a truck, and the day before we returned to Greece the friends who had been looking after Chanel while my husband was on holiday accidentally ran over her.

I'm back to a no-house-pet-rule. The strays are fed, but they stay out. One of the early summer kittens is sickly, and has chronic diarrhea. She's not tame enough to catch and take to the vet, but I've just fed her Kaopectate and rice, again with my fingers crossed. She has tortoise-shell markings and is kind of cute. I've made her a snug bed of old clothes out on the back balcony. She is not coming inside. The-no-house-pet-rule holds, though there's no telling for how long. □

For more information about the Hellenic Animal Welfare Society call 643-5391, 644-4473 or stop in at Pasteur 12, Athens.

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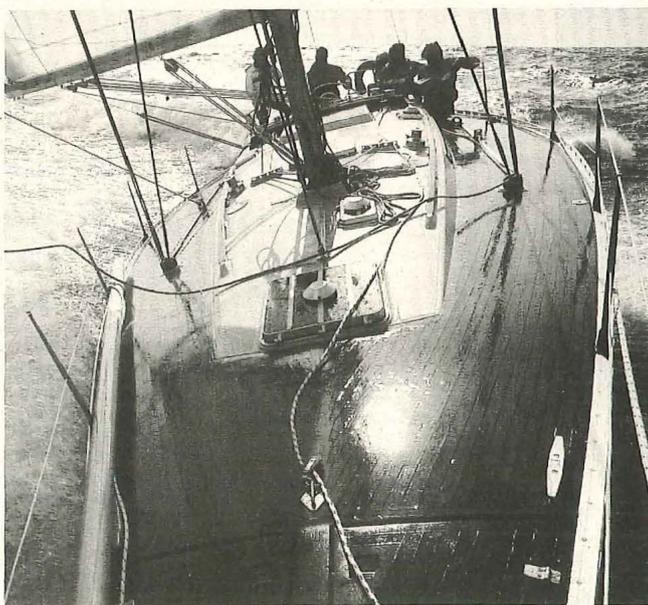
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Utilities

Electricity 924-hr service	324-5311
Gas (24-hr service)	346-3365
Garbage collection	512-9450
Street lights	324-5603
Water (24-hr service)	777-0866

Main post offices

(open 7:30 a.m. to 8:30 p.m.)	
Aiolou 100	321-6023
Syntagma Square	323-7573

Parcel post offices

(for parcels over 1 kg going abroad)	
Koumoundouros 29	524-9568
Stadiou 4, in arcade	322-8940
Psychico	671-2701
Parcels should not be wrapped until after inspection	

Travel and transport

Flight information

Olympic Airways	981-1201
Olympic timetable (recording)	144
International flights except Olympic	9069-9466/67

Airlines

Aeroflot (USSR), Xenofondos 14	322-0986
Aerolineas Argentinas, Voukourestiou 36	360-7936
Air Canada, Othonos 10	324-7511
Air France, Karageorgi Servias 4	323-0501
Air India, Omirou 15	360-3584
Air Zaire, Nikis 16	323-5738
Air Zimbabwe, Panepistimiou 39	323-01-1
Alia (Jordan), Filellinon 4	324-1377
Alitalia, Panepistimiou 9b	322-9414
Austrian Airlines, Othonos 8	323-0844

Balkan-Bulgarian Airlines, Nikis 23	322-6684
Biman (Bangladesh), Panepistimiou 15	322-8089
Braniff, Voulis 36	322-7338
British Airways, Othonos 10	322-2521
Canadian Pacific, Kar. Servias 4	323-0344
CSA (Czechoslovakia), Panepistimiou 15	323-0174
Cyprus Airways, Filellinon 10	324-6965
Egyptair, Othonos 10	323-3576
El Al (Israel), Othonos 8	323-0116
Ethiopian Airlines, Filellinon 25	323-4275
Finnair, Nikis 16	325-5334
Gulf Air, Nikis 23	322-1228
Iberia, Xenofondos 8	324-5514
Icelandair, Kriezotou 4	363-2572
Interflug (GDR), Panepistimiou 20	362-4804
Iranair, Panepistimiou 16	360-7615
Iraqi Airways, Syngrou 23	922-0018
Japan Airlines, Amalias 4	324-8211
JAT (Yugoslavia), Voukourestiou 4	323-6429
Kenya Airways, Stadiou 5	324-7000
KLM (Dutch), Voulis 22	Info: 323-0755 Reservations: 325-1311
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	323-6831
Varig (Brazil), Othonos 10	8685
World Airways, Voulis 36	322-7338
Yemenia, Patission 9	524-5912
Zambia Air, Akti Miaouli 79	413-3244

Coach (bus) stations

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Trains

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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, Dimitriou Soutsou 37	642-3186
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 41	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, George Seferi 6	671-0675
Denmark, Kolonaki Sq.15	724-9315
Egypt, Vas. Sophias 3	361-8612

Ethiopia, Davaki 10	692-0565
EEC, Vas. Sophias 2	724-3982
Finland, Eratosthenous 1	751-9795
France, Vas. Sophias 7	361-1661
German Democratic Republic Vas. Pavlou 7	672-5160
German Federal Republic, Dimitriou 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, 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, Stisihorou 11	721-7948
Malta, Filellinon 7	323-0068
Mexico, Vas. Constantinou 5-7	723-0754
Morocco, Mousson 14, 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
Panama, Vas. Sophias 21	360-2992
Paraguay, Alopekis 2	721-0669
Peru, Vas. Sophias 105-107	641-1221/1321
Akti Miaouli 23, Piraeus	411-9497
Philippines, Kanara 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. Constantinou 7	729-0421
Switzerland, Iassiou 2	723-0364
Syria, Marathonodromou 79, Psychico	671-1604
Thailand, Taigetou 23, P. 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
Uruguay, Lykavittou 1c	361-3549, 360-3635
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, Vas. Constantinou 2, 116 35	701-6171/701-5932

UN Offices

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

Ministries

Agriculture, Aharon 2	524-8555
Commerce, Kaningos Sq. 15	361-6241
Communications, Xenofondos 13	325-1211
Culture & 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	361-0581
Health & Welfare, Aristotelous 17	523-2821
Interior, Stadiou & Dragatsaniou	322-3521
Justice, Socratous & Zenonos	522-5903
Labor, Pireos 4	523-3110
Merchant Marine, Vas. Sophias 150, Piraeus	412-1211
National Defense, Holargos Sq.	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 & Information, Zalokosta 10	363-0911

The Athenian organizer

Prime Minister's Office, Zolokosta 3	323-1506
Public Order, Katahaki 1	692-9210
Public Works, Har. Trikoupi 182	361-8311
Research & Technology, Syntagma Sq.	325-1310
Social Security, Stadiou 21	323-9010

Banks

The addresses listed are those of the central offices. Most branches also have a number of suburban and rural branches. All banks are open from 8 a.m. to 2 p.m. Monday to Thursday; Friday, 8 a.m. to 1:30 p.m.

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 a.m.-9 p.m. Mon.-Fri.; 8 a.m.-8 p.m. Sat., Sun:
 National Bank, Kar. Servias & Stadiou.....322-2738
Mon.-Fri. 8:30 a.m.-1:30 p.m. - 3:30 - 7:30 p.m.:
 Hilton Hotel, Vas. Sophias.....722-0201

Foreign Banks

Algemene Bank, Nederland,	
Papariopoulou 3, Klafthmonos Sq.	324-3973
American Express, Panepistimiou 17	323-5401
Arab Bank, Stadiou 10	325-5401
Arab-Hellenic Bank, Panepistimiou 43	325-0823
Bank of America, Panepistimiou 39-1906	
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,	
Sekei 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 Irmii, Aeolou	322-6042
Agios Dimitrios (Ambelokipi)	646-4315
Chrisospliotissa, 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 Latterday 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
Jehovah's Witnesses,	
Kifissias 77, Maroussi	681-3347/682-7317
Roman Catholic Chapel,	
Kokkinaki 4, Kifissia	801-2516
Skandinaviska Sjomanskyrkan,	
Akti Thermistokleous 282, Piraeus	451-6564
St. Denis (Catholic), Venizelou 24	362-3603
St. Andrew's Protestant Church,	
Pendelis 5, N. Filothei (offices)	681-8336
Services: (Former Hotel Roussos), 9:00 a.m.	
18 Tsaldari Pan., Kifissia	
Christos Kirche, Sina 66, 11:15 a.m.	
St. Paul's (Anglican), Filellinon 29	721-4906
St. Nikodimos (Russian Orthodox),	

Filellinon 21	323-1090
Riding Baptist Church, Vouliagmenis 58,	895-0165
Church of 7th Day Adventists,	
Keramikou 18	522-4962

Cultural organisations and archaeological institutes

American School of Classical Studies	
Soudias 54	723-6314
Belgian School of Archaeology, Lavriou 2/25158	
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, Karytis Sq.8	721-8746
Society for the Study of Modern	
Greek Culture, Sina 46	363-9872
Swedish Archaeol. Inst. Mitseon 9	923-2102

Educational Institutions

American Community Schools	639-3200
Athens Center	701-2268
Athens College (Psychico)	671-4621
Athens College (Kantza)	665-9991
Byron College (Maroussi)	804-9162
Campion School	813-2013
College Year in Athens	721-8746
Deree College (Agia Paraskevi)	639-3250
Deree College (Athens Tower)	779-2247
Dropfield Gymnasium	682-0921
Italian School	228-0338
Italian Archaeol. School	923-9163
Kifissia Montessori School	808-0322
The Univ. of La Verne	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	894-2725
Tassis Hellenic International School	808-1426
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

Al-Anon	981-5711, 823-3953
Athenian Hockey Club	
Club Secretary: D. Faulkner	722-9716
Club Secretary: A. Tipper	682-6995
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,	
Athens Tennis Club, Vas. Olgas 2	813-2853
Athens Parachute Club, Lekka 22	923-2872
Attica Tennis Club, Filothei	322-3170
Canadian Women's Club	681-2557
Cross-Cultural Association	801-7553
Daughters of Penelope	804-1212
(Ladies Auxiliary of AHEPA), Formionos 38	
Pangrati	751-9731
Ekali Club, Lofou 15, Ekali	813-2685
Fed. of Bridge Clubs, Evripidou 6	321-0490
Fed. of Greek Excursion Clubs,	
Dragatsanou 4	323-4107
Gilding Club of Athens, Pafsanion 8	723-5158
Golf Club, Glyfada	894-6820
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,	
Hellenic Alpine Club	807-7663
Kapnikarea Sq. 2	321-2419

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, Ag. Zonih 57	861-3522
Athens, Cosmopolitan Lions Club,	
(Mr P. Baganis)	360-1311
European Economic Community (EEC),	
Vas. Sophias 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, Dorilaou 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

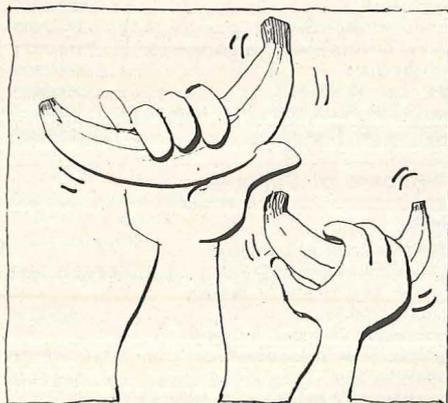
Foreign

American Hellenic Chamber of Commerce,	
Valaoritou 17	361-8385
British Hellenic Chamber of Commerce,	
Valaoritou 4	362-0168
Far East Trade Center (Rep. of China)	
Vas. Sophias 4	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 Trade Development Council,	
Vas. Alexandrou 2	724-6723
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

Almanac for 1988

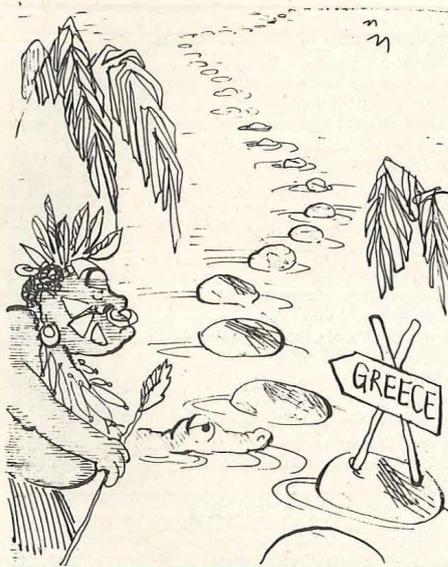
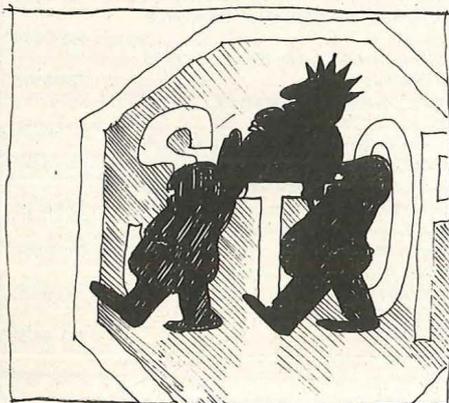
January

After what seems like an eternity, the importation of bananas in Greece is allowed again after strong representations from France which is anxious to sell the produce of its departments of Guadeloupe and Martinique to all its EEC partners. When the first shipment arrives in Piraeus, the peddlers who have been selling Cretan bananas from pickup trucks on the national roads stage a protest in front of the presidential palace, claiming they will lose their daily bread now that they can no longer sell the Cretan fruit at fancy prices. When the president's wife asks to know and is told what the fuss is all about, she goes down in history by saying: "If they have no bread, let them eat their bananas!"



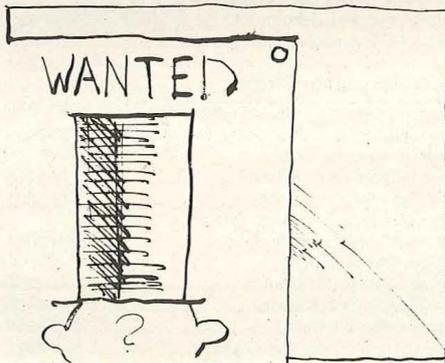
February:

Angry motorists in Ambelokipi, kept waiting by a traffic policeman through ten changes of traffic lights so that the prime minister might drive down from Ekali, lose their patience and thrash the poor cop to within an inch of his life. As he is carried into an ambulance he is heard to say: "And I didn't even vote for the son -" (the last part of the phrase being drowned out by the wail of the siren as the ambulance drives off).



March

The presidents of Argentina, Mexico and Tanzania and the prime ministers of Sweden, Greece and India hold a meeting of the Initiative of the Six in the Fiji Islands and call for an immediate halt to nuclear testing in the Pacific. On his return, the Greek prime minister says he has found considerable interest among Fijian businessmen in making investments in Greece and that Greece's geographic position made it a natural bridge for trade between western Europe and Fiji.

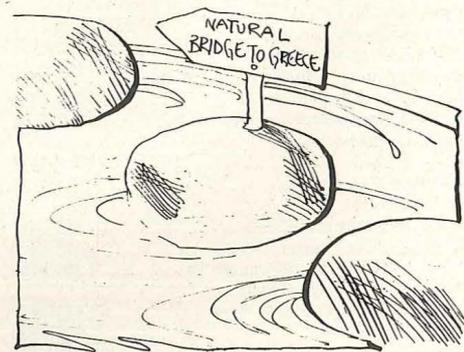


April

There are rumors that there is to be yet another cabinet reshuffle but that the premier is having difficulty in finding new talent to fill cabinet posts. Mysterious ads appear: WANTED, unemployed persons, preferably hirsute, with no administrative experience but with a good grounding in socialist theory, willing to tackle any responsible job and prepared to be fired or forced to resign without warning. Send c.v. and a recent photograph to Villa Galini, Kastri.

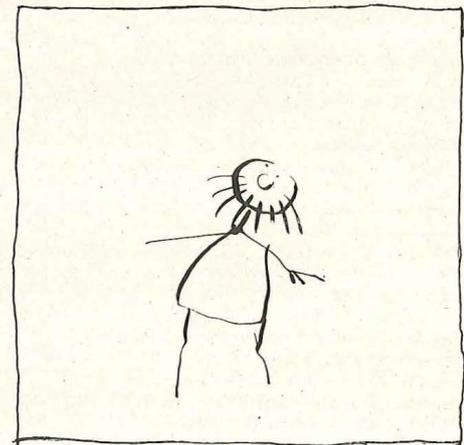
May

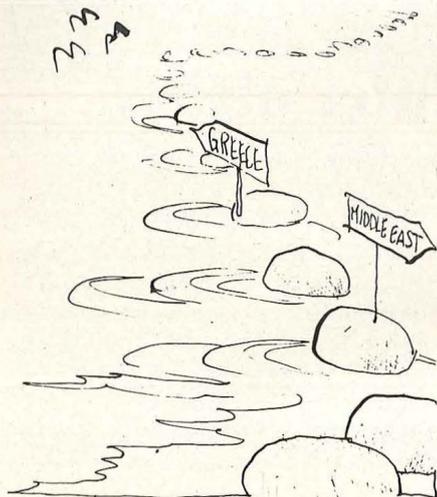
After an incognito visit to the United States by the prime minister there are rumors that he had a secret meeting with President Reagan. Asked by reporters whether this is true, the president laughs, waves his hand and says that if he did meet with Mr Papandreu he can't remember what was said and if he didn't meet with him, he can't remember that either. When Mr Papandreu is asked the same question he says he was deeply moved by everyone he met during his visit and that many American businessmen were interested in investing in Greece, the country's geographical position making it a natural bridge between the United States and the countries of Eastern Europe with which Greece maintains extremely cordial relations.



June

Archaeologists digging at Vergina discover more graves with frescoes depicting Philip of Macedon and other royal personages of the time. The fact that some ancient graffitist has drawn beards on faces and covered the walls with slogans and four-letter words proves beyond a doubt that Macedonia has been Greek for thousands of years.





July

The long-awaited visit of Mr Gorbachev to Greece takes place amidst much rejoicing by left-wingers. At the end of the visit the prime minister says he was deeply moved by his talks with the secretary-general who displayed considerable interest in making further investments in Greece, besides the alumina plant, (work on the construction of which was due to begin in a few years' time) since Greece's geographical position makes it a natural bridge to countries in the Middle East with which Greece maintains extremely cordial relations.



August

Unable to find a candidate for the ministry of national economy, the prime minister finally appoints Mr Haralambopoulos to the post in addition to other ministerial duties. Announcing the appointment, the prime minister says "Mr Haralambopoulos is a person in whom I have complete and utter confidence and just about the only member of the cabinet who can cope with my unpredictable ways without turning a well-combed hair."

September

Students, who have occupied and barricaded themselves in the university and the polytechnic since January are finally persuaded to come out after assurances by the minister of education that they will be given their diplomas without examinations and will be entitled to post-graduate degrees only upon payment of a small fee.



October

The private detective agency hired by the Greek government to track down the Greek-American who promised to make multi-million dollar investments in Greece and who later disappeared, finally discovers him on a yacht roaming the eastern Mediterranean and looking for those natural bridges that link Greece to everywhere else in the world.



November

The polytechnic memorial celebrations once more culminate with a march on the American Embassy. Having noticed the marble-faced tank traps on the previous year's march, many of the demonstrators arrive with food hampers and folding chairs for an early dinner round the tank traps. Mrs Papandreou again takes the opportunity to renew her passport.



December

In his end-of-the-year message, the prime minister assures the Greek people that after seven years of PASOK rule, the economy is now well on the road to recovery and that PASOK will win a resounding victory in the 1989 elections as it has done so many times in the past. □

Dance videos – easy viewing for long dreary winter nights

It is a long, hard, uninspiring winter for balletomanes here in Athens. There is hope, however, for those of us driven mad by the lack of performances or the poor quality of what little is available. For those who cannot afford frequent trips to New York, Paris or London, a convenient source of quality performing can now be found on video.

Even the most despairing devotees cannot fail to be uplifted by a beautifully produced Thames video of *Swan Lake* at the Royal Opera House in London, with Natalia Makarova and Anthony Dowell in the leading roles. Makarova is breathtakingly exquisite

in her role as the swan queen.

The video is worth buying just as a memoir of her dancing at the peak of her career. Even after viewing this tape at least 20 times, the expressiveness of her arms and upper back can still move one to tears. Her legs are like steel and her movements totally organic. Such technical perfection is rarely seen linked to such expressiveness and passion.

Anthony Dowell (happily now the artistic director of the Royal Opera House) is a noble and refined prince and the perfect foil for Makarova. He epitomizes the classical style and in his maturity as a dancer he has developed a

fine acting technique which he lacked when he was younger.

The Royal Ballet's corps de ballet is in its best form and the orchestra plays well, conducted by Ashley Lawrence. The costumes and scenery are beautiful and are designed by the Greek designer Nicholas Georgiadis.

Taped in the plush Royal Opera House, this video offers a nostalgic experience to anyone who has been there before. Though a bit on the expensive side, it is well worth the money.

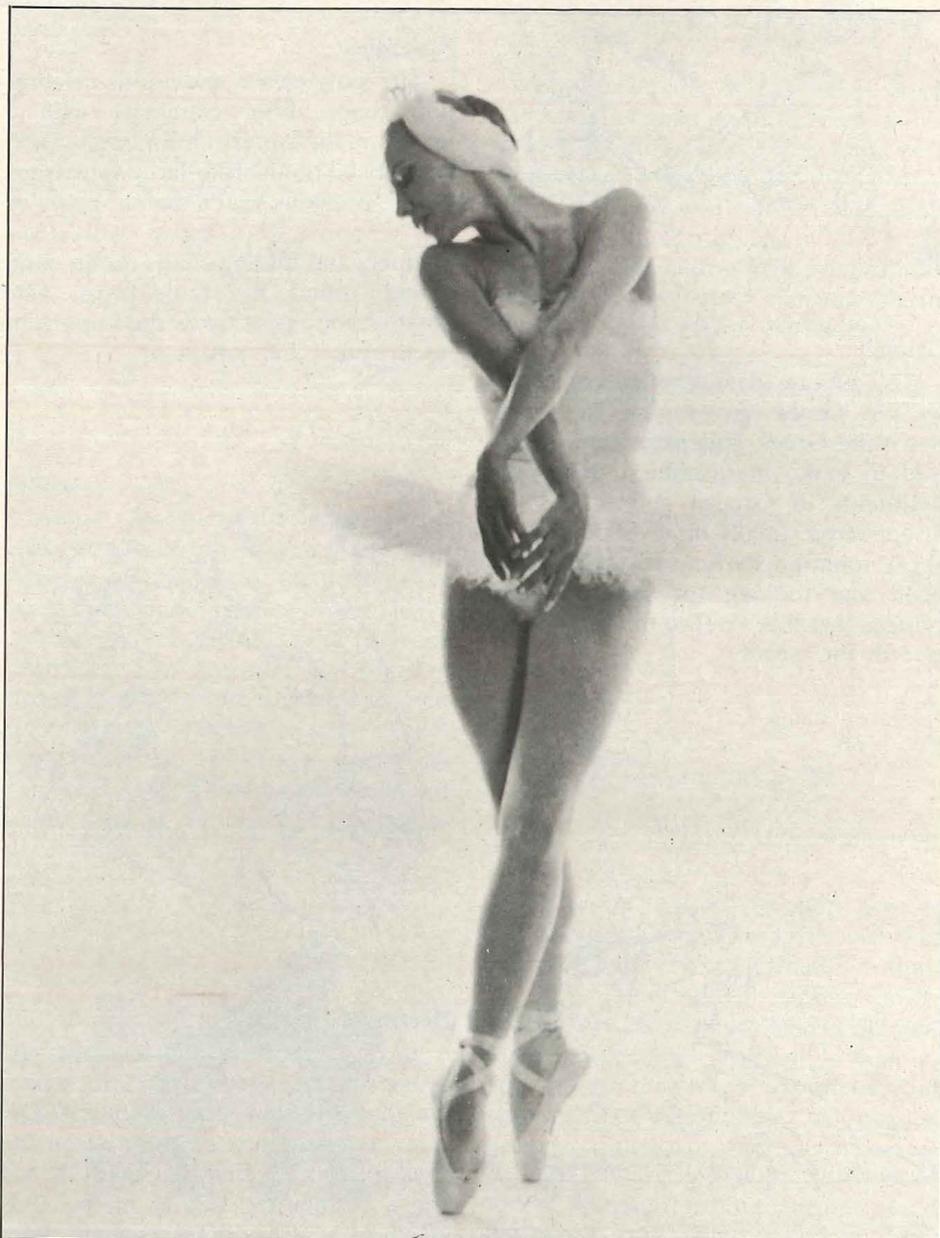
Also of very good quality and highly enjoyable is the Royal Ballet's production of *Manon*, with Anthony Dowell and Jennifer Penney in the leading roles. Released by Thorn EMI, these videos generally have better color and sharper lines than films recorded from television.

The music is by Jules Massenet, orchestrated and arranged by Leighton Lucas with the collaboration of Hilda Gaunt. It is poignant and melodic and extremely well played by the orchestra of the Royal Opera House, again conducted by Ashley Lawrence. Oh, how wonderful to hear live music at performances! The choreography, which contains some wonderful, lyrical pas de deux is by Kenneth McMillan, the sets and costumes again by Nicholas Georgiadis.

Manon is set in the 18th century and is the story of an impoverished student, Des Grieux, and his love for the amoral Manon. She deserts him temporarily for a richer lover, but is eventually reunited with him and dies in his arms. This video is a wonderful, romantic, passionate escape.

Dowell dances the young student's role with all the seriousness of a youth in love and performs some difficult, potentially awkward steps with grace and a pureness of line, never once faltering. Jennifer Penney may not be Makarova but she is good. She has a flowing, melting style. The last pas de deux, at her death, sends shivers down the spine. These two videos alone can satisfy all your senses and your thirst for an uplifting experience.

Also available from Thorn EMI is *Giselle*, performed by the Kirov Ballet. Galina Mezentseva and Konstantin Zaklinsky dance the title roles. It is



Natalia Makarova in "Swan Lake"



Natalia Makarova with Anthony Dowell in "Swan Lake"

always interesting to see the differences between the English and the Russian productions of the classics and even such simple differences as those of the traditional colors of costumes are fun to observe. Giselle, for example, in this Russian version, wears a bright blue bodice, a much stronger color than we are accustomed to.

Mezentseva is tall and technically clean with high elevation and nice extensions. Her acting is less than great in the mad scene and she does not possess the ethereal quality of, say, Fracci in the second act, but she dances well.

Zaklinsky is a wonderfully arrogant, spoiled prince. The Russians still maintain more of the original mime and place a strong emphasis on character roles. Anelina Kashirina is a beautiful and elegant Bathilde. The costumes are stunningly beautiful.

Romeo and Juliet of course, is an old favorite. Channel 5 has released the La Scala production with Rudolf Nureyev and Carla Fracci. Nureyev's production is good, but Frederik Ashton's version is still preferable. Of all the videos reviewed thus far, this is probably the poorest. The costumes and scenery seem a bit stark after the opulence of the Royal Opera and Kirov productions.

Nureyev is a very great artist – magnificent on stage – but his technical powers have diminished and he seems a little stiff and heavy compared to the past. Hopefully one day a video can be produced of the film made of him and Fonteyn in *Romeo and Juliet*. That was sheer magic.

Fracci is also no longer at her peak; balances can no longer be held for that extra split second that makes the difference between good and spellbinding. Margot Fonteyn makes an elegant and expressive Lady Capulet.

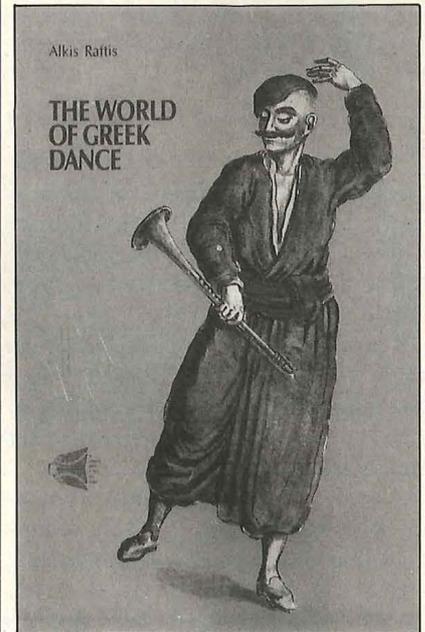
The advantage of *The Turning Point* is that you do not necessarily have to buy it. It can be rented from your local video club as it is a general release. It does have a story and some highlights from the ballet, including some magnificent footage of Baryshnikov. Shirley MacLaine and Ann Bancroft take the leading dramatic roles in a fine portrayal of life in the ballet world and the types of choices dancers are forced to make. The executive producer is Nora Kaye, one of America's finest dramatic ballerinas, who died recently.

Glimpses are caught of some of the world's finest dancers: Antoinette Sibley, Marcia Haydée, Richard Cragun, Peter Martins, Suzanne Farrell, Lucette Aldous and Fernando Bujones all take part. Leslie Browne, who was then just a corphée, dances her part as the talented newcomer very well and Baryshnikov in *Corsaire* is at his best. It is a truly exhilarating experience to watch him as his leaps seem to go farther than before, and without cheating, always keeping to the rules of perfect balance in the body. *Turning Point* is released by Magnetic Video UK, which is part of Twentieth-Century Fox.

For those of us who spent our youths in *the gods* (those day-long lines for tickets to the highest seats) of the Royal Opera House, videos may make the lack of cultural life in Athens more bearable. Some of the videos mentioned are not cheap, but they are well worth the investment in long-term enjoyment. If you have difficulty finding these videos in Greece, Dance Books Ltd, 9 Cecil Court, London WC2 4EZ, Tel.01-836-2314 has a mailing list for both books and videos. They are probably the best dance book shop in London, with a fine selection, and mail to Greece regularly. □

The World Of Greek Dance

by Alkis Raftis
Finedawn Publishers
1987



Dr Alkis Raftis' comprehensive new work on Greek dance, the continuing vital tradition, is now available at the following foreign language bookstores in Athens and Kifissia.

In Athens:

Compendium,
Eleftheroudakis,
German,
Kauffmann,
Pantelidis,
Samouchos

In Kifissia:

Symvolon and Newsstand.

At the Newsstand at
the Caravel, at the Chandris
and at the Alpha-Beta in
Psychico.

Papadiamantis' perfect Skiathos miniatures

Tales From A Greek Island by Alexandros Papadiamantis. Translated, with an introduction and notes, by Elizabeth Constantinides. The Johns Hopkins University Press, Baltimore and London, 1987, 176 pp.

Elizabeth Constantinides, coordinator of the Program in Modern Greek Language and Literature at Queens College of the City University of New York, has accomplished a small miracle.

She has managed – with aplomb – to translate twelve of Alexandros Papadiamantis' short stories into a species of English prose that does the great writer from Skiathos justice.

Considering Papadiamantis' reputation as a prose stylist – Cavafy considered him the “pinnacle of pinnacles”; Seferis, the greatest of Greek prose writers – tackling these tales was no mean feat. Indeed, much of the heady mix of ancient classical Greek, Byzantine ecclesiastical language, *katharevousa* and Skiathos *argot* is impossible to recreate, as Constantinides admits freely.

But, as Kimon Friar admonishes: “We must not lament ... that translations are betrayals of the original ... A fine translation not only reshapes the body of a work, striving to attain to a

reasonable and recognizable likeness ... It infuses new life into this body ... It brings it back into life ...” For English-speaking readers, these twelve stories, all but one appearing in English for the first time, represent a tantalizing introduction to the work of the impoverished priest's son, author of the important *Christos Milionis*, three other novels, and some 170 stories and sketches.

Tales From A Greek Island is a place to begin.

Papadiamantis (1851-1911) was, perhaps, the “finest Greek representative of nineteenth-century realism,” Constantinides notes in her introduction, doing for his native Skiathos what “Thomas Hardy, Alphonse Daudet, Theodor Storm, and Giovanni Verga did for their homelands.” The microcosm he portrays is “a world imperfect and sinful but at the same time full of beauty and in the end redeemable.”

The characters – the homesick bride, Lialio, married to a rich, aging husband who cannot fathom her longing for her native village; the neglected, abused stepdaughter, Areti, who finds it within her power to forgive her murderous father; the industrious, chaste widow, Kratira and her suitors, Captains Savas and Stelios – all are Greek island types, characters as alive and well at the turn of *this* century as that of the last. But they are never, in Papadiamantis' hands, two-dimensional.

The canvas of the short story is a small one, but the Skiathan is a master of subtlety and, especially, of compression. His islanders achieve depth even in these gesture-drawings. Thodorina, the central character of a grim Christmas tale, is old at 35; a baker woman married to Uncle Stergios, a callous plasterer 15 years her elder.

This washed-out, long-suffering creature clothed in ragged black is someone we've seen today behind the counter of a grocery store or bakery in one of the island's smaller villages. Thodorina is the Greek *pietà*.

Having lost her first two children to sudden, fatal illness, her hopes are pinned on sickly, four-year-old Eleftheris. In “Civilization in the Village: A Christmas Story” this son, like his siblings before him, also falls seriously ill. In 20 pages, Papadiamantis manages to flesh out not just one stricken family, but the entire village commun-

ity and its peculiar, ritualistic “machinations.” The indifference of the men, from the boy's father on up to the village doctor, contrasts sharply with the stoicism and dedicated love of the island women.

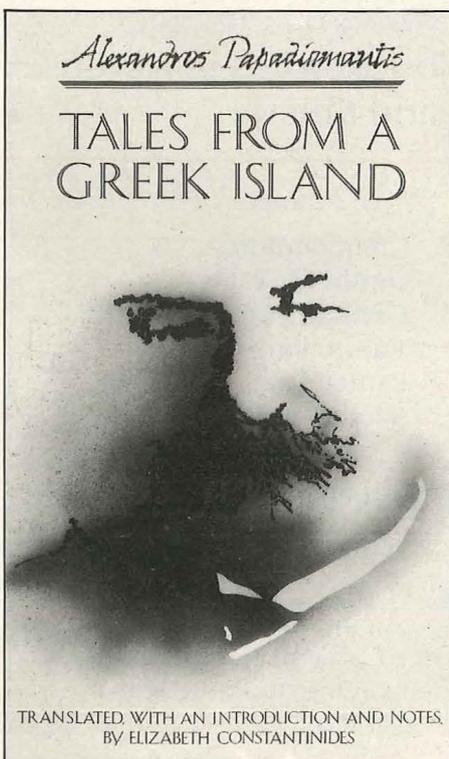
The “civilization” of the title? The importation, from Athens and abroad, of holiday card games that last until dawn. On Mykonos, on Skiathos, in Athens even today, families are still ruined during the course of these marathon gambling evenings.



Alexandros Papadiamantis

This is Dickens without the happy ending; a grim story of devotion and death interlaced with the several varieties of Papadiamantisian irony.

In this, in all the stories, Constantinides' Notes at the end of the volume aid the novice. When Katerina, a neighbor, comes to wrap Thodorina's daughter in the traditional shroud, she tells the child's surviving brother that his sister has gone “to the priest's threshing-floor and garden.” The translator informs us that this utterance refers to the Greek folkloric tradition of ‘the marble threshing-floor’ where the legendary Byzantine hero, Digenis Akritas, wrestled with *Charos* (Death). For the untutored reader, Constantinides' Introduction and Notes will make this book an even richer reading experience, for Papadiamantis' prose is almost as ripe with allusion as Cavafy's poetry.



by Elizabeth Herring

By no means are these twelve tales all dark, *film noir* slices of life. The majority focus on human strength, human passion, and the ephemeral, intense longings of youth; on nostalgia. In capturing this latter essence, Papadiamantis proves especially acute.

"A dream among the waters" recounts, in the first person, the story of an 18-year-old herdsman who 'fell from grace' in the summer of 187-, when he ceased to be what he terms 'a natural man'. The youth goes on to study at two seminaries, takes a second-class certificate in law, and winds up as an assistant in the law office of a distinguished Athenian lawyer whom he despises. By this time, he has come to despise himself as well.

But there was a summer, an island, a time long ago when/where things were different. Shades of Rousseau.

His constricting 'civilized' present tense is something the tale's persona chooses to gloss over; to include only for contrast. His heart is lost in the past. The story he tells is of another, more perfect self in another, more perfect world – innocent. When he was a young herdsman, freely roaming the hills and valleys of a beloved island, tending the goats – one special goat named after the girl he loved – he happened, one evening, to glimpse the lovely young Moschoula, his love herself, swimming naked in the moonlit sea.

"She was a breath of beauty, an indescribable ravishment, a dream floating in the waters. She was a Nereid, a nymph, a siren, drifting as a magic ship drifts, a ship in a dream world..."

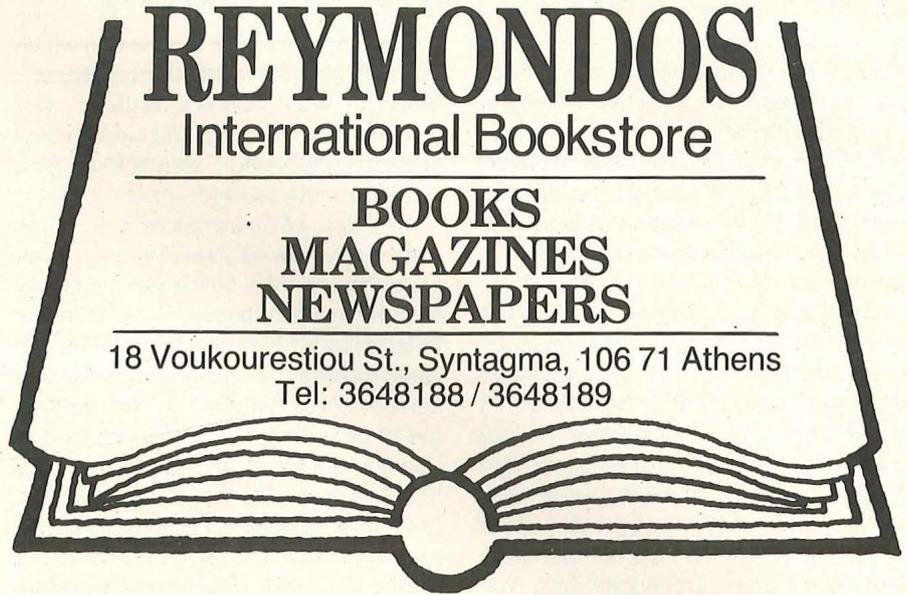
And in Papadiamantis' myth-enriched cosmos, one always pays a price for one's visions of heaven. The natural youth loses his footing in many ways, and makes a sacrifice for this indelible image of beauty. Like Psyche, like Orpheus, he must pay, suffer loss; like Adam, he must relinquish his place in the garden. As rooted as Papadiamantis is in classical mythology, so is he grounded in Orthodoxy, though he weaves the two traditions together seamlessly, the several levels of allusion working together in harmony. Not a shallow writer – though his 'surface' is as accessible as Joyce's in *The Dubliners* – and certainly a challenge to translate, Papadiamantis shines in this slim important new collection. □

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Two directors and glasnost

Glasnost, the term given to Soviet premier Gorbachev's open-door policy, seems to be the keyword of the year, in cultural as well as political terms. Referring specifically to this new openness, it is reflected in the cinematic realm in the number of domestic films that were previously banned in the Soviet Union but have recently been released. Soviet cinema at its best is a unique combination of imagination, depth of feeling and technical expertise, now spirited by a thaw in censorship. Russian director Nikita Mikhalkov, in an article by Karen Jaehne in *Film Comment*, says, "The most significant effect of the new spirit is that films are coming off the shelf. Not all of them are good films, you must understand."

He expanded on this at the press conference following the Cannes Film Festival premiere of his wonderful film, *Black Eyes*, stating, "The story of Soviet cinema did not start last year." He continues, "There is a renewal in Soviet cinema. There have been great changes, or at least there are great hopes, if not real changes." Mikhalkov reiterated his support of Elem Klimov, who wrested control of the Filmmakers Union in 1986 but warned, "After a period of great hope, we've always known a period of depression."

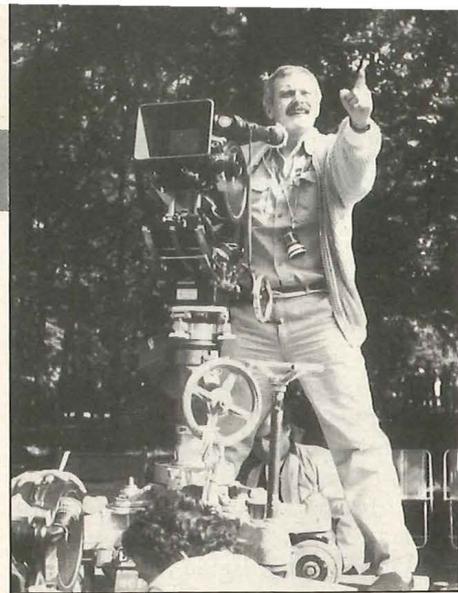
The handsome Mikhalkov, also the star of more than 25 films – earning him a reputation as the Robert Redford of Russia – expressed his views on many aspects of filmmaking while present at

the 1987 Cannes Film Festival, in which *Black Eyes* was an official Italian entry. Marcello Mastroianni's brilliant performance as Romano, the weak-willed but charming wastrel, won him the Best Actor Award there.

In a time of financial crisis, Romano leaves his wife Elisa (Silvana Mangano) to bear the burden alone, while he flees to a health spa. While there, he falls in love with a married Russian (unforgettably portrayed by Russian actress Elena Sofonova), and follows her to her village under the pretense of opening a factory to manufacture unbreakable glass. *Black Eyes*, Mikhalkov's first feature at Cannes, was the overwhelming favorite of the press, audiences, and even jury president Yves Montand for the Paume d'Or; however, for some inexplicable reason it lost out to Pialat's *Under Satan's Sun*.

Mikhalkov's brother, Andrei Konchalovsky, was also in Cannes. Dressed in trendy sports clothes and wearing tinted aviator glasses, he was busy answering questions about his American entry *Shy People*. Konchalovsky first made a splash at Cannes in 1979 with his four-hour adaptation of a Turgenyev novel, *Siberiade* which stars his brother Nikita and follows two families through 60 years of Russian history. He won the Special Jury Prize and achieved international recognition.

How did it happen that two brothers from an aristocratic family of artists and writers – their father is an author of young people's books and their mother



Nikita Mikhalkov

a poet – ended up as film directors? Even more curious is how Mikhalkov represented his film, *Black Eyes* in Cannes. Based on short stories by Chekhov, it was filmed partly in Italy and funded by Italians.

Konchalovsky, far from home, shot *Shy People*, an American entry, about the interaction of two mothers from vastly different subcultures.

The film stars Jill Clayburgh as a high-strung New York journalist who takes her precocious teenaged daughter (Martha Plimpton) to visit her long-lost cousin (Barbara Hershey) in a remote Louisiana swamp. Hershey won the Best Actress Award for her convincing portrayal of the complex Cajun.

The 42-year-old Mikhalkov first acted in 1964 and made his first feature in 1975. He remains in Russia most of the time and firmly states, "I am also convinced that all artists should bring their own nationality into what they do; only through a sense of one's own nationality can international importance be achieved." For the purpose of remaining in the Russian reality, the screenplay was developed from several Chekhov short stories, primarily "Lady With the Little Dog". Mikhalkov, however, is quick to insist, "Our purpose is not to translate Chekhov's stories onto screen, but to create a Chekhovian environment."

Concerning working in Italy, Mikhalkov says, "I was not motivated by the fact of working outside the Soviet Union just for the sake of it." He explains, "As with all my preceding films, this one was born of my need to express myself and not from any compromise."

He was attracted by the idea of working with a great actor like Mastroianni and comments, "Mastroianni is quite a Chekhovian actor who knows the art of semi-tone and understatement, and who is capable of conveying three pages of a book in a single



Silvana Mangano and Marcello Mastroianni (center) in "Black Eyes"

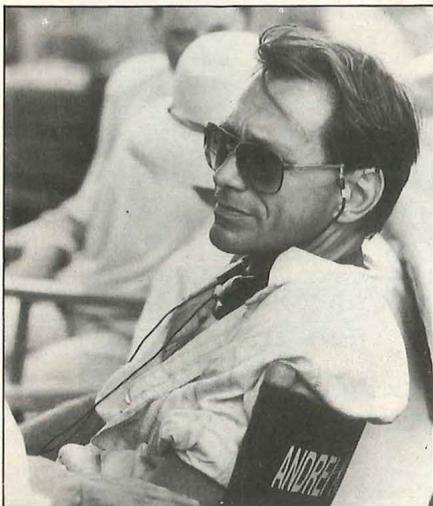
glance." Mikhalkov's cinematic idol is Federico Fellini and his influence is evident in the surrealistically exaggerated characterizations of the overblown sopranos and pristine attendants at the Italian health spa in *Black Eyes*.

Mastroianni volunteers, "With Mikhalkov, I feel as though I were working with an Italian director. He's always joking and prompting the actor." He continues, "Such an extraordinary seducer reminds me of Fellini; with them, the actor is spellbound and experiences the same feelings of creative fantasy."

Mikhalkov says, "I hope that the happiness that I felt while shooting this film is obvious to the audience." This happiness is conveyed through the humor and humanity in his interpretation of Chekhov. The ill-fated love affair between the suave Romano and the sensitive Anna unfolds in a tender, believable fashion at the health spa. Mastroianni's mastery of every spoken and facial nuance is awesome under the intimate scrutiny of cinematographer Franco di Giacomo.

Mastroianni's performance is especially appealing in his confused surprise, as he encounters the exuberant gathering of townspeople at the Russian train station. He is then serenaded by a group of cheering, robust gypsies as he slugs down a full glass of vodka before being hoisted onto their backs for a Dionysian entry into the town. Likewise, his boyish bravado, as he struts unabashedly before his wife to a Russian tune, is quickly replaced by hesitation in a 'moment of truth', all expressed so openly on Mastroianni's magnificent, elegantly lined face.

As the actor explains, "Romano, the character I play, is a rather typical



Andrei Konchalovsky

Italian; very imaginative, somewhat superficial, but not wicked. But he's also a weak man, unable to go the whole way when he has decided to do something." Mikhalkov concurs, "The film is a story of a man, who, after his first lie has to go on lying. So he postpones his life, forgetting that you only live once." Mastroianni compares the Russian nature to the Neapolitan one he embodies, "We're both sentimental and afraid, like children."

Mikhalkov's older brother, 50-year-old Andrei Mikhalkov-Konchalovsky also developed an interest in filmmaking early in life; while still a student at the Moscow Film School he began directing innovative features.

Four years ago, he hoped to parlay his considerable artistic reputation in Moscow into an American movie contract. He began with a half-hour film, *The Learning Tree* for the Learning Corporation of America, and then diligently submitted a steady stream of scripts to the studios, only to see them rejected. Konchalovsky recalls, "I thought I had already paid my dues. I had been in the film business 30 years and I thought I could go to America and do whatever I wanted to do. Then I had to start from scratch."

But persistence paid off and he was awarded an exclusive multi-picture contract with Cannon Films. Before filming *Shy People*, he made three eclectic, off-beat films — *Maria's Lovers*, *Runaway Train* and *Duet For One* — which succeeded in being more than just brisk commercial entertainment vehicles. Konchalovsky is the only Russian-born director who has succeeded in mainstream Hollywood.

He describes *Shy People* as "a confrontation of mentalities, rather than cultures." The acting is believable and the plot engaging. Unfortunately, it has the same fault as many contemporary scripts; in an attempt to be relevant, it covers too many themes, including the detriments of urbanization, the generation gap, divorce, noncommittal sex, feminism, drugs and child and wife abuse. The final effect is that more is less; in contrast to the universal simplicity of brother Mikhalkov's classic plot, the characters in *Shy People* come precariously close to becoming caricatures. This was expressed at the Cannes press screening: apparently fed up with the neurotic fussing of Jill Clayburgh's character, the audience cheered on an alligator which was chasing her.

On the other hand, Chris Menges'

(*The Killing Fields*) stunning photography captures the haunting poetry of a swamp (the Atchafalaya near Lafayette) as no film has since that of Jean Renoir (*Swamp Waters*, 1941), A Frenchman who also tackled very specialized American subcultures. "I think civilization is very dangerous to culture," Konchalovsky explains. "In this film, I have pitted civilization and culture against each other in the form of two women. Both women change because of their shared experiences and the sometimes harsh reality each brings to the other's life."

"I am not involved in any co-production discussions," asserts Konchalovsky. He visits Russia once or twice a year on a tourist visa. He has explained to the international press that "I would like to go back to Russia right away and do a film about Rachmaninoff; but the situation is that I will go only on my own terms." He adds, "I don't want to make any compromises."

Brother Mikhalkov also announced he does not want any part of co-productions. "I do not want to have two masters to feed," he says. In reference to Italian funding of *Black Eyes*, he says, "Its pockets may be full of lire but its heart is pure Russian." Yet he maintains, "Even though I shot this movie in Italy, I can't say I have done anything in it that I could not do inside Russia."

Mikhalkov, who has plans for a drama with Meryl Streep, says, "I do not want to see myself divided into the Mikhalkov in Russia and the Mikhalkov abroad, as though I had two periods." He recalls the old Russian saying, "If the ideas and actions of a man are not borne inside himself but come from outside his own heart, he becomes a slave and loses his own courage." Perhaps his older brother Konchalovsky will take heed when he says, "I always have to go back to my own country to recharge myself, much as an electric razor needs to be recharged."

Black Eyes and *Shy People* will open in Athens cinemas in January. □

Due to a printing error in last month's *Cinema* column, Robert Ginty was said to have stated that 'promotion is invaluable in selling the films as though they were fast food'. The statement should have read, "Ginty feels promotion is invaluable in selling a video product. 'You can't just be selling the films as though they were fast foods.'

National Opera's auto-da-fé

The National Opera's new production of Verdi's *Don Carlos* demonstrated the crisis from which that institution has been suffering. In the first place, a work of such colossal requirements should not have been attempted. The stage of the Olympia Theatre is simply too small and inadequate, and conductor Viron Fidetzis was not up to such Herculean feats. Rarely has the orchestra been heard so out of balance with frightfully dissonant horn chords, rigid and inexpressive woodwinds, strings almost constantly out of tune and a chronic lack of synchronization. The loudness of the orchestra alone made any attempt to sing with subtlety impossible. The chorus in its lack of expression, tonal imbalance and sheer noisiness was a major shock for it has been the greatest asset of the opera for some years.

Of the soloists bass George Pappas as Philip II was best: assured, dignified, with really fine Italian phrasing and musically eloquent. As Don Carlos, tenor Dimitris Stefanou was admirable for his profound and exhaustive study of the part and his attention and care for musicality. His vocal tone, however, was unclear and strained. The Serbian bass (Jokitz, I believe; the name was not mentioned in the program) was effective and imposing as the Grand Inquisitor. Marina Crilovici-

Paschalis as Elizabeth de Valois took pains to tone down a really big voice to the demands of Schiller's tortured queen. Dionyssi Trussas, the baritone, was vocally and dramatically inadequate as Rodrigo. His voice, thin to begin with, grew increasingly weak, particularly in the top notes and his anxiety made him unable to project any dramatic interpretation in depth.

The young and beautifully voiced Marcella Hatziano was disappointing as Eboli. She faces a major danger: tonal instability. She deviated from the required tonality very frequently and she should refrain from such exacting roles for the present and correct this serious handicap. Otherwise, her singing is beautiful; her voice round, mellow, expressive and powerful. All the same, she lacks inspiration and her phrasing is as cautious as that of a student's. There were none of those sudden upturns and outbreaks of passion which one associates with the great interpreters of the role, like Shirley Verrett, for example. With her big and velvety voice and good musical training, Hatziano is highly qualified to advance her career, but she must do so with great care.

Not the least of this production's misfortunes was the staging. Dinos Yiannopoulos is a very talented director who has worked miracles on the Lyriki stage in the past, but on this

occasion the outcome was both clumsy and conventional. The Patsas sets were functional but repulsive. Nothing could have been worse than the auto-da-fé scene with its three-storey steel construction crammed with people; the King coming out of the cathedral portal which in reality looked like the entrance to an underground sewer.

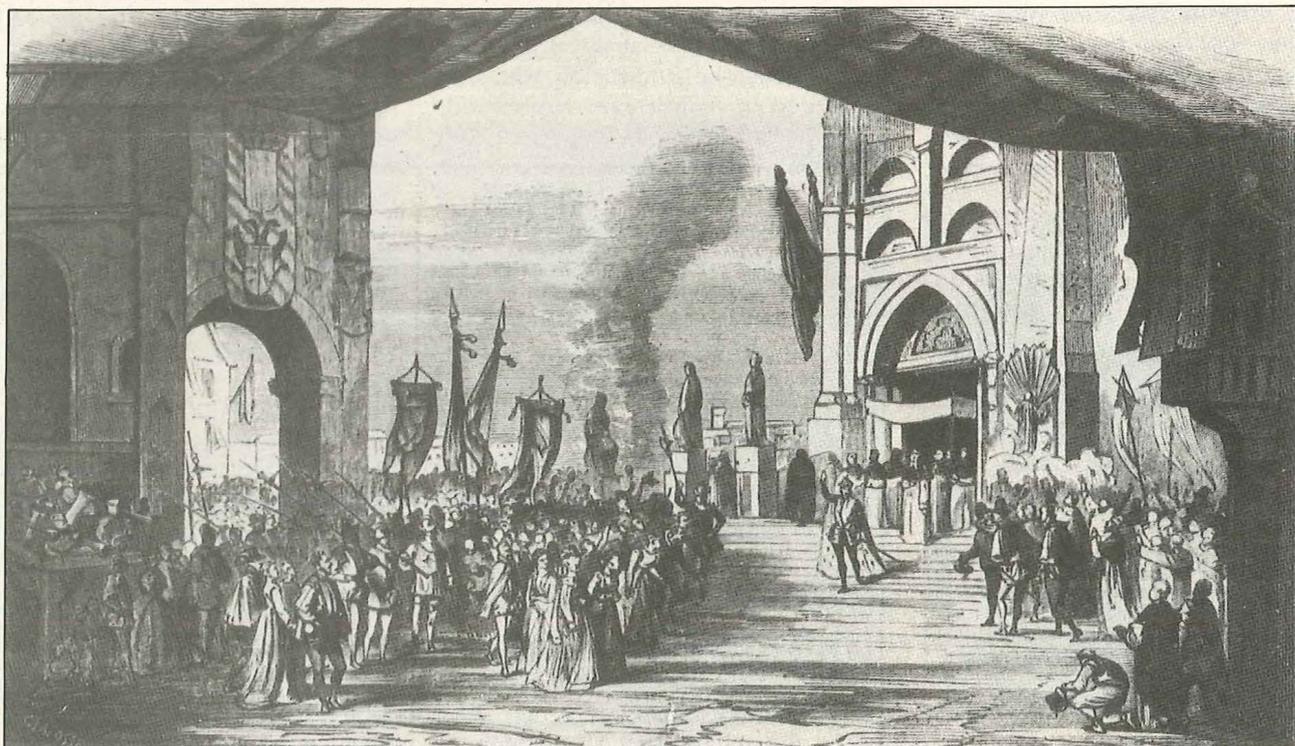
The Lyriki's production of *Don Carlos* was an auto-da-fé indeed which should be put into the hands of the inquisitors responsible for Greece's cultural affairs in order to reconsider totally the future of the State Opera.

Expressive Mahler

Early in November the State Orchestra daringly included in its program the Fourth Symphony of Mahler. Karolos Trikolidis is a rising star among young Greek conductors and the orchestra, grown lax and inefficient lately under Paridis, was particularly good. Trikolidis turned it into a harmonious, disciplined and expressive ensemble.

Termed 'easy' by superficial admirers of Mahler, the symphony is not at all facile in interpretation. Its peaceful, almost pastoral, mood is intersected by sudden dark incursions into melancholy and neurotic passion. With a smaller brass section than usual, the combination of woodwind and percussion often makes the orchestral balance technically precarious.

All these difficulties were sur-



mounted to the great credit of orchestra and conductor. If one sought out details, weak points could be found – an oboe's tonal rigidity, some inaccuracies in the solo violin part, an occasional unsynchronized horn entry – but they were unimportant.

The soloist, soprano Barbara Tsambali-Trikolidis, has been well known to Athenian audiences since her brilliant appearance as Vitellia in the fine production of Mozart's *La Clemenza di Tito* two seasons ago which was revived last year. She sang smoothly, meditatively and her German diction is excellent.

In Chopin's Second Piano Concerto which followed, Dimitris Sgouras played at a disadvantage. The orchestra that accompanied him, exhausted after its 'titanic' Mahler effort, was indisciplined and loud. Also its tempo caused difficulties for the pianist. Sgouras, in consequence, seemed isolated in an introverted interpretation, cut off from its orchestral environment. The result was disappointing.

Baroque youthfulness

The Camerata Hellenica is a semi-amateur group composed of musicians at the start of their careers as well as some seasoned professionals. They have become much better balanced, coordinated and expressive in the last year, and the acoustics at the Athens College Theatre helped. They were well rehearsed, relatively self-assured and conductor Elias Voudouris controls the group effectively. His program testified to the sure hold that the Baroque repertory has come to occupy, somewhat belatedly, in the programs of chamber groups in Greece.

The program comprised works by C.P.E. Bach, Albinoni and Vivaldi in the first part, followed by Bartok and Britten. It was a good combination. C.P.E. Bach's Sinfonia No.4 began hesitantly but gained in confidence later. The best moments occurred in the Largo with a fine musical conception and careful dynamic contrasts. The final Allegro started clumsily, hastily and with dissonance, but then improved.

Tomaso Albinoni's Concerto for two oboes and strings, op.9 No.3 featured the veteran Claude Chieulet and his pupil Evangelos Christopoulos. This combination had obvious and audible advantages, for Chieulet is an excellent teacher. Add to this the exuberance

and relative precision of the orchestra and the concerto was one of the most memorable experiences of the evening.

After the interval we were plunged into the 20th century. Bartok's Romanian Dances in the Arthur Miller arrangement was well but somewhat indifferently played. Britten's "Simple" Symphony, however, was interpreted with all the youthfulness and brio which this group possesses in abundance. The playful pizzicato was deservedly enjoyed. The great progress shown by this group in the last year was perfectly demonstrated here.

Opera buffa

"La Giovane Lirica" is a small group that specializes mostly in 18th century music. It appeared at the Pallas Theatre on two consecutive evenings.

On the first, they performed Pergolesi's celebrated two-act intermezzo *La Serva Padrona*, that foundation and pillar of opera buffa. All did not go well, however. The orchestra consisted of only eight musicians who played on stage. The scenery was rudimentary and the lighting unenlightened.

Maria Luisa Zeri acts well and is a skillful singer but she is past her prime and her lack of vocal power and constant tonal errors could not be obscured. Though he overplayed his part, Carmelo Caruso is a promising singer with a good and mellow voice. Under Luciano Bettarini, founder of the group, the orchestra played well and with discretion.

Though it includes some fine music, Antonio Salieri's one-act intermezzo *Arlechinata* was less amusing, its subject being much more conventional. Vincenzo Sanso, the tenor, was efficient and pleasant but not very expressive. The soprano, Maria-Luisa Carboni, lacking even the few redeeming qualities of Zeri, was unacceptable.

The following evening we were spared the inadequate attempts at stage presentation with a program which opened with Pergolesi's *Livietta e Tracollo*, another intermezzo in two parts. It is an exaggerated but not unamusing farce. Caruso was in splendid comic form but Zeri had more difficulties than ever. The second half of the program, *Dorilla e Bireno* was created by Bettarini out of comic scenes from Scarlatti's opera *Tito Sembronio*. It was a bit of an anticlimax, as it lacked the coherence which was called for. Again Caruso was excellent but Carboni more unacceptable than ever. □

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The message of massage

As a physical therapy student some years ago, I was instructed in a multitude of physical modalities which would, along with my medical training, serve as my 'bag of tricks' in the treatment of many physical ailments.

Heat, cold, light, water, exercise, sound waves and electrical stimulation are all physical means of treating illness and injury which, along with drugs and surgery, make it possible for people to function more normally and live longer, despite physical impairment.

Since my school days, many new medical advances have been made and new machines have been invented which offer even more possibilities for medical rehabilitation. With these technological advancements, people have come to expect cures for almost all diseases, given early diagnosis, even if the treatment procedures are often beyond the comprehension of most people.

In every hospital, in almost every doctor's office, and in every physical therapy department, machines are now buzzing, clicking, blinking, whirring and whooshing as they monitor vital signs, administer medications, test the patient's respiration, body temperature, level of relaxation, etc.: it's all so modern and efficient as long as the machines keep working. Too, we medically trained people are supposed to operate them correctly and to the best advantage of the patient. I myself was always proud to work in a modern hospital with all its state-of-the-art equipment ready to repair and restore malfunctioning mankind.

And the patients? They expect to be treated with heating machines, traction machines, exercise equipment and machines which provide electrical stimulation. Sometimes patients are even led to believe that they bear no active responsibility for their own treatment, that the machines and technicians will see to everything.

The result is the same in medicine as in industry and business: a dearth of that human activity known as personal, individual contact. Where is the human touch that enables a physiotherapist to see her/his patient as a whole person; not just as an example of a particular physical ailment to be treated with a particular machine?

Touch has always been a most effective method of healing because

touching another person produces much more than physical effects. Even in the most clinical environment, the emotions as well as the flesh are influenced by the energy that flows from the hands of an understanding healer.

One hospital study shows that patients admitted to the hospital with suspected heart attacks become more relaxed after five minutes of touching (the taking of the pulse at frequent intervals at four different pulse points) than after simply talking with a nurse. Laying a hand on a patient's shoulder; holding the hand of a sick child – can be as effective as drugs or surgery, and can create great physical and psychological changes in a patient.

Massage is a physical modality as old as the human race. It has always been the comforting caress which eases pain or discomfort in another person's body by rubbing and manipulating the body's soft tissue, primarily the muscles, with firm or gentle strokes. Men and woman first developed massage while touching each other and their children – sometimes to convey tenderness when words were not available or sufficient; sometimes in the hopeless effort to restore life or cure disease. Massage was, from the first, communication, therapy, an experiment in kindness – the language of love. And it was universal.

In ancient times the Greeks recognized what is now called 'classical massage' and incorporated it into daily life. In 430 BC Hippocrates described the necessity of using massage in treatment following reduction of a dislocated

shoulder. Massage was used not only to restore health and mobility in ancient times, but also for pleasure and the creation of healthier bodies. It was conducted both in public baths and in athletic gymnasiums where Greek men would receive elaborate massages including pummelling, squeezing, punching and rubbing.

Greek physicians studied massage, and only food was more important to life than massage according to Socrates and Plato. Even animals were massaged to ensure good health and proper bodily development.

But until the late 19th century, massage was an art rather than a science, with each practitioner developing her/his own methods based on individual observation, experience and advice from more experienced practitioners. The various techniques used were not organized into any systematic method for the treatment of specific problems until 1914 with the work of Peter Ling of Stockholm, Sweden.

Years of studying the various techniques used in massage as practiced in classical Greece as well as in contemporary Italy, Switzerland, France, England and Scotland, provided Ling with the material needed to organize the techniques that seemed to be the most beneficial. He opened a school in Sweden and taught his techniques which came to be known as 'Swedish massage', though 'western' or 'classical' are more accurate titles as the techniques were first developed in Greece.

French terms are used to describe the Swedish massage strokes because French missionaries were the first to



Carol George demonstrates Swedish massage

document the classical-type massage strokes they found being used – in China! Effleurage (gliding) petrissage (kneading), tapotement (striking), friction (compression or pressure), and vibration are Ling's major strokes, with the French terminology still being used today.

'Swedish massage' is used to relax tight muscles and to increase blood and lymphatic circulation, thus aiding in the healing of strained muscles. It is often used as an adjunct to heat therapy – e.g. in the treatment of lower back pain following an injured intravertebral disc. Increased circulation in the back muscles helps bring oxygen to the injured area and increased lymphatic flow helps to carry away waste products and toxins from muscles in spasm. Stroking is done along the length of the muscle with increased pressure towards the heart.

A deeper form of massage with strokes *across* the muscle fibers is used following sports injuries such as accidents involving the tearing of muscles, which results in scarring or fibrosis of muscle fibers. By stroking across the muscle, the fibers are rolled against one another and scar tissue – which may be causing muscle fibers to become 'knotted' together – can be smoothed out and sometimes actually torn away from the muscle fibers. This allows a contracted muscle to elongate, resulting in an improved range of movement and a decrease in muscle tension.

Besides the rapid and fresh fluid exchange produced by massage and the realignment of muscles that may be shortened because of injury, or in a state of spasm from overuse, massage can help to decrease fatigue in a training athlete. This offers the athlete a real opportunity to realize her/his full athletic potential. Therefore, not only can their performance be improved, but their recovery time from injuries will be speeded up, and the frequency of muscular injuries can be decreased with regular massage treatments.

Japanese *Shiatzu*, sometimes called acupressure, uses the fingers to apply pressure to particular points on the body associated with the vital organs; to release and stimulate energy flow. This form of massage is based on the Asian philosophy of medicine, an approach to health presupposing the equilibrium of opposing energy forces in the body. Diminished health occurs when the equilibrium of these forces, *Yin* and *Yang*, is altered and energy

becomes blocked.

By pressing on particular body points, the pathways of the energy flow can be reopened and harmony between the body and the external environment restored. *Shiatzu's* main function is to maintain health and well-being, although it can help to overcome many aches and ailments as well.

The emergence of numerous 'massage parlors' in Athens offering "beautiful girls in a luxurious environment with Asian and European methods of delight" may sound tempting, but one should be aware of the importance of proper professional qualifications in the realm of massage. There are times when massage should not be given:

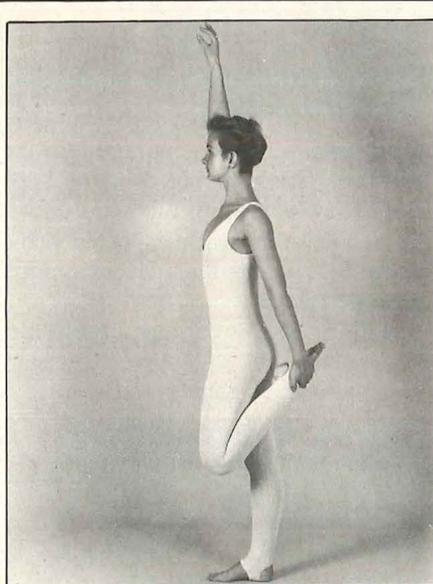
1. When a person has an inflamed infection which might be spread to other tissue.
2. When a person has a serious skin ailment.

3. If circulatory problems exist which may result in dislodging a blood clot.
4. If significant pain is experienced during massage.
5. If there is any possibility of a bone fracture.

The hour's pleasure may be offset later due to the lack of training on the part of the masseuse or masseur, so if medical conditions exist, consult a doctor before beginning massage treatments.

The power in the hands of healers is a precious gift to mankind – something well-understood in ancient times as well as in our own. Finally though, the gift of healing hands comes from the heart – and, thus far, no medical machine can claim such a human attribute. □

Carol George, an American-trained, registered physiotherapist, lives in Athens; she administers massage and offers exercise programs.



Health & Fitness

Balance

When practicing the poses involving balance, keep a calm, peaceful state of mind and continue, throughout, breathing easily and deeply.

Stand with the feet parallel and slightly apart. Close your eyes and check that your weight is directly over your feet. You should be aware that the weight is not more on the heels or on the toes, but in the middle.

Your body should be relaxed, as if you were practicing the relaxation pose in a standing position. Visualize the circle of your pelvis placed directly over your feet, the rib cage directly over the

pelvis, the shoulder girdle directly over the rib cage and the head directly over the shoulder girdle. The spine should be long and straight, the arms hanging loosely by your sides.

Breathe easily and deeply, feeling the soles of the feet pressing down into the floor and the crown of the head reaching up towards the ceiling. Your body should be as relaxed as possible. Choose a point directly in front of you and fix your gaze upon it. Keep looking at that point and shift your weight all the way over onto your right foot. You should be able to lift the left leg slightly off the floor.

Keep breathing easily and deeply and continue pressing the sole of the right foot into the floor and stretching the crown of the head up towards the ceiling. Hold for a few seconds.

Place the sole of the left foot on the floor again without putting any weight on it and then deliberately and slowly shift the weight back over both feet. Pay special attention to how much you have to shift the weight of your body to go from one foot to the other – you may be surprised at how much you have to shift. Repeat this several times on each side.

Please note that when you are standing on one foot, your pelvis will be directly over that foot and the rib cage, shoulder girdle, and head will follow. When you have practiced this for a while and learned not to wobble, try doing it with the eyes closed.

Winter warmups

Furs are usually – and rightfully – listed in the tourist guidebooks as good buys in Greece. They also happen to be a perfect tonic for the mid-winter blues, even if you buy only a fur hat or collar to dress up last year's coat.

Keep in mind that quality and prices vary. If you're going to buy a coat, remember that certain furs wear well for decades and are durable enough to be restyled, so shop carefully and consider your purchase an investment.

The Greek fur industry, which dates back to the 16th century, is one of the best revenue-producing businesses in the country and has brought tremendous prosperity and recognition to Kastoria, its center. A Macedonian town perched 2500 feet above sea level on barren rocky land, Kastoria developed an enterprise around the demand by Russians, and later Turks, for ermine cape and coat linings.

Today, Kastorian furriers are famous worldwide. An estimated 60 percent of the American fur industry is run by furriers of direct Kastorian descent, though emigration to the US has slowed considerably because business is so good at home. The Kastoria Chamber of Commerce lists 2,775 fur businesses in a town of 57,000 people. In fact, it is one of the few Greek towns with an increasing population: it has doubled in the last 30 years.

The Kastorian technique is the skillful matching and piecing of the fur scraps which are left after cutting the full skins. Kastorian emigrants working in the fur trade abroad sent sackfuls of fur pieces ordinarily thrown away to their families in Kastoria. Soon practically every household in the area had a room called the *nouda* (Turkish for special room) where, squatting and sewing on the floor, whole families pieced the fur.

Scraps are no longer given away, however, but sold by the kilo to Kastoria by American, Canadian and European furriers whose labor costs are too high for piecework to be profitable.

These pieces, which can be as small as mere slivers of fur, are worked into larger rectangular pieces and resold as panels, but the reputation of Kastorian furriers extends well beyond this aspect of their craft. They have earned such a reputation for the adept handling of fur at relatively low labor costs that foreign furriers send top quality full skins to

Kastoria, duty-free, where they are fashioned into garments and then re-exported.

Imported pelts kept for domestic sale still dominate the Greek market, even though stiff duties are imposed on them. This duty is designed to protect the local fur-raising farms, though the best furs come from northern climates where long, cold winters encourage thick, soft, lustrous coats.

All pelts differ in quality, but wild furs – which are necessarily thicker – command top prices, as do full skin pelts and those of smaller, female animals. Some stores give a written guarantee as to what exactly you are purchasing, i.e. full-skin Canadian mink, as opposed to pieced paws. Be sure to ask. Keep in mind that US endangered species regulations forbid the importation of several hundred types of animal skins, so check with your embassy for current information before you buy something you can't take home.

Some recommended shops:

Sistovaris

This is the number one name in Greek furs, with five generations of the Sistovaris family involved in the business. They work with full skins only – no piecing – and with imported pelts, except for an occasional Greek red fox or stone marten.

Both ready-to-wear and custom furs are available and they have a refrigerated room for cleaning and storage.

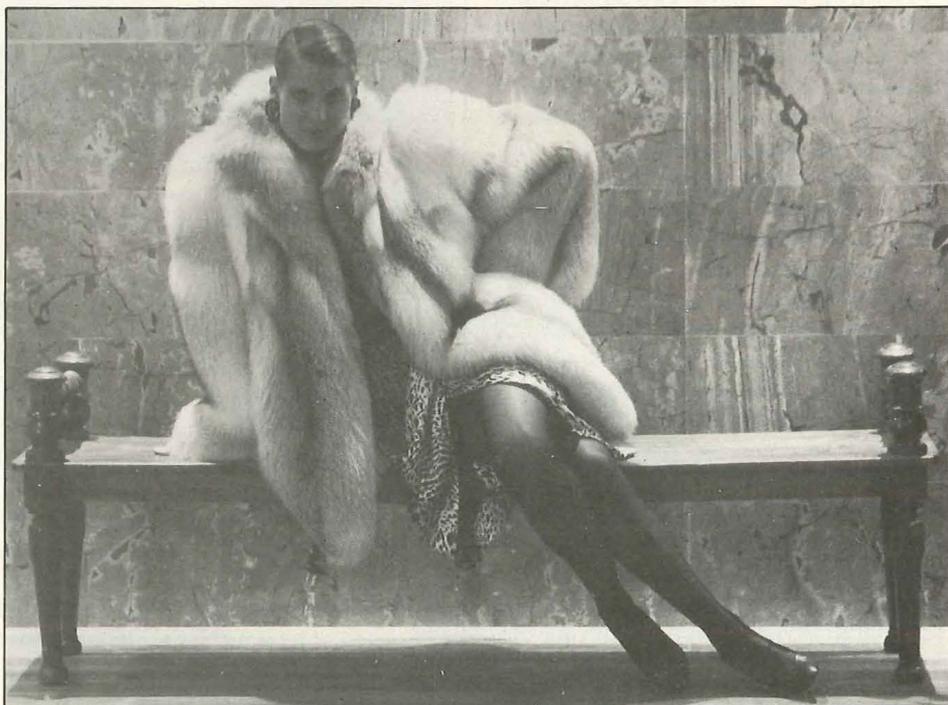
The elegant, recently renovated showroom, with window displays worthy of Fifth Avenue, also carries a collection of French designer fashions, just in case you have nothing to wear with your new fur.

Galistinos

Considered one of the top Greek furriers, Helen Galistinos Cambanis, together with her brother and sister, are the third generation operating the business their Kastorian grandfather founded in the 1920s. The strong family devotion to fur is apparent in the second and fourth generations as well. Their father remembers sitting with the women and children in Kastoria as a six-year-old child, sewing pieces of fur together.



Greek red fox, full-skin, full-length coat, Galistinos



Shadow frost fox, three-quarter length jacket, Sistovaris

The workshop in their basement is well worth a quick tour. Mrs Cambanis will happily answer your questions and can show you a drawerful of thank-you notes and repeat orders from satisfied customers.

Galistinos also accepts orders by mail and will send a special sizing chart for the customer to complete, along with a selection of fur samples. Prices are one-half to one-third those in the US. A pieced mink jacket, for example, sells at 80,000 drachmas, and they stock fur hats costing as little as 4,000 drachmas.

Kaplan-Naoum

This store was recommended by a retired buyer from Saks Fifth Avenue. The Kaplan-Naoum staff maintains that identical full-skin mink coats sold in New York for \$10,000 cost a mere \$3,000 in their Athens shop.

Most of their skins come from North America, and customers can watch the six-person staff in action in their work-



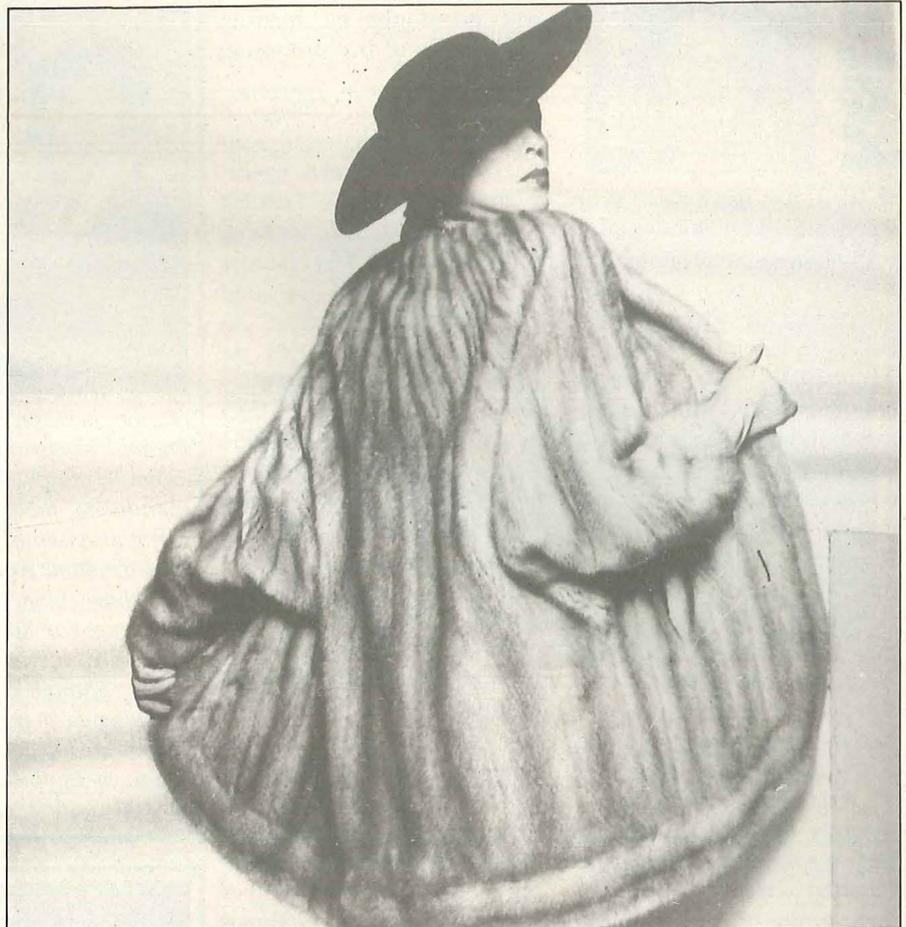
Natural color mink, demi-buff, belted jacket with hood, Kaplan-Naoum

shop (located in the same building) on a small video screen in the shop.

Prices range from 25,000 drachmas for pieced fox, raccoon, seal and broad-tail to one million drachmas for full-skin leopard, ocelot, lynx and sable.

Mylonas-Karanikas

Two young Kastorians, in business about ten years, are trying to update the fur trade's image. They are one of the few fur companies to list prices in



Full-skin mink, three-quarter length coat, Voula Mitsakou

their advertisements, and they also have a credit plan.

Sporting the largest fur collection in Greece, they have two outlets in Athens, one next to the National Museum and another three floors in Kallithea. Other shops are located in Larissa and Kastoria, and there is a branch in West Germany as well.

Offering mostly contemporary styles, the range at Mylonas-Karanikas is popular with the young set. Prices are very reasonable and the service is friendly. A detailed guarantee comes with each fur, plus a booklet of care instructions.

Samaras Frères

A leading furrier in Greece for over 60 years, Samaras is currently run by third generation Helen Samaras, who regularly peruses international markets, buying skins – mink, lynx, fox, ocelot, raccoon, seal and beaver – for the store.

Her customers are said to be 'distinguished members of Athenian high society.' In fact, Samaras is more an elegant salon than a store, with an elevator rising to antique-filled sitting rooms, void of displays – furs are

brought out for your review. This name has always been a guarantee of high quality and impeccable taste.

Voula Mitsakou

This shop is geared to the international tourist. The salespeople speak several languages and there is a large choice of off-the-rack fashions, from collars, stoles and capelets to lush full-skin coats.

The furs are available at an equally wide range of prices, with pieced mink jackets, for example, starting at 90,000 drachmas and pieced mink coats at 130,000 drachmas.

Addresses:

Sistovaris, 9 Panepistimiou, Tel.322-1276

Galistinos, 14 Mitropoleos, Tel.323-1213

Kaplan-Naoum, 22-24 Mitropoleos, Tel.322-2226

Mylonas-Karanikas, 48 Patission, Tel.822-4000

Samaras Frères, 13 Mitropoleos, Tel.322-3506

Voula Mitsakou, 7 Mitropoleos, Tel.322-8561

(Note: All prices are approximate)

katey's corner



☆ Well, it is the time of year when sins of omission and/or commission come home to roost – to mix a couple of metaphors. Just what shall it be? Stop smoking? Lose ten pounds? Write a friend weekly? There are innumerable tasks about which to be resolute, but these three encompass the efforts that most people wish to undertake. Regardless, in wishing you a most Happy New Year, *The Athenian* staff also wishes you the best of luck with whatever New Year's Resolutions you decide upon. Let us know how you make out – along about March.

☆ Aris and Gail Sofianou recently had an opportunity to give a boost to a young and talented Greek pianist. A large group of friends, music critics and journalists enjoyed an evening with *Dimitris Papatheodorou*, who at 18 is already becoming well known in Athenian music circles. He is a recent graduate of the Athens Conservatory where he received unanimous honors and walked away with

the prize. He has been presented in recitals by the ministry of culture and we will no doubt be hearing much more of this promising young talent.

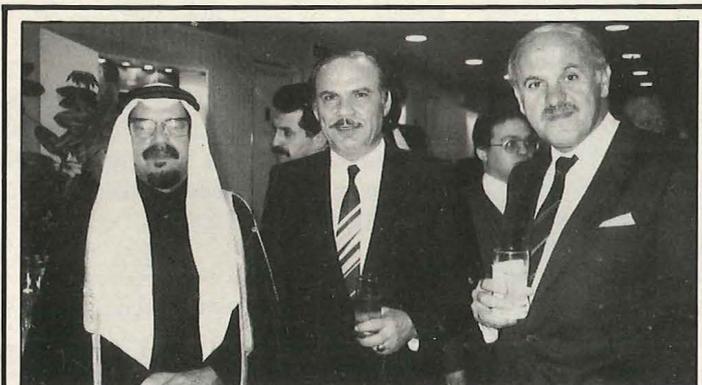
☆ The American College of Greece has inaugurated a super series of **filmed opera**. Beginning with *La Traviata* (which had a few teething problems), the operas feature world-famous singers and orchestras and provide an alternate way to enjoy an evening of marvelous music – where there is parking...Tenni's of Maroussi had a unique line of Christmas goodies – hope you sent some home...The American Community Schools (ACS) students, faculty and administration spent a hilarious evening entertaining parents, friends and guests with an **original musical revue** that portrayed life at ACS. Nothing was sacred as the participants zipped through Culture Shock, Getting to School on Time, the Boarding Unit, Sports and other subjects. Fun...The Athens Hilton saw a need – and responded. Their scheduled bus to the airport was such a big success that they decided to expand the idea to include spirited hotel guests to Syntagma at regular intervals...La Rotisserie in the Athenaeum Intercontinental re-



On the occasion of his recent departure from Greece, H.E. Donald Kingsmill of Australia (left) was greeting his guests alone. His wife, Mrs Victoria Kingsmill, spent the final two months of their tour in the Australian Legation at the General Assembly of the United Nations in New York...The New Zealand Ambassador H.E. Donald G. Harper and his wife have also completed their tour here. Prior to their departure for Singapore – where they have served before – they were entertained by their many friends in the diplomatic corps. Though reluctant to leave, they are looking forward to being at a post closer to their home and families...An unexpected departure is that of H.E. Ambassador Ahmed El Kadri of Egypt who will be posted to Abu Dhabi where he and his wife served for six years previously.



If these sunny smiles are mirrored by all of the SAS ground and cabin staff, the airline cannot help but be successful! The general manager of South Eastern Europe and the Middle East and Mrs Finn Thaulow (left) took the occasion of the appointment of Mr C. Samartzis (shown with his wife) as district manager for Greece and Cyprus to host a reception at the Athenaeum Intercontinental Hotel for members of the travel trade, diplomatic corps, professions, business and press. The party also marked a farewell to station manager Mr R. Stromland and a welcome to his successor Mr S.E. Karlsson...Another recent airline reception was that given on the occasion of the 40th anniversary of Singapore Airlines in celebration of its 15 years in Greece. The reception, held in conjunction with the Singapore Tourist Promotion Board, featured a beautiful folkloric dance program and many Chinese delicacies. The Athenaeum Intercontinental ballroom was totally transformed to provide the necessary exotic atmosphere.



At a recent dinner meeting of the Greek-Arab Association held at the Athens Hilton Hotel, Saudi Arabian Ambassador H.E. A. Al-Malhook was the principal speaker. The members, guests and friends found the ambassador's remarks on the future of Greek-Arab economic relations of both current and future interest. The ambassador spoke in Arabic with instantaneous Greek translation and English-language text provided. At a before-dinner reception His Excellency conferred with H.E. Awwad Al-Khaldi, the Jordanian ambassador and H.E. Larbi Mouline, the Moroccan ambassador.



This look back at recognizable and unrecognizable guests taken at the Irish-Hellenic Hallowe'en celebration has a definite purpose. It should provide ideas for the upcoming Carnival season. Early Easter this year provides a lift from the February doldrums. Some dates to mark now on your calendar are the annual St Paul's Anglican Church benefit Winter Ball held in the British Residence on February 5; the traditional Propeller Club Ball benefiting worthy Greek students with scholarships - this year a "Fiesta Argentina" with imported musicians and beef - at the Athenaeum Intercontinental Hotel on February 12; and the British Chamber of Commerce Ball - also at the Athenaeum Intercontinental Hotel on February 9.

cently had a short promotion that was terrific - but of short duration, so you may have missed it. Famous chef Amoroso was in Athens presenting his internationally acclaimed flower flavors - for dining. Proclaimed to be "a bouquet on a plate", that is exactly what it was. For instance, "Rose and Flower Paté", Spaghetti with a "Thousand Flowers Fragrance" and "Salad of Fruits, Herbs and Flowers" - all delicately scented, calorieless and just terribly good for you...End of the World

Dept.: The *koulouri* seller in Syntagma is also selling doughnuts.

☆ A word of appreciation is long overdue for the Athens Singers under the direction of Roger Tilley. This choral group which provides seasonal music on a regular basis has been in existence for many years. Running like a thread in the fabric of musical endeavors of the foreign community, the Singers rehearse regularly throughout the year, support the HAMS when needed, show up for the traditional Christmas sing



Launching a dynamic French perfume with an exclusive line especially for men is no small event. To honor properly the new "Xeryus", Mr Jean Courtiere, president of Givenchy Parfums, Paris, and Mr Athos Papaellinas, Givenchy Greece, utilized the unique premises of the Goulandriss Natural History Museum in Kifissia. Attended by many in the French community, as well as other members of the foreign community, Greek business people and friends, the group was addressed by H.E. the Ambassador of France F.M. Plaisant and members of the firm. In the course of the reception, Mr Courtiere presented Mrs Goulandriss with a vibrant bouquet of flowers.

at the British Council and available - group. This past Christmas season the Athens Embassy, provide support Singers in conjunction with the Lions Club has a benefit performance, and the et ceteras are unlimited. performed portions of *The Even* with the plethora of *Messiah* accompanied by offerings from the various John Trevitt at the organ and members of the Campion School orchestra. □



The enterprising prime movers of The Alpine Center for Hotel & Tourism Management held a reception to launch their three-year program in hotel management studies at the Mati Hotel in Mati near Marathon, where the courses will be held. Every tourist to Greece, whether heading for an obscure island or a luxury Athens hotel, stands to benefit from the future graduates of the school. Best wishes for success were extended at the reception (from left) to Mr Hofmann, Mrs Sibyl Hofmann, who is the director of the center, by Mr Wolfgang Grimm, general manager of the Athenaeum Intercontinental Hotel, H.E. Ambassador Charles Steinhauslin of Switzerland, and Mrs Grimm.

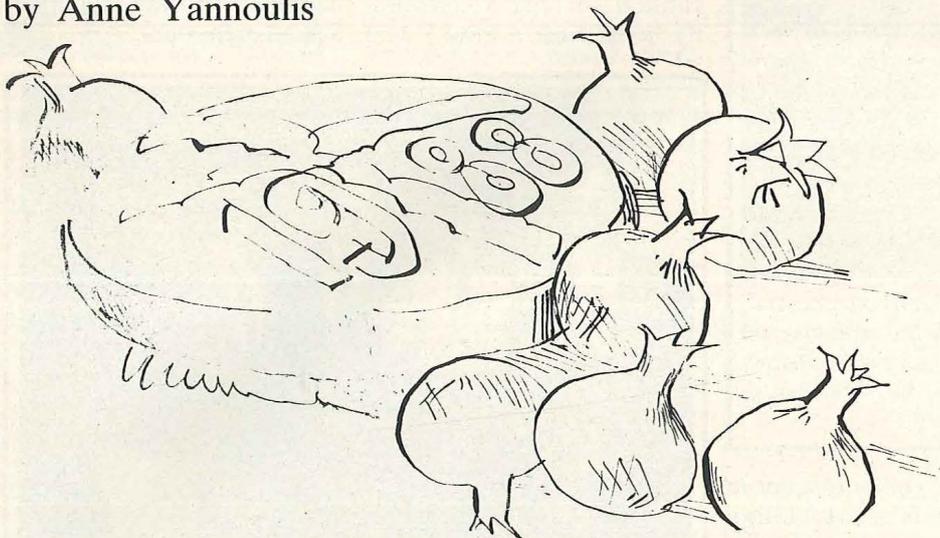


AWOG had an exceptional Thanksgiving luncheon at the Athens Hilton Hotel with Bruce Lansdale, director of the American Farm School of Thessaloniki, being in town to deliver the address. Stressing the importance of the girls' program at the school through the years, Mr Lansdale concluded with some thoughts of friends made and warm feelings expressed during his 40 years in Greece. Among the ladies present on that occasion were (from left) Katie Cafopoulos, author, art critic and wife of the president of the Greek-South African Association; the publisher of The Athenian Drossoula Elliott; and Tad Lansdale, wife of the Farm School director.

In January's kitchen

A British cookbook author serves up a slice of *Vasilopitta*, and walks us through January's open-air market

by Anne Yannoulis



January may be the beginning of the new calendar year, but at the green-grocer's it is very much the middle of winter.

All the winter vegetables are to be found: cabbages, cauliflowers, leeks, spinach, purple broccoli, potatoes, onions, carrots, and celeriac; also sweet potatoes, pumpkins, and beet-roots. Salad vegetables are available in the form of lettuce, wild greens, and radishes, as well as parsley, mint, garlic, and celery. Artichokes have just appeared but are still very expensive, and there are spring onions as well as the dry ones - *xera*. There are virtually no tomatoes, so autumn-made chutney and tomato sauce are appreciated.

A wide variety of fish is to be found, and a mixture of small ones, bought perhaps directly from a boat, go to make a local island favorite fish soup, *kakavia*, a sort of bouillabaisse. One of them might be the curiously-named *Christopsaro* (John Dory), with a distinctive black spot on either side where, it is said, it was picked up by Christ between finger and thumb.

Oranges and lemons are well established (oranges called *Merlin* are the navel variety). There are apples, pears, mandarins, local grapefruit and, now cheaper, kiwifruit (*aktinidia*); also imported coconuts and pineapples.

Pomegranates are smashed in the courtyards of houses on New Year's Day to bring good luck. They are used for very little else. Grenadine is only now being produced in Greece.

The *Vasilopitta*, or New Year's cake, is the one really 'January item' on the menu, and the cutting of these cakes

dominates the news. Those in the shops are more of a brioche, but there is a nicer version rather like madeira cake. It is necessary to have on hand recipes for using up stale cake as it has to be cut all at one go to see who has the lucky coin! There are leftovers, too, from the huge home-baked loaves of the season, which last too long even for the voracious Greek bread-eaters. A profusion of orange, lemon and grapefruit peel over the holidays leads one to think of candying it for future use in cakes, and the end of the festivities (after 6 January) leaves time to make quantities of marmalade, preserves, chutneys and citrus-flavored cognac to last till autumn, though these activities can be spread out over the next three months.

New Year Cake (*Vasilopitta*)

- 4 1/2 cups self-rising flour (1/2 kilo)
- 1 tsp salt
- 1 cup butter or margarine (250 gram packet)
- 1 1/2 cups sugar
- 5 eggs, beaten (at room temperature)
- 1 1/4 cups milk or 1 cup milk and 1/4 cup orange juice (or even all juice)
- grated rind of 2 oranges or 1 lemon
- icing sugar
- 1 silver coin

Sift flour and salt. Cream butter and sugar, beating till light and fluffy. Add eggs, a little at a time, beating well, adding some of the flour to prevent

curdling. Beat in the rest of the flour alternately with the liquid and stir in the rind. If using only milk, add finely grated lemon rind.

Grease a round baking tin, about 30 cm. in diameter. Pour in the batter and drop in the clean silver coin. (It can be cleaned with a mixture of lemon juice and salt, then rinsed off and dried; or it can be wrapped in foil.) This batter is much more liquid than an English one and the coin will probably sink right through. It is more reliable to insert the coin after baking, when it will stay upright and reappear in one slice only, thus preventing family squabbles.

Bake in a moderate oven for 40 to 50 minutes. Cool in the tin and sieve a little icing sugar over the cake when cold. The date for the New Year, cut out of a single piece of foil can be placed on the cake before the icing sugar, and then removed carefully.

The *Vasilopitta* is cut ceremonially on New Year's Day. Each slice is named for someone: beginning with Christ, the Virgin and *Aghios Vasilis* (St Basil); then proceeding through the immediate family and any visitors, including the house and perhaps boat, until the whole cake is cut. A matchstick identifies the first slice or can be used to write an initial in the icing sugar. The person who finds the coin in his slice will have good luck for the whole year.

As the *Vasilopitta* has to be cut up all at one time, and as each housewife is expected to bake one, there is often a lot of cake going stale during the first two weeks of January. It can be turned into a trifle, soaked in fruit juice and spirits, covered with a layer of jam, a thick layer of custard, and then decorated with cream and glazed cherries; or you can slice each wedge in half and sandwich them together with an orange butter cream: butter beaten together with icing sugar and orange juice and a dash of Cointreau. Another way would be to slice the pieces thinly and use them as sponge fingers for a lemon refrigerator cake, or bake them to make sweet rusks. □

Anne Yannoulis, an Aegina resident, is the author of Lycabettus Press' upcoming Greek Calendar Cookbook. The prolonged postal strike prevented Vilma Liacouras Chantiles from serving up 'food' this month

Uncrossing crossed cultural wires

The following interview with Dr Deborah Tannen, Associate Professor of Linguistics at Georgetown University, was conducted last spring, quite informally, over coffee at The Athenian Inn. Tannen was in Athens to deliver a talk to TESOL Greece entitled *That's Not What I Meant: Cross Cultural Communication* and to introduce the EFL teaching community here to her new book.

Herring: How and when did you become interested in cross-cultural communication?

Tannen: In a sense, I have to say it goes back to my experience in Greece. I came here after college with really little intention other than that of living some place far away from the US for as long as possible. I didn't intend to stay here – I was on my way around the world then – but I got stuck in Greece for various reasons, and I ended up staying. While here, I taught English as a second language, first in Crete and then here at the HAU, from 1966 to 1968.

Herring: ...and I understand you married a Greek?

Tannen: Yes, well at that time, when I was here, we lived together, but eventually we went to the States and got married. It's funny though, I think my interest in cross-cultural communication really came more from my experience or *living* in Greece rather than from communicating with my husband. But it's post facto, looking back, that I realize how many of the problems we had were cross-cultural. And I didn't think of them in those terms at the time.

In a sense, too, it was getting into linguistics – attending one particular linguistics institute run by the Linguistics Institute of America, where the emphasis was on language in context ... summer before last I ran one such institute...

Herring: ...the student became the authority; full circle...

Tannen: ...and too, the institute I organized was the first in 12 years to deal with language in context again, language in culture, rather than just formal, representational, theoretical linguistics.

Herring: Deborah, you've just given a talk to TESOL Greece based on your book, *That's Not What I Meant*. But on a more personal level, can you speak a little about what linguistic issues came up in your marriage?

Tannen: A few examples of things that

came up that, as I say, I did not think of as cross-cultural, but now realize were...Probably the most frustrating thing for me was that I had learned from the very beginning of my life to always ask *why*; to try to understand why I was doing things and to expect everything to be logical.

Herring: ...the unexamined life was not worth living?

Tannen: Right! And the man I married had no interest in analyzing anything – and, certainly, there are Americans who are like that too: my mother, for example (laughs) – but, for him, wanting to know why was considered a challenge. You know, he said, "Let's do something," and I said, "Why?" He felt I was challenging him, undercutting him, being insubordinate.

Herring: Did your mother feel that way?

Tannen: No. But something that's interesting is that a lot of the work I do in linguistics is about how *all* communication is, in a sense, cross-cultural, because culture is so dependent upon *immediate* interaction. So, little boys, as opposed to little girls, people of different ethnic backgrounds – *all* these differences are in some sense cross-cultural differences. A lot of my work is actually about Americans of different backgrounds and the tremendous cultural differences between them.

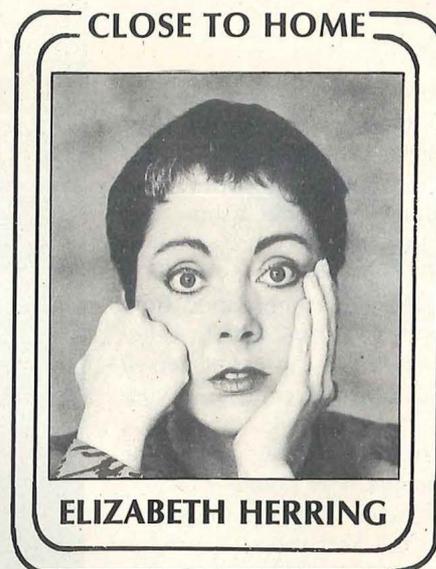
This interest goes back to my own parents. But, really, each of us is caught between the cultures of her/his mother and father. Sometimes it means the parents are literally from different cultures. In my case, my father's Polish/Jewish; my mother, Russian/Jewish. But their ways of doing *everything* were completely different. I've written a lot about oral and literate tradition, and the dedication to my first book, which is about spoken and written language, is to my mother and my father, who introduced me to oral and literate traditions – respectively. I was caught...

Herring: ...and gifted, too, because you got the benefit of both traditions.

Tannen: The benefits...

Herring: ...and you paid the price. You're familiar with the Stress Scale? In cross-cultural "coupling", would you say there's a communication stress scale? In other words, if a Greek woman marries a Japanese man, they'd rate say a 20, out of 20, on the cross-cultural communication stress scale?

Tannen: I'm sure that's true. I've noted that a lot of people I know have disastrous first marriages with people



from very different cultures, but then go on to have more successful second marriages with people still from other cultures, but cultures that are closer to their own.

Herring: In my own case, I married a Constantinople Greek...

Tannen: ...and then?

Herring: ...a Cephalonian-Rhodesian Greek!

Tannen: But there *must* be some way in which he is culturally closer to you?

Herring: Yes, his first language was English, and we both arrived in Greece the same year as ten-year-old children.

Tannen: And Michael, my second husband, is in a sense from the same culture as I – we're both Jewish/American. But, insofar as he grew up in California and I in New York, we *are* culturally different.

Herring: Shades of Woody Allen's *Annie Hall*.

Speaking of Halls, you quote one of my favorites – Edward T. Hall, author of *The Silent Language*, etc. – who has said, "Culture is communication." How do you interpret this in light of your research?

Tannen: I guess I trace everything back to what I call "conversational style." So, when we try to communicate with and understand others, we *think* in terms of intentions, personality and abilities: smart/stupid, nice/not nice, etc. Intentions? Interested/not interested in me, trying to cut me off, etc. That's the level on which we *think*.

Herring: In the *conscious* domain...

Tannen: ...Yes, that's what we're *aware* of. But a lot of these judgments become *mis*judgments when the speakers have different conversational styles. So, the only way people can show their intentions, personalities and abilities is through talking (or other ways of communicating and interacting), but there's not a one-to-one relationship between intentions, personalities and abilities, on the one hand, and ways of showing

them, on the other.

One way to talk about these differences is to say they're cultural differences. But, again, I'm using "culture" in a very broad sense. Someone who grew up in a different neighborhood from your own may have a different way of expressing herself – a different cultural or conversational style.

Herring: What about the people next door?

Tannen: ...or even the people in the next room! A brother and sister, in a sense, may come from different cultures, because brother is playing with only the boys, and sister, with the girls. Their lives couldn't be more different.

My friends in Crete, for example, have a son and a daughter whose ways of using language are a world apart. It astounded me that their case paralleled research I've been doing. The little girl has a best friend and they spend all their time talking together, sharing private games, secrets, whispering. The brother and sister, at home, fight. The main socialization of each is with same-sex friends.

So, what we think of as culture is simply people's ways of being in the world, ways of doing things and showing what they mean. And all these ways we *think* of as being self-evident. If you're angry, you yell; if you're sad, you cry. If you want to be nice to someone, you give them something. But actually, all the ways of showing what you mean may be very different, depending upon who you grew up with and how you learned to communicate and to be a person.

All this learning determines every level of communication, although it's not on the level at which people consciously think about communication. And that's why cross-cultural communication can be so destructive; yet, when you understand what's going on underneath, so enlightening – when you begin to see that what you're *perceiving* may not indeed *be* the intentions, personality or abilities of the other.

Herring: I always look at people as sort of "closed opaque boxes" with lines connecting to other boxes and the outside world.

What *you* are dealing with are those lines – what you speak of as "conversational style" is the array of ways in



Dr Deborah Tannen

Photograph by Jerry Baker

which those connectors differ. But do you take as a given that what's inside the boxes is even the same?

Tannen: We *can't* know what's in the boxes. We can only see what's coming out. But I would make the picture even a little more complicated, because we can't even tell if the messages we get over the lines are in similar codes or not.

Herring: Staggering.

Tannen: It's amazing we communicate *anything*.

Herring: You've written a lot about the "levels of difference" on which cross-cultural communication can falter. Can you elaborate?

Tannen: Basically, I see a hierarchy of levels of linguistic signification, starting with little linguistic things like voice pitch, loudness and quality. Then there's a whole range of things that have to do with interaction: turn-taking (in speaking), how you do all the little mechanics of interaction, show that your turn to speak is over, take a turn, interrupt – ways of showing that you want to take the floor or relinquish it.

Even before all these things, there's the question of when, even, it's appropriate to talk at all, and the whole range of what it's appropriate to say when you talk.

In addition to all the ways of speaking, you have to have ways of showing that you're listening. I really get a kick out of this one. On talk

shows, I'm very often asked, "Why don't people learn to listen?" And I always laugh because everyone always thinks that someone *else* isn't listening. I've never heard anyone say, "The problem is I don't listen."

What I answer is that far more often the problem lies in how we *show* we're listening. These things aren't self-evident and that's that. How much do we nod when we're listening; say mm-hmm and ah-ha? How animated are our faces?

Herring: I've noted, as someone with a fairly low energy level, how much sheer energy it takes to listen actively here. Interviewing, for example, when I actually speak less, is exhausting...

Tannen: Yes, and that's because you listen very actively. You *could* just sit quietly...

Herring: ...but then, in this culture, people ask what's wrong with me.

Herring: ...but then, in this culture, people ask what's wrong with me.

Tannen: Yes, because in Greece all this range of things I'm talking about is on the very *expressive* end of the linguistic continuum. One of the things that came back to me during this visit to Greece was how incredibly animated people's faces are when they're listening or talking. In fact, I feel it's ridiculous to study interaction without videotaping.

Herring: When I go back to the States, I feel deprived, but also, I must admit, more relaxed.

Tannen: But you feel like you're in a blank world: suddenly, all the colors are gone.

Herring: ...and England's perhaps even farther down the continuum from Greece...

Tannen: Yet, even in one country, the US, there's a whole separate continuum, with the American Indians and the Midwesterners on the one end, the "flat" end...

But to return to the levels of difference, there's the use of formulaic expressions in discourse. In other words, a lot of what we say is pre-set, ready-made. Beginnings and endings of interactions are particularly pre-set...

Herring: *Kalos eerthate/Kalos sas vreekame...*

Tannen: But all throughout, the certain things that we say are "ordered" in a set way. That's lost cross-culturally. The whole way of stringing things together –

both sentences and whole discourses – what can be the point, how you get to the point, and how you show the relationship between one thing you've said and another... Within a conversation, what constitutes an appropriate topic?

Indirectness is *very* important. People kind of have this misconception – Greeks less than Americans and women less than men – that language is to be used simply for saying what you mean; it's a code. And a lot of modern communications theory reinforces this notion: sender-message-receiver.

But of course communication couldn't be less like that! It's a very subtle system of hinting at what you mean, tiptoeing around what you mean...

Herring: ...or saying just the opposite of what you mean.

Tannen: Yes. So indirectness is universal, but *ways* of being indirect differ greatly from one culture to the next.

And there's a whole range of ways of using various devices, like complaining. When is it appropriate to complain, how much, about what. Self-revelation – when is it appropriate, to whom, how?

Herring: O.K. In examining relationships where one person/speaker is Greek, and the other – oh dear – can I just say English-speaking, where do we get into the most difficulty communicating?

Tannen: With the *caveat* that any generalization is partly untrue, I think one of the big complaints of the non-Greek would be that the Greek always interrupts, and this happens between any two cultures where in one there is a higher expectation of what I call "overlap". For example, in a normal Greek conversation, there's a lot of talking at the same time. There's not this belief that a conversation consists of one voice speaking; then, another. And if *you* expect the latter, and someone starts talking along with you, you think you're being interrupted. But the intention may *not* be to interrupt, nor does "overlap" constitute interruption in group talk.

Now, this isn't only "Greek". In my own marriage, for example, this was never a problem. Being a Jew from New York, I was used to a lot of overlap myself.

If the English speaker, however, is northern European, Protestant and/or from the Midwest, or British, overlap is a problem.

Another problem has to do with confrontation and the expression of anger. How much expression of negative feeling can still be considered



"good will", and when does it go over the line and begin to erode the relationship?

There's a lot more "valuation" of expression – you feel angry: you belt it out – here. And then, you forget it. No big deal. But the non-Greek may begin to harbor resentment because he/she feels the expression of anger was out of proportion to the offence and has gone over the line of good will. The Greek disagrees: "I was angry; I didn't mean it."

Many English speakers will feel: "If you didn't mean it, you shouldn't have *said* it. And if you *said* it, you meant it..."

Herring: ...for all time!

Tannen: Yes. We have a much more "constant" idea of truth. And I think a lot of Americans feel that Greeks lie, and the "lying" may be exaggeration – not seen as lying here – or it could be a lot more expectation here of saying different things at different times, depending upon whom you're talking to or the effect you want to produce. This can cause trouble.

Herring: Then there's silence and it uses in different cultures.

Tannen: I want to start by saying there is no single monolithic English-speaking conversational style, but I guess the general point is that between a Greek and this hypothetical English speaker, how much pause you need before you've got a silence on your hands differs. For one person, what seems a pleasant pause may appear a deafening silence to the other. And silence is always inherently ambiguous. It could be something very good, or something bad. It could mean that you're so close nothing *needs* to be said; it could be cutting off.

I just now realized that it's not unusual for Greeks to punish people by not talking to them, which is sort of the

flipside of their high valuation of expressiveness...

Herring: ...equivalent to "taking away their heroin."

Tannen: Right. Involvement is the lifeblood here – constant talk. The worst thing you can do is not talk to a person.

Herring: That particular punishment brought about at least one divorce I'm intimately aware of...

Tannen: *He* did that...

Herring: ...yes, and it *was* the worst punishment imaginable, *despite* my WASP background.

Tannen: You know, that's not only Greek/American, but also male/female. For women, the worst that can happen is to be cut off from interaction. Women are involvement junkies as a rule... And a lot of men withdraw, shut down... My husband, however, a Greek, never did that. My father, though, would.

Herring: Cruel and unusual punishment...

Tannen: ...for a woman.

Herring: But, considering Greek expressiveness, it must be almost as bad for the punisher as for the victim.

Tannen: Well, it is; but the punisher is in control. When *he's* had enough, *he* can start talking again. By the way, has the Constantinople-Greek remarried?

Herring: Oh dear, Deborah. Can interviewers answer "No comment"? On to the next question! Because many or most of my readers are women, and also because at least some of them are in difficult cross-cultural relationships and seeking professional help of one kind or another, I want to ask you if you would agree that in many, perhaps most, of these relationships, the problems are *not* really "psychiatric" problems, but, rather, *linguistic* ones...

Tannen: Yes, yes, yes!

Herring: How can these people help

themselves, since there is no such thing as a "linguistic counseling center" in Athens...

Tannen: ...or anywhere else. I guess here's where *knowing* about the levels of difference - awareness - is so enlightening and liberating. I suppose it sounds self-serving, but there *is* my book, which goes into all this in greater detail and depth...[*That's not what I Meant: How Conversational Style Makes or Breaks Your Relations with Others*, J.M. Dent & Sons Ltd, London; William Morrow and Company, Inc., New York]

Herring: If you hadn't said it, I would have.

Tannen: ...but it is a matter of being able to get the static off the lines. Because "our" culture has been so exposed to psychological paradigms, and I don't think there's anything inherently wrong with this, we do tend to look *there* for solutions. It's like the old joke about the guy who loses his keys and is looking for them under a street lamp when a stranger comes along. You know that one?

Herring: Tell it. Tell it, Deborah.

Tannen: Well, someone comes along to help him and says, "Did you drop them here?" And the guy answers, "Well, no, actually I dropped them across the street - but the light's better here."

In a sense, that's what it comes down

to. These women in therapy may well be looking for answers in the wrong place, but the floodlight's been on these psychological motives and interpretations, so that's where we all tend to look first. But *I* think it causes unnecessary personal pain to always be thinking, "What's wrong with me, or you, or the relationship?" when that may not be where the problems are.

Often, too, it means you may end a relationship and go on to another one where the same things may happen again for the same, yet unrealized reasons.

The most destructive, hurtful thing is the blaming, the conclusions we draw. "You're rude! You're always interrupting everyone! You have no manners! You're inconsiderate! You're illogical!" Conversational styles...

If you can understand these things as linguistic, or conversational style differences, two things may happen: you'll instinctively start seeking ways to make adjustments. So, if it *occurs* to you that in Greece it's O.K. for everyone to speak at once, you may be able to react differently to "being interrupted all the time." You can begin to deal with the "problem" before it gets raised to the level of accusation. The second thing that can happen is that just *knowing* about conversational style differences *solves* the problems...

Herring: You begin acquiring your own set of linguistic "transformers"...

Tannen: ...and the fuses don't blow.

Herring: You then take some of the heat off the relationship and focus on some behaviors that might, possibly, be modified.

Tannen: ...remembering that these conversational style differences may cause tensions even between people raised on the same city block.

Herring: Isn't it a wonder two let alone more people ever manage to live in the same house and keep talking to one another?

Tannen: But then, we're not talking all the time, are we?

Herring: Thank heaven!

By the way, Deborah, are there any other books on this subject that might prove helpful?

Tannen: Well, readers might consult my own bibliography. There's a book by Robin Lakoff called *Language and Woman's Place*; a book by Thomas Kochman titled *Black & White Styles In Conflict*.

Herring: ...and you're working on a new book?

Tannen: Yes, and my intention is to go even more deeply into how the things we've talked about play out in close relationships.

Herring: We'll be expecting it in a year or so... □

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GERMAN/AMERICAN female (age 22), linguist secretary for German, French and English (unfortunately not yet fluent in Greek) is looking for a job to have the opportunity to move to Greece (office work, tutoring, kids, etc.). Please write to: Jennifer Cathleen Sager, Strasse 574 No.4, D-1000 Berlin 47.

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THE ATHENIAN guide

Where to go... what to do

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focus

art

A drawing by **Yiannis Moralis** reproduced in ceramic relief with blue, ochre, white and black colours, by Christina Morali in 200 copies. They are signed by both artists and are available at Aithousa Skoufa, Skoufa 4, Kolonaki.

According to the painter and sculptor **Argyro Karymbaka** "sculpture and painting, as



Manolis Grigoreas at Dada

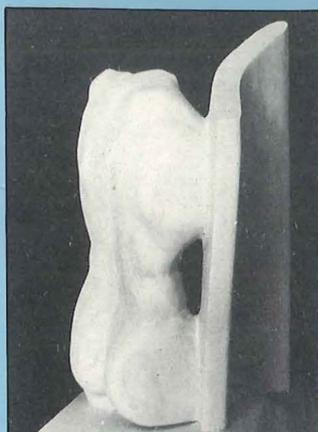
works of expression, are equal...each maintains its own autonomy." Born in Patras, she studied at the School of Fine Arts and has exhibited since 1953 in group shows and Panhellenic exhibitions; since 1963, she has had ten individual shows. Her work will be shown at Nees Morphees Gallery from January 9 through January 25.

Thodoris Pokamisas was born on the island of Tinos in 1957. He had his first contact with art through his father, a well-known 'popular' pain-

ter. He studied sculpture at the School of Fine Arts in Panormos, Tinos, where he also learned to work in marble. After his graduation, he continued at the School of Fine Art in Athens. In 1986, he met Alexandros Iolas who became interested in his work. His first one-man exhibition, dedicated to the late Alexandros Iolas, will consist of sculptures of marble and bronze and will take place at Epipeda Gallery from January 11 through January 30.

Petros Sorapanis is exhibiting 20 mixed media works and a composition in plexiglass and metal. Sorapanis, who incorporates references to the environment and contemporary life in his work, studied engineering and painting in Germany. He will exhibit at Zygos Gallery from January 11 to January 25.

Mosaics and paintings by **Danae Douka** will be shown at Tholos Gallery. Simultaneously, at the Odeon Athinon in the Sculptors' Association Hall, she will be exhibiting a nine square metre mosaic as well as oils, acrylics and watercolors under the general title, *Pictures from Olympos* - all large works. At the Tholos Gallery, she will present works of smaller dimensions under the same title. Danae Doukas studied painting and mosaics at the School of Fine Art in Athens; her studies in London and New York covered painting on material and engraving. She has created mosaics and frescoes in Greece and abroad; designs costumes and sets for the theatre and also book covers.



Thodoris Pokamisas at Epipeda

Her exhibition will remain open until January 15.

Manolis Grigoreas was born in 1952 in Piraeus and has been painting since 1978. His pastels and ink and pencil drawings on paper and wood represent mythical, historical, and contemporary people, saints, buildings and illustrated texts. At Dada Gallery until January 8.

An exhibition with drawings by **Yiorgos Manousakis** covering a period of 36 years (1948-1984), will be on display at Ora Gallery until January 8. Most of these drawings incorporate documents reflecting neighborhoods, buildings and areas of Athens and the islands that no longer exist or which are now unrecognizable. On this occasion Ora has published three albums numbered and signed by the artist with 15 drawings each; the prologue written in the artist's own hand.

Petros Karystinos's paintings have taken the direction of expressionism. His work is dominated by the use of figures illustrating primitive values. Karystinos was born in Athens in 1954; he studied at the Academia di Belle Arti in Florence. His exhibition will take place at Gallery 'F' from January 11 through January 24.



Maria Hadziandreou at Ora

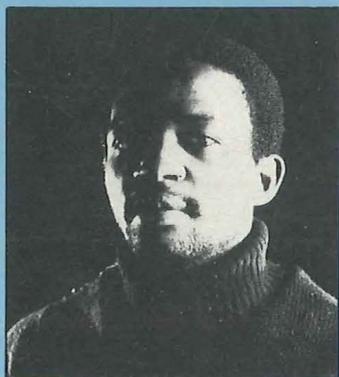


Guildhall String Ensemble at the Athens College Theatre

films

The Hellenic-American Union will present a series of seven American Independent Films from January 25 till February 2, including a cross-section of the best in the current crop of independent films. Introductions will be given by B. Samantha Stenzel. Included are:

Down By Law, by Jim Jarmush, featuring Tom Waits, John Lurie and Roberto Benigni, an hilarious comedy about three escaped convicts in the deep South. *Hoosiers*, by Dennis Hopper, featuring Gene Hackman, Barbara Hershey and Dennis Hopper, a heartwarming dra-



Alain Michigan at the Dance Workshop

ma about a small town's bid for the state basketball championship.

The Rocky Horror Picture Show, by Him Sharman, featuring Tim Curry, Tom Bostwick and Susan Sarandon, the campy musical that started the midnight movie cult.

Brother From Another Planet, by John Saules, featuring Joe Morton. A black extra-terrestrial lands in Harlem and fends his way through the colorful scene. *Stop Making Sense*, by Jonathan Demmi, featuring The Talking Heads, an exhilarating documentary featuring two rock concerts by The Talking Heads (no subtitles).

The British Council will present:

The Go-Between. The screenplay is by Harold Pinter from the novel by L.P. Hartley; an initiation film about a young boy whose life is irrevocably changed when he becomes the intermediary for a young couple involved in an illicit love affair. The cast includes Julie Christie and Alan Bates. For dates and details call 363-3211.

music

At the British Council the well-known Greek artist, **Katerina Ktona**, playing the harpsichord, will give a concert including Elizabethan music by composers J. Bull, W. Byrd, Th. Morley and G. Ph. Handel. Katerina Ktona studied harpsichord at the Academy of Music in Munich. She collaborates with Greek radio and television; has often participated in chamber music concerts and has given many solo performances in Greece and abroad. At the British Council, on January 14 at 8 p.m., she will play on her own harpsichord which is a Flemish copy of Hans Ruckers' 16th century instrument.

The Guildhall String Ensemble consisting of 12 talented young musicians, will present a program on January 30 at the Athens College Theatre at 8:30 p.m. This event is

sponsored by the British Council.

Judith Hall (flute) and **Timothy Walker** (guitar), both international soloists and recording artists in their own right, have toured together as a duo since 1984. They will present a program including works by Bach, Bedrod, Debussy and Rodrigo on January 27 at 8:00 p.m.

exhibitions

Byron Exhibition, 22 January - 22 March. A major exhibition of items from museums and private collections to celebrate the bicentenary of the poet's birth, organized by the British Council in cooperation with the Ministry of Culture.

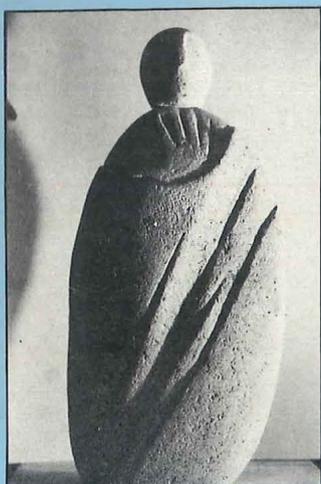
The theme of the exhibition will be Byron's travels in Greece and the influence of Greece on his poetry, as well as his contribution to the Greek Freedom Movement. The exhibition will consist of



Live quintet playing during Sunday brunch at the Athens Hilton



Scene from Down by Law at the Hellenic American Union



Argyro Karymbaka at Nees Morphes

about 200 paintings, engravings and photographs illustrating the places he visited and the people he met in Greece, highlighted by excerpts from his poetry. There will be various personal items belonging to Byron as well as costumes of the period. The exhibition will be accompanied by an illustrated catalogue, including notes and essays.

The exhibition, to be held at the Kostis Palamas Building, Akademias Street, will be accompanied by a book exhibition and lecture and film programs.

lectures

The creativity of the child is the subject of a lecture and discussion in German with Greek translation at the Goethe Institute on January 14 & 15 at 7 p.m. There will be a presentation of children's and young people's work; also lectures by art teachers demonstrating methods of how to offer all youngsters the opportunity to be creative.

notes

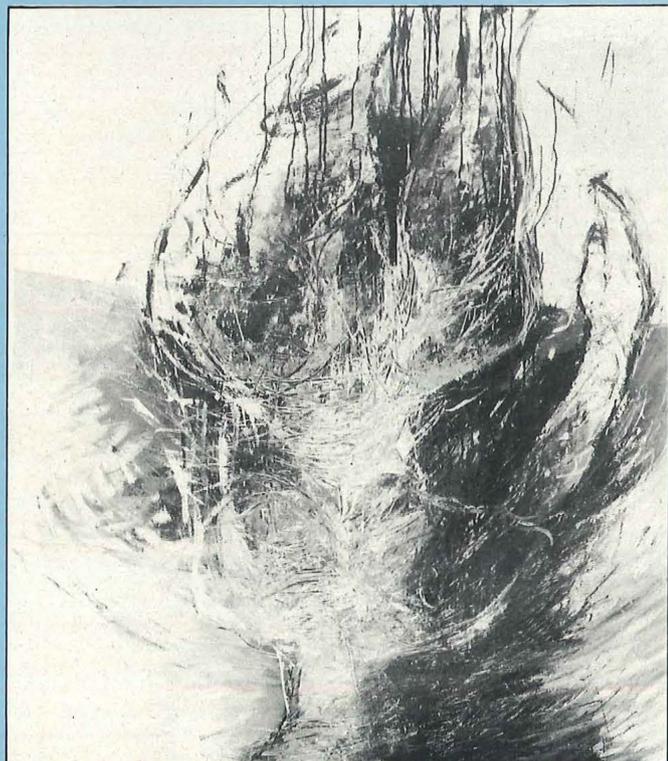
If you decide to have **Sunday brunch at the Athens Hilton**, you will be serenaded by a live quintet: two violins, a piano, a flute and a cello. The quintet will play classical music while you sip champagne and indulge in over 40 succulent, mouth-watering dishes. Brunch will be served from 11:30 a.m. to 3:30 p.m. **Alain Michigan** is in Athens to teach jazz dance at the *Ergastiri Horou* (Dance Workshop) until February 27. He is a professor and jazz dancer; he studied dancing in New York at the Theatre Dance School, Harlem, and



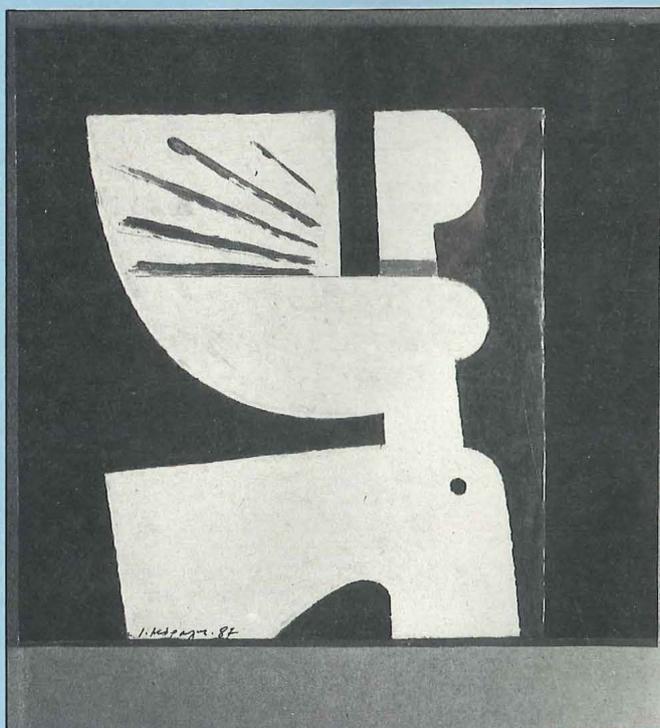
Yiorgos Manousakis at Ora



Danae Douka at Tholos



Petros Karystinos at Gallery 'F'



Yiannis Moralis at Skoufa

at the Joffrey Ballet. Later he left for Paris where he teaches and studies the techniques of Lemont, Horton and Mattox. He has danced with many groups, such as the Dance Quartet, Explo-

sion Dance, etc. The Dance Workshop has classes daily for beginners and advanced students, and for further information contact the Dance Workshop, Solonos 34, Tel. 364-5417.

this month

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

NAME DAYS IN JANUARY

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).

January 1	Vassillis, Vassos, William, Bill Basil, Vassiliki, Vasso
January 6	Fotis, Fotini
January 7	Ioannis, Yiannis, John Ioanna, Joanna
January 17	Antonios, Anthony, Tony, Antonia
January 18	Athanasios, Thanasis, Thanos Nasos, Athanasia, Soula
January 20	Efthymios, Thymios, Efthymia, Effie
January 25	Grigorios, Gregory.

GALLERIES

ARGO, Merlin 8, tel 362-2662. A group show until January 10. Paintings by Christodoulos Galdemis from January 11 till January 30.

ARTIO, Dinokratous 57, tel 723-0455. Kardamatis is exhibiting his work until January 14. Drawings by Dimitris Sakelion from January 15 until the end of the month.

ATHENAEUM ART GALLERY, Syngrou 89-93, tel 902-3666. Vartholomeos Papadantonakis will exhibit his work until January 9.

ATHENS ART GALLERY, Glykonos 4, tel 721-3938. Yiannis Tsarouhis will exhibit his work until January 14. Christina Zervou's plexiglass sculptures will be on display from January 20 through February 5.

ANTINOR, Antinoros 17, tel 729-0697. A group show from December 14 until January 7, followed by another show by young artists from January 11 to January 23.

DADA, Niriidon 6 & Pratinou, tel 722-2929. Manolis Grigoreas will exhibit his work until January 8. *See Focus*. Yiannis Paleologos' paintings will be shown from January 11 to January 25.

EIKASTIKOS HOROS, Dimokritou 21, tel 361-1749. Nikos Frantzolas will exhibit his work starting January 4 until end of the month.

EPIPEDA, Xanthippou 11, tel 721-4644. Thodoris Pokamisas' sculptures will be exhibited from January 11 to January 30. *See Focus*.

EPOCHES, Kifissias 263, tel 808-3645. Engravings and lithography by Eva Boulgoura, Thomas Papadoperaki, Kostas Papastamouli, Takis Sideris and Vassilis Haros from January 14 until January 30.

KOURD, Skoufa 37, tel 361-3113. A retrospective exhibition of works by Theofilos which have never before been exhibited, from January 3 till the end of the month.

KREONIDIS, Iperidou 7, tel 322-4261. Drawings by Nikos Kyritsis and a group show of paintings, sculptures, ceramics and jewellery until January 5. Vana Yerou will exhibit her work from January 11 to 27, followed by an exhibition by Thanasis Sideris' paintings and Dinos Touloupas' jewellery and paintings from January 28 through February 13.

MEDUSA, Xenokratous 7, tel 724-4552. An exhibition by Achilles Christidis until January 6.

NEES MORPHES, Valaoritou 9A, tel 361-6165. "The procedure of a picture behind the painted surface" is the title of a group exhibition by artists Yiannis Valavanidis, Yiorgos Milios, Yiannis Michailidis, Rena Papaspyrou and Sotiris Sorongas until January 8.

ORA, Xenofondos 7, tel 323-0698. Yiorgos Manousakis

until January 8. *See Focus*. Maria Hadziandreou and Olga Stavridou will exhibit their work from January 11 to 29. **SKOUFA**, Skoufa 4, tel 360-3541. There will be a group exhibition of sculptures and paintings until January 15. **THOLOS**, Filellinon 20, tel 323-7950. Mosaics and paintings by Danae Douka will be exhibited at the gallery and, simultaneously, at the Odeon Athinon, Vas. Constantinou and Rigillis, until January 15. *See Focus*. **TO TRITO MATI**, Xenokratous 33, tel 722-9733. A group show will be held until mid-January. **ZYGOS**, Iofondos 33, tel 722-9219. Petros Soropanis (*See Focus*) and Kostas Dimopoulos will exhibit their work from January 11 to January 25.

SCREENINGS

Goethe Institute

VANDSBECK'S AXE (1951) directed by Falk Harnack, based on the novel by Arnold Zweig, will be shown in German with Greek subtitles on January 18 at 8 p.m. **EACH ONE DIES ALONE** (1961) by Falk Harnack, in German with Greek subtitles, on January 19 at 8 p.m.

Hellenic American Union

Festival of Independent American Films (See Focus).

DOWN BY LAW, by Jim Jarmush
HOOSIERS, by Dennis Hopper
ROCKY HORROR PICTURE SHOW, by Him Sharman
BROTHER FROM ANOTHER PLANET, by John Saules
STOP MAKING SENSE, by Jonathan Demmi

British Council

THE DUELLISTS directed by Ridley Scott starring Keith Carradine and Harvey Keitel will be presented January 11 at 8 p.m.

THE HISTORY OF MR POLLY, directed by Anthony Pelissier and produced by John Mills, featuring John Mills, Sally Ann Howes and Finlay Currie. January 18 at 8 p.m. **THE GO-BETWEEN** starring Julie Christie on January 21 & 28 at 8 p.m. *See Focus*.

LECTURES

DR ALEXANDER B. GOGOS will deliver a talk on "English Lexical Influence on Modern Greek" at the British Council on January 20 at 8 p.m.

PROFESSOR ANDREW RUTHERFORD, in the first of a weekly series of lectures on the poet Byron, will speak on "Byron the Philhellene" at the British Council on Monday 25 at 8 p.m.

THE CAUSES AND PREVENTION OF CANCER by Dr Harris Pastides, a Fulbright research fellow in epidemiology at the Medical School of Athens University and associate professor at the University of Massachusetts/Amherst, at the Hellenic American Union, sponsored by the Association of Fulbright Scholars, on January 14 at 8 p.m.

THE CREATIVITY OF THE CHILD, a lecture and discussion at the Goethe Institute on January 14 & 15 at 7 p.m. *See Focus*.

EXHIBITIONS

GREEK FORESTS: The Goulandris Museum of Natural History is organizing this exhibition as part of the European Year of the Environment; the Zappion, through the end of January 88.

VAFOPOLIO CULTURAL CENTRE, G. Nikolaidi 3, Thessaloniki, tel 424-132/3. Klio Dimitriadi Natsiwill hold a retrospective exhibition until January 17.

40 YEARS OF SCULPTURE will be presented at the Ethniki Pinakothiki in collaboration with the British Council until January 16.

EXHIBITION OF WORKS DONATED BY THE POLYTECHNIC SCHOOL: at the Ethniki Pinakothiki until January 30.

EMBROIDERED LINENS FROM KRINI: embroideries, laces and other handicrafts made by women from this Greek village in Asia Minor, at the Centre of Popular Art and Tradition, Ang. Hatzimihal 6, Plaka, through January 10.

MEMPHIS: an exhibition of furniture and other objects by "Memphis" of Milano, at the "Popi K" gallery, Ploutarhou 18, through January 7.

DORINA STATHOPOULOU is a young Greek artist who studied in Britain. She will present *Scenes from England*, her first photographic exhibition in Athens, at the British Council January 12 through January 22.

LORD BYRON IN GREECE, an exhibition of paintings, engravings, photographs and various personal items,

sponsored by the British Council, will be held at the Kostis Palamas Building, Akademias Street, from January 22 through March 22. *See Focus*.

BOOK EXHIBITION ON BYRON - a small exhibition of recent British editions of works by or about the poet at the British Council from January 25 to January 29.

EFI POLIMETAKI is exhibiting her work at the Hellenic American Union, January 11 through January 22.

THE VORRES MUSEUM will have on exhibit at the Hellenic American Union a new collection of paintings from January 25 through February 12.

PANAYIOTIS ARHOLEKAS will exhibit his paintings at Gallery 2 at the Hellenic American Union from January 11 through January 15.

DIMITRIS ERTSOS will exhibit at Gallery 2 at the Hellenic American Union from January 18 through January 29.

I SEE - COMPREHEND - FEEL is the title of an exhibition of creative work by children and young people to be held at the Goethe Institute in collaboration with the Art Workshop of Halkida, Evia, from January 13 through January 29.

MUSIC, DANCE, THEATRE

MUSICA TECHNICA, a jazz concert with synthesizers will be given by Andonis Plessas at the Athens College Theatre on January 23 & 24 at 9 p.m.

A NIGHT OF ARIAS AND DUETS FROM WELL-KNOWN OPERAS at the Hellenic American Union on January 11 at 8 p.m. will include, among others, Andreas Kouloumbis, baritone, Vivian Levin, soprano, accompanied on the piano by Eleni Assimakopoulou.

CHAMBER MUSIC by Nikos Alexopoulos, clarinet; Laura Gini, piano, in works by Brahms, Gerswhin, Don Gillis and others, will be held at the Hellenic American Union on January 13 at 8 p.m.

AEOLUS, a five-person rock ensemble will perform at the Hellenic American Union on January 21 at 8 p.m.

ODEON ORPHEIO chamber music, organized by the Alumni Association of American Universities, will be performed at the Hellenic American Union on January 22 at 8 p.m.

KATERINA KTONA will present a program at the British Council on January 14 at 8 p.m. *See Focus*

THE GUILDHALL STRING ENSEMBLE will give a concert at the Athens College theatre, sponsored by the British Council, on January 30 at 8 p.m. *See Focus*.

WINTER COURSES

MODERN SPOKEN GREEK: classes at the Hellenic American Union from February 11 until March 9. Registration January 19 until 29. For more information call the Union at 360-7305.

THE HELLENIC AMERICAN UNION continues the following courses and seminars this winter: **Studio Art Classes** by Lou Efstathiou; **A Photography Course** (in Greek) by Dimitris Chliveros; **Greek Dance** classes by Ted Petrides; **Marketing seminar**; For more information contact the Greek and Other Studies Department at 360-7305:9-1, 4-7; Fri:9-3.

ATHENS CENTRE, 48 Archimidous Street, Tel. 701-5242, offers Greek lessons. Accelerated 4-week courses starting January 18; intensive 8-week courses begin February 8; regular 10-week courses, January 18 & 19. All levels offered.

CLUBS AND ORGANIZATIONS

CROSS CULTURAL ASSOCIATION: a panel presentation and discussion on "Talking Peace and Independence Movements Assist Cultural Understanding" presented by the Action Group for a Rational World at Skaramanga 4B, on January 20 at 8:30 p.m. For more information call Nora Haritos, tel 808-2890.

THE ATHENS COSMOPOLITAN LIONS CLUB, tel 360-1311, will host a dinner meeting at the Royal Olympic Hotel January 11. For more information call Mr Baganis at the above number.

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG) welcomes new arrivals. For membership and general information for women of all nationalities, telephone 721-2951 ext. 239, Monday through Friday from 10:30 a.m. - 12:30 p.m.

ST. ANDREW'S WOMEN'S GUILD This Ecumenical Women's Group meets monthly and offers various outreach programs of interest to Christian women of all denominations. As an arm of St. Andrew's Protestant Church, the guild will offer a hearty welcome to newly-arrived women. For more information telephone 651-7405.

LA LECHE LEAGUE is holding a meeting: nutrition and weaning, January 18 at 10 a.m. for southern Athens; and January 11 at 10 a.m. northern Athens. For more information call 802-8672, 639-5268 or 639-1812.

LIBRARIES

AMERICAN HELLENIC CHAMBER 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*, *Newsweek* and *Scientific American* available on microfilm. Mon.-Fri. 9:30 a.m.-2 p.m. and Mon. & Thurs.5:30-8:00 p.m. Reference library open Mon.-Fri. 9:30 a.m.-1:30 p.m., Mon. & Thurs. 5:30-8:00 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, manuscripts, gravures 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 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.

MUSEUMS AND SITES

ACROPOLIS, open 7:30 a.m.-6:00 p.m., weekdays and 8 a.m.-5 p.m. Sun. The entrance fee of 400 drs includes the museum.

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

ANCIENT AGORA, 9 a.m.-3 p.m. weekdays and 9 a.m.-2 p.m. on Sun. 150 drs. entrance fee, half price for students.

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

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Harilao

Trikoupi 31, Piraeus. Tel.452-1598. Holds fine collection of Greek and Roman sculpture.

BENAKI MUSEUM, Koumbari 1, (corner of Vas. Sofias). Tel.361-1617. Neo-classical mansion housing Antony Benaki's private collection of ancient and modern Greek art, artifacts, textiles and costumes as well as examples of Islamic, Coptic and Chinese art. Open 8:30 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.-3:00 p.m. Closed Mon. and holidays. Sun. opens from 9 a.m.-2 p.m. Entrance 200 drs., 50 drs. for students.

CENTER FOR FOLK ART AND TRADITIONS, Angeliki Hadzimihihi 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.

GOLANDRIS MUSEUM OF NATURAL HISTORY, Levidou 13, Kifissia. Tel.808-5870, 808-6405. Open daily, except Fri. from 9 a.m.-2 p.m., Sun. from 10:00 a.m.-4:00 p.m.

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 Tombs, a funerary avenue containing the graves and monuments 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. 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. A collection including permanent European masters. 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. Saripou

lou 11, tel.824-4125 or 822-4131.

Panellinios Athletics Association, Evelpidou & 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.

Bianos Bowling, Vas. Yorgou 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, Evelpidou & 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, Doxapatri 11, tel.363-3777.

Athens Club of Fencers, Poulou 13, Ambelokipi, tel.642-7548.

FIELD & TRACK

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

FISHING

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

FLYING

Athen Aero Club, Akadimias 27a, tel.361-6205.

GOLF

The **Glyfada Golf Course and Club**, near the Eastern Intl' 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-profit making 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., Evelpidou & Mavromateon Sts., tel.823-3733.

MOUNTAINEERING

The **Greek Alpine Club**, 2 Kapnikareas/Ermou St. tel.323-1867. Outings are organized every weekend.

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 a.m.

DELPHI, Nikis 13, tel.323-4869. Excellent lunchtime spot, very good food, reasonable prices 11 a.m.-11 p.m.

DIONYSOS, across from the acropolis, tel.923-3182 or 923-1936. Complete restaurant and pastry shop. The house specialties are charcoal-broiled shrimps, fillet of sole, baby lamb and veal mignonettes in oregano sauce. note: Dionysos-Zonars at the beginning of Panepistimiou St., near Syntagma Square, also has complete restaurant service. Tel.323-0336. A third Dionysos is on Lycabettus Hill.

DRUGSTORE

, Stoa Korai, tel.322-6464, 322-1890. A multi-purpose restaurant. Open 8 a.m.-2 a.m., except Sundays.

EVERYDAY, Stadiou 4 and Voukourestiou corner, tel.323-9422. Spacious and central, serving mousaaka, grills and salads. Also convenient for coffee, croissants, pastries and ice cream. Open 7 a.m.-2 a.m. (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 Athenèe Palace Hotel, tel.323-2482. Full taverna fare including beef sofrito, beef in earthenware 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 p.m.-1 a.m.

NO NAME, Bouzougou & Moustoxidou 20, tel.642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 p.m. Dinner 8 p.m.- 5 a.m.

THE THREE BROTHERS, Elpidos 7, Victoria Square, 822-9322, 883-1928. Open after 8 p.m. Closed Sundays.

Specialities include swordfish souvlaki, shrimp with bacon, shrimp salad, eggplant with cheese in tomato sauce. Extensive menu.

SINTRIVANI, Filellinon 5, near Syntagma Square, tel.323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaka (specialities). This restaurant also serves fresh fish.

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 scalloped with cream, spaghetti and a different curry daily. Fresh salads.

CACTUS, 30 Papadiamantopoulou, (behind the Hilton Hotel). Wide selection of *mezes*, traditional appetizers and good Greek cuisine. Also available is a variety of charcoal grills. Very reasonable prices. Open for lunch 12:30-3:30 p.m. and dinner 8:00 p.m.-2:00 a.m.

FATSIOS, Efroniou 5, Pangrati (south of the Hilton), tel.721-7421. Good selection of well-prepared Greek and Oriental specialties. Daily from 12-5 p.m.

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 p.m.-2 a.m. and Sundays from 6 p.m.-2 a.m.

OTHELLO'S, 45 Mihalakopoulou, Ilissia, tel.729-1481. Speciality: Beef Stroganoff. Open daily from 12 p.m.-2 a.m. Closed Sunday.

PAPAKIA, Iridanou 5 (behind the Hilton), tel.721-2421. The specialty, as the name suggests, is duck (steamed in cream sauce). Other entrées are lasagna, chicken Kiev, vegetable "pies" and daily specials. Daily from 8 p.m.-2 a.m.

ROUMELI Panormou 107, Ambelokipi (across the park from the Apollon Towers), tel.692-2852. At lunchtime a wide selection of Greek dishes; evening specialties are charcoal broils. Daily from 12 p.m. 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 p.m.-2 a.m., kitchen closed on Sundays.

TABULA Pondou 40, (parallel to Mihalakopoulou, behind the Riva Hotel), tel.779-3072. A varied menu of Greek and international specialties plus a well stocked bar. Fresh fish nightly. Open from 9 p.m.-1 a.m. Closed Sundays.

PLAKA

ANGELOS' 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 p.m. 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 a.m.-1 a.m.

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 p.m.-midnight.

MILTOS, Adrianou 19, Plaka, tel.324-9129. Charming island atmosphere. Large steaks, also fresh fish. Open lunchtime, perfect for business lunches and evenings. Reservations suggested.

PICCOLINO TAVERNA, Moni Asteriou between Hatzimi-hail and Kydathinaion, opposite the 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 p.m.-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 p.m. and 7 p.m.-2 a.m. daily.

THE CELLAR, Kydathinaion and the corner of Moni Asteriou. Quality taverna fare, good service and extremely reasonable prices bring 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 p.m.-2 a.m. daily.

SOCRATES PRISON, Mitseon 20, Makriyianni, tel.922-3434. Charcoal grilled chicken and swordfish, rolled pork with carrots and celery in lemon sauce, roast lamb with mushrooms, meatball casserole. Pikermi wine laced with wine from Santorini (barrelled).

THESPIAS, taverna on Thespidos Street. Special menu: lamb liver, roast lamb, tiropitta oriental (bitesized, crispy pie with melted cheese and herbs), roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2 a.m.

XYNOS, Ag. Geronda 4, tel.322-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricassee. Wine from the barrel. Guitar music. Closed Sunday.

PANGRATI AND ENVIRONS

ILISSOS, Aminta 6, Agalma Trouman, Stadion, tel.723-5746. Lunch and dinner every day except Sundays. Banqueting facilities, receptions and meetings. Business lunches at reasonable prices.

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

MAYEMENOS AVLOS, (Magic Flute), Kalevkou & Aminda 4, Tel.722-3195. A gathering place for the theatre and after-treat 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 specialties 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. Georgeiou 31, Pangrati, tel.721-9553. Extensive taverna fare, charcoal grills but the speciality is meat in lemon sauce. Delicious fried meatballs.

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.



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Pergola: Informal Greek setting, featuring selection of international and local specialties and snacks. Daily, for breakfast, lunch and dinner, 6 a.m.-2 a.m. Lobby.

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Premier: Unique Kebab specialties from 21 countries. Panoramic view of Athens. Live entertainment with D. Krezos. Tuesday to Saturday, 8 p.m.-1 a.m. Bar open 7 p.m.-1 a.m. 9th Floor.

Cafe Vienna: Elegant indoor Boulevard Café, serving a delicious assortment of Viennese pastries, sandwiches and crêpes in the evenings. Piano entertainment. Daily 11 a.m.-1 a.m. Lobby.

Malibu Paradise: The tropics go Disco ... with exotic cocktails, disco hits and dazzling light'n music effects. Club Labyrinthos. Wednesday to Sunday, 9 p.m.-2 a.m. Saturday 10 p.m.-3 a.m. -1 Level.

Kublai Khan: A unique Mongolian Barbecue in Athens. Opening scheduled towards end of November (information to follow).

ASTIR PALACE Athens, off Syntagma Square, tel.364-3112.

Apocalypsis Restaurant, excellent international cuisine served in elegant surroundings. The menu also includes Greek favorites like avgolemono soup. Extensive wine list,

We would like to wish
all our customers a very
Happy and Successful New Year.
We look forward to welcoming
you back once again.



Restaurant - Bar

37, IONIAS Str. KIFISSIA. TEL. 801-4260

including a very good house wine. Open every day for 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.-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 12:30 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. Tues.-Sun. nightly, 7:30 p.m.-00:30 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. Tepanyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party, special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30 a.m.-1:30 a.m.; breakfast from 6:30 a.m., served à la carte or buffet, speciality eggs à 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.

CHANDRIS HOTEL, tel.941-4825.

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

KOLONAKI

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

BAYAZZO, Ploutarhou and Dinokratous, Kolonaki, tel.729-1420. The name means "Theatrical Clown" in German. Lunchtime salad "fountain", champagne brunches. Dinner specialties include Bouzouki Frivolitet (calamari stuffed with pine nuts and rice), vine leaves stuffed with sea bass mousse, aubergine (eggplant) with ouzo-flavored mince meat and yogurt.

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 a.m.-11:45 p.m.

DEKAOKTO, Souidias 51, Kolonaki, tel.723-7878. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily 12

p.m.-2 a.m. Sunday 6:30 p.m.-2 a.m.

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 eggplant purée. Cosmopolitan atmosphere.

JE REVIENS, Xenokratous 49, Kolonaki, tel.721-0535, 721-1174. Specialty French and Greek cuisine. Open for lunch and dinner. Piano: Yiorgos Miliaras; Singer: Sofia Nolte.

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 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 p.m.-2 a.m.

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, Ionas St., Kifissia, tel.801-4260. First class restaurant with a welcoming atmosphere. Snails bourguignonne, crêpes with fresh spinach, the best Chateaubriand in Athens.

BELLE HELENE, Politias Square, Kifissia. Tel. 807-7994. In a lovely green park with two small lakes. Greek madeira sauce, artichokes, bacon, ham, chicken livers, cheese, mushrooms, chicken crêpe with ham,

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Specialists in bon fillet,
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restaurants and night life

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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, Kassaveti and Levidou 2, Kifissia, tel.801-8960. Pizza restaurant. Open daily from 10 a.m.-1:30 a.m.

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 kilometre of the National Road, Lamias, tel.801-1757. Turn off at Varibobi. International cuisine, special dishes and grills. Music begins at 10:30 p.m. Closed Sunday.

EPISTREFE, Nea Kifissias (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 p.m. Closed Sunday. Music, piano and songs.

HATZAKOU, 1 Plateia Plakas, Kifissia, tel.801-3461. Open nightly and for lunch on Sunday. Speciality: 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 soups 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., Filothei, tel.681-5497. On Sundays and holidays open also for lunch. Crêpes with cheese stuffing, snails, dolmadakia (ground meat and rice-stuffed vine leaves) bekri mezés (meat cooked in wine).

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

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

PELARGOS, 83 G. Lyra, Nea Kifissia, tel.801-4653. Closed Sundays. Specialities: skewered goat, also kokkoretsi (inards 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 médaillons de boeuf and escaloape 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, Konstantineos/Tsavella, Marousi, tel.802-0636. *Youvassi* (pork with garlic cooked in a ladoharti) and chicken *sti gastrá*. Daily, except Monday,

from 8:15 p.m.-2 a.m. and Saturday from 8:15 p.m.-3 a.m. **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. Specialities: 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. Speciality: lamb in filo pastry.

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

KYRANITA, 4 Ithakis, Halandri, tel.682-5314. Greek cuisine. Music. Daily from 6 p.m.-2 a.m. Closed Sundays.

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

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

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

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

TI 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 12-4:30 p.m. and dinner from 7:30 p.m.-midnight.

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



MEXICAN RESTAURANT

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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.

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; speciality: steak tartare, fixed at table. Elaborate fairly expensive, elite Athenian crowd.

DOVINOS, 2 Plateia Fleming, 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 p.m.

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

KANATAKIA, I. Metaxa/Pendoras Sts, Glyfada, tel.895-1843. Short orders, speciality: *hilopittes*. Wine from the barrel.

KASTRO BARBA THOMA, Vlahika, Vari, tel. 895-9454, open from 11 p.m. 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 speciality. Open 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 *mezédés*, lobster, fish of all kinds.

33'S, Prinkipos Petros 33, Glyfada. Open 7 p.m.-12:30 a.m. Closed Wednesday. Sunday lunch from 1:00 p.m. For reservations call 896-2710

TO SMARAGDI, on the coastal road, Kato Voula, tel.895-8207. Shellfish, fresh fish, various hors d'oeuvres.

PALEO FALIRON/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 pricy as neighboring Italian restaurants.

FONDANINA, Vas. Georgiou 31, tel.983-0738. Specialities include stuffed "Pizza Calzone", spaghetti carbonara, rigatoni with four cheeses, saltimbacca à la Romano, filetto diabolò, Italian and Capriccio 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 p.m. and 7:30 p.m.-1 a.m.

Mouria, 101 Athleios, Paleo Faliron, tel. 981-3347. Speciality: sqabag in season. Retsina from the barrel.

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 Niadon, Pal. Faliron, tel.982-5512. Constantinopolitan cuisine, with various specialties. Daily from 12 p.m.-2 a.m. and Sunday from 12 p.m.-5 p.m.

PANORAI, Seirion/Tersiphoris Sts, Pal. Faliron, tel.981-3792. On Sundays open only for lunch. Short orders for fish and meat; shrimps.

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

SIXTIES, Leof. 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 p.m.-2 a.m. Crabs *kavouria*, charcoal-broiled octopus, various fish.

PIRAEUS

DÖGA, 45 Delyiorgi, Evangelistria, tel.411-2149. Specialities: snails, kebabs, innards on spit (*kokkoretsi*), pureed yellow peas with onions (*fava*).

GARTH'S, Akti Tr. Moutsopoulou 36, Pasalimani, Piraeus, tel.452-6420. Open Tues.-Sun. 8 p.m.-1 a.m. Friday lunchtime 12-5 p.m. Closed Monday.

KALYVA, Vas. 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 p.m.-2 a.m.

LANDFALL CLUB, Makriyianni 3, Zea Marina, tel.452-5074. Seafood and Greek cuisine.

VASILENA, Etoliku 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 8 p.m.-2 a.m.

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 p.m.-2 a.m.

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 corated 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 p.m.-2 a.m.

Another less well-known and less expensive seafood row in Piraeus is at **Freates** around the coast from the Zea

Marina yacht harbor. Several restaurants offering fresh fish and a cliffside view of the sea.

ANDONOPOULOOS, Frederikis 1, Glyfada, tel.894-5636. An old and comfortable restaurant with an extensive seafood menu. Daily noon-midnight.

BOULLABAISSE, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Avenue), tel.941-9082. Boullabaisse, fresh fish and a variety of shellfish. Nightly 7:30 p.m.-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 a.m.-1 a.m. 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 Trikoupis St., between Akadamas 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-1 a.m.

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.

JIMMY'S, Valaoritou 7 & Voukourestiou, tel.362-8359. Flaky, light croissants and other breakfast goodies.

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 a.m.-7:30 p.m. daily, Sunday until 2:30 p.m.

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

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 p.m.-1 a.m.

PONDEROSA, Kifissias 267, Kifissia, tel.801-4493. Restaurant-Charcoal Grill Steak House. The speciality is American Style Steaks. Behind Olympic Airways, near Plateia Kifissias. Open Mon.-Fri. from 6 p.m.-2 a.m. Sat. & Sun. from 3 p.m.-2 a.m.

PRINCE OF WALES, steakhouse and pub, 14 Sinopes St, tel.777-8008. Open every day from 12 p.m.-2 a.m. 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 p.m.-4 op.m. and 7 p.m.-1 a.m. Closed Sunday.

STEAK ROOM, Egintou 6 (between Hilton and U.S. 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 a.m.-2 a.m.

ERATO, Varnali 7, Halandri (Dourou Square). Restaurant, bar. Open nightly from 7 p.m.-2 a.m., except Sunday when it opens for lunch at noon. International cuisine (Greek and French).



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GLYFADA KYPROU 78

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Michiko RESTAURANT

TEMPURA SUKIYAKI
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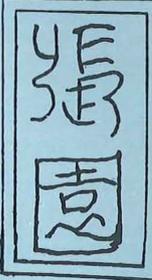
Fully air-conditioned.

Daily lunch 12:00 to 15:30 pm. Dinner 7:30 pm to 12:30 am.
(No lunch served on Sunday)

TEL: 959-5191 959-5179

15 DOIRANIS & 11 ATTHIDON ST., KALLITHEA

Opposite Aghios Sostis Church 4th street down from Damon Hotel.
(parallel to Leof. Syngrou Ave. 190-192, turn right)



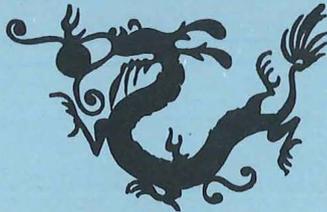


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Authentic Cantonese Cuisine
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(near the Zirinio Sports Centre)

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Take-away service with delivery within the area



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pleasant Kolonaki Square

Kolonaki Sq. 21 Tel. 361-4508

restaurants and night life

BAGATELLE, Ventiri 9 & Hadziyianni Mexi (near the Hilton), tel.781-8893. Piano. Open daily from 7 p.m.-1 a.m. Specialities: 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. Speciality 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. Specialities from Normandy and fine Calvados of course.

L'ORANGERIE, 55 Efroniou (opposite the Caravel), tel.724-2735, 724-2736. Nice atmosphere. Specialities: 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 specialities: pasta and scalloppine. Nightly from 8 p.m.-1 a.m. Closed Sunday.

AL TARTUFO, Posidonos 65, Pal. Faliro, tel.982-6560. Specialities: spaghetti, pizzas, scalloppine, filet à la Tartufo, carbonara, tortellini à la crème. Nightly from 7:30 p.m.-2 a.m. Lunch Saturday and Sunday.

ARCOBALENO, 14 Nap. Zerva, Glyfada Square, tel.894-2564. Speciality: shrimp provençale.

DA WALTER, Evzonon & Anapiron Polemou, Kolonaki, tel.724-8726. Spacious bar. Specialities: rigatoni with four cheeses, fileto Piedmontaise, sauce madeira, profiteroles. Nightly 8 p.m.-1 a.m.

IL FUNGO, Posidonos 68, Pal. Faliron, tel.981-6765. Specialities: filetta, 22 kinds of pasta, 20 varieties of pizza, 16 different scalloppine. Nightly from 8 p.m.-2 a.m. Saturday 12:30 p.m.-2:30 a.m. 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 diablo and "Triptiho à la Boussola" (three kinds of pasta with special sauces and cheese) are among the specialities.

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 p.m.-2 a.m. and on Sunday and holidays from noon-2 a.m.

LA TARGARUGA, 25th of March 38 & Palaioologou 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). Specialities: excalope à la Toscana, escalope cordon blue, filet with mushrooms, torta romantica (dessert).

KOREAN

GO RYEO JEONG, Alimou 33, Argyroupolis, tel.991-5913. Authentic Korean, Chinese and Japanese cuisine. Parking. Open daily 10:30 a.m.-4 p.m. 6:30 p.m.-1 a.m.

SEOUL, 8 Evertaniás, Ambelokipi (near President Hotel), tel.692-4669. Specialities: beef *boukouti* (prepared at the table), *yatse bokum* (hors d'oeuvre), *haimon gol* (seafood and vegetables prepared at the table), *tsapche* (Korean spaghetti with black mushrooms).

MEXICAN

AZTEC, Leof. Kifissias 267 (near the trohonomo), tel.801-5335. The first Mexican restaurant in Greece. Menu includes a glossary of all dishes. Open Mon.-Thurs.6:30-11:30 p.m. Fri. & Sat.6:30-12:00 p.m.

VIVA MEXICO, Grigoriou Lambraki 49, Glyfada, tel. 894-5302. A new Mexican restaurant for Athens. Specialities are Parigiada & Tacos Viva Mexico. Chef: Frederico Ramirez. Guitar music.

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 p.m.

BEYROUTH, Karapanou 13, Glyfada, tel.893-1169. Lebanese "meze", specialities and sweets. Take out service, home deliveries. Open daily 8 p.m.-2 a.m. Sat. & Sun. also 1-4 p.m.

KASBAH, (Caravel Hotel), tel.729-0721. Entrees include chicken livers piquant and hommos (chickpeas with tahini). Closed Sunday.

MARALINAS, Vrassidas 11 (between Hilton and Caravel Hotels), tel.723-5425. Open for lunch and dinner. Lebanese meze, charcoal grills.

MIRAMARO, Aristotelous 5 & Syngrou (opp. Ledra Marriott Hotel), tel.922-3290.. Egyptian club with floor show. The oriental menu includes hommos, lentils, stuffed vine leaves, marinated lamb's tongues, mixed grill. Sweets: baklava and kataif. Egyptian ouzo.

SAHARA, Possidonos 15 & Davaki, Kalamaki, tel.983-7731. Arabic food, floor show.

SHAHRAZAD, Akadamias Ave.43, Central Athens, tel.360-4260, 360-1877. Club-Restaurant. "An underground oasis in the heart of Athens". Select menu for cosmopolitan clientele. International and Oriental music floor show.

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 a.m. until after midnight.

KIRKY, 1 Pendelis, Kefalari, tel.808-0338. Specialities: *haloum* (fried Cypriot cheese), *seftalies* (tasty village sausage). Fireplace.

BELLA PAIS, Plastira 77 & Meletos 7, Nea Smyrni. Taverna, music. Cypriot and Greek specialities, *seftalies*.

CZECHOSLOVAKIAN

SVEJK, Roybesi 8 (Neos Kosmos), tel.901-8389. Specialities: *sbitkova*, *knedik*, *palatzinka* etc. Closed Tuesday.

INDONESIAN

RAMAYANA, Askepiou 74, tel.361-8973. Indian and Chinese cuisine. Open daily from 7:30 p.m.-1:30 a.m. Closed Sundays.

SPANISH

CASA MADRID, Akti Koundourioti 4, Kastella, Piraeus, tel.412-3032. Plush interior for winter season. Free parking next to restaurant. Specialities include: paella, stuffed squid, braised lamb, beef steak with pueros sauce, roast pork and chicken a la Madrid.

COMILON, Polyta 39, Ano Patissia, tel. 201-0592. Unusual appetizers, very tasty paella, and sangria. Specialities: Sepias con Olivas (cuttlefish with green olives), pork mandarin (baked pork fillet with pineapple and orange). Spanish and Latin American music. Nightly from 8 p.m. Closed Monday.

SEVILLA, Theognidos 11-13 (beginning Ag. Sostis Church), tel.932-3941. Spanish and French specialities, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla, sangria.

CHINESE

CHANG'S HOUSE, Doiranis 15 & Athidon, Kallithea. From 190-192 Syngrou Ave., turn right. tel.959-5191, 959-5179. Reasonable prices. Open daily for lunch & dinner. Special chefs from Taipei & Hong Kong. 160 varieties of Chinese dishes

CHINA, 72 Efroniou Str., Ilissia. Tel. 723-3200, 724-5746 (Between Caravel Hotel & University Campus). Open daily for lunch & dinner. Superb Chinese colling by chefs from Taiwan & Hong Kong in a luxurious oriental atmosphere. Reasonable prices. Specialities include Peking Duck, Spareribs, Sharks Fin Soup, etc.

GOLDEN DRAGON, 122 Syngrou Ave. & G. Olympiou 27-29, tel.923-2316. Reasonable prices. Open daily 12:30-3:30 p.m. and 7:30 p.m.-midnight.

KOWLOON, Kyprou 78, Glyfada. Open daily 12-3 p.m. for lunch and 7 p.m.-1 a.m. Specialities include fried rice, baked duck and king shrimps.

LONG 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 & Leof. Alexandras 3, tel.643-1990, 644-6259. Chinese cooking, decor and service. Dining room for dinner parties. Specialities 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 p.m.

THE RED DRAGON, Zirini 12 & Kyriazi, Kifissia (near the Zirini Sports Center), tel.801-7034. Cantonese cuisine.

Specialities: Malaysian noodles with shrimp. crab with chili, beef with fresh ginger root.

JANAPESE

KYOTO, Garibaldi 5 (on Philopappou Hill), tel.923-2047. Japanese delicacies in a comfortable setting. Daily 12-3 p.m. and 7:30 p.m.-midnight. Closed Sun.

MICHIKO, Kydathinaion 27, Plaka, tel.322-0980. A historic mansion houses this multi-roomed restaurant. Japanese garden; traditional music. Daily 12:30-2:30 p.m., 6:60 p.m.-midnight. Closed Sun.

GERMAN

ALT BERLIN, Kolokotroni 35, Kefalari, tel.808-1324. Restaurant, sweets, ice cream. Open 9 p.m.-2 a.m.

RITTENBOURGH, Formionos 11, Pangrati, tel.723-8421.

AUSTRIAN

VIENEZIKI GONIA, Ventouri & Ouranias 13, Holargos, tel.652-0275. Viennese and Greek specialities, soft music. fireplace.

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 a.m.-2 a.m. and Sun. 6 p.m.-2 a.m.

CREPERIES

MARIONETTA, 40 Ippokratous and Didotou St. (Cnr). Old Neoclassical house with magnificent marionettes on the walls and hanging from the roof. Specialities: shrimp crêpe. "Marionetta" crêpe, cold pork salad, wine barrel, beer, fruit juices.

PHAEDRA, Metsovou 14, tel.883-5711. Neoclassic house decorated by young Greek artists. Large variety of unusual crêpes. Closed Tuesday.

RUMOR'S, 35 Dimokritou St., Kolonaki, tel 364-1977. Specialities: Tuna crêpe, spinach and cheese crêpe, salads (also restaurant).

TO ROLOI, (The Clock), Aristotelous St., Victoria Square. Crêpes with chocolate, ice cream, honey and walnuts, dinner crêpes.

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 a.m.-3 p.m. 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 a.m.-5 p.m. and 7:30 p.m.-11:30 p.m. 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.

SPECIALTY SWEET SHOPS

HIGH LIFE, Akti Posidonos 43, Pal. Faliron. A specialty sweet shop with Turkish delights: Taouk Gioksu, chicken breast mousse, traditionally ordered with Kamaki ice cream; Ekmek, Turkish sweet made from honey and flour; profiteroles. Take-out service.

FAROUK HANBALI, patisserie, Messinias 4, Ambelokipi, tel.692-5853. Lebanese sweet shop specializing in delicious baklavadakia with walnut and pistachio fillings. Near the President Hotel. Open daily from 8:30 a.m.-9 p.m.

FAST FOODS

GALLERIA TITANIA, (Titania Hotel, street level), Panepistimiou 52. Fresh fruit salad and fruit drinks, ice cream, sandwiches, pittas, sweets and coffee. Small bar. Open 7 a.m.-2 a.m.

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