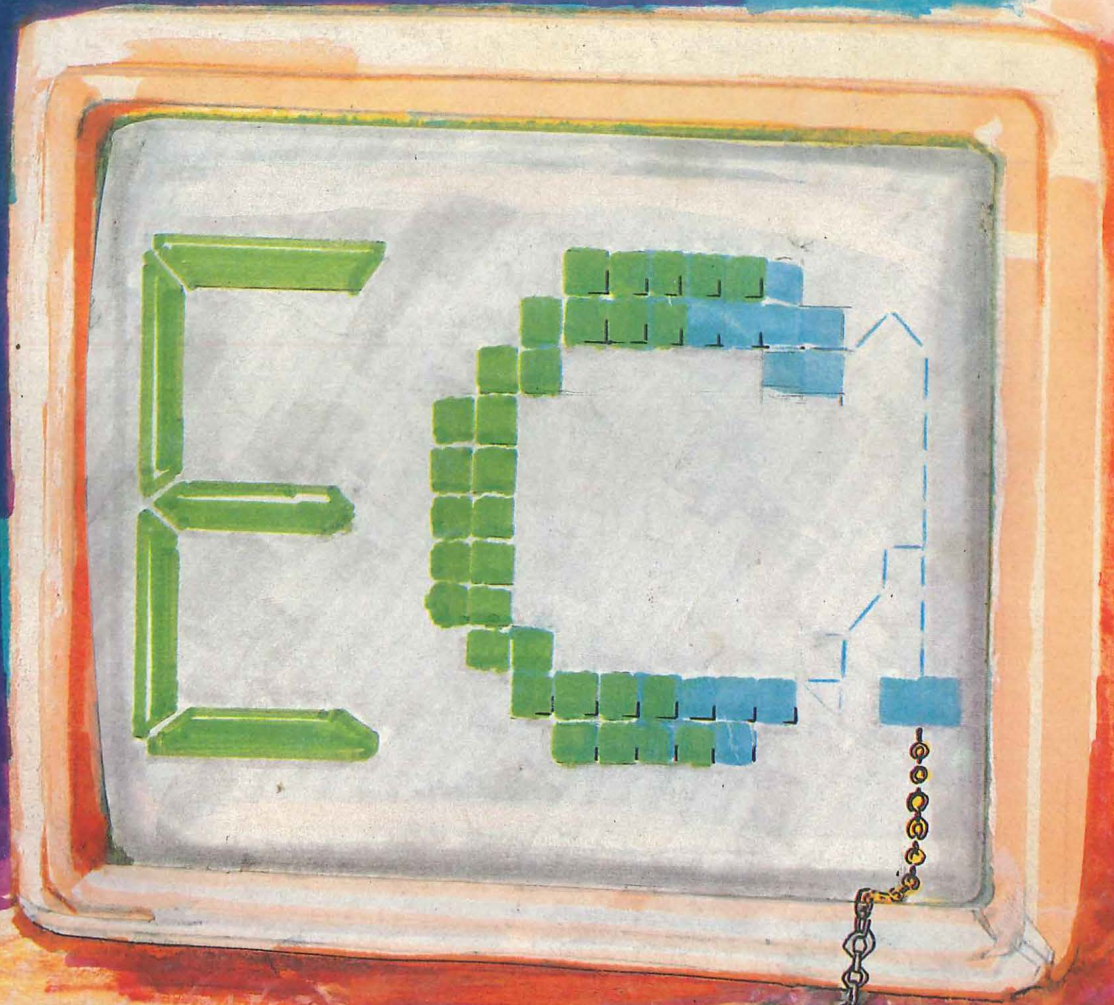


October 1988

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# THE ATHENIAN

Greece's English Language Monthly



**Greece and the EC**  
**Celtic legends and Trojan myths**  
**Worrybeads: the Greek 'pacifier'**  
**The Palaeologoi of Kardamyli**  
**Globetrotters in Thessaloniki**  
**Scar Trek (London/Greece by 'Tragic Bus')**



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## Campion School Athens

# letters

Dear Editors,

The vignette about Zozo the Magnificent is a fascinating piece of human history that makes one wonder where all the "characters" are that used to make life more interesting. (Now we have only Iron Maidens, Wimps and Shrimps!)

It reminded me of a story I was told while researching Dora Stratou and her Theatre. Stratou's family history was inextricably intertwined with Greek history. Dora's father was one of the six ministers shot in 1922 by a three-colonel junta headed by Colonel Plastiras. The junta had opposed the monarchy because it had sided with the Germans during the First World War - Queen Sophia was the Kaiser's sister.

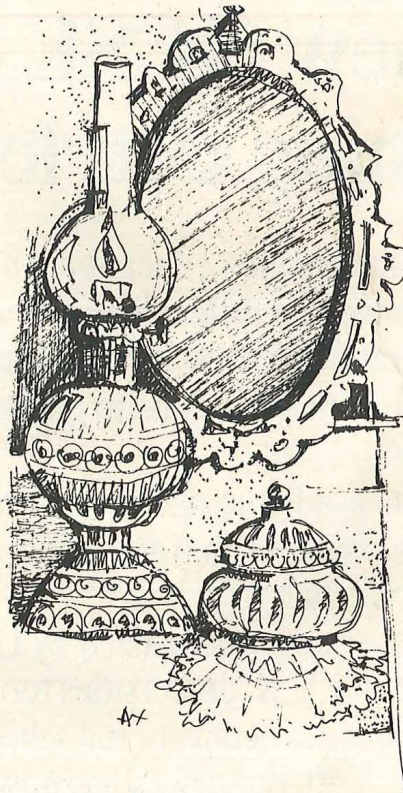
Nicholaos Stratos was the king's minister of economics and of those sacrificed, as some would put it, the most innocent. He was also extremely ill, with a forty degree temperature. He was followed to Goudi Kaserne, the place of execution, by his loyal personal physician where the six were executed on November 15 at five in the morning.

Stratos's body was claimed by his family and although there could be no state funeral, the service was held in the cathedral and the elaborate cortège formed a public procession which at that time wound from the cathedral past Syntagma, up Filellinon and on to the cemetery.

At the corner of Filellinon and Kidathineon in an apartment building (which is still there) lived a very special friend of the minister. She was a well-known and well-liked lady famous in Athens for her beauty and her long hair.

As the bier of Minister Stratos passed under her balcony, weighed down by the blankets of flowers grieving friends and relatives had heaped upon it, with the widow and little Dora and her brother, Andreas, mournfully trailing behind, the beautiful lady leaned far over her balcony showering the casket with roses, tearing her famous hair, and shrieking most unlady-like imprecations against the murderers. She finally threatened to hurl herself over the balcony parapet!

Don Sebastian



Dear Editors,

The spaggos column on termites interested me very much because here in Saudi Arabia we also have a very serious termite problem which effects me personally as a landscape engineer.

Termites have always been a problem here but the building boom of recent years has made it worse. They have been found in buildings only four days old and that is why many Middle East countries have regulations requiring pre-construction fumigation. (People talk of cockroaches as being "survivors", but a queen termite may live as long as 50 years, laying thousands of eggs each year.)

Post-construction treatment involves drilling deep holes through the floors and dropping in time-release pellets. Visitors to Saudi Arabia are often surprised to see holes being drilled all over the house!

Sincerely yours,  
Emil Van Der Meulen  
Riyadh, KSA

Anyone willing to share a good bagel recipe should contact spaggos c/o THE ATHENIAN. (He already has the recipe for the holes.)

spaggos

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Before you consider trekking from England to Greece via 'Tragic Bus', peruse B. Shannon's account of his own oddball odyssey: it makes Reagan's 'travel advisory' look mild by comparison

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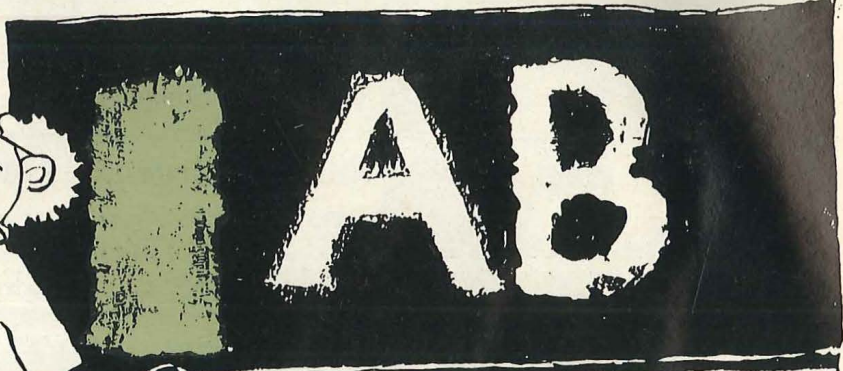
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Cover: Susa Avela (our "Greek Idioms" columnist)

# GREEK IDIOMS...

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	(you paint)	<b>ΒΑΦΕΙΣ</b> [váfis]
	(he paints)	<b>ΒΑΦΕΙ</b> [váfi]



PAST PERFECT:

**ΤΗΝ ΕΧΕΙ ΒΑΦΕΙ ΑΠΟ ΧΕΡΙ.** [tin éhi váfi apo heri]

HE (SHE, IT) HAS PAINTED HER BY HAND...

**Meaning:** SURELY HE HAS MADE A MISTAKE



## our town

### Affairs of the heart

One month after it had been announced that prime minister Papandreou had been hastily dispatched to London for surgery, not only had the operation not taken place, there was not even a clear picture of the premier's medical condition. One contradictory statement after another had been issued from such a dizzying number of sources – many of them without medical knowledge – that a matter of national urgency had been turned into a sort of labyrinthine puzzle. That the health of the holder of the country's highest office elected by the people could have a direct effect on the health of the nation does not seem to have been comprehended by those responsible for informing the public.

Mr Papandreou has been a powerful and controversial figure in Greek politics for decades and many of his adversaries must have often wished him out of the political arena. In feeling so, one assumes they have not stuck pins in his wax effigy but have just wanted him less popular at the polls. No one can reasonably have wished him physically ill.

On August 25 Mr Papandreou flew to London accompanied by three Greek cardiologists. It was said that he was suffering from stenosis of the aorta and that he would have open heart surgery at St Thomas's Hospital, London. Later, it was revealed that an examination which had taken place at a distinguished clinic in Weisbaden had diagnosed an acute myocardial condition, a far more serious ailment. This diagnosis, however, was proved incorrect, according to government sources, by further tests performed at Athens State General Hospital just prior to the prime minister's departure for London late in August. Nevertheless, a statement from Weisbaden Clinic took issue with the findings of "an inferior hospital" though it would not reveal its original report due to the law of confidentiality.

During this confusing and contradictory period the prime minister's operation kept being postponed and after three weeks in St Thomas's he was transferred to Harefield Hospital in Uxbridge which is famous for its heart transplant operations. In the middle of

September, Dr Mahdi Yacoub, who was said to be leading the premier's surgical team, left for a medical conference in South America.

At the same time, Greek heart surgeon Dimitris Kremastinos who led the diagnostic team at Athens General made his first public statement. He said that when he first examined Mr Papandreou two days before his departure for London he was, from the point of view of health, "the worst patient I have even seen. I have never seen a heart in worse condition." Kremastinos added that without immediate treatment, the prime minister would have been dead in four or five days.

At this point Papandreou's affair of the heart took on a new, more cheerful (if figurative) dimension. His half brother George's candid camera had caught him with his companion, Dimitra Liani, at his bedside. It also showed him in green pajamas blowing out the 14 candles on a PASOK cake, for it was the anniversary of his Panhellenic Socialist Movement which he had founded in 1974. Again, Dimitra was beside him though whether she helped him in blowing out the PASOK candles is unrecorded.

It was probably Dimitra Liani's constant presence at the prime minister's side in London and their being photographed holding hands that led to a statement's being issued in Athens on behalf of Mrs Papandreou. It announced weightily: "Future historians will shed light on all these immoral things going on and will clarify which persons living next to him in these recent times bear primary responsibility for the unforgivable negligence or guilt for the prime minister's health."

The following day the Greek government spokesman said that the premier would start divorce proceedings when he returns to Athens. Meanwhile, Dimitra Liani herself petitioned for divorce from her husband Alexander Kapopoulos, a senior official of a Maoist political party.

Future historians, however, may have their hands full trying to describe what was going on in Greece during the

prime minister's protracted absence. Denying the opposition's contention that there was a power vacuum at home, the government replied that there were now *two* prime ministers fulfilling the premier's orders.

All agreed that first deputy premier Yiannis Haralambopoulos and second deputy premier Agamemnon Koutsyorgas, now elevated to absolutely equal rank, co-starred to perfection at the opening of the Thessaloniki International Fair on September 10. The duet was performed without a false step. If one preceded the other at one point, they changed places at the next. They even divided the prime minister's speeches neatly between them and every time the absent leader was mentioned by name, there was thunderous applause.

It is true that during this period the left-wing newspaper *Proti* revealed that New Democracy was leading PASOK by over ten percent at the polls. It was also true that the pro-government newspaper *Ethnos* declared that during Papandreou's illness the country had been "bombarded with machinated secrecy, clumsy lies, ridiculous retractions, dangerous disorientation, anxious cover-ups, foolish fabrications and coarse distortions of the truth" which had made Greece the laughing-stock of nations.

The government good-humoredly ignored all this petulance. There was no question of anyone assuming Papandreou's duties as prime minister, it announced. He was in constant communication with leading officials. His health was improving. "Everything," said the government spokesman, "is going like clockwork."

The prime minister's future mother-in-law, Mrs Liani, caught the genial, optimistic tone of officialdom. "The children," she said, "will decide for themselves what's best."

Meanwhile the medical condition of the country could be called "stable, at least for the moment." It would certainly feel better if Melina were by its bedside holding its hand, but unfortunately she, too, was hospitalized in England with a medical problem of her own. □

# THE ATHENIAN DIARY

by Sloane Elliott and Jeanne Bourne

## Affairs of State

It was not a good month for Prime Minister Andreas Papandreou. His problems started with his ailing heart, spread to his personal and marital life and have now affected his very political future.

It all began after he was flown to London for intensive examinations and preparations for open-heart surgery. Because of the presence of the premier's 34-year-old "girlfriend", his estranged wife refused to visit him in the London hospital and subsequently made critical public statements. Then to top it all off, a poll was published in an Athens daily paper which showed that PASOK was 11 points behind its conservative rival, New Democracy, and would probably be defeated in the

elections scheduled for next June.

The 69-year-old prime minister has been diagnosed as having stenosis of the aorta, a constriction of the valve bringing blood from the heart, and is scheduled to undergo a valve replacement operation according to a statement by New Democracy. His absence from Athens since August 25, has resulted in a "power vacuum" and a constitutional problem.

"The non-existence of a government at a time when major problems exist, such as the economy, Greek-Turkish relations, the EC presidency, and the US base negotiations requires immediate and responsible attention," the statement said.

Although the prime minister has

taken comfort, throughout his ordeal, in his constant companion, Ms Dimitra Liani, press reports including statements by Mrs Papandreou, say that she may be the cause of at least some of his troubles.

A statement made on behalf of Mrs Margaret Papandreou blamed the premier's ailing health on his young girlfriend. The statement said: "Future historians will shed light on all these immoral things going on, and will clarify which persons living next to him in these recent times bear primary responsibility for the prime minister's health."

It added: "The current assault on her (Mrs Papandreou's) personality is inhuman. The woman who stood by the side of Andreas Papandreou for 40 years with dignity and high political morals, during both good and difficult times, and with whom he has four children and two grandchildren is worthy of at least better treatment. All that Mrs Papandreou asks is that she be left alone during the personal and family tragedy she is going through."

The Papandreous recently separated after 37 years of marriage but their divorce proceedings have not yet begun.

Ms Liani's own divorce petition is scheduled to be heard in November.

Although the government spokesman refuses to comment on reports that the premier plans to marry Ms Liani, the premier's brother, George, said that the two "are very happy together".

In addition to menacing the prime minister's health, reports say his party's popularity is sinking even lower due to his relationship with Ms Liani. An opinion poll of 2500 persons published last month in *Proti* showed New Democracy with 38.2 percent of the votes, PASOK with 27.7 and KKE, the Greek communist party, with 12.9 percent. The poll was conducted last June by Dimel, an Athens-based Greek and European organization. According to Western diplomats, recent events will further reduce PASOK's popularity and New Democracy will probably take the lead in elections scheduled for next June.

Many Greeks take the prime minister's open relationship with Ms Liani as a sign that he is paying more attention to affairs of the heart than affairs of

### *Spyros Theotokis (1908-1988)*

Spyros Theotokis, a veteran Greek politician and former foreign minister who was often referred to as the 'Uncrowned Prince of Corfu', died last month on the island of his birth, aged 80. His unofficial title stemmed both from his pro-royalist politics as well as from the fact that, for nearly half a century, he was the uncontested central political figure of the Ionian island of Corfu.

Theotokis, who never married, was born on Corfu in 1908. One of his greatest political assets was his family's illustrious past: he was the son and the grandson, respectively, of pre-war Greek Prime Minister Ioannis Theotokis and George Theotokis.

Armed with this legacy, Theotokis first entered politics and was elected to parliament in 1934 at the age of 26. Since that time he won no less than 12 more parliamentary contests, always as a candidate for Corfu. He retired from politics prior to the 1985 elections because of failing health.

Corfu's political don was a staunch conservative throughout his almost 50 years in politics. In 1934, as well as in the elections of 1935, 1936 and 1946, he ran on the ticket of the right-wing 'Laikon', or 'Popular' party. In 1941, he fled Greece following the invasion of Nazi Germany, and participated in the exiled, wartime "Free Greek Government" in Egypt as Minister of Supplies.

In 1951 he joined the "Greek Rally", a right-wing coalition under Marshal Alexander Papagos, hero of the anti-communist forces in the 1944-1949 civil war which swept the conservatives back into power. On that ticket, as well as that of the 'National Radical Union' under the next conservative leader, Constantine Karamanlis, he won reelection to parliament in 1951, 1952, 1956, 1958, 1961, 1953 and 1964.

During the right-wing military dictatorship which ruled Greece between 1967-1974, Theotokis refused offers to cooperate with the regime and signed several petitions calling for its abolition. He also strongly supported the reinstatement of the monarchy, both following ex-King Constantine's abortive counter-coup against the junta in December 1967 as well as when it was formally deposed by referendum in 1974. Because of his opposition to the regime, he was put under house arrest on several occasions.

With the collapse of the dictatorship in 1974, Theotokis reentered politics and was reelected to parliament in that year and in the following elections of 1977 and 1981. □



## THE ATHENIAN

state. Considering reports that Mr Papandreou intends to marry Ms Liani, it seems the choice between his political career and personal life has already been made. Historically, it won't be the first time a world leader has given up his power and position for the sake of love.

### Base talks breakdown

Negotiations on the future of the US military bases here broke down early last month after the Greek government formally notified American negotiators of its decision to close the Hellenikon base irregardless of the outcome of the talks.

The Greek government spokesman said the American negotiators in Athens, who were set to begin the ninth round of talks, would return to Washington for instructions from the US government pending any further negotiations.

In July, the Greeks announced their decision to close down Hellenikon Airbase, irrespective of the continuing negotiations on the signing of a new Defense and Economic Cooperation Agreement (DECA).

The spokesman reiterated that Greece would not sign any new agreement unless the US met Athens' demand for guarantees of their "supreme national interests".

The present DECA agreement expires on 21 December, after which the US will have 17 months to remove all its bases if an accord is not arrived at by the expiration date. There are four major US bases and 12 lesser facilities in Greece, and a total of 4500 military personnel and dependents.

### Nov 17 Strikes

The urban terrorist group November 17 struck again last month by breaking into a suburban police station and making off with weapons and other equipment.

The group claimed responsibility for the incident in a two-page letter to a daily afternoon newspaper stating they "needed the weapons for future activities". The proclamation, accompanied by a photograph of the stolen weapons, said the group would "continue its struggle until the total overthrow of the regime of exploitation and suppression and the overthrow of the New Democracy and PASOK parties" were



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achieved.

The six men who raided the Virona police station in late August disarmed four police officers in broad daylight and made off with several automatic weapons, six walkie-talkies, and police caps.

The terrorists further warned that they "would continue their struggle until all US military bases in Greece are closed and the last American soldier leaves Greek territory and the last Turkish soldier leaves Cyprus".

November 17 has claimed responsibility for a series of political assassinations and bomb attacks since 1975. The latest was the murder of US Naval Attaché Captain William Nordeen in June.

## Tanker Blast

A Greek oil tanker blew up and sank while undergoing repairs outside Athens, killing at least four workers and injuring 17, according to an announcement by the Ministry of Merchant Marine. All the casualties were Greek crew members or workers involved in the ship's repairs.

The announcement said the explosion was caused by the flames of a soldering iron which ignited gases in

the oil tanks.

The ship, the 41,000-ton Greek-owned tanker *Anangel Greatness*, built in 1981, was ripped in two by the explosion. Gunned by the ensuing fire, it slowly sank at the dockyards of Perama, on the outskirts of Athens. The Harbor Corps announcement said some of the men were believed to be trapped below decks.

## Train Crash

A train carrying Greek and foreign tourists derailed and toppled over a cliff in southern Greece last month. Police said six people were killed and at least 50 injured.

The accident occurred at Kinetta, a luxury resort town 40 miles south of Athens, while the train was en route Kiparisia in the Peloponnese. Eye-witnesses said all the dead and injured were in the train's last three cars, which plunged over a bridge: two of the dead were British tourists. The accident was said to have been caused by the buckling of the rails from the heat.

## Rare Conflict

A rare diplomatic controversy broke out between Greece and Australia over the title of an exhibition scheduled to begin touring Australia this month.

Seeking to avoid "provocation of national groups", Brisbane requested that the word 'Macedonia' be removed from the exhibition's title, 'Discoveries of Ancient Macedonia'.

Greek Minister of Culture Melina Mercouri immediately canceled the exhibition and a barrage of condemnation followed, from the Prime Minister to the leader of the opposition party.

Greek Foreign Ministry officials said Australia had acted under pressure from ethnic Yugoslavs who follow Belgrade's policy that there should be an independent state of 'Macedonia'. About two million Yugoslavs claim Macedonian nationality. Greece and Bulgaria strongly dispute this, saying 'Macedonia' is an historic geographical area, not a national entity. The area today lies partly in Yugoslavia, Bulgaria and Greece.

While the conflict between Greece and Australia was quickly solved, with Brisbane backing down, the future re-

lations of Greece and Yugoslavia, and their ethnic populations in Australia, are difficult to predict. Predictably, though, the incident generated substantial interest in the exhibition which otherwise might have gone unnoticed.

## Decision Postponed

The extradition hearing of Mohamed Rashid, a Palestinian wanted by the US, was postponed for the third time in two months.

The US has requested the extradition of the 34-year-old alleged terrorist for involvement in the in-flight bombings aboard a Pan Am passenger jet in 1982 and a TWA jet in 1986. Five persons were killed and several injured in the two incidents.

Mr Rashid, who was arrested in Athens last May, denies the charges and claims he is being "persecuted" for his political beliefs. Rashid told an Athens court that he supports the Palestinian Liberation Organization but is not an active member.

## Goodwill Meeting

Cypriot President George Vassiliou described his first ever meeting with Turkish Cypriot leader Rauf Denktaş as one that "generated goodwill, but left a huge gap between" the two countries' positions.

United Nations Secretary General Javier Perez de Cuellar invited the two to Geneva to break the three-year deadlock in negotiations for the reunification of Cyprus.

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## THE ATHENIAN

Vassiliou said of the meeting: "We did not make an effort to narrow or widen the gap". He continued: "What we concentrated on was getting to know each other and agreeing on the procedure for future intensive negotiations."

The two Cypriot leaders were scheduled to meet for intensive negotiations in Nicosia and then meet the Secretary General in New York on 1 November.

The two sides have agreed upon a settlement based on establishing a bizonal federation to unify the island, but disagree over Vassiliou's demand for the withdrawal of the 30,000 Turkish occupation troops and 50,000 Turkish settlers in northern Cyprus.

### Bad Beef

More than 70 tons of beef imported from Germany were blocked at Greek borders last month pending laboratory testing for carcinogenic hormones ordered by Agriculture Undersecretary Dimitris Kefalidis.

The order affected almost all meat imported from Germany after it was established that carcinogenic hormones had been widely used in German animal feeds.

### Drug smuggler

A Frenchman was arrested at Athens International Airport last month after authorities received a tip from officials in Thailand.

After a body search, the 31-year old Pascal-Roger Boudier, was taken to an Athens hospital for x-rays: doctors discovered strange pellets in his stomach. He was then given laxatives and shortly thereafter discharged 167 small packets containing 550 grams of "top quality" heroin. Boudier then confessed that he had swallowed the heroin in Bangkok.

### Le Pen unwanted

The government announced that French ultra-rightist Jean-Marie Le Pen is an unwanted person in Greece. Le Pen came to Athens to chair a meeting of the European Parliament ultra-right group last month. The announcement said that no government officials would meet or be in contact with Le Pen although he would be allowed to enter the country.

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## 1992: challenge or, simply, apocalypse?

If Greece could be moved by words, it would certainly be Western Europe's fastest developing and dynamic member state. Day in and day out we are bombarded with slogans about the "1992 challenge" – let alone about that of the year 2000 – and how the country is preparing "to meet it" head-on.

With Greece now holding the EC presidency, the Papandreou government is attempting to convince the public that a modernization crusade is under way with the aim of "Europeanizing" the country in view of the expected stiffer competition that will ensue in 1992 when various protective barriers are expected to be lifted. To this barrage of government propaganda the Panhellenic Socialist Movement added its manifesto, an endless text characterized by meaningless pompous words and senseless verbosity, which provoked the wrath even of the staunchest fourth estate friends of the government.

This frenzy of humbug comes at a time when the prevalent feeling is that the state apparatus and the government

### ...humiliated by terrorists, paralyzed by heat waves, stymied by forest fires

are falling apart, long before any European challenge, 1992-style or otherwise, has appeared in the horizon.

Consider just a few examples of how the state apparatus and the government have functioned these past weeks:

1. Apparently the new cabinet – described by the prime minister as a "fighting team" – was supposed to operate with coordination and efficiency. Such hopes were quickly dashed when Mr Tsovolas, Minister of Finance, suddenly announced (and without briefing thoroughly his economics colleagues) dramatic increases in real estate prices. Havoc ensued. It immediately became clear that if real estate prices (set by the state on the basis of its "real objective value" calculations) went up, then not taxation of all real estate transactions

would more than double, but also rents (established on the basis of the "real objective value" of property) would skyrocket.

From that moment onwards a muddled and panic-stricken government started issuing a series of "clarificatory" statements, i.e. essentially new measures, which were aimed at sweetening the Tsovolas pill and minimizing the tax bite of his initial proposals. Thus, increased property taxes were combined with newly announced tax cuts, creating total chaos and confusion. Above all, recent efforts to boost construction in an effort to meet the demand for housing in Athens were left in a shambles. Tenants rightly feel that the black market prices of rents will now increase even further; house owners complain that while rents are officially still controlled (this the government hastily announced following Tsovolas' initial statements) property taxes have increased absurdly. The government has proven again that it is in a continuous state of disarray; its various ministers uncoordinated, confused, without the guiding compass of a coherent policy, committing one blunder after another.

2. Prior to the Tsovolas' "thunderstorm" (as it was labelled by some) one more incident demonstrated the total disintegration of the state apparatus. The terrorists of "November 17", even more emboldened than usual, occupied a police station for almost half an hour, easily overpowered and tied up four policemen, and fled with a cache of weapons. It is indeed tragic that both the ND and PASOK administrations have failed these past 14 years to create an effective police force able to employ modern methods.

But it is not only that the Greek police are still caught in a 60s time warp: under the socialists, Greek policemen, frequently vilified as "oppressors" and "a necessary evil", have seen their morale collapse totally. Even pro-government newspapers after the "17 November" attack, are asking loudly: Since the police cannot protect themselves can one seriously expect them to protect Greek citizens?

Actually, the Greek police are nothing more nor less than a mirror image of the Greek public sector where indif-

ference, improvisation, patchiness and failure to adapt to changing times reign supreme. Minister of Public Order Mr Sehiotis' attempt to present the police's humiliation as something not out of the ordinary would be ludicrous were it not so alarming.

3. To the above catalogue one must add two more events: the forest fires, and the health services' response to the heat wave.

In the latter case, Health Minister Mr Floros said, in other words, that it

### The 1992 challenge will soon turn into a nightmare

takes more than a year to order and have delivered airconditioned hospital vehicles for emergency cases! (State bureaucracy is indeed racing to meet the 1992 European challenge). In addition, year after year, forest authorities find themselves equally unprepared to deal with fires that not so slowly but surely are destorying Greek forests, thus changing the Greek ecosystem. This year proved no exception.

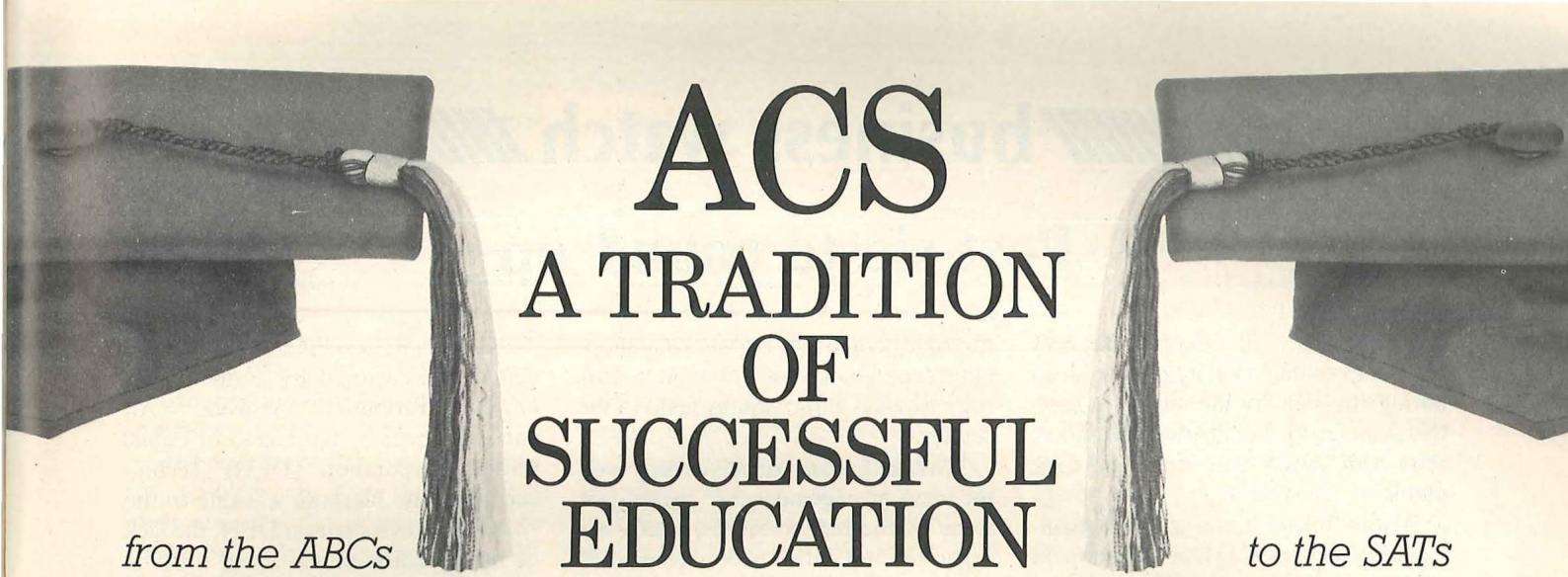
As fires raged and improvised efforts were launched to contain them, sweaty ministers appeared on the spot, in theory giving "instructions" and "heading salvage operations", while one forest after another went up in flames.

Otherwise, Greece is bombastically preparing to tackle the grand challenge of 1992 – with barrages of reassurances and endless speeches by politicians.

At the same time the government, heading this "Europeanization" effort, cannot put its own little house in order. As for the overexpanded, inflated and costly public sector, it is humiliated by terrorists, paralyzed by heat waves and repeatedly stymied by forest fires, to name just a few examples of its "effectiveness".

One can merely pray that government and public sector alike will not finally stifle Greece's only hope for progress, its private sector. Because if this happens – and the Tsovolases of this world can easily achieve this feat – the 1992 challenge will soon turn into a nightmare.

F. Eleftheriou



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## Post-siesta round up

While much of Greece's business and trading activity goes to sleep during the holiday month of August, this summer the country's shopkeepers were wide awake with *siestas* on their minds.

Earlier this year, the government introduced new opening times for shops in Athens, abolishing the old three-hour break in the afternoon which used to accommodate the national siesta tradition in favor of European-style trading hours of 9:30 am - 7:00 pm. Behind the change was pressure from the European Community but also a longstanding wish to modernize Greek life and business.

The new hours, which were reintroduced at the beginning of last month after a short return to old schedules over the summer, have enraged the smaller shops, which account for most of Greek retailing. The majority of such premises closed in protest for the whole day on September 15.

"The problem is that most of us run our shops singlehandedly or perhaps with one other employee," asserted Babis Papavassileou, whose family owns two shops - one for spectacles and one for jewellery - in Kallithea. "Biologically, it's hard to keep going for such a long stretch and the alternative - hiring more staff - is beyond the reach of many people these days." Papavassileou's shops, which employ a total of five, can cope with the new arrangements better than some of their competitors but nevertheless supported the September 15 action. However, most owners would soldier on rather than close their stores, he predicted.

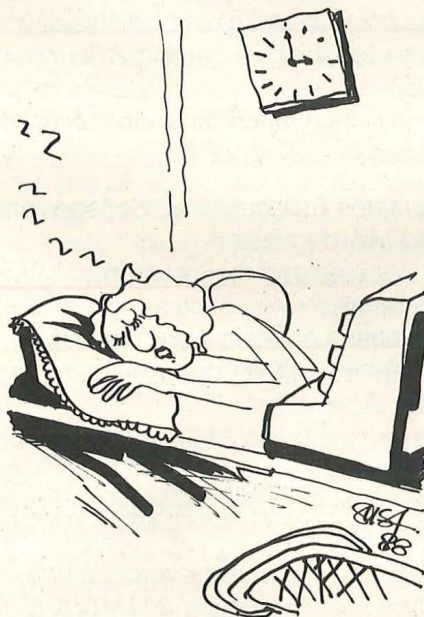
While sales, particularly of essentials such as food, are unlikely to be dramatically affected, shopowners have noticed little change in the habits of those customers accustomed to an afternoon nap. At least during the tail-end of the summer heat, the siesta is still observed they say, leaving the refreshed customers at best an hour to hit the shops before the new early closing time.

Among the most concerned, therefore, are stores specializing in up-market items such as fashion - trades where the "pleasure" of shopping, browsing and so on, are essential factors, but ruled out by the prospect of a 6:30-7:00 pm stampede. Also out of the question

for some people now is a weekday shopping expedition - a half hour across town to some of the swanky malls of the center.

The only ones entirely happy with the new arrangements, it seems, are some of the biggest stores, which are organized and staffed to be able to adapt easily to the new opening times. Under the new rules, the larger retailers can see another nail in the coffin of their smaller competitors, who are already pressed to offer competitive prices.

At present, "European hours" are only enforced in the Athens and Piraeus metropolitan area. However, the government plans to extend the new opening times to Greece's other major urban areas next year.



### Lights Out

The unprecedented power outage that plunged half of Greece into darkness for, in some areas, several hours last month was due to fire damage in the power distribution network near Larissa, but investigations are continuing to determine the exact cause.

Panic broke out as central Greece, Epirus, the Peloponnese and the Ionian islands were cut off from the central power distribution center. The fire department received over 1000 calls for help in the Athens area alone, hundreds of people were trapped in elevators, and traffic was stalled for hours as traffic lights were out.

Preliminary reports showed that the damage was caused by a fire in the power distribution network. An announcement by the Union of Public Power Corporation (DEH) Technicians said the blackout was due to the "administrative chaos in DEH, the lack of maintenance of units and installations and improper use of hydroelectric stations". The announcement added that DEH should hire experienced technical personnel to avoid a similar incident's happening again.

Athens' mayor, Miltiades Evert, said "strict penalties must be imposed, as the unacceptable power cut had caused problems for the majority of the population and had harmed the economy". He added: "For two hours the country was plunged into darkness without any official agency knowing precisely what the problem was."

### Ties cemented

Greece's private cement manufacturing giant, Titan Cement Company, last month took an important step towards consolidating its position in the cutthroat international cement market. It purchased an undisclosed but major shareholding in the New Jersey-based Essex distribution company, one of the leading such firms in the US.

Like its public sector rival, Aget-Heracles, Titan is one of the world's largest exporters of cement. The company's management has watched its leading overseas rivals buying up huge portions of America's clinker-producing, grinding and distribution capacity in recent years and was obviously awaiting the right opportunity to strengthen its own presence in the US.

The reason for all this cross-Atlantic activity is that the US has quadrupled its cement imports since 1982, becoming easily the main importer of the commodity. Establishing a presence in North America is now deemed essential for European firms if they are to remain competitive with more handily-placed countries such as Mexico and Canada, which are also selling increased quantities to their cement-hungry neighbor.

Greece, as previous reports on the industry by *The Athenian* have noted, has a huge cement surplus for sale to other countries at highly competitive

prices. However, the competition is such that the value of cement exports from Greece has been continuously driven down, though last year their aggregate value reached US \$142 million, the first increase – albeit slight – for several years.

The sources of the domestic industry's problems are a low rate of investment and hence demand, prohibitive energy prices in Greece and, above all, the fact that cement prices in the home market are administratively determined at levels 40 percent lower than the European average.

Titan, through its recently-published annual report, has complained once more against the pricing policy which is "based exclusively on the effective write-off of the debts of a company under state control," which "creates unacceptably unequal terms of competition and serious risks for those firms which...are trying to cope solely by their own means." This is a reference to the state's capitalization of the debts of Aget-Heracles when the manufacturer was taken under the government's wing. Despite all the problems, however, Titan reported an increased profit of 554 million drachmas.

It's far too early to say how the Greek firms have fared this year. However, the domestic construction industry is unlikely to have revived much in 1988 and the pressure is definitely on in the export market. Despite forecasts that Greece would be the only EC manufacturer to increase its level of exporting activity this year, industry sources reported a 22 percent decline in international sales during the first quarter.

## Return of Andreadis?

One of Greece's foremost business personalities is in the news again – in a case which should remind the country's entrepreneurs that nationalization was not an invention of the PASOK government.

In the mid-1970s, Professor Stratis Andreadis was at the head of the country's largest privately-owned commercial empire. This included the Commercial Bank Group, which he had owned for 25 years. Also a shipowner, Andreadis was a former president of the Union of Greek Shipowners, which he headed for 14 years.

In 1976, the Karamanlis Administra-

tion effectively nationalized the Commercial Bank Group in a manner not entirely dissimilar to the later takeover of the Aget-Heracles cement company. The concern's share capital was doubled and most of the new stock distributed to public bodies. In a related move, Andreadis and a number of associates, including two of his sons, were arraigned on charges of fraud and attempted fraud in connection with alleged misdealings at Eleusis Shipyards, a Commercial Bank subsidiary.

As far back as 1985, a public prosecutor had called for Andreadis's acquittal, noting that the charges were "not logical", and it seems that the criminal section of the Supreme Court, which will have the final say in this

12-year saga, is to uphold the family's innocence. An acquittal was expected early in the new law term which began on September 16.

However, the commercial side of the matter is still in the balance, with the Supreme Court also to decide shortly whether the 1976 public takeover of the group was constitutional or not. Andreadis has always disputed its legality. Many analysts believe Andreadis will also win this case and will be entitled to regain control of his former empire – in which case the dealings of a significant part of Greece's commercial and industrial sector could be plunged into uncertainty, unless Andreadis has already worked out the terms of massive compensation with the government. □

Nigel Lowry



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# Greece and the European Community

**During Greece's present six-months' tenure of the rotating EC presidency, attention is being drawn to the country's role within the Community. In this first in a series of articles on the EC, the organization's background, infrastructure, goals – and Greece's part in the play – are examined**

by Robert Bartholomew and Mary French

The western tribes of Europe, after World War II, decided to make a serious attempt to live together in some semblance of harmony. Just as for the ill-fated League of Nations after World War I, the initiative came from across the Atlantic. United States aid to war-torn Europe led to the founding of the OEEC (Organization for European Economic Co-operation) in 1948, followed shortly thereafter by the Marshall Plan: independence was making way for interdependence.

In 1950 Robert Schumann, the French foreign minister, and Jean Monnet, the visionary planner, proposed an independent authority to handle Franco-German coal and steel production. From this sprang the ECSC (European Coal and Steel Community) in July 1952, covered by a treaty signed by Belgium, France, Germany, Holland, Italy and Luxembourg.

In 1957 the same six countries established the EEC (European Economic

Community) by the Treaty of Rome which took effect on 1 January 1958. It was revolutionary in its concept: the goal was not only economic unity but also, eventually, the social and political union of the member states.

A year later the rest of Western Europe, fearful of being left in the cold, formed the EFTA (European Free Trade Area) with no political or social aspirations but with one of its aims a negotiated comprehensive solution to the European trade problems. EFTA was founded by Austria, Britain, Denmark, Norway, Portugal, Sweden and Switzerland; Finland joined in 1961 as an associate member.

The tribes of Europe were still divided.

But, by 1961, Britain had realized that she wasn't playing in the major league and decided to switch "teams". The countries making up the EFTA had no common boundaries and very little idea of where they were going outside the limits of their economic

cooperation. Britain magnanimously agreed to give the EEC the benefit of her presence and she, together with Denmark, Ireland and Norway applied for full membership.

It wasn't to be that easy, however. President De Gaulle, suspicious of Britain's motives, managed to obstruct negotiations to such an extent that they were broken off in 1963. In May 1967 Britain officially applied followed by Denmark, Ireland and Norway. Another five years passed before the Treaties of Accession were signed and on 1 January 1973 Britain, Denmark and Ireland finally became full members of the EEC. Norway, after a close-run referendum, opted out.

The remaining members of the EFTA signed free trade agreements with the EEC in July 1972. That was all: they wanted nothing to do with any of its "supranational" objectives. Inward-looking with neither vision nor trust in a united Europe, they wanted to play in the game but weren't prepared to wear pan-European uniforms.

In June 1959 Greece applied for associate membership and in July 1961 the association agreement was signed and she became an associate member. In April 1967, however, following the Colonels' coup, the EEC froze its association with Greece. The Council of Ministers did not approve of the dictatorship nor the human rights violations it perpetrated.

Also in 1959, one month after Greece, Turkey applied for associate membership. She was admitted and the association agreement was signed in September 1963.

In 1975, after the overthrow of the Colonels, Greece applied for full membership, was accepted and the treaty of accession was signed in May 1979. On 1 January 1981 she became the tenth member of the "club". As a new and economically poor member she received, as she does now, extra financial assistance to help her catch up with her stronger fellow members. In this respect, Greece has always been a net gainer from the EC (the European Community, as it is now called).

Spain and Portugal followed on 1 January 1986 to bring the Community's present membership up to 12.

What pushed these countries towards this new spirit of cooperation? One thing was fear – fear that without closer links, individual industry and trade would again become national swords and war would once more ravage Europe. From the *Pax Romana* to the Third Reich, history on the conti-



*The Berlaymont building in Brussels, headquarters of the EC Commission*



## National politics still override European interests

ment has repeated its morbid monotony of patriotism and war.

Another motive was survival. Without a strong, unified common market each individual country would find it difficult, if not impossible, to compete against the giant economies of the United States and Japan. The chancellors of the exchequers looked at their balance sheets and saw that "goodwill" in the form of a large market was a most important asset.

Probably the most important psychological factor in the EC's early years, was "togetherness". By building mutual codes of conduct both in the marketplace and in the treatment of their citizens, divergent states would slowly become "European". As the Texan boasts of his state but is "American", the Greek would be equally proud of his country but would also be European. That was the hope and this is the road being trod inexorably by the European Community.

Some progress has been made towards the goal of a unified Europe. The latest step on this forward march has been the signing of the Single Act or "Internal Market" Treaty which looks to the end of 1992 as the date when barriers to free internal trade and free movement of Europeans will fall.

In the meantime, for all the grandiose words and high ideals, the people of the Community still look with horror if not disgust at what has been wrought in the name of harmony. The butter mountain and wine lakes are beyond the comprehension of everyday citizens. Why so much money is paid to farmers for surplus food which is stored, spoiled or sold at a tremendous loss to, among other countries, the USSR is at best a scandal; at worst a crime. Not only is the citizen overtaxed but, to add insult to injury, he or she has to pay prices for the same goods stored in money-hungry warehouses.

But here, national politics still override European interests. No country is yet willing to give up its divine right to play its own political games. If the farmers of Germany are essential to the ruling party's next election, then they shall be placated; and so with the winegrowers of France, the dairymen of Denmark, and on down the line.

Europe is still not unified politically but the big fish and the small fish swimming in "Pond Europe" are slowly learning that satiating their own appetites on each others' tails is no longer the way to improve their own physiques. Fortunately, these subsidies which gobbled up 73 percent of the total 1985 EC budget are slowly being reduced and brought under control.

The Treaty of Rome was the instrument for laying down common policies on trade, agriculture and transport - particularly as regards free competition. It also seeks to coordinate individual countries' economic and monetary policies: not much success on the latter so far, but it's early days yet.

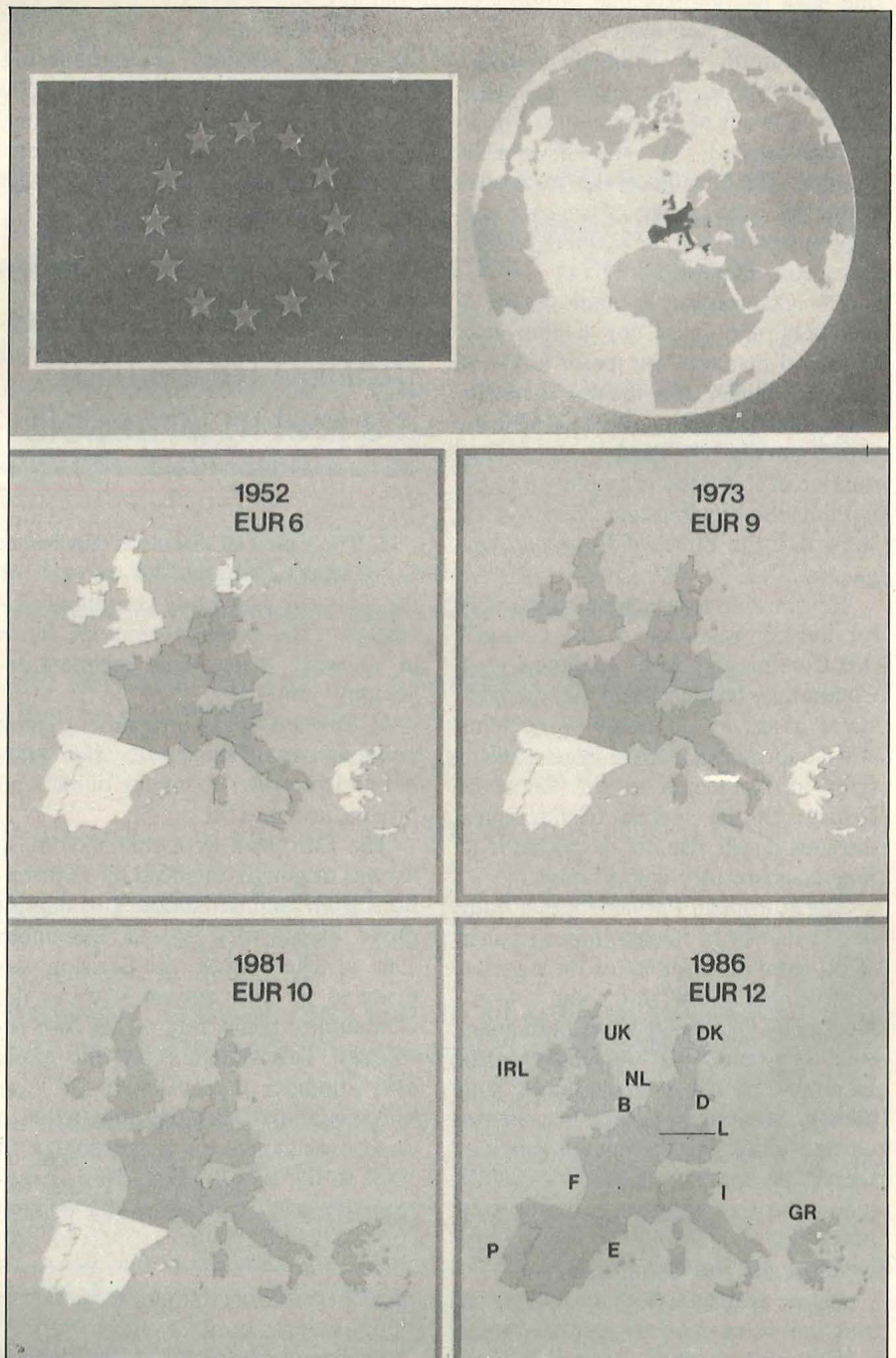
How does all this vast bureaucracy

work?

For the first time in the long, bloody history of Europe, a supranational body, the EC, wields Pan-European power and has the ability to extend its limits, providing it receives the necessary authority from the member states. Such authority is granted under various systems of voting from simple majority to unanimous vote.

Four separate bodies play the lead role: the Council of Ministers, the Commission, the European Parliament and the Court of Justice.

The Council of Ministers, consisting of ministers from member states, stands at the center with 76 votes, out of which Greece has five. Each government provides the President of the Council for six months (Greece



The EC map

"reigns" from July to the end of December 1988). Participants at the meetings change according to the agenda: agricultural ministers will attend farming discussions, foreign ministers policy discussions and so forth. It is assisted by a secretariat of about 1900 persons.

The Council, acting on proposals from the Commission, makes the major policy decisions affecting the EC. In practice, decisions to be binding on the member countries have to be reached unanimously despite the fact that a simple majority was envisaged by the makers of the original treaty. In December 1985 a move was made to return to majority rule but individual countries' vote-loaded political pressures will no doubt continue to prevail. However, even two steps forward and one back is commendable progress in this search for consensus.

In addition to Council meetings there have been, since 1975, meetings of the 12 heads of government (or their representatives) as the European Council. The purpose of this tri-annual gathering is to define new goals and suggest new steps to be taken to further European integration.

The Commission is made up of 17 members appointed for a four-year term and manages the major funds of the EC budget. Its mainly Brussels-based staff numbers about 11,000 divided among 20 departments. One quarter of this body is employed to do nothing else but translate every written word into the Babel of European languages.

Responsible for proposing measures for the consideration of the Council, the Commission is a watchdog over Community law, ensuring that member states abide by all treaty agreements and Council laws. As a last resort it will refer infringements to the Court of Justice. In the matter of inter-state disputes it will also act as mediator to find a satisfactory compromise.

The European Parliament is a body of 518 members elected directly (since 1979) from member states for a period of five years. Of this total, 24 are elected by Greece. It has a permanent staff of around 2900 officials based in Luxembourg. Its 18 committees hold plenary sessions in Strasbourg. As an elected body, the Parliament provides the visible apex of the EC; it has little legislative or executive authority and plays but a consultative role to the Council and the Commission.

In one area only does it wield power and that is in matters relating to the Community budget; there it has, together with the Council, a decision-

making role. It also acts as "supervisor" to the Commission which has to present its proposals in open Parliament. Until the European Parliament is given teeth it will, unfortunately, remain a somewhat toothless talker.

The Court of Justice is made up of 13 judges and six Advocates-General. It upholds the EC laws and interprets them positively. In this latter respect it plays an important part in steering the Community towards its final goal of "One Europe". It should be noted that the Court of Justice is no political body - its independence as a legal entity is guaranteed.

Three other bodies complete the top layer organization of the European Community:

1. The Economic and Social Committee and advisory committees are made up of a consultative body of 189 members representing employers, trade unions, farmers, consumers etc. These committees act as factfinders for the Commission.

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## Greece, so far, has gained more than it's lost in Brussels

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2. The Court of Auditors consists of 12 members appointed for six years by the Council. This body continually investigates the expenditure of EC funds in member states and recipient-developing countries.

3. The European investment Bank raises money on the world capital market and furnishes loans for public and private investments.

The European Economic Community was originally financed by contributions from member states. This did not prove satisfactory so, in December 1969 at The Hague, the decision was made to set up a system whereby the Community could rely on its own resources. This system came into effect over a number of years and by 1979 was fully operative. Briefly, it entailed a direct assignment of a percentage of VAT to the EEC budget. This percentage started at maximum of 1 percent and has grown to the 1.4 percent collected today. On top of this, the Community receives certain levies and taxes charged at its borders.

The funds so received, after deducting administrative expenses, are paid

out to member states (and developing countries under the LOME Convention) through various structural funds. The most important of these include the European Social Fund (ESF), the European Agricultural Guidance and Guarantee Fund (EAGGF), the European Regional Development Fund (ERDF) and the European Development Fund (EDF).

The money available to the EC is thus limited. Almost three quarters of its budget is spent on agricultural programs of which the major part goes towards subsidies and distortion of agro-economics. This, as has been stated, is slowly - too slowly - changing; it is by far the biggest problem confronting the EC and must eventually be solved (as it must be in the United States) if only to allow the developing nations to enjoy a fair slice of the world market cake.

Although the concept of the European Community is idealistic, its members continue to be pragmatic and nationalistic. It is a very tough club - decisions are not made for altruistic reasons. Members indulge in hard bargaining in this respect. Sometimes they do not do their homework; sometimes they are slightly incompetent; sometimes the weight of their government is just too heavy. But, all in all, Greece so far has gained more than it's lost in the labyrinth of Brussels.

She has been helped, of course, by the affirmed policy of "cohesion", or the positive helping of the poorer members by the richer in order to increase their standard of living. The EC is striving to pull Greece, Spain, Portugal and other poorer states and regions up towards the economic level of the richer members.

In effect the EC has advanced, cautiously and a little erratically towards becoming a single economic unit. There is slower progress towards a single financial entity but this will come as sure as peace follows war. In its progress towards the goal of political integration, the constant impediment of tribal chiefdom has acted as a brake. It will be many years before the mindless flag of patriotism ceases to be waved before anthem-signing throngs. More's the pity, but in the real world one must expect national establishments to relinquish only grudgingly any part of their sovereignty.

Where does Greece stand in this Europe of today? What will it gain? What will it lose? □

*Follow the continuing adventure in the next issue of The Athenian.*



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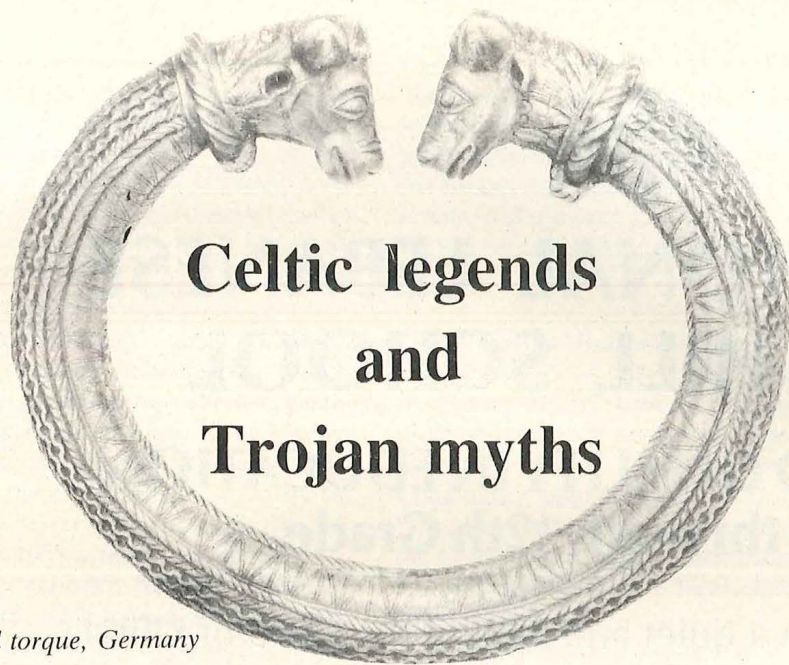
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## Celtic legends and Trojan myths

Gold torque, Germany

**Were the Celts the descendants of Aeneas and Helenus of Troy? Myth or mystery, Celtic contact with Greece and the east is historical fact. Art, artifact and oral history bear out this cross-cultural blending**

by J.M. Thursby

Across the breadth of temperate Europe in the days before Roman expansion, Celtic bards told and retold their ancient tribal tales. Eloquence "more powerful than physical strength" was greatly admired and in their oral literature, held sacred in Druid tradition, imaginative myth in the heroic mold greatly embellished historical fact. Illiteracy not only protected the Celts' cultural independence from written classical influences but turned them into gifted speakers and yarn-spinners "par excellence". Long epic poems reiterated clan genealogies, great battles, mighty warriors, tales of love and betrayal, and stories of martial princes who came from afar to lead their race.

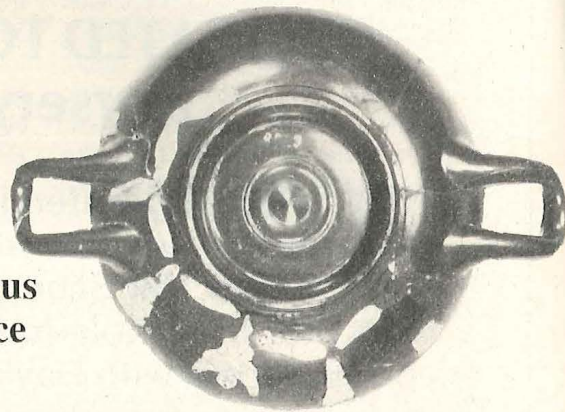
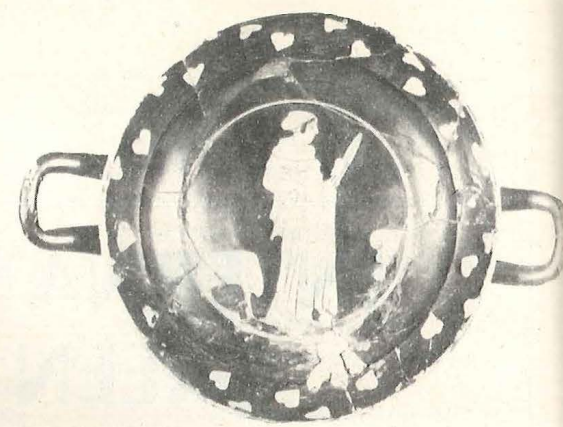
These dynastic aristocrats were popularly believed to be Trojans who escaped the sack of Troy to found Celtic kingly lineages.

Early European writers from Virgil

to the medieval Nennius and Geoffrey de Monmouth dipped into these romantic legends for source material. Among many such tales one of those most often repeated tells of Aeneas, the hero of Troy, who fled from the destruction of his native city taking with him his father, one of his surviving sons and 20 shiploads of fellow citizens. After many adventures he arrived in Italy and married Lavinia the daughter of Latinus, King of Latium, an Italian state south of Rome, a figure regarded in myth as the progenitor of the Roman race.

Two generations later, Celtic legend has it, Latinus' grandson Brutus was out hunting and accidentally killed his own father. Banished forever from the country of the Latins he sought refuge in Epirus where he discovered a Trojan community being held captive in their settlement of Burthrotum, descendants of Prince Helenus, son of King Priam of Troy. Brutus, so the story goes, incited them to revolt, married the daughter of the Epirot king and together they set sail in 324 ships "towards the setting sun", eventually to found royal dynasties in Britain.

So much for legend, but in actual history, the Celts had, in fact, almost

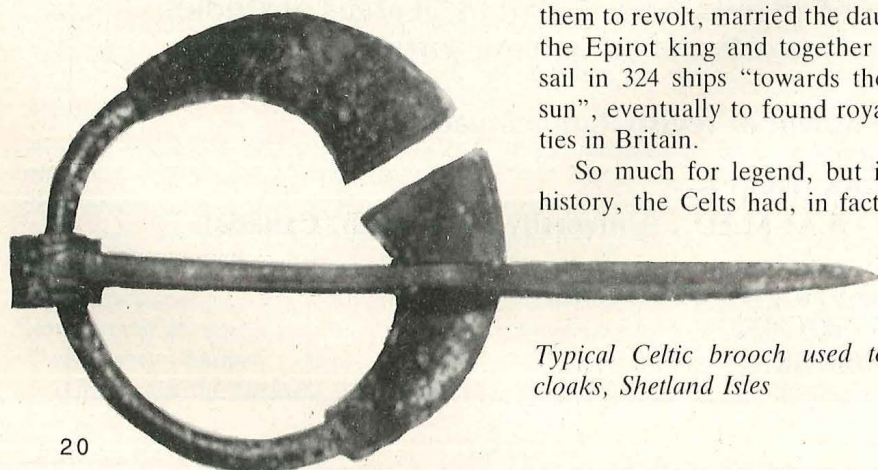


5th c Greek cup with Celtic designs in gold added, imported through Massalia (Marseilles) to southern Germany

continuous contact with Greece, its colonies and its civilization. Even their slow infiltration into central Europe at some point after 1200 BC coincided with the disintegration of Mycenaean and also Hittite power in the eastern Mediterranean area, although these events are not conclusively connected. Sedentary farming, an innovative culture, advanced metallurgy, an Indo-European language and human cremation distinguished these Proto-Celts from the indigenous population. Despite their westward spread during the late Bronze Age, they lacked ethnic cohesion until around 750 BC when an aristocratic warrior breed "came from the East" to unite them as a nation (presumably the source of the 'Trojan hero' legend).

These newcomers were expert horsemen who possessed equestrian equipment found only among steppe tribesmen, fought in one-man chariots as in Homeric times and wore tight, patterned *trews* as opposed to the local *chiton*. Bearing, perhaps, the name "Kelttoi", they brought with them a knowledge of iron working, a highly developed art style and the custom of royal "pit burial" similar to the Cimmerians and Scythians of the Russian steppes with whom apparently they had close contact.

Their arrival initiated a period of aggressive expansion and, by the beginning of the historical era, Celts had fanned out from Spain and Portugal to



Typical Celtic brooch used to fasten cloaks, Shelland Isles

the Balkans. In Gaul (France) their settlements bordered on Greek colonies strung out along the north coast of the Mediterranean, particularly Massalia (Marseilles), where mutually beneficial trade relations were entered into. Large numbers penetrated deep into the Balkan peninsula, along the Adriatic coast and down the main rivers where they strengthened existing links with Greece. Later, Celtic tribes crossed the Alps down into Cisalpine Gaul (northern Italy) and Liguria where they plundered and then settled, coming into contact with the brilliant Graeco-Etruscan civilization then at its height.

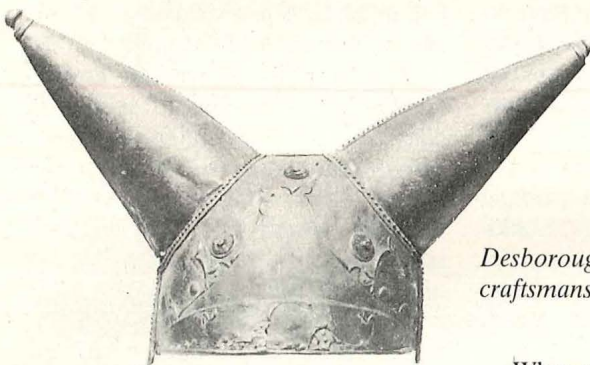
To classical writers, these northern intruders, who had almost simultaneously appeared on three fronts, were tall, fair, blue-eyed and immensely proud. According to Strabo they lived in square wooden huts surrounded by earthworks, were fastidious about their appearance and wore brightly colored cloaks fastened with brooches. The Greeks called them "Keltoi" (the Romans, "Galli"), Hyperboreans, and certainly barbarians but appeared keen to trade with them. Through Marseilles the Gauls imported mainly wine and cups, mixing bowls and amphorae while they exported slaves, unworked metals,



*Celtic gold appliqué on bronze and wooden bowl shows Etruscan influence, Swarzenbach*



*Desborough mirror illustrates Celtic craftsmanship*



*Bronze helmet, part of an aristocrat's armor*

salt, salted foods and mercenaries who were very much in demand; Gaulish soldiers are found fighting in Greek Syracuse and Ptolemaic Egypt in 270 bc.

As for Greece itself, Celtic mercenaries recruited in the Balkans appeared in the Peloponnese around 369 BC during Hellenistic interstate upheavals and a decade later sent an emissary to Alexander the Great from their Adriatic settlements. Galatae and other Celtic tribes entered northern Greece in the winter of 324 bringing with them their families and goods. Some plundered Macedonia; others tried to settle but were constantly harrassed by the local population.

When a new influx appeared, joined by Volcae and Tectosages, they moved south and, under the leadership of Brennus and Acichorius, attacked the temple of Apollo at Delphi. Nemesis was swift, however, as according to local sources, they were severely defeated, Brennus committing suicide, and long Celtic shields were hung alongside Persian ones in the sanctuary as votive offerings. But Strabo says that loot from Delphi, mostly unworked gold and silver, formed part of the enormous treasure sunk in the sacred lake at Tolosa (Toulouse) later found by the Roman general Caepia. How it got there remains a mystery.

Fighting their way out of Greece, the Galatae, Volcae and Tectosages tribes made their way across the Dardanelles where, apart from their customary

looting, they offered their military services to the local states. It is reported that over 20,000 Celts fought for the king of Bythnia, but sometime before 230 bc they were completely defeated by king Attalos of Pergamon and decided to settle in northern Phrygia around Ancyra (Ankara) which was the center for the Volcae and Tectosages.

Cut off from their own nation, they fiercely maintained their cultural independence, only relinquishing their tribal gods for Christianity as it spread north, although St Paul in his "Letter to the Galatians" admonishes them for their doctrinal waywardness. As late as the fourth century AD, St Jerome confirmed that they spoke two languages, the local Greek and their own which was "akin to that of the Treveri", a Celtic tribe settled at Trier far away on the river Moselle. Even during the Byzantine period, tall, fair-haired Celts were still recognizable trading at the annual fair of St Demitrios in Thessaloniki.

Celtic culture in Europe partly survived the Roman Empire, especially in Britain and Ireland, but was finally submerged due to the onslaught of Teutonic tribes, Slavs, Huns, Magyars and Turks. Having left extremely few written records it has been largely forgotten that from pre-historic times onward the Celts were contemporaries of the Greeks, Etruscans, Hellenistic dynasties and the Romans, their great body of oral literature forming the third most important in Europe after those of the Greeks and Latins. Who knows, perhaps the romantic legends linking the Celts with the mythical Greek world contain more than a grain of truth? □



Worry beads with "heads" against the evil eye

## The peculiar Greek pacifier

Made of amber, plastic, glass, wood, metal or gold, worry beads are as ubiquitous in Greece as rosaries in Italy.

Handed down – literally – for generations, the beads are here to stay

by Katerina Agrafioti

Sitting in the coffee shop, near the window, staring at nothing in particular and immersed in his thoughts, or watching a group of backgammon players while rattling his worry beads, the Greek man can remain all but immobile for hours at a time.

In their Greek embodiment, worry beads are known as *komboloi*. The English term is misleading in the sense that the beads are worry beads due to being "worried" – too much used – by their owners. (They do not, however, dispel worries.) The Greek name, on the other hand, deriving from the word *kombos*, meaning "knot", denotes a large number of knots.

The story of the *komboloi* stretches as far back as ancient Egypt, as similar strands of beads have been found in the

tombs of the Pharaohs, some of the beads made of precious gems. Later, the beads turned up in India under the name "beads of longing". In ancient China, strands were made of gold, silver, gem stones and precious wooden beads, while in the Arab world, the beads have long been used as an aid to prayer, and it is for this purpose that they are primarily known in the West – every bead that falls signifying the beginning of another prayer.

Moslems attribute to their prayer beads quasi-magical properties. They fashion most strands of 100 beads, one for Allah and 99 for His other various epithets, according to the Koran.

Unknown monks brought worry beads to the West. Tradition has it that Saint Dominic spread their use, since he created a religious order which utilized the beads to promote self control and meditative prayer. Every tenth bead was somewhat larger, corresponding to an "Ave Maria".

As time passed, "worry beads" became an important religious accessory for every self-respecting Catholic; around the end of the 16th century, there even existed a worry bead festival held on the first Sunday in October. Artists of that era worked on the concept of the original simple strand, transforming the beads into magnificent jewellery designed to be worn as necklaces by noble ladies of both East and West.

*Komboloi* arrived in Greece following the Asia Minor debacle, brought by a family seeking refuge here in the 1920s. Opening a shop in a working class neighborhood of Piraeus, Kokkinia, the family began producing the first truly Greek worry beads. The mechanism used to produce the beads was a primitive, portable wooden wheel called the *teziani*. Still in the original bead-making family's possession, the wheel is now an invaluable family heirloom.

To operate this machine, young boys had to sit on the floor and grasp it with their bare feet. Each bead was held between two metallic rods and the bead worker, holding the "bow" with his right hand and a knife in his left, shaped the form. This delicate work necessitated time, skill and much effort: fingers were at great risk.

The beads, before being placed into the *teziani*, were cut into rough shapes from a synthetic resin called *decorit*, imported from Germany. Polishing the beads was the last phase of the operation for which a powder made from charcoal, soap and olive oil was used.

Amber beads have never been com-

mon, due to the expense of the raw material, but the yellow color of amber has always been favored by worry bead devotees. For this reason it is sometimes difficult to distinguish between genuine amber and ersatz amber beads. To differentiate the former from the latter, and avoid paying a steep price for plastic beads, take a glass of salty water and drop in an amber bead and a dubious one. The plastic bead will sink to the bottom while the amber bead rises to the surface.

In addition to amber, many other materials have been utilized in the making of worry beads. In antiquity, the beads of wealthy "worriers" were often fashioned of black coral, a very expensive material used to make beads known as *ussuri*. (Interspersed among the black beads – to "keep them alive" – were pieces of red coral.)

In monasteries, *komboloi* have usually been made out of natural, inexpensive substances readily available to the monks: pieces of wood, shells, hazelnuts, the pits of olives. On Mt Athos, strands of woolen knots constitute some of the *komboloi*.

In today's Greece, worry beads are manufactured in an endless array of shapes, sizes, materials and colors, for tourists as well as locals.

In Greek popular tradition there are folkloric characters distinguished primarily for their habit of endlessly worrying their beads. *Stavrakas*, for instance, the pseudo-macho type who hails from Greek shadow theatre, is always represented wearing a single-sleeved jacket (the other sleeve left hanging, *mangas*-style) with his *komboloi* constantly rattling from his left hand or his belt.

The actual manipulation of the beads is a special art, but the worrying can be accomplished in different styles. Usually, only the right hand is used, the strand shaken upwards or downwards, but some *komboloi*-ists use both hands, pushing the beads along one by one and counting them. A certain degree of dexterity is required to count and sling a strand of beads with finesse.

The attachment between the worry beads' owner and his *komboloi* can be a strong one. "My poor little worry beads: you have been my desire", laments one *mangas* (macho man), who goes on to claim he will sacrifice just about anything of value he owns to replace his beads should he lose them.

Another popular song relates a similar lament: "I will sell my watch in order to buy worry beads so that I will forget my longing and my sighing"; and another, "A woman with two men is



*The original wooden wheel from Constantinople*

like komboloi without beads...”.

Not only is playing the beads an art form; fabricating them is also an art subject to strict rules. Most important, the beads must be strung together in odd numbers or the strands will be termed “cripples”. (Needless to say, the beads must form a circle: a line of beads does not komboloi make).

There are some who claim that komboloi must consist of 35 beads to correspond to the number of Christ’s years on earth. However, this does not constitute a hard and fast rule. Also, the placement of the larger beads – the “rider” or “head” beads – is important. These close the circle and may be made

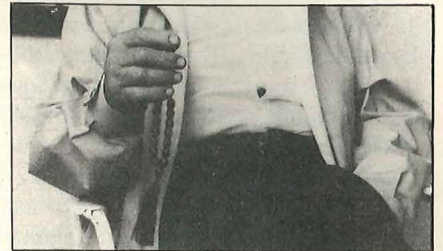
of other materials, according to the artisans’ tastes. A hanging section or sort of tassel may depend from the head bead or beads. Another type of komboloi contains, in the middle of each semicircle, two beads differing from the rest in size, color and form. These beads are called “slaves”.

Traditionally, playing the beads is a very slow and time-consuming pastime, suitable for those with very little to do indeed. No wonder, then, that Greek women have not, at least in the past, used komboloi! Nevertheless, carrying komboloi has recently become a sign of female emancipation here. Several years ago, komboloi even became an

Athenian fashion fad. Sophisticated ladies and elegant gentlemen could be seen with worry beads in hand – a sort of expensive pacifier to calm frazzled nerves in the Greek capital, perhaps?

It is also said that Greek islanders, decked out in their traditional voluminous and heavily pleated trousers stabilize their steps as they walk by ruminating with their komboloi. And there is a well-known joke about the Greek fellow who decided he wanted to stop smoking.

A friend suggested to him that the most effective method would be to switch addictions and take up chewing gum. Another friend gave him a strand of worry beads and told him they’d keep his hands busy so he wouldn’t smoke. In the end, the poor man ended up chewing gum, playing his komboloi and smoking, all at the same time. □



*The expressive choreography of the komboloi*



# The Palaeologoi of Kardamili

Three hundred years after the demise of the Byzantine empire, descendants of its last dynasty won fame fighting for the liberation of the modern Greek state.

The family's little-known history during the Ottoman domination is derived from the chronicles collected by G.M. Maraveleas

by Rom Gudas

History, especially during the centuries of Ottoman domination, abounds with accounts of heroic deeds accomplished in times of crisis. During the Greek Revolution of 1821, Dionysios Mourtzinos, a native of the fiercely independent region of the Mani, performed such deeds. As one of the commanders of rebel men-at-arms, he withstood aggression by the powerful Egyptian Ibrahim Pasha for three consecutive years. Ultimately, Mourtzinos prevented him from gaining a foothold in the Mani, the central peninsula jutting from the southern Peloponnese.

Ottoman supremacy in Greece had already been undermined by the Society of Friends (Philiki Etairia), which had been operating since 1814. The Society was formed by prosperous Greek merchants who had begun to dominate the Ottoman sea trade with Europe towards the end of the 18th century.

In 1820, when the Sultan's forces were besieging the notable Ali Pasha at Ioannina, the Society began to press for a general uprising, selecting the Mani as a focal point of action. Hence it had sworn into secrecy many prominent figures of the Mani, of whom Dionysios Mourtzinos was a leading member.

Born in 1788 and bred in the struggles of rebellion, Mourtzinos claimed descent from the Palaeologoi, the last and longest dynasty to occupy the Byzantine throne. Their autocratic rule

had been marked by a resurgence of patriotism which much later contributed to the revival of modern Greece. From the 13th century till the fall of Constantinople to the Ottomans in 1453, the Palaeologoi had made the citadel of Mistra near Sparta their exclusive capital and despotate, and a great center of Greco-Byzantine culture where the humanists Mazaris, Bessarion of Nicea and the Platonist Gemistos Plethon – scholars who had a great influence on the Italian Renaissance – had lived and lectured.

In the 15th century, however, during the reign of Sultan Mehmet II, most of the Morea (the medieval name for the Peloponnese) including Mistra fell to the Ottomans. To escape capture, leading members of the Palaeologos family took refuge in the caves and caverns of the Taygetus mountains.

Eventually, some of these noblemen established themselves in the region of Kardamili, known then as Androuvista. Instead of using their noble titles, however, they had adopted the name of Troupakis, having acquired it perhaps from the time they had lived in mountain lairs (the word 'tripa' or 'troupa' meaning 'hole').

Although mentioned by Homer and various later historians and geographers, after Pausanias Kardamili is not heard of again until late in the 13th century when reference is made to it in a

Venetian document as a region called Androuvista governed by a certain Mihail Spanos. In the second half of the 15th century it became one of the richest areas in the Mani and was known as "The Capital".

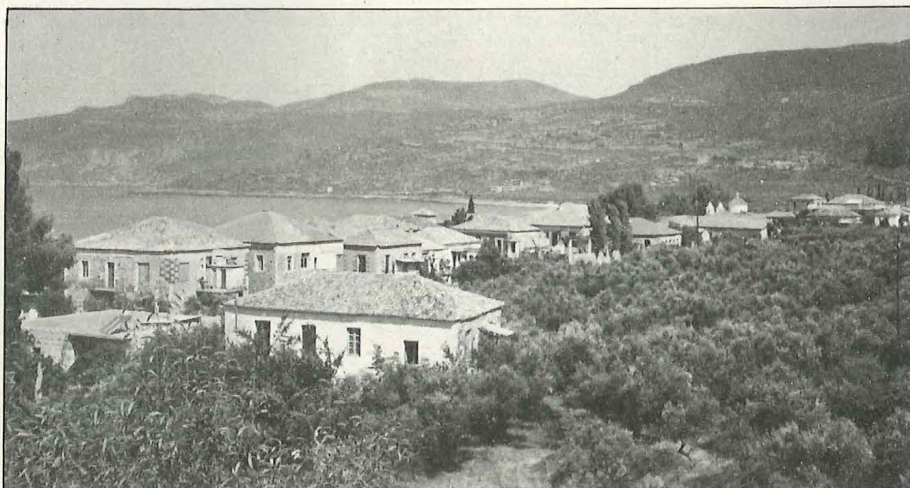
During the Ottoman attack on Venetian Crete (1644-1669), the inhabitants of Androuvista showed remarkable courage in opposing Ottoman naval incursions on the Mani, and even rebelled against the Ottomans in 1659 when the Venetian Commander Francesco Morosini (1618-1694), seeking to create a diversion from Crete and supporting the Maniots, landed his forces at the coastal village of Kitries, just north of Kardamili.

By 1667, the Maniots had become so daring in their attacks on Ottoman warships that the Grand Vizir, Ahmet Köprülü offered to enlist them in his naval forces at double the wages of his own sailors.

When the offer was turned down, the Vizir tried to force them to surrender by sending a heavily armed contingent of his fleet to force a landing at Kitries. Upon arrival the commander of the contingent proposed a general amnesty, yet demanded hostages. In consequence, the Maniot menfolk sent their women and children into the mountains, and came down to the shore to confront the landing party.

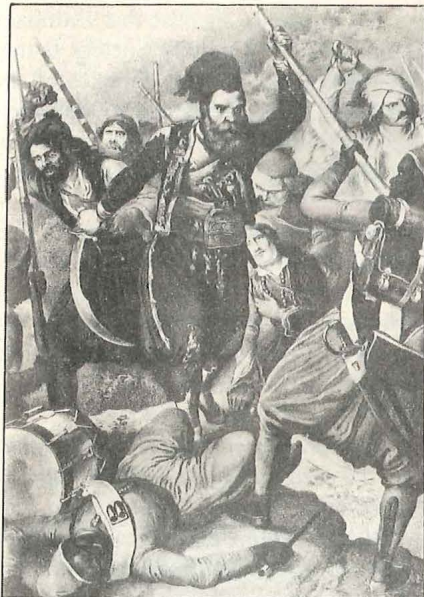
The women, however, refused to comply. Rushing down to the shore themselves, they let loose such terrifying shrieks that the Ottoman commander hesitated and put off his landing. Then, during the night, several sea-wolves swam out to his ships and cut the anchor cables. Foundered on jagged rocks, the ships were attacked and pillaged. Only the commander and his flagship escaped capture. After they completed the conquest of Crete, in reprisal they besieged Androuvista and forced its inhabitants to withdraw into the interior.

Venice, under Morosini, eventually succeeded in driving the Ottomans from most of the Morea, including Mistra, which in 1687 had a population of about 40,000 and a thriving silkworm industry.



Kardamili, general view





*The battle of Verga raged for seven days but the Egyptian forces were unable to penetrate the wall built and paid for by Mourtzinios*

Moreover, with the signing of the Peace of Carlowitz in 1699, the allied European powers put the Ottomans on the defensive, forcing them to cede the Morea along with "Brazzo di Maina" (the Mani) to the Venetians. In the summer of 1715, however, the Ottomans reconquered the area and held it, except during the brief and disastrous Orlov insurrection in 1770, for over a century more.

While Mistra was being besieged by the Turks, there re-emerged into history at Androuvista the first descendants of the Palaeologoi under the name of Troupakis, the forefathers of Dionysios Mourtzinios. Up to this time they had played no significant part in the shaping of their new homeland. Early in the 18th century, however, a certain Mihail Palaeologos came to be recognized as captain and elder of Skardamoula (Kardamili). He fortified Kardamili with military garrisons and organized an army with which he expelled the powerful captain Xanthos, who had been oppressing the inhabitants of Androuvista by exacting from them a yearly tax in olive oil, the main commodity produced in the area.

Though Mihail brought peace to Androuvista, he seems to have spent most of his life fighting the local armed leaders who constantly sought to seize both Androuvista and the oil tax for themselves. At his death, towards the middle of the 18th century, Mihail passed on the eldership of Androuvista to his eldest son, Panayiotis Troupakis.

Besides embellishing Kardamili with fortified towers, churches, and other

monuments, Panayiotis strengthened his political and military power by driving out various armed leaders from Androuvista. A tale goes that he once launched a surprise attack by caique on the captains of the Stavropigi family on their land at Kitries. The attack, however, was betrayed and his men forced to retreat. To give them time to escape, Panayiotis remained behind and delayed the enemy's advance by keeping up a barrage of gunfire from some rocky cliffs nearby.

When his men were out of danger, he joined them by making a daring leap from the cliffs to the deck of the caique passing below. The heroic act won for him the unwavering loyalty of his men. To counteract opposition from other leading clans, such as the Mavromihailis, for whom the Troupakis had developed a deadly hatred which was to last for years following the Revolution of 1821, Panayiotis turned towards the Kolokotronis family for support against both local and Ottoman aggression.

To undermine Ottoman control in the Black Sea, Catherine the Great, with the support of the British who sought to end French influence in the Levant, had sent a squadron of her Baltic fleet commanded by Admiral Alexis Orlov into the Mediterranean via the Atlantic.

Backed by the Russians, the Maniots rebelled against the Ottomans. In 1770 Orlov landed in the Mani and with the aid of the rebels captured Mistra, massacring the Moslem population. During this struggle, Panayiotis was one of the leaders who led the decisive attack against the Turkish-Albanian forces at Almyros near Kalamata. A few months later the Ottomans retaliated by devastating the whole of the Peloponnese. They made Tripolitza ('Tarabolussa' in Turkish) their fortified capital and designated the Mani as a "sancak" (provincial district) to be administered by beys under the supervision of Ottoman

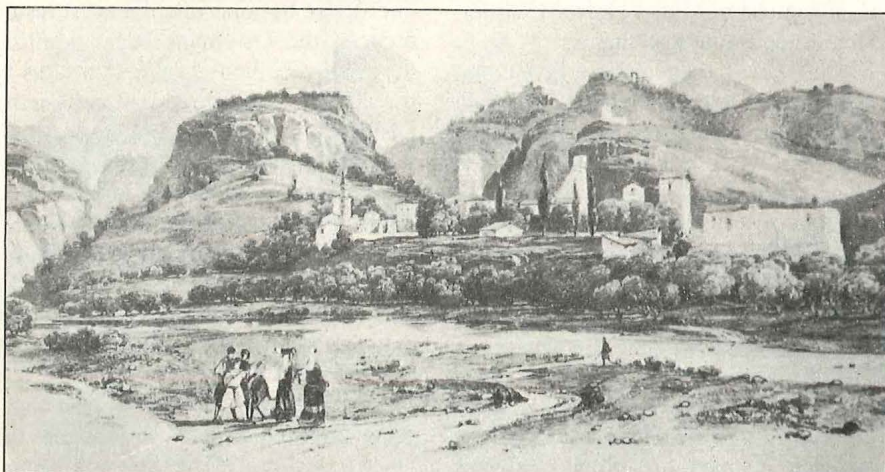
naval command. When Panayiotis withdrew from power in 1779, his son Mihail took over the leadership of Androuvista and became Bey of the Mani.

To ensure that he would remain loyal to the Sultan, Mihail Bey and his sons Petros and Venetzanos were kept hostage in Constantinople, a practice which the Ottomans imposed on all subsequent Beys of the Mani. Mihail Bey's life was cut short, however, when an intrigue contrived by Nikoloas Mavroyenis, the dragoman for the Ottoman naval command, led to his imprisonment for piracy. He was sent to Mytiline where, in 1782, the Turkish Grand Admiral had him hanged from the mast of his ship; his two sons in "The City" met the same fate soon afterwards. His sole surviving son Panayiotis, nicknamed "Mourtzinios" (from the Greek *mourgos* or *mourtzos*, meaning a 'churlish or bulldog-ish fellow') then assumed the captainship of Androuvista.

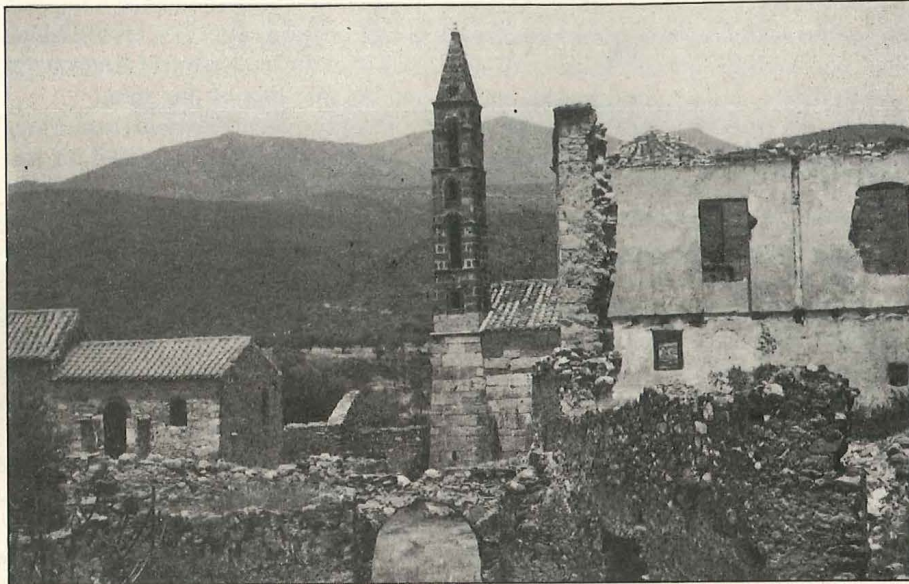
Born in 1763, Panayiotis Mourtzinios is said to have been a harsh but just captain. Though he suffered most of this life from rheumatism, he went to great lengths to support the poor by providing them with daily meals at his mansion.

Mutual rivalries for the governorship of the Mani spawned by the Mavromihailis from the east and the Koumoundourakis from the west constantly threatened to undermine Panayiotis' authority over Androuvista. When in 1798 Panayiotis Koumoundourakis attempted to oust the then Bey of the Mani, Tzanetos Grigorakis, from power with the aid of the Ottomans, there ensued a fierce battle just outside Kardamili during which Panayiotis joined forces with many other captains and defeated both the Ottomans and Koumoundourakis.

The bones of the Ottoman soldiers killed in the conflict may be seen today in a hollow of the ground near the Monastery of Karaveli. The folk poet Nikitas Nifakos in his historical poem



*The Troupakis family embellished Kardamili with towers and churches.*



*Mourtzinos fortress' battlements*

"The Whole History of the Mani" described the conflict:

*Landwards he brought an army, from  
seawards a fleet,  
To Androuvista he kept up a marching  
beat.  
But the young-bloods stood him fast,  
Terrifying against him the captains  
massed.  
In Skardamoula they locked horns,  
Like lions they were at him with their  
thorns.  
One on a hundred, then a hundred on a  
thousand, they wind-scattered his  
army, beating it scared.  
Then terrified he ran, his back towards  
the land, their black serasker aban-  
doned by every hand.  
With his legs rattling all the way to the  
ship,  
Where afright he filled his bloomers with  
shit.*

The hard-nosed tenacity of the Maniots has also been described by the English traveller John Morritt, who visited Kardamili in the spring of 1795.

He states in his diary how the castelans argued amongst themselves as to which one of them should grant him hospitality, adding that ten-year-old youths were quite adept in the use of firearms, while the womenfolk threw stones with great accuracy and often spurred their men on to greater feats of heroism by joining them in battle.

The increasing popularity of Panayiotis roused the Ottomans into taking action against him. In the autumn of 1805 Seremet Bey tried to capture him by attacking Kardamili with a large land and sea force. After a week-long struggle, Panayiotis, along with his seventeen-year-old son, Dionysios, who

was to thwart Ibrahim Pasha's assault on the Mani in the summer of 1826 escaped to Messenia, and from there by caique to the island of Zakynthos, a place of refuge for many of the armed leaders of the Morea who were being persecuted by the Ottomans. During his three-year stay on the island, Panyiotis ensured that Dionysios received an elementary education, which was quite an accomplishment as most chieftains of the time could hardly scratch out their names, let alone read or write:

Meanwhile, rapid encroachment on the Levant by France, Britain and Russia signalled the break-up of the Ottoman Empire. The once powerful Republic of Venice, for centuries a bulwark against Ottoman aggression, had collapsed, ceding the Ionian Islands to the French in 1797.

The formidable Ali Pasha in Ioannina came to control most of Albania and a large part of mainland Greece, while Pasvanoğlu Osam Pasha became master of the eastern Balkans. With the Ottomans diverted into bringing these lands under their control, rebellion in Greece once more became rife. To avert insurrection, the Ottomans began hunting down all rebellious *klepht*-chieftains in the Morea. Despite threats from the Pasha of the Morea to attack the Mani, Panayiotis, along with his son, returned to Kardamili to resume his leadership of Androuvista, which during his absence had been governed by his cousin, Adonis Troupakis. Though the Bey of the Mani, Antonis Grigorakis, had him sign an agreement in which he swore to pay the prescribed tax and capture any *klephts* seeking refuge in Androuvista, Panayiotis continued to harbor the chieftains and refused to be subjugated by the Bey.

As resistance against the Ottomans mounted, the Friendly Society feared that unless the leading families of the Mani could be persuaded to stop their feuds, there would be little chance of establishing a united front against the Ottomans. Hence, on October, 1819, it called the heads of these families to a conference at the tiny port of St. John in Kardamili, the summer residence of Mourtzinos. After a three-day long discussion, the families signed an agreement an excerpt from which reads:

*"...we three families...the Mavromihal-  
is, the Grigorakis, and the Troupakis-  
...promise by our most sacred and  
Orthodox faith...that there reign from  
now on in our bodies...one spirit, one  
harmony, one will...for no other use  
than for the liberation of our nation and  
our homeland Sparta...foreswearing to  
spill the last drop of our blood whenever  
duty should so require...should any of us  
(and this we shall never believe!) act  
illegally and impiously...become a per-  
jurer...or in any way a violator of the  
above stipulations...then him we shall-  
...first...surrender to the hands of the  
living God...second...have him cursed  
by our country...third...have him tried  
by the most impartial laws of our country  
Greece, and thereafter have the name of  
his family eternally dishonoured,  
damned, and hated by all its people..."*

The signatories of the agreement then sent a communication to the Society in which they praised highly the initiative of Petrobey Mavromihalidis in founding "The Feast Day", as the Revolution was symbolically called, and asked the Society to provide them with the provisions needed for its celebration.

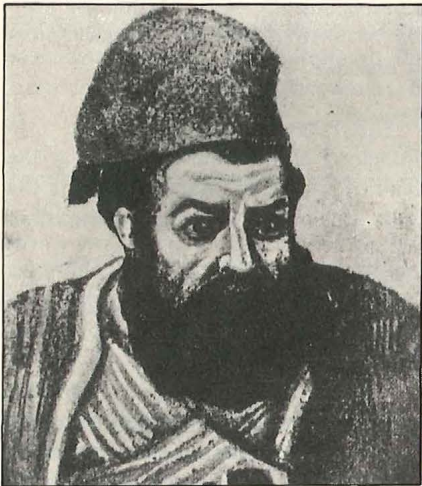
In January 1821, the powerful rebel leader Theodoros Kolokotronis, known as "The Old Man of Morea", arrived in Kardamili and, with the aid of Panayiotis, notified the various armed leaders to prepare for revolt. Kardamili became the secret headquarters of the revolutionaries. During the day they revelled and danced while at night secret envoys arrived from and departed for the various provinces.

The Turkish authorities at Tripolis and Mistra sent spies disguised as poor Greek peasants to investigate. Aside from an old man "living it up with his friends" and singing *amades*, they found nothing unusual to report to their superiors. Towards the middle of March a cargo ship carrying arms and gunpowder supplied by the Society put in at the port of St. John. The insurgents loaded the munitions onto 200 mules and took them by night towards the Messenian

capital, Kalamata.

On 22 March 2,000 Maniots headed by Petros Mavromihalis, Kolokotronis and Mourtzinos besieged the city and the Turk's force, having only 150 men, surrendered without resistance. This they did on the solemn promise that their lives would be spared: the promise was broken and, according to the historian, Finlay, all were slain.

Chieftains and leaders from all over Messenia and the Mani joined the rebels to celebrate the victory at a solemn mass held at the Church of St. Apostle in Kalamata. The historian George Finlay writes of the auspicious event:



*Dionysios Troupakis-Mourtzinos claimed descent from the Palaeologoi, the last Byzantine imperial dynasty*

*"Never was celebrated with greater fervour, never did hearts overflow with sincerer devotion to Heaven, nor with warmer gratitude to their church and their God. Patriotic tears poured down the cheeks of rude warriors, and ruthless brigands sobbed like children. All present felt that the event formed an era in Greek history and when modern Greece produces historians, artists, and poets, this scene will doubtless find a niche in the temple of fame."*

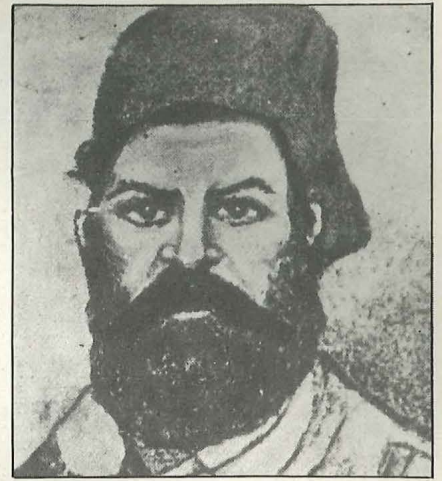
On the following day, with Petrobey Mavromihalis acting as president, the older leaders of the rebellion established the "Senate of Messenia" which began to organize a full-scale attack on the Ottomans. While Panayiotis' son, Dionysios, participated in the assault on the fortifications at Koroni, Methoni, and Pylos, his father, despite rheumatism and his 60 years set out with Kolokotronis for the interior of the Morea to attack Tripolitza. Poor health, however, forced him to return to Kalamata in July. He had intended to become an elder in the Senate, but a month later the Ottomans, in order to create a diversion for Tripolitza, at-

tacked the capital. After two days of fighting, a small squadron of tactical forces and 100 Laconians of Panayiotis succeeded in fending off the assailants. Exhausted by the hardships of war, Panayiotis died several months later, and was buried with honors in January 1822, in the cemetery of the Troupakis family. The leadership of Androuvosta then passed on to his only son, Dionysios Mourtzinos.

Though, like his father a victim of rheumatism, Mourtzinos became the leading political and military light of his family. He fought alongside Kolokotronis at the battle of Valtetzi in the spring of 1821, defeating 9000 Turkish-Albanians marching to the relief of Tripolitza with a force of 2500. In his *Memoirs* Kolokotronis states that the Maniots put up a fight reminiscent of that fought by Leonidas at Thermopylae.

On the fall of Tripolitza in September 1821, at which Mourtzinos was in charge of the artillery section bombarding the town, the rebels slaughtered the entire Turkish population. In retaliation the Ottomans hanged the Patriarch of Constantinople, who had been implicated in the uprising, and massacred the inhabitants of Chios. While lack of coordination impeded the revolution in the Morea, Ali Pasha of Ioannina was assassinated in January 1822. By summer the Ottomans had succeeded in suppressing the rebellion in most of Greece. Atrocities committed by both sides aroused European outrage; public opinion in the West prevented the Sultan from advancing into the Morea. There followed a three-year deadlock during which both camps sought an advantage.

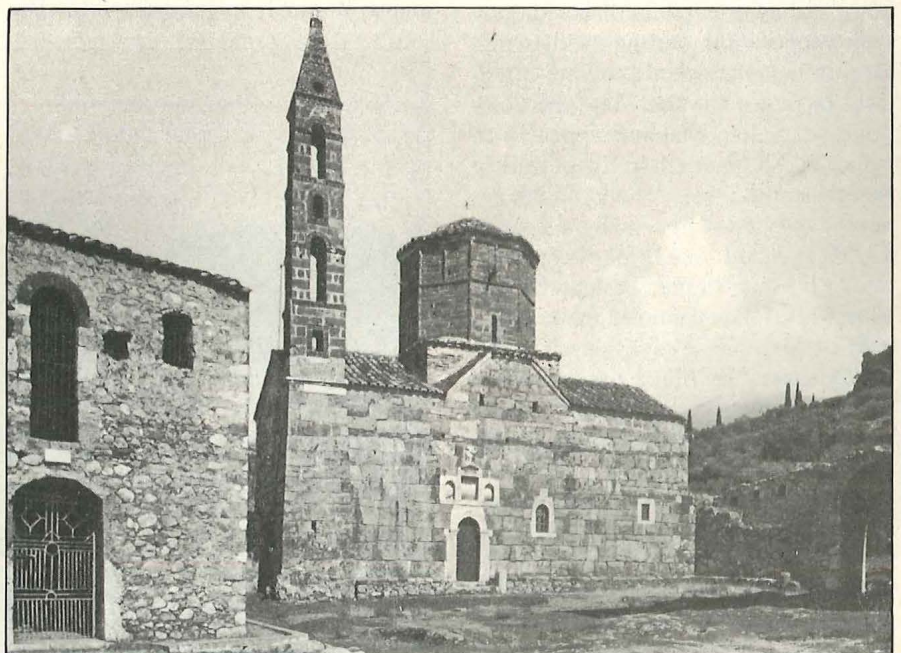
During this time, the notables of the Morea convened a National Assembly



*Mihail Troupakis became Bey of Mani when his father Panayiotis withdrew from power in 1779*

at Epidaurus. With Alexander Mavrokordatos acting as president, the Assembly drafted a constitution and proclaimed independence in January 1822. Rivalries between the rebels, shipowners, and various landowners, however, prevented unified action. Upon gaining the vital port of Nauplia from the Ottomans, Kolokotronis blocked the Assembly from establishing its seat of government there. The Assembly reacted by forming a new government at the village of Astros in December 1822, electing the wealthy shipowner, George Koundouriotis, as president. The latter sought to curtail the powers of Kolokotronis and pressed for financial support from Britain.

To counteract these measures, Kolokotronis convened an Assembly of his own, appointing Mourtzinos as one of its three ministers. Perhaps because of his opposition to the Mavromihalis affiliation with Kolokotronis, Mourtzinos



*Church in the Mourtzinos fortress*



Kolokotronis, "the Old Man of the Morea", arrived in Kardamili in 1821, and with the aid of Panayiotis Troupakis, prepared Maniot leaders for revolt

joined the governing party of Koundouriotis as Minister of War. While holding this post, he urged Kolokotronis to drop his differences with Koundouriotis and press for the creation of a regular army, without which the national cause would remain imperilled.

Despite financial support arriving in the charge of Lord Byron from abroad, internal political wrangling among the Greek leaders continued. Though Kolokotronis had surrendered Nauplia to the Koundouriotis government he later had him imprisoned on Hydra.

Mavrokordatos, Petrobey Mavromihalidis, and other notables then withdrew their cooperation. During the disarray, the Ottomans launched a counter-offensive. In return for Crete and the Peloponnese, Sultan Mahmut appealed to his vassal Mehmet Ali in Egypt to help him crush the rebels. The Egyptian governor responded by sending a force of 17,000 French-trained troops commanded by his son, Ibrahim Pasha, who first took Crete, then captured the fortified port of Methoni, establishing it as his headquarters. By May he had installed his fleet in the bay of Navarino and a month later he was besieging Mesolonghi in the north.

With Ibrahim's fleet at his doorstep, Mourtzinis sent word to the government demanding the release of Kolokotronis. "The Old Man" was set free in May and left for Tripolitza. In June, Mourtzinis, aged thirty-seven, wrote to him of his health:

*"...do not think of me as the Dionysios you once knew. My body tires me, I cannot walk well, and cannot sit on a horse for long periods of time. Despite this I intend to do my duty to the country, and shall pour out my last drop of blood for the sake of saving it. Neither my stiff body nor any other reason shall hinder me from doing so, and I just hope, by the grace of God, that this campaign will turn out well..."*

Anticipating that Ibrahim would land at Almyros near Kalamata on the road to Kardamili, Mourtzinis blocked a narrow passage near the village of Verga with a stone wall one mile long, remains of which still stand today. The



Mourtzinis outbuildings

structure came to be known as the Wall of Verga, along which the Maniots ranged themselves to confront Ibrahim's army.

The Pasha was quick to move. After capturing Mesolonghi in May 1826, he had a letter dispatched to the "Ephors of Sparta" in Kardamili in which he demanded the immediate surrender of the Mani, threatening to take it by force should the demand not be met. The Ephors sent Ibrahim the following reply:

*"We have received your letter in which you threaten that if we do not agree to submit to you, you will annihilate the Maniots and the Mani. We too are waiting for you to do this with as many forces as you like."*

The reply provoked Ibrahim into launching a full-scale offensive at the Wall of Verga on June 21. During the seven-day battle, Mourtzinis and other leaders of the Mani sent reports to various governing bodies of Greece concerning the offensive, excerpts from which read:

*"...with immeasurable joy we inform the High Command that this morning the enemy attacked with...eight thousand infantry and cavalry...we began fighting with Spartan courage...the battle went on ceaselessly for nine hours...the enemy began to withdraw and call out openly: Bravo Spartans!...now we have been taught all that was told about the Spartans, and we know it!..."*

*"...the arrogant Ibrahim has been humbled...he has done no other fighting since yesterday...and stands pondering at Ayiassos...one great fear which weighs down our hearts...is Your indifference and the indifference of the High*

*Command...as if we were not Peloponnesians, as if we were not part of the glorious family of Greece...therefore, if You love Your country, if You love its glory, speak firmly with the Command to provide us with ships, food, flint, and gun-powder...we number not more than five thousand, Sirs, whereas the enemy is more than double this size..."*

*"...the enemy did not neglect to greet us today also. It came upon us at dawn...stubborn fighting broke out on both sides...if our men had not been behind walls, hand-to-hand combat would have followed..."*

*"...we thank the Ephors of Sparta for their assistance...May your friendship for the people and the struggle...in our homeland Sparta, where fighting has been going on for almost five years...be praised with a wisdom a thousand times over. Laurels are being woven for your heads, for your faithful service to the country...but friends and brothers...our army is still suffering from great food shortage...the Government has written to us but is still unable to supply us...we have used up the Sacred Books from all our churches for the making of cartridges...brothers, it is well-known to you that Sparta has decided either to destroy totally the arrogant Ibrahim or die fighting gloriously for the sake of its faith and country..."*

*"...Victory! Victory!...the arrogant Ibrahim, always victorious, has been humbled...and could not endure the great humiliation though he raged like a wild lion against the Spartan might and fire...the Spartans have honoured the nation by winning victories beyond their strength...but the Honourable Government has not supplied us with food and munitions...are your quarrelsome hatreds keeping you from looking after the public welfare of the nation?...you remain indifferent...our munitions are quickly running out, and were the enemy to attack us at this moment, we would most likely be beaten...should this happen (and we hope not), the blood of innocent souls will be on the necks of those who are indifferent to the critical circumstances here..."*

Though Ibrahim failed to subdue the Mani, he continued his devastation of the Peloponnese. Unless he could be brought to terms, there was little chance of restoring order in the eastern Mediterranean, let alone in Greece. The capture of Mesolonghi had brought down the Koundouriotis government. Before it fell, it had invited the British to command the Greek army and navy. The British accepted the invitation on condition that the Greek leadership

form a united front. Hence they convened a National Assembly in March which elected a new government with John Capodistria as president.

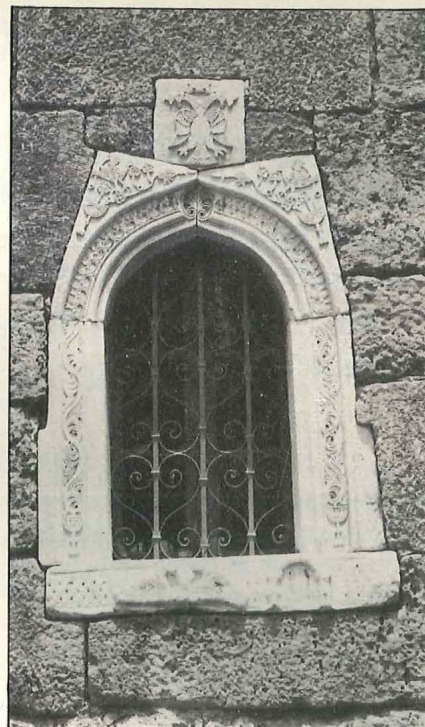
Meanwhile, Russia, alarmed that Mehmet Ali might lay claim to Greece, gained access to the Dardanelles with the signing of the Convention of Akkerman in October 1826. Fearing that Russia might expand into the Balkans and from there into Greece, Britain proposed allied intervention to the Sultan. The Sultan, influenced by his political advisers to act to the contrary, claimed sole legal rights over Greece and captured Athens in June of 1827.

In response Britain, France, and Russia, signed a treaty in London a month later, putting pressure on the Sultan to withdraw his forces. When he refused, the allies blockaded both the Dardanelles and the Morea, thereby cutting off supplies to Ibrahim and the Ottoman fleet anchored at Navarino Bay. The Sultan reacted by sending an Egyptian fleet to Navarino. The allies, in turn, surrounded the entire Ottoman fleet of some 57 ships. Ibrahim was offered an armistice but refused to accept it because of British reconnaissance activity in Greece.

A premature aggression on October 20, for which perhaps both camps were to blame, resulted in the allies' destroying the entire Ottoman fleet. The destruction broke Ottoman control of the eastern Mediterranean and assured Greece of ultimate victory. A month earlier Mourtzinis had received the French expeditionary force of General Maison at Kardamili, forcing Ibrahim to withdraw from the Peloponnese towards the end of October. In the same month the allies signed the "Protocol of Poros", providing the basis for a relatively small but autonomous Greek state.

With Ibrahim gone, Mourtzinis, despite clashes between the various captains, resumed his authority over Androuvista. But with the death of his wife, he left Kardamili with his fourteen-year old son to settle in Nauplia in March 1829.

Capodistria had him appointed to the Ministry of War and he became a member of the Senate. A few months after his arrival, however, the capital was ravaged by a typhus epidemic, and Mourtzinis became one of its victims. Racked as he had been by rheumatism and the trials of war, he died on February 12, 1830, aged 42. He was buried with full state honors and laid to rest in the family ossuary of the Church of St. Spyridon in Kardamili. A memorial recorded on the cover of an old diary



*Detail of Mourtzinis church, St Spyridon*

found in the Monastery of the Savior in the Mani states that upon his death wailing was heard throughout the whole of Androuvista.

Mourtzinis' son Yorgos was eventually put in the care of Kolokotronis who, as a close friend of his father, had him enlisted in the Royal Guard of King Otto where he rose to the rank of captain. Excessive drink cut short his military career and he died at 33 leaving behind a fourteen-year-old daughter, Katerina, and his widow, Helen.

A few years later Katerina married the son of a retired general who was mayor of Kardamili, but shortly thereafter she died in childbirth along with her child. The blow was too much for her mother to bear. A superstitious and God-fearing woman, Helen came to believe that God had deliberately cursed the house of Mourtzinis because of her marriage.

Although Yorgos had been a distant cousin, the marriage had been sanctioned by the Church. In horror, she abandoned "the cursed mansion" and left for Jerusalem to do penance at the shrine of St. Mary. After her return, she spent the rest of her life looking after destitute girls and doing other charitable works. But to the very end of her life, in or around 1884, she never set foot in the Mourtzinis house again.

It still stands today, in the very heart of Kardamili, its fortifications deserted and its walls in ruins: a derelict but glorious monument to the decedents of an imperial family, which rose again to heroic exploits over 300 years after its empire had been swept away. □

# The Globetrotters in Thessaloniki

**The home of PAOK and Aris expected more from basketball's living legend of a team, but many international stars see Greece's northern 'capital' as an unimportant backwater**

by Steve Vass

Living in Thessaloniki offers a somewhat limited opportunity to catch international acts in the sense that mega-stars such as Bruce Springsteen, Michael Jackson and Boy George have probably never heard of Thessaloniki, let alone considered playing there, something which is not the case in Athens.

However, entertainers on the downside of their careers who can no longer draw big crowds in major European and North American cities, or who are still popular but playing less unimportant venues, do play the northern city.

Thessalonikans saw a hefty, aging James Brown give an uninspired, routine performance last winter at the Palais de Sport. Brown did not bother to communicate with his audience and gave the impression that he would rather have been anywhere else — disappointing, considering that he was playing to a full house of enthusiastic fans.

On the other hand, The Wailers, with Junior Marvin on vocals, gave a rousing June performance in an outdoor disco and despite the rain made a heartfelt effort to reach out to the crowd. Not only did the band give of themselves during the performance, but they also talked with fans at length after the show and granted small pirate radio stations extended interviews before the performance.

Dizzy Gillespie gave a rare treat to Thessalonikan jazz fans in the form of a hot performance in a small cinema-cum-concert-hall. There was very little publicity surrounding the concert which made it all that much more special for the lucky few who caught the show.

In the big act / small venue category, Thessaloniki saw the Harlem Globetrotters give what amounted to a sub-standard performance in their unimportant "backwater". The inferior quality was a consequence of the "MacDonaldization" of the team (i.e. the watering-

down, prepackaging and mass production of a legend).

The Harlem Globetrotters date back to 1927, when black athletes were not allowed to participate in professional sport in the USA. They were organized by Abe Sabastein in Chicago and at that time were called the Savory Five. Later they became The New York Harlems and then The New York Harlem Globetrotters. In 1946 when they played abroad for the first time, they changed their name to The Harlem Globetrotters.

As the Harlem Globetrotters, they became an international phenomenon. Led by Meadowlark Lemon and Curly Johnson, they won the world over with a mixture of madcap hijinx, amazing trick shots and finely honed basketball skills. Comedy and basketball wizardry were what the world would come to expect from a Globetrotter show.

**The Athenian** spoke to coach Russel Ellington who has been with the team for 17 years, first as a trainer and then as coach. Before joining the Globetrotters he was a college basketball coach and mathematics professor at Savannah State College in Georgia.

When asked how new Globetrotters are found, he stated that the organization holds a rookie camp every year to which there are on average 5000 applicants. Of those, roughly 25 make it to camp and of those only one to nine may be chosen. The qualities that count are superlative basketball skills, endurance and congeniality, since the team tours ten months annually, playing 250 games.

As far as Globetrotter comedy and entertainment go, the team that appeared in Thessaloniki did the legend proud. The leading comic role traditionally played by Meadowlark Lemon was competently handled by "Twiggy" Saunders. Twiggy (so called because of his toothpick legs) went out into the audience to flirt with the ladies, tease the police and clown around with the children. With roguish charm, Twiggy disarmed gendarmes of their pistols and night sticks, sat on women's knees and, at one point, relieved a refreshment vendor of his goods and distributed them to a delighted crowd of children at the edge of the basketball court. (The vendor was obviously not in on the act since he seemed flustered and at a loss for the rest of the evening). Twiggy's spontaneity added significantly to the entertainment value of the show.

The Globetrotters included many of their classic routines such as throwing the 'bucket of water' which is miraculously switched for a bucket filled with



*The Globetrotters warming up to "Sweet Georgia Brown"*

scraps of paper, when it is finally thrown at the audience, exchanging the regulation basketball for a deflated one, and pulling endless pranks at the expense of the referee. The show was entertaining whether you were seeing it for the first or the twentieth time.

However the virtuosity that audiences throughout the world have come to expect from the Globetrotters was sadly absent. Not only did the team miss the majority of their trick shots, but also many ordinary shots, as well as simple lay-ups. Twiggy Saunders may be a fine showman in the tradition of Meadowlark Lemon, but he does not approach Meadowlark's prowess with a basketball.

Indeed, the majority of the Globetrotters' supporting cast did not seem much better than the average professional Greek basketball player. Also disappointing was Sandra Hines, the female addition to the Globetrotter line up. According to Coach Ellington, the addition of a woman was meant to make the Harlem Globetrotters entertainment for the whole family instead of just a father and son outing. Unfortunately, Ms Hines played a very limited and undistinguished role and seemed to be there just as a token.

The only bright spot in terms of basketball skill was The Globetrotters' figure eight weaving and passing which was superb. Also noteworthy was the performance of "Show Biz" Johnson, the only Globetrotter who seemed to show any exceptional skill with the ball.

So, how has a legend like the Harlem Globetrotters sunk to such mediocrity? The truth is that today there is not just one Globetrotter team! The Globetrotters cover three continents a year, play in some 102 nations, as well as in small towns in the USA. No single team could keep up with this schedule.

At one time, The Harlem Globetrotters had the reputation as being the best basketball team in the world. Surely in the era of Meadowlark Lemon and Curly Johnson they could have held their own with any NBA team. The team that came to Thessaloniki with their "stooge" team, the Washington Generals gave a lacklustre performance. Mediocre basketball is not what fans at the Palais de Sport, the home of the two best basketball teams in Greece (PAOK and Aris), have come to expect.

And what are Curly Johnson and Meadowlark Lemon doing these days? Coach Ellington tells us that Johnson is coaching an NBA team in Florida and Lemon is preaching the word of the Lord.

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# In joyful memoriam: Ted Petrides

by Barbara Samantha Stenzel

So many visitors to Athens and just about all foreign residents sooner or later came into contact with Ted Petrides, folklorist, dance teacher and researcher. Therefore, his sudden accidental death at the age of 59 on 4 September stunned his many friends.

Ted had been a hub of social activity for the foreign community in Athens for 21 years. He introduced untold numbers of eager novices to a colorful microcosm of folk music and dance that underlies the seemingly unfeeling facade of this modern metropolis.

Ted was born in the Bronx and reared in Brooklyn. His family background was a typically eclectic Greek one. His father, Menelaos, and mother, Dimitra, were of Greek descent but his father grew up in the village of Saranda Eklisies (Forty Churches) in Turkish Thrace and his mother was born in Egypt but reared in Thessaloniki.

Although he had other interests, from an early age Ted's overwhelming passions were music and dance. He loved all forms of music (except progressive jazz and mindless disco) and went on to study piano at the Shenandoah, Virginia Conservatory of Music, playing a variety of instruments. One of his favorites was a Thracian *lyra* which was given to him by a musician friend. His struggle to master this small but powerful instrument made a distinct impression on hapless neighbors.

His contribution to the study of folk dance and folklore was immeasurable. He began his formal research in Greek communities in the United States in the mid-1950s and formed a folk dance troupe with his wife Elflieda. He developed a unique form of dance notation which revolutionized research, and published the first of several books, *Folk Dances of the Greeks* in 1961.

Ted arrived in Greece in 1967 with his wife, his son Ron, his daughter Ophelia and two golden cocker spaniels. He came for the proverbial "one year stay", in this case to do research funded by a grant from the Institute of Balkan Studies.

For the first few years he divided his time between Athens and Thessaloniki, spending many hours on painstaking field research. He became an expert on the "Anastenaria", or firewalkers of northern Greece, the Vlach wedding and two-tiered dances, among other subjects. Although he published the

results of his research in many journals, he published only a fraction of his work.

In 1975, he did publish *Greek Dances* with Lycabettus Press, and the book provides fascinating background information on the best-known dances of mainland Greece and the islands. Its clear instructions accompanied by detailed foot patterns have been used successfully by five-year-olds and septuagenarians alike.

Ted also began teaching English and folk dance at the Hellenic-American Union in 1967 and a few years later added folklore classes at Deree College. A large man of ample girth who usually had a friendly smile on his face, Ted was immediately recognizable at Union events in his "uniform" of blue work shirt and jeans. He came into contact with thousands of people over the years through programs there such as Folkcraft, Elder Hostel and Western Washington in Greece.

Ted regularly conducted dance workshops in Denmark and other European countries. He made several teaching tours of the US, bringing along some of the finest traditional musicians. He was very popular as a lecturer because of his vast knowledge, but he was valued just as much for his unflinching enthusiasm and for his gentle humor.

Ted experienced a number of tragic incidents in his life. His wife, father, half-brother and daughter all died at early ages. Although he encouraged others to express their sorrows or fears and always had the time to listen to them, he was very private about his own emotions.

Ted's sorrow and joy were best expressed through dance. Despite his size, he was incredibly graceful. His solitary "zeibekiko" was passionate and soulful, occasionally explosively agile. Anyone who had the pleasure of dancing next to him as he lead a "syrto" or received his covert but distinct hand signals on the shoulder during a "hasapiko", ended up feeling like the most accomplished dancer in the house. Ted's "tsiphteteli" was joyous: a sensual and playful tribute to life.

An evening out on the town with Ted and a "parea" (small group of friends) was a memorable affair that was totally unpredictable. During the junta era, he used to mingle with students and colleagues in clandestine hideaways at which they expressed

their disapproval of the oppressive regime by defiantly singing banned Theodorakis songs while accompanied by a bouzouki player. During this same period, he established contacts with what remained of the "rebetika" subculture with its distinct life style and dress. These musicians played a form of urban blues which had flourished during the late 20s and the 30s. Ted was delighted with the recent resurgence of popularity in the music.

Ted became an associate of the Dora Stratou Dance Troupe and often organized small groups to attend the open-air traditional folk dance performances on Philopappou Hill. Other nights he would fetch friends in his aging Ford (nicknamed "Bessie") and bring them to To Kastro, a Cretan Club. To Kastro is owned by his close friend, Antonis Peristeris, who plays the Cretan lyra, and many a foreigner has had his first taste of the spirited Cretan dances there.

The late-night gatherings were accompanied by lots of hearty Cretan wine or "raki", a potent spirit. Ted insisted they made one relax and aided creativity; certainly they lessened inhibitions. Ted had a masterful sense of rhythm. Usually by the time Antonis and his son Manolis were improvising the moving and sometimes naughtily rhyming couplets known as "mantinades", he would go bring his "tombekleki" (hand drum with a metal base) in from the car. When his thrilling, primitive syncopation began to reverberate, it seemed the party would never end.

Athens won't be the same without him. Each of his colleagues, friends and relatives can only be consoled by the fact that he firmly believed the spirit lives on after death.

Ted took pleasure in comradery conversation and lived a simple life without need of worldly possessions other than his books, records and his collection of instruments. He clearly believed "what is essential is invisible to the eye".

I am reminded of Leo Rosten's words when I think of Ted: "Happiness comes only when we push our brains and hearts to the farthest reaches of which we are capable... The purpose of life is to matter - to count, to stand for something, to have it make a difference that we lived at all."

□





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# The Athenian organizer

We will appreciate your bringing any errors in ORGANIZER to our attention: tel 322-3052, 322-2802. Thank you.

Planning, Housing & Environment, Amaliados 17 .....	634-1460/1/9
Presidency, El Venizelou 15 .....	364-0502
Press & Information, Zalokosta 10 .....	363-0911
Prime Minister's Office, Iroudou Attikou 19 .....	724-0654
Public Order, Katahaki 1 .....	692-9210
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 am to 2 pm Monday to Thursday; Friday, 8 am to 1:30 pm.

National Bank of Greece, Kar Servias 2 .....	321-0411
Commercial Bank of Greece, Sophokleous 11 .....	321-0911
Ionian and Popular Bank, Panepistimiou 45 .....	322-5501
Bank of Attica, Panepistimiou 19 .....	324-7415
Bank of Greece, Panepistimiou 21 .....	320-1111
Credit Bank, Stadiou 40 .....	324-5111

The following exchange centers are open extra hours:  
8 am-9 pm, Mon-Fri; 8 am-8 pm Sat, Sun:

National Bank, Kar Servias & Stadiou .....	322-2738
Mon-Fri 8:30 am-1:30 pm. - 3:30 - 7:30 pm:	
Hilton Hotel, Vas Sophias 46 .....	722-0201

## Foreign Banks

Algemene Bank, Nederland, Paparigopoulou 3, Klafthmonos Sq. ....	324-3973
American Express, Panepistimiou 31 .....	323-5401
Arab Bank, Stadiou 10 .....	325-5401
Arab-Hellenic Bank, Panepistimiou 43 .....	325-0823
Bank of America, Panepistimiou 39 .....	325-1901
Bank of Nova Scotia, Panepistimiou 37 .....	324-3891
Bank Saderat (Iran), Panepistimiou 25 .....	324-9531
Bankers Trust, Stadiou 3 .....	322-9835
Banque Franco-Hellenique de Commerce Int. et Maritime S.A., 12 Amalias .....	323-9701
Banque Nationale de Paris, 5 Koumbari .....	364-3713
Barclays Bank, Voukourestiou 15 .....	364-4311
Chase Manhattan, Korai 3 .....	323-7711
Citibank, Othonos 8 .....	322-7471
Kolonaki Sq .....	361-8619
Akti Miaouli 47-49, Piraeus .....	452-3511
Credit Banque Commercial de France, Amalias 20 .....	324-1831
Grindlays Bank, Merlin 7 .....	362-4601
Akti Miaouli 15, Piraeus .....	411-1753
Midland Bank, Sekeris 1A, Kolonaki .....	364-7410
Akti Miaouli 93, Piraeus .....	413-6403
Morgan Grenfell, 19-20 Kolonaki Sq. ....	360-6456
National Westminster Bank, Il Merarhias 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
Chrispilotissa, Aeolou 60 .....	321-6357
Mitropolis (Cathedral), Mitropoleos .....	322-1308
Sotiros, Kidathineon .....	322-4633

### Other denominations:

Agios Grigorios (Armenian), Kriezis 10 .....	325-2149
Beth Shalom Synagogue, Melidoni 8 .....	325-2823
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
Skandinaviska Sjomanskyrkan, Akti Thermistokleous 282, Piraeus .....	451-6564
St Denis (Catholic), Venizelou 24 .....	362-3603
St. Andrews Protestant Church, 3 Papanikole St, Papagou .....	652-1401
Services (former Hotel Roussos) 9 am 18 Tsaldari Pan., Kifissia Sina 66, 11:15 am	
Christos Kirche, Sina 66, 11:15 am	
St Paul's (Anglican), Filellinon 29 .....	721-4906

St Nikodimos (Russian Orthodox), Filellinon 21 .....	323-1090
Trinity Baptist Church, Vouliagmenis 58, .....	895-0165
Church of 7th Day Adventists, Keramikou 18 .....	522-4962

## Cultural organizations and archaeological institutes

American School of Classical Studies Souidias 54 .....	723-6314
Australian Archaeological Institute, 23 Zacharitsa, Koukaki .....	324-4842
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 31 .....	361-5575
Branch: Massalias 18 .....	361-0013
Instituto Italiano, Patission 47 .....	522-9294
Jewish Community Centre, Melidoni 8 .....	325-2823
Lyceum of Greek Women Dimokritou 14 .....	361-1042
Society for the Study of Modern Greek Culture, Sina 46 .....	363-9872
Swedish Archaeol Inst, Mitseon 9 .....	923-2102

## Educational Institutions

The Alpine Center, 39 Pat. Ioakim .....	721-3076/3700
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 (Ag Paraskevi) .....	639-3250
Deree College (Athens Tower) .....	779-2247
Dropfeld Gymnasium .....	682-0921
The International Lebanese Green School 801-7115/7872	
Italian School .....	228-0338
Italian Archaeol School .....	923-9163
Kifissia Montessori School .....	808-0322
The University of La Verne .....	801-0111
Lycee Francais .....	362-4301
Mediterranean College, Akademias 98 .....	364-6022/5116
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
Tasis 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
TASIS Elementary .....	681-4753

## Social/Sports Clubs

The Aikido Assoc., 3 Sept. 144 .....	881-1768
Alcoholics Anonymous .....	962-7122, 962-7218
Al-Anon .....	981-5711
Athenian Hockey Club Club Secretary: D Faulkner .....	722-9716
Vice Pres: A Tipper .....	807-7719
American Legion (Athens Post) Tziraion 9 (near Temple of Zeus) .....	922-0067
ACS Tennis Club, 129 Ag Paraskevi, Halandri .....	639-3200
AOK Tennis Club, Kifissia .....	801-3100
Athens Tennis Club, Vas Olgas 2 .....	923-2872
Attica Tennis Club, Filothei .....	681-2557
Canadian Women's Club .....	804-3823
Cross-Cultural Association .....	804-1212
Daughters of Penelope (Ladies Auxiliary of AHEPA), Formionos 38 Pangrati .....	751-9731
Democrats Abroad .....	722-4645
Ekali Club, Lofou 15, Ekali .....	813-2685
Fed of Bridge Clubs, Evripidou 6 .....	321-0490
Fed of Greek Excursion Clubs, Dragatsanou 4 .....	323-4107
Frienos of Dukakis, Mourousi 1 .....	723-2448
Gliding Club of Athens, Patsaniou 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 .....	807-6864
Hippodrome, Faliron .....	941-7761
New Yorkers Society, Chiou 4 .....	672-5485
Overeaters Anonymous .....	346-2800
The Players .....	666-6394
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
Paradissos Tennis Club, Maroussi .....	681-1458
Politia Club, Aristotelous 8 .....	801-1566
Vera Tennis Club, Nea Filothei .....	681-3562
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 Zonish 57 .....	861-3522
Athens, Cosmopolitan Lions Club, (Mr P Baganis) .....	360-1311
European Economic Community (EEC), Vas Sophias 2 .....	724-3982
Fed of Greek Industries, Xenofondos 5 .....	323-7325
Foreign Press Association, Akademias 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
Propeller Club .....	778-3698
Rotary Club, Kriezotou 3 .....	362-3150
Thessaloniki International Fair, Hellexpo, Egnatious 154, Thessaloniki .....	(031)23-9221

## Chambers of Commerce

### Greek

Athens Chamber of Commerce and Industry, Akadimias St 7-9 .....	360-4815/2411
Chamber of Fine Arts of Greece, Mitropoleos St 38 .....	323-1230
Geotechnical Chamber of Greece, Venizelou St 64, Thessaloniki .....	(031)27-8817/8
German Hellenic, Dorileou 10-12 .....	644-4546
The Hellenic Chamber for Development and Economic Cooperation with Arab Countries, 180 Kifissias, Neo Psychico .....	671-1210, 672-6882
Handicrafts Chamber of Athens, Akademias St 18 .....	363-0253
Hellenic Chamber of Hotels, Stadiou 4 .....	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 .....	417-7241
Professional Chamber of Athens, El Venizelou St 44 .....	360-1651
Professional Chamber of Piraeus, Ag Konstantinou St 3 .....	412-1503

### Foreign

American Hellenic Chamber of Commerce, Valaoritou 17 .....	361-8385
Arab Hellenic Chamber of Commerce, 180 Kifissias .....	647-3761
British Hellenic Chamber of Commerce, Valaoritou 4 .....	362-0168
Far East Trade Center (Rep of China) Vas Sophias 54 .....	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, Koumbari 4 .....	363-0820
Yugoslav Chamber of Commerce, Valaoritou 17 .....	361-8420
Athens Association of Commercial Agents, Voulis St 15 .....	323-2622

# The Athenian organizer

The Athenian Magazine, Peta 4, 105 58, Athens, Tel.322-2802, 322-3052

## Useful numbers

### Police

Tourist police	171
City police	100
Traffic police	523-0111
Coastguard patrol	108
Aliens' bureau	770-5711

### Fire

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### Health care

Doctors 2 pm - 7 am	105
First aid	166
Poison control	779-3777
Pharmacies open 24 hrs	107
Hospitals	106
SOS Support Line	644-2213
US Military first aid	981-2740
US citizens' emergency aid	721-2951

### Animal Welfare

Garby, Enosis Zoofilon Ellados	882-2356
Greek Society for the Protection of Animals	346-0360
	770-6489
Hellenic Animal Welfare Society	643-5391
St Francis Society	643-5391

### Automobile and touring

Automobile and Touring Club (ELPA)	779-1615
ELPA road assistance	104
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### Tourism

EOT information, Kar Servias 2	322-2545
EOT office, Amerikis 11	322-3111
Athens Mayor's office	524-2369
For items in buses or taxis	642-1616
Peace & Friendship Stadium	481-9512

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### Utilities

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

### Main post offices

(open 7:30 am to 8:00 pm)	
Aiolou 100	321-6023
Syntagma Square	323-7573

### Parcel post offices

(For parcels over 1 kg going abroad)	
Koumoundourou 29	524-9359
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
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International flights except Olympic	969-9443

### 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 Zimbabwe, Panepistimiou 39	323-9101

Alia (Jordan), Filellinon 4	324-1377
Allitalia, Nikis 10	322-9414/19
Austrian Airlines, Othonos 8	323-0844
Balkan-Bulgarian Airlines, Nikis 23	322-6684
Bangladesh Air, 4 Xenofondos	322-6544
Biman (Bangladesh), Panepistimiou 15	322-8089
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	325-4831
Gulf Air, Nikis 23	322-1228
Iberia, Xenofondos 8	324-5514
Icelandair, Syngrou 5	923-0322
Interflug (GDR), Panepistimiou 20	362-4808
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, Psylla 6	324-7511
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
Olympic Airways, Syngrou 96	929-2111
Pan Am, Othonos 4	323-5242
PIA (Pakistan), Panepistimiou 15	323-1931
Qantas (Australian), Nikis 45	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, Xenofondos 9	323-9112
South African Airways, Kar. Servias 14	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
Yemenia, Patission 9	524-5912
Zambia Air, Akti Miaouli 7-9	413-3244

### Coach (bus) stations

Recorded station numbers	142
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### Trains

Recorded timetable (Greece)	145
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To northern Greece and other countries	524-0601
To Peloponnisos	513-1601

### Ships

Recorded timetable (Piraeus, Rafina, Lavrion)	143
Flying Dolphin	452-7107

### Marinas

Floisvos	982-9759
Glyfada	894-5258
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, Stratigou Kallari 33	647-8105/8
Canada, I Gennadiou 41	723-9511
China, Krinon 2a, Pal Psychico	672-3282
Colombia, Marathonodromo 91	647-4457
Cuba, Kehagia 48, Filothei	681-3042
Cyprus, Herodotou 16	723-7883
Czechoslovakia, George Seferi 6	671-3755

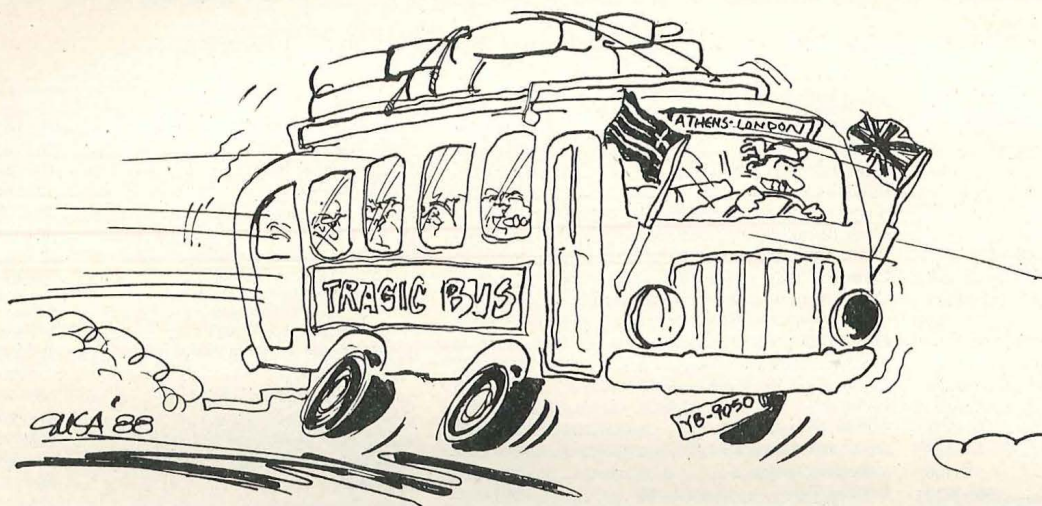
Denmark, Kolonaki Sq 15	724-9315
Egypt, Vas Sophias 3	361-8612
Ethiopia, Davaki 10	692-0565
EC, Vas Sophias 2	724-3982
Finland, Eratosthenous 1	751-9795
France, Vas Sophias 7	361-1665
German Democratic Republic, Stef. Delta 2-4, Filothei	684-9722
German Federal Republic, Vas. Sophias 10, Maroussi	369-4111
Hungary, Kalvou 16, Pal Psychico	671-4889
Iceland, Paraschou 5, Pal Psychico	672-6154
India, Meleagrou 4	721-6227
Iran, Stratigou Kallari 16, Psychico	647-1436
Iraq, Mazarki 4, Pal Psychico	671-5012
Ireland, Vas Constantinou 7	723-2771
Israel, Marathonodromou 1, Pal Psychico	671-9530
Italy, Sekeri 2	361-1723
Japan, Mesogeion 2-4	775-8101
Jordan, Pan Zervou 30, Pal Psychico	647-4161
Korea, Eratosthenous 1	701-2122
Kuwait, Papanastasiou 55, Psychico	647-3593
Lebanon, Kifissias 26	778-5158
Liberia, 2 Eflpiaz, Piraeus	453-1046
Libya, Vyronas 13, Pal Psychico	647-2120
Luxembourg, Platonos 12, Piraeus	417-9515
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
Norway, Vas Constantinou 7	724-6173
Pakistan, Loukianou 6	729-0214
Panama, Vas Sophias 21	360-2992
Akti Miaouli 23, Piraeus	411-9497
Paraguay, Alopekis 2	724-9511
Peru, Vas Sophias 105-107	641-1221/1321
Philippines, Kanara 5-7, Piraeus	452-3015
Poland, Chrissanthemou 22, Pal Psychico	671-6917
Portugal, Loukianou 19	729-0096
Romania, Em Benaki 7, Pal 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
Sweden, Vas Constantinou 7	729-0421
Switzerland, Iassiou 2	723-0364
Syria, Marathonodromou 79, Psychico	671-1604
Thailand, Taigetou 23, Pal Psychico	671-7969
Tunisia, Ermou 8	323-1739
Turkey, Vas Georgiou B8	724-5915
United Kingdom, Ploutarchou 1	723-6211
United States of America, Vas Sophias 91	721-2951
USSR, Nikiforou Lytra 28, Pal Psychico	672-5235
Uruguay, Lykavittou 1c	360-2635
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

UNIC, Amalias 36	322-8122, 322-9624
High Commission for Refugees, Skoufa 59	363-3607

## Ministries

Agriculture, Abarnon 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, Akademias 1	361-0581
Health & Welfare, Aristotelous 17	523-2821
Interior, Stadiou 27	322-3521
Justice, Socratous & Zenonos	522-5903
Labor, Pireos 40	523-3110
Merchant Marine, Greg Lambraki 150, Piraeus	412-1211
National Defense, Holargos Sq	646-5201
National Economy, Syntagma Sq	323-0931
Northern Greece, Thessaloniki	(031) 26-4321



## Scar Trek I: The Article

It was a trip to write home about, *if one survived it*: from England to Greece via 'Tragic Bus'

by B. Shannon

It's not my fault. I mean, there I was, chugging nonchalantly on a can of Amstel at a party, when the conversation turned its glazed eye to travel. This Gin & Tonic merchant opposite me was doing heavy-duty volubles on the subject. "It broadens the mind," he drooled, eyeing the cleavage of the lady beside me. I wanted to tell him that it had practically imploded mine, but his brakes weren't working, so I resumed chugging. Fatal. Somewhere in mid-chug I heard: "To travel is better than to arrive". I had to laugh – not easy to do through a mouthful of lager – but it was either that or choke to death. G & T received a free beer shampoo, and I received no more party invitations. But it's not my fault.

Anyone who enjoys the luxury of rattling off a platitude like "It is better to travel than to arrive" has not spent six days making a three-day trip overland through seven countries – each with its own distinct currency, language and plumbing – in a bus full of Italians who don't like Greeks, Greeks who don't like Turks, and Iranians who don't like anybody; a bus with no air-conditioning – apart from the flatulent Heinz beans addict sitting beside you, who also insists on smoking, thereby risking self-immolation, and providing a glowing example of how other people's smoking can be bad for your health. But these are practically minor details.

When I emerged from the 'Tragic Bus' office in Dublin seven years ago, the proud possessor of a one-way ticket to Athens, I was excited, but nervous. It

was my first trip abroad and I needed some moral support. I decided to visit Carl. Carl was not a close friend of mine, thank God, but he was the most travelled person in town, and I needed information. I found Carl, or what was left of him, home when I called. He had been smoking a controlled substance for so long that you could reckon up his remaining braincells on the fingers of one hand. Unhappily for me, his memory-banks also seemed to have gone up in smoke.

"Have some breakfast, man", he said, offering me a cigarette when we had seated ourselves in his flat. I told him of my plans. When I got to the part about 'Tragic Bus' his glassy look splintered into semi-sentience and he coughed feebly on his breakfast. "Heavy", he wheezed, weighing things up. "Heavy, heavy, heavy", he concluded. Armed with these enlightening words, I headed home, leaving him to overload in peace, and began packing.

The 'Tragic Bus' brochure was quite clear: the bus would depart at 4 pm, from London's St Pancreas Station, and late arrivals would simply miss it. That's what it said. I arrived at 3:45 pm, and was directed to a quaint little V-2 bomb-site about a quarter of a mile away. No sign of a bus. A heap of clothing, clutching a brown paper bag, shuffled towards me. "Tragic Bus?" it tootled fruitily.

"Yes", I replied, backing off.

"I'm your courier", it smiled. I thought of Jack Nicholson. "You're early, man" it said, getting down to business.

"Where's the bus?" I asked, not really believing I was having this conversation.

"Be here soon... hey, you don't have some spare change, do you, man? I'll pay you back later, huh?" I dished out 70 pence and watched gratefully as the clothing crawled off out of the bomb-site – hopefully in search of a laundromat.

By 5 pm, the place was dotted with rucksacks in various stages of decomposition, closely guarded by bodies in various stages of evolution. As evening drew in, and each group huddled around the cheering glow of its back-packs, I found it increasingly more difficult to believe that this was London, 1980 AD and not some preglacial Neanderthal settlement on Salisbury Plain. All that was missing was a hairy mammoth. At 7 pm a delapidated but no less menacing relic arrived on the lot. Our bus.

Within the hour we were on our way to Dover. Our drivers, Akis and Lakis, had introduced themselves, checked our tickets, told the laundry heap (now equipped with a fresh brown paper bag) to stow the gear, and laid down the law – failure to comply with their slightest whim meant ejection. We were too tired to dispute the matter, and all was cramped peace until Dover.

It was in the bar of the ferry to Zebbrugge that the resilience of the individual began to awaken and shrug off the taciturn herd mentality of the previous hours. Friends, enemies, threats and promises were made with an abandon that was at least 70 percent proof and 300 percent apathy. Two hours into our voyage, diplomacy, in lieu of a vociferous Australian, was chucked into the English Channel.

In the heaving labyrinth of the ferry boat, such boozy disregard for the race, religion, politics, culture, sexual preferences and feelings of others was all very well, but as the harbor of Zebbrugge

hove into sight in the early hours before dawn, our minds turned to the clammy confines of the cold coach awaiting us – and the gnawing uncertainty as to whether the chap we had slandered so gleefully in the bar was the one who would be sitting beside us for the next 2000 miles.

Too late. Australians found themselves seated next to Turks whose grandfathers they had accused of necrophiliac behavior at Gallipoli, Italians discovered themselves surrounded by Greeks who hadn't forgotten what their teachers had said about Mussolini; the Irish remembered the famine of 1847, when Queen Victoria, hearing of the situation, instructed that 2000 pounds be sent for the relief of the Dogs' Home in Dublin; and the British hadn't forgotten the Birmingham bombings.

The chances of our reaching Brussels without a high death-toll would have been slim, had it not been for the Shultzian dealings of the one American on board.

**H**ank the Yank told it loud and he told it straight. Six liters of tequila had been successfully smuggled through Belgian customs with the help of Akis, the driver, he said. Lakis, however, was now having grave doubts as to whether they would be able to get the stuff past the German border so easily, and so they had decided that, rather than risk a hefty fine, we would be making a necessary stop before Brussels to dispose of the goods. He apologized for causing this delay but added that everyone was welcome to help in the disposal operation – as long as nothing was carried back onto the bus externally. "And by the way, guys," he concluded grimly, "Lakis will only give us twenty minutes to do it in, so we need all the help we can get".

Akis pulled into a field about ten miles outside Brussels, and before you could say 'tally-ho' Hank and the Australian contingent were hauling the stuff out from under the engine cowling, eagerly assisted by some 20% of the passengers.

Those of us who weren't sleeping off the excesses of the night before watched in wonder as Hank then began to dig small holes in the ground. Getting his grave ready, I thought, eyeing the lethal bottles. "Worms", he explained to the puzzled assembly. "You can't drink tequila without worms. Its a delicacy in Texas. Everybody dig around for worms."

Hank lost 80 percent of his followers with an alacrity that would have put a tachyon particle to shame.



Only two Vietnam veterans from Sydney – and the courier – stood their ground. Twenty-five minutes, three bottles and six worms later, they weren't standing anymore. We carried them ceremoniously inside, laid them to rest under the back seat, and forgot about them.

While Lakis, sad but sober, gunned the engines into life, Akis scattered the contents of the remaining three bottles close to where some cows were grazing. "In about an hour", he grinned when back aboard, "them cows is going to be doing the *kalamatiano*."

By the time we reached Köln in West Germany, all differences between passengers had been swept aside by a common and painful dilemma – the lack of rest-stops. The grumbling below decks was becoming all the more pronounced, and the grating of kidneys all the more painful. All our protestations could get from the co-driver, Lakis, was a "Soon, maybe", as he examined a girlie-mag centre-fold for flaws and twiddled his worry-beads unworriedly. I recalled ball-bearings and the Caine Mutiny. After six hours of unceasing autobahn and swelling kidneys, I doubled up in my seat and tried not to think of waterfalls.

It was the half-dozen or so women on board who finally took the bull by the horns and established a temporary mobile matriarchy.

"You either stop this bloody bus at the next rest area, or we will do our business right here in the aisles – and we mean BUSINESS!" they threatened, eyeing Lakis and his mag with a contempt that would have frizzled a de-ranked Doberman at 50 yards.

As it was, we were deposited sulkily at the next rest area and limped off in search of porcelain. It was while here – some few miles from the Austrian border – that we lost two passengers and gained one.

To this day I do not know what became of Jill and Steve. Perhaps they felt

that enough was enough. Perhaps they had had difficulty finding a Deutschmark for the loo and decided to use the carpark; but whatever fate befell them, we never saw them again. Akis waited a full 30 seconds extra and drove off without them. I only hope that they found what they were looking for or, failing that, at least realized that they had lost it.

Our new addition's name was Hermann. My dictionary defines the word 'weird' as "uncanny, unearthly; freakish." And Hermann was definitely weird. Whereas Jill and Steve had kept me awake with their constant giggling during the day and groanings and gaspings at night, Hermann, who occupied their seats in front of me, kept me in a continuous state of anxiety. Sometimes I would awaken and find him staring longingly at me through his inch-thick glasses, muttering to himself like Tolkien's Golum, in *Lord of the Rings*. Hermann reeked – like something that had crawled out of a Lovecraftian swamp. The Australians had made loud jokes about him, but it washed over him the way water obviously hadn't done in a long time.

**H**ermann seemed to have marked my timid person for his own. My waking hours as far as Gratz were filled with his miasmatic presence and spittle-bespattered accounts of life among the imperialist anarchists of Western Europe.

He had wanted to run away to sea, he said, after reading Conrad's *Heart of Darkness*. But having run south to Switzerland, and finding steamers, sailors, sea-dogs and schooners in short supply, he had ended up working in a chocolate factory in Biele. "I was a nutter when I worked there, you know," he told me.

"Really?!" I squeaked, feigning as much surprise as my diapason would allow me.

"Yes. My job was to put the nuts in

the bars of chocolate, you see. Everyone who works there has to be a nutter for the first three months – it's a very boring job – doing nutting".

"I imagine it must be." I answered absently, hoping that the bus would crash so this would all be over.

When we motored into Gratz on the third or fourth morning (our drivers had taken so many short-cuts that we were now hopelessly behind schedule) Hermann was arrested the moment he stepped off. A couple of belted-MacIntosh merchants appeared out of the bowels of a bashed Lada in a flurry of police badges, thick accents and thick ears, apprehending him as he followed us to the cafeteria. It was a mark of our desensitized state when I say that half an hour after his exit from our lives, we had forgotten all about him.

At this juncture the atmosphere on our coach was much improved. Gone were the heady days of interpersonal calumny; we were now like a family, albeit an unhappy one. Together we shared the discomforts of no airconditioning, windows that wouldn't open, sky-lights that wouldn't close; together we bit our nails down to the elbow every time one driver relieved the other at the wheel – without stopping first; together we grimaced when hack sawed from our slumber at 4 am by the neurasthenic ululations of Greek gypsy music blaring from a cassette player at 2000 decibels by the driver to keep himself (and everything within ten miles) awake. But at least the rest-stops were more frequent, the coffee we bought wasn't too lethal, the loos were usually pristine and the autobahns were smooth.

"Things could be worse," we told each other cheerfully.

"Things bloody-well WILL be, mates!" a red-faced Welshman pronounced ominously. "I've been down this way before and I know what I'm on about. You wait till Yugoslavia!" His hands trembled as he resumed his knitting.

We didn't have long to wait. In two hours we were at the Yugoslav border. Within seconds the aisle was full of guards, guns and gutteral Serbo-Croatian. A couple of acres of green uniform presented itself at my seat and demanded my passport. The machine gun exploring the contours of my right ear precluded anything other than eager compliance. I handed over the necessary, and whimpered in relief as the weapon was whisked away in search of other aural delicacies. Having charged the Australians a \$40 transit fee (Tito was going through an anti-Antipodes phase), we were allowed to continue our journey.

Twenty miles past Zagreb the click of knitting needles was finally stilled as the Welshman suffered a grand mal followed by a lapse into a catatonic state, in which he remained for the duration of the trip. The blame for this sad event lies squarely on the shoulders of that batrachian monster responsible for the moxy of medieval goat-tracks that only a lizard with the DTs could possibly mistake for highways.

During the day it wasn't so bad. I mean, we could see quite plainly that the road-sign inviting Akis to turn right was in fact pointing quite unashamedly into a rocky ravine. Signs that warned of rockslides glared gleefully at us from ruler-flat fields of maize. Night was a very different matter, though.



Nighttime in Yugoslavia was obviously a time when people slept – including the drivers of oncoming long-distance refrigerated trucks. My admiration of these two Greek drivers of ours was increasing in leaps, bounds, swerves and sideswipes. It was not unusual to wake up and find ourselves in the opposite lane, as Akis or Lakis strove to avoid the advances of a flotilla of Turkish exiles in antedeluvian Volkswagens returning to Germany on the wrong side of the road.

Each rest-stop after Belgrade was like a journey into the twilight zone – without Rod Serling. The porcelain pleasures of former days were replaced by vile chasms that looked like expressways to the center of the earth. Every cafeteria one visited seemed to be frequented by the same six seemingly built-in customers, all of whom appeared to be vying for first place in the Best Boris Korloff Look Alike Competition.

No matter what you ordered, you got soup, or coffee (I could never actually figure out just what it was). The price was the same everywhere we went – i.e. whatever you handed over. The first time, I dished out 1000 drachmas – and got no change. The second time, I slapped down 50 drachs – same result. If they had replaced the waiters with Venus Fly-traps it wouldn't have made much difference – apart from improving the aesthetics.

Most of the people on the bus preferred to give the available Yugoslav cuisine a miss. In fact, by this time most of them were trying to sleep as much as possible. It was the best therapy for trauma. But the end was in sight.

After Skopje our drivers became decidedly more gracious and accommodating. Those of us still semisane put these character changes down to either fear of complaints being lodged in Athens, or plain relief to be nearing their homeland. Probably a bit of both. At one road-stop Akis showed up with armloads of grapes which he distributed with moustachioed magnanimity to all aboard. Hank turned up shortly afterwards and discreetly informed a troupe of us sitting together that eating those grapes would not be in our best interests.

"You know where he GOT that stuff?" We stopped in mid-chomp and replied in the negative. Hank filled us in gratuitously. "There was a bad highway pile-up a few hours ago, not a mile from here. I was talking to a British lorry driver who passed it by on his way here. Lots of bodies – and grapes – all over the road. If you're going to eat them you should wash them first, guys." So much for Greeks bearing gifts. Though I suppose it's the thought that counts.

Arriving at the Greek border is practically a religious experience after crossing Europe by bus. Here, confronted by guards who were at their most dangerous when twirling their moustaches feverishly at the females on board, we felt like characters who had stepped out of a Dali painting – into a Monty Python movie. The food was edible, the wine was friendly, the waiters smiled, the loos contained only tiny amounts of mustard gas, the water tasted like water. It was too much. We had made it. I cried into my feta cheese and understood why Byron had swum the Hellespont: there were no showering facilities at the border in those days. □

*Any resemblance to bus companies possessed of similar-sounding names is entirely coincidental.*

## Skal in 1990!

**P**etros Iacovidis, an assistant sales manager for Japan Airlines (JAL), has been a member of the SKAL Club for 12 years and attended the SKAL Parliament meeting held in Athens recently. SKAL, established in Paris about 45 years ago to promote tourism and travel, now boasts more than 40,000 members in 53 countries, with all members holding managerial positions in the travel and tourism trade. According to Iacovidis, Greece 'is pitching' for the 1990 International SKAL Congress, which would bring 2500 of the top people in travel to Greece.

"It's a proven fact," says Iacovidis, "that the country which hosts the SKAL Conference has, for at least the next two years, 25-30 percent more tourists: people fight like wildcats to get the conference."

The club has not always carried such clout. In 1943, Scandinavian Airlines invited a group of French travel agents to Scandinavia to promote tourism there. Apparently the trip was such a success that upon their return to Paris they decided to start a little group aimed at strengthening friendship among peoples, naming it after the familiar Scandinavian toast. The group – along with the tourist industry – has grown so much since then that when the conference was held in Israel two years ago, it was opened by the head of state, and a square in Jerusalem was renamed "Skal Square".

If Greece gets the conference – it was last held here in 1961 – putting on a good show, insists Iacovidis, is crucial. "Since we are all tourism professionals, we can't make mistakes. A simple example – for scheduled conference functions, things have to operate like clockwork. Some 150 coaches leaving from hotels all over Athens have to arrive at convention headquarters at the same time, regardless of rush hour traffic, road blocks or detours."

The problem for the Greek SKAL Clubs (Athens is considered one of the most important SKAL centers in the world with 120 members, and there is also a club in Rhodes) is finding a place that will hold two or three thousand people for the opening ceremonies. At the moment they are considering the

Faliron Peace and Friendship Stadium.

Iacovidis, who has worked for various public relations and advertising firms in Greece, started doing consulting work for JAL in 1967 and joined the airlines in 1972 when JAL began flying into Greece.

The day after we spoke he was off to a one and a half day seminar in Tokyo, 'The New Japan Airlines', which all twenty-odd thousand employees worldwide were attending in shifts to find out about new airline policy and image since JAL went private recently.

"We've already noticed changes," says Iacovidis. "It's become easier to work because certain company policies are more relaxed and pragmatic. The new managers are young, and more individualistic than the old guard, who are like soldiers. They have respect for their elders, but they are much quicker to make decisions and take responsibility for them."

"And these young people are starting to realize that although JAL happens to be a Japanese-owned carrier it isn't only Japanese; it's international.

You can fly JAL from Paris to London now, and the make-up of the passengers is changing. In the past they were mostly Japanese, but now the ratio has changed and more foreigners are flying."

Not just PR rhetoric: Iacovidis seems to have genuine respect for his employer, now considered the number one IATA carrier with the world's largest jumbo jet fleet. "No mistakes are permitted," he says. "If we have an accident, as we did three years ago, nobody is allowed to forget it."

And to further point out that the airline must be doing something right, he was scheduled to attend the Tokyo seminar a month ago but cancelled because he couldn't find an empty seat to get there. "I didn't go for a very simple reason: there was not one single seat available for me from any city in Europe to Japan!" The only ticket he could find was via London and Paris.

And so, what exactly is the image of the new Japan Airlines?

"I don't know. I'll find out tomorrow."

*Pat Hamilton*



*Petros Iacovidis (left): "We're all tourism professionals"*

## End of an era

Reading the news the other day that business for Athenian movie theatres was so bad some of them were to be converted to furniture stores and supermarkets I can't say I'll be sorry to see them go. Up to the advent of the VCR they were a necessary evil for an avid movie fan like myself; but now that I can sprawl in an armchair or relax on my bed with a highball in one hand and a bowl of macadamia nuts within easy reach of the other, and watch any movie that takes my fancy from the plethora of titles available, it takes something very special to make me undergo the ordeal of attending a performance at an indoor cinema in Athens.

Fortunately, my childhood and early teens were spent in Alexandria, Egypt where the cinemas were plentiful and offered a full bill which started at set hours - 3:30, 6:30 and 9:30 pm with numbered seats you could book in advance. They also had large loges, in which a party or family of five or six could sit in comfortable proximity to each other and in splendid isolation from lesser mortals.

The lavish bill usually began with a cartoon, followed by a short feature on sports (remember Grantland Rice?); or a comedy feature by Pete Smith, Robert Benchley and others; or a musical short featuring Spike Jones and his City Slickers, Borrah Minevitch and his Harmonica Rascals or some big-name band. Then came the newsreel (Fox Movietone, Paramount, Gaumont or Pathé) and an interval before the main feature during which a white-coated attendant would move up and down the aisles with a tray loaded with ice cream and candy. At one cinema this function was performed by a small, round-shouldered Greek who would tout his wares by crying out in a sad and mournful voice: "*Chocolat, Eskimo, Minteeps!*" the *chocolat* pronounced as in French, the Eskimo being the local equivalent of an Eskimo Pie and the Mintips being a brand of chewy, mint-flavored candy. When the British troops arrived in Egypt at the beginning of World War II the vendor discovered he could raise a laugh by adding the phrase, "Good for stomach!" to his spiel.

French being the *lingua franca* of Alexandria at the time, English - speak-

ing movies had French subtitles and, as a concession to the native Egyptian population and the large Greek community, subtitles in Arabic and Greek were also projected dimly onto a small screen at the side of the big one. These subtitles were moved by hand to follow the action and more often than not the projectionist would forget himself and lag behind *considerably* whereupon the Greek and Arabic subtitles would suddenly flash by at an unreadable speed until they caught up with the action on the big screen.



The cinemas were large and airy, with comfortable seats and plenty of legroom and, with the exception of one open - air cinema on the grounds of the San Stefano Casino, they were all indoor movie theatres which stayed open all year. Just before the war, the Rio cinema built a summer roof garden cinema on the top of their regular theatre and, from my bedroom window in a seventh-story apartment two blocks away, I could see half the screen but hear the sound track only when the wind was blowing from the southwest.

Of the many movies I half-saw in this way I particularly remember *On the Avenue* with Dick Powell, Madeleine Carroll, and Alice Faye, which ran for two weeks with a steady sou'wester blowing all the time and I can still recall the words and tunes of "I've got my love to keep me warm" and "This year's kisses" which were the best of the songs written for that musical by Irving Berlin.

It was in this context that my movie-going career began at the age of seven or

eight as a regular Saturday-afternoon treat. My parents being unwilling to forgo their afternoon *siesta*, I was taken to the cinema by our one-eyed Armenian maid who had been rescued from genocide in Anatolia as a little girl in 1915 by the American Near East Foundation and reared in an orphanage in Egypt until she could earn her living in domestic service.

Her favorite actor was Conrad Nagel but if he ever starred in a picture showing during her five years with us she never got to see it with me, my tastes running more to such movies as *Tarzan the Ape Man* and all the subsequent Tarzan pictures with Johnny Weissmuller and Maureen O'Hara; *Captain Blood* and the *Sea Hawk* with Errol Flynn; all the Charlie Chaplin and Laurel and Hardy films and, of course, the Marx Brothers who were my special favorites. When none of these was showing, I had to make do with the Andy Hardy series, the Warner Brothers gangster movies and Deanna Durbin musicals.

When I first came to Greece after the war I was appalled to find there was no bill to speak of other than an abominable newsreel produced by the Greek press ministry followed by the main feature. On the rare occasions that a cartoon was shown there was an invariable gasp of pleasure from the audience. I guess the paucity of the bill was dictated by reasons of economy and to allow the exhibitor to crowd as many as four or five shows into the space of one day. The seats were generally uncomfortable with very little legroom and if the theatre was crowded one was likely to be assailed by particularly powerful wafts of b.o. from one side, of decomposing socks from another and lethal puffs of garlicky breath every time the person behind you opened his mouth.

I got my own back on my stinky fellow movie-goers one day some years later when just before going to a movie I had to fix a leaking oil burner in my basement and stepped in a small puddle of gas oil. While I was sitting in the crowded cinema I was pleased to see the couple in front of me get up and move somewhere else. A little while later the people on either side of me also moved away and then another three people sitting behind me rose silently and disappeared from view, leaving me gloriously surrounded by empty seats. As I pondered this extraordinary stroke of



## onlooker

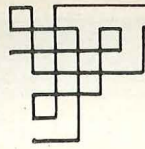
good luck I caught a whiff of gas oil from my shoes and realized that it was I who had driven everybody away.

The other thing that annoyed me was the beefy lady at the gate who stood there with a flashlight in one hand and pile of leaflets (the *prógramma*) in the other. Woe betide you if you failed to cross her palm with silver, and if you managed to slip by her and tried to enter the darkened auditorium without a *programma* in your hand, you were immediately pounced upon by her equally burly sidekick lurking inside, who blinded you with her flashlight and claimed her due. If, after forking out a suitable sum, you asked her to show you to an empty seat she would wave her flashlight vaguely down the aisle and snap: "Sit anywhere you like" as she put the bite on the next customer coming in *sans programma*.

In the days when the same movie used to be shown in all Athenian cinemas during the same week, the exhibitor saved money by using only one copy of the film. When the first reel was shown at the first cinema, it would be whipped off the projector, packed in its can and sent to the next movie house via a boy on a bicycle while the second reel was showing at the first cinema. The starting time of the performance at the second cinema depended entirely on how fast the boy could pedal across town from the first theatre and very often he might get caught in a traffic jam between the second and third reel and the audience at the second or third cinema would have to sit through a very extended intermission.

On the night of the Polytechnic troubles in 1973, I was watching a movie at the Athinaion cinema in Ambelokipi and the boy who was to bring the third reel from the Orpheus at the bottom of Stadiou Street couldn't get past the tanks. After a 45-minute wait the theatre manager gave up and sent us home, stamping our tickets to make them valid for a more propitious performance with unobstructed cinema-to-cinema communication.

So now that I can watch movies in the comfort of my home I couldn't care less if Athenian movie theatres become furniture stores or supermarkets and I am sure that with a little training, the usherettes will easily take to shifting heavy dining room sets or toting beef carcasses from the freezer to the meat counter. □



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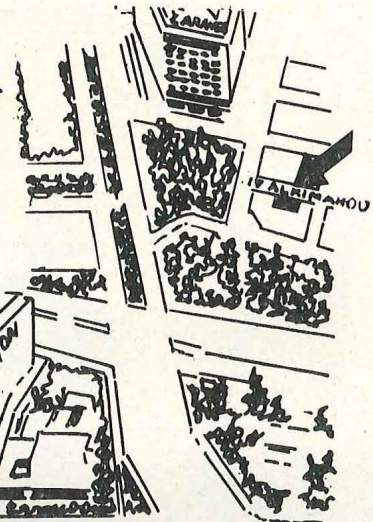
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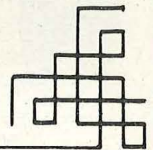
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## An outlaw goes mainstream



"Hairspray": Jerry Stiller, Ricki Lake, Divine

**H**airspray, director John Waters' first movie in seven years, is a delightfully funny send up of the lifestyle of middle America in the early 1960s. Compared to Waters' usual sensational sleaze, *Hairspray* is tame, in fact almost sweet. But it still effectively blends social consciousness with spoof. What makes it shocking is that it is a PG-rated movie (parental guidance suggested), the first by the leading exponent of 'outlaw cinema' who has heretofore seemed content when disturbing his audience.

Waters' screenplay takes us back to 1962, a period of relative calm before the troubled late 1960s erupted with political assassinations and the escalation of the Viet Nam War. In 1962, Tracy Turnblad (Ricki Lake in a delightful portrayal) is a "pleasingly plump" teenager who is a terrific dancer and longs to be on the Corny Collins TV show, Baltimore's answer to Dick Clark's nationally televised dance prog-

ram. On Corny's show, a select clique of teenage dancers are "the Council" and they have become local celebrities.

Tracy and her best friend Penny (Leslie Ann Powers) practice all the latest dances, such as 'The Mashed Potato', 'The Twist' and 'The Continental' at home while watching Corny Collins after school. Tracy's mom, Edna (Divine, the late 300-pound transvestite in her/his last role), disapproves of this frivolity and orders her daughter to turn off the tube and not talk back, especially when "Mom's diet pills are wearing off".

When Tracy and Penny sneak down to the Corny Collins show, Tracy causes a sensation with her flamboyant flip hairstyle and fancy footwork. It isn't long before she has replaced the snobby Amber Van Tussle (Colleen Fitzpatrick) as the show's popularity princess and captured the heart of Amber's steady boyfriend, Link Larkin (Elvis lookalike Michael St Gerard). Tracy begins modeling for the "Hefty Hideaway" fashion salon, and her future looks bright.

However, fate takes a strange twist. Tracy's two-toned ratted bouffant is declared a hair-don't by the principal and she is exiled to the special education class. Amber's dad (Sonny Bono), the richest man in East Baltimore, and mom, who was Miss Soft Crab of 1945, are enraged and launch a battle against Tracy. They start with catty gossip and

eventually resort to hiding a bomb intended for Tracy in Velma Von Tussle's Marie Antoinette-style beehive.

Although it may seem as though the most serious concern of the teenagers on the Corny Collins Show is how to conceal a prominent blemish, director Waters explodes this theory by introducing a subplot that delivers, of all things, a message.

Penny begins dating one of the black students in Tracy's class (Clayton Prince) and he takes her, Tracy and Link down to the ghetto to meet his mom, Motormouth Maybell (Ruth Brown), and his pals.

They learn uninhibited dances and want their new friends to join them on the Corny Collins Show every day instead of on 'Negro Day' once a month. However, Arvin Hodgepile (Divine in a second role), the bigoted TV station owner, warns, "One black face on camera and you're off the air". Tracy's group gathers outside the television station shouting "Two, four, six, eight, people got to integrate!" in a scene reminiscent of 1960s civil rights demonstrations.

*Hairspray* is a nostalgic tour through American pop culture of the early 1960s. It is sheer pleasure to watch the well-executed dances of this period, that are now known as "retro", such as 'the Twist' and 'the Pony' as well as more obscure variations such as 'the Bug' and 'the Roach'.

Waters often slips in sly comments about the politics of style, in this case hairstyle. Pia Zadora has a cameo role as a beatnik chick who spouts lines from



A rejected Divine in Waters' "Hairspray"

Allen Ginsberg's *Howl*, smokes reefers and irons her hair.

"Hair was politics", comments Waters, who based much of his script on his experiences as a teenager watching and occasionally appearing on the Buddy Deane Show in Baltimore. "When the straight hair fashion hit our neighborhood, it caused a panic," he explains. "Your whole life values changed. If you had ironed hair, you became a hippie. If you kept your teased hair, you got married at 20 and had four kids."

Waters and his friend Divine (at that time, Glenn Milstead), may not have ironed their hair but they certainly joined the ranks of the unorthodox in Baltimore. Waters made a couple of noxious underground features *Mondo Trasho* (1969) and *Multiple Maniacs* (1970). Then one day he took Divine aside and said, "Look, I want to be famous; you want to be famous. The time has come to stop fooling around."

So, Waters' next film, which starred Divine, was *Pink Flamingos* (1972) which, with *Female Trouble* (1975) and *Desperate Living* (1977) comprise the X-rated "trash trilogy." *Pink Flamingos* became a cult classic on the midnight movie circuit and Divine a star forever to be identified with the notorious dog feces scene.

It came as a surprise for many fans when Waters made *Polyester* (1981) which paired Divine with Tab Hunter, a wholesome contrast to the weirdos, misfits and rejects who are usually cast in Waters' films. Divine plays Francine Fishpaw, an innocent but alcoholic housewife who is at her wits' end when both her pregnant daughter and the family dog try to commit suicide on the same afternoon. She is swept away by Tod Tomorrow (Tab Hunter), her knight in shining leisure suit. *Polyester* was noted for a promotional gimmick known as "Odorama" for which the audience is issued scratch-and-sniff cards. A flashing number on the screen indicated which patch they should scratch.

After *Polyester*, Waters tried for several years to make a sequel to *Pink Flamingos*. He was close to signing a major studio contract, but this fell through after a 10 am screening for a studio executive who went into a state of shock when the infamous scene occurred. *Pink Flamingos* is the movie that gets me in the door and then thrown out the door," says Waters. □

## Philhellenic Philharmonic

At last, the New York Philharmonic has graced Athens with its presence! Two years ago their scheduled performance was cancelled due to President Reagan's 'travel advisory'.

The Philharmonic's excellence is due in large part to its financial backing which enables the orchestra to attract only the best musicians and then keep them in top form by presenting a large number of annual performances. The NYP has also benefitted from a thoughtful, innovative selection of con-



ductors; the late Mitropoulos, for one, to whom the orchestra's Athenian performances were dedicated.

Technical excellence and inspired interpretation were the hallmarks of the Philharmonic's offerings here. Conductor Zubin Mehta, in just two concerts, presented an impressive range of musical material: Arnold Schoenberg's "Kammer symphonie" No. 1, op. 9 (for 16 musicians), Stravinsky's "The Rite of Spring" (for over 100), to Schubert, Wagner, Prokofiev, Puccini, Strauss and Ravel.

Most delightful were Schubert's Symphony No. 2 and overture to "Rosamunde", the former performed with breathtaking speed by the strings; clarity in the woodwind; brilliant bass. The whole was a marvel of lightness of touch, balanced tempo and measured, yet 'surprising' climaxes: this integration will always haunt me. The various sections of the orchestra indulged in constant 'soloistic' showmanship while performing, simultaneously, as one perfectly integrated entity.

Still, while Mehta's Wagner may have been 'grand', great it was not. The stately majesty of Furtwängler was absent as was Solti's constantly evolving pace. Brilliance was no compensation

for these 'failings'. Only in the excerpts from "Gotterdammerung" was greatness approached.

Of the encores, particularly impressive were Puccini's "Intermezzo" from "Manon Lescaut", with its all but unbearable pathos; Tybalt's death from Prokofiev's "Romeo and Juliet"; and the exuberant dance from Ravel's "Daphnis et Chloé".

## Inimitable Minin

Following the Philharmonic is no mean feat and the Bolshoi Orchestra was not up to it. The first performance I reviewed was the accompaniment to the second ballet program – truly anticlimactic. A general dearth of excitement pervaded and there were audible mistakes sounded in all sections. Conductor Aleksander Kopilov was uninspired and uninspiring. However, the task of conducting only excerpts from works may be tendered as an excuse.

The following day, the Bolshoi improved. Dmitri Shostakovich's Symphony No. 13 (a linear rather than a composite work – hardly a true symphony) was very interesting. Vassili Sinaiski conducted both the orchestra and the 28 basses of the justly renowned Minin Chorus, whose sound is rich, sonorous, profound.

This Shostakovich work, composed in 1962, was performed several times till "silenced" in 1965. It was then 'revived' in 1980, when works expressing less 'acceptable' interpretations of Stalin once again emerged into the light of day.

The symphony comprises five parts: "Babi yar", a tragic section commemorating those executed outside Kiev by the Germans; "Humaur", which portrays a picaresque character and his adventures, with explosive woodwind; "The Shop", purposefully plodding in its portrayal of women attempting to procure food; "Fears", the symphony's provocative, sympathetic core, which 'recounts' Stalinist purges in which many of the composer's friends were murdered; and "Career", a 'dark' section which laments the 'brilliant' careers of people forgotten when they die.

Maestro Sinaiski's interpretation was adequate, if subdued, but the total musical experience worthwhile. □

## “Out, damned spot!”

In 1838, T. Thompson's, *Chemical Organic Bodies*, described a “black matter which is a species of fungus, which draws its nourishment from the wheat”.

In 1527, Andrew Brunswyke wrote about a fungus: “The best parte and tyme be the whyte tode stoles or muscheromes when they be full rype.” Possibly the best description is this: “The offspring of a dunghill! Born in a cellar...and living in a garrett...!”

From a 1591 book on geomancy (reading fortunes by interpreting figures formed by the random patterns of thrown dirt or drawn dots) comes this gem: “The Topas and the Truffle have power of chastity, and to subdue the flesh”.

So here we have it. Of the more than 250,000 fungi, two are edible and one other, its healing properties discovered accidentally by Sir Alexander Fleming in 1928, has saved hundreds of thousands of lives.

We tend to forget these when faced with the varieties which plague us on books and clothing, in bathrooms and basements, and wherever heat and humidity provide perfect growing conditions for them. Important in the ecological scheme of things, along with the vulture and the jackal, fungi should have no place in the home.

Mildew is the growth on surfaces by many kinds of molds which actually are plants belonging to fungi. They spread by throwing out spores which float in the air eventually settling on every surface they can reach.

Sometimes, as in closets and cellars, they may be more obnoxious by smell than by sight – musty or fusty to use old-fashioned words often applied to people. For these areas the best prevention is periodic airing, use of dehumidifiers, fan-blown hot air and cool-air fans to freshen the area.

If your closets smell of mildew, clear them and use a fine sprayer (a plant mister?) to spray a solution of 1/2 cup of baking soda dissolved in one litre of water. Wipe off, then lightly spray again and let dry thoroughly before replacing the contents. Hang packets of chemicals in the closet – silica gel, activated aluminium or calcium chloride. The commercial preparation, *Vapona*, is readily

available; however do not confuse it with *Lavanta* which is a deodorizer only.

Before storing freshly laundered clothing be sure it is perfectly dry. Never store dirty clothing. Also, never store for long periods items containing starch – molds love it!

If mold has gotten into white fabrics moisten them with lemon juice and salt and spread in the sun to bleach. Linen can be treated with either sour milk or lemon juice and placed in the sun. Storing fabrics and clothing with moth crystals will help kill whatever mold has already contaminated them but they do not prevent future damage.

Mold on wood is best removed by wiping with kerosene (petroleum) or paint-cleaner, then sponge clean with clear water. Mildew wicker-work should be sponged, but not saturated, with a cloth containing diluted ammonia.

Another good formula for protecting painted surfaces is this solution:

2/3 cup of trisodium phosphate  
1/3 cup of detergent  
1 qt household bleach  
3 qts of water

(Does a good job but, as might be supposed, it is caustic to the skin. Wear rubber gloves!)

All leather goods are susceptible to mildew. Again the best preventative is a dry storage space. If the infection is slight, sponge with a solution of equal parts of denatured alcohol and water; then wax to protect against future invasion. Floor wax is good for both luggage and shoes – including the soles.

In the days of steamer trunks, hotel valets separated the *hoi poloi* from the gentry by whether or not the shoes they put in the hotel corridors to be cleaned had polish on the soles. (It also helps not to stuff discarded socks in shoes!)

Naturally, refrigerators are favored places for mildew. Again the solution is simple. Remove the contents, get out your trusty sprayer and spray the inside and the gaskets with vinegar. Wipe dry. The acetic acid in the vinegar kills molds.

Bathrooms are by nature always under mildew attack because here the spores have both perfect growing conditions and soap to feed on. The best defence is to keep baths aired and as dry

as possible. Wipe down walls and tiles with a strong chlorine bleach solution. Rinse with clear water working quickly so as not to spot asphalt or plastic tiles. Plastic shower curtains are easily cleaned by machine-washing with bleach and white towels (they help rub the mold off). Rehang and spray with the chlorine solution.

For bookworms (the two-legged variety), the smell of old books can be as exhilarating as a whiff of pure oxygen but the odor of mildew in your bookcase is not quite the same thing!

Mildew on paper can be treated in several ways. If there is only a slight infestation, dust with cornstarch or talcum powder. Put between the pages or on both sides of the document. Let remain for a few days then carefully brush off. For more serious damage sponge with denatured alcohol and dry in the sun.

If your book bindings are under perennial attack from mildew, prepare a special cloth which will keep them mildew free for months. Dissolve one T of copper sulphate in one pint of water. Drop in a piece of soft flannel and *wearing rubber gloves* lightly wring the cloth so it is not dripping. Place on a paper towel or dry. Store in a clearly marked plastic bag out of the reach of children or animals. Copper sulphate is highly poisonous, but it is also highly effective and therefore well worth the extra caution it requires. Rub the book bindings with this cloth every few months and they will remain unblemished.

We live in an age of convenience where almost everything is available in cans or bottles or cute little packages. There are many sprays available for protecting the home; if you can find them, use them.

There is one other area which we have not mentioned where mildew is ever prevalent because of exposure to dampness – outdoor equipment. By water-proofing canvas camping equipment and awnings this risk is greatly reduced and it can be done very cheaply and easily which, as always, is the main concern of this column.

Mix 3 cups of soybean oil with 1 1/2 cups of turpentine. Paint on and let dry. Renew when necessary. This mixture is also good for the material. There is a commercial waterproofing preparation available but if you want to waterproof anything larger than a headkerchief, it is very expensive! □

## Niki Karagatsi: painter of the off-season



*Room on Andros, oil, 1981*



*Self Portrait, oil, 1943*

For an artist whose aims were so modest, who appeared so self-effacing in subject-matter and unsophisticated in technique, the work of the late Niki Karagatsi has surprising impact. Maybe this is because nowadays we go to exhibitions expecting to be astonished or thrilled or throttled or appalled or intrigued – all set for some sudden, violent gesture. Niki Karagatsi's gesture is like the touch of a warm and gentle hand that lingers longer than you ever thought it would.

Her pictures are small, her palette limited. Many of her scenes are domestic interiors or public places like cafés and shops that look domestic, sometimes with figures, sometimes not. When she goes outside, nothing much changes. Even her landscapes have the intimacy of bedrooms.

Her still-lives are especially fine, always very ordinary things in ordinary situations. Jars without caps are half-full, boxes half-open, toys are thrown into a heap, cups with spoons in them are unwashed, bunches of flowers look in need of water, pictures in need of straightening. An old suitcase which doesn't close has a woman's purse and a vase with a flower on it. Yet one never asks why the suitcase doesn't close and why there is a vase on it any more than one asks why there are sea-stones on a dressing table or a wristwatch on a chair. If surrealism is

meant to emphasize incongruities, this is the opposite. Everything is where it is...because that is where it is and all the better for it. Niki Karagatsi is a very congruous painter.

She likes to paint children at play out of doors. The bright light of Greece doesn't concern her. It doesn't strike her as a technical problem. She is not "preoccupied" (as critics like to say) with problems. It's those boys out on the field preoccupied with a ball that preoccupy her. And she paints them in her customary subtlety of tone.

The liveliness of her pictures comes from their improvised look. The last thing she does is organize life or art or people. She puts all her painter's stock in the life that happens to be in front of her at the moment – and no questions asked. Except they are, for there is a lot of skill concealed here. Try to frame her pictures any way but as they are and they are totally altered.

If the light of Greece doesn't seem to be reflected in her work, why is she so Greek? Maybe because the things she paints are so full of warmth and humanness even when there's nobody around; or because the people whom she paints seem to be a part of things around them. She's certainly a very democratic painter: things and people are equal because of her intense reverence for total experience and her knowledge that it is all one.

In this exhibition there are two self-portraits painted a third of a century apart. In one the woman is black-haired and round-faced; in the other, grey and drawn. So that's it and get on to the next picture, she seems to say. If it wasn't for the frame of a mirror in both pictures we would never have thought of them as self-portraits, but as just two more pictures of two more people in life. Behind all her work is a simple and absolutely irrefutable philosophy.

Intimate, sensitive, quiet (her paintings seem to whisper to one another), with immense charm, Niki Karagatsi is the painter of the off-season, the times we spend most of our lives in and ignore, but to which she pays her closest and most devoted attention.

She isn't a particularly feminine artist but her work is suffused with a woman's gift for healing: what most artists pull apart she puts back together in all its sacred untidiness. This, I think, is the reason she is so admired and loved by her fellow-artists. □

*Sloane Elliott*

*The Karagatsi retrospective exhibition opens in October at the National Gallery, Athens.*

## “Epemvássis Criton-Panos”

Criton Zortzos and Panos Papamakarios, two talented young artists/designers, are on show at the Zoumboulakis Gallery, introducing extraordinary conceptual work under the general title of ‘Epemvássis Criton Panos’, their unusual inscription-signature.

‘Epemvássis’ or intervention with a finished product (sculpture, furniture, fabric, etc.) is the key element in the work of designer Criton and architect Panos. Just as the Neo-Geos, the Post-Modern Abstractionists have rendered a new cultural reading for commodity objects, so have Criton Panos, mainly as regards furniture.

At first, the pair began covering surfaces with self-adhesive paper, then went on to wrapping objects with inexpensive butcher’s paper, thus annihilating their true value and stressing only form and shape. Their intervention has never interfered with the object’s functional use; to the contrary, if no use exists they create one in the belief that art is not art if it is only decorative.

Their latest ‘epemvássis’ is upon structural installations meant as an architectural intervention in interiors. Inspired by history, Criton Panos have designed three structures resembling classical monuments which are, however, as functional as ordinary furniture.

“The Temple”, neo-Hellenic in style, is a six-sided shape inspired by the Temple of the Winds in Plaka. Made of wood, it can be used as closet space for anything from a stereo, video, records or tapes.

The Roman-styled “Apollon” is a tall, narrow monument like a filing cabinet with rows of slim drawers designed specifically to house artists’ drawing papers.

The *pièce de résistance* is “The Library”, a large rectangular structure, Empire-style, designed to denote the abstract sense of culture. This piece embodies a major element of the artists’ theories: the feeling of mystery or privacy created by the wrapping of objects. The actual library is concealed within the structure which one enters through four doors, one in each wall. There is space inside for meditation and study, closet-shelves for books and pigeon-hole drawers for various uses.

The decorative ornaments, alumi-



“The Temple”, by Criton Panos

num doorknobs designed to look like tree branches and locks that look like leaves, refer back to nature. Each piece is made of different types of wood whose contrasting shades produce an aesthetic color harmony.

These designs were shown this past summer in Paris at the SAD exhibit (Salon des Artistes and Decorateurs) and are part of a collection designed in anticipation of the 1996 Olympic Games in Athens. Criton Panos are the first to originate a cultural push of encouragement for the games to be held here.

Zoumboulakis Gallery  
Kolonaki Square, Kolonaki  
Oct. 4 - Oct. 22

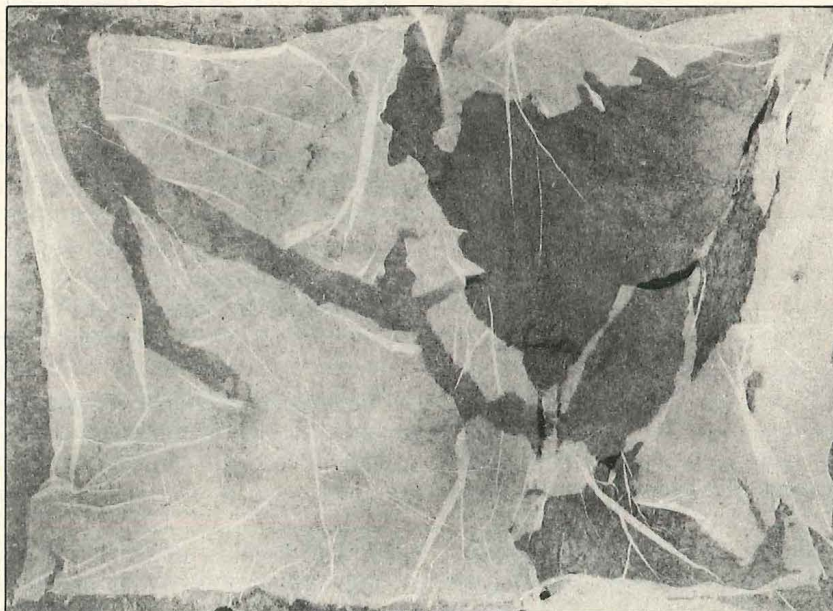
## Coffee grounds

Daphne Costopoulos is presenting this month at Gallery 3 her new work, a most interesting technique of “painting” with paper. Her tools are paper, board, white paint, and coffee for color – *Arte Povera* materials that can be easily found anywhere. The results, however, have all the qualities of a fine painting.

“Traces on the Beach”, the theme of the exhibition, refers to imprints on the sand from the flow of water, or the trailing patterns left by shellfish and birds. An intricate play of earth and water is achieved on one material, paper.

Costopoulos works with many varieties of finely textured paper – Japanese rice, silk, etc. – tinted with coffee to produce natural earth colors and manipulated by hand to create abstract forms and shapes evoking motion. Held together by glue and covered by thin coats of white paint, a landscape of transparent surfaces and forms is created reflecting a subdued play of light and shadow.

The shaped paper evokes images of rocks, the surge of swelling waves, or swarms of seagulls, whose airy forms change structure as they glide. The paper doesn’t always obey the hand; it has its own energy and the artist frequently has to adapt her shapes to its whims. Stained with coffee, the paper conveys the illusion of finely grained sand as it gleams through multiple layers of trans-



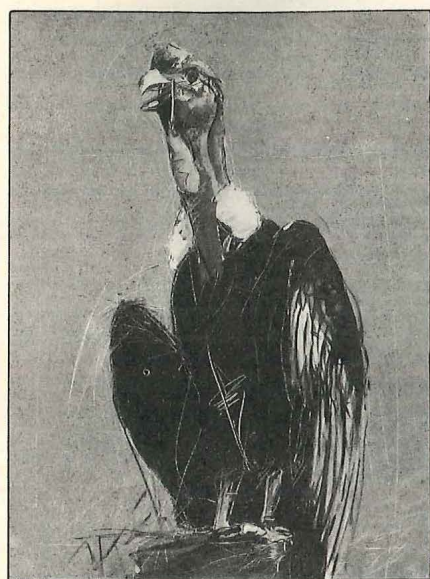
“Traces On The Beach”, paper colored with coffee by Daphne Costopoulos

parent sheets. The ethereal motion of the surface is most lyrical in its expression.

Daphne Costopoulos studied art at the Ecole des Beaux Arts in Paris and has been living and working abroad for many years. She has had numerous one-person shows in Geneva, Lausanne, Liège and Athens.

Gallery 3  
Fokilidou 3, Kolonaki  
Oct. 6 - Oct. 28

## Yiayianos' Aviary



"Condor", acrylic by Apostolos Yiayianos

Apostolos Yiayianos, in his ecological explorations – abstract landscapes and floral still-lives – now turns to the animal world. At the Titaneum Gallery he is presenting an extraordinary series of birds, first shown this summer at the International Art Junction in Nice.

These Baconesque creatures appear to be portraits not only of their species but of man as well, assuming human poses and mannerisms. The artist seems to draw a parallel between the world of humans and the world of birds when he depicts a condor remarkably resembling a pompous orator; or a strutting peacock, an arrogant politician. His expressionistic aviary conjures up a host of imaginative interpretations: a crowd of crows surrounding a single 'leader' (they might be guarding him or listening to his campaign speech); the vanity of a lone hen amidst her rooster 'beaux'.

A variety of fowl – peacocks, parrots, penguins, turkeys, vultures – is

represented, both wild and domesticated. Qualities of aggressiveness are conveyed by the vibrating rhythms of quick brushstrokes; beauty by the richness of brilliant color; evil by dark minimalist tonalities. A web of finely cross-hatched lines seems to articulate bird sounds, while also doubling as a cage or an enclosure.

These figurative symbols are as dynamic and enigmatic as any human counterparts. Whatever the artist's motive, to record the beauty of the species or a humorous play on manners, his works are a lavish rendition of the two-legged world.

Titaneum Gallery  
Vas. Constantinou 44, Athens  
Oct. 24 - Nov. 15

## Tounta: stage center

Many new galleries have been opening lately in Athens but few will provide the state of the art facilities and versatility of the Ileana Tounta Contemporary Art Center. Housed in a renovated factory in the heart of Athens, the Tounta Center opens its doors this month not only as a gallery space but also as unique environment for the education of the general public.

Its purpose is the exchange of ideas and information on contemporary art through the aid of a video library also equipped to produce and present audiovisual works, a local microcomputer network transmitting data on present-day culture, the presentation of new

forms of artistic production – computer art, holographs, etc. – art seminars, and many other activities.

Additional goals of the center, as its director Ileana Tounta explains, are the development of a telecommunications system that will connect it to other similar cultural centers and data banks on art and culture, and the promotion and reciprocal exchange of Greek and foreign artists. Responsible for the concept and function of the art and technology department is Matthew Santorineos, who holds a doctorate degree in art, cinematography, and audiovisual studies from the École Supérieure des Beaux Arts in Paris.

The spacious two-level interior, void of any decorative features that might intrude upon the works exhibited, has high ceilings with suspended tube lights encircling the entire area. Architects Eni Dimitriades and George Drinis have designed attractive, functional quarters that include, besides the exhibition hall, a video room with library space and monitors; an art shop for books, small sculptures, prints, ceramics and jewellery; a glass-roofed cafeteria; and a charming open-air amphitheatre perfect for performances, lectures and seminars.

The opening exhibition is curated by five prominent art critics, each presenting his or her theories through the work of one or more artists. It's interesting to note that most of these artists use unconventional materials and innovative modes of expression.



Ileana Tounta Center of Contemporary Art, view of gallery

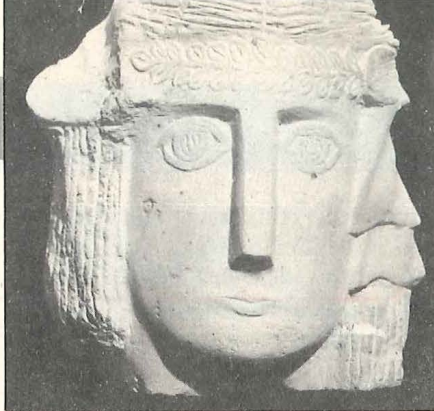
photo/Liza Kaligas

Mr Alexander Xydis is presenting Costas Varotsos, who has created images out of tons of shattered pieces of glass; Rena Papaspyrou, who marks the deterioration and passage of time on old walls which, like archaeological sites, allude to another time; Yiannis Bouteas, who turns to neon, wire and wood as materials for environmental constructions, frequently using floor and walls as his "canvas"; Makis Theophylactopoulos and Chronis Bot-soglou.

Mrs Effie Strouza presents Angelos Skourtsi, Eleni Mahairas, Ersi Hadgiar-ghyriou and Dimitris Alitheinos, who 'paints' on sheets of metal utilizing water and chemicals, the resulting oxydation creating a pageant of orange and amber tonalities.

Pantelis Xaghoraris, who develops intricate computer-generated sculptural designs, is presented by Mrs Anna Kafetzis.

*Ilean Tounta Contemporary Art Center  
Armatolon and Clefton 48  
Athens (behind Panathenaiko Stadium)  
Oct. 3 - Oct. 29*



"Stone", by Anna Doukas

## Bouquets of peace

At the Anemos Gallery, Anna Doukas is showing her new collection of small sculptures and jewellery, the former inspired by her own poetry; the latter by the sculptures themselves.

Poetic images come to life in stone and terra cotta as Doukas develops her themes of universal peace and inner tranquility through the relationships of man and woman, mother and child. The tender intertwining of her figures depicts strong feelings; the entity created articulating an abstract appeal for peace. Typical are the two profiles merging into a single image, as lips join in a kiss; the mother holding her child, while pigeons nestle on their heads.

Most striking is a sculpture of a sea-

ted couple engaged in a fierce embrace: he, nude; she, completely clothed. The rhythms of their bodies and arms eloquently express the depth of their emotion. A wounded soldier lying on a stone slab is a poignant portrayal of the futility of war. A terra cotta statuette of a young girl sitting with a bouquet in her lap, expressively waiting, is most charming.

The jewellery is not merely ornamental but rather an extension of the sculptural work. Doukas recreates several of her sculptural designs, animating them by the juxtaposition of colored metals – golden bronze and silvery alpaca – and by the addition of semiprecious stones. The more unusual pieces are a pair of hands stretching upwards, the wrists encircled by a garland of pigeons; double profiles crowned by a spray of amethyst stones and bronze leaves; a bouquet of amber flowers. All are highly original in conception, some even offering a touch of humor.

*Anemos Gallery  
Kiriazzi 36, Kifisia  
Oct. 17 - Nov. 5*

# Θάλασσα & Γιώτικη

Για τη θάλασσα ENA είναι το περιοδικό

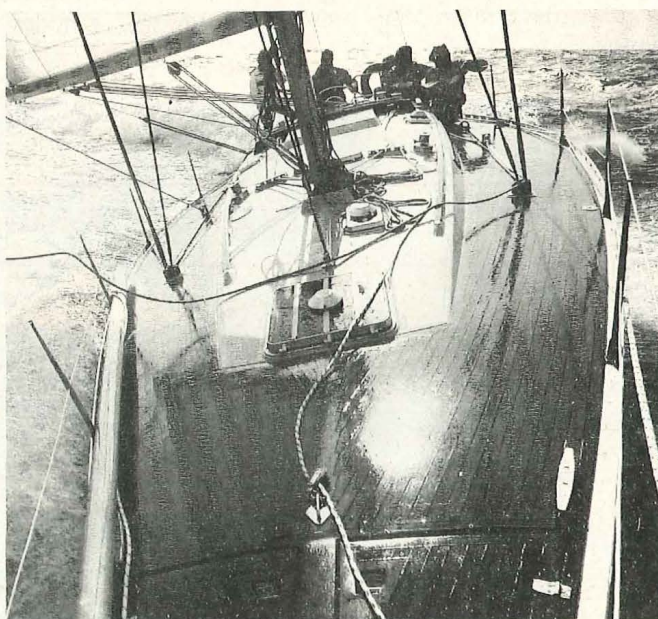
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- Τεχνικά θέματα για τα σκάφη και τον εξοπλισμό τους.
- Ρεπορτάζ και άλλα πολλά.

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# Epidavros: serpents and Sophocles

To appreciate fully what makes the theatre at Epidavros magical it is not enough to visit it in the daytime as a tourist: you must endure the three-hour journey out from Athens on a hot summer's night to watch a classical play under the Greek stars. It doesn't matter whether or not you understand a word of the dialogue: you will have experienced the play.

What is there anyone can say about the theatre? Every guidebook ever written about Greece raves about it, so I won't add my twopennorth except to say that it is all true. The theatre is a marvel of grace and proportion, the shape and slope fulfilling every architect's dream of perfect aesthetics combined with perfect function. You do get an unimpaired view from every seat in the 14,000 capacity "house", you can hear a stage whisper from the 54th and top tier: this is where ancient Greek plays should be seen; this is where they make sense dramatically.

I went to see the Art Theatre Karolos Koun's version of *Philoctetes* by Sophocles. My overall reaction was: excellent performance; pity about the play. I don't expect a high level of verisimilitude in Greek tragedy, being prepared to suspend my disbelief with the best of them, but the plot, which I won't try the reader's patience by explaining in detail, is just plain silly. It revolves around the attempts of Odysseus and his fellow Greeks to persuade and deceive Philoctetes, whom they marooned with an injured leg on a deserted island ten years previous. They now need his help, however, and so try to convince him to come along with them to Troy, bringing his magic bow and arrows, which will bring the siege to a swift conclusion.

Each major character, given half a dozen simple ways out of a difficulty, always chooses the complicated seventh, making life immeasurably more difficult for himself, and the audience. Nor was the play my idea of a tragedy — a happy ending for Philoctetes who leaves the island with promises of a cure for his wound from Hercules and a major role in bringing down Troy. Not a sniff of a corpse anywhere. But lest you be put off *Philoctetes* forever, remember that it is far more likely that I missed the point than that Sophocles wrote a duff play.

Having savaged the drama, let me say that the production was excellent. The players spoke the verse with verve and feeling but without recourse to tragic diction. I was especially impressed with the Chorus. Each of the men was equipped with two spears; their dancing and movement created most impressive and well-choreographed patterns on the stage. The set was modernistic and rather off-putting in natural light, but at night, under the varied, multicolored lighting, it worked. The music set off the action effectively, although it sounded more Japanese than Greek.



Epidavros, set for "Philoctetes"

Of course, at Epidavros the play's not the thing for tourists and visitors: it's the total experience one comes for. And, although the house was only a third full, and the performance started at 9:14, despite announcements in five languages that it would start at nine sharp; although the flash photography freaks were out in force, and I understood only the odd phrase or sentence, the overall effect was magical. We sat right at the top, dead center, wriggling on the cold stone seats, drinking pink Cretan wine from the bottle, my companion giving me round-by-round summaries of what was going on. We loved every moment of it.

After the bulk of the audience had left, we found ourselves a patch of grass and climbed into our sleeping bags with all the French and Italian teenagers, like so many variegated caterpillars. The stars and the new moon glistened through the branches of the pine trees. An owl hooted in the stillness at exact intervals, like a radar blip in one of those wartime convoy films where Jack Hawkins is trying to locate the German U-boat. At 3 am precisely the water-sinkler turned itself on, thankfully just

out of range. (Having tried both within a week, I prefer concrete to grass for sleeping on: it's hard, but at least it's even, which is important to me because I'm a bit short of flesh and every undulation of the earth impresses itself upon my sparse subcutaneous tissue.)

As I lay there, hoping for sleep, I reflected on how much more fortunate I was than those ancient Greeks who had spent a night in the Asklepeion a few hundred yards away. Public health care in Greece today may not be so not, but I would rather spend a month on the most crowded hospital ward in Athens than have passed a night at the Sanctuary of Asklepeios at Epidavros.

Upon arrival, you would doss down in a communal dormitory called the *abaton*. While you were knitting up the ravelled sleeve of care, the god Asklepeios appeared to you in the form of a snake and advised you what treatment to follow. To add verisimilitude to a bald and unconvincing narrative, the priests would release real snakes into the *abaton* at night. Mental patients (presumably consisting of those who survived a night in the *abaton* without suffering a terminal heart attack) got another dose of snake-healing. The inner foundation walls of a circular building called the *tholos* formed a labyrinth. Patients were deposited in the center. They found themselves surrounded by slithering serpents: today we would term this shock therapy.

I wondered what Philoctetes would have opted for. Rather than deposit him at the nearest friendly neighborhood Asklepeion, his shipmates dumped him on a deserted island because his leg wound smelt so. Would he have chosen a night among the snakes or ten years in painful solitude?

These serpent-filled ruminations did not encourage sleep, and it was a relief when daylight began to creep over the gentle hills of the Argolid. The early morning bus trip to Nafplion was followed by a leisurely breakfast at a café overlooking the Bourtzi fortress, picturesque but sinister, squatting in the bay like a great, grey toad.

All-in-all, an experience not to be missed. Do it once and then sleep under the stars. It'll make an awfully amusing anecdote for your next smart dinner party in Kolonaki. □

## Dashing Young Australians

The 50 dancers who comprise the Australian Ballet Company are strong, enthusiastic, and the troupe's 'claim to fame'. In August, the company presented two programs at Herod Atticus: the first, a classical piece plus two by Béjart; the second, one classical and two modern pieces. While the wisdom of these choices, with their lack of contrast, may be questioned, the energy of the performers was evident.

"Suite en Blanc", the first choreography on the first night was a vehicle to show off the technical expertise of the company. The Australian Ballet has produced some strong dancers but the women in particular seem to have a rather tense English style; strong legs but rather stiff upper backs and rather 'brittle' arms.

Christine Walsh is the exception. She has a fluid upper back and expressive arms. Seemingly totally confident, she has a radiant face as well. She is certainly destined to be a star.

"Bhakti" is an exotic, oriental choreography by Maurice Béjart. The focus, although there is an attending chorus of men, is on the pas de deux and especially the woman. The Greek audience loved the erotic writhings and the high leg extensions. The dancers were suitably sinuous and 'feral'.

"Gaité Parisienne" with its resounding score by Offenbach contains all the usual Béjart choreographic tricks and frivolities. (Haven't we seen such a lot

of him this year!) The company, however, performed professionally and with great effervescence. Steven Woodgate danced Bim with energy and humor. The male dancers seized the opportunity to display their masculine energy and acting abilities. The company can certainly boast a strong male contingent.

The second program was headed by "Aurora's Wedding" from "The Sleeping Beauty". The costumes and décor by Hugh Colman seemed a little insipid: I miss the sumptuousness and pomp of the Russian production — also the color. Here the emphasis seemed to be on rather cool tones of blue and white. Lisa Pavane, as the Princess Aurora, has strong extensions and a sweet ambiance. She has a shy, quiet presence and perhaps lacks confidence (her pirouettes were a little unsure). I am not sure whether she needs to adopt stronger facial expression or whether she is one of these dancers who will (rather like Jennifer Penney of the Royal Ballet) develop her own sweet expressiveness throughout her whole body rather than simply using the face more effectively.

In some ways hers is a more honest and more truly dance-like approach.

Greg Horseman, as the prince, had nice upper body movement, lightness and *ballon*. He needs to pay a little more attention to the refinement of the detail of the role. He seems a little too

'Australian' in his manner to make a true, fine old-fashioned prince.

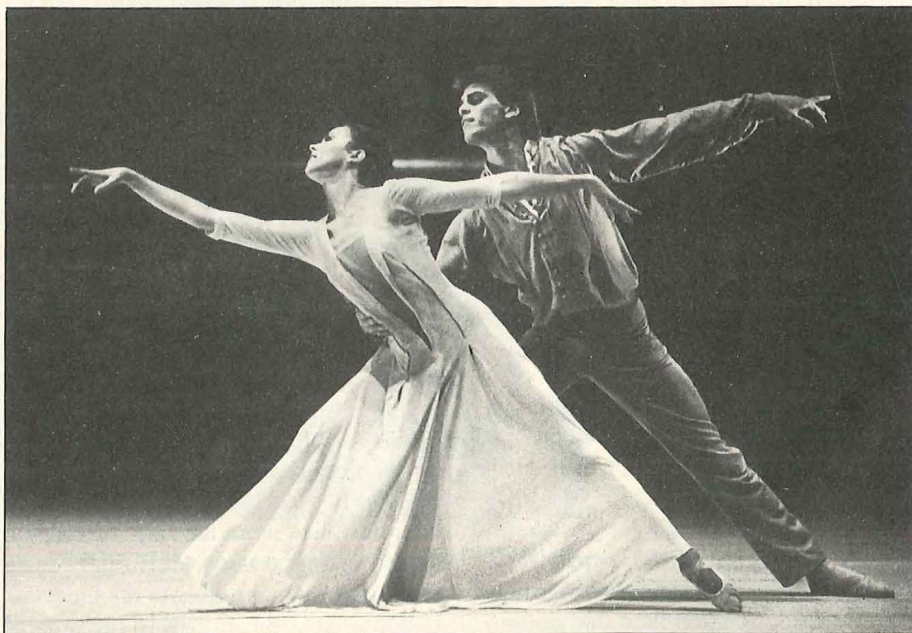
"Orpheus", created by Glen Tetley, is a strong, stark, dramatic, beautiful choreography eminently suitable for expressing the Greek myth. Tetley is a poet of movement. His creativity is well set off by Nadine Baylis' simple designs. The music by Igor Stravinsky takes us even deeper into the underworld. Margaret Illman was a stunningly exquisite Eurydice and Adam Merchant was a dramatically fine Hermes.

After being emotionally buffeted by Glen Tetley we were taken into the passionate world of Jiri Kylian. "Forgotten Land" is performed to Britten's haunting Sinfonia da Requiem, opus 20 (oh for a live orchestra and not a tape). Kylian is probably one of the world's most musical choreographers. His dance has intensity of rhythm in its leaps and twists.

Maina Gielgud wishes her dancers to remain stylistically neutral to assure versatility as performers. I am afraid this results in a case of very good jacks (and jills) of all trades but masters of none. Although the dancers performed the modern pieces well and with commitment and although they do not look exactly like classical ballet dancers, they also do not look quite grounded enough in the modern pieces. The *pliés* were not quite deep enough and the steps not quite broad enough. There is a different perception of the stage and gravity in modern dance that needs to be much more apparent. Equally, "Aurora's Wedding" lacked some of the refinement that is required in such a piece.



"Orpheus": Steven Heathcote and Adam Marchant



"Forgotten Land": Christine Walsh and Steven Heathcote

The dancers however, must be thanked for presenting us with their best. Unlike some companies they did not consider Athens an unimportant backwater. They were just finishing a long and arduous tour. In Russia their diet had been severely limited and as a result there was some sickness in the group – unapparent in their dashing performances.

## Backstage with Maina Gielgud



photo/James McFarlane

*Maina Gielgud, Artistic Director, The Australian Ballet Foundation*

I first caught sight of Maina Gielgud energetically striding through the foyer of the hotel. She was wearing a soft, loose mini-dress and a pair of delicate high-heeled sandals. She is tall and has very long, muscular legs. There was both power and grace in her walk.

As we sat down to talk I noticed how fine and delicate her heart-shaped face is. She is rather shy and retiring, not really of this world at all; totally dedicated to the world of dance and the Australian Ballet of which she is the artistic director.

As we talked I got the impression that she was not even very aware of a life in Australia. She lives for her work and it doesn't really matter where she is in the world. She attends every single performance the company gives, criticizing, encouraging and watching over every step the company makes.

Ms Gielgud was born in England but brought up in Paris. Her great, great aunt was the illustrious British actress, Ellen Terry, and her uncle is Sir John

Gielgud. Her mother, Zita Gordon, is also an actress.

Ms Gielgud is the first to admit that great teachers of the old school are a very rare phenomenon nowadays but she herself was extremely lucky. From the age of 12 she studied ballet with such great names as Tamara Karsavina (one of Diaghilev's most famous ballerinas), Stanislas Idzikowsky, Lubov Egorova, Victor Gsovsky and Rosella Hightower.

She then danced with Roland Petit, Marquis de Cuevas (with whose company she last came to Greece), Rosella Hightower and the Grand Ballet Classique de France. She spent four years with the Béjart Company during which time she created "Forne et Ligne" (Squeaky Door), "Rose Variations" and "Bhakti" (a ballet which the company performed in Athens).

From 1972 to 1975 she joined the Festival Ballet of London and created all the classical roles while dancing many modern ones. In 1977, she became guest artist for the Royal Ballet's touring company and joined the company itself in 1977. In 1978 she choreographed and performed the solo "Steps, Notes and Squeaks", and her long legs and extreme flexibility were an overnight sensation. She choreographed "The Soldiers Tale" in 1981 and "Ghosts and Goulies" in 1982. That same year she decided to retire from dancing and took up a post as rehearsal director for Harold King's London City Ballet (which we saw in Athens recently). In 1983 she joined the Australian Ballet as artistic director.

When she took over responsibility for the company, some of the members of the corps de ballet were beginning to develop and show talent. The soloists at that time were not of such a high standard. She continued with the company's former policies but she has made a difference. Today the company has a fine body of soloists and principals.

Gielgud feels that a good dancer develops out of a combination of talent, hard work and the right opportunities. Pressed to define what talent is to her, she says: a pleasing physique though not necessarily a perfect one, musicality and a sense of movement. Personality is important and an ability to act vital. (The present company is, as a whole, strong on all these points.)

A dancer, she adds, must love dance and, most important, love him or herself dancing.

She encourages her dancers to travel on exchanges so that they have a broader outlook and she hopes that her present dancers will choose to continue dancing longer than is usually expected.

Her ambition for the next four years is to encourage the best possible classical foundation but without an emphasis on any particular style. She wants the dancers to be 'neutral' so they can be called upon to dance almost anything.

During her time with the company, Ms Gielgud has choreographed "The Sleeping Beauty" and "Giselle" to critical acclaim and the ballet has performed the works of Australian choreographers Barry Moreland and Graeme Murphy.

Good choreographers are as few and far between as good teachers. Ms Gielgud would like to have a resident choreographer. Australia has now introduced its own choreographic competition to seek out choreographers of talent; the winning piece will be performed by the company.

In this day and age one hears so often of the interference of ballet companies' boards of directors or sponsoring companies. Ms Gielgud is fortunate in that the board has not so far offered any opposition to her choice of repertoire which, she happily admits, is made up of her own personal favorite choreographies. Sponsoring companies have also wisely given her a completely free hand.

The Ballet had a very successful season in London and in Russia before coming to Greece. London critics loudly acclaimed the dancers: the Russians quickly learned all their names and waited in droves outside the stage door for autographs.

Ms Gielgud was particularly touched that the company performed in the theatre at the Kirov – so famous to balletomanes, and so beautiful. The Russians, she said, are a very educated audience so it was particularly gratifying that the Australians were given such a warm reception. They have been invited back.

Ms Gielgud seems prepared to put Australia on the international dance map. Her dancers are young, enthusiastic and energetic; her principals up to international standards. Her plans can only help the company to develop further. All the company needs now is their own special prima ballerina and I think Christine Walsh is one in the making. □

## Et in Arcadia Ego: Arcadian Villages and Recipes

*My little village/give me your hand  
Your hand with the five stars/that sketch  
On the azure brow of the sky  
The face of happiness..*  
"To Horio", Elias Simopoulos

They swarmed from Athens in Mercedes taxis or family cars, eager to savor the flavors of their Arcadian youth. At the block-wide, mimosa-lined square in the heart of Megalopolis they met friends and refreshed themselves with local sweets served, Greek-style, from shops ringing the square. Then off they rode to their hamlets in the Lykaion mountains, luring sullen teenagers with promises of a frisky *paneyiri* by day, and disco-dancing at night.

These were not the usual tourists, those urged by guidebooks to inspect the ancient theatre ruins on the west side of town, and quickly catch the next bus out. Last August, I was among my husband's relatives who returned to their birthplaces in neighboring Krambovo to the west, and Isari, slightly southwest of Megalopolis. Built at elevations of about 800 metres, these villages, like many throughout Greece, are practically deserted all winter, with less than a dozen hardy souls clinging to their mountain way of life. But in summer, the former residents who still own

the family homes return to restore old homesteads, and to reminisce.

The nostalgic mood pervading the 1980s is contagious. I also rekindled memories of Arcadia before the mammoth lignite factory scarred the terrain and the earthquake disrupted lives. The plain, when I first saw it in the early 1960s, was an idyllic pasture where Pan would have felt at home among the wildflowers. I remember a solitary shepherdess dressed in black homespun spinning wool on her *roka*, standing among flowering brambles, as her sheep grazed in the dawn mist.

"We were contented here in Krambovo", said octogenarian Ioannis Simopoulos, a retired Athenian lawyer/author, and member of the extended Simopoulos clan of writers, poets and educators. Ioannis, a scholar of Greek history considers the annual trip to his birthplace as deeply spiritual as a trip to Mecca. He told us poignant and funny stories of village life seventy years ago. We were spellbound as we sat on the magnificent terrace built around the tiny home where he and six siblings lived with his parents, taking in the view of the Arcadian plain he saw as a child. Later we walked with him down the slope to taste the refreshingly cold water of the village spring, and to visit the peaceful cemetery where his parents'

bones are interred.

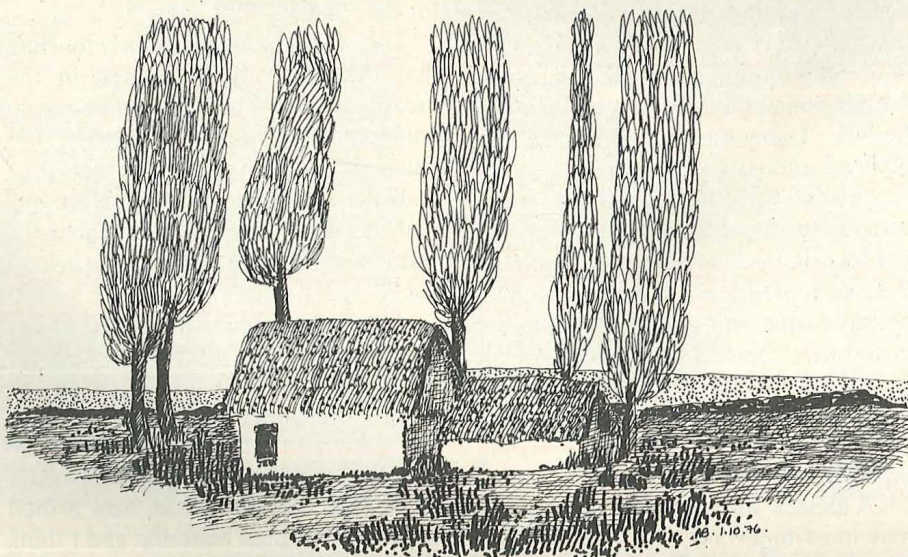
"We could see the lights twinkling in Megalopolis at night", he recalled, gazing toward the valley, ignoring the ugly factory in the distance. "The two-story houses of Megalopolis seemed like palaces, and on rare trips to Athens the three-story buildings seemed like skyscrapers". The distant view of Megalopolis may have stimulated many Simopoulos children. A younger brother, Thymio, now deceased, established the Byzantion School in Pangrati. Their cousin, Kyriakos, became the well-known journalist-author. Another cousin, lawyer-poet Elias, whose poem from *Esperinos-Apologos*, is quoted above, was born in the humble dwelling next door, recently restored. Elias' wife served the most delicious *diples*, a crinkled, fried pastry dipped in honey and dusted with cinnamon and nuts, which she had made in her primitive kitchen.

"We ran back and forth between our homes", Elias said. "*Theia* Basiliki (Ioannis' mother) gave us bread with cheese or honey after school, if our mother had not returned from the *perivoli* where she tended the vegetables and fruit trees".

Ioannis recalled: "The first time we heard music from a victrola, we searched for the source of the sound. Nearby, we saw cheese straining through a *tsantila* (cheesecloth) and thought the fiddler was inside the cheese."

The love of his beloved village inspired him to write a history, *Krambovos-Kastanohorion*, published by the Union of Athenian Krambovites. It is a chronicle and tribute, with anecdotes, memoirs, recollections of weddings and festivals, and the poetry of native Krambovites. He traces the village back to 1485. When it was renamed Kastanohorion for its prolific chestnut trees, the stubborn Krambovites ignored the change, preferring the old Slavic name.

The Simopoulos home is the only one we saw in Arcadia that has been expanded and modernized. Ioannis' youngest sister, Dimitroula, inherited the home as a dowry and remained in the village. Her husband, Ioannis Steriopoulos, a prosperous wine distributor in Megalopolis, single-handedly enlarged the original rooms, built the terrace, installed appliances, a large bath, and a solar heating system. Dimitroula died several years ago, a cancer victim. The widower commutes daily to Mega-



lopolis and returns to this contemporary villa, which stands amidst mostly crumbling homes on the hillside. Steriopoulos is also a fabulous cook. His memorable meal for us included steaming lamb and potatoes with herbs baked in paper.

When we arrived in Isari, the hill vibrated with excited people crowding their cars onto roads planned for donkey-carts. The scents of roasting pork and oregano from the *paneyiri* wafted everywhere. We devoured our snacks like starving gluttons as we gazed over the spectacular view – verdant Messenia, rolling hills to the left, the peaks of Elinita and Leontarion to the right, as we listened to chatter interspersed with rock music.

Our Arcadia visit was sad in some ways. Dimitroula and her warmth are gone; the Arcadian shepherdess and her sheep. Gray fumes billow over the plain where brilliant red poppies grew. But there were also astonishing moments. I felt keenly the Arcadians' devotion to their villages, and tasted delicious foods cooked in simple homes. The eternal spirit of the Hellenic provinces is still very much alive.

#### *Soupa Trahanas*

Marigo Kefalas Yialamar, a native Megalopolitan makes her *trahana* from local milk, soured for five days. In the north of Greece, they often use sweet milk. If you have relatives in the provinces and are gifted with some of this unique pasta, you are lucky. If not, try the not-as-good commercial *trahana*. I learned to cook this soup, using butter, as did my Arcadian in-laws. (My Lakonian mother always cooked a thick dish. She toasted *trahana* in butter and added only enough broth or water to cook it thick as oatmeal; then served it with chunks of *feta* or *kefalotyri* melting in it!)

**10 c broth from 1 kilo (2.2 lbs) meat or chicken**

**1/2-3/4 c trahana xyno**

**2 fresh tomatoes, strained**

**grated myzithra for sprinkling (optional)**

1. Strain the broth into a large pot. Bring to a boil and gradually add the *trahana* and tomatoes. Cook until *trahana* is tender, about ten minutes.

2. Serve hot, sprinkled with cheese, if you like, with meat or chicken and a salad. Serves six.

#### *Lagos or Kounelli Skordalia me Karydia* (Hare or Rabbit Skordalia with Walnuts)

Kiki Asimakopoulou, a resident of Megalopolis since she was married, was born in Derveni, an Arcadian village on the border with Messinia. Her recipe is a *pièce de résistance* for garlic lovers. She prefers hare in this dish, but finds rabbit more readily available in poultry markets.

**1 hare, or rabbit, cut up**

**Marinade: vinegar, juice of 1 lemon, salt and pepper**

**Olive oil**

**2 bay leaves and 2-3 sprigs rosemary, boiled in 1 c water**

**3-4 whole cloves**

**1 large stick cinnamon**

**3 fresh tomatoes, strained**

**Skordalia:**

**1 large or 2 small heads garlic**

**1/2 kilo (1 lb.) bread, crusts removed, soaked in water and squeezed**

**2 c walnuts, coarsely chopped**

**2-3 T vinegar, more to taste**

**3-4 T olive oil, more if needed**

1. Wash and dry the hare or rabbit. In a bowl, mix enough vinegar with the lemon juice to make a marinade; season with salt and pepper. Dip the hare or rabbit in the mixture and marinate for one hour. Drain thoroughly and reserve the marinade.

2. In a casserole, heat a small amount of oil and sauté the hare or rabbit on all sides. Add the marinade, tomatoes, liquid from cooking the herbs, spices and tomatoes. Simmer until the hare or rabbit is half-done, about 30 or 40 minutes, depending on its size.

3. Meanwhile, prepare the *skordalia*. Pound the garlic in a *goudi* (wooden mortar). Gradually add the squeezed bread, walnuts, and small amounts of vinegar and oil to make a smooth paste; as you pound, taste the *skordalia* with a small piece of bread to adjust seasonings (if not already intoxicated by the garlic aroma).

4. Remove the hare or rabbit from the sauce. Stir in the *skordalia* and adjust seasonings. Slip the hare or rabbit into the sauce and continue baking in the oven until the sauce is thick. Cool. Eat at room temperature. Serves eight. □

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Health & Fitness

*The Half Forward Bend*

The half forward bend is a good alternative to the full forward bend and the benefits are similar. The middle, lower and upper back are well-worked, the hamstrings are strongly stretched, the collected sediments in the intestines are squeezed and the epigastric and lumbar nerves toned. The posture also stimulates the kidneys, liver, spleen and pancreas.

To prepare, sit with the legs stretched straight out in front of you. Either place the sole of the left foot against the inside of the right thigh or, if you can comfortably place the left leg in the half-lotus position, then do so. You should be sitting firmly on both hips.

Lock the thumbs and stretch the arms way up above your head. Breathe easily and deeply the whole time. Emphasize the out-breath. Make sure the out-breath is long, slow and deep. With each out-breath stretch the ribs way up away from the hips. With each out-breath stretch the armpits up away from the ribs. Feel the crown of the head opening and stretching up towards the ceiling. Feel the fingertips reaching for the ceiling. Imagine your spinal column – each of your vertebrae and the spaces in between the vertebrae – and stretch up in between those spaces.

When you think that you have stretched up to your fullest extent, be-

gin folding over with a flat back.

Reach the fingertips way out in front of you. When you can't go any farther forward with a flat back, then just hang down over the legs.

Focus deep inside the base of the spine and make sure that the base of the spine is relaxed. Feel the middle back relaxed; feel the upper back soft and relaxed; feel the back of the neck relaxed and the head very, very heavy. Focus deep inside the spinal column and relax. Make sure that you are not resisting the posture anywhere in the spinal column.

Make sure the left hip is on the floor just as the right one is. Take hold of the legs anywhere that it is easy for you. As you breathe in, stretch your buttocks way out behind you; feel as if you are arching the lower back; pull with the arms and press the chest forward in space; lift the chin way up and open the throat. As you breathe out relax the head down and relax the whole back over.

Repeat this several times. Make sure the shoulders don't twist and the body is 'square'. Let the folded leg relax in the hip joint. Place the right hand inside the right leg and twist the upper body around as much as you can. There is a strong stretch from the left hip along the side of the body all the way through the fingertips.

With each long, slow out-breath turn the ribs even more; with each out-breath turn the shoulders even more; turn the whole body as much as you can and, at the same time, take the body as far over as possible.

Take your time and when you feel you have completed the stretch, relax the head forward again; lock the thumbs; press the 'sitting bones' firmly into the floor; stretch the back out parallel to the legs and come up into a sitting position. Repeat on the other side.

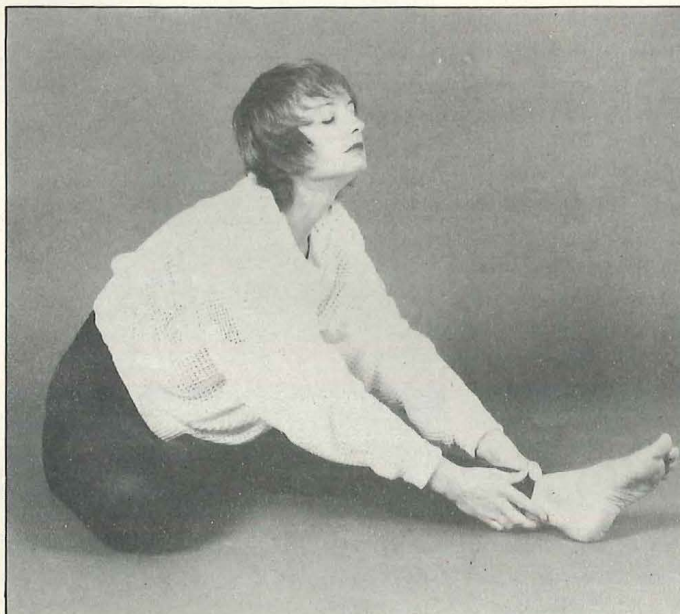
As you are doing either the half or the full forward bend, it is good to take time to focus upon the very base of the spine.

Draw your focus in very deep. First sense the skin in that area and then see if you can focus in on the layer beneath the skin and sense the bone. Notice how you feel there and make sure you give full expression to whatever it is you feel.

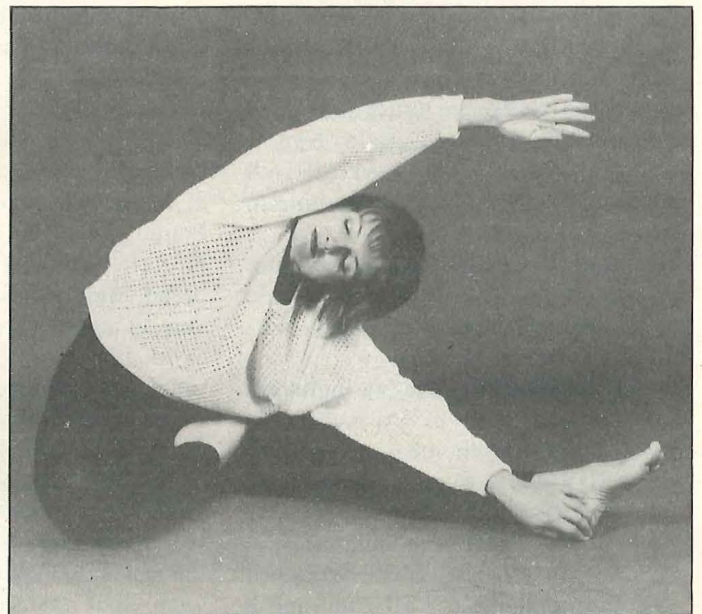
You may feel a pressure or an 'opening'. Allow that to happen. Also take time to focus deep inside the spine and notice any subtle movements that may be taking place there and allow those movements to progress fully.

The base of the spine is the site of the Muladhara Chakra. This chakra is yellow and has four petals. Its element is earth and it is in this chakra that the *kundalini* (cosmic energy) lies dormant. If you feel any movements in the base of the spine, allow those movements to 'unfold'.

Working with the chakras is optional. It will certainly heighten your experience of the postures and add more beauty to your yoga practice. Try to do all the postures with a feeling of love for yourself and give yourself plenty of time to rest and breathe in between movements  
*Jenny Colebourne*



*Lift the chin; open the throat*



*Twist the upper body around*

photos/M. Xionis

## Bidet Fixe\*

A great many Athenian babies born on May 31, 1989 – and I predict a bumper crop – will be fairly certain of the date of what I will always remember as “The Great Larissa Blackout”. It did not, perhaps, rival the New York Blackout, another population booster of yore, in terms of commuters stranded, innocents immured in elevators and mugges mugged, but it was a night when very little moved in Athens, except yours truly: I have a knack for scheduling changes of domicile at precisely the wrong times. Case in point: 1 September, 1988.

Long-time readers may recall my evacuation of Chez Squalor, that Zografou apartment situated adjacent the *garconiera* inhabited at clockwork intervals by a couple carrying on the longest and loudest illicit affair in *The Annals of Athenian Adultery*, a weighty tome.

Post Squalor came a brief sojourn in my (former) best friend Gisela’s ex-house atop Lycabettus, a place better known as Evil Eyrie. I woke up one spring morning to find something resembling a miniature Gaudi megaplex-cum-cathedral in the back hall – termite towers I soon learned, their inhabitants in various stages of well-fed development. An unbelievable sight, especially since I’d just recovered from a winter of coexistence with ceilings decked out in black mold, a bathroom growing whiskers of white fungus from every surface, and a leaky, noxious kerosene heater that threatened to dispatch all Eyrie-ites to a certain, if warm, death at any moment.

Kyria Letta, the darling woman next door, who always allowed me to scale her wall into my back garden (risking a 15-foot drop onto her chicken coop) whenever I locked myself out, advised me to flood all infested areas with about an inch of kerosene, allow it to soak in, and *adio* termites. But Letta, I queried, where in the blue blazes am I to hole up while the *petrelia*’s soaking in, the insects are expiring and the fumes are abating? Ah now, she admitted, that was something to consider.

So, when old friends decided they’d had enough of the smog and the hurly-burly and the expatriate angst of Athens, I was second in line for their

apartment. Whoever was first in the running chickened out at the last minute and, every day now, as accustomed as I am to the little domestic surprises this city has up its soiled sleeve, I’m wondering why.

However, now that I can actually see this place, and I couldn’t the night I moved in, I can’t imagine how Gene and Abby left, let alone why someone else turned the apartment down. Maybe it was the bidet, but more on that anon.

## Close to Home



photo: Juliana Bielias

## Elizabeth Herring

It could have been worse. The lights could have gone out before the boxes were offloaded and hauled up the dozen (slick, treacherous, marble) steps into the foyer. Also, the apartment could have been located on the sixth or the seventh floor.

As it was, with the help of four intrepid (verbally threatened and beer-bribed) friends, most of the chattels made it up by elevator before the Larissa generator shut down for the night. At that point, three friends faded into the gloaming and Youla and I were left to face the (*kleine nacht*) music.

It was as dark as the interior of a crippled submarine at 76 fathoms, and there were unweildy objects to trans-

port up three flights of unfamiliar stairs whereupon residents had positioned potted palms and discrete parcels of garbage at unmemorable intervals.

It was dark, and there were unrecognizable sharp things out to get us at shin and eye level. Youla’s flashlight batteries gave out, just like in the Duracell ads, after about three ventures upstairs and then we were moving blind.

It was dark, and there were three pink birthday candles and a cylinder of my father’s old Eagle Scout waterproof matches somewhere, but who can tell Box A from Box G in pitch blackness? We were non-smokers to boot and Gene’s stove lighter gave out about as much radiance as a sonar blip.

It was dark and so finally we called it quits, broke out the Campari and soda from the rapidly defrosting fridge and went out onto the balcony to observe the sea of ink punctuated by hospitals, the Caravel, the US Embassy (natch) and the traffic, all sparkling away. Around 11 pm the power came on just long enough for Kyrios Yorgos to get his *souvlaki* shop going for 20 minutes or so, or we’d have expired of hunger and, as Youla wasn’t about to venture back to Ano Illysia across the traffic-light-less city center, we settled down amongst crates and boxes for the night.

In the morning, Youla, checking out the plumbing to see if everything in the new place was operational, turned on the antique, pistachio-green bidet, and was hit in the face by a geyser of cold water that leapt a full four feet into the air.

I’m not quite sure what to name the apartment, but right now, in the light of day, it looks like a quantum leap up from Squalor and Eyrie. They can do their worst in Larissa, too: I’ve stashed candles and lighters (termite proof) in every room. The bidet I’m leaving as is for comic relief: nosy guests will get an unexpected eyeful. □

\* I cannot claim responsibility for this excellent pun, an epithet coined by some campus wag for the fountain with cavorting nudes on the grounds of Indiana University, Bloomington.

# Katey's corner



★ This year it has been my turn to do what I have been admonishing all of you to do in October – arrive back in Athens to meet new friends and greet long-term ones. Several weeks in the United States can be wonderful, but it certainly is good to be back once again with my own bits and pieces around me, enjoy a talkfest with each ring of the telephone, and look forward to enjoying Athens in its autumn glory. Greetings to all – until I have a chance to greet you in person!

that the mentally retarded are not necessarily limited physically. They understand the difference between winning and losing, and through this program they are often able to enter the mainstream of family, school, and community life. As true athletes, they are able to make their families and their nations proud.

The oath of Special Olympics athletes is recited during the opening ceremony of every competitive event: "Let me win. But if I cannot win, let me be brave in the attempt".

Today, there are over 25,000 local Special Olympics programs in 73 countries in Europe, North America, Central and South America, in the Caribbean, the Middle East, Africa, Asia and the Pacific. More than one million children and adults from age eight to over 80 take part

Vice-Presidents **George Livanos** and **Martin Simitsek**, plans are being made to identify appropriate young people, implement regular competitions and begin to prepare for the next Special Olympics International to be held in 1989 at Lake Tahoe, California.

Every National Program is administered by a director selected by the National Committee. Most of the work in every Special Olympics program, however, is done by volunteers at the community level: this is where each of you can become involved. Worldwide, Special Olympics is supported by over 500,000 volunteers who come from schools and universities, civic organizations, government, private industry, athletic associations and the families of Special Olympics athletes. Parents, grandparents, brothers and sisters share in the training and support the work of their local and national programs, helping to create greater public understanding of the emotional, physical, social and spiritual needs of these unique competitors. Every two years, Special Olympics International conducts alternating International summer and winter Games with a full range of ceremonies, sports competitions, and social and cultural events.

Volunteers help organize, coach, recruit, train, raise funds, publicize and provide transportation. If you would like to hear more about this wonderful organization and its plans here in Greece, why not telephone their offices at 721-6643 or 452-6641, Ext 761 soon?

★ There have been several replacements in the Diplomatic Corps over the summer: some have now been here long enough to be all settled in and well-known around town and others are still unpacking their suitcases. A hearty welcome to: **Ambassador and Mrs Anatoli Slusar** of the Soviet Union; **Ambassador Louis Navega** of Portugal, whose wife and daughter will be joining him later;

**Ambassador and Mrs Hugo Gutierrez Vega** of Mexico; and **Madame Ambassador Youwan Zhu** of China. They have all chosen a lovely time for their arrival.

★ It was great fun to have news of **The Athenian's** former Editor by way of the **Benaki News & Notes** summer issue. Dr Catherine Vanderpool is the Executive Director of the Friends of the Benaki Museum in America which has offices in New York. Judging by the list of activities in the *News*, Catherine remains as busy and involved as she was while living here in Athens. The Friends are in the process of a membership drive; just speak up if you want to join!

★ The most optimistic piece of paid advertising that has crossed my desk in recent months was a full-color brochure from the **Hua Ting Sheraton Hotel Shanghai**, announcing on a very positive note: "Thinking of meeting in China? Think of Shanghai...". It certainly sounds fascinating and perhaps there is some business somewhere that was just waiting to receive such information, but the destination does seem a bit remote for a large gathering.

It certainly receives my vote for the "Optimistic Promotion of the Year Award". Good luck to them.

★ An unusually enjoyable evening was planned by **H.E. Ambassador Kevin** and **Mrs Gates** of Australia on the occasion of the visit to Greece of the Australian Ballet. An informal reception under the stars in the garden of the residence offered visitors an opportunity to meet many friends from the diplomatic corps, local artists and dancers as well as members of the press. Special guests were Sir Robert Southey, Chairman of the Australian Ballet and Lady Southey. The group was in Athens as a feature of Australia's Bicentenary celebrations and their performances at the Herod Atticus Theatre were very enthusiastically re-



*The Special Olympics team in Greece sponsored a kick-off get-together to inform prospective donors and the press about their program. A feature was a video presentation filmed at the last Special Games, in which there were Greek participants. If your group would like to view this video, just contact the offices and arrangements will be made. Chairman **Andreas Potamianos** was unable to be present for the kick-off session and the General Secretary **Vasilis Papachristopoulos** (left) conducted it, with the assistance of Board Vice President **Martin Simitsek**.*

★ The **Special Olympics** is a special organization for a very special group of people. Founded in 1968 by Chairman **Eunice Kennedy Shriver**, the Special Olympics is the world's largest and fastest-growing program of year-round sports training and athletic competitions for mentally retarded children and adults. Through the years the competitions have proven

in year-round training programs and competitions. They participate in more than a dozen winter and summer sports, both individual and team, patterned on the events in the Olympic Games.

A Special Olympics program is all set to bloom in Greece now, and each of you can be of assistance. With a dedicated board headed by **Andreas Potamianos** and



ceived.

★ Just a reminder that if you are having a bit of a problem locating a plumber or a squash partner as you settle in, a super way-station is the **Newcomers Group**, a font of important information. No dues, no membership, no officers, no regular meetings – just fellowship and facts. Phone 807-4934.

★ The Athens Hesperus Chapter of the **Daughters of Penelope**, which is the Senior Women's Auxiliary of AHE-PA, recently held its election of officers for the 1988/89 year. Serving on the Board are **Mrs Voula Andriopoulou**, President, **Mrs Irene Papargyriou**, Vice President, **Miss Terry Pirpinias**, Recording Secretary, **Mrs Patricia Gerousis**, Corresponding Secretary and **Mrs Rita Batis**, Treasurer. This active organization has many social functions on its calendar and also holds fund-raising events to support a children's home and other community charitable groups. To contact them about membership or to gain further information about their activities, telephone 751-9761.

★ **St Andrew's Women's Guild** is an ecumenical women's group affiliated with St Andrew's Protestant Church. Their first meeting for the current year is planned

for early October and information may be obtained by telephoning 672-1813 or 651-7405. In addition to offering its members warm fellowship, efforts are made all through the year for outreach within the community to the elderly and the very young. Meetings are held in the homes of members which helps even the latest arrival to find new friends.

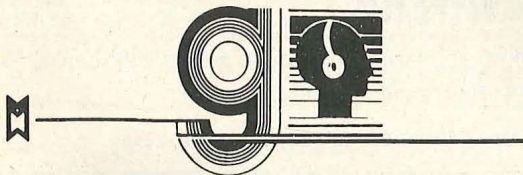
★ Great excitement is being generated by the **presidential elections in the United States** this year. The American community here in Athens (as it has in the past four elections) is planning an all-night election watch to be held at the Hotel Athenaeum Inter-Continental the night of 8 November. The Democratic ticket of Governor Michael Dukakis and Senator Lloyd Bentsen is opposing the Republican ticket of Vice-President George Bush and Senator Dan Quayle. It all promises to approach a "photo finish", and the all-night program of satellite election returns, video commentary, dancing to live bands, and plenty to eat and drink should make for a memorable night. (Watch for further details in November). All Americans are urged to vote absentee – and there may still be time to get your ballot in. Contact the **Voting Officer at the American**

**Embassy** 721-2951, Democrats Abroad at 643-2660 or Republicans Abroad at 681-5747 – but do it today!

★ Departures over the summer included **Professor Castren**, Director of the Finnish Institute at Athens, who has returned to Finland and been replaced by **Dr Jaakko Frosen**. Professor Castren conducted a very active program at the Institute and we wish him well as we welcome Dr Frosen to his new posting here in Greece... Our very best wishes also go with **Tony** and **Jane Eggleston** as they begin their retirement in northern England. Mr Eggleston has been Headmaster at Campion School for several years and both of the Egglestons were prominent in activities of the British and foreign communities.

★ In passing... Those of you who are short-termers in Greece will not know of the Days when ESSO gas stations were named '**ESSO-PAPPAS**'. In fact, if your time here is even shorter, you would not even know that all of the EKO petrol stations were originally 'ESSO'. Truly the death of **Thomas Anthony Pappas** earlier this year really brought about the end of an era. Tom Pappas was a retired industrialist and great philanthropist to many institutions in the US and Greece. During

World War II, as a director of the Greek War Relief Association, he set up offices and committees throughout New England to raise funds for food, clothing and medicines to send overseas. After the war, as Chairman of ESSO-PAPPAS, he developed a multi-million dollar industrial complex in northern Greece and his enterprise proved a boon to the economy of Greece and helped in Thessaloniki's transition into a major industrial center. Governor of the Propeller Club, Port of Piraeus, and friend of the Kennedy family and President Nixon for many years, his philanthropic gestures were legion, especially as concerned the Greek church and community both in the US and Greece... Earlier this summer well-known **Frank Basil** died suddenly while vacationing with his family. Mr Basil has a long history of service to Greece and even though in recent years he has been living in Washington, DC, his company continues to provide jobs and support for many Greeks and foreigners, as well as for many community and church causes in Athens. A recent contribution made possible the beautiful Frank Basil Exhibit Room at the Gennadeion Library. His family and many friends will miss him. □



## Modern Spoken Greek

REGISTRATION DATES:

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(In August H.A.U. will be closed.)

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tel. 3607305

# classifieds

Cost 1200 drs all inclusive for a minimum 15 words; 15 drs each additional word.

All ads must be prepaid by cash, cheque or money order. Deadline is the 15th of each month for the following issue.

## MISCELLANEOUS

**The Garden Information Exchange** of Sierra Vista, Arizona, USA, for the next several months, will be gathering tips and fresh fruit and vegetable recipes from gardeners, home growers and cooks around the world.

They have announced that the best tips and recipes will be sent to all contributors later this year in printed booklet form.

All parties wishing details about participation in this project should send a self addressed envelope to: Project NO 5G78, The Garden Information Exchange, Box 627, Sierra Vista, AZ 856336, USA.

**VISIT THE CROSSROADS**, the church with a heart in the heart of Athens. 770-5829, 801-7062.

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**KING CHARLES SPANIEL** needs dog - loving family while owner visits the U.K.; 8-12 weeks. Other suggestions welcomed. M. Clarke, Milies, Volos, Pelion.

## FOR SALE

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**Joey**, the gorgeous blond Lhasa Apso, is seeking a similarly beautiful mate, for purposes of procreation. Ms. Apso, please phone Ms. Herring at THE ATHENIAN, 322-3052/322-2802. Woof!

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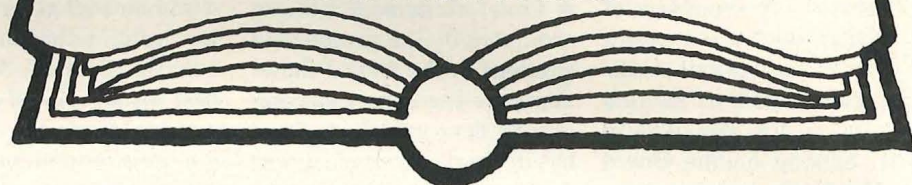
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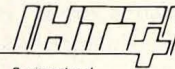
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# THE ATHENIAN guide

Where to go... what to do

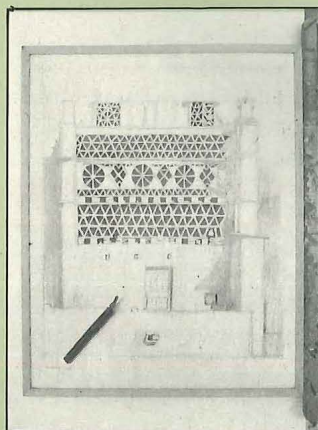
focus • music • dance • drama • museums • sites • tourist tips • sports • matter of taste • restaurants and night

## focus

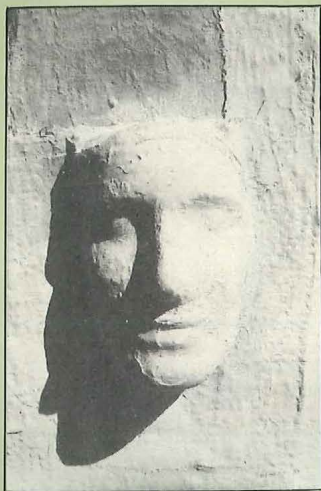
### art

*Surfaces* is the title of a photographic exhibition by **Katey Tsekani** at Skoufa Gallery from October 4 through October 22. Nanos Valaoritis writes regarding her work: "...Katey Tsekani captures with photography the same plastic character which painters embody in their compositions. Her work presents the freshness of a hidden world which we encounter every day with a glance but which remains 'invisible'."

**Katey Frangou** studied figurative morphology with Hara Ginnerup; Manos Stefanidis taught her the history of art. Her work, which will be exhibited at Epoches Gallery, is the result of studies conducted over the course of the last two years. An attempt to convey the essence of geometric subjects with soft curved forms dominates her paintings. She always begins a work with a small sketch, and then expands upon the initial idea until the final work is realized. The exhibition will last until October 18.



Artemis Alkalai at Ora



Agni Udinotti at Nees Morphes

As part of the celebrations – in Athens and on Patmos – marking the 900th anniversary of the Monastery of St John, **Zoe Skiadaresi** is presenting at Argo Gallery paintings incorporating themes from the island: 25 works inspired by Patmos' landscapes, the architecture of the monastery and environs. This is her 12th individual exhibition. She studied at the School of Fine Arts in Athens with professors Yannis Moralis and Spyros Paploukas, and taught art at the Vakalo School. The National Gallery, the National Bank and the Vorres Museum have all purchased her works.

A sculpture exhibition by **Agni Udinotti** will take place at Nees Morphes Gallery starting October 3 through October 19. This group of sculptures represents a continuation of previous work exhibited at the same gallery three years ago. Udinotti has also published four anthologies of poetry and incorporates fragments of her poems

in her sculptures. In her new work she also uses color which adds another dimension.

"Delphi provided the initial inspiration for my work; the contrasts of the landscape there; the altering face of the place," says **Vasiliki Sagioti**. She continues: "Later, I continued my creative work in Nafplion, a more familiar setting with views that I always admired and which I had always hoped to render." Sagioti was born in Nafplion in 1964. She studied at the School of Fine Arts in Athens with Dimitris Mytaras and la-

ter with Demosthenes Kokkinidis. Her exhibition at Ora will run from October 10 until October 27.

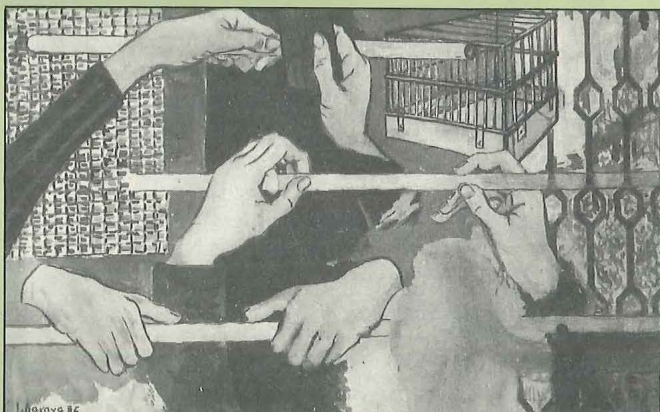
### exhibitions

*Journey to Greece* is the title of an exhibition by **Spyros Piliounis** at the Hellenic American Union from October 3 through October 14. Piliounis was born in Athens and grew up in Vouliagmeni. In his work he conveys daily contact with nature, paying special attention to the rendering of colors.

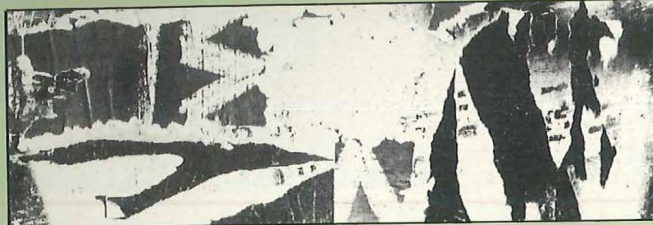
**To Greece's Sacred Land: The Travels of Johann Martin**



Spyros Piliounis at Hellenic American Union



Ifigenia Lagana at Dada



Katey Tsekeni at Skoufa

**Wagner in Greece, 1812.** Wagner (1777-1858), who was influenced greatly by Goethe, began his creative life as a painter. From 1808 on, he was also influenced by Ludovic I of Bavaria, the great philhellene. Wagner acted as consultant for art and archaeology during Ludovic's construction of such buildings as the Munich Museum of Sculpture. In 1812, the composer-painter visited Greece; one of the first German artists to do so. The current exhibition represents sketches watercolors and engravings from the Martin-von-Wagner Museum at the University of Wurtsburg.

**video**

**The Story of the English Language** and its spread throughout the world, will be presented at the British Council. The first of a nine-part BBC TV series which is titled *An English Speaking World* will be presented on October 3 at 8 pm. The second part, *The Mother Tongue*, looks at the development of English from earliest times to the 15th century, October 6 at 8 pm. Subsequent episodes will be



Nicolacki Mitropoulos from Sotheby's Travel Books

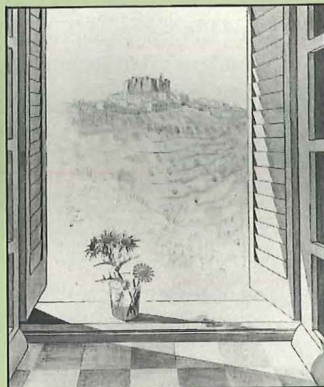
shown during November and December.

**music**

**The Royal Academy of Music – Youth Orchestra** will perform at the Athens College Theatre on October 7 at 8:30 pm. Nicholas Mihalakis, a 1978 Athens College alumnus, and Julian Bigg will conduct and perform works by Beethoven and Tchaikovsky. They will also appear at the Municipal Theatre in Piraeus on October 8 at 8:30 pm; in Patras on October 3; and Corfu, October 5.

**films**

**The Emerald Forest** is a 1985 film directed and produced by John Boorman. The story concerns Tommy, the young son of an American engineer,



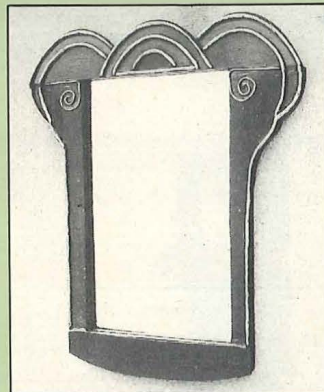
Zoe Skiadaresi at Argo

who is abducted by South American Indians. After growing up in the jungle, he ventures into the outside world to seek his natural father and obtain his aid to save his tribe which is now threatened by land developers. At the British Council, October 11 and 20 at 8 pm. **The Royal College of Art Collection** is a selection of prize-winning short films produced by the Film and Television School of the Royal College of Art between 1981 and 1987. Part I will include screenings of *The Night Club*, *In Excelsis Deo*, *True Wealth* and *La Boule*, on October 24. The second part includes

*Up on The Roof*, *Carnival*, *Hoy*, *Sandino Bambino*, *The Sluggard* and *One For My Baby* on October 25. Part III: *Strangers in Paradise*, *St Valentine's Old Time*, *Our Father*, *Clouds*, *Remerz* and *Benidorm '64*, on October 26. All the films will be shown at the British Council at 8 pm.

**theatre**

**Oh Desdemona, if only you'd spoken!** The remarkable quotations of great men have

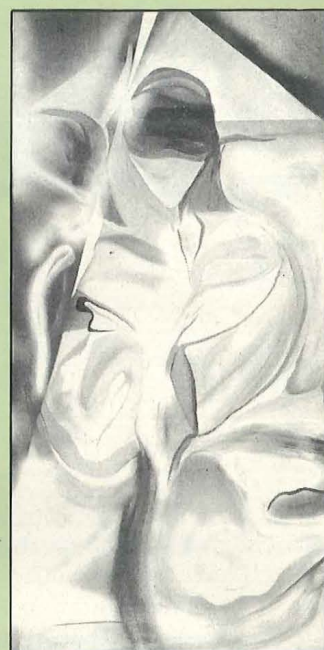


Ioanna Kouklaki at Panorama

been preserved for us at length, but were equally remarkable women of history, literature and myth given equal time? Author Cristine Brikner, in her book, presents great female figures such as Sappho, Clytemnestra and Desdemona, "putting words in their mouths". These are not 'apologias', but rather communiqués from formerly silent 'heroines' whom Brikner resurrects from the past, allowing them to speak now rather than forever hold their peace. Vena Kyparissi and Pitsa Bournouzou will present dramatic readings from Brikner's book on October 24 at 8:30 pm at the Goethe Institute. The author herself will be present for the premiere.

**lectures**

**Parapsychology** Back by popular demand, Dr Stanley Sfekas' lectures will be delivered October 3, 10 and 17, at 7:45 pm, at the metropolitan center of Southeastern College. Sfekas, professor of philosophy and Associate Dean of Southeastern, will



Haris Theofilis at Epoches

speak on three topics on these consecutive dates: "Is Parapsychology a Science?"; "Physics and Psychic Phenomena"; and "Psychology and Parapsychology". (See "Living", THE ATHENIAN, July, 1988, for Sfekas' related article.)

**courses**

**Reiki, The Healing Touch** Ellen Sokolow-Molinari, Traditional Reiki Master, will be in Athens to give Reiki workshops: First Degree, 10 am till 6 pm, October 8 and 9; Second Degree, 6:30 till 10:30 pm, October 7 and 9. Call 723-1397 for details. (See "Living", THE ATHENIAN, April, 1988, for information about Reiki.)

**notes**

**Greek Heroes, Antiquities and Landscapes** A fine collection of priceless publications relating to Greece – atlases, maps, travel and natural history books – will be exhibited and auctioned at Sotheby's, 34 and 35 New Bond Street, London, W1A 2AA, England, on October 20 and 21. For further information, phone D'Este Bond at Sotheby's Press Office, 01-408-5165. **TASIS International School** in Kifissia is sponsoring an International Day celebration with food, music and fun. 11 am till 3 pm, October 16 on the TASIS campus. □

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## NAME DAYS IN OCTOBER

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).

October 3	Dionysis, Dionysia
October 18	Loukas, Luke, Loukia
October 20	Gerasimos, Gerald
October 23	Iakovos, Jacob
October 26	Dimitrios, Mimis, Dimitra, Mimi

## DATES TO REMEMBER

October 10	Columbus Day
	Thanksgiving Day (Canada)
October 28	"Ohi" Day
October 31	Halloween

## PUBLIC HOLIDAYS

October 28	"Ohi" Day: anniversary of the Italian ultimatum to Greece in 1940
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## GALLERIES

**ANTINOR**, Antinoros 17, tel 729-0697. Works by Irini Papadola from October 3 through October 16, followed by an exhibition of masks and jewellery, October 17 until October 30. Michalis Kalogirou will exhibit his work from October 31 until November 12.

**ARGO**, Merlin 8, Kolonaki, tel 362-2662. Zoe Skiadaresi will exhibit her work, featuring the island of Patmos, until October 11. See *Focus*.

**ATHENS ART GALLERY**, Glykonos 4, tel 721-3938. Twelve large-format paintings by Costas Panarias will be exhibited from October 14 through November 2.

**GALLERY "F"**, Fokilidou 12, tel 360-1365. Constructions by Ania Kalidi from October 10 through October 23.

**EPOCHES**, Kifissias 263, tel 808-3645. An exhibition of works by Christos Theofilis from October 20 until November 12. See *Focus*.

**KREONIDES**, Iperidou 7, tel 322-4261. Paintings by Tina Kambani and Costas Triantafyllou until October 15. Sculptures by Makis Evangelou and paintings by Vika Kalver from October 17 until November 2.

**NEES MORPHES**, Valaoritou 9a, tel 361-6165. Sculptures by Agni Udinotti from October 3 through October 19. Works by Nikos Angelidis from October 20 until November 6.

**ORA**, Xenofondos 7, tel 323-0698. Artemis Alkalai and Vasiliki Sagioti will exhibit their work from October 10 through October 27. See *Focus*.

**SKOUFA**, Skoufa 4, tel 360-3541. "Surfaces" is the theme of a photographic exhibition by Katey Tsekeni starting October 4 through October 22. See *Focus*.

**TO TRITO MATI**, Xenokratous 33, tel 722-9733. Works by Costas Lambropoulos until October 22.

**ZOUMBOULAKIS**, Kolonaki Square, tel 360-8278. "Epemvasiskritonpanos" is the title of a design exhibition from October 6 until October 26.

**ZYGOS**, Iofondos 33, tel 722-9219. Alexandros Vakirtzis will exhibit his work until October 10, followed by an exhibition of works by Stavros Hatjioannou and Sini Anastasiadi opening October 13 and running through October 27.

## EXHIBITIONS

**ENGRAVINGS**, at the Dimotiki Pinakothiki Thessaloniki, till October 10.

**BULGARIAN ARTISTS**, will exhibit their work at the Pnevmatiko Kentro, until October 8.

**PATMOS**, an exhibition on the occasion of the 900th anniversary of Saint John's monastery, at the Pnevmatiko Kentro until October 9.

**BARCELONA 87 - BOLOGNA 88**, works by painters who participated in Biennale 87 and will participate in Biennale 88, will be exhibited at the Dimotiki Pinakothiki from October 5 through November 5. The Dimotiki Pinakothiki is open Mon-Fri mornings and afternoons and Sunday mornings.

**MAX ERNST**, an exhibition at the Ethniki Pinakothiki during October.

**NIKI KARAGATSIS**, a retrospective exhibition at the Ethniki Pinakothiki from mid-October till mid-November.

**INTERNATIONAL BOOK EXHIBITION OF FRANKFURT**, at the Pnevmatiko Kentro, Akadimias 50, in collaboration with the Goethe Institute, from October 17 through October 31.

**Ioanna Kouklaki** will be exhibiting her works at the Cultural Society "Panorama", 4 Al. Soutsou St, Athens, October 20 till November 6

**KALLIOPi KALOGERA-PAMPOUKAN**, a painting exhibition at Schiller Hall, Akadimias 50, the first fortnight of October.

**CONTEMPORARY MUSEUMS IN GERMANY**, an exhibition of photographs, drawings and maquettes of new museums, in collaboration with the Pnevmatiko Kentro, at the Kentro Technon, Parko Eleftherias, from October 3 through October 16.

**PANHELLENIC EXHIBITION OF LITERATURE**, at the Pnevmatiko Kentro the second fortnight of October.

**PHOTOGRAPHIC EXHIBITION** about Alecos Sakellarios, at the Pnevmatiko Kentro the second fortnight of October.

**PHOTOGRAPHIC AND CERAMIC** exhibition by Katia Mitropoulou at the Aithousa Bouziani, Xenofondos 7, from October 10 till October 25.

**POSTER EXHIBITION** artistic posters featuring music, theatre and cinema will be exhibited at the Goethe Institute until October 14.

**SKETCHES, WATERCOLORS AND ENGRAVINGS** by Johan Martin von Wagner, at the Goethe Institute from October 19 until November 7. See *Focus*.

**SPYROS PILIOUNIS**, a painting exhibition at Kennedy Hall, the Hellenic American Union, from October 3 through October 14. See *Focus*.

**GISSIS PAPAGEORGIU**, exhibition of cartoons at Kennedy Hall, the Hellenic American Union, October 17 through October 27.

**PHOTOCHROMA** is the title of a painting exhibition by Yiannis Sakellaris at the Panopoulos Gallery of the Hellenic American Union from October 3 till October 14.

**POPULAR ARTISTS DEPICT THE 1940s** an exhibition with the cooperation of the National Historical Museum of Greece, at the Panopoulos Gallery of the Hellenic American Union starting October 17 through October 27.

## MUSIC, DANCE, THEATRE

**THE ROYAL ACADEMY OF MUSIC - YOUTH ORCHESTRA** will give a concert at the Athens College Theatre, October 7 at 8:30 pm., and at the Municipal Theatre - Piraeus, October 8 at 8:30 pm. See *Focus*.

**EVGENIA SYRIOTI** in an international program of folk and contemporary songs at the British Council, October 10 at 8 pm.

**LOOSE TUBES** will give a concert in cooperation with the Cultural Centre of the Athens Municipality at the Rodon Live Club, October 17 at 10 pm. They will also appear in the Municipal Theatre in Piraeus on October 18 at 8:30 pm, in Thessaloniki October 20/21 as part of the Demetria Festival, and Larissa on October 23.

**PIANO RECITAL** by Cynthia Lentaki of works by Galubbi, Beethoven, Debussy, Rachmaninov and Chopin, at the Athens College Theatre, October 3 at 8:30 pm. Tickets 700-1000 drs.

**GOOD MORNING VIET NAM**, Barry Levinson's comedy, starring Robin Williams and Forest Whitaker, will be performed at the Athens College Theatre, October 17 at 8:30 pm.

**CONCERT** by pianist Vladimir Pleshakov and Helena Pleshakova of works by Mozart, Stravinsky, Saint-Sans and Rachmaninov, at the Athens College Theatre October 18 at 8 pm.

**MUSICAL EVENING** organized by the Organ Educational Centre, at the Athens College Theatre on October 21 at 8 pm. Free admission.

**PIANO CONCERT** by Luis Ascott of works by Genastera, Haydn, Schumann, Prokofiev and Villa-Lobos at the Athens College Theatre, October 24 at 8:30 pm.

**RELIGIOUS MUSIC OF THE 12TH CENTURY** at the Goethe Institute, October 18 at 8:30 pm.

**DESEMONA IF YOU HAD TALKED...** by Christina Briker performed by Vina Kiparissi and Pitsa Bournouzou and directed by Christos Tsangas. At the Goethe Institute, October 24, 25, 26 and 27 at 8:30 pm. (In Greek). See *Focus*.

**ARTISTIC PROGRAM** and reception in honor of the Greek press, co-sponsored by the Hellenic Society for Community Development, at the Hellenic American Union, October 4 at 9 pm.

**PIANO RECITAL** by Ismene Economopoulos of works by Bach, Beethoven and Brahms, at the Hellenic American Union, October 14.

**FRIENDS AND WRESTLERS** a pantomime performance by the theatrical company "Odd Acrobats", Vangelis Maniatis and Sophia Efendaki, at the Hellenic American Union, October 6.

## FALL COURSES

**ATHENS CENTRE**, 48 Archimideous Street, tel 701-5242, offers Greek lessons. Accelerated courses start October 24 until November 18; regular courses start October 3 until December 9.

**MODERN SPOKEN GREEK**, Fall 1988: all levels offered; M-W-F start October 14 through December 21 and Tuesdays start October 18 through February 14; registration 3-13 of October. Intensive courses start November 1-30; registration from 22-31 October. Preparatory course for the Greek Universities' proficiency examination will be offered from November 2 until February 8. For more information call 360-7305 or 362-9886, ext 53.

**THE HELLENIC AMERICAN UNION**, will offer the following courses and seminars starting in October: Studio art classes from October 4 till November 10; photography course from October 11 till November 10; traditional embroidery from October 18 till February 14. Also offered are marketing from October 20 until November 10; advertising from October 20 until November 9; public relations from October 19 until November 9; Basic I and D-base III Plus from October 19 and 20 until December 13. For more information and registration contact the Greek and Other Studies Department at 360-7305 or 362-9886, ext 53.

**YOGA LESSONS** at the Lianthos Yoga Association, Marathonodromon 29, P. Psichiko. For more information call 671-1627 or 681-1462.

## LECTURES

**16th SYMPOSIUM N. GIANNISTRAS**, at the American College Theatre, October 13, 14, 15 and 16. The theme is "Low back pain and spinal deformities".

**PARAPSYCHOLOGY**, is the theme of a series of lectures by Doctor Stanley Slekas, professor of Philosophy and Associate Dean at Southeastern College. At the college's metropolitan centre, Amalias 8, at 7:45 pm, October 3, 10 and 17. The first lecture will be "Is Parapsychology a Science?"; the second, "Physics and Psychic Phenomena"; the third, "Psychology and Parapsychology". Admission is free. For more information call 325-0798 or 325-0985. See *Focus*.

**THE ROLE OF THE GREEK THEATRE**, in the cultural development of the country during a century and a half of Greek Independence. Organized by the Hellenic Society for Community Development, at the Hellenic American Union, October 3 and 4 at 7:30 pm. (In Greek).

**NEW MATHEMATICS IN SECONDARY EDUCATION IN THE UNITED STATES AND GREECE**, is the theme of a lecture by Stavros Papastavridis, professor at the University of Patras, organized by the Fulbright Scholars' Association in cooperation with the Princeton Club, at the Hellenic American Union, October 5. (In Greek).

**INFORMATION AND DISCUSSION** about educational opportunities at American Colleges and Universities, offered by the Fulbright Foundation, at the Hellenic American Union on October 19.

**GREEK FOLK SONGS**, a lecture by Constantinos Trypanis, member of the Greek Academy, organized by the Greek Alumni of American Universities, at the Hellenic American Union on October 20. (In English).

**POPULAR PAINTING OF 1940**, is the theme of a lecture by Eftimia Karadimitriou, scientific curator of the National Historical Museum, at the Hellenic American Union, October 25. (In Greek).

**A LECTURE ON EUTHANASIA**, by Professor H. L. Schreiber, in German with Greek translation, at the Goethe Institute, October 31 at 7:30 pm.

## SCREENINGS

### Hellenic American Union

A film series marking the 20th anniversary of John Steinbeck's death. All films have Greek subtitles.

**AN IMPRESSION OF JOHN STEINBECK**, a documentary film and a lecture by Mary Koutsoudaki, professor at the University of Athens, titled "Steinbeck and His Work", in Greek, on October 10.

**THE GRAPES OF WRATH** (1940), directed by John Ford and starring Henry Fonda, Jane Darwell and John Carradine, October 11.

**THE RED PONY** (1971), directed by Robert Totten. The cast includes Henry Fonda, Maureen O' Hara and Ben Johnson, on October 12.

**EAST OF EDEN** (1955), directed by Elia Kazan, with James Dean, in his first major role, Julie Harris, Raymond Massey and Richard Davalos, October 13.

### Goethe Institute

A series of films by Werner Schreiter, one of the most important directors of German cinema. The films are in German with Greek subtitles.

**AIKA KATAPA**, (1969).

**THE DEATH OF MARIA MALIBRAN**, (1971).

**PALERMO OR WOLFSSBURG**, (1974), this film was awarded the Golden Bear at the Berlin Festival in 1980.

**GENERAL REHEARSAL**, (1980).

**FOOL'S DAY**, (1982).

### British Council

**THE EMERALD FOREST**, (1985), produced and directed by John Boorman, October 11 and 20 at 8 pm. See Focus.

**THE ROYAL COLLEGE ART COLLECTION**, part 1 on October 24, part 2 on October 25 and part 3 on October 26 at 8 pm. See Focus.

**THE BELL**, directed by Barry Davis and starring Ian Holm and Tessa Peake-Jones, is a four-part dramatization of the novel by Iris Murdoch. Episodes 1-2 on October 13 and 3-4 October 31 at 8 pm.

### Video

**THE STORY OF ENGLISH**, part 1 on October 3 and part 2 on October 6 at 8 pm. See Focus.

**BBC NEWSBRIEF**, a one-hour digest of September's news and current affairs from BBC television, on October 19 at 8 pm.

## MUSEUMS AND SITES

**ACROPOLIS**, open 7:30 am-6:00 pm, weekdays and 8 am-5 pm 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 pm. Tel 323-6665. Sculpture, vases, terra cottas and bronzes from Acropolis excavations.

**ANCIENT AGORA**, 9 am-3 pm weekdays and 9 am-2 pm 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 BC 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. Neoclassical mansion housing Antony Benaki's private collection of ancient and modern Greek art, artifacts, textiles and costumes as well as examples of Islamic, Coptic and Chinese art. Open 8:30 am-2:00 pm. Closed 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 am-3:00 pm. Closed Mon and holidays. Sun opens from 9 am-2 pm. Entrance 200 drs; 50 drs for students.

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

**CYCLADIC AND ANCIENT GREEK ART MUSEUM**, Neophytou Douka 4, Kolonaki. Open daily from 10 am-4 pm and on Sat 10 am-3 pm. Closed Tues and Sun. The

museum was built to house the private collection of the Nicholas P Goulandris Foundation. Two hundred and thirty unique examples of Cycladic art are housed on the first floor while the second is devoted to small and monumental works representing a span of over 2,000 years of Greek civilization, from 2,000 BC to the 4th century AD. 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 pm. Private collection of Cypriot and Greek Modern art.

**GOULANDRIS MUSEUM OF NATURAL HISTORY**, Leviodou 13, Kifissia. Tel 808-6405. Open daily, except Fri from 9 am-2 pm, Sun from 10:00 am-4:00 pm.

**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 am-12:30 pm.

**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 am-1 pm Closed Sat

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

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

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

**NATIONAL ARCHAEOLOGICAL MUSEUM**, open daily 8:00-7:00. Sundays 8:00-6:00. Closed Mondays. Tel. 821-7717; 821-7724.

**VORRES MUSEUM**, Paiania, Attica, open Sat and Sun, 10:00-2:00. (Contemporary Greek art and folk art, plus four acres of gardens.) Open by appt for groups. Tel 664-2520/664-4771. Entrance 100 drs. Children, students free.

**HISTORICAL MUSEUM**, Stadiou, Kolokotroni Sq. Tel 323-7617. Open 9 am-2 pm weekdays (except Mon) and 9 am-1 pm weekdays.

**GALLERY OF ART**, (Ethniki Pinakothiki), Vas Konstantinos, opposite the Hilton Hotel. Tel 721-1010. A collection including permanent European masters. Tues-Sat 9 am-3 pm and Sun 10 am-2 pm. Closed Mon.

## LIBRARIES

**AMERICAN HELLENIC CHAMBER OF COMMERCE**, Valaoritou 17, Tel 361-8385. A commercial and industrial reference library, with a collection of American and Greek directories and catalogues as well as many trade, technical and statistical journals. Mon-Fri 9-2. Closed Sat.

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

**AMERICAN LIBRARY**, USICA, Hellenic American Union, Massalias 22 (4th floor). Tel 363-7740. Books, periodicals, indices and US government documents in English. A microfilm-microfiche reader-printer and a small collection of video-cassettes, films, records, slides and filmstrips. *The New York Times*, *Time*, *Newsweek* and *Scientific American* available on microfilm. Mon-Fri 9:30 am-2 pm and Mon & Thurs 5:30-8:00 pm.

**BRITISH COUNCIL LIBRARY**, Kolonaki Sq, Tel 363-3211. Lending and Reference libraries open Mon-Fri, 9:30-1:30; closed all of August.

**BENAKI**, Koumbari 1. Tel 362-6462. For reference use only. Books, periodicals, manuscripts, gravures and watercolors pertaining to all periods of Greek history and art with emphasis on folk tradition. Mon 8:30-2:00 pm; Sat closed.

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

**THE GENNADEION**, American School of Classical Studies, Soudias 61. Tel 721-0536. Reference works on Greece from antiquity to the present. Permanent exhibition of rare books, manuscripts and works of art. Mon-Fri 9 am-5 pm

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

**ITALIAN INSTITUTE**, Patission 47. Tel 522-9294. Books, films, video cassettes and records. Mon-Fri 11 am-1 pm

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

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

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

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

**THE HELLENIC AMERICAN UNION GREEK LIBRARY**, Massalias 22, 7th floor. Tel 362-9886 (ext 51). Open Mon-Fri 9 am-1 pm and 6-9 pm. A general public library, it also functions as a reading room. Along with its 6,000 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.

## CLUBS AND ORGANIZATIONS

**FRIENDS OF DUKAKIS**, for voting information call 723-2448, or contact Mourouzi 1, Athens.

**DAUGHTERS OF PENELOPE** (Ladies' Auxiliary of AHE-PA), Formionos 38, Pangrati, tel 751-9731.

**AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG)** welcomes new arrivals. For membership and general information for women of all nationalities, telephone 639-3250/9, ext 345, Monday through Friday from 10:30 am - 12:30 pm.

**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, or the church, tel 652-1401.

**CANADIAN WOMEN'S CLUB OF ATHENS** welcomes new members to monthly meetings; activities. For information call at 804-3823

**LA LECHE LEAGUE** is holding a meeting in Greek: baby arrives; the family and the breast-feeding baby, October 12 at 6 pm. For more information call 802-8672, 639-5628 or 639-1812.

**CROSS CULTURAL ASSOCIATION**: Adjusting to life in Greece: a never ending process. At Skaramanga 4b, on October 19 at 8:15 pm. For more information call Angela Kiosoglou, tel 804-1212, in the afternoon only.

**DEMOCRATS ABROAD** will give a dinner dance at the Desperides Room of the Athens Hilton on October 21 at 8:30pm - 2 am. For more information call 643-2660 or 722-4645.

## RELIGIOUS SERVICES

**CROSSROADS INTERNATIONAL CHRISTIAN CENTER**, Kessariou 30 (Ippokratation), tel 770-5829. Rev Alan Demos, Pastor. Weekly services: Sunday 10:30 am.; 3 pm. Wednesday 7:30 pm. Bible Study, Saturday 7 pm. (Informal Discussion).

**ST ANDREW'S PROTESTANT CHURCH**, 3 Papanikole St, Papagou, Pastor David Pederson, tel. 652-1401. Service: (former Hotel Roussos) 18 Tsaldari Pan, Kifissia, 9 am; Sina 66, 11:15 am; tel. 652-1401.

**SAINT PAUL'S CHURCH**, Phillellinon St 25, The Rev John F. Maddock-Lyon, tel 323-4790; 721-4906; 8 a.m., Holy Communion, first Sunday of the month; 9 a.m., Sung Eucharist, every Sunday; 10:30 a.m., Morning Prayer, every Sunday; church open daily, except Mondays and holidays, 9 a.m. till 1 p.m.

**SAINT PETER'S CHURCH**, St Catherine's British Embassy School, Kifissia, The Rev. W. H. Chivers: 10 a.m., Holy Eucharist, Sundays except the first Sunday of the month, when Morning Prayers are followed by Holy Communion. **VOULA SERVICES**, Daphni St 1, Voula: 6 p.m., Holy Eucarist, first and third Sundays of the month.

## TAVERNAS AND RESTAURANTS

### CENTRAL

**CORFU** Kriezotou 6 (near King's Palace Hotel), tel 361-3011. Menu includes popular standbys of Greek cuisine as well as a few variations from Corfu. Daily noon-1 am.

**DELPHI** Nikis 13, tel 323-4869. Excellent lunchtime spot, very good food, reasonable prices 11 am-11 pm.

**DIONYSOS** across from the Acropolis, tel 923-3182; 923-1936. Complete restaurant and pastry shop. The house specialties are charcoal-broiled shrimp, fillet of sole, baby lamb and veal mignonettes in oregano sauce.

Note: Dionysos-Zonars at the beginning of Panepistimiou St, near Syntagma Sq, also has complete restaurant service. Tel 323-0336. A third Dionysos is on Lycabettus Hill.

**DRUGSTORE** Stoa Korai, tel 322-6464; 322-1890. A multi-purpose restaurant. Open 8 am-2 am, except Sundays.

**EVERYDAY** Stadiou 4 and Voukourestiou corner, tel 323-9422. Spacious and central, serving moussaka, grills and salads. Also convenient for coffee, croissants, pastries and ice cream. Open 7 am-2 am. (Restaurant-cafeteria, pastry shop).

**FLOKA** Leoforos Kifissias 118, tel 691-4001. A complete restaurant, pastry shop and catering service. 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 Athenæe Palace Hotel, tel 323-2482. Full taverna fare including beef sofrito, beef in earthenware soup.

**KOSTOVIANNIS** Zaimi 37 (Pedion Areos), Exarchia, tel 821-2496. Large selection of appetizers. Main dishes are among others, Rabbit Stifado (stew with onions), souvlaki with bacon and quail. Closed Sunday.

**LENGO** Nikis 29, tel 323-1127. Charming bistro restaurant with good Greek cuisine; a little expensive. Open daily 12 pm-1 am.

**NO NAME** Bouzou & Moustoxidi 20, tel 642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 pm. Dinner 8 pm- 5 am.

**THE THREE BROTHERS** Elpidos 7, Victoria Sq, 822-9322; 883-1928. Open after 8 pm. Closed Sundays. Specialties include swordfish souvlaki, shrimp with bacon, shrimp salad, eggplant with cheese in tomato sauce. Extensive menu.

**SINTRIVANI** Filieillon 5, near Syntagma Sq, tel 323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaka (specialties). This restaurant also serves fresh fish.

### HILTON/US EMBASSY AREA

**BALTHAZAR** Tsoha 27 and Vournazou, tel 644-1215. Renovated mansion not far from the US Embassy. Restaurant and attractive bar. Menu includes scalloppine 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 pm and dinner 8:00 pm-2:00 am.

**FATSIOS** Efroniou 5, Pangrati (south of the Hilton), tel 721-7421. Good selection of well-prepared Greek and

Oriental specialties. Daily from 12-5 pm.

**LE BISTRO** Holiday Inn Hotel, Mihalakopoulou 50, Ilissia, tel 724-8322. French and Greek cuisine. Piano.

**MIKE'S SALOON** Vas Alexandrou 5-7 (between the Hilton and Caravel Hotel), tel 729-1689. Bar, snacks and meals. Daily 12 pm-2 am and Sundays from 6 pm-2 am.

**OTHELLO'S** 45 Mihalakopoulou, Ilissia, tel 729-1481. Specialty: Beef Stroganoff. Open daily from 12 pm-2 am. Closed Sunday.

**PAPAKIA** Iridanou 5 (behind the Hilton), tel 721-2421. The specialty, as the name suggests, is duck (steamed in cream sauce). Other entrées are lasagna, chicken Kiev, vegetable "pies" and daily specials. Daily from 8 pm-2 am.

**ROUMELI** Panormou 107, Ambelokipi (across the park from the Apollon Towers), tel 692-2852. At lunchtime a wide selection of Greek dishes; evening specialties are charcoal broils. Daily from 12 pm until late. Bakalarios, bifteki special, snails, baked fish (gavros).

**THE PLOUGHMAN** Iridanou 26, Ilissia (near the Holiday Inn), tel 721-0244. Dartboard, English cuisine, and reasonable prices. Open daily from 12 pm-2 am; kitchen closed on Sundays.

**TABULA** Pondou 40, (parallel to Mihalakopoulou, behind the Riva Hotel), tel 779-3072. A varied menu of Greek and international specialties plus a well stocked bar. Fresh fish nightly. Open from 9 pm-1 am. Closed Sundays.

### PLAKA

**ANGELOS' CORNER** 17 Syngrou Ave, near Temple of Zeus. Cozy nook with piano. Excellent Greek and French cuisine. Seats 50 max. Reservations necessary. Tel 922-9773/7417. Serves dinner from 6 pm to midnight.

**BAKALIARAKIA (TA)** Kydathinaion 41, tel 322-5048. Basement taverna specializing in salt cod in batter usually served with garlic sauce. Souvlaki and delicious salads.

**DAMIGOS** where Kydathinaion meets Adrianou, basement taverna offering quality meat, fresh vegetables, specialty: bakalario and skordalia. Extremely reasonable; friendly service.

**FIVE BROTHERS** Aeolou St off the square behind the Library of Hadrian. Open daily from 8 am-1 am.

**HERMION** cafe and restaurant in a little alley off Kapnikareas (near the Adrianou St cafeteria square). Delightful spot for Sunday lunch with exquisite Greek cuisine (a light touch with the olive oil), friendly service. Open daily from 8 pm-midnight.

**MILTONS** 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**, 26 Sotiros Str, opposite the church. Best pizza in town plus many other Italian specialties including grilled fresh with bacon, scalloppine; all kinds of pasta. Also fresh grilled fish. The host keeps serving you ouzo on the house long after you've become a regular. Open daily 9 am - 3 am. Tel 324-9745.

**PSARRA** Erotokritou and Erechtheos Sts, tel 325-0285.

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# restaurants and night life

An old favorite, great for Sunday lunch, swordfish souvlaki, taverna fare; special spot for locals and residents. Open from 12-5 pm and 7 pm-2 am daily.

**THE CELLAR**Kydathinaion and the corner of Moni Asteriou. Quality taverna fare, good service and extremely reasonable prices 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 paper-covered tables; some choice island wines besides retsina. Open from 8 pm-2 am daily.

**SOCRATES' PRISON** Mitseon 20, Makryianni, 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 (barrel).

**THESPIA** taverna on Thespidos Street. Special menu: lamb liver, roast lamb, tiropitta oriental (bite-sized, crispy pie with melted cheese and herbs), roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2 am.

**XYNOS** Ag Geronda 4, tel 22-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricassée. Wine from the barrel. Guitar music. Closed Sunday.

## PANGRATI AND ENVIRONS

**ILISSOS**, Aminta 6, 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 mezes and meat with potatoes and vegetables served in earthenware crocks. Wine from the barrel.

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

**MYRTIA** Markou Mousouri 35, Mets, 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. Specialties include fillet à la creme with mushrooms and "Roumbosalata". Closed Tuesday.

**THEMISTOKLES** Vas Georgeiou 31, Pangrati, tel 721-9553. Extensive taverna fare, charcoal grills but the specialty 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 pm for buffet lunch.

**Galaxy Bar**, presenting singer-pianist Billy Dare performing daily from 9:15 pm to 1:45 am except Mondays.

**Ta Nissia**, taverna downstairs. Music. International cuisine.

**ATHENAEUM INTER-CONTINENTAL** tel 902-3666.

**Pergola Paradise**: Informal indoor/outdoor pool-side restaurant. International and Greek specialties. Lavish salad buffet. Hamburgers hit parade. Exotic summer cocktails. Super ice cream buffet. Daily, 07.00-24.00 hrs, for breakfast, lunch and dinner. Atrium Lobby.

**Première Restaurant & Bar**: Unique Kebab specialties from around the world at a roof-top restaurant with a panoramic view of Athens. Live entertainment. Daily 20.00-01.00 hrs. Bar from 19.00-02.00 hrs. 9th Floor.

**Cafe Vienna**: Elegant indoor Boulevard Café and Bar, serving assorted Viennese coffees and pastries; crepes in the evening. Live music. Daily, 13.00-02.00 hrs. Atrium Lobby.

**Kublai Khan**: The unique in Athens Mongolian Barbecue and Firepot. Thurs to Mon, 20.00-01.00 hrs. Atrium 1. Closed from mid-July through August.

**ASTIR PALACE**, tel. 364-3112 - 364-3331

**Apocalypsis**, Astir's gourmet restaurant. Everything from Russian caviar or Greek eggplant salad to chateaubriand or shepherd's lamb...and crêpes suzette and baklava. Live piano music. Lunch, 12:30 - 3:30, dinner, 8:30 pm - 1:00 am.

**Coffee Lounge and Asteria Restaurant**, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon, cheese pie, lamb curry, sweets galore. 7:00 am - 1:00 am.

**Athos Bar**, with live piano. Open 9:30 pm - 1:00 am.

**ASTIR PALACE Vouliagmeni**, tel 896-0211.

**Grill Room**, downstairs cafe-restaurant, piano music; sometimes a small orchestra for dancing. Open daily from 1-3:30 pm, and from 8 pm-2 am.

**KING GEORGE HOTEL**, tel 323-0651.

**Tudor Hall**, panoramic view of the Acropolis. International cuisine with some Greek specialties. Open daily from 12-3:30 pm and from 8 pm-midnight.

**LEDRA MARRIOTT HOTEL**, tel 934-7711.

**Ledra Grill**, international specialties such as Chicken Kiev, pineapple curry and more; also US beef, and seafood. Tuesday through Sunday, 7:30 pm-00:30 am. Nightly, live entertainment to the sounds of Franco Mattola and his guitar. Reservations recommended.

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

**Zephyros Coffee Shop**, open daily from 6:30 am-1:30 am; breakfast from 6:30 am, served à la carte or buffet, specialty: eggs à la minute; all day menu 11 am-11 pm; salad bar geared to business lunches, wide selection of international, local dishes; late night menu, 11 pm-1:30 am; Sunday brunch 11 am-3:30 pm, buffet serving hot and cold dishes; wine on the house.

**MERIDIEN HOTEL**, tel 325-5301/9.

**Brasserie des Arts**, French cuisine, superb chef, tasteful portions, unique service. Open for lunch, 1-3:30 pm, and dinner, 8 pm-1:30 am. Last order taken at 12:45 am.

**Athenian Bistro**, snacks and buffet with Greek specialties, daily from 7 pm-2 am. Great for business conferences.

**CHANDRIS HOTEL**, tel 941-4825.

**The Rooftop**, snack bar by the pool, from 10 a.m. till 6 p.m.; restaurant/buffet dining, 9:30 p.m. till 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 Frivolitfe (calamari stuffed with pine nuts and rice), vine leaves stuffed with sea bass mousse, aubergine (eggplant) with ouzo-flavored mincemeat and yoghurt.

**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 yoghurt with sour cherry sauce.

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

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

**FAIYUM**, 44 Kleomenous, Kolonaki, tel 724-9861. Open every evening. Specialty: 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. One of the city's grand old restaurants.

**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 Noiti.

**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 Sq, tel 361-5803; 363-7073. Piano music nightly. Roof garden. Open for dinner every night except Sunday.

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

## KIFISSIA/NORTHERN SUBURBS

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

**BELLE HELENE**, Politeias Sq, Kifissia, tel 807-7994. In a lovely green park with two small lakes. Greek madeira sauce, artichokes, bacon, ham, chicken livers, cheese, mushrooms, chicken crêpes with ham, mushrooms, cheese in tomato sauce. Open daily 10:00 am-2:00 am.

**BLUE PINE**, Tsaldari 27, Kifissia, tel. 807-7745. *Gourmet Magazine* made its cheese and eggplant bourekakia world-famous 30 years ago. One of the few restaurants left with a

classical Greek international menu, featuring sweetbreads, brains, bitok à la russe, etc. Excellent charcoal grills and the single fish dish always Fresh. Closed Sunday.

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

**EKALI GRILL**, (part of the Ekali Club), Lofou 15, Ekali, tel 813-2685. A posh yet hospitable restaurant with a selection of some 20 wines mainly from small vineyards, the Ekali grill really provides a treat. Tantalizing salad bar, tournedos, Chateaubriand, fillet 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 pm. 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 pm. Closed Sunday. Music, piano and songs.

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

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

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

**LOTOFAGOS**, (Lotus Eater), 4 Ag 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**, Harilaou 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 also open for lunch. Crêpes with cheese stuffing, snails, dolmadakia (ground meat and rice-stuffed vine leaves) bekri mezes (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 Nea Erythra.

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

**PELARGOS**, 83 G. Lira, Nea Kifissia, tel 801-4653. Closed Sundays. Specialties: skewered goat, also kokkoretsi, apple pie. Retsina from the barrel.

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

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

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

## HALANDRI/MAROUSI PSYCHICO/ENVIRONS

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

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

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

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

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

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

**ROUMBOS**, Ag Antoniou, Vrilissia, tel 659-3515. Closed Fridays. Pork with olives, beef au gratin, gardoumba (casserole with liver, heart, etc.)

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



lunch on Sundays, 12-5 pm.

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

**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 top quality. Lunch from 12-4:30 pm, and dinner from 7:30 pm-midnight.

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

## 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 pricey as neighboring Italian restaurants.

**FONDANINA**, Vas Georgiou 31, tel 983-0738. Specialties include stuffed "Pizza Calzone", spaghetti carbonara, rigatoni with four cheeses, saltimbacca à la Romano, filletto diabolo, Italian and Capriccioso salads, chocolate mousse, creme caramel and "cake of the day".

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

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

**MOURIA**, 101 Ahileos, Paleo Faliron, tel 981-3347. Specialty: squab 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 Naiadon, Pal Faliron, tel 982-5512. Constantinopolitan cuisine, with various specialties. Daily from 12 pm-2 am and Sunday from 12 pm-5 pm.

**PANORAIA**, Seirion/Terpisioris Sts, Pal Faliron, tel 981-3792. On Sundays open only for lunch. Short orders for fish and meat; shrimp.

**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 pm-2 am. Crabs *kavouria*, charcoal-broiled octopus, various fish.

## PIRAEUS

**DOGA**, 45 Delyiorgi, Evangelistria, tel 411-2149. Specialties: snails, kebabs, (*kokkoretsi*), pureed yellow peas with onions (*fava*).

**GARTH'S**, Akti Tr Moutsopoulou 36, Pasalimani, Pireaus, tel 452-6420. Open Tuesday-Sunday, 8 pm-1 am; Friday lunchtime 12-5 pm. 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 pm-2 am.

**LANDFALL CLUB**, Makriyianni 3, Zea Marina, tel 452-5074. Seafood and Greek cuisine.

**VASILENA**, Etolikou 72, tel 461-2457. A long-established taverna situated in a renovated grocery store. The owner provides a parade of 16 different dishes (in the order that he chooses) for a fixed price. Soup is usually served last! Be sure to have an empty stomach to do honor to this delicious food.

**VLAHOS**, 28 Koletty, Freates, tel 451-3432. *Bakaliaros*, *bifteki* done over charcoal; start with retsina. Known as The Garage locally for its big front doors opening onto a large courtyard. Open daily from 8 pm-2 am.

**ZILLER'S**, Akti Koundouriotou 1, tel 411-2013. Tastefully decorated and popular with a floor-to-ceiling wall of potables and a complete and reasonably-priced menu. Overlooks the sea and Votsalaki Beach. Daily from 12 pm-2 am.

## 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 (Ag 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 and bar; specialty: steak tartare, fixed at table. Elaborate; fairly expensive; elite Athenian crowd.

**DOVINOS**, 2 Plateia Fleming, Glyfada, tel 894-4249. Va-



九龍

## KOWLOON CHINESE RESTAURANT

OPEN DAILY 7.00 pm - 1.00 am.

KYPROU 78, GLYFADA

Reservations: 894-4528 or 894-4574

Michiko

RESTAURANT

日本料理

TEMPURA SUKIYAKI

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CHINESE RESTAURANT

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Fully air-conditioned.

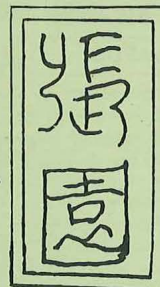
Daily lunch 12:00 to 15:30 pm. Dinner 7:30 pm to 12:30 am.

(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  
Kyriazi & Zirini 12 Tel: 801-7034  
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Open every evening including Sunday from 7 p.m. to 1 a.m.

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# restaurants and night life

rious fish dishes, baked and grilled.

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

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

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

**IMBROS**, 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, specialty: *hilopittes*. Wine from the barrel.

**KASTRO BARBA THOMA**, Vlahika, Vari, tel 895-9454, open from 11 pm. Baby lamb, suckling pig, souvlaki, *kokkoretsi*, spleen, choice of appetizers.

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

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

**NICKY BLUE'S**, European and American cuisine, live piano/song by Jon Hogan, 70 Vouliagmenis Ave, Glyfada. Tel.: 962-6153.

**PANORAMA**, 4 Iliou Kavouri (opposite Hotel Apollo), tel 895-1298. Constantinopolitan *mezedes*, lobster, fish of all kinds.

**33'S**, Prinkipos Petros 33, Glyfada. Open 7 pm-12:30 am. Closed Wednesday. Sunday lunch from 1:00 pm. For reservations call 896-2710

**TO SMARAGDI**, on the coastal road, Kato Voula, tel 895-8207. Shellfish, fresh fish, various hors d'oeuvres.

## 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.

Another less well-known and less expensive seafood row in Piraeus is at **Frates** around the coast from the Zea Marina yacht harbor. Several restaurants offering fresh fish and a cliffside view of the sea.

**ANDONOPOULOS**, Frederikis 1, Glyfada, tel 894-5636. An old and comfortable restaurant with an extensive seafood menu. Daily noon-midnight.

**BOULLABAISSE**, Zisimopoulou 28, Amfitea (behind the Planetarium, Syngrou Ave), tel 941-9082. Bouillabaisse, fresh fish and a variety of shellfish. Nightly 7:30 pm-midnight.

**LAMBROS**, on the shore road, Posidonos 20, Voula, tel 896-0144. Variety of appetizers and usually a good assortment of fish. Moderately expensive. Daily 10 am-1 am. Closed Monday.

**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.

## 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 pm-1 am.

**PONDEROSA**, Kifissias 267, Kifissia, tel 801-4493. Restaurant-Charcoal Grill Steak House. The specialty is American-style steaks. Behind Olympic Airways, near Plateia Kifissias. Open Monday-Friday from 6 pm-2 am. Saturday & Sunday, from 3 pm-2 am.

**PRINCE OF WALES**, steakhouse and pub, 14 Sinopes St, tel 777-8008. Open every day from 12 pm-2 am. Closed Sundays. Businessmen's lunch menu (main dish, beer or wine, and dessert).

**STAGECOACH**, Voukourestiou 14, tel 363-5145. Specializes in steaks and salads with an extensive bar. Reservations advisable. Daily 12 pm-4 pm and 7 pm-1 am. Closed Sunday.

**STEAK ROOM**, Egintou 6 (between Hilton and US Embassy), tel 721-7445. Full menu featuring charcoal broils. Includes a bar. Reservations advisable.

## AUSTRIAN

**VIENEZIKI GONIA**, Ventouri & Ouranias 13, Holargos, tel 652-0275. Viennese and Greek specialties, soft music, fireplace.

## 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 St, Ilissia; tel 723-3200; 724-5746 (Between Caravel Hotel & University Campus). Open daily for lunch & dinner. Superb Chinese cuisine by chefs from Taiwan & Hong Kong in a luxurious atmosphere. Reasonable prices. Specialties include Peking Duck, spareribs, shark's fin Soup, etc.

**GOLDEN DRAGON**, 122 Syngrou Ave & G Olympiou 27-29, tel 923-2316. Reasonable prices. Open daily 12:30-3:30 pm and 7:30 pm-midnight.

**KOWLOON**, Kyprou 78, Glyfada. Open daily 12-3 pm for lunch and 7 pm-1 am. Specialties 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. Specialties include soups, prawns, chicken and beef dishes, sweet and sour meat and fish, lobster Cantonese, Peking duck, steamed snake. Desserts include lichees, fresh mango in season and sweets.

**THE PEKING CHINESE RESTAURANT**, 6 Fedras and Karapanou, tel 893-2628. We recommend anything sweet and sour. The chef adds chili sauce, making the sweet and sour slightly fiery. Open daily from 1 pm.

**THE RED DRAGON**, Zirini 12 & Kyriazi, Kifissia (near the Ziron Sports Center), tel 801-7034. Cantonese cuisine. Specialties: Malaysian noodles with shrimp, crab with chili, beef with fresh ginger root.

## FRENCH

**BELLE HELENE**, Politeias Sq, Kifissia, tel 801-7994. In a lovely green park with two small lakes. Greek and French food. Specialties include "Symposio" fillet with madeira sauce, artichokes, bacon, ham, chicken livers, cheese, mushrooms, chicken crêpes with ham, cheese in tomato sauce. Open daily from 10 am-2 am.

**ERATO**, Varnali 7, Halandri (Dourou Sq). Restaurant, bar. Open nightly from 7 pm-2 am, except Sunday when it opens for lunch at noon. International cuisine (Greek and French).

**BAGATELLE**, Ventiri 9 & Hadziyianni Mexi (near the Hilton), tel 721-8893. Piano. Open daily from 7 pm-1 am. Specialties: frogs' legs, snails, fillet 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*.

**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, shrimp with curried rice, and cheese fondue. House wine. Specialties from Normandy and fine Calvados, of course.

**L'ORANGERIE**, 55 Efroniou (opposite the Caravel), tel 724-2735; 724-2736. Nice atmosphere. Specialties: fillet au poivre vert (fillet with green pepper), risotto méditerranée, seafood, seasonal salads. Piano.

## KOREAN

**GO RYEO JEONG**, Alimou 33, Argyroupolis, tel 991-5913. Authentic Korean, Chinese and Japanese cuisine. Parking. Open daily 10:30 am-4 pm; 6:30 pm-1 am.

**SEOUL**, 8 Evritanias, Ambelokipi (near President Hotel), tel 692-4669. Specialties: beef *boukouti* (prepared at the table), *yatse bokum* (hors d'oeuvre), *haimon gal* (seafood and vegetables prepared at the table), *tsapche* (Korean spaghetti with black mushrooms).

## ITALIAN

**AL CONVENTO**, Anapiron Polemou 4-6, Kolonaki, tel 723-9163. Gourmet specialties: pasta and scalloppine. Nightly from 8 pm-1 am. Closed Sunday.

**AL TARTUFO**, Posidonos 65, Pal Faliro, tel 982-6560. Specialties: spaghetti, pizzas, scalloppine, fillet à la Tartufo, carbonara, tortellini à la crème. Nightly from 7:30 pm-2 am. Lunch Saturday and Sunday.

**ARCOBALENO**, 14 Nap Zerva, Glyfada Sq, tel 894-2564. Specialty: shrimp provencale.

**DA WALTER**, Evzonon & Anapiron Polemou, Kolonaki, tel 724-8726. Spacious bar. Specialties: rigatoni with four cheeses, fileto Piedmontaise, sauce madeira, profiteroles. Nightly 8 pm-1 am.

**IL FUNGO**, Posidonos 68, Pal Faliron, tel 981-6765.

Specialties: filetta, 22 kinds of pasta, 20 varieties of pizza, 16 different scalloppine. Nightly from 8 pm-2 am. Saturday 12:30 pm-2:30 am. Closed Wednesday for lunch.

**LA BOUSSOLA**, near metro station Kifissia, tel 808-3912. Formerly "Da Bruno". Under same management as "La Boussole" in Glyfada. Fillet à la diavolo and "Triptiho à la Boussole" (three kinds of pasta with special sauces and cheese) are among the specialties.

**LA FIAMMA**, Plateia Dimokratias 5, Holargos, tel 651-7355. Large variety of Italian dishes and oven-baked pizza. Take-out service. Open daily from 7 pm-2 am and on Sunday and holidays from noon-2 am.

## LEBANESE/ARABIC

**ALI BABA**, Poseidonos Ave 13, Kalamaki, tel 983-0435; 983-2984. Restaurant and Arabic music. Superb Oriental cuisine with Lebanese mezes and a rich variety of sweets. Floor show with belly dancers. Every night from 10:30 pm.

**BEYROUGH**, Karapanou 13, Glyfada, tel 893-1169. Lebanese mezes, specialties and sweets. Take-out service, home deliveries. Open daily 8 pm-2 am. Saturday & Sunday also 1-4 pm.

**KASBAH**, (Caravel Hotel), tel 729-0721. Entrees include chicken livers piquant and hummos (chickpeas with tahini). Closed Sunday.

**MARALINAS**, Vrassidas 11 (between Hilton and Caravel Hotels), tel 723-5425. Open for lunch and dinner. Lebanese mezes, charcoal grill.

**MIRAMARO**, Aristotelous 5 & Syngrou (opp Ledra Marriott Hotel), tel 922-3290. Egyptian club with floor show. The oriental menu includes hummos, lentils, stuffed vine leaves, marinated lamb's tongues, mixed grill. Sweets: baklava and kataif. Egyptian ouzo.

**SAHARA**, Posidonos 15 & Davaki, Kalamaki, tel 983-7731. Arabic food, floor show.

**SHAHRAZAD**, Akademias 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.

## 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 Monday-Thursday; 6:30-11:30 pm; Friday & Saturday, 6:30-12:00 pm.

**VIVA MEXICO**, Grigoriou Lambraki 49, Glyfada, tel 894-5302. A new Mexican restaurant for Athens. Specialties are Parigada & Tacos Viva Mexico. Chef: Frederico Ramirez. Guitar music.

## SPANISH

**CASA MADRID**, Akti Koundourioti 4, Kastella, Piraeus, tel 412-3032. Plush interior for winter season. Free parking next to restaurant. Specialties include: paella, stuffed squid, braised lamb, beef steak with pueros sauce, roast pork and chicken à la Madrid.

**COMILON**, Polyly 39, Ano Patissia, tel 201-0592. Unusual appetizers, very tasty paella, and sangria. Specialties: Sepias con Olivas (cuttlefish with green olives), pork mandarin (baked pork fillet with pineapple and orange). Spanish and Latin American music. Nightly from 8 pm. Closed Monday.

**SEVILLA**, Theognidos 11-13 (beginning Ag Sostis Church), tel 32-3941. Spanish and French specialties, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla, sangria.

## BARS

**MONT-PARNASSE**, Haritos 32, Kolonaki, tel 729-0746. Better known as "Ratga's", named after the owner. A three-level bar-restaurant decorated with plants, stained glass lamps and a huge stuffed parrot at the bar. Favorite spot for theatre crowd; offers snacks, special salads, spaghetti carbonara, and omelettes for your drink-provoked appetite. Open nightly 7 pm-2 am.

**17**, Voukourestiou 17 (in the arcade), down a few steps into a cozy "all friends" atmosphere. If you've missed your date, or just want to buy an absent friend a drink, pay the bartender, sign a raincheck for the bulletin board and he or she will be treated. Open daily from 11:00-2:00 am.

**TAPAS DE COLILON**, 267 Kifissias (behind Olympic Airways), Athens wine bar; cold plate.

**TO GERANI (O KOUKLIS)**, tel 324-7605. Tripodon 14, Plaka. Superb and substantial 'mezes' make more than a meal. Try the sausages and tasty salads. Accompany your meal with wine (hyma), or ouzo.

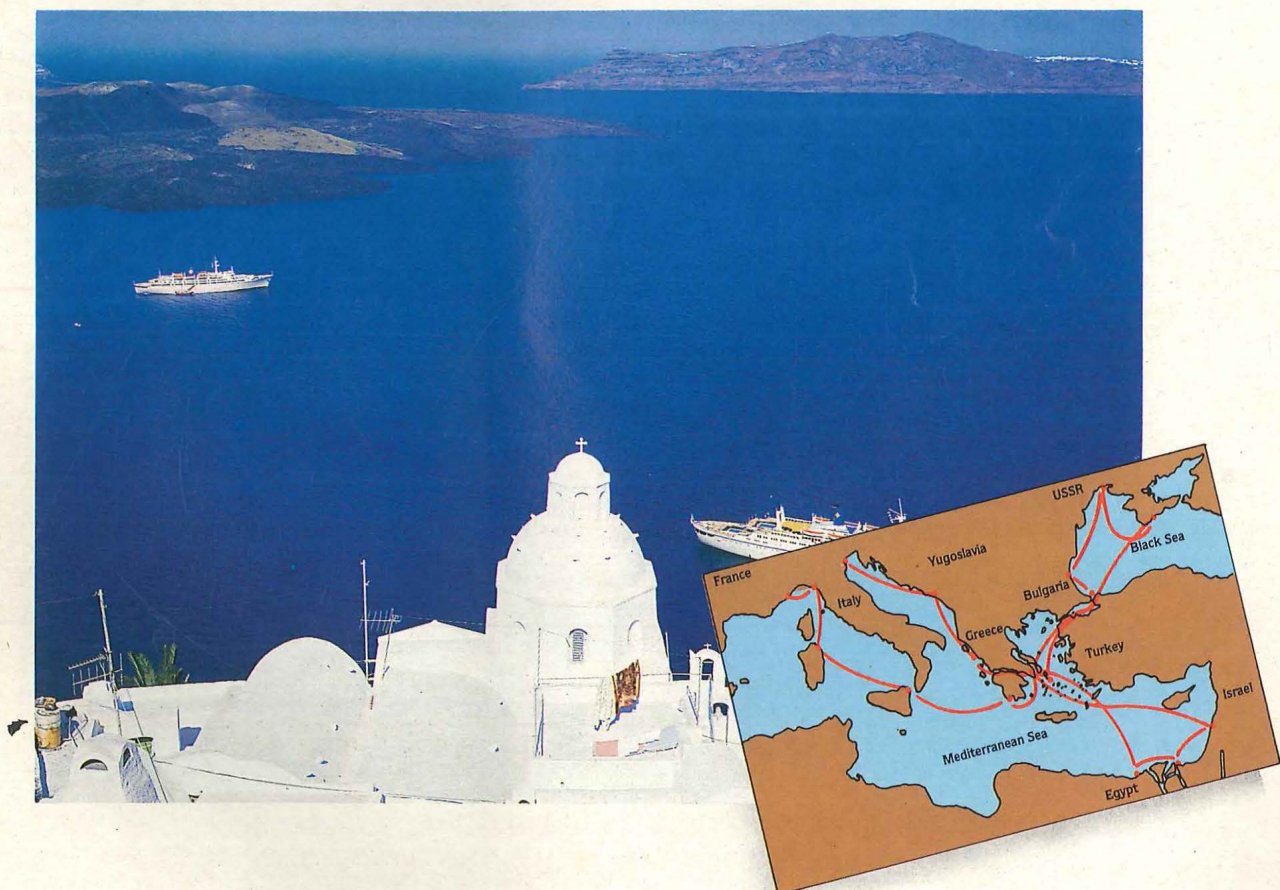
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