

March 1989

THE

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# ATHENIAN

Greece's English-Language Monthly

Private education under fire  
Alternatives to State-run universities  
Ipirot impasse: pollutants, protest  
Millionaire from Marathon  
23 March in Kalamata  
Arms and the men



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Art: Chris L. V.

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## FEATURES



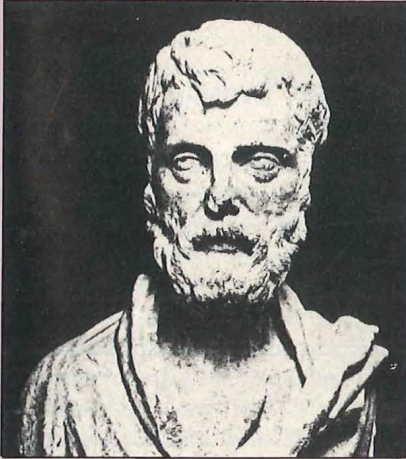
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### 14 If "it's not broke", don't fix it

Private education, currently alive and well, may die on the floor of parliament if last month's proposed 'education bill' becomes law. Jeanne Bourne has all the details

### 15 The second degree: higher education in Greece

Three Anglophone colleges in Athens offer students an alternative to the State-run universities. Bessie Livanou files a report on degrees, tuition, extra-curricular activities etc. at these 'foreign' schools



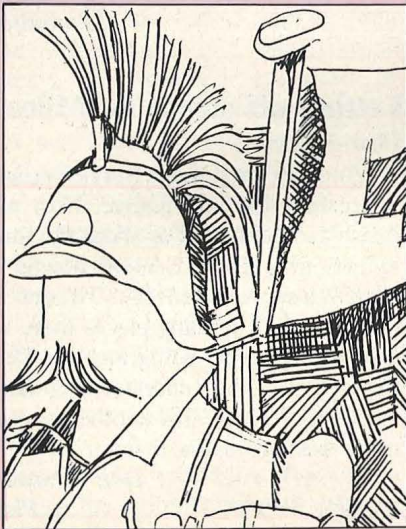
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### 19 Ipirot impasse: pollutants and protest

Corfiots and Igoumenitsa residents are worried about the government's plan to dump treated wastes in the Kalamas River – so worried, they've resorted to strikes, walkouts and road blocks. Angela Kinnear goes northwest for the whole story

### 22 Millionaire from Marathon

Arrogant and melancholy, this second century A.D. Marathonian was one of the wealthiest men in the Empire. Remembered now primarily for his Odeion, Herod Atticus was a figure of great complexity, as Lely Kyriakopoulou relates



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### 24 March 23 in Kalamata

Independence Day is celebrated on 25 March – everywhere but in Kalamata, where rebels got an early start. Gillian Bouras, author of *A Foreign Wife*, attends the festivities and reminisces

### 26 Arms and the men

J.M. Thurbsy's written an 'explosive' study about the guns and powder that won the day for Greece back in 1821, when the determined but captive populace produced enough ammunition (out of thin air) to defeat the Turks



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## DEPARTMENTS

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Cover: watercolor by Mykonos-based painter, Ursula Vonmoos

## The Picoulas Affair

Dear Editors,

I am most grateful to Mr Katsoudas for his article on "The Picoulas Affair" in your January issue, because it brought back my sanity, which had temporarily taken leave of me following the famous night of the concert in question.

I am a music lover and a faithful concertgoer – good quality permitting, which is a rare phenomenon in this city. The idea of a "Deree Symphonette" sounded intriguing but the outcome proved a disappointment – much to my dismay.

I have nothing against the Maestro nor do I care about his past, present, or future.

I cannot profess profound musical knowledge, but the instruments that evening sounded like unsynchronized pots and pans. The much-advertised Barber "Greece premiere" was a bore and, despite the high-spirited Greek dancers, I was appalled by the Maestro's joyful vulgarity. The rest was dimly uninteresting.

Which brings me to the aforementioned loss of sanity. For, upon exiting the auditorium both during the intermission and at the conclusion of the ordeal, I was exposed to the commentary of a thoroughly amusical and unsophisticated audience which claimed to have had "such a pleasant evening" and "While I don't know anything about music, I thought it was quite good" and "I had a great time seeing all these elegant people around."

I was, therefore, most relieved to hear that my own humble view coincided with that of your esteemed music critic.

Yours truly,  
Cecilia Wortley-Montagu,  
Ekali

## Tedious Tango

Dear Editors,

As Jenny Colebourne rightly says in her dance review in the January issue, visits to Athens by companies such as Les Ballets Jazz de Montreal are sadly infrequent. Therefore the reviewer's responsibility to provide an interesting discussion of the dance itself is all the greater.

Colebourne admitted that the Montreal troupe was unlucky because she arrived for the performance in an anxious state after moving house. But if that's an excuse for the sourness of her review, an apology to Athenian readers would be more appropriate as it's doubtful whether the dancers will ever read a copy of her critique. However, I would like to make another point. I doubt whether Colebourne moves house every month, so this would hardly explain why many of her previous dance reviews have contained the same flaws that marred her January piece.

The general impression *The Athenian* gave of the Montreal Ballet's program was one of technical excellence but little emotional impact – which for that reason failed to grab the interest of the man in the street. Colebourne frequently picks fault with dancers for exactly the opposite reason. Even in this review, she complained she would have liked more "contemporary" pieces and music. As the tango and Joplin, and the electronic Tomita version of Stravinsky, were all chosen precisely because of their crowd-pleasing emotional appeal, it's difficult to avoid the conclusion that here is a reviewer who likes to attack her enemies from all sides before cutting them up.

Of the four pieces in the program, Colebourne was certainly right about the sterility of "Libertango". But I sense from her description of the other three pieces that she actually enjoyed them. Why then did she simply note of "The Firebird" that she was baffled about why it had been turned into a duet for male dancers? This was where the performance got its emotional charge. Again, with the Joplin dance, Colebourne suggests the raucousness and imagination of the performance, never queries the standard of dancing, but nevertheless concludes "The subject had what the dancers lacked!"

Here is how I would review Jenny Colebourne's reviewing: "Informed by a genuine knowledge and love of dance, her columns can discuss the art in a relaxed and interesting way. However, too often she seems intent on showing off expertise and appearing superior to the dancers under review." As a footnote, I would also say I'd like to read more of Colebourne's personal

experiences of the dance world, such as memories of great dance companies and the impact they had on her as a youngster. But a review of the unlucky Ballets Jazz de Montreal was not the right place for them.

Godwin Rouboult,  
Patras

## Grecian weasels

Dear Editors,

Grecian weasels was a great story (charming drawings – wish there were more of them in *The Athenian*) but it is puzzling that the author didn't mention rabbits as pets. They were even more popular for small children than dogs, possibly because they were cheaper to feed and took up less space. One would like to know if Denise, Spike and others of their ilk are *housebroken* thieves?

Andy Hardy,  
Monastiraki

## Letting off steam on Milos

Dear Editors,

Another good public service article, interesting and informative. Now why doesn't someone tell us about the three million tires Titan Cement bought to burn as a source of energy? Tires are so polluting that in many places there are laws against their being burned. Does Titan have the necessary chimney "scrubbers", or is this another government scandal in the making?

Don Sebastian,  
Plaka

## Bande à part

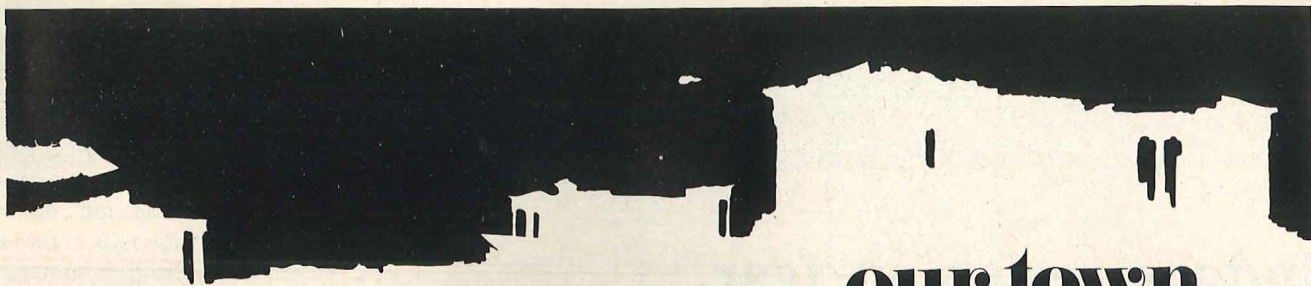
Dear Editors,

Eliazbeth Herring: Stepping in front of a bus to make a point? Still believing in the sacredness of the "word of honour"? You must be crazy!

In your February article (courtesy of the Intercontinental) I was astounded to find a female version of my psychosis, and I stretch my hand out to you in sympathy and comfort because I know how lonely it is.

However, I will not wish you recovery from your malaise, speedy or otherwise. Remember: You are not alone.

Dimitris K. Mitas  
Nicosia, Cyprus



## our town

### *The case of the disposable nappies*

Although the upcoming elections are still scheduled for June, the pre-election period may be said to have already begun. Not the least reason for this is that the combined opposition, which represented well over half the electorate in the 1985 vote, has been clamoring for immediate elections.

A pre-election period so raises the emotional temperature in this country that the tension is almost palpable. This is understandable in a society whose political sensitivity borders on obsession, though it has been noticed that this inclination is not matched by any particular talent for statecraft.

In the last few weeks the pitch of excitement over the prime minister's personal life has showed signs of strain. The cartoon cover of a West German weekly – fortunately cashiered for another image at the last minute, but still widely reproduced – showing Mr Papandreou and his inamorata naked (but for being swaddled in the Greek flag) caused understandable offense. Then the prime minister and his wife calling each other liars in the press did not raise the level of what might be called “the national debate”. But as far as alleged scandals are concerned there has been no lack of newly presented evidence and no sign of flagging interest among Athenians. Rumors involving the prime minister's personal involvement with middlemen trafficking in arms between Western manufacturers and Middle Eastern governments strained the limits of credulity. That Mr Papandreou should have any dealings with this sort of thing totally contradicts the premier's most exalted aims. His efforts among ‘The Six’ for global nuclear disarmament have greatly enhanced his international prestige (at least according to local TV accounts) and caused his candidacy to be proposed for the Nobel Prize for Peace.

Another accusation made against the prime minister's closest circle involves huge commissions said to have been pocketed in the purchase of 40 Mirage 2000 fighter planes for the air

force, called for its huge cost ‘the rip-off of the century’. It is claimed that similar aircraft sold to Switzerland at roughly the same time for \$12 million per aircraft were bought by Greece for \$26 million. The government labelled the accusations a gross distortion of the truth and a deliberate slur on the honor of the prime minister. The matter then got mired in accusations of misquotation, fluctuating inflation figures and unrecorded offset benefits. Yet someone calculated that if all the embezzlement charges made against Mr Papandreou were true, he would be richer than the Sultan of Brunei and Mrs Papandreou would have every right to claim at least half the Peloponnese in alimony.

But despite these tremendous charges and the hyperbole in which they were expressed, Athenians are not as volatile as they are reputed to be, for informal opinion polls show that their 2:1 favorite scandal is still that involving George Koskotas. No matter how heady the Mirage figures, a \$200 million embezzlement charge is not to be sneezed at. Furthermore, among scandals it has always offered a more colorful cast of characters to keep the storyline spinning. The latest episode to galvanize the public was the testimony presented by Koskotas' former bodyguards, Mamaneas and Skordoulis.

On cross-examination, Vassilis Mamaneas revealed that he had accompanied his boss on a little jaunt up to Kifissia last summer which ended in a secluded street near the home of Menios Koutsoyiorgas, then Minister of Justice and present Minister to the Prime Minister. From this spot Koskotas went on alone with a *sac voyage* (as the Greek has it) and returned empty-handed a half an hour later mumbling out loud, “How long do I have to pay these people off?”

But what really fired the imagination of the country was another alleged delivery, this time to a close associate of the prime minister, businessman George Louvaris. This was shortly before he started out to London on a friendly visit to the ailing leader. On this jaunt Mamaneas was carrying a

giant economy-sized carton of “Pampers”. Although Mamaneas admitted he had never seen what the *sac voyage* contained, in this case the box of “Pampers” was so heavy that the handles spread as he lifted it into the *portebagages* and he could not help seeing closely stowed packets of 5000 drachma notes.

Great was the amazement in court at these revelations and in the country as a whole when the news spread. No doubt the happiest people in all Greece were the manufacturers of “Pampers” due to the tremendous amount of free publicity; the unhappiest being the makers of “Babyfino” who are their great and implacable rivals. And so overwhelming was the eruption of scatological jokes that the whole country was in danger of being inundated, as the world in Genesis, by a flood which a prim, right-wing newspaper called with admirable precision “in very bad taste”.

Of course the denials of everybody implicated in the Mamaneas testimony were categorical, but these were drowned out by ridicule and laughter and no one could stop wondering, in speculation about the missing “Pampers”, whether there might not be serious incontinence in very high places. Some latter-day Aristotle in pursuit of the scientific truth even went to the trouble of calculating that it was possible to stuff 230 billion drachmas' worth of 5000 drachma notes into a box of “Ultra Pampers”.

Hasty moralists have rushed to judgement, saying that this subject epitomizes the low level of national dialogue generally.

Others, more mindful of the past, have found it consoling that Koskotas for so many months languished in jail in Salem, Massachusetts, where the old witch trials took place. As members of the parliamentary investigating committee set out for the New World to question Koskotas about the scandal which has ‘possessed’ so many and won't go away, it may be well to remember that it could still become Greece's crucible. □

# THE ATHENIAN DIARY

by Sloane Elliott and Jeanne Bourne

## Judges resign in fear

The government announced a series of new measures to counter terrorism, including a 20-million-drachma reward, after three Supreme Court prosecutors were shot, killing two and slightly injuring another, last month. But despite the measures, the judiciary staged a ten-day strike, bringing the court system to a standstill, and two Supreme Court prosecutors resigned from their posts in apparent fear for their personal safety.

Prosecutors Emmanuel Papadoyiannis and Emmanuel Vardakis submitted their resignations to Justice Minister Vassilis Rotis. Greek radio stations quoted them as saying they had resigned "because the judiciary is under threat and gets no State protection."

Their resignations came in the middle of a strike by the judiciary in demand for more State protection against terrorism. Greece's Council of Judges demanded that the press stop giving extensive publicity to terrorists and suggested a 50-million-drachma payment from the State budget to the families of any members of the judiciary or police officers murdered by terrorists, and an end to legislation under which the government elects the most senior members of the judiciary. The government refused the request to control the press.

The attacks against the three prosecutors which killed Anastasios Vernardos and Constantine Androulidakis and injured Panayotis Tarassouleas were claimed by two groups: November 17th and May 1st. The May 1st group issued a statement after the assassination saying, "Through our act we declare that members of the judiciary who participate in court decisions against the masses, such as decisions to extradite fighters in accordance with the directives of Western imperialism, as in the case of the Palestinian fighter threatened with extradition to the North Americans, will be dealt with like criminals acting against the people." The statement referred to the upcoming ruling on the United States' request for the extradition of Mohamed Rashid.

Prosecutor Constantine Androulidakis, who was shot six times, had both his legs and one finger amputated before dying. The group November 17th claimed the shooting, but issued a statement saying they had not intended to kill him. The daily *Vradyni* wrote "November 17th shoots Andoulidakis and the National Health System kills him."

The government reacted to the new spate of terrorist attacks by allocating new staff and equipment to the anti-terrorism department, as well as 600 motorbikes, 200 patrol cars and two army helicopters for immediate use. It also offered a 200-million-drachma reward for information leading to the arrest of the terrorists. The Council of Judges responded to the new measures by saying that they "were quite inadequate" to safeguard the lives of members of the judiciary.

## Foreign plots claimed

The government last month claimed that a plot by foreign secret services was afoot to destabilize democracy. The statement, made by government spokesman Sotiris Kostopoulos, said "the personal slander" against Prime Minister Andreas Papandreou - referring to his controversial private life and alleged financial misdealings - were part of the destabilization plot.

Mr Kostopoulos did not name the governments involved but implied the involvement of the United States as he said the scenario was similar to that used in Panama.

The spokesman made the announcement in response to questions about a document published in the daily, *Demokratikos Logos*, which described "the strategy of foreign secret services and the way in which they aim to overthrow governments by systematically undermining their members morally and politically."

Mr Kostopoulos said the conspiracy included a slanderous campaign about the premier's private life and personal transactions, alleging that he and senior government officials had taken kick-

backs from arms dealers and other businessmen.

Western diplomatic officials have said that the premier, by making such a statement, might be seeking to stir up anti-western sentiments to attract the support of the Left in the coming June elections.

## Koskotas case

An Appeals Court public prosecutor brought charges against businessman George Louvaris for having received money from fugitive banker/publisher George Koskotas.

Mr Louvaris, said to be a close friend of Premier Andreas Papandreou, was charged with receiving the proceeds of a theft and was barred from leaving the country.

One of Mr Koskotas' bodyguards, Vassilis Mamaneas, said he put a *Pampers* box full of 5000-drachma notes in the trunk of Mr Louvaris' car.

Mr Louvaris said his prosecution for involvement was a result of an "organized plot". He said that his name was mentioned in connection with every great scandal because the plotters want to implicate his friend, Mr Papandreou.

## Divorce proceeds

Margaret Papandreou announced that she has agreed to divorce her husband due to his relationship with 34-year-old Dimitra Liani.

In her first public statement on the subject, Mrs Papandreou said she wanted the divorce finalized "as soon as possible". She also denied that she had demanded any financial terms in exchange for granting the divorce. "I have not set any conditions," she said. "Reports that I have asked for large sums of money are totally unfounded."

Speaking at a conference of the Greek Feminist Movement, of which she is president, Mrs Papandreou attacked her husband's party. She said, "The government has betrayed the country's socialist and democratic hopes and ideals."

In a later statement, Premier Pa-



## THE ATHENIAN

pandreou said he had "long ago" asked to meet with his wife to settle the matter, but, he added, she would not specify a date for their talks. Mrs Papandreou responded that this was a lie.

### Defense scandal

A report in *Eleftheros Typos* exposed the first evidence of yet another scandal allegedly involving the government. The front-page article stated that a representative of the Dassault Company, which makes the Mirage 2000 fighter planes that Greece recently purchased, stated on a British television program that his company was paid \$12 million for each of the 40 planes sold to Greece. But, the report said, the Greek government claimed to have paid \$26 million for each of the aircraft. The article implied that a \$14 million 'commission' per plane was taken by Prime Minister Andreas Papandreou.

A Dassault spokesman later allegedly denied that company representatives had appeared on British television.

When the issue was discussed in parliament, Alternate National Defense Minister George Moraitis said the Mirage fighters were purchased for \$19.5 million each, with their support systems.

Meanwhile, former Alternate Defense Minister Stathis Yiotas joined the leftist coalition and strongly criticized Prime Minister Andreas Papandreou. "If the prime minister withdraws from politics," he said, "he would be doing a great service to the country and PASOK."

### Ships protected

The government announced last month that it has established its first special commando unit to protect tourists on Greek cruise ships in fulfillment of a pledge made after last July's *City of Poros* attack.

Alternate Merchant Marine Minister Antonis Dedithakis said the first such unit, comprised of 185 men, includes members of the Coast Guard, officers of the army's elite commando units and frogmen.

The minister said the unit has been set up in time for the start of this year's holiday season. He also said that ado-



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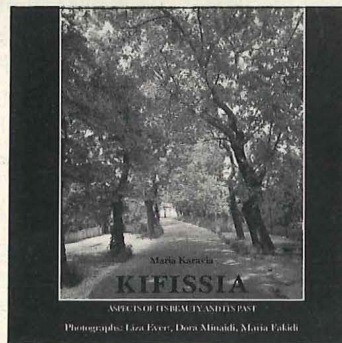
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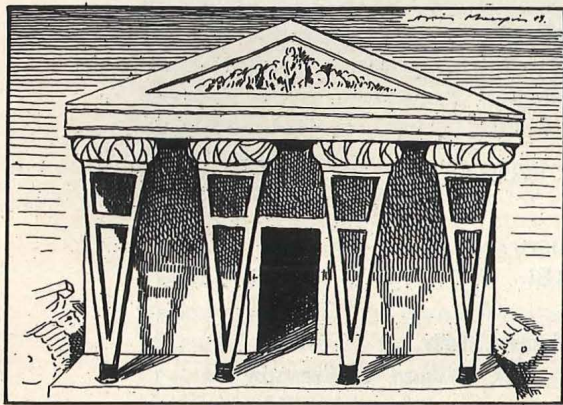
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ption of the new security measures was requested by international maritime organizations following last July's incident.

Previously, only measures to protect passengers aboard international cruise ships were in force. The government said it never expected terrorists to strike domestic ferry services, as this had never happened anywhere else in the world.



Ilias Macris from "Kathimerini"

## Anti-cancer drive

1989 has been declared the European Year Against Cancer in an attempt by the EC to cut the death toll from cancer by 15 percent by the year 2000.

Vasso Papandreou, Greece's EC Commissioner for Social Affairs, told journalists in Athens that the drive would increase efforts by EC member states towards prevention of the disease, institute fund-raising for research, provide medical know-how to lesser developed EC member states and publicize the dangers of smoking, consuming alcohol and practicing unhealthy dietary habits.

Ms Papandreou said 12 percent of Europeans were unaware of the harmful effects of smoking on health despite 200,000 deaths in Europe every year from smoking-related cancer.

Commission figures for 1982 show 730,000 people died of cancer, of whom 115,000 were men suffering from lung cancer and 52,000 women from breast cancer.

According to the statistics, one person in four currently contracts cancer, but the ratio would grow to one in three by the year 2000 if member states fail to take drastic measures to combat the

disease.

Papandreou said the European Commission had allocated a total of 18 million European Monetary Units (ECUs) for the prevention of cancer and 11 million ECUs for medical research over a three-year period starting in 1987.

## Millions on strike

A 24-hour strike by one million Athenian workers demanding substantial wage increases and better working conditions last month halted many public services. The strike was organized by public transportation unions, hospitals and public utility corporations.

About 40 labor unions and 24 confederations participated in the strike which forced the cancellation of all Olympic Airways' domestic and international flights. Taxis, trolleys, ferries, cruise ships, OTE and the electricity board all came to a standstill during the strike. □

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## In Brief

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■ The annual **Europa Nostra** prize for the preservation of the cultural heritage has been awarded to the architects of the National Tourist Organization for the restoration of the White Tower in Thessaloniki. The landmark now houses a museum of cultural anthropology.

■ The newspaper **Ethnos** has offered a sensible solution to the chaos surrounding terrorist attacks in Athens. Taking their cue from traffic regulation, the editors suggest that November 17th operate only on odd days, May 1st on even days and the Kassimitis Group on weekends.

■ The country's only **pet cemetery** celebrated its first birthday last month in Nea Kifissia. St Bernard's Cemetery now has 65 tombs. An average-sized plot for a cat costs 11,600 drachmas and 15,000 for a dog (VAT not included). Annual maintenance is 2000 drachmas.

■ Members of the **Federation of Hellenic Hang Gliders** cut their annual pitta in January on the Arma summit of

Mount Parnitha. As it was a fine day, after the ceremony they winged down to the Attica plain. A favorite new venue for the burgeoning devotees of this activity is Sappho's Leap on the isle of Lefkas. Youths now sport on the cliff from which the desperate poet threw herself 2540 years ago to escape the torments of love.

■ In order to dispel irresponsible rumors, we have been asked to make clear that the sculpture under wraps standing to the right of Parliament is *not* a bust of Dimitra Liani but a statue of **Eleftherios Venizelos**. The monument will be unveiled on 18 March, the date which marks the 15th anniversary of the great statesman's death.

■ Suffering probably from overexposure to political scandals, **Athenian intellectuals** writing letters to *Kathimerini* have started a new controversy over whether the first vowel in the word *ktirio* should be iota or ita. The ita-backers are a nose ahead at last count, though Byzantinists have confused the issue by claiming that neither word exists in their scholastic period. The Academy of Athens is unable to referee in this matter because the dictionary they have been compiling for the last 150 years has only reached delta.

■ **Parthenios**, Patriarch of Alexandria and all Africa, conquered Athens last month on a state visit with his – to use that terribly abused Greek word – charisma. Meeting, honoring, being honored by, and exchanging gifts and medals with everybody who is anybody in Athens, Parthenios exhibited once again the freshness that Orthodoxy displays in a country whose politics have gone stale. After meeting with Mr Papandreou he said, "We hope God will safeguard the premier for the well-being of his own country." Amen.

■ The spirit of Davos, conceived by the Turkish and Greek prime ministers in a moment of bliss high in the Swiss Alps just a year ago, seems to be languishing at the governmental level, but not at the popular one. **Greek tourists** seem to have fulfilled the aims of the Megali Idea and taken over Constantinople – well, Istanbul, as sightseers and shoppers. Close to half a million Greeks entered Turkey in 1988, over three times that of the year before. □

# ////// Brussels by-line ////

## TV Advertising 1992

The moguls of advertising compete for markets through the medium of TV. Ultra-high frequency beams fired from video transmitters to satellites and back to targeted areas are their weapons; their commercials saturate the millions of TV addicts in this Europe without frontiers.

Right now, the European Community members enjoy (if that's the word) diverse advertising regulations. Where one country prefers the drip-drip of commercials throughout the program another, like Greece, insists on throwing them all together into a 15-minute smorgasbord...sorry...mezedes.

A battle is brewing between the Council of Europe, comprising 22 countries, and the EC Commission which controls 12 member states. For two years the Commission has been working on a common broadcasting format that would legally bar individual governments from prohibiting the airing of foreign commercials. The Council of Europe, on the other hand, wants to give individual governments such jurisdiction and power to block retransmission of foreign TV programs. The Commission argues that such powers would contravene the free trade rules of the single market.

If the EC Commission plan covering uniform advertising standards gains the day then new universal standards will come into effect by the end of 1989. Each country will have to abide by these regulations and give up a little more of the sovereignty of the airwaves that has been guarded so tenaciously since broadcasting began in the twenties.

The day may be nearing when ABC Junkfood International will just use the same sell throughout the European Community. Its only problem, besides the negotiated cost of air-time, will be the voice-over; this is small change compared to the large cost of remaking the entire commercial for different countries. Shooting a single spot to beam out to 320,000,000 spellbound pairs of eyes will mean a considerable savings in production costs for ABC.

For forward-looking Greek TV-Commercial studios this presents a challenge. Unfortunately, they have two strikes against them. First, their technology is not state-of-the-art.

Second, the acting ability of many Greek models leaves much to be desired.

As far as technology is concerned, the only problem is coming up with the money to buy equipment and train personnel. As for the models, the situation will not change until Greeks are paid as much as their European cousins. In Europe and the US, professional models earn money every time a commercial is aired; not so in Greece. Admittedly, the payment of residuals puts up the cost of commercials but in the long run such payment is essential if Greece is to develop world-class actors and actresses.

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### Athenian children will drag their parents to McDonald's just as today they drink Coke

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The executives at Spot/Thompson (an affiliate of J. Walter Thompson, the international advertising agency), see 1992 as an opportunity to increase their share of a growing market. They state that they produce about 60 commercials a year, somewhat under 50 percent on behalf of domestic businesses and the rest for international (mainly the US).

They market their ability to put together a complete package, from creating the idea to producing the finished commercial. As far as costs go, they are about ten to 20 percent cheaper than their competition, but with the necessity of upgrading technical equipment looming they see this advantage eroding. Nevertheless, they are well established and intend to go on building their reputation on the foundation of quality, efficiency and versatility.

BBDO (a subsidiary of the US agency with the same name) sees 1992 as an opportunity to hire talent from anywhere in the EC. At present they produce about 40 commercials a year of which 70 percent are international and 30 percent domestic. They state further

that they can produce commercials considerably more reasonably than companies in Spain and England. They are concerned that no Greek university teaches mass media courses; such education is only available to students who can afford to study at 'foreign' colleges in Greece or abroad.

These two companies are organized both to create advertising and to produce commercials. The many small TV-commercial studios will find it difficult to survive; only by combining with marketing agencies will they have the clout to compete in the open market.

National preferences ensure that most consumer products are marketed on a national basis – the tastes of the Greek consumer differ from those of the Dutch – and this will continue. But nevertheless, the TV commercial drizzle, which will eventually turn into a steady rain, will only change the buying habits of local populations over time. Athenian children will drag their parents to McDonalds just as today they insist on drinking Coke or wearing Adidas athletic shoes.

The whole direction of European marketing points to open borders, not only as regards the movement of goods, but also for the spread of ideas and tastes and fashions and fads – and what more effective method than via the tube? This coming European world will allow smaller manufacturers with smaller markets to nibble at the big boys' pies. Little-known brands will proliferate and be advertised over pan-European networks.

This will be a challenge to Greek business. Those who do not face it will go to the wall; those who seize it will find a new, exciting and profitable world beyond their borders. In advertising, and particularly in the TV commercial field, Greece has an opportunity to grasp a greater share of the bonanza to come, particularly because it stands at the crossroads of Western Europe, Eastern Europe and the Middle East.

The art of disseminating ideas originated in the ancient temples of Hellas: the modern spinners of video magic have the opportunity to put Greece once more on center stage. □

Robert Bartholomew

## Advertising: the view from home

For most business concerns advertising is a priority question. Decisions about whether or not to advertise – and how – can haunt companies during slumps or times of intense competition. As a European Community member, Greece is currently preparing itself for an era of the latter sort and the future of advertising in the country is wide open.

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### The Greek market is becoming more Europeanized and is suggestible to more sophisticated marketing

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As an industry, advertising in Greece came of age quite a while ago. The agencies and market research companies have been doing a thoroughly professional job for years. However, the market, advertising media and the Greek consumer public are in a state of turmoil and a number of important changes having occurred even since *Businesswatch's* last review of advertising two years ago. Greater choice is being introduced in all the classic media and there is avid speculation about the effect the changes will have on Greek advertising.

For proof that advertising and marketing firms have outstripped most other sectors in Greece, one needs only to look at the commercials themselves. Despite some misfires (such as the cinema commercial for cigarettes which, with its lovingly-filmed nicotine clouds, looks more like an anti-smoking message), Greek ads are generally of European standard.

Another tobacco industry advertisement, which was commented upon two years ago, shows that researchers and creative departments consider the Greek market is becoming more Europeanized and is suggestible to more sophisticated marketing which

may reach beyond language barriers. Silk Cut launched a campaign in the Greek media last August, using the wordless "silk cut" graphics which have proved a great success in the UK. Greece is one of the manufacturer's target markets and the company feels its campaign will tantalize young and stylish Europeans here as well as anywhere else on the Continent.

But while advertising methods move on apace in Greece, the various media have been slow to tailor advertising opportunities to advertisers' needs. Most notorious is the state television network (ET) which, even though its monopoly is coming under serious threat for the first time, has shown little enthusiasm for improving conditions for advertisers on its two channels.

For years the Greek Advertisers' Association has complained about the length of commercial breaks which, despite official guidelines, run an average of 7.5 minutes and frequently roll on for more than ten minutes. Viewers have traditionally been able to pop out to get the *souvlakia* or attend to domestic chores between programs. Now that they also have the choice of "zapping" to satellite channels during the commercial break, the situation has become "very worrying", according to the advertisers' president, Aris Zografos.

However, the coming of satellite TV has disappointed agencies. It has taken little viewership away from the Greek channels and only one Greek company has so far advertised on the international satellite airwaves. Interamerican, the life insurance company, began an extensive campaign on MTV at the beginning of this year, using a mixture of Greek-language and English language commercials. But, so far, other advertisers are cautious about committing funds to satellite.

ET is also under pressure from the municipal stations set up by the conservative mayors of Thessaloniki and Piraeus which, although they have been subject to government interference and offer only a primitive package of movie/video clips plus news bulletins a few hours a day, have nevertheless broken the mold of State TV in Greece. It's now widely expected that private domestic TV will be established

within two years.

The effects of the TV revolution on the advertising scene are difficult to forecast. At present, neither of the municipal stations carries advertising. Nor does the Athens municipality's monthly ATV video cassette news review which promises to be the forerunner of Mayor Evert's own on-the-air station. Meanwhile, the future of some of the satellite channels, which are presently relayed free to Greek homes, is in doubt due to uncertainties about the legality of transmission by the Greek government.

The political inspiration for the new broadcasting efforts is another cause for concern. What, for example, will be the future of the fledgling municipal services if the present opposition party takes control of the national TV network following the June elections? Daniel Bourlas, head of Kolonaki-based Invest-Plus, which has been

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### Mayor Andrianopoulos says he expects the satellite programs will disappear within six months

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"franchised" by Mayor Piraeus Andrianopoulos to broadcast movies on the same frequency during hours when the municipality doesn't require it, says he expects the satellite programs to disappear within six months. But his own station will be funded by private subscription rather than by advertising.

The quality of future Greek TV channels is likely to limit their impact on the advertising market. The quality of Greek radio dramatically improved with the coming of private channels in 1987-88 and the private stations in Athens may have captured more than 50 percent of the capital's advertising

revenue in the sector last year. Furthermore, total spending on radio commercials rose during the year by 30 percent to around seven percent of total adspend in all media. But the success story is unlikely to be repeated in television due to the high investments necessary and the shortage of top-class TV professionals.

Still, advertisers are more hopeful that ET, which has already reacted to the arrival of competition by improving the quality of films on its channels, will at last rethink its advertising policies to suit clients' needs.

Another dynamic market at the moment is magazine publishing, which has been experiencing a similar range of ups and downs as television. The future of Grammi, Greece's most go-ahead publishing house, was jeopardized when owner George Koskotas fled the country in disgrace. Advertising executives were pleased last month when *Kai*, a rare title aimed at the youth market, restarted publication, and they are also concerned that the monthlies *Ena* and *Mia* should be salvaged. Otherwise, recent developments have been very positive. Mainstream magazines began to publish special supplements for the first time last year and a host of new specialist titles have been launched in fields such as computers, hobbies and sports, as well as a new crop of publications to appeal to lifestyle-conscious men.

Newspapers, however, remain largely a no-go area for advertisers. Their political bias has fragmented the market and low general standards have shown little reader loyalty. This was proved four years ago when they raised prices at the kiosks from Drs 30 to Drs 50 a copy – and saw sales plummet by 40 percent within a week.

According to Stelios Fourlis, the media director of Spot/Thompson, the country's largest advertising agency, there is little room for growth in the volume of advertising in Greece. Total spending has grown to Drs 28,000 million a year (1987 figures), but largely because of increases in rates. "The main new source of advertising is likely to be from new companies moving into Greece, rather than from existing brands," says Fourlis. However, any boost to the advertising market from this direction is likely to be limited if foreign companies enter the Greek market by buying out successful Greek firms, as has just happened with Metaxas and Interamerican, two of the country's most visible firms and most successful advertisers. □

*Nigel Lowry*



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# If "it's not broke", don't fix it

**Last month's "education bill" has sent shockwaves throughout all strata of Greek society. If passed, the bill might well wipe out private education in the country, changing "a system that is working" to one that doesn't, dragging all institutions down to the level of the current public school system**

by Jeanne Bourne

A bill tabled in parliament last month which seeks to 'socialize' private education in Greece has caused an uproar among private school administrations, staff, students and parents resulting in strikes, demonstrations and heated discussions. The bill one administrator has called "an unfinished piece of legislation" apparently will allow the government to regulate private school curricula, the hiring of teachers, their salaries and tenure and, to some extent, will control the schools' management.

While it is still somewhat unclear how the bill, if voted into law, will affect schools with foreign students, it is evident that the bill's intent is to take control of the private schools that educate young Greeks.

An outcry after one version of the law was made public forced Minister of Education George Papandreou to make what he called "substantial revisions". The revised bill was greeted as slightly more palatable by administrators as several articles that would have given teachers almost instant tenure, regulated the entrance requirements of all students and controlled the selection of the directors have been changed or removed.

The bill has the support of the schools' staff because their salary and employment benefits would be guaranteed by the State and their children would automatically be accepted by the schools where they work. As one administrator put it, the teachers are trading job security and benefits for State control. In the long run, he said, the trade-off will be more harmful than helpful.

George Fysakis, President of the Association of the Private Schools' Staff, said in a discussion on Antenna Radio last month that the legislation is designed to upgrade teachers' benefits,

to make private schools adhere to certain standards and principles and make them more accessible to lower income families and not only the prerogative of the wealthy.

However, according to Mrs Popie Varpjelis-Nikaki, President of the Parents' Association of American Colleges in Greece, many of the private schools do not exist for the rich but rather for all those parents who care about the education of their children. She states that many of the families who send their children to private schools are middle-class.

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**In many public schools, the parents must provide heating oil**

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Furthermore, one private school administrator called his school more "public" than the State-owned school in the same neighborhood. He said admissions to the private school were 100 percent "need-blind". Only after the student is admitted does the school ask if he or she needs financial aid, which is given as necessary, while entrance to the public school requires that the students live in the area, an affluent part of Athens.

Opponents of the bill, parents and private school owners, insist that it is yet another step in what they see as an on going thrust by the socialist government to abolish private education.

Theodosios Papaharalambous, President of the Association of Private School Owners, said in the debate on Antenna Radio: "The socialist government has tried to abolish private educa-

tion since coming to power in 1981. It started by denying permits for the establishment of new schools. It continued with an attempt to have a say in appointing staff. It failed to get its way when we resorted to the courts. So it is now trying a new, indirect means of, in effect, abolishing private education. If the bill goes through, many of the schools will certainly shut down."

Originally, the union of private school staff sought to have private education abolished. But Mr Fysakis said this is not feasible now unless Greece's notoriously poor public school system is improved. In many public schools, the parents must provide even the most basic essentials such

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**The teachers are trading job security and benefits for State control**

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as heating oil.

Indeed, much of the concern over the legislation stems from fears that educational standards in private schools will decline sharply - to the level of public education. "Private education works very well in Greece and is respected all around," said Professor George Babiniotis, president of the staff of the Arsakeio group of private schools, the largest in Greece. "Parents apply years in advance to get their children into private schools. They compete fiercely for a place. So why destroy something good?"

Mr Babiniotis said he is also concerned that a lowering of the standards of Greek private schools will make them even more vulnerable to competition from the multinational education establishments expected to settle here with the full economic integration of Europe in 1992.

Mrs Varpjelis-Nikaki said her group is trying to do anything they can to stop this; that parents' groups from all Athens' private schools have held meetings and the next step is to stage a demonstration. She said there is even a national association of parents against the law.

"Private education will certainly lose in quality if the bill is passed. And without private education in Greece, there is no education," she added.

The government's attempt to regulate the operation of private schools

has also provoked protests from Greek-American congressmen, who, in a letter to the Greek government last month, said that Greek educational standards will suffer. Foreign schools in Greece, including four which serve mainly American and British children, have also argued that the bill does not clarify exactly how they will be affected.

One administrator said the most recent version was more vague than the previous one, making it difficult to determine the final outcome. He was able to ascertain, however, that several changes had been made, but it was unclear exactly how they would affect the outcome. For example, one article says that "councils" will be elected to help manage the schools. It is uncertain how much authority these councils will have, but it is clear that they will be political since they will be elected, the administrator said. But no matter how much authority they are granted, he asked, "why do we need another layer of bureaucracy?"

Concerning admissions to the schools, the revised version of the bill says 50 percent of the students will be admitted by lottery, all siblings of present students will automatically be given places, and the children of the faculty will be assured entrance.

Most of the labor provisions are the same in the new version. After the initial hiring, however, faculty will be given a two-year probationary period instead of instant tenure.

Another change states that the directors will not be selected by the Ministry of Education, but must "collaborate with the Board of Directors". As one administrator said, this article is vague in that it does not specify what "collaborate" means.

The long-term effect of the law could force the closure of many such schools in Greece, as they would lose their purpose – providing an alternative to Greece's public education. That, in turn, could mean that parents would send their children out of the country for education.

Mrs Varpjelis-Nikaki said she would certainly think about sending her children abroad and the parents who could easily afford it certainly would. But she said that the level of education would not change overnight; rather, it would slowly decline to the level of the public schools.

At this stage, many parents and administrators are asking why it is necessary to change a system that is working. □

## The second degree: higher education in Greece

**What price a bachelor's degree, in terms of angst, effort and drachmas at State-run universities and the three Anglophone private colleges? The state of State education is grim, but degrees are "recognized". At the "foreign" schools, military deferment and degree recognition are problematic but classrooms aren't war zones**

by Bessie Livanou

Greece, as a nation, may have faults. Lack of ambition, however, has never been one of them: everyone wants to excel. National statistics record very impressive totals of university graduates each year. For instance, at the end of the academic year 1986-87, 16,303 Greeks – the majority of whom were women – obtained university degrees. It seems that in this small country degrees are considered passports to social recognition, as well as prosperity, despite the constantly growing ranks of unemployed. Although the number of those taking the entrance exams seems to be declining, there are still a great number of students left out each year. This is because the existing places in the State universities, seven in all, are limited. In 1988, out of 132,727 students only 23,507 succeeded in matriculating: a percentage of 17.7. This is higher than that of 1986 when out of 156,286 students, only 23,055 placed: 14.75 percent.

A Greek parent holds strong beliefs on the subject of education. He feels that only by giving his child the chance to earn a university degree has he done his duty. Therefore, if a student fails the entrance exams he or she is sent abroad to study if possible. And the brain drain is on, costing Greece a lot in terms of money as well as manpower. In 1986, 27,085 students left, costing Greece a total of \$117,015,000. For 1987, however, the numbers have increased: 29,665 students left, pushing the cost up to \$125,794,000. Impressive, if not frightening. But who are the children who succeed in getting into university here? Are they truly the "extra bright"?

Mr K. Voudouris, Professor of Philosophy at Athens University, says: "It seems that these days our secondary education system produces geniuses, a phenomenon which is hard to believe. Never before have there been so many high school graduates with such high marks. However, what we see in the university every year is not geniuses, but just normal children with a sound knowledge of their subjects, and yet with somehow disjointed thinking."

The system is obviously not working well. The general feeling is that a lot of harm is done in the secondary schools. Dr John Boulougouris, Associate Professor of Psychiatry says: "It is a faulty system which does not take into account the personality of the student, or his motivation, or even the particular field of study he has chosen. It is only his 'marks' in various subjects that count. This is wrong. At Johns Hopkins University in Maryland, the student is accepted or rejected on the strength of interviews he has to go through with two faculty members. His 'marks' are not the decisive factor: his personality and his ability to cope with his subject are."

This kind of assessment would obviously be difficult to implement in a politically oriented society which fosters favoritism. Greece has resorted to strenuous exams which push the students, as well as their parents, to their limits: during examination time you can cut the atmosphere in and around Greek cities with a knife.

"Stress is positive," says Dr Boulougouris, "but controlled stress; after a certain point it becomes catalytic." Failure causes serious trouble in highly competitive societies and the

suicides occurring right after exam results are posted indicate the level of despair. "There is another great danger," the doctor adds. "That of the student who has been forced to work too hard, inundated with a plethora of lessons from an early age, and then who suddenly, either during the examinations, or even after he has successfully completed them, just collapses. There is no practical purpose for this kind of 'success under extreme pressure'."

Is indifference to acquiring knowledge the answer or should we perhaps encourage our children to think more rationally?

One wonders how justifiable it is to ask a young person to absorb and reproduce word for word – for this is exactly what is required here – the text of four difficult history books in order to pass the history entrance exam. Students are asked to assimilate an amazing bulk of information most of which they will not need again throughout their academic careers. How can anyone expect to learn an entire language, such as Latin, in depth, in the space of one school year, and that, provided the student attends school a whole year and not half a one, due to various strikes? And if Greek high school students do learn everything parrot-fashion and succeed in getting through, is it really worth it? Should we perhaps, instead, try to abolish the mentality of "no degree/no prestige"? The number of applicants to Harvard University is decreasing and this holds true for many established European universities. People have started thinking more seriously about whether the money they will be making as professional people justifies their having spent so much on university training. In Greece, however, university education is free, but what does one get for free?

The standards of the Greek universities are quite high. The vast majority of university professors are people who know their subjects in depth and who genuinely love their work. They must, as why else would they put up with untenable working conditions?

"The average age of our professors has dropped," Maria and Frosso, two philosophy students say. "We have no dinosaurs around any more, so communication is a lot easier. As far as teaching is concerned, there are those you learn from and there are those you don't, without this meaning that the latter are not sound scientists."

Asked to comment, Dr Boulougouris says, "Greece is one of

the countries where there is no distinction between educators and research professors, and since there is no administrative body to determine whether a teacher has the ability to pass on his knowledge, the phenomenon Maria and Frosso mention persists."

The law states that students must attend classes; however, most of the students choose not to do so. Is indifference the cause? Alexandros, a student of law, says, "It is a bit difficult to concentrate on a lecture that is given in a crowded amphitheatre – maybe in front of 500 students – so we choose to stay at home and do our studying there." But does this 'system' result in well-trained lawyers?

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## University education here is free, but what does one get for free?

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"A major problem is the number of university teachers," Professor Voudouris says. "We need more people on our faculties as well as in administration, and this is not the greatest of the practical problems we have. The university campus, for a start, is a dangerous place. It is remote, badly lit at night, not fenced off and there is no patrolling of the area. There have been incidents of people found dead on the grounds. The buildings are modern, but we have been here for two years and there are still no telephones for the faculty, let alone the public."

Maria and Frosso say, "There is no easy way of reaching our campus. The bus service is worse than primitive. We have complained about it, written letters, one of them even in ancient Greek, to the Minister of Education. We hope he understood it! There are no elevators, no phones, no restaurant. The libraries are open for just a few hours a week." Princeton's library, open to students round the clock, springs to mind here. Textbooks, too, have always been a major bone of contention. The faculty must agree with the Ministry on the selection, but the Ministry has had to agree with the faculty first in order to get the books approved and handed over to the students. Catch 22. The books are, of course, free for the students, but they usually receive them only a few weeks

before their exams.

At a private university, the students would buy their own books, at the beginning of the term, but there are no private Greek universities.

"Private universities are inevitable," Professor Voudouris says. "They will come and they will be decisive in raising the standard of the existing State schools." The battle seems to have started already as "foreign" institutions have been operating in Greece for years. Every year they attract more and more students – not only those who fail to enter the State-run universities, but students who choose them for their own special merits.

In and around Athens there are three such colleges, all three Anglophone, and all three American-oriented. Tuition and books are not free, but their fees are not a great deal higher than those of a first-class private high school. What do parents and students get for their hard earned money at Deree-Pierce, the University of La Verne and Southeastern College?

The standards of study are very high indeed, for the professors, mostly young, are for the most part highly regarded professionals with some very impressive degrees among them. The classes are kept small, ranging from six to 30 members. The atmosphere at all three schools is friendly, and the stuffiness of Greek university classes is absent. As a student, one feels at ease, which helps keep the quality of teaching and the willingness to learn at a high level. There are no political slogans written on any walls, and students look like students, not 'protesters' – preoccupied with their studies, exams and social activities. The school buildings are either modern, or neo-classic, beautifully renovated and kept clean. The main buildings, where classes are held, are situated away from the center of Athens in almost idyllic locations, well looked after and properly checked by security. Apart from their studies, the students enjoy many extra-curricular activities provided by the colleges themselves, such as sports, social events and school trips. Some of the colleges also boast of boarding facilities for students whose families live out of Athens. Yearbooks, debate evenings, class parties and dances enliven the students' year at all the schools.

The oldest and largest of these private institutions is Deree-Pierce College, founded in 1875 with an enrollment of 2500 students today. Situated in the northern suburb of Ayia Para-



skevi, Deree-Pierce offers degree courses in business administration, with five majors to choose from, and a bachelor of arts, with six majors. Psychology may well be Deree's strongest degree program.

Southeastern College is the second oldest school, and though it opened its doors in 1982, it already has a student body of 2100. Located in Kifissia and on Amalias St, in Athens, it has ties with Boston University. Southeastern students can complete many degrees in Athens, but students in engineering, reputed to be the school's strongest subject, go on to attend classes at Boston University for a period of 14 months before being eligible for graduation.

The third 'foreign' college is the Kefalari branch of the University of La Verne. Part of the University of La Verne in California, the school opened in 1979, but only since 1984 has it had its own headquarters near Kifissia. This university falls into a slightly different category under Greek law, as all students must be holders of foreign passports. This, of course, makes eligible the children of Greek expatriates, or people with dual nationalities. Degree courses are offered in many subjects, such as management, business administration and the social sciences, to name a few.

## Suicides occurring right after exam results are posted indicate the level of despair

All three colleges also accept students for a limited number of subjects not leading to a degree.

The requirements for acceptance at all three schools are: a good command of the English language, illustrated by a TOEFL pass, unless the student already has obtained a Cambridge Proficiency certificate; the Greek school leaving certificate, or its foreign equivalent; a medical report, and last, a short character reference signed by one of the applicant's former teachers.

The question male prospective students ask is, of course, "What about military deferment?" Since the foreign colleges are not as yet recognized by

the Greek authorities, military deferment is not obtainable. This means that if a student has already obtained deferment for another school or university, either in Greece or abroad, recognized by the authorities, then there will be no problem. If not, he will have to complete his military obligations before matriculating, as the authorities are quite adamant on this point: no military deferment for those entering private universities here.

The question of degree recognition is another major issue on which opinions are divided. The Greek authorities, the DIKATSA, an administrative body which decides whether a foreign or private university degree is recognized in Greece or not, is quite clear about it. "None of these degrees is recognized in Greece," they say. If the B.A. or B.Sc. is followed by a post-graduate degree from a recognized university, however, there is no problem. Private companies and multinational companies, which usually offer better-paid jobs, do not pay too much attention to the origin of one's degree, however, provided that the employee's knowledge of his subject is sound.

This is how the law regarding recognition stands at the moment, and it is not expected to change dramatically even after January 1992, because matters governing education fall into what is called the "National Jurisdiction" of each country in the European Community. What is more, the three private colleges now open in Athens, being American-affiliated, will not fall under EC jurisdiction anyway. Therefore, matters are expected to stand more or less the same after Greece's full accession to the EC. On the other hand, another more open-minded or realistic government, or even the current one, if re-elected, might decide to recognize foreign degrees.

Whatever happens, the facts will remain the same. The private colleges are doing good academic work in an environment which is pleasant and conducive to learning, and if allowed to stay open, may well prove to be the breeding ground for quite a few of the decision makers of tomorrow. □

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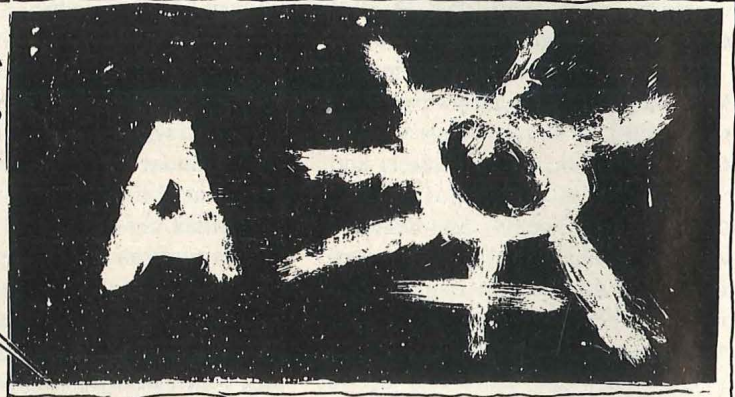
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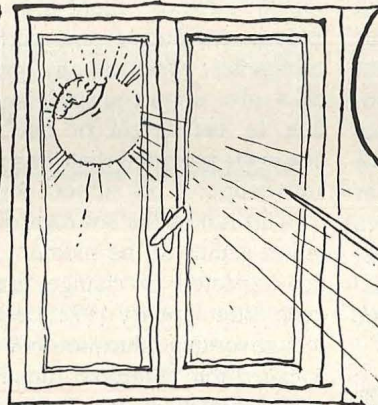
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## Lesson 17

### THE VERB

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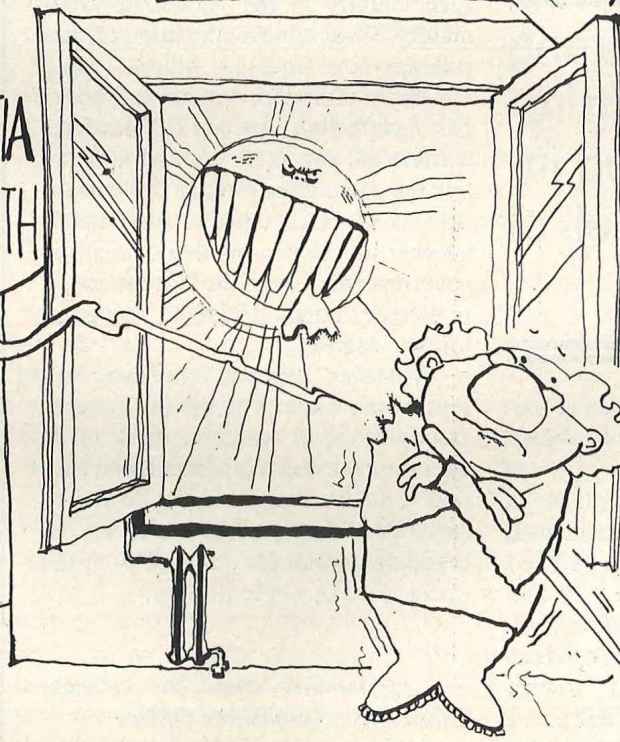
ΕΧΩ [ého] ΕΧΟΜΕ [éhume]  
 ΕΧΕΙΣ [éhis] ΕΧΕΤΕ [éhete]  
 ΕΧΕΙ [éhi] ΕΧΟΥΝ [éhun]



Ο ΗΛΙΟΣ [o ílios]  
 THE SUN



ΕΧΕΙ ΗΛΙΟ ΜΕ ΔΟΝΤΙΑ  
 IT HAS SUN WITH TEETH  
 [éhi ílio mé dóntia]



MEANING IT IS SUNNY BUT CHILLY...

# Ipirot impasse: pollutants and protest

**Corfu and Igoumenitsa are looking askance at the government's plans to clean up Ioannina and environs by dumping treated sewage in the Kalamas River. However, the treatment and reclamation campaign may well benefit the region in general and Lake Pamvotis in particular**

by Angela Kinnear

Since last September, travellers and tourists have been inconvenienced by a number of 48-hour strikes in Corfu Town and road blocks in Igoumenitsa. In Corfu Town all services shut down, including restaurants, schools, the airport and harbor. At Igoumenitsa, road blocks totally isolated the town. For travellers stranded due to the disruptions the reasons behind the strikes were uncertain. The general walkouts were called unexpectedly and for an unstated duration. All these demonstrations were staged as a protest against the discharge of sewage into the Kalamas River. At first glance, this appears to be a worthwhile cause for anger and protest. However, when the situation is fully analyzed, the responses seem excessive.

The government is in fact building a

sewage treatment plant that will service the growing city of Ioannina. Therefore, the residents are actually protesting the discharge of treated sewage into the Kalamas River. The Kalamas River flows down from the mountains at the Albanian border and, at Soulopoulo, about 25 kilometres west of Ioannina, it is joined by the Lapsista tunnel and canal which connect it with Lake Pamvotis. Beyond Soulopoulo, the Kalamas turns southwest and empties into the channel separating Corfu from the mainland near Igoumenitsa. The construction of the treatment plant is a positive move and a consequence of the government's involvement, along with all other coastal Mediterranean states except Albania, in the Mediterranean Action Plan. As a contracting party to the Action Plan the government has

made an agreement to "take all appropriate measures to prevent, abate and combat pollution of the Mediterranean Sea area and to protect and enhance the marine environment in that area." (Article 11, Plenipotentiary Conference, Barcelona, 12-16 February 1976.)

This is exactly what the government is trying to do in Ioannina by building the sewage treatment plant, but it is something not easily done without the backing of the local people. Five protocols of the Mediterranean Action Plan have been ratified and each member state is obligated to implement and also enforce the laws agreed upon. Other protocols are under discussion but at the moment the five in action cover the following areas:

1. The dumping of waste from ships and aircraft.
2. Cooperation in combating pollution by oil and other harmful substances, in cases of emergency.
3. Pollution from land-based sources.
4. Specially protected areas.
5. Exploration and exploitation of the continental shelf, sea-bed and its subsoil.

The Action Plan represents a major breakthrough, and not for conservation alone. The differences of language, traditions, religion, political stances and age-old feuds (such as that between Greece and Turkey) have been overcome in light of the common desire to protect the environment. The Mediterranean Action Plan has become a 'role model' for the rest of the world. As a result of the fear that the Mediterranean is dying, a long-term plan has been developed to ensure the continued research, monitoring and improvement of this all but "dead", enclosed sea.

It is the protocol dealing with the pollution from land-based sources, signed in Athens in May 1980, that has most bearing on the situation in Ioannina. "Among other things, the protocol will require the building of adequate sewage and factory waste treatment plants and, in some cases, changing the technological processes now in use in existing factories." (Booklet issued by United Nations Environment Program.)

The main problem is that Lake Pamvotis cannot cope with any more pollution, so steps must be taken to protect it. The pollution problem has arisen because, being the lowest point in the Ioannina basin, and having only the Lapsista canal as its outflow, the lake has received storm water carrying



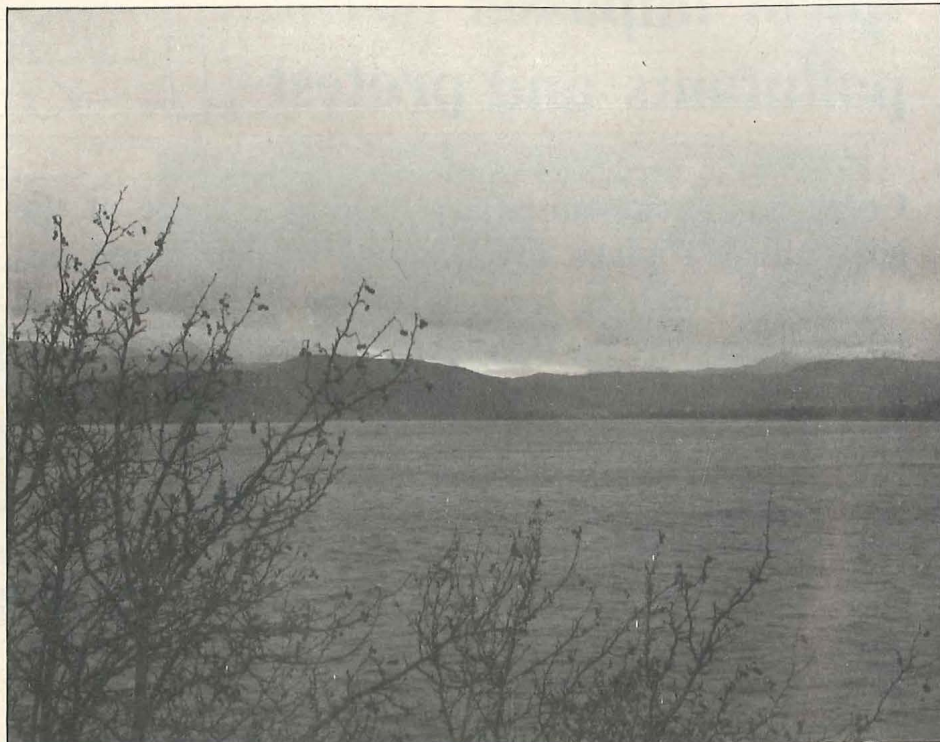
*Tourists stranded by strikes on Corfu*

fertilizers, pesticides, air pollutants and waste waters. As the lake water is for all practical purposes stationary, the pollutants have been steadily accumulating. As a result, the lake is so polluted that it is no longer advisable to swim there.

Nicoletta Kokkinou, an English teacher, has lived in Ioannina all her life and recalls her father telling her how "the local people used to do their washing in the lake, it was so clean."

The three main pollutants are fertilizers, pesticides and sewage. The fertilizers and pesticides are washed down by rain from the surrounding area, and this "natural" pollution will be a thorny problem to solve. The only way to lessen this influx is to educate farmers to use smaller amounts of both fertilizers and pesticides. When the fertilizer reaches the lake, it causes a sudden growth of plant life due to its nutrient content. The large numbers of plants starve the water of oxygen, killing other organisms. The decaying bodies of these plants and animals also use the oxygen and thus a vicious circle is created.

The pesticides involved are poisonous and accumulate in the tissues of plants and animals, increasing in concentration along the food chain. The large aquatic life forms, such as fish and shellfish, contain the highest level of toxins. Next in the food chain are human beings. Some *tavernas* in Ioannina serve meals based on various kinds of fish caught in the lake. It is surprising that such a variety of fish still exists, and that anyone who has strolled near the lake and seen the numerous dead fish floating there is foolish enough to



*View of Ioannina, the lake and the island*

order fish near Ioannina. The lake actually smells of these rotting fish and is a murky brown – not the clear, sparkling blue of the tourist booklet.

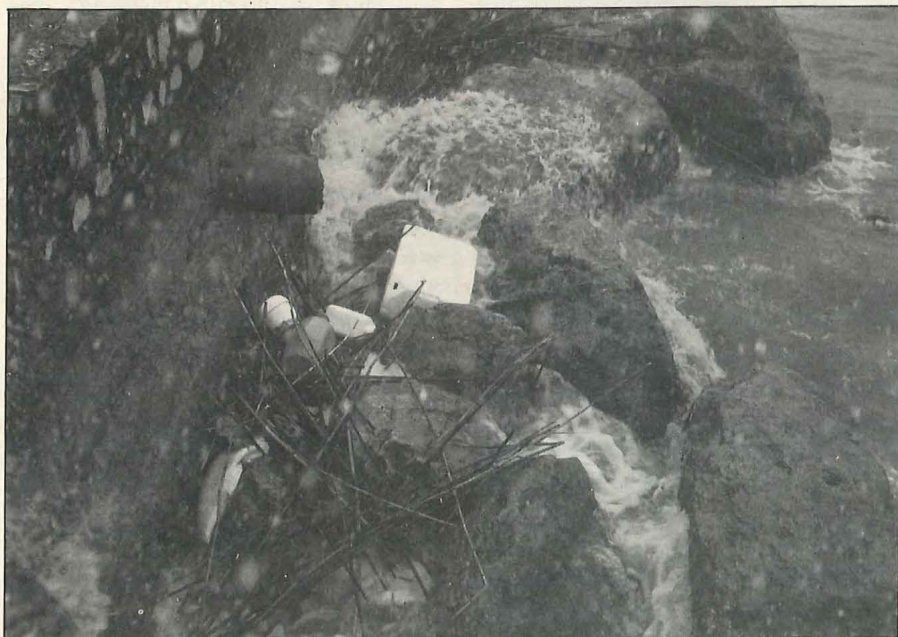
Sewage is the third main pollutant of Lake Pamvotis. At the moment, the system for disposal involves a truck's collecting the sewage from homes and offices, then transporting it to open fields near Leromnimi, where it is dumped. This untreated sewage then slowly seeps into the soil, spreading into the underground water network. Untreated sewage left in these holes can cause viral hepatitis, dysentery, polio and cholera. Another problem is

that since it costs money to collect sewage by truck, many people simply do not use the service. The result is that the collecting tanks overflow and the sewage seeps directly into Lake Pamvotis, a problem exacerbated by the influx of summer visitors.

A report by the Polytechnic of Athens concerning the assimilative capacity of the Kalamas River and Lake Pamvotis confirms the fact that the lake is almost dead. This report also studies the Kalamas River at Soulopoulo and compares the Soulopoulo and Pamvotis pollution levels. The report showed, in addition, that the treated effluent to be deposited in the Kalamas was in fact potable water following four stages of treatment.

The Kalamas River receives pollutants from the surrounding area, especially untreated sewage from Filiates, a town closer to the sea, as well as the overflow from Lake Pamvotis itself. However, sampling stations at different points along the river show that its pollution levels are lower than those of the lake. The Polytechnic of Athens concludes that the river is capable of dealing with pollutants along its entire length.

The construction of a sewage treatment plant is the only solution to the sewage problem. It is a step in the right direction and can only benefit Lake Pamvotis. After only secondary (biological) treatment, sewage is broken down to a state that harmless microorganisms can assimilate.



*Flotsam and jetsam in Ioannina's lake*

In the initial stages, the government proposed to stop the process here but three almost simultaneous occurrences changed the situation. The sewage treated would increase the nutrient content of the river, or the receiving body, so that plant growth would increase. This is not a problem for a fast flowing river where turbulence prevents plants from taking hold. However, there are dams along the Kalamas River and an increase in plant life would be inevitable in stagnant waters. After local demonstrations against the proposals were staged, the World Health Organization was consulted about the situation. Professor S. Tedeschi has suggested the addition of tertiary lagoons. Here, many plants will be grown to use the available nutrients and reduce the nutrient loads discharged into the receiving body.

For added security, the treatment plant will have 100 percent reserves of all elements and an auxiliary electrical system to keep it running in the event of a blackout. All possible stages of treatment have now been included in the proposal: wherever the effluent is discharged, the dangers of harmful pathogens multiplying or an abnormal increase in plant growth have been eliminated. Now the only question is where to discharge the treated wastes.

Alternative plans for disposal of the treated sewage of Ioannina have been explored and rejected for various reasons. Lake Pamvotis is in such a state that the growing amount of sewage effluent would overload it beyond acceptable limits. The Institute of Geology and Mineral Exploration has concluded that "underground disposal (quick infiltration) will influence several water supply sources that are in communication with the water-penetrated layers of quick infiltration."

It is a highly impractical plan that would pump the treated sewage over the mountains into the Arahthos or Louros Rivers. These rivers run into the Ambracian Gulf, already very polluted and, again, almost enclosed. Transporting the waste to the sea via an 80-kilometre conduit would cause problems at the outflow because the wastes would not have undergone natural bacterial treatment in the river. The wastes would have also deteriorated due to their long stay in the conduit. The theoretical evaporation of wastes would also cause air pollution and not improve the situation at all.

All of the above possibilities have been excluded "because of ecological criteria and regardless of economic

costs. The only scientifically proven solution is the Kalamas." (Informative Bulletin from the Ministry of Environment, Physical Planning and Public Works.)

Extensive studies have been undertaken and many alternative solutions for the disposal of the treated sewage have been investigated. Yet there has been popular opposition to the discharge of the treated sewage effluent into the Kalamas River, even though this does seem to be the best solution at this point in time. The problem then is political, not technical or environmental.

It seems that the disruptive actions of the Corfiots and Igoumenitsa residents are partly due to a lack of information and direct involvement in the whole project. Residents of Ioannina, on the other hand, are well informed. Nicoletta Kokkinou was fully aware of the situation and agreed that discharging the treated effluent into the Kalamas River was the best solution. "The treated sewage is harmless, anyway. I don't think that the people of Igoumenitsa or Corfu know this. They are worried that the sewage will be a problem for them."

However, even after discussion, representatives of Corfu and Igoumenitsa are still adamant that the treated effluent not be dumped into the Kalamas River. As this article goes to press, a compromise has been reached. The residents are about to commission the University of Patras to study the situation and submit an alternate proposal.

While the debate rages on, research is also continuing although the residents are so determined that they will not even consider a committee to monitor the effects on the Kalamas River. This committee would be made up of representatives of each area. Mr Giouvanis, of the Ministry of the Interior, says that the alternative plans will be seriously considered and if one solves the problem it may be adopted. What will happen depends on these new proposals. The problems already encountered are a warning should the Kalamas River still be chosen as the most ecologically viable and practical solution.

The conclusion to be drawn from all this is that a single department should take responsibility for planning environmental projects. This department would gain valuable experience in conservation and dealing with awkward, potentially explosive situations.

It must be remembered, too, that this is only the first stage in saving Lake Pamvotis. The lake bottom must be cleared of dead plant matter, animals and leaves that are building up and turning the lake into a lagoon. New water sources must be found for the lake to boost water circulation. The next major step should be to educate the people about all types of pollution, an ongoing concern of the Mediterranean Action Plan. The only way to combat pollution caused by fertilizers, pesticides and industrial waste is to encourage people to take part in protecting their own environment, for today and tomorrow. □

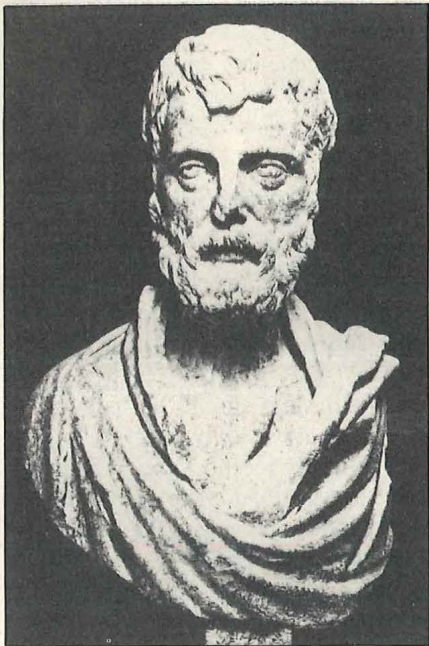


*Dead fish in Lake Pamvotis*

# Millionaire from Marathon

**Herod Atticus – sophist, monument builder, city father, civic booster, arrogant administrator and melancholy magnate – is known today primarily as the second century A.D. Athenian responsible for raising the Odeion at the foot of the Acropolis. Ancient authors Philostratos and Pausanias paint a more complex portrait**

by Lely Kyriakopoulou



*Bust of Herod Atticus, National Archaeological Museum*

At some point during the mid-second century A.D., Aulus Gellius travelled from Rome to Athens “in quest of culture”. He was proud to be a guest of that eloquent Greek, Herod Atticus, who besides being one of the foremost sophists of his day, was also one of the wealthiest men in the Roman empire. Herod Atticus commonly received his guests and students at his villa in Kifissia, and in his book *Attic Nights*, Aulus Gellius records how they sat around the table talking after dinner, enjoying the respite from the heat of summer. He describes the grounds of the villa, “the shade of its spacious groves, its long soft promenades, the cool location of its elegant baths with their abundance of sparkling water, and the charm of the villa as a whole, which was everywhere melodious with plashing waters and tuneful birds.”

The portrait bust of Herod Atticus in the National Archaeological

Museum shows a slim man with fine features and a melancholy expression. It was found in 1961 in Kifissia near the little church of Panaghia Xydas on Tatoiou Street. Archaeologists also found a bust of Polydeukios (one of Herod’s students) and part of an arm made of black marble, possibly coming from a statue of Memnon, Herod’s Ethiopian admirer. The above, plus a horse’s head and some remains of buildings were all found on Rangavis Street, to the north of the church of Panaghia Xydas and a bit to the west of where the street crosses Strofyliou.

The antiquities enclosed behind glass in a funny little wooden building with a tiled roof on Platanos Square, practically in the center of the biggest Kifissia traffic-jam, are only about 650 metres southeast of the site mentioned above. They comprised a square tomb containing four sarcophagi, one of which was larger than the others and decorated with carvings. The tomb was built of large square blocks of Pentelic marble and is very similar to a tomb in Halandri, today part of the old church of Panaghia Marmariotissa. It is very likely that both these tombs were commissioned by Herod Atticus for members of his family or his close friends.

Herod Atticus (101/2-177/8 A.D.) was born in Marathon of an aristocratic Greek family claiming descent from the Aeacids. These were landowners and possibly involved in lending money as well. Herod Atticus’ grandfather, Hipparchus, fell out of favor with the emperor, Domitian, and first lost his land; then his life. Hipparchus may have been able to conceal some of his wealth from the Romans, because his son, Atticus, restored the family fortunes with suspicious ease. Keeping a low profile until emperors and times changed, Atticus discovered a treasure in one of his houses in Athens near the

theatre of Dionysos. The current emperor was Nerva who was more favorably disposed towards Greece. Atticus, nonetheless, wrote cautiously to the emperor without giving too many details, saying, according to Philostratos, “O emperor, I have found a treasure in my house. What do you bid me to do about it?”

“Use what you have found,” replied Nerva. Whereupon Atticus wrote to him explaining that there was rather a lot of treasure, and the emperor answered, “Then misuse it, for it is yours.”

Thus, once more a wealthy man. Atticus gave his son Herod the best education that money could buy and launched him in the highest circles of the empire. When Herod overspent state funds as Administrator of the Free Cities of Asia while building an aqueduct for Alexandria Troia, and his enemies complained to the emperor Hadrian, Atticus wrote an arrogant letter to the latter, saying: “Do not, O emperor, allow yourself to be irritated on account of so trifling a sum. For the amount spent in excess... I hereby present to my son, and my son will present it to the town.”

Yet when Atticus died, he left his fortune tied up in a curious way, almost as though he meant to disinherit his son. He promised to pay each Athenian so much per year in perpetuity. Herod, however, offered the Athenians a lump sum in settlement, and they accepted. One can imagine their fury when they went to collect the money and found that Herod had charged them for debts owed to his family by their parents and grandparents. Not only did they get less than they had expected, but some got nothing at all. Others were even held up for debt in the market place.

The Athenians never forgave him for this trick, and when he built the Panathenaic stadium he said it was well named, since it was built with money belonging to all the Athenians.

Herod Atticus studied and taught rhetoric and philosophy. He built great public monuments not only in Athens, but also in Olympia and Corinth. The stadium in Athens was built for the Panathenaic games of 143-144 A.D., and was entirely covered in white marble, amazing Pausanias who saw it soon after completion and who commented that Herod had used a whole year’s production of Pentelic marble to build it. It seems that Herod owned the marble quarries on Mount Penteli. He also appears to have been motivated by an urge to outdo the emperor Hadrian who was lavishing monumental build-

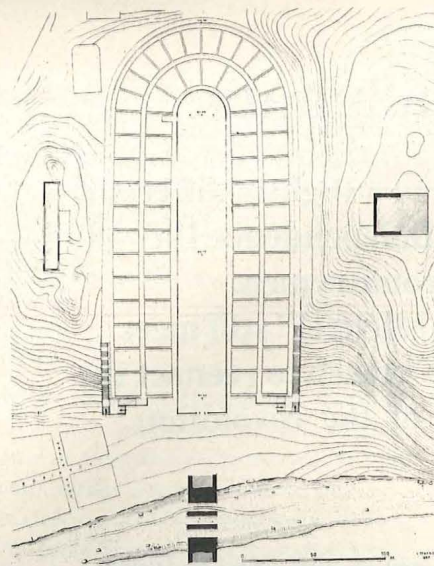
ings on Athens at the time.

Herod built his villa in Kifissia, or at least remodelled it, around 143 or 144, for his young bride, Rigilla. She was the daughter of Roman aristocrats and related to the emperor who succeeded Hadrian, Antoninus Pius. This was the couple's favorite residence and where they received all the visiting notables of their day. When Rigilla died (160/1), Philostratos described Herod as feeling such despair that he altered the appearance of his house, using black hangings and dyes and Lesbian marble ("which is a gloomy and dark marble") to make the paintings and decorations of the rooms black. Could this have taken place in the Kifissia house? In any case, Herod was soon reproached by one of his friends for losing his self-control and forgetting the golden mean. When Herod refused to listen, the friend went away in anger, and commented to slaves washing radishes for Herod's dinner: "Herod insults Rigilla by eating white radishes in a black house."

The threat of ridicule influenced Herod where good advice had not, and he removed the signs of mourning from his residence. But he built in his wife's memory the Odeion that we know today as the theatre of Herod Atticus. Pausanias, who wrote about it in 173 and Philostratos, who described Herod Atticus in his *Lives of the Sophists*, found it especially magnificent and both mention the incredible roof of cedar that covered it. It was one of Herod's last major projects and perhaps the most important and impressive.

Herod Atticus was always desperate in his grief – flinging himself to the ground and beating the earth when his daughter Elpiniki died – until once more rebuked for excessive behavior. It was either her death, or the death of another child, that made him so reckless with the Emperor Marcus Aurelius in Sirmium. The Athenians, still unforgiving and perhaps jealous and irritated by his arrogance, had accused Herod of tyranny (as after Rigilla's death they had accused him of murdering her, an accusation that appears to have been completely unfounded). When called before the emperor's tribunal, instead of giving his defense he spoke aggressively: when the pretorian prefect threatened him, he retorted, "My good man, an old man fears few things!"

He was disappointed in his son, Braduas, who was a spendthrift, an alcoholic, and, it seems, unable to learn the alphabet. Herod ordered that 24 boys be brought up with him, each one's name starting with a different



Plan of the stadium built by Herod Atticus in 143-144 A.D.

letter of the alphabet, so that his son would have to learn the letters while learning their names. When he died, Herod disinherited his son, leaving his money to other adopted heirs. His favorite students and foster sons also died young. He was particularly attached to Polydeuces and Memnon, and he put up statues of them everywhere. When he was censured for extravagance in this matter, he said, "What business is it of yours if I amuse myself with my poor marbles?"

His favorite place of residence, other than Kifissia, was Marathon, his home town, where he was born and where he died. Philostratos describes him as coming up to Athens to meet a visiting philosopher, wearing an Arcadian hat as was the fashion during the summer then. Did he come straight up from Rapentosa, past the sanctuary of Dionysos (whose ruins one can visit today within a humble wire enclosure on one's way via Dionysos to Nea Makri) or did he take a more roundabout route up the head of the Avlona valley to Stamata?

Herod Atticus had various properties in Marathon. One of his busts, which can be seen in the Marathon museum, was found near the Tomb of the Athenians. Impressed by Egypt after a visit there, he even built an Egyptian temple at Marathon and this must explain the Egyptian statue in the museum there. Another of his properties was located up the Avlona valley, not very far from the Tomb of the Plataeans.

This isolated property was encircled by a stone wall, 500 metres in circumference, made of unworked stone without any cement. A gate (built of well-cut limestone blocks) marked the entrance to the property. It was about

two-and-a-half metres high, three-and-a-half wide and surmounted by an arch with an inscribed cap stone.

The inscription announced the Gate of Immortal Concord, stating: "The space you are entering belongs to Herod". On the other side it repeated, "Gate of Immortal Concord", and dedicated the space to Rigilla. There were also two seated figures, today headless, one male and one female, perhaps representing Herod and his bride. One can still see a small section of the wall today on the right side of the Avlona valley, but it is now inside a military area.

The ruins of the gate, moreover, have been removed lock, stock and barrel by archaeologists and no trace whatsoever remains of the site they once occupied, somewhere to the left of the new road leading to the military compound. The stones themselves may be found lying in a melancholy row along the wall of a building on the grounds of the Marathon museum. One can just make out the inscription.

Old guide books often refer to this property as the *Mandra tis Grias* – a sheepfold or goat-pen belonging to an old lady. It's amusing to find she and her giant goat-pen linger on in the name given to the area on the Greek Army Geographical Service map of Penteli, where the head of the Avlona valley is marked *Gria*. A farmer in the area told us that his grandfather remembered thousands of goats penned in the valley, belonging to an old lady.

This mysterious property may have been a park for hunting, or an untamed reserved for meditation. If one stands somewhere in this area and, looking up at the foothills of Penteli over which lie Kifissia and Athens, it is not hard to imagine Herod Atticus in his shady Arcadian hat sitting there – a man whose wealth did not ensure his happiness, who learned easily, but worked hard, studying even while he drank wine, or at night when he couldn't sleep; a man who, embittered by the behavior of the Athenians, lived in self-imposed semi-exile at Marathon and Kifissia; a man who considered himself a failure because he couldn't drive a canal through the isthmus at Corinth.

He died of consumption at Marathon in 177 or 178 and though he had asked to be buried there, the Athenians raised a tomb for him in Athens, near the Panathenaic Stadium on Mount Ardetus, and according to Philostratos, inscribed over him the following epitaph: *Here lies all that remains of Herod, son of Atticus, of Marathon, but his glory is worldwide.* □

# 23 March in Kalamata

The "Kalamatianoi" march to a slightly different drummer as they celebrate Independence Day 48 hours ahead of their fellow countrymen.

"Kolokotronis" and "Black Michael" still meet annually in the Square of 23 March to reenact the auspicious commencement of the revolution

by Gillian Bouras

Many years have gone by, years of war and of what men call History

Carlo Levi

I know you by the fierce edge of your sword...Liberty, I greet you...

Dionysios Solomos

On Tuesday, 29 May 1453, "The City", Constantinople, fell to the Ottoman Turks. Icons wept, candles were extinguished, the Emperor vanished, Byzantium passed into history and the Greek world was irrevocably changed. It remained part of the Ottoman Empire for 375 years, while generations of warrior-poets fought, waited and lamented: *Young men, how long must we live in mountain passes, lonely like lions...?*

By the spring of 1821, the long wait was over: revolution broke out and was ultimately successful. Since then, 25 March has been celebrated as Greek Independence Day, and tradition has it that Germanos, the Metropolitan of Old Patras, first raised the banner of

revolt at the monastery of Ayia Lavra, near Kalavryta. Indeed, the insurrection had been scheduled to start on Lady Day, but in fact the rebels marshalling in Kalamata were forced into action two days earlier.

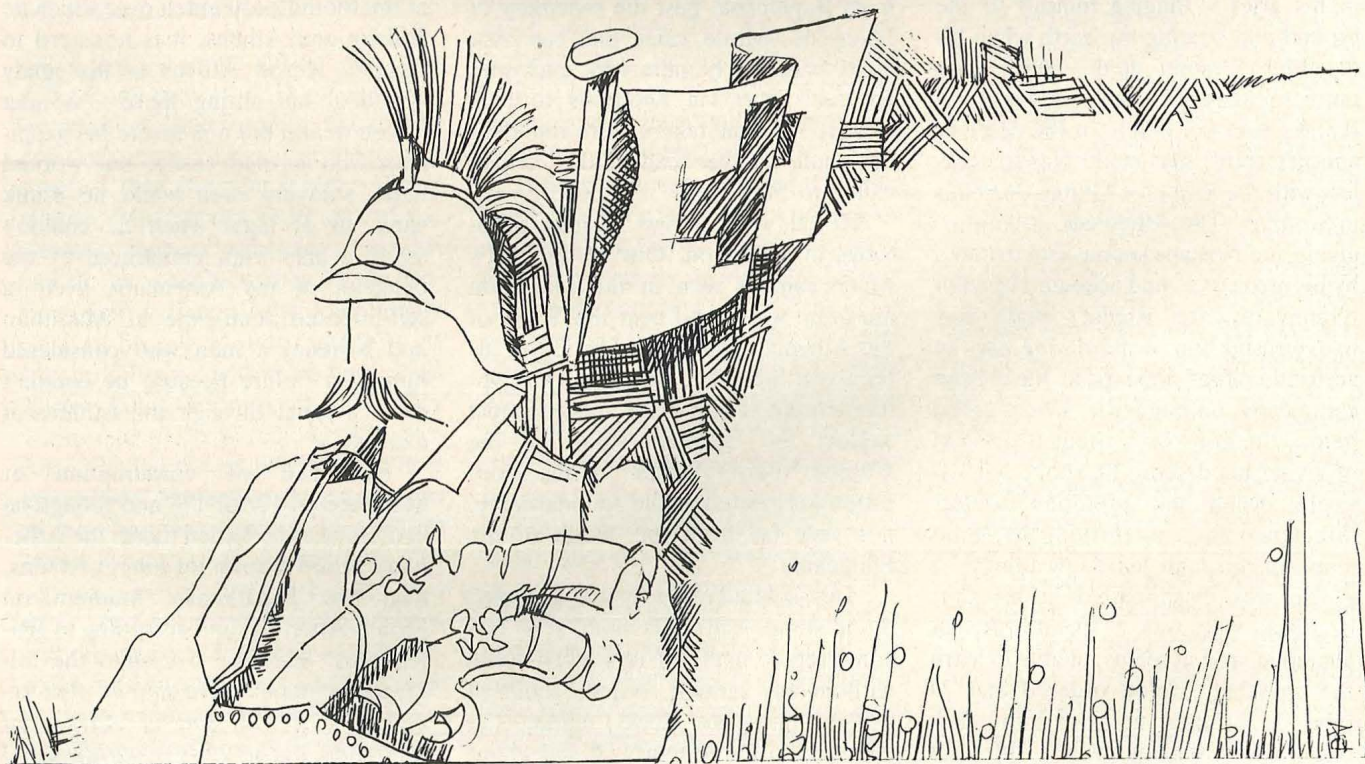
The Church of the Holy Apostles in Kalamata's marketplace used to have a well next to it. Here donkeys were watered before being taken on their sojourns around the town. That fateful March, a sharp-eyed Turk noticed little trails of gunpowder near this spot, put two and two together, and decided he had better inform the Pasha at Tripolis, some 90 kilometres away. He never completed his journey: a local lad made sure of that. But the *Kalamatianoi* insurgents realized that they had to act immediately. Thus, ever since, 23

March has been more important for Kalamata than the twenty-fifth.

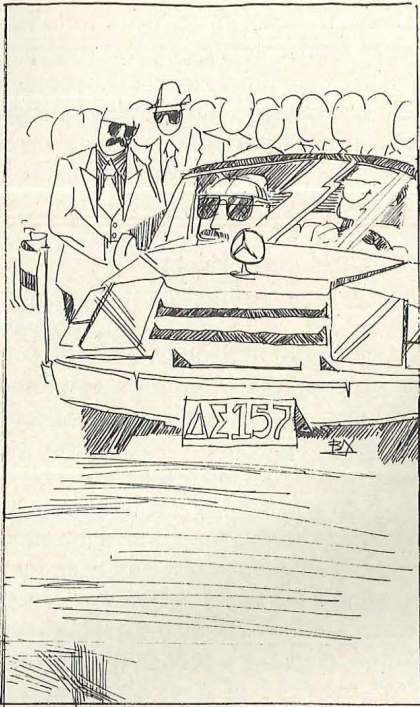
In the 1950s it became the custom to celebrate 23 March with a thanksgiving service and a reenactment of the meeting and conference between Kolokotronis, the most famous *klepht* and revolutionary, and other leaders such as Mavromichaelis (Black Michael) of the Mani, and Papaflessas, the fighter-priest from Polyani.

George, my husband, dressed to the nines in his *fustanella*, took part in one of these early celebrations. He doesn't remember too much about the pomp and ceremony though as he was concentrating on staying on the back of the frisky nag issued to him for the occasion.

At a much more recent commemoration of "The Day", attended by all five of us, a general air of festivity prevailed for hours before any action took place. Spectators, dressed in their best, gathered and waited and waited, quite undeterred by spring showers. There was plenty to see, however, in the Square of 23 March. National servicemen, all looking about 15 years old, stood about in groups, smoking steadily, but failing completely to look sophisticated. Early tourists sat at tables on the footpath, drank ouzo and prepared to enjoy the revolution vicariously. The brass band arrived, dressed in uniforms which made it look for all the world like a contingent from the Salvation Army. (This illusion was later dispelled when the whole group trooped into the *ouzerie* in order to wet their whistles.) A local personality, jocularly described as "that lunatic politician" because of







his eccentricity and persistence, despite his spectacular failure to win office of any kind, began to harangue the crowd. The police gave him ten minutes and then quietly bore him away.

Suddenly, official things started to happen. The buzz of motorbikes and the flapping of flags heralded the arrival of several large cars containing a bevy of generals – all wearing sunglasses. Girls in traditional dress appeared out of nowhere. The National Servicemen stubbed out their cigarettes and stood to attention for inspection by ramrod-straight Ministers for Foreign Affairs and Health.

The thanksgiving service followed in the little sand-colored church. As the last sound of sonorous bass and tenor voices died away, bishops, moving stiffly in cloth-of-gold, and priests, each in a blaze of rainbow satin, filed into the square. Then came the saluting of the flag and the lighting of a flame in a military helmet supported by three rifles.

Next, the actual reenactment began, and seemed to be the signal for general and cheerful pandemonium. Heralded by staccato bursts of firecrackers, two parties of revolutionary heroes, visions in embroidered jackets, pleats and pom-poms, and mounted on milkwhite steeds, approached the square from different directions. "Kolokotronis", wearing the bristling helmet of an eighteenth-century British regiment, was easily discernible. As the horsemen drew near the square, the crowd surged around them, and the police gave up a half-hearted attempt to restrain it.

"What are they supposed to be

doing?" I asked George.

"Nothing much at the moment. They're getting to their meeting place. The main idea is to stay on your horse, and it's not always easy," he added ruefully.

But then the two parties merged, there was much shaking of hands, bobbing of heads and kissing of cheeks, and the *Kapetanioi* (who went down in history as being exceedingly factious) sank their differences in the common cause and decided to be friends, at least temporarily. Twenty minutes late, the spectators, and revolutionary heroes too, probably, were on their merry way to coffee and cakes in the city's sweet shops.

Time and nature being what they are, things change and keep on changing. The Church of the Holy Apostles, the earliest part of which dated from the tenth century, was badly damaged by the earthquake of 13 September 1986. Its ruins were immediately swaddled in bands of iron cable and fallen blocks were carefully catalogued. Now, a small miracle has occurred: restoration is nearly complete, after many a pessimistic pronouncement as to the task's impossibility.

Kalamata still echoes with the revolution and the 'great names' live on. Our lawyer, we discovered some time ago, is a descendant of the fierce Black Michael. Then, as we were pottering in the garden one winter's day, we were surprised by a visit from two of Papaflessas' descendants. But these young women, instead of living behind the next mountain, hail from Melbourne, Australia. Papaflessas would have been amazed had he ever been granted a peep into a crystal ball. The youth who made sure that the Pasha's messenger was permanently delayed was the ancestor of people who live in our village. In 1989, the bust of our local hero gazes from his mountains to the undreamed of bitumen of the Kalamata-Tripolis road. Two years ago, roadworks were taking place nearby, so George's cousin gently lowered a 44-gallon drum over the bust lest it be damaged by flying gravel and tar splashes. "Where would we be now without you, *pallikari mou*, my fine warrior?" he mused. Where indeed, and what?

Back in Kalamata, an important memorial survived the earthquake. In the main *plateia*, the statues of Kolokotronis, Mavromichaelis and the pistol-toting Papaflessas still stand. Above them all, a statue of Liberty broods over the *Kalamatianoi* and continues to brandish her sword. □

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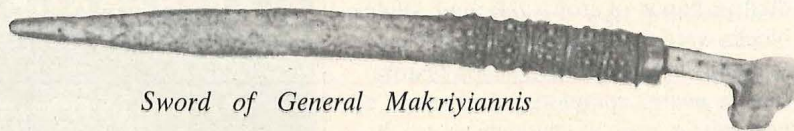
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# Arms and the men



*Gun of General Makriyiannis*

**The Philiki Etairia, or "Secret Society", may have embodied the goals and dreams of the Greek revolutionaries, but it was homemade pistols and ammunition that saved the day. Even precious library books were converted into papier-mâché bullets when paper supplies ran out**



*Sword of General Makriyiannis*

by J. M. Thursby

Revolutionary fever gained momentum and spread like wildfire throughout the Greek-speaking world; men dared again, after centuries of foreign occupation, to dream of liberty and independence. Their dream assumed tangible form through the organization of the Philiki Etairia, a secret society founded in 1814 at Odesa and dedicated to this aim. As more and more members were initiated, hope grew apace for a nationwide uprising, planned and coordinated as far as distance, appalling communications and strict Turkish surveillance allowed. Enthusiasm was rife and self-generating; the heady realization that, this time, success was the Greeks' to grasp snowballed so fast that within four years would-be leaders were faced with the enormities of practical application. What miracle could arm the poverty-stricken peasantry who for four centuries had been forbidden to own weapons? What possible source could supply guns and ammunition for a protracted people's war of independence that few, if any, believed could be won apart from the insurgents themselves? Given the prevailing situation, no completely centralized military organization was possible and local stockpiling on a large enough scale was both un-

attainably expensive and extremely hazardous.

Illicit arms of all kinds had of course trickled into Ottoman-occupied Greek lands through trade with Europe, the gunsmiths' stamps "Lorandi", "Dobson-Baker", "Barcelona," and "Caulfon" revealing their origin. Pistols or muskets, prized symbols of manhood, were proudly handed down from father

to son. A constant traffic in arms had been conducted by *klephtic* (brigand) bands operating in the mountains whose experience in intermittent guerrilla warfare and violence carried on as a way of life were to prove invaluable in the coming struggle. *Armatoli*, recruited estate guards, usually drawn from the same klephtic source, also owned weapons though often outdated ones, and merchants from Ioannina even carried on a modest export trade in silver-decorated pistols sought after for their artistic value and intricate designs, though this hardware was hardly the stuff of revolution.

Two wealthy brothers trading out of Hydra, who on occasion dabbled in the sale of gunpowder, had been initiated into the secret society by George Koundouriotis, the Hydriot shipowner. After giving some thought to the practical problems of insurrection, Spyros and Nicholas Spiliotopoulos left the island to rendezvous with the handful of Peloponnesian leaders involved in the planning of the uprising. The outcome was their immediate return to their home town of Dimitsana to reactivate two partially destroyed gunpowder mills which had been ruined during a previous abortive rising. Backing their ideals with their personal fortune, they stockpiled charcoal, sulfur, saltpeter and paper, purchasing each of the raw materials in different markets and stealthily transferring them to their mountain home.

Gunpowder and ammunition production began in earnest with a few locals sworn to secrecy, working round the clock. Lead was stripped from every available roof and window and



*The "Exit" from Mesolonghi, April 1826*



*The Battle of Alamana, April 1821, by Alexandros Hesaïas*

turned into bullets; cartridges were made and filled with the deadly black powder. Slowly and cautiously, this output was distributed far and wide to area leaders, to be stored in preparation for the awaited signal.

Security was so tight that a villager who was not an initiate became alarmed at so much unusual activity. Erroneously believing the gunpowder was destined for the greedy hands of the Ali Pasha, the semi-autonomous tyrant of Ioannina, he informed the Turkish authorities at Tripolis some miles away. A magistrate and five guides were dispatched to investigate the matter. As no hotels, of course, existed in Dimitsana, the weary

travellers knocked at the Spiliotopouloses' door looking for lodgings. The two brothers, with great courtesy and even greater *sang froid*, invited them to stay, prepared a splendid dinner and brought in the local comic to amuse them. As the wine flowed, their own men worked through the night, removing all evidence of gunpowder manufacture to a ruined winepress outside of town. The official party naturally found nothing suspicious the following morning and, after detaining the informer, departed for Tripolis, but the constant risk of being caught remained.

When war eventually broke out in 1821, the whole town learned the secret, and the children, old men and

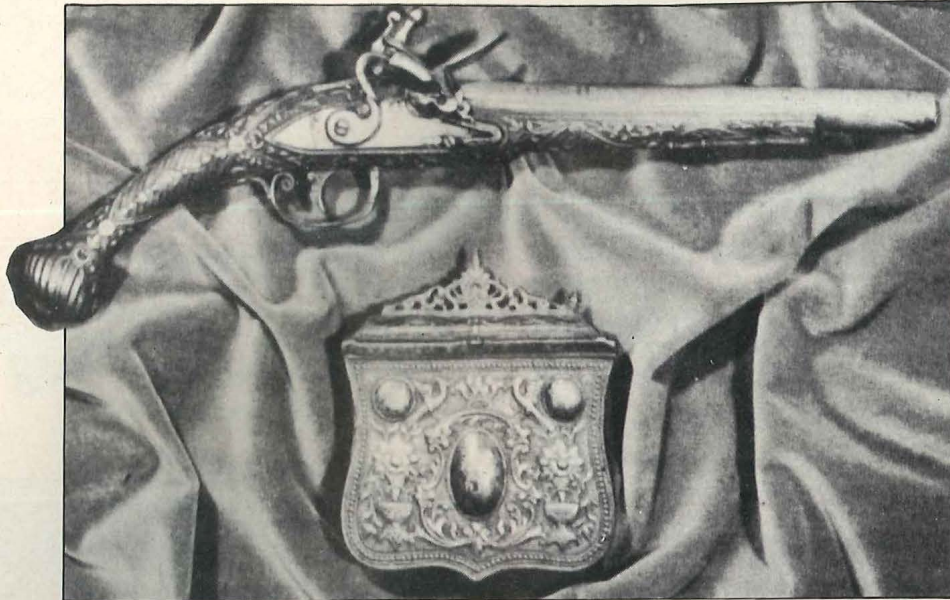
women of Dimitsana all worked day and night to produce ammunition for the revolt. Despite the fact that they were in occupied territory, the mills proliferated until 14 were in continual action, and during that first year they produced a staggering 35,554 pounds of gunpowder, 9898 pounds of bullets and 804,320 filled cartridges. At the express



*A Greek combatant of 1821. Pet names were often bestowed on silver-worked muskets which had saved their owners' lives*

request of Theodore Kolokotronis, the ablest of the Peloponnesian military leaders, the intrepid brothers created yet another "mill" at Douka nearer the west coast. When the war eventually ended they received a citation signed by all members of the provisional government thanking them for their outstanding services and patriotism.

Similar munitions manufacture prevailed on a smaller scale across the length and breadth of the country. From Macedonia and Thrace to Crete and other islands, gunsmiths *doufekjides*, blacksmiths, ironworkers and

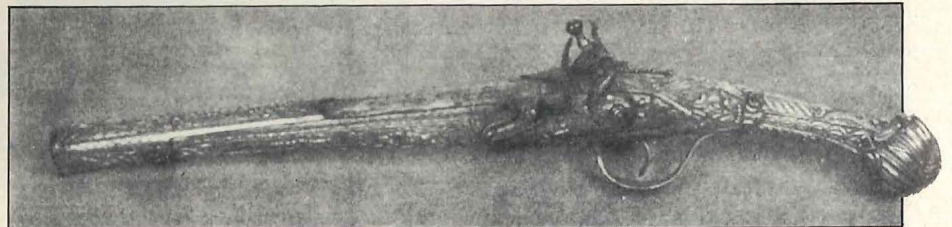


*Theodore Kolokotronis' pistol and cartridge holder*

the patriotic people of Dimititsana agreed to sacrifice their renowned library in the belief that at this crucial moment cartridges would contribute more to Greek history than books. The library, of which they were immensely and justifiably proud, had once belonged to the nearby monastery of Ayia Paraskevi and had been transferred, along with their "secret" school, to Dimititsana in 1763, turning the small town into a center of literacy and national aspirations whose school subsequently produced an archbishop and a patriarch. It is believed that "up to twelve thousand volumes" – some rare editions, others Byzantine manuscripts – went up in smoke, fired from muskets during the War of Independence. Other smaller private libraries in Epirus and elsewhere suffered the same fate



*Costume of Striptombola: the obligatory crossed pistols and sword*



*Karaiskakis' pistol*

joiners, risking torture, family ruin and death, were busy at night behind locked doors turning out bullets, grapeshot, swords, knives and even the odd musket. Fortunes large and small disappeared buying up the necessary raw materials for modest manufacture and distribution. Women sewed "uniforms" – national dress, often beautifully embroidered – for their men. Other major centers of production sprang up such as Mavrila on the mainland whose 11 mills secretly supplied a wide surrounding area.

Guns became more available as hostilities continued and large quantities of weapons were captured from the Turks. The mixed bag of Philhellenes who came to offer their services brought their own arms, and committees were set up in most main European cities for the purpose of raising funds for weapons and supplies which were shipped, often clandestinely, to Greece. French gunsmiths set up shop in liberated Nauplia, so finally even the humblest peasant warrior was suitably armed.

As one problem resolved itself another arose: paper, which had always been scarce, became nonexistent. Again at the forefront of the struggle,

as books were turned into cartridges and, when lead supplies failed, into rock-hard papier-mâché bullets.

Even in Athens, under the watchful eye of the Viovide (governor) and his ubiquitous informers, enough gunpowder and ammunition was turned out to supply local needs. According to Dionysios Minotis, Director of the Modern History Museum, who has written a short, interesting paper on the subject, the good fathers of Penteli Monastery did not restrict themselves exclusively to spiritual encouragement but also indulged in gunpowder manufacture, while at their aptly named dependency, "Ayia Dinami", in central Athens, bullets and cartridges were produced by the master artisan, Pavli.

Against all odds the Greeks, albeit with a certain amount of outside aid, eventually won through and the fledgling state of modern Greece made its appearance on the European political stage. Ordinary men and woman all over the country had, at great personal cost, kept faith with their dream of liberty; slowly but surely they had unbelievably armed and maintained a people's war for almost a decade and had, through their own efforts, seized their right to independence. □

# The Caucus

Andy Papandy, the aging pop star who ruled the Freaks, had called a meeting of his party faithful because he had heard that some of them were not too happy with the way he was ruining the country.

The caucus took place in the love nest he shared with the young and buxom airline hostess because his wife was holding a meeting of her own at the villa in Kastri with the executive committee of her feminist movement trying to find ways of getting Freak husbands, instead of wives, to brew the post-siesta *kafedaki* every afternoon.

The gang filed into the small living room of the love nest where Papandy was sitting by the fire with a rug round his knees while the love of his life leaned over the back of his chair and warmed the top of his head with her heart.

When his eldest son, Georgy Papandy (who was being groomed as the successor to a great dynasty of Freak rulers and had already grown the appropriate moustache) saw this tender scene, he let out a small cry of anguish and was about to walk out of the room, blinded with tears, when he felt a firm grip on his arm. It was Limpygeorge, his father's closest and most trusted henchman, who muttered:

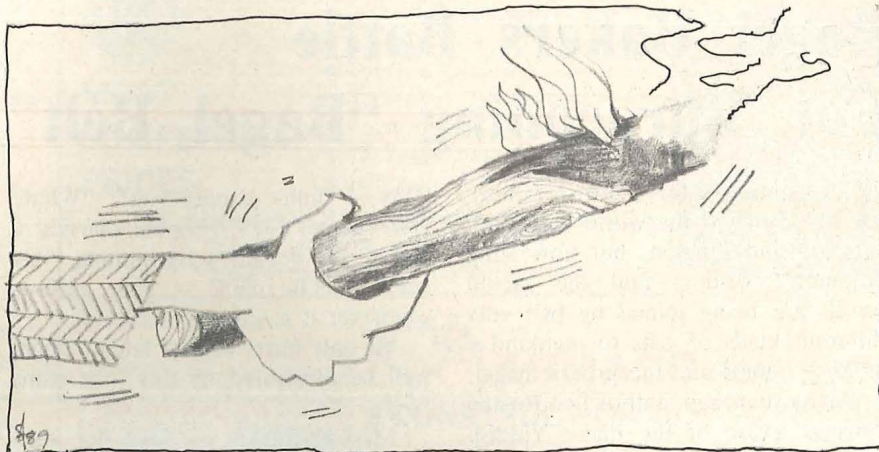
"Cool it, kid. It ain't the end of the world, y'know."

Georgy bit his lip, wiped his eyes and said bitterly: "I know. But it hurts, Limpy. By God, it hurts!"

When all 266 members of Papandy's cabinet had crowded into the room, some sitting on the floor, some standing, and some hanging from the drapes, Limpygeorge called the meeting to order by saying: "Okay, you guys. Settle down now an' listen closely to what da boss has to say 'cos he ain't gonna say it twice. Okay?" There was a murmur of assent from the gathered throng.

Papandy raised his head from under the enveloping bosom and his eyes slowly took in every person in the room, sending a cold chill down their spines and making them avert their gaze as the dark gimlets seemed to pierce their very souls.

Then, in a thin, quavering voice, he said: "I am told dat some of you don't like de way I'm ruinin' de country." His



cold eyes swept round the room again sending more chills down more spines.

"I am told, also, dat some of you ain't too crazy about de way I'm ruinin' my family life." Another pause as his eyes ran round the room again.

"I hear, too, dat some of you feel we should've done sump'n about de guy who was puttin' de heat on Biscottas an' not let him go on de lam." A murmur came from the audience and two undersecretaries hanging from drapes in opposite corners of the room started shouting at each other.

Papandy pulled a poker from the fire and lifted its red-hot tip for all to see.

"Anyone who innerrups again gets this up his 0#☆?" He stopped as the love of his life gave a little cry. "Excuse me, honey. For a moment I forgot dere was ladies here. Anyway, you know what I'm gonna do wid dis if you don't shaddap."

When all was quiet again he went on: "I am informed, also, dat some of you feel I'm losin' my ratings an' dat de Tall Guy is gonna head de charts next June."

Another murmur ran round the room, this time one of protest.

"Dat ain't true, boss; you're still de greatest!" someone shouted from the back of the room.

Papandy bowed slightly and a smile played on his thin lips.

"I'm glad somebody thinks so," he replied.

"Now, to get back to de beefs. De Tall Guy don't have a chance in June an' ya know why? 'Cos he don't have de charisma? You know what charisma is? Charisma's what I got and what he ain't got and it's de guy wid de charisma dat wins every time."

There was loud and prolonged applause from everybody in the room.

"As for Biscottas," Papandy shrug-

ged, "let's say he was a good laundryman who ran out of soap. Let's leave it at dat." Angry murmurs began to be heard again and Papandy picked up the poker once more. The murmurs subsided immediately.

"As for my family life, I wanna ask which of you mugs in dis room who been hitched to de same woman for 40 years wouldn't like to change places wid me right here an' now?"

This question provoked a ripple of titters from all present while the love of his life blushed profusely.

"Come on, speak up. I ain't aimin' to change places wid anyone. I just want to know who wouldn't like to? Nobody? Dat's too bad. Then dere's nuttin' more to say about my family life, is dere?" He looking inquiringly around the room while everybody averted his gaze.

"As for de way I'm ruinin' de country, we're all in dis together. We ruined it for four years and de people liked it so much dey asked us to ruin it for anudder four years. An' as I said before, I'm gonna head de charts dis June and we got everythin' sewed up nice an' cozy for anudder four years. So what's de big beef, eh? Tell me?"

"What'll happen when there's nothing left to ruin?" asked one intrepid undersecretary who was hidden behind an armchair and couldn't be seen.

Papandy shrugged. "Then we all go home, live off our pensions and give a little prayer of thanks to you-know-who for providing us with a comfortable old age."

There was a pause as some of the audience puzzled over who "you-know-who" was. Then, as it dawned on them, they all raised their voices and sang out the hosanna; "Grazie, mille tante grazie, Biscotta," ending the meeting with whoops of joy and with long and enthusiastic applause. □

## Bagel Bakers Battle For Burgeoning "Bagel Belt"

Throughout history, Jewish culture has enriched the world with both learning and religion, but now King Solomon's wisdom and the sacred scrolls are being joined by two very different kinds of gifts to mankind – Yiddish humor and the prosaic bagel.

Many years ago, author Leo Rosten became aware of the many Yiddish words and expressions that were familiar to the general public. As a result, he wrote his lexicon, *The Joys of Yiddish*. Since that time, *schmooze*, *schmaltz*, *schlemiel*, *kibitzer* and *bagel* have become as common on both sides of the Atlantic as *manana*, *kitsch*, *garçon*, *femme fatale*, *leprechaun* and *acropolis*.

The popularity of Yiddish expressions in our vocabulary began with their use during the "Golden Age of Radio", by entertainers such as Jack Benny and Eddie Cantor. Later, such stars as Barbara Streisand (she with the wall of 13 platinum and 33 gold platters), and others not even of the Jewish faith, gave us even more of these words which make communication so much more colorful.

But certainly Yiddish terms have remained popular on their own merits. Often there are no other words as apt or funny, or as instantly "recognizable", although one may never have heard them before. Do *schlep*, *klutz*, or *schnook* really have to be explained when used as expressions of disdain?

Words and phrases transliterated from Yiddish to English and/or other "-ishes" and verbal acrobatics are often succinct statements or even hilarious although the words themselves may not be funny: Enough already! You should be so lucky! Paul Newman he ain't! That's a living? You want it should sing, too?

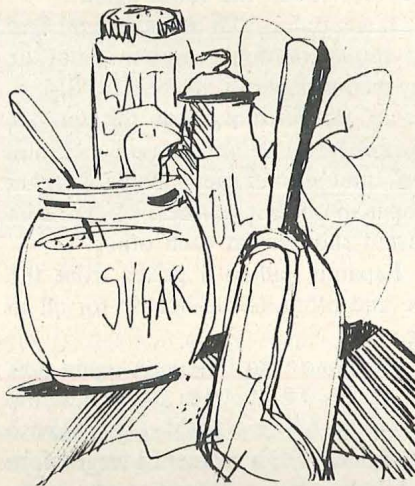
"Sputnik" is probably the only word in the history of philology to become instantly recognizable worldwide, but the Yiddish suffix "-nik", used in combination with an ordinary word and applied to a person or group, converts its meaning immediately: e.g., *refusnik*, *beatnik*, or as applied to the overly ardent, *Bachnik*!

Mr Rosen has identified 29 definitions ranging from surprise to shock to horror for the exclamation, "Oy!"

"Oy, I didn't expect you!" "What? Her? Here? Oy!" "Sophie married a dwarf? Oy gevalt!" Exclaiming, "Oy vay!" – Oh pain! – gets guffaws whenever it is said by a Gentile.

"It only hurts when I laugh" might well be illustrated by this joke using "oy".

Mrs Fischbein answers her telephone and listens as a refined voice extends an invitation to Mrs Fischbein and her husband to come to tea with Lady Windemere. Mrs Fischbein cuts in, "Oy, have you got the wrong number!"



Idiocies are not forgotten: two Jewish *k'nockers* (loud-mouthed know-it-alls) get into an argument on a plane on their way to the the "Big Island" as to whether Hawaii is pronounced with an "w" or a "v". Arriving in Honolulu they hurry off the plane and accost the first native they see. "Aloha! How do you pronounce the name of this island? Havaii or Hawaii?"

"Havaii," says the native.

"Thank you."

"You're velcome."

How many bags of bagels

Can a bagel-baker bake

While braying bawdy ballads with a  
Baby baboon and a bamboo bassoon?

The following bagel recipe incorporates elements from the best of those sent in by very busy and gracious ladies kind enough to share their secrets of bagel baking.

Bagels are easy to make and if you are not satisfied with a basic bagel, there are bagel-boggling variations.

The main difference between bagels and other breads is that they are first cooked in hot water, then baked. They can be a delightful bonus in your bread basket!

Assemble: one large and one small bowl; two clean towels; paper towels; one strainer ladle; one flour sifter; one small whisk; two baking sheets; one pan of hot water; one large pot containing three to four litres of water to which two tablespoons of sugar have been added; a pastry brush; one large egg white with one tablespoon of water; and sesame seeds

Ingredients:

- 2 1 oz cakes/envelopes yeast
- 2 C potato water
- 2 T sugar
- 1 T salt
- 1/4 C oil (not olive)
- 4 eggs
- 8 3/4 C sifted flour

Dissolve yeast with 1/3 of the potato water in a small bowl. Mix in sugar and salt; cover and set aside until foamy. Place large pan of hot water in bottom of unlighted oven. (This creates the perfect draft-free atmosphere of heat and humidity for raising dough – obviously not needed in the summer.)

Whisk eggs lightly in large bowl; add oil and remaining potato water. Stir in yeast and eight cups of the flour, one cup at a time, mixing well after each addition, reserving the rest of the flour for kneading. Sprinkle remaining flour on board, or marble top counter, and knead for at least ten minutes until dough is stiff and smooth. It is important to knead in *all* the flour to insure proper consistency. Clean bowl, coat it with oil, put in dough turning over and around two to three times. Cover with a towel and place in the water-heated oven for one to two hours until it doubles in bulk.

Heat water in pot until it simmers. Take out dough, punch down, and divide into pieces; egg-sized for bagels, cork-sized for bagelettes. Traditionally, bagels are shaped by cutting the dough into tomato-sized pieces, rolling these into ropes the size of your middle finger, and forming them into loops dipping ends into warm water so they stick together. Shape into balls, flatten slightly and, using the floured end of a wooden spoon, punch a hole in the center. S-T-R-E-T-C-H gently to enlarge center and place on baking

putting it all together

sheets, allowing room for the bagels to double in bulk. Let rise for ten to 15 minutes.

Bring water to boil and heat oven to 375° F (270 ° C) – after taking out pan of water. Drop in bagels, allowing room for expansion; reduce heat just enough to keep water simmering. The bagels will sink to the bottom; as they rise, turn over and cook for no more than six minutes for both sides. Lift out onto paper towels to drain and continue cooking enough to fill one baking sheet.

Whisk egg white and water, brush mixture on bagels, sprinkle with sesame seeds and place on baking sheet. Bake for about 15 minutes.

Onion bagels are also delicious – sauté chopped onion and add to yeast mixture before mixing in the flour. The most famous bagel, a New York invention, is Lox & Bagels: fresh bagels split open, slathered with butter and draped with delicious slices of smoked salmon (lox, available here in supermarkets).

But as Cole Porter put it, “Anything goes”, and, nowadays, bagels come in variations as stupefying as the croissant filled with chocolate. Baskets of bagellettes, served in some restaurants instead of bread sticks, are great for parties. Split open and serve with your favorite dips and fillings instead of chips-n-dip.

Bagels have been called the “educated doughnut” and the “sophisticated” *koulouri*. Two versions are given to account for the origin of the word although both center on the German “beugal”. One meaning is “stirrup” and supposedly the first bagels were fashioned in this shape in 1983 to honor the King of Poland because his favorite sport was riding.

The other meaning is “a round loaf of bread” and the Town Hall records of Cracow, Poland for the year 1610 show that bagels were offered as gifts to any woman in childbirth (something to bite on during labor?).

Bagels were brought to New York by Jewish immigrants around 1910 and for the next 70 years the East Coast was considered the “Bagel Belt”. But now bagels are bitten into from Bangor to Bangkok.

Recently, bagels were elevated to the status of a world-class football team when an announcer on the local American radio station at Ellinikon excitedly blurted out the score for the Cincinnati Bengals, er, Bengals! □

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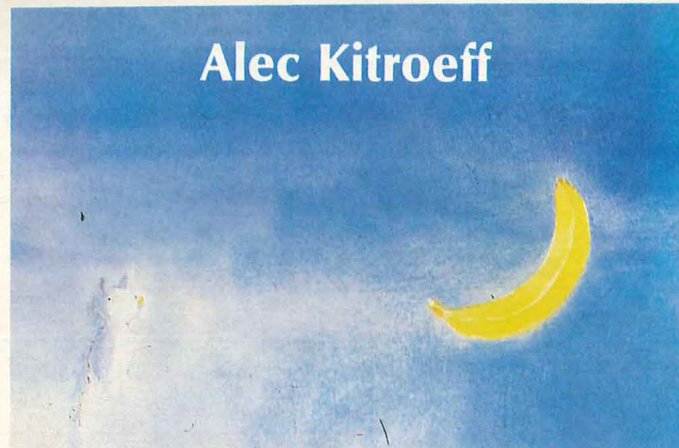
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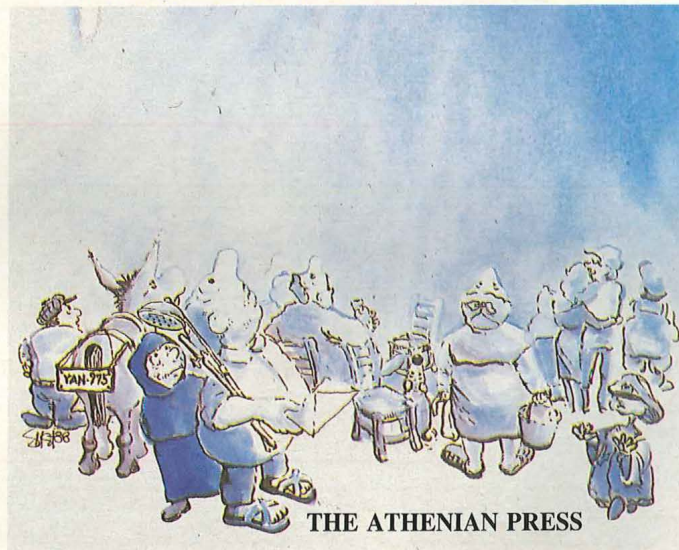
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# Anger doesn't unfurl palm fronds

The other day, I wrote (what I'm sure is now) a *former* friend of mine an angry letter. No. Angry is too mild an adjective. A *furious* letter. It even contained a few four-stretched-out-into-nine-letter-words. If I recollect rightly, it is the first such letter I've ever written, and it left me feeling not cleansed, not pleased, but far angrier than before I'd set pen to paper.

Several (still) close friends said I'd done the right thing: my lawyer said I'd blown it. Whatever. The deed is done. In writing this letter, however, I broke two rules my mother taught me and, gentle reader, should you live to early middle age as I have, you'll discover two things: 1) What my mother taught me about angry epistles will always hold true for us all, and 2) What your mother taught you (and mine, me) before the age of five will always hold true, dern it.

What my mother taught me about letters: 1) Always "sleep on" any correspondence, and 2) never write anything, and sign it, that you wouldn't want the whole world to read.

Hence this column, which is by way of being a special "Dear John" letter. (I'll call my former friend "John" because I certainly can't call him here what I called him in my last letter!)

When I left Greece back in 1985 for a six-month stay in the US that stretched out into almost two years, I had no gerbils, cats or armadillos – mercifully – to park with obliging acquaintances and relations. What I did have was plants. Lots of plants.

Now I *knew* that the plants I left with Gisela, Jennifer and Pannousis (yes, Pannousis) were all going to die. They were going to be loved and watered and fertilized to death before I'd been gone a month. But since I had a great many plants, I decided to burden the only friend who knew anything about them – John, who owns a greenhouse – with Emil's and my beloved Kentia Palm. John's wife even picked the plant up in her station wagon, though it barely fit in the back, and I waved it off into the soft April night. Hillary had even brought cushions, thoughtfully, to protect its fronds from jolts en route to Glyfada.

What I didn't anticipate, I suppose, what I couldn't imagine, was that one should never entrust one's prize palm to someone for whom a plant is a plant is a plant. After all, John makes his living in the buying and

selling of green cellulose, and he probably didn't think twice before leasing my Kentia to a local deluxe hotel – let's call it the Ten Star – for one of their V.I.P. suites. Nor did Hillary, upon my return, bat an eye when she told me where my plant had taken up residence. I'd been away a long time. The plant had really grown. It was now happily ensconced in a suite, number unknown, its roots intertwined, she said, with those of other plants in a giant planter. They'd replace it, she said, soon.

Why had I never told these people that this plant was a seven-year old gift from a former student? That it had a name, an identity? That Emil and I had attended the unfurling of its every asparagus-green frond with reverence and wonder – like green midwives? That I *loved* this plant? That it was irreplaceable?

"I suppose you want it back because you've got a big apartment now and need to fill up the space," ribbed Hillary, goodnaturedly.

"Well...yes, I guess," I stammered, but I was blinking back tears. What I wanted to say was, "How *could* you *lease* Elpitha to the Athens Ten Star? How *could* you!?"

Instead, I raged silently for about five months, during which time Hillary said she'd try to locate the palm and then, after which, when it was obvious no palm was forthcoming, I let John

have it right between the eyes. I didn't sleep on the letter and I signed and sealed it (my apologies) and now I'm sorry I wrote it. And I *mean* that, John and Hillary. You were not to blame.

What grieves me now is that I have probably lost a couple of friends in this little contretemps just as surely as I've lost Emil's and my beautiful palm, and that loss outweighs the sadness I felt at never living with one particular lovely plant, with Elpitha, again. Anger simply never accomplishes anything worthwhile. Anger doesn't unfurl palm fronds.

At the very beginning – so long ago now – I should have said: "Hillary, John, I actually, old fool that I am, LOVE this complex stand of cellulose, so please, please don't take it unless you're quite willing to take care of it and give it back. Your two-year-old, Hunter, can climb on it; your cats can sharpen their claws on it. If it dies a natural death, just write me and I'll grieve for it and never blame you. But lease it to the Ten Star and I'll turn into a mad Mama straight out of *Aliens III*".

That's the message I should have tied to a frond, and I certainly wouldn't have blamed Hillary and John if they'd then said, "No-o-o-o-o thanks. Let Pannousis love/water/fertilize this thing to death instead of us. We don't want the responsibility." Instead, what happened, happened.

So, Elpitha is gone, and I don't even have visiting rights. I mean you may *think* I've gone right round the bend for admitting I'm a crypto-palmophile: you'd *know* I'd made the turn for good if I kept checking into suite after suite at the Ten Star to talk to the planters.

No, this is something I have to face: I apologize, both John and Hillary, for my really awful letter and my explosion of bottled-up, misdirected rage. And you know, if you ever want to leave Hunter with me for an afternoon, you can count on me to keep his roots from intertwining with those of other six-year-olds; to keep him out of direct sunlight; and to play only Pachelbel's *Canon* (recording by Daniel Kobialka) to him during his nap! □

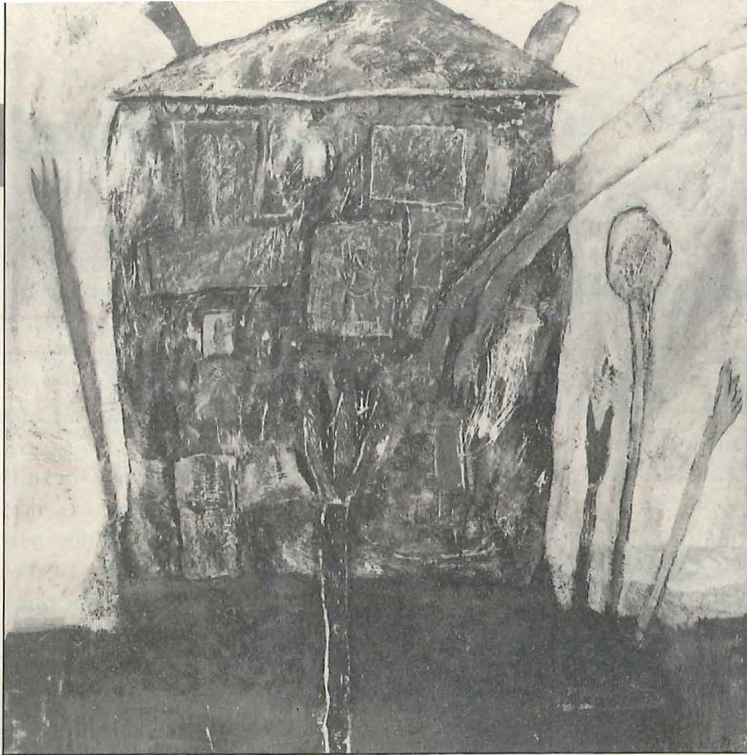
P.S. "Elpitha" (*hope, in Greek*) appears to have been well named. Before this issue went to press, she was returned, repotted in a new planter, a foot taller than when I last saw her, and unfurling a brand new frond. Thanks, John. Hope springs eternal.

## Close to Home



Elizabeth Herring

photo/Juliana Bialas



Stroubouli's  
"House",  
mixed media

## A full house

Lily Stroubouli is presenting her first exhibition of acrylic and mixed-media paintings at the Aithousa Technis in Psychiko. This young, promising artist transfers memories to canvas with a whimsical vocabulary of symbols.

The imagery is inspired by personal fantasies always revolving around the home and a king figure. The flattened image of a house with many windows peopled by cats, birds and droll figures is the main theme; the variations on this same theme reveal a playful imagination.

Stroubouli is interested in contradictions as she plays with the contrasts of warm and cool colors, smooth and relief surfaces, motion and stability. She combines the rational with the absurd since she wants to be "read"; yet she doesn't render a realistic image.

Figures stand atop cats or float in space over houses, their elongated forms almost leaping off the canvas; or they stand motionless by open windows looking out. Through these windows the houses' interior life is exposed and contrasted with the action going on outside.

The surface texture is as expressive as the color and the imagery. Fabric collage and thick pigment create heavy relief surfaces which convey the message of action. The relief planes animate the surfaces and frequently frame the entire picture.

Most charming is a painting of house covered by rows of white paper cut-out figures hanging down like acrobats. The rhythms of these floating cut-outs are juxtaposed with the static animals and birds in the windows.

More contrasts are seen on the large square canvas enclosing the square house, and in a small cat riding on the back of a large one.

Small studies of single figures featured in the windows are also interesting. The king figure is depicted in various attitudes (good, bad, naïve) in strong color and always wearing his crown.

Stroubouli is a recent graduate of the School of Fine Arts and participated in the 1987 Biennale of Young Mediterranean Artists held in Barcelona.

*Aithousa Technis Psychiko*  
Vas. Pavlou 30, Pal. Psychiko  
27 Feb - 31 Mar



Svornou-Kokkinidis' "Yellow Cat"

## Fabrications

Pepi Svornou-Kokkinidis began her artistic career in textiles, designing and executing hand-painted fabrics for the American market. In recent years she has turned to oil painting, reflecting in this medium the zest and freshness of her previous work.

This is Kokkinidis' first one-person show, at Medusa Gallery, and she presents a series of figurative paintings with highly-keyed color moving joyously on the canvas. She juxtaposes figures and animals symbolic of good and bad forces painted in dark grey hues, but more often in lush and vibrant color. The figures, a bare suggestion of body and facial features, are gay or sad; the animals are creatures of mockery or wildness. All are part of a personal narrative.

Kokkinidis eases into painting at first with collage work of pre-painted fabrics. Later, she combines oils and fabric paints, creating a brilliant mosaic of color patterns and rhythms. She develops this theme in "The Interior", which shows a woman sitting in the profile pose of a Greek sculpture facing a glowing tapestry wall of luminous emerald green and Persian blue. The structure of the color scheme evokes the feeling of a textile design.

Kokkinidis comes into her own with explosive Expressionist color recalling the "young wilds" of Berlin and energetic imagery evoking strong emotion.

Rhythmic brushstrokes lead the intense color into upward, swirling movement as shown in "The Tiger". In "The Fairy Tale", three striking figures are propelled by the rhythms of dynamic color patterns. Bold color also intensifies the ferocity of the "Centaur", a blue-yellow creature, and of the "Yellow Cat", caught in the act of capturing a bird.

The atmosphere changes in several paintings as the palette darkens. Figures, dislocated hands and feet, or a sneering monkey face float in space showing the man/animal relationship as grim and depressing. In contrast, in "The Portrait", where a woman emerges out of a landscape background, a field of warm rich color floods and animates the work.

Svoronou-Kokkinidis studied art at the Athens School of Fine Arts and textile design in Paris.

*Medusa Gallery  
Xenokratous 7, Kolonaki  
16 Mar - 15 April*

## Effaced faces

Thomas Papadoperakis' small exhibition at Gallery 3 represents a new phase in the development of his work, a spinoff from the black surfaces textured by gestural patterns and impasto reliefs he previously produced. One would have expected a move into abstraction from this artist, but Papadoperakis is a staunch realist. On show are portraits, nudes and still lifes painted in the same minimalist range of his early work - chromatic tonalities of black and white.

The portraits have the greatest interest because Papadoperakis seems to "reject" them after completion by blacking out parts of the faces. In one self-portrait, his expressive eyes gaze out above this blackness with which he "effaces" himself. A narrow strip of light, strikingly brilliant, outlines the black and grey features of the face.

The still lifes are beautiful, haunting images mainly of glass pitchers and bottles emerging as shadowy figures out of the prevailing darkness. Again, radiance penetrates the grey mist,

creating provocative shadows on sensuous surfaces, highlighting the objects and creating atmosphere through light aided by fluid and diaphanous brushwork. This dramatic interplay between white and black tonalities is extraordinarily moving.

A still life depicting a variety of Asian musical instruments is interesting for its use of one primary color, and for the rhythmic unity in the play of different forms. A pale mist also pervades the painting of a nude posed with outstretched arms. All the work emanates a timeless sense of serenity.

Papadoperakis, born in Crete, is a graduate of the School of Fine Arts and of the Ecole des Beaux Arts in Paris. He has had three one-man shows, has participated in numerous group shows here and abroad, and was recently awarded the Nikos Kazantzakis Prize.

*Gallery 3  
Fokilidou 3, Kolonaki  
27 Feb - 23 Mar*

## Dark ladies

Women are the subject of George Bournazakis' dark paintings currently on show at ORA Gallery. Bournazakis' women, with their thin, elongated bodies, are disturbing and dramatic figures, evoking eroticism but not sensuality, tragedy rather than joy.

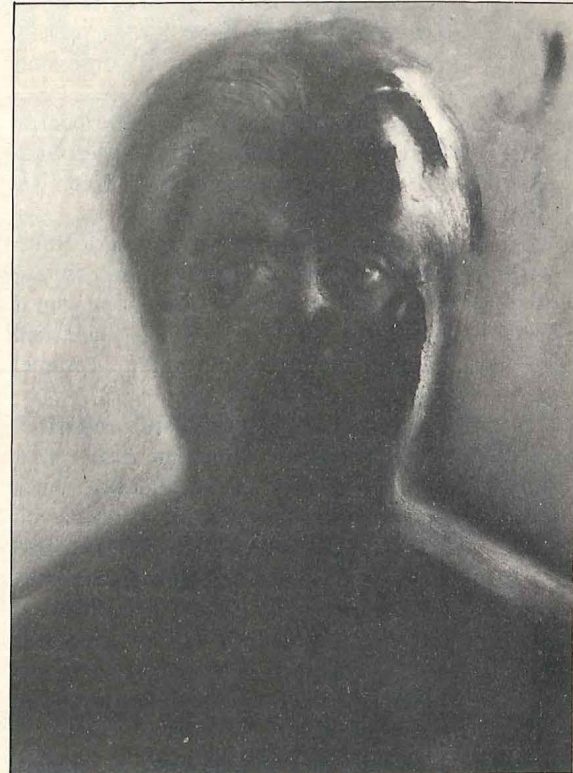
Bournazakis weaves an elusive atmosphere of sadness and solitude around these women as he parades their nudity on canvas. Posing them in pairs or in groups of three, he alludes perhaps to the Graces or to witches. On one canvas, the trio is staged in a frontal sculptural position while, on another, they are intertwined and seem to be emerging out of a single body.

A silence augmented by a dark color scale informs all the works. But even when a bright accent appears, as in "The Woman in a Red Dress", the sense of melancholy prevails. It is also evident in the erotic coupling of "The Two Lovers", drenched in cool violet tonalities, as well as in "The Young Woman in White": with hands crossed over her breast, she registers a strong emotional appeal.

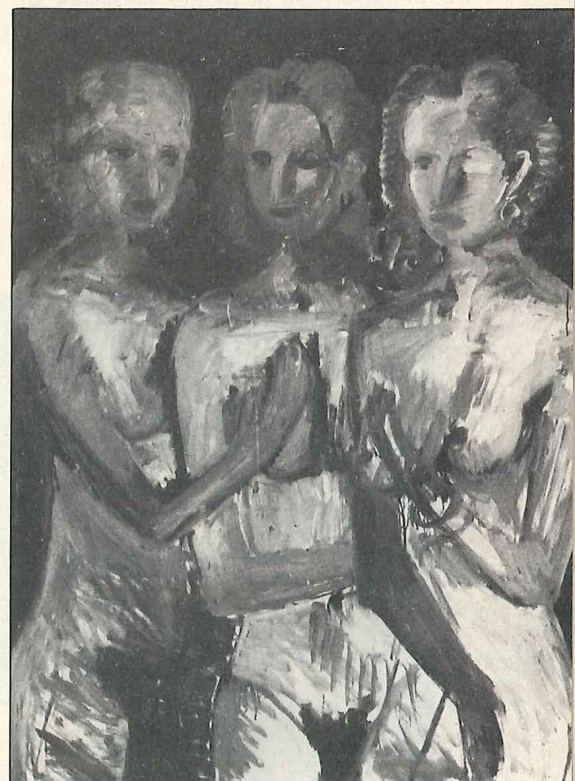
Most interesting is the dark painting of two women observed by a fierce-looking satyr. This figure reappears in another painting as part of a grouping

with three women where yellow ochre bodies meet with a ghostly white one creating an eerie atmosphere.

*ORA Gallery  
Xenofondos 7, Syntagma  
15 Mar - 3 Apr*



*Papadoperakis' "Self Portrait"*



*Bournazakis' "Three Witches"*

# Attic honeymoon

## Honeymooners

One might logically wonder what possesses a young French agronomist and his Ivorian (from the Ivory Coast) wife to pick up and move to Athens. The key word here is "obsession". Jean Claude Laurent's obsession is bees.

Jean Claude, 38, from the central French city of Clermont-Ferrand, chose agronomy during the "Green Revolution" of the late sixties.

"I wanted something in agriculture and ecology, but not too far on the fringes," he says, busy preparing winter food for his bees - boiled sugar and honey slabs that resemble caramel fudge.

After a "highly technical" industrial and agricultural degree, he read a book on bee-keeping and was hooked. Since no training was available at that level, he was obliged to learn on his own, first on farms in France and then for six years in Algeria, where he worked as both an agronomist and bee specialist.

"As a child of the sixties," he explains, "I was curious about the socialist politics of Algeria. Six years later, I understood them completely and had had enough."

Once back in France he began applying to the French government for grants to do bee research abroad. In 1983, he was given two choices: Venezuela, where killer bees were slowly moving north towards California; or Greece, where a bee parasite from India was moving westwards through Greece towards France.

He married Juliet eight days before coming to Greece for what was to be a year's research grant. Now, five years later, they are still here, with a three-year-old son, another baby due momentarily and 80 of their very own bee hives.

Juliet, 34, divided her early years between her village and the main Ivory Coast city of Abidjan, then spent seven years in a boarding school in France, and completed university back in Africa, studying English to become an interpreter. Somewhat of a rolling stone, she lived a year in Great Britain to improve her English and was selected by the YMCA to be a camp counselor in Connecticut one summer.

On holiday in France, she met Jean Claude but then they separated for a year. "It was not love at first sight, but we wrote to each other for a year and then, when I invited him to come visit me in the Ivory Coast, he accepted immediately."

The logistics of openly inviting a single, white man to stay in her mother's village home were tricky, but actually both families were quite accepting of the relationship. Later, Jean Claude sent her a ticket to visit his family and, according to Juliet, her future mother-in-law accepted her "with open arms".

"My mother was very romantic," laughs Jean Claude, "an artist - and her own father had been in Africa. She was really waiting for this black girl."

Jean Claude believes that their mar-



"Sometimes I think I'm the only Ivorian in Greece"

riage is helped by their both being foreigners in Greece and wonders if they wouldn't have many more problems living in either France or Africa. But Juliet, not working and tied down with childcare responsibilities, feels cut off. Not even sure her mother, who neither reads nor writes, knows she is expecting another baby, she has not been home for over four years and knows no one here from her country.

"Once an African girl who was braiding my hair told me she knew a man from the Ivory Coast who was here in the army, but sometimes I think I'm the only Ivorian in Greece."

She also knows her family cannot understand why their daughter, married to a white man who is an agricultural engineer, cannot afford to visit regularly.

Jean Claude needs to increase his 80 hives to 200 in order to produce enough honey to support his family. This year he broke even, honey sales covering expenses. He teaches French and math and has recently been engaged by the Greek government to continue his research on the bee parasite.

"Two years after the invasion of the parasite, Greece lost 30,000 bee hives; each of those hives had been producing a minimum of 10 kilos of honey. The EC has finally set up a program, provided some money, and information is being shared among the European countries."

Jean Claude is optimistic about his bee-keeping, wants to begin exporting honey and to increase his already wide variety of honeys - orange blossom, thyme, thistle, spring flowers, summer flowers, etc.

"I'm often asked if I'm absolutely sure all my honey is Greek because people are not used to seeing such diversity, but it is, due to there being so many types of wild flowers and such varied geography here." □



Jean Claude and Juliet Laurent

Pat Hamilton



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## TASIS HELLENIC

## Those murderous Mycenaeans

It is easy to feel sorry for Electra but difficult to warm to her. Indeed her family, the Pelopids, rulers of Mycenae, were not the kind of people you'd want moving in next door.

They definitely lowered the tone of the neighborhood.

Atreus, father of Agamemnon and Menelaos, found out that his brother, Thyestes, was having an affair with his (Atreus') wife, and dealt with the situation by giving a banquet for Thyestes where the main course consisted of the latter's two infant children. Agamemnon sacrificed his daughter, Iphigenia, to appease Artemis, who was impeding the expedition to Troy. Agamemnon's wife, Clytemnestra, had an affair with Thyestes' son, Aegisthus, and the two of them murdered Agamemnon upon his return from Troy. Clytemnestra's son, Orestes, and daughter, Electra, plotted and carried out the murder of their mother. Not nice people, but great plot material.

Apart from the Players' quarterly offerings, there is very little English-language theatre in Athens. The initiative of the National Tourist Organization in staging Sophocles' *Electra* in English as part of a series of winter artistic events is to be applauded. Performances are being given at the Vretania Theatre off Syntagma on Mondays and Thursdays until the end of March. A professional cast from the Ancient Drama Studio gives a compelling rendition of the play under the experienced direction of Coula Antoniadis, who was the first woman to direct at Epidaurus and who hopes to set up a permanent English language repertory company in Greece, if she can find sponsorship.

The basic theme of *Electra* is similar to that of *Hamlet* – the revenge of the son whose father has been murdered by a usurper who has married his mother – except that Clytemnestra is involved in her husband's murder, while Gertrude is not. Orestes, however, is no dithering Dane. He devises a strategy to avenge his father and puts it swiftly into operation.

*Electra* opens with Orestes' secret arrival in Mycenae. He sends his tutor on ahead to announce his death and thus assure him more freedom of action. In the next scene, Electra, his

sister, grieves over their father's murder and bewails the absence of her brother whom she smuggled away from the palace after the regicide. Her sister, Chrysothemis, more accepting of realpolitik, and of the regime of Aegisthus, quarrels with Electra. Then the murderer-queen herself appears, dramatically lit in one of the Vretania's box seats, and seeks to justify her act recalling Agamemnon's sacrifice of Iphigenia at Aulis.

The tutor tells the two women of Orestes' death. Electra is wracked with grief, while Clytemnestra is torn between relief and sadness at the death of her only son. Relief obviously pre-



Coula Antoniadis, Director of "Electra"

dominates. Orestes appears with an urn supposedly containing his own ashes, but moved by Electra's grief, he reveals his true identity. After an ecstatic reunion, Orestes enters the palace and slays his mother – offstage, naturally. Aegisthus, returning to the palace, meets the same fate.

Is justice done? Orestes believes he has the sanction of Apollo for what he does, as well as a duty to avenge his father and ensure his inheritance. But Clytemnestra states that she has done nothing but avenge her daughter's sacrifice. Agamemnon had to decide between private feelings and the public good: his daughter or the Trojan expedition. Even the wretched Aegisthus might seek to explain his role: reference is made to the slaughter of his siblings by Agamemnon's father. Sophoclean tragedy points up fundamental moral dilemmas and lets us



Eleni Scotos: "I feel deeply honored to play this part in Greece, the country of my family's origin."

make up our own minds. But ancient Greek audiences would have been familiar with the characters and their history: a little background reading before attending the play makes it infinitely more rewarding.

This production works remarkably well, considering it was put together in only six weeks, and that, for several of the actors, English is a second language. The set and costumes, by Nikos Petropoulos, are simple but effective. Superimposed on a black backdrop is the Mask of Agamemnon, the gold death mask Schliemann wrongly thought had covered the face of the Greek King. The music, by Michaelis Christodoulis, and the choreography, by Dora Tsatsou, deserve the same epithet: simple but effective.

The music sets the mood perfectly, though the passages where the words and music compete do not work so well. The choreography always complements the words and songs of the Chorus, but the translation by Jeffrey Cox and Coula Antoniadis, after a second hearing, leaves this reviewer uneasy. It veers uncertainly between "noble" prose, which works, and naturalistic language, which doesn't. Slang and cliché have crept in: the word "gotten" should not appear in Greek tragedy (or anywhere else). Some platitudes put into the mouths of the Chorus are uttered as if they are gems of wisdom. The effect is incongruous.

The performances live up to the quality of the rest of the production. As Electra, Eleni Scotos, who is on stage almost the full 90 minutes – the play has no interval – rends hearts with her grief and frustration, even as we deplore her vindictiveness. She is, as she reminds us, her mother's daughter: no place for compassion or forgiveness in this tormented soul. (Acting seems to run in the family. Eleni's father, Tom Scotos, was superb as Sir Percy in the Players' recent performance of *Habeas Corpus*).

Effie Hatzifotis is regal as



by Michael House

Clytemnestra – carrying off her misdeeds with a high hand; justifying, never regretting. Electra's sister, Chrysothemis – a role shared amongst three actresses during the run and played by Angela Gerekos the night I attended the play. She has to be played subtly to avoid her being despised by the audience. The actress achieved the right balance of internal struggle and apparent self-confidence. Mike McGrory's Orestes – another shared role – is noble and bold as befits the rightful heir, but touchingly tender in scenes with his distraught sister. When Orestes reveals his identity, the audience reacts with muted sobs and sniffs.

There are several criticisms. Some of the accents are difficult to understand. Characters with strong Greek accents should speak more slowly and project. The curtain-call is a mess: it dispels the air of professionalism displayed throughout the rest of the production.

Sophocles accepts the matricide without condemning it, unlike Euripides, and unlike Aeschylus, who tried to explain its justification. Sophocles' play ends at the moment of Aegisthus' death with no further action added to show good coming out of evil. Sophocles treats the deaths as a restoration of the natural order disrupted by Agamemnon's death, irrespective of whether good or evil results.

A clue to Sophocles' attitude lies in his treatment of the sacrifice of Iphigenia. In Sophocles, Artemis strikes back angrily after Agamemnon kills one of her stags and boasts about it. She will allow no egress for the Greek army, homewards or to Troy. So, arguably, Agamemnon has little choice but to sacrifice his daughter. But in the *Agamemnon* of Aeschylus, Artemis holds up the fleet because she objects to the bloody war that will ensue. She gives Agamemnon the choice of sacrificing his daughter or returning home. In such circumstances, it is harder to justify Agamemnon, harder to condemn Clytemnestra and more difficult to justify Orestes and Electra.

The performances I went to were sparsely attended. Publicity seems to have been rather poor, but it would be very sad if this much-needed venture were to die from lack of support. Go see it while you still can: it ends on the last Thursday in March. □

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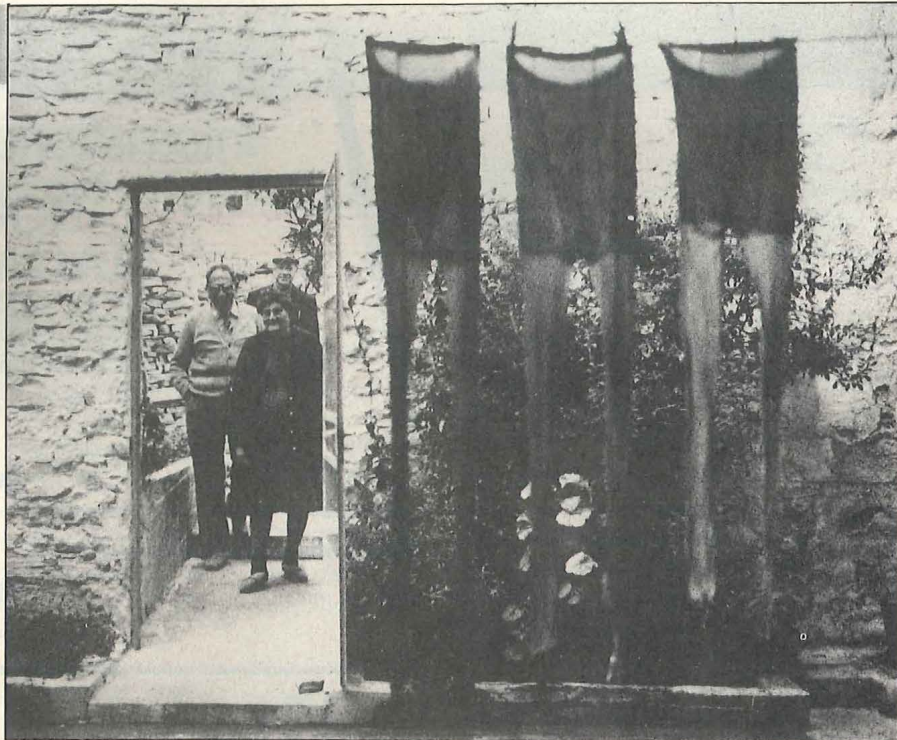
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## Here & There

“My involvement with the Greek Cypriot community in London arose initially from the fact that ‘we speak the same language’ in more ways than one...and yet, there is something about this community that is very specifically theirs...” explains Marianna Economou. The young Athenian-born anthropologist/photojournalist in collaboration with Briton, Paul Halliday, a community education worker and, himself, a photojournalist, presented “Here & There: The Greek-Cypriot Community in London” last month at Cyprus House.

Both the exhibition of black and white photographs and accompanying limited edition book of 96 duotone reproductions were a great success, and Cyprus House is to be commended for this documentary, the fruits of what Economou too modestly terms “a modest research project”.

Economou describes the “sense of dual identity” in London’s Greek Cypriot community, whose members are “technically British”, but whose “sense



*“In 1951 I went to a restaurant to find work, but I couldn’t speak Italian – so the chef said to me: ‘Plates! You wash, yes?’ I went home and wrote down all the Italian words I could remember and after one month, they thought I had gone to classes to learn the language. ‘Stay as long as you like’, they said.”*

Christos Georgiou

of belonging is located in another place”. In Economou’s and Halliday’s images of displaced – by choice or by

necessity – Cypriots, there is a haunting sense of ‘before and after’, ‘then and now’...of ‘here and there’. □



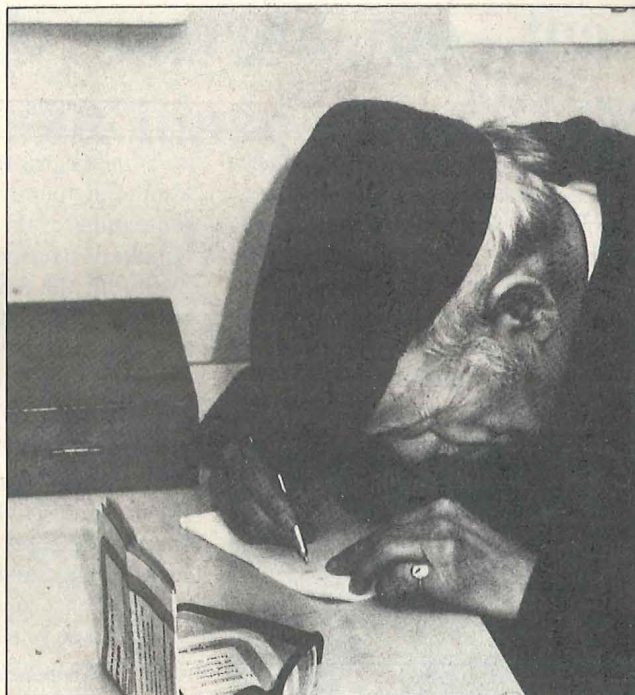
*“The village community elected me as their priest when I was 23 years old. I used to be the village matchmaker and sometimes I would ride my donkey to the next village to find suitable brides and grooms for our young people. I don’t do this anymore because nowadays young people meet at school, and they have their own ideas about marriage.”*

Father Savas



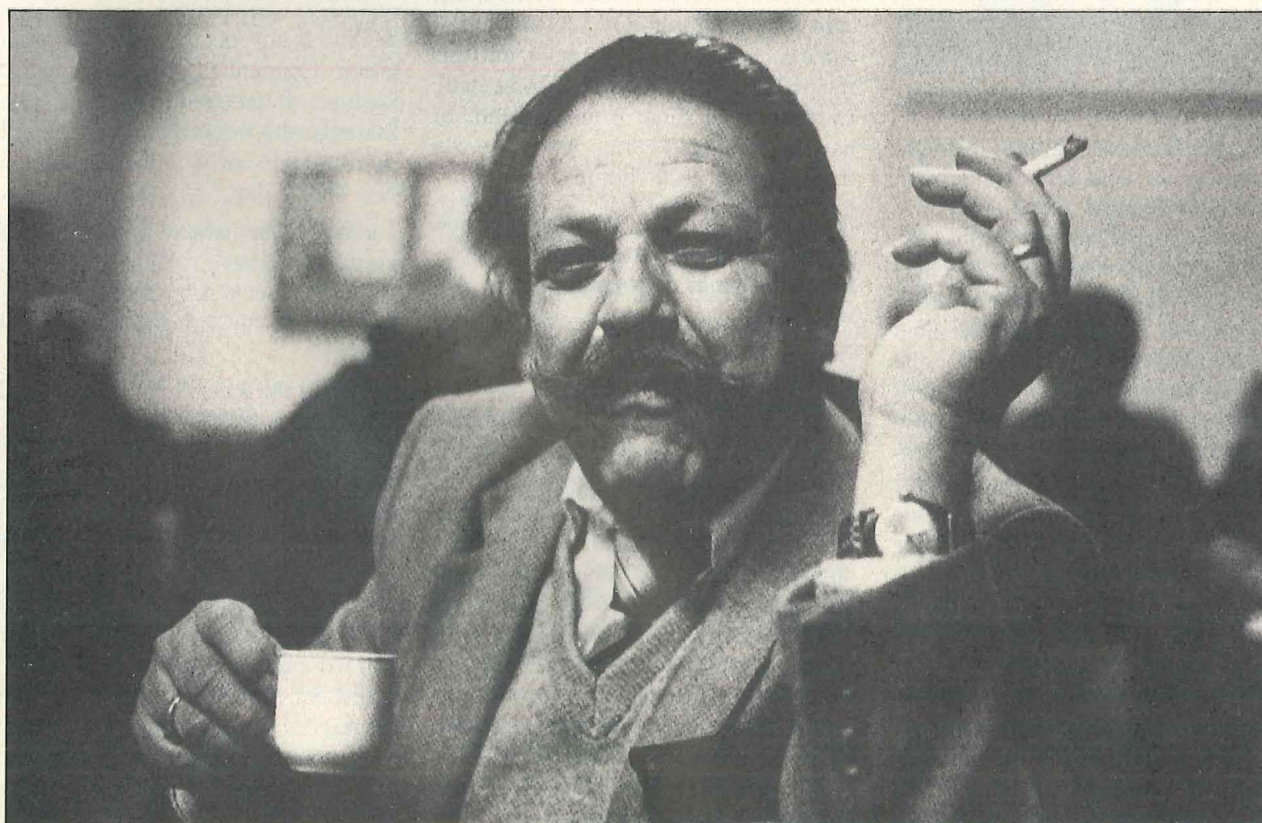
*"My grandchildren have learnt to speak village Greek – 'horiatika', like we did in Cyprus. But I was told that people don't talk that way any more back home. It seems that even morals have changed there, but not here in England. Here we still hold on to our past."*

Stavroula Yiasoumi



*"I've lived in England for 40 years. If I'd been unhappy, I could have gone back to Cyprus, whenever I wanted to. I have my English friends here and this is now my home. My sons consider themselves English, but I don't mind, because for me the world is one."*

Kokis Atamis Lefkaritis,  
Shoemaker and poet



*"I arrived in London in 1946 and I was immediately nicknamed 'Charlie' by a relative. In England we were called 'Charlie', because the English couldn't pronounce our names. In Cyprus we were called 'Charlie' because we had lived in England!*

*For me London was more than wonderful."*

Charlie from Morphou

# Lent on Skyros: cheeseless cheese-pies

March is here, at last, with its breezy hints of spring, its early herbs and wild flowers, and the vegetarians' delights – *sarakostinana* – meatless lenten fare. Although spring touches home in subtle stages, Lent blows in with a bang on the Sunday of Apokreas. Meat Sunday is the last official meat-gorging day before the six-week fast preceding Orthodox Easter.



An example of Skyrian embroidery

Like the Orthodox faithful throughout Greece, the islanders of Skyros in the Northern Sporades have a favorite *apokreatiko* recipe, but who would expect to hear about it during the sweltering heat of August? My husband and I visited Skyros during a summer heat wave searching for fantasies – the legends of Achilles, disguised as a girl, and Odysseus discovering him. I also wanted to get a glimpse of the bewitching embroidered bird in the Faltaitz collection on the island, and to see more exquisite embroideries of sailing ships and whimsical creatures sprouting flowers from their caps and fingers, such as those in the Benaki Museum. We also wanted to cool off!

Skyrians, however, seemed oblivious to the high temperatures. They talked animatedly about their unique method of making *trahanas* with ground whole wheat and rich local milk, a prized dish to cook in winter. Then they raved about using the *trahanas* rather than meat as the filling for *tyropitaria*, their specialty, which are fried to golden brown crispness and

devoured piping hot (on the Sunday of Apokreas). It was especially impressive at the Glaros Restaurant, run by the Xanthoulis family, to hear three male generations of the family describe their *tyropitaria* (recipe follows).

So, for the 5 March holiday, if you can, hop a ferry at Kymi for Skyros and a taste of *tyropitaria*. And stop in to see the magical bird, embroidered in white with red neck feathers.

### 1989 Lenten Schedule

5 March, Sunday of Apokreas (Meat Sunday); 12 March, Sunday of Tyrinis (Cheese Sunday); 19 March, First Fasting Sunday (Sunday of Orthodoxy); Lent continues for six weeks until Easter (30 April).

### *Tyropitaria me trahanas*

Piping hot *tyropitaria*, filled with homemade *trahanas* and crisply fried in a skillet, are savored by Skyrians on the Sunday of Apokreas (5 March in 1989). There's not a speck of cheese in this unique specialty of Skyros, despite the name! Skyrian-born Evangelia Kounadini and her niece, Alexandra, who run a restaurant on the grand square in Skyros town, gave me this recipe. If you don't have homemade *trahanas*, beg some from a friend, or use the packaged variety until you can make your own at home.

**Homemade filo:** 3 C flour and enough water to make a soft dough

**3/4 C trahanas Skyrianos** (recipe follows)

**Salt**

**2 T long-grain rice**

**Vegetable oil for frying**

In a bowl, mix the filo and knead to make a soft dough. Cover and let rest while cooking the *trahanas*. In a large pan with four cups lightly salted, boiling water, stir in the *trahanas* and cook until almost tender, stirring frequently. Add the rice and continue boiling until thickened, adding small amounts of water, if necessary, to prevent sticking. The mixture should be thick and all water absorbed. Set aside to cool.

Meanwhile, roll out the filo as thin as possible and cut into 15-cm or six-inch strips. Spoon filling along the end nearest you; allow space on each side to enclose the filling. Roll back to enclose filo and cut across. Wet the end with cold water and seal along the length

and pinch the sides to close tightly.

In a skillet, heat the oil as for frying potatoes. When very hot, slip three or four *tyropitaria* into the skillet and turn to brown on all sides. Drain on paper towels. Serve piping hot.

### Trahanas Skyrianos

*Trahanas* lovers in Greek regions have been making their own versions of this staple for uncountable generations and will cling to their own recipes through feast or famine. I have been astounded by the variations throughout Greece. My Lakonia-born mother and Messenian father were brought up on sour-milk *trahanas* made of eggs and flour into a dough and dried into barley-size grains (that look like the commercial types but taste infinitely better). Not so the Skyrians. Theirs, also made of soured sheep's or goat's milk, is mixed with ground whole wheat, then dried into long pieces until ready to cook. The method for concocting this island favorite was dictated by the three male generations of the Xanthoulis family. Grandson Manolis, who served at the tables, knew as many details about the specialty as grandfather Emmanuel, who sat near the kitchen of the restaurant, and father Ioannis, who worked in the kitchen. Be sure to begin early on the morning of a dry, sunny day.

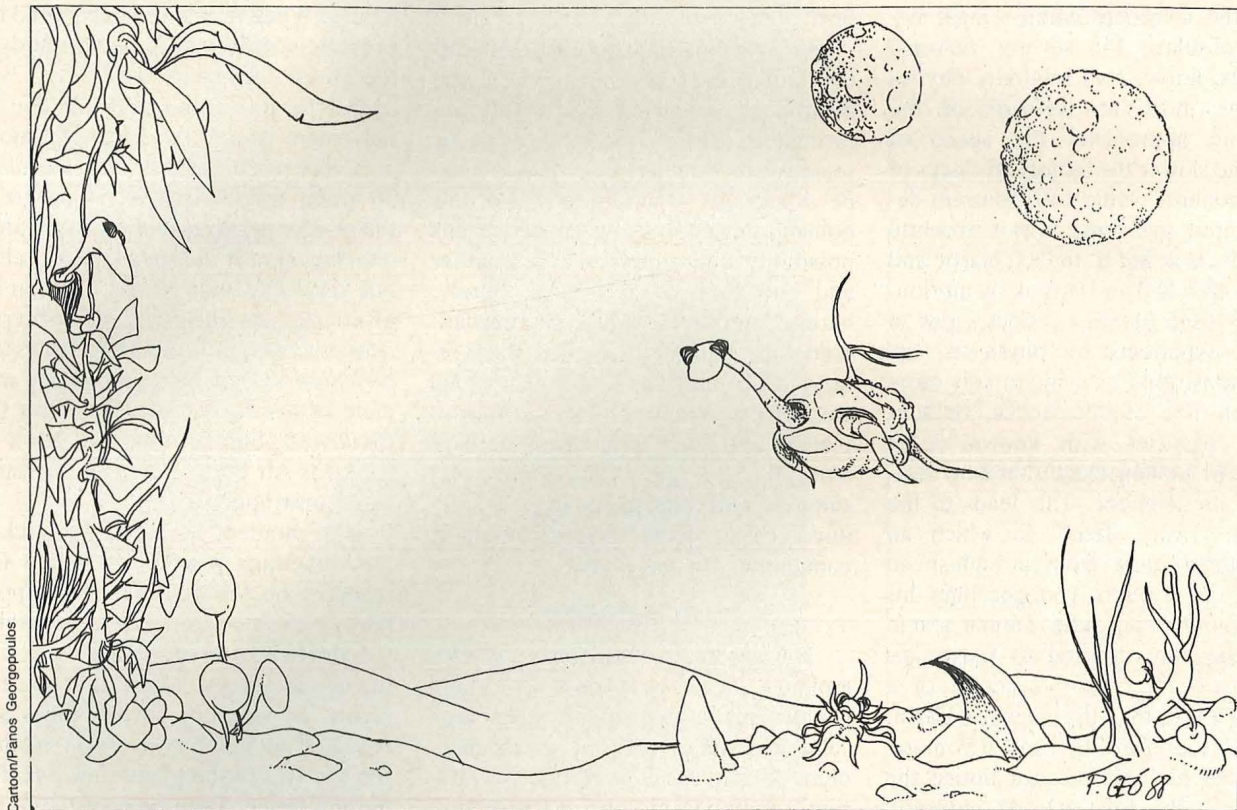
**1 kilo (2.2 lbs) whole, unhusked wheat kernels (*Kolyva*)**

**4 1/2 - 5 kilos (4 1/2 - 5 qts) sheep's or goat's milk (or substitute cow's milk cream)**

Grind the wheat in a blender until it resembles instant coffee. In a large saucepan, bring the milk to a boil. When it begins to foam up, slowly add the wheat, stirring constantly, until wheat is added and milk again boils. Lower heat and cook until mixture is thickened and soft and the wheat is tender, stirring frequently. Remove pan from heat and cover with a lid. Let it rest for four hours until the mixture cracks.

Turn out of pan onto a board and cut into large, finger-sized pieces. Spread *trahanas* pieces on clean linen or cotton cloths outdoors in the sun for three to four days. Bring indoors every evening. When thoroughly dry, store in containers. When used in a recipe, the pieces dissolve as they cook. □

## A space symposium with *Challenger* astronauts: outer and inner space



Knowing no other world than the spaceship, they would adapt to their environment ...much as we view "Spaceship Earth" as home

Dr. Stanley Sfekas, Professor of Philosophy and Associate Dean at Southeastern College, found a recent visit by "Challenger" astronauts food for philosophical thought.

Is man tied by an eternal umbilical cord to "Mother Earth", or can we cut free and live in whatever space we can reach? Could there ever really be a "star trek" colony of astronauts? *Challenger* astronauts John Fabian and Wubbo Ockels discussed these futuristic philosophical questions with President Achilles Kanellopoulos and other Southeastern College delegates at the Space Symposium hosted by the school this past semester.

### Limits

The enquiry opened with my asking whether there are any physiological or psychological limits to the endurance of the astronaut in outer space. I was told that, as regards physiological limits, the only problem might be exposure to

radiation. As for psychological limits, the astronauts might, of course, be homesick and miss their loved ones after many years in space, but communication with family and friends on earth could perhaps mitigate that problem. In any case, this would be part of the sacrifice astronauts would be expected to make.

### Cosmic Boredom

I then said that I remembered being impressed by the scene in Stanley Kubrick's film, *2001: A Space Odyssey*, in which an astronaut was jogging around the spaceship walls. There was a sense of boredom in that jogging scene that went far beyond the boredom of someone jogging on an indoor track – a kind of metaphysical boredom, or cosmic boredom. Would astronauts become profoundly bored in that unique way? Both Fabian and Ockels rejected this notion, arguing that as long as there is meaningful work to be done, there is no room for boredom. They themselves

felt enormously stimulated in space. But had not the Russian cosmonaut requested to be brought down from the Soyuz space station, I asked? John Fabian answered that he had spoken to the cosmonaut in question and would rather believe him than media speculation: the Russian had not complained of boredom.

### Adaptation

In any case, irrespective of the difficulties that would beset astronauts travelling, for a lifetime, towards distant stars, surely their progeny born on the spaceship would not have these problems; knowing no other world than the spaceship, they would adapt to their environment and view the spaceship as home, much as we view "Spaceship Earth" as home. Although they would never "experience" trees and stones, hills and valleys, presumably they could learn something about what these words stood for through the use of videos.

## Obsolete Mission

At this point in the analysis, we discussed the nature of the astronauts' mission. If it were to relay information back to earth, then, after many generations, the astronaut colony might become obsolete for several reasons. First, we know from relativity physics that the more the velocity of the spaceship approaches the speed of light, the slower the biological clocks of the astronauts would run. Einstein demonstrated that time is not absolute and universal, but is, in fact, elastic and can be stretched and shrunk by motion.

The time dilation effect, now a routine experience for physicists, can be demonstrated by using rapidly moving, sensitive atomic clocks, or subatomic particles with known decay rates. The moving clock runs slow relative to its neighbor. This leads to the famous "twins effect" in which an astronaut returns from a high-speed voyage some years younger than his earthbound twin. John Fabian stated that when he returned to Earth, his watch was one one-thousandth of a second slower than the clocks on Earth. He was, therefore, that much younger (although his wife did not notice the difference, he told us). At currently available rocket speeds, only precision atomic clocks can reveal the minute dilations. However, as the spaceship approaches the speed of light, the time-warp escalates.

This means, for example, that after 1000 years on the spaceship, 10,000 years might have passed on Earth.

In that case, technological progress on Earth would have far surpassed the astronauts' technological progress, so that Earthlings would have developed more effective methods of receiving information about the distant reaches of space.

Let us assume also that the astronauts reach a point a million light years away. It would therefore take a million years for their light signals to reach the Earth. The information would by then be obsolete.

All this reminds one of Kafka's story about the Chinese Emperor sending a command to a province so distant that by the time the message arrived, the Emperor was dead.

Finally, there is the question of independence. Just as the great expanse of the Atlantic Ocean made it easier for

the 13 British colonies in America to break off from the mother country, so also might the astronaut colony declare its independence. "What have we to do with them?" they might reason. "We have our own problems, our own destiny".

So, it seems that no astronaut colony would ever be able to fulfill the mission of supplying Earth with information from the supergalactic realms, nor would such a mission even be a logically coherent one. At this point in our analysis we conceded this possibility and simply asked whether and how they could survive. Surely, natural resources would be needed. And this, I posited, implied their requiring a planet. The "star trek" colony would have to make pit-stops at various planets and build structures, perhaps cities, under large, plastic domes, presumably with the technology to produce oxygen from oxygen-containing compounds on the planet.

## Planet-dependence

The astronauts could not do without a planet, then. They would be – as we all – planet-dependent, technologically dependent and resource-dependent. State societies (and "civilization") only became possible with agricultural intensification and sedentarism. In contrast, hunting and gathering band societies, nomads and seminomadic pastoral societies, and horticultural tribal societies could never develop the food-producing capacity necessary to support the complex social structure found in pre-industrial and industrial state societies. Likewise, in order to continue to develop as a technological society, our space "nomads" would have to settle on a planet as astronaut colonials, and the more Earth-like that planet, the better.

## Gravity

Scientist-astronaut Wubbo Ockels, a theoretical physicist, wrote a philosophical essay on this subject while in outer space (imagine that!) titled "Is Life Earth-Like?" published in *Frontiers and Space Conquest* (Kluwer Academic Publishers). He stated that he found the greatest difference between space and Earth to be gravity, inevitable gravity.

On Earth, we are always pulled down by an incredible force or, put more scientifically, pushed upwards by

an enormous acceleration. We feel gravity as a force, but we know from mathematical physics that it is an acceleration. When Ockels first experienced weightlessness, he was struck by the feeling of freedom: no forces, no ties to a floor. When he relaxed and closed his eyes, he could even forget his body – the purest feeling of rest.

All the forces we feel are due to movement caused by an acceleration.

Every second of every day we all go 36 km/hr faster. That is 100 km/hr in three seconds, three million km/hr after one day, almost the speed of light after one year! The brain cannot take this in, of course. As the force of gravity is constant, we ignore it. But Ockels *experienced* it. The most impressive moment of his flight took place after the *Challenger* Shuttle touched down at Edwards Air Force Base and the astronauts unstrapped.

The moment he stood up, Ockels felt something frightening. For a few seconds, he felt he had just stepped into an elevator going up at incredible speed. He had just perceived gravity as the acceleration it is! For the next few nights, he woke up several times and switched to the "acceleration mode": the bed was pushing him upwards, faster and faster. Then he reverted to the feeling of being tied down – of being "secure"; a sane, normal Earthling.

## Is Life Earth-like?

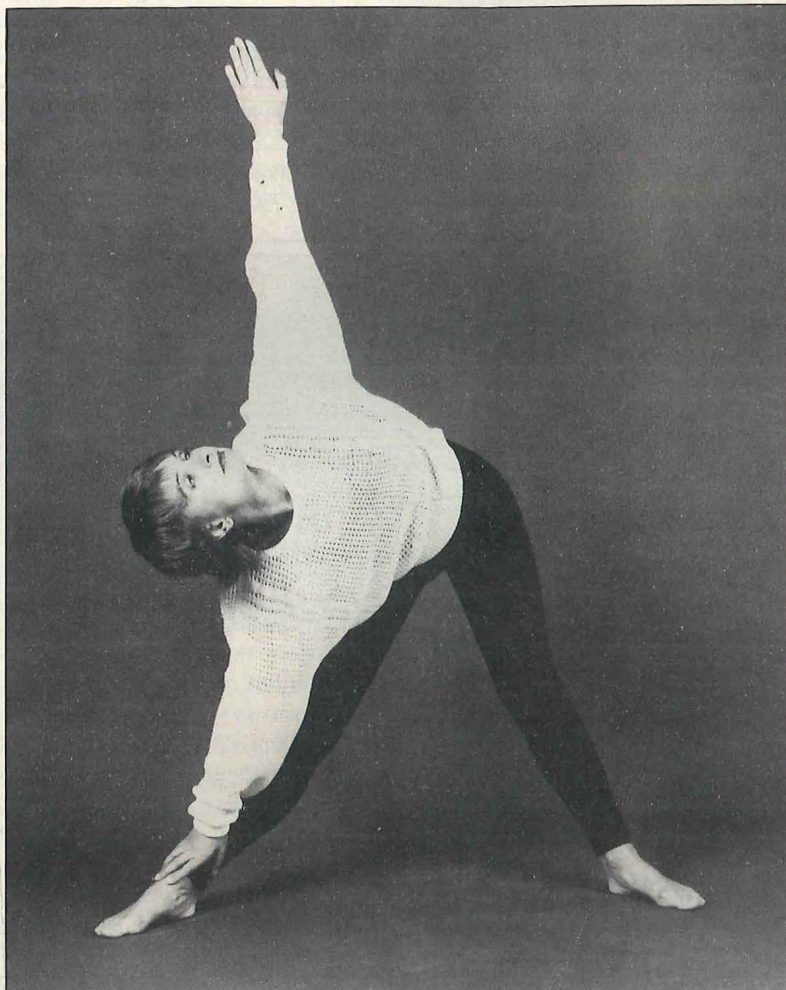
"What does this gravity do to us?" he asked. We are all so used to it that we have a "distorted" view. "Somehow, suddenly this inevitable gravity, its incredible speed and the going on of time continuously seemed to fit together naturally; time, seen as the necessity to experience change, to live."

Time goes at the same speed for all of us, as if we are all on the crest of the same wave, driving us towards the future. What powers the wave? Is it gravity? Then it is gravity that pre-determines for us the speed at which information flows. Is it gravity, then, which pushes us towards the future?

"Is Earth giving us the sense of time?" asked Ockels. Do we live the way we live because we are on Earth? Is our concept of time and of life universal, or does it depend on Earth? Is life Earth-like?

Ockels said, "I bet it is." So do I. □

Stanley Sfekas



photo/M. Hionos

Eventually, the side of the body will come parallel to the floor

## Health & Fitness

### The Triangle

For the triangle, prepare by standing with the feet about four feet apart. Turn the right foot so that it is perpendicular to the side wall. Make sure the left foot points directly forward.

The feet should be in one line: make sure that one foot is not behind the other.

Float the arms out to the sides, keeping the shoulders completely relaxed. Keep the body on one plane: make sure the hips and shoulders do not twist, and begin bending to the right.

Allow the right arm to touch the right leg. Go over as far as you can, but without twisting. Turn the head so that you are looking up towards the left arm which is now stretching up towards the ceiling.

Breathe easily and deeply.

With each long, slow out-breath, stretch the left hip even more up to-

wards the ceiling. Feel the ribs stretching away from the hips. Eventually, the side of the body will come parallel to the floor.

Relax the inside of the right thigh and see if you can slide the right hand even farther down the leg, but be sure you do not twist.

Turn the head to the front and bring the right arm alongside the ear. Root the left foot firmly into the floor and stretch the right fingertips even farther away from it.

Press the feet firmly into the floor to come up: relax the arms down.

Take a deep breath in, and make sure the shoulders are relaxed as you breathe out.

Breathe in, breathe out, and feel the crown of the head gently stretching towards the ceiling.

Repeat to the other side. □

Jenny Colebourne

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# Katey's corner



☿ What a convenient economic boost is given to Greece's economy each year by the ravenous requirements of New Year's **pitta-cutting** time! Every organization – however famous or obscure – cuts a pitta. The family cuts a pitta, the friends cut a pitta, friends of friends cut a pitta – in fact, everyone has numerous opportunities to gain the lucky token, even well into February. It is an unlucky Minister indeed who – with

us here in Athens from Cuba; Ambassador Gilbert Loquet and his wife, Helen, from Belgium have come to Athens from a recent posting in Copenhagen. They replace Ambassador and Mrs Roger Martin who have returned to Belgium to the Ministry of Foreign Affairs...Ambassador Gunduz Aktan of Turkey has arrived with his wife, Ulku, and their daughter and son. The Ambassador has most recently been Advisor to the Prime Minister and General Director for Bilateral Economic Affairs in Ankara...Ambassador Michelangelo Giacobucci of Italy has also presented his credentials. The Ambassador and his wife come to Greece from

formation.  
☿ Everybody knows that the **Hellenic American Union** teaches Greek lessons to foreigners, but did you also know that they teach English to over 3000 students a year; have the Clary Thompson Greek Library; an American Library; they teach teachers of English; and have an

"Other Studies" Department that wanders from Greek cinema through an extended cultural program to gemology, ceramics restoration, embroidery and art history (to mention a few). This beehive of activity is located at 22 Massalias St and can be contacted by phoning 360-7305 or 362-9886. Just park



The recent New Horizons in American High Technology Exhibition at the Hotel Athenaeum Intercontinental convened under the auspices of the American Embassy and the Hellenic-American Chamber of Commerce brought together some long-time Athens residents who have been overseas lately. At the Digital Equipment Co, Ltd. display, our camera caught former resident (now living in London) G. Michael Glynos, Digital's International Banking Marketing Manager-Europe, who was present to give a Digital banking presentation, and James Carouso (from Cibar in Massachusetts) and George Triantafyllides – both working industriously on the launch of Cibar Software Technologies-Europe here in Greece. This latter involves a full range of software for the automation of banking trade services operations. George and James both grew up in Greece and it is good news to find our second-generation Athenians heading for the expanded markets of 1992 with a base in Greece.



Mr and Mrs Kurt Schmid flew in recently from Swissair Headquarters to host a sparkling reception at the Athens Hilton Hotel. One purpose was to congratulate Mr Mario Selva on his retirement following 39 years of service to the company – 27 of them here in Athens. The second purpose was to welcome Mr Hans-Juerg Wagner, the new General Manager for Greece who comes to us with considerable Swissair experience gleaned in many countries of the world. Swiss Ambassador Mr Gerard Franel, many members of the travel industry, the Swiss community, journalists and friends were present for this special occasion. In our photo, Mr Selva is shown on the right with Mr and Mrs Wagner.



The Athenian had an additional reason to celebrate at its annual New Year's Vassilopitta cutting ceremony this year. Its publishing arm, The Athenian Press Ltd., had just produced *The Bananaless Republic*, a compilation of articles written by the inimitable and sympathetic humorist Alec Kitroeff and illustrated by Susa Avela. (Don't you have your copy yet? Order from The Athenian or ask for it at selected book stores.) Each month dedicated Athenian readers open immediately to Onlooker to ascertain just what the Freaks and the Jerks might be up to or to find what other trueish nonsense Alec has dreamed up for them. Happily officiating at the cutting ceremony (from l to r) are Deputy Editor Elizabeth Boleman Herring, Susa Avela, Alec Kitroeff, Publisher Drossoula Vassiliou Elliott and Editor in Chief Sloane Elliott.

unions by the dozens and miscellaneous organizations inviting him along for the cutting – comes up with not even one gold coin to help him through the year.

☿ The Corner extends a warm welcome to some recent additions to the **diplomatic corps**. Ambassador Mrs Mercedes Aguilar has joined

☿ Americans please take note that the **US Tax Assistance** people will be available at the American Embassy in Athens 2-22 March. If you have any questions, be sure to catch them at that time. They can't pay your taxes, but they help you afford them...Phone 721-8561, ext. 421, 422, 423 for further in-



you car on the roof and go right on in.

⊗ Be sure not to miss the famous 1989 **Propeller Club Charity Ball** entitled "Let's Dance" at the Hotel Athenaem Intercontinental on 3 March. An incredible door prize that may take you and your spouse (or special friend) to New York (and back, of course) courtesy of TWA with a stay in a luxurious suite (courtesy of Marriott Hotels) at the Marquis Marriott Hotel. Continue to Miami, for a stay at the Biscayne Bay Marriott Hotel and then on for a five-day Miami-Mexico cruise courtesy of Chandris Lines!

⊗ The following week at the same venue will be the wonderful British-Hellenic Chamber of Commerce Fifth Annual **Champagne Ball**. Organizer Irene Watson promises super prizes and an outstanding imported cabaret organized by the famous team of **Barbara Kelly** and **Bernard Braden**. For ticket information phone 721-0774 or 724-5541.

⊗ There are three lectures remaining in the series of the American School of Classical

Studies on Tuesday evenings monthly. For information, phone 723-6313.

⊗ There is a very important service being offered to foreign residents by the **Center for Mental Health**. Aimed especially at the foreign resident married to a Greek national, the Center has counselling services involving psychological and psychiatric evaluation of adult disorders, psychological and psychiatric evaluation of children's prob-

lems (in cooperation with the Child Psychiatry Unit of Athens), and diagnosis, counselling and psychological intervention/treatment for the above on an individual and/or group basis. The service is free and the Center can be contacted by phone at 823-2833 or 823-4005 (ext. 57) between 9:00 and 12:00 noon weekdays. Staffed by qualified professionals, it recognizes that individuals planning to live permanently in a

new country often have problems of adaptation to their new environment and are reluctant to seek consultation because of language or other cultural factors. Maybe this is your answer, since consultations are offered in Greek, Italian or English.

⊗ Finally, sometime back you may have noticed that the rear windows of each and every public bus (and with our traffic jams there is plentiful time to peruse these windows) began to sport a sign: *Ta elastika mou einai Ellinika* (My tires are made in Greece), engendering a bit of pride in this new fact of industrial expertise. Now, however, a new sign has appeared above the first - engendering perhaps another emotion. Have you noticed...*Ta frena mou einai Ellinika?* (My brakes are made in Greece) - emphasis added.

⊗ A fine Happy 38th Birthday to the **Athens News** without which we cannot do. It occasionally switches the picture captions (thus helping us start our day with a chuckle), but its record of longevity attests to our need. Thanks for your faithfulness... □



*Lunching in the Old Post Office Building overlooking the Inaugural Parade route in Washington, D.C., were several Athenians - current and past. From left are Mrs Betty Godley of Athens and Morris, New York, (wife of former American Ambassador to Lebanon), Katey Angelis (me), Mrs Lois Shepard, Director, Institute of Museum Services in Washington, D.C. (husband Bill was a Political Officer in the American Embassy during their tour here), and Mrs Joni Nelson, formerly of Athens and London, and now a prominent international attorney in New York City.*



*A wonderful sequel to the 25th anniversary celebration of the Athens Hilton Hotel was the presentation of over one million drachmas to the ELEPAP organization. At a small lunchtime reception Mr Steve Georgiou, General Manager of the Hilton, presented a huge facsimile of the check to Mrs Mary Cannelopoulos, Chairwoman of this vital crippled children's foundation, while members of the board and guests looked on. The funds were the proceeds from an outstanding historical memory book of the Hilton's 25 years supported by advertising from various companies with whom the Hilton does business. Well known Hilton Public Relations Manager Mrs Elli Hatziotis had organized the publication and was especially pleased that it produced such a fine sum for this very worthy cause.*



*A very special occasion was recently hosted by Mr and Mrs Al Bonney of the Ledra Marriott Hotel in cooperation with Mr and Mrs Anghelos Goulandris at the Museum of Natural History in Kifissia. The bountiful buffet gave the hotel a super opportunity to demonstrate the fact that lovely parties really can travel. Among the guests were several ambassadors, other members of the diplomatic corps, government officials, industrialists and representatives from the world of arts and letters. Everybody wandered enthusiastically through the halls viewing the displays during the course of the party and enjoyed the musical background provided by harpist Marina Rodousakis. Preceding the reception, Mr and Mrs Bonney had an opportunity to chat with Mrs Niki Goulandris.*

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a selection of books and records, and other fine gifts

**Aithrio Shopping Centre Mesogion 419 Aghia Paraskevi**

Not content with the "scatology" referred to in the title of his latest political review at the Akropol Theatre on Ippokratous St, comedy playwright **Nick Kambanis** changed *Mam, Kaka Kai Liani* to *Ela Mimi Ston Topo Sou* which roughly translates into *Mimi Come Home*. The message is clear and the audiences love it.

The fashion watches sported by stars such as Joan Collins and Michael Jackson are the unique "Star Motif" of Florentine fashion designer **Enrico Coveri**. Coveri's timepieces are exclusively carried in Greece by **Ektor Georgiades** (His fashionable shop is **Ektor** on Stadiou St.) along with the new "Beyond" watches by Byblos and the Gian Franco Ferre designer watches. The watch chosen by the Paris Musée to commemorate this year's French Bicentennial is produced by the company "Production CLASS" and Georgiades is bringing all this line in for the Greek market.

The **Ioniki Bank** was established back in 1839 and was heavily involved in the shaping of an independent modern Greece. In 150 years it has had plenty of time to become one of the most experienced banking organizations in Greece and its distinctive Ionian "scroll" is instantly recognizable everywhere. Happy Birthday!

The Japanese-owned **Apricot Studios** in Hollywood are rumored to be negotiating for control of MGM studios, Orion and Tri-star, which will give them plenty of clout in the film world. Can we expect to see *Snow White and the Seven Samurai* I wonder?

The **Ledra Marriott Hotel** inaugurated its Friday night

**Seafood Buffet** last month at the cheerful Zephyros restaurant. Lobsters and shrimp nudge bass and mullet to create a fish-lovers' paradise. (The hotel's popular Kona Kai restaurant also began a once-a-month Sunday evening "Luau Buffet" with Polynesian fare, as a trial run. Let's hope this too will become a regular feature.)

You don't have to appreciate the works of the likes of Man Ray or Cecil Beaton to enjoy a photography exhibition. On 6 March, under the auspices of the "Year of Photography" program, the **Panhellenic Photographic Exhibition** will open at the **Hellenic American Union** on Massalias Street. On display will be the works of winners of the Panhellenic Photography exhibition, in which both amateur and professionals took part.

The Hotel Athenaeum Intercontinental has planned a Viennese month for March entitled **Vienna Greets Athens**. The menu at the Rotisserie restaurant will include a Viennese specialty every day; a Viennese pianist will appear at the Vienna Café in the lobby each evening except Thursdays, when the Athener Salon Orchester will be playing (and also at noontime on Sundays). The Premier restaurant on the rooftop has a new singing star - Mademoiselle Yvonne Petillon - to entertain us.

Last month, the **Alpine Center** held a Badische Woche (Black Forest Week) on their school premises at the **Palmyra Beach Hotel** in Glyfada. Prize-winning chef Willi Merkel flew to Athens especially for the occasion, and presented guests with his innovative cuisine from the Baden region. Students at the school are being groomed for



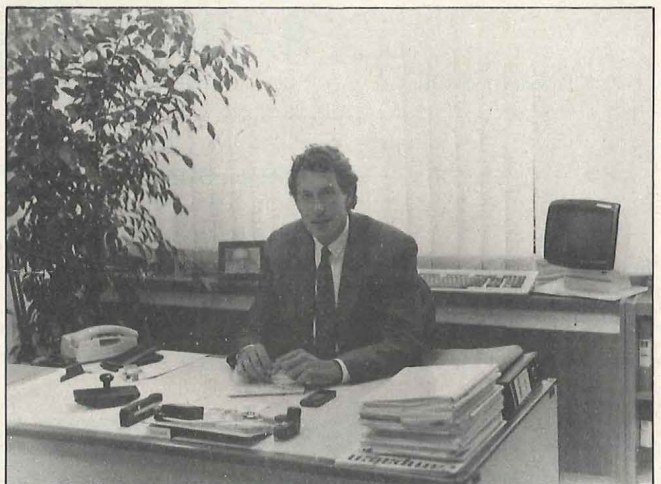
Enrico Coveri watches at EKTOR

one of the leading Greek jewellery firms and are also well known internationally.

**Adel/Saatchi & Saatchi** advertising have a new Corporate Development Department headed by **Rudy Rallis**. The new young CDD



The "Athener Salon Orchester" at the Intercon



Rudy Rallis of Adell Saatchi & Saatchi

management careers in the hotel and tourism industry and receive excellent training at this prestigious Swiss-method school.

"Shadows and Light" is the title of the latest jewellery collection by **George Maramenos**, a line based on the architecture and simple lines of the island of Patmos which celebrated the 900th anniversary of the Monastery of St. John last year. Maramenos and Pateras are

has studied Economics and Political Science at UCLA and has an MBA in General Management, Marketing and International Business from Columbia University's Business School. He has previously worked in advertising in New York and we wish him well in his new post. (Greece has come a long way since the days when a man dressed as a tube of toothpaste or some-such would knock on a housewife's door in order to market a product!) □

# THE ATHENIAN guide

Where to go... what to do

focus • music • dance • drama • museums • sites • tourist tips • sports • restaurants and night life

## focus

### art

**Manolis Petalas**, the former owner of the well known Montparnasse Bar on Mykonos, has for the past several years, been turning out excellent literary translations and exciting sculptures as well. Petalas has lived in Paris and now makes his home in Athens, summering on Mykonos. His sculpture exhibition at the Evmaros Art Center comprises 22 small and large pieces; till 18 March.

Inspired by Goethe's *Prologue to the Sky*, from Faust, painter **Nana Tokatli** has herself composed hymns to God and nature on canvas. A series of oils on paper, the show will run 18 March at Anemos.

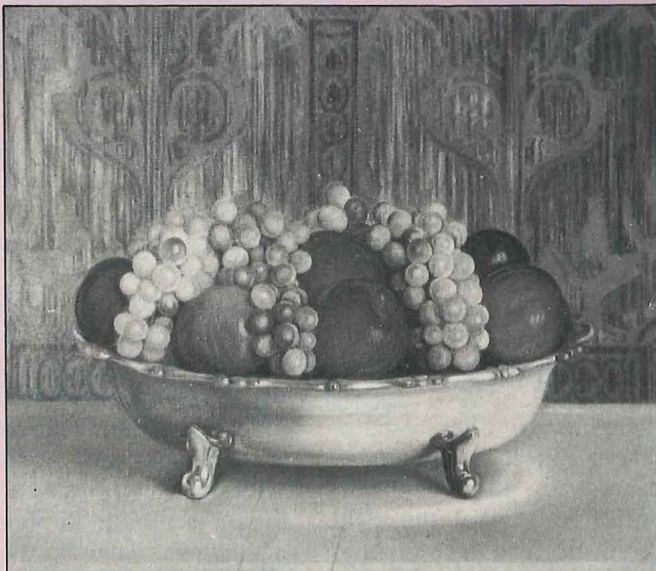
Art critic **Nikos Grigorakis** has organized an exhibition dedicated to Greek women at Iakinthos Gallery. Says Gri-

gorakis: "I wanted to honor Greek women artists for their contribution and to afford the public an opportunity to become better acquainted with them." As it was impossible to present all important women artists, a selection was made including the work of some artists who died in obscurity and others still creating. Among those represented are **Sophia Laskaridou** (1889-1965), the first woman to enroll at the School of Fine Arts; **Flora Karavia**; **Niki Karagatsi**; **Vasso Katraki**; **Boulgoura**, **Maggiorou**, **Bekieri**, and others. The exhibition which includes both painting and prints, will run till 31 March.

**Kostas Kontoyiannis** was born in Thessaly in 1926 and went on to study at Athens' School of Fine Arts and then in Florence. Working in Italy for a few years, he participated in the 20th International



Dimitris Galanis from "Modern Greek Engravings"



Desilla-Lavranou at Iakinthos

Biennale "Fiorino" in Florence (1971), and the International Painting Exhibition, organized by Florence's Municipality, the following year. Kontoyiannis, who collaborates with the International Art Centre of Italy, has mounted 21 individual exhibitions and participated in 28 group shows. His work will be shown at Argo until 14 March.

**Thomas Papadoperakis** will show his latest work - portraits, still lifes and other compositions - all oils bearing his distinctive, "signature style", at Gallery 3 till 23

March. Born and reared on Crete, Papadoperakis was recently awarded the Kazantzakis Prize.

Ora Gallery will host a show of mixed media works on paper by **Yiannis Karidakis** till 10 March. The human figure, surrounded by various environmental elements is Karidakis' main subject; the artist's aim is to reflect the disturbed relation of man to his environment in the modern world. Born in Athens, the artist studied graphic art in Frankfurt and at the School of Fine Arts in Munich.



Madaros at Ora



Michalis Manousakis at Titanium

## music

**A young Greek pianist Katerina Sarri**, who is a British Council Scholar, will give a concert at the British Council, 16 March at 8 pm. The program includes works by Purcell, Arne, Beethoven, Schumann, and Franck. The concert is given in cooperation with the International Cultural Women's Federation - Greek Section.

## exhibitions

**Brian Griffin - Photographs** is the title of an exhibition which is a part of the events marking the 150th anniversary of the invention of photography, recent portraits by one Britain's most influential and innovative photographers, at the Athens Photographic Centre, Sina 52, 1-17 March. The exhibi-

tion is sponsored by the British Council.

**Dimitris Hatzantonakis**, a 26-year-old Kythira-born artist who has studied graphic arts and design, is mounting his first one-man show this month at the Spanish Embassy, Skoufa 31, till 10 March. Hatzantonakis' works, inspired by the human figure, will be on show.

## video

**The story of English Part 9: The Empire Strikes Back** describes the development of English pidgins and creoles, black English in Britain and Indian English. At the British Council, 1 March at 8 pm.

**The First Eden: The Mediterranean World and**



Souli Souri at Epoches



Kostas Evangelatos at Dada



Kostas Evangelatos at Dada

**Man** is a BBC production by Sir David Attenborough, a four part series tracing the development of the Mediterranean from its beginnings six million years ago to the present day. Part 1: *The Making of the Garden*. Looks at the Mediterranean before Man arrived. Part 2: *The Gods Enslaved*. Begins where the previous episode ended and concentrates on the Egyptian, Cretan and Roman civilizations. 8 March at 8 pm. Part 3: *The Wastes of War* examines the impact of the wars of the Middle Ages on Mediterranean civilization. Part 4: *Strangers in the Garden* This episode looks at Man's effect on the region through over-fishing and pollution. 28 March at 8 pm. All screenings will take place at the British Council.

## films

**The Mission** is an epic histor-



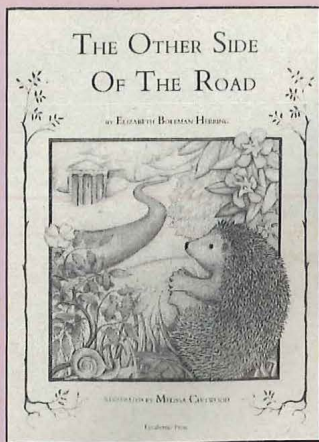
ical drama set in the Jesuit colonies in South America in the 18th century. Winner of the Best Film Award, Cannes Film Festival, 1986. The screenplay is by Robert Bolt and the film is directed by Roland Joffe. The cast includes Robert De Niro, Jeremy Irons and Ray McAnally. At the British Council, 20 March at 7:30 pm.

**A Room with a View**, triple Oscar-winning adaptation of E.M. Foster's novel set in Florence in 1907. The film is directed by James Ivory, starring Maggie Smith, Judi Dench, Daniel Day Lewis and Julian Sands. At the British Council, 22 March at 8 pm.

Athens College Theatre will be sponsoring the Athens premiere of **Working Girl**, starring Melanie Griffith, Sigourney Weaver and Harrison Ford. The film has won several Golden Globes. 7 March at 8:30 pm.

## books

On the occasion of its 150th anniversary celebrations, the Ioniki Bank has published an impressive book entitled **Modern Greek Engravings**. Written by Chrisanthos Christou of Athens University the book contains copious, beautifully reproduced illustrations of works in the Ioniki collection.



Melissa Chitwood's cover for "The Other Side of the Road"

**The Other Side of the Road**, a book written for cross-cultural children, is out now in two editions, English and Greek, from Lycabettus Press. Elizabeth Boleman Herring, *The Athenian's* Deputy Editor, and New York State illustrator, Melissa Chitwood (whose grandmother was Greek), collaborated on the book, which is appropriate for children from five up (and cross-cultural couples as well).

**lectures**

To mark the 200th anniversary of the famous mutiny, the writer Kyriakos Delopoulos will give an illustrated talk in Greek presenting his new translation of the novel **Mutiny on the Bounty**, by Charles Nordhoff and



Thalia Nirgianaki at Hellenic American Union

James Hall. At the British Council, in cooperation with Patakis Publications, 15 March at 12 noon.

**theatre**

The Players will be back on the boards (with gusto!) on Fri. 17 March; Sat. 18 March and Sun. 19 March, with a musical version of Chaucer's most famous oeuvre retitled



Richard Long at Bernier

**Some Canterbury Tales.** Directed by Peter Rose (see January Theatre column), this scored production is a departure for the well-known troupe: the Rose-adapted script has been set to music by Graham Rogers and Jackie Hindson. For info (and reservations) regarding this auspicious event at the Athens College Theatre, call 644-1590 (9 am - 2 pm) or 724-5541 (2-5 pm), but be sure not to miss the Wife of Bath, the noble Knight et al!

**poetry**

The American College of Greece, the Irish Embassy and the Greek-Irish Society are sponsoring a poetry workshop on 22 March at 8 pm at Deree-Pierce College's Student Center. Titled **A W.B. Yeats Celebration**, the workshop will feature "A Ramble with the Fiddler of Dooney", a tapestry of Yeats' poems interlaced with old Irish airs and songs, as

**First Panhellenic Congress on AIDS**

Leading world experts from France, The Netherlands and the US will address the First Panhellenic Congress on AIDS to be held at the National Research Center in Athens 18-19 March. The congress is being organized by the Hellenic Association for the Study and Control of AIDS which was formed just under a year ago.

Addressing the congress will be Dr Rosemary Ancelle from the World Health Organization's AIDS Center in Paris, Dr Royal Coutinho, working in Amsterdam and Dr James Curan, Professor of Legal Medicine at Harvard University. Greek speakers will include the President of the Association, Dr Meropi Violaki-Paraskeva, and Association Secretary, Professor Papaevangelou.

The congress will cover such topics as immunization, dentistry, the social and economic effects of AIDS on Greek society, patients' rights and those of care-givers, and prevention measures, including a mass education campaign which has already been launched here.

Professor Papaevangelou says he is very pleased with the response to invitations to the congress: participants are coming from all over Greece. "Raising the public's awareness has begun already, but it is most urgent that we talk about what is yet to be done. Public education in the schools and other educational institutions and the Armed Forces is one of our priorities, and that is a very complex issue," says Professor Papaevangelou.

He adds there is not enough support structure available for people who have tested AIDS (Acquired Immune Deficiency Syndrome) positive, nor is there enough for their partners, relatives and for those involved in their day-to-day care as symptoms develop and the illness progresses. "At least we can speak about sex, about AIDS, more openly than in the past, and that is some measure of progress," he says.

Greece has the lowest number of AIDS cases in the EC, with an estimated 171 registered victims. This number is expected to rise to 600 by mid 1990, and the number of carriers to 20,000. Professor Papaevangelou does not think that AIDS will ever be as prevalent in Greece as it is in the US, because social conditions here are different and the problems associated with drug addiction are not as severe, and therefore more easily isolated.

In the US the AIDS virus is expected to be the major cause of death among adult males by the early 1990s, surpassing deaths from heart disease, cancer and road accidents. For every victim there are between 50 and 100 carriers. There are three AIDS testing centers in Athens and one in Pireaus. □

Heather Tyler

1st Panhellenic Congress on AIDS, National Research Center, Vas Constantinou 48, Athens.

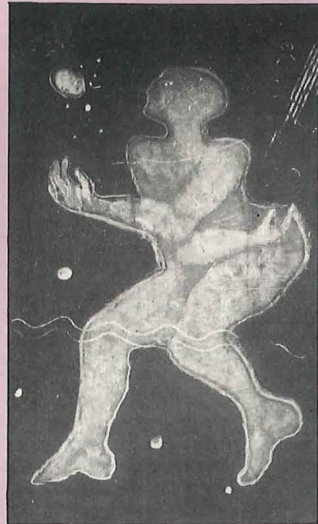
well as **Children of Lir**, four Yeats poems set to music by Peter O'Leary. Call Dr Power at Deree for info: 639-3250.

notes

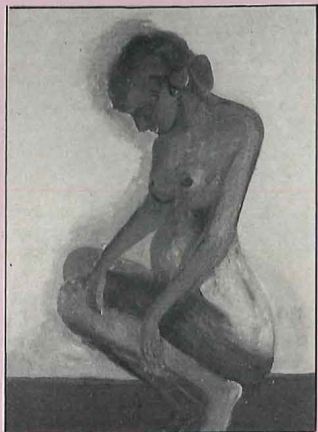
**US Taxpayers** will be glad to know that a U.S. Internal Revenue Service Tax Assistor will be on hand to help them with their paperwork questions, 2-22 March. The tax assistor will be available from 9 am till noon, and from 1 pm to 4:30 pm. She will not be available at the following times: Tues. 7 March 3-4:30 pm; Thurs. 9 March 9 am-noon (Tax Seminar for Retirees); Mon. 13 March, Tues. 14 March 4-6 pm; and Wed. 15 March 2-4 pm (Tax Seminar for Business people). The tax assistor will answer questions but WILL NOT (sorry) fill out forms! For info. and forms, call 721-8561, exts 421, 422, 423.

**Doing Business in the USA** is the general title of a series of seminars conducted by a delegation of US Investment Directors under the auspices of the American Embassy's Commercial Section. Scheduled for 2 March, at the Ledra Marriott Hotel, and 3 March, at Thessaloniki's Electra Palace, the experts will cover doing business from the legal, accounting,

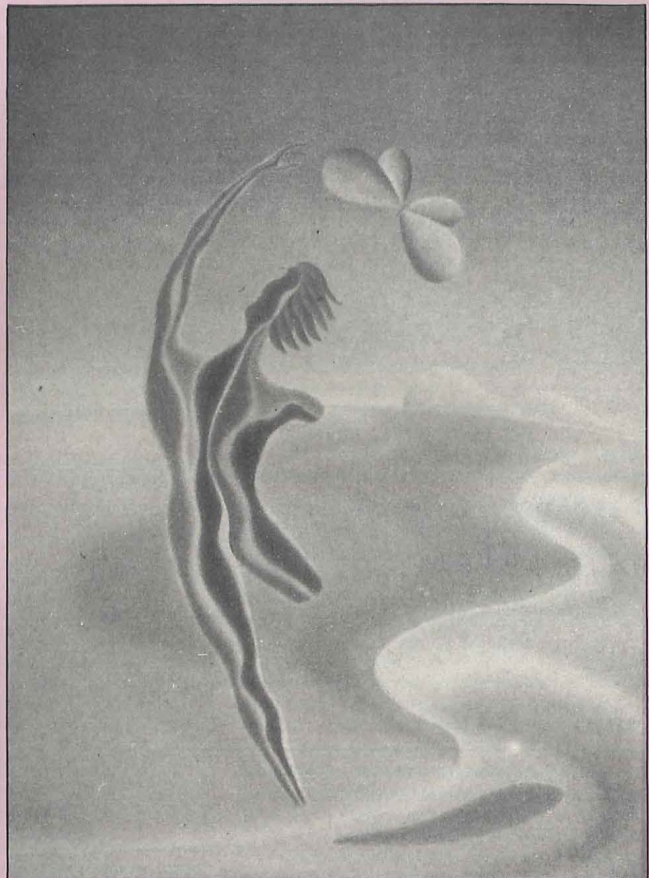
financial and visa angles. Cosponsored by the Council of American States in Europe, the US Embassy and Citibank N.A., the seminars are open to all interested. Contact Mr Emilios Margaritis, Commercial Section: tel 721-8661, ext 325.



Yiannis Karidakis at Ora



Yiorgos Bournazakis at Ora



Dimitris Hatzantonakis at Spanish Embassy

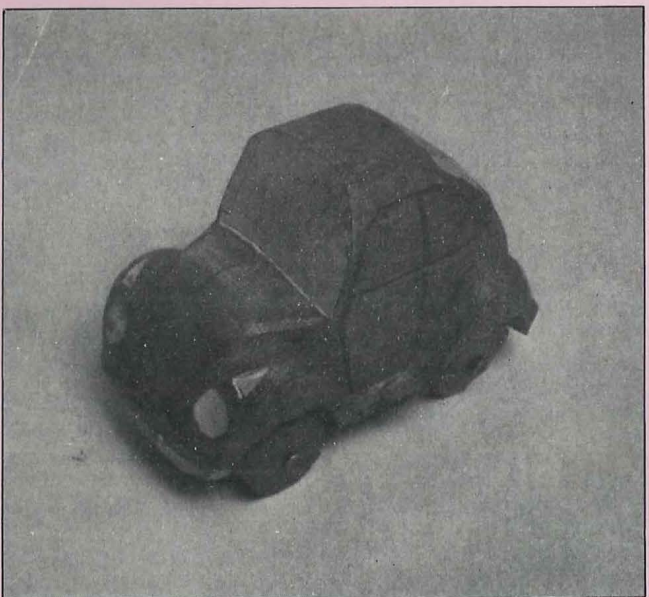
cis Rouan. The organization, **Save The Children**, will sponsor a series of events at the Kostis Palamas building on Acadimias St. during March and April. Included on the program are 13 theatrical performances for children of nine to 12, and one for teachers, all inspired by African culture, *Rhythm and Mask* and *toys* from six African countries, 15 March – 20 April; and photographic and informative material providing information regarding the environment and daily life of Africa. Supported by the EC, the program will also be presented in Spain, Portugal, Italy and France. For information, call "Save The Children" at 775-1148, 721-14 March; an exhibition of 8510 and 721-1495. □

A three-day **Panygiri** organized by the Athens College Students Association, will take place at the Athens College Theatre, 31 March; 1 and 2 April.

The **Museum of Contemporary Art of the Vassilis and Eliza Goulandris Foundation on Andros** is open to the public daily, except Tuesdays, from 10 am till 2 pm. In addition to the museum's permanent collection, works by painter/engraver/sculptor, Sebastian Matta, are currently on show, as well as lithographs by Yves Brayer and a series of engravings by Fran-



Teta Makri at Ora



Toy exhibition at Kosti Palama Building

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

## NAME DAYS IN MARCH

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).

March 18	Theodoros, Theodora, Dora
March 25	Evangelos, Vangelis, Evangelia

## DATES TO REMEMBER

March 2	Tsikonopempti
March 7	Partial Solar Eclipse, 1:08 pm
March 13	Clean Monday
March 17	St Patrick's Day
March 19	Palm Sunday (Western Church)
March 24	Good Friday (Western Church)
March 25	Greek Independence Day The Annunciation
March 26	Easter Sunday (Western Church)
April 1	April Fool's Day

## GALLERIES

**A D GALLERY**, Likavitou 39-41, tel 360-2948. Engraving exhibition by Michalis Arfaras till 17 March.

**AITHOUSA TECHNIS IAKINTHOS**, Zirini 23, tel 801-1730. Engraving and painting exhibition 6-31 March. *See Focus*.

**ANEMOS**, Kyriazi 36, Kifissia, tel 808-2027. Works by Nana Tokatli till 18 March. *See Focus*.

**ARGO**, Merlin 8, Kolonaki, tel 362-2662. Kostas Kontoyiannis till 14 March. *See Focus*.

**ATHENS ART GALLERY**, Glykonos 4, tel 721-3938. Alexandra Athanasiadi till 3 March. A group show will then follow, in collaboration with the Naviglio Gallery of Milan during the month of March.

**BERNIER GALLERY**, Marasli 51, tel 723-5657. Richard Long will exhibit his work through 16 March. An exhibition of works by Christian Boltanski from 30 March until the end of April.

**DADA**, Niriidon 6 & Pratinou, tel 722-2929. A sculpture exhibition by Yiorgos Yiannakas until 6 March. Kostas Evangelatos will present his work from 8-24 March. A sculpture exhibition by Yiotopanos from 27 March through 8 April.

**EPIPEDA**, Xanthippou 11, tel 721-4644. Works by Anastasia Yiannisi till 4 March.

**EPOCHES**, Kifissias 263, tel 808-3645. Souli Souri will exhibit her work till 14 March.

**EVMAROS**, Fokidos 26, tel 777-6485. A sculpture exhibition by Manolis Petalas till 18 March. *See Focus*. Apostolos Kiritis from 27 March through 15 April.

**GALLERY 3**, Fokilidou 3, tel 362-8230. Thomas Papadoperakis will exhibit his work till 23 March. *See Focus*.

**GALLERY "F"**, Fokilidou 12, tel 360-1365. Works by Grigoris Sarakinos till 5 March. An exhibition of works by Yiorgos Stavropoulos will then follow from 6-19 March. A photographic exhibition by Dounakis from 20 March through 2 April.

**KREONIDES**, Iperidou 7, tel 322-4261. Sculptures by Christos Macheridis and paintings by Thanassis Nimis will be exhibited from 2-18 March.

**MEDUSA**, Xenokratou 7, tel 724-4552. "Angels" is the title of an exhibition by Raymondos till 11 March.

**NEES MORPHES**, Valaoritou 9a, tel 361-6165. Works by Spyros Koursaris from 2-18 March, followed by an exhibition of works by Thrafia P. Danilopoulos from 20 March until 5 April.

**ORA**, Xenofondos 7, tel 323-0698. Teta Makri and Yiannis Karidakis will exhibit their work till 10 March. An exhibition of works by Madaros and Yiorgos Bourmazakis will then follow from 15 March until 3 April. *See Focus*.

**SKOUFA**, Skoufa 4, tel 360-3541. Miltos Pantelias till 4 March.

**TITANIUM**, Vas. Konstantinou 44, tel 721-1865. Michalis Manousakis till 4 March. Sculptures and paintings by Miltos Tsomidis from 6-25 March. Mark Sarpantier will exhibit his work from 27 March through 15 April.

**ZALOKOSTA 7**, Zalokosta & Kriezotou, tel 361-2277. Aria Komianou will exhibit her engravings till 17 March.

**ZACHARIOU**, Omirou 21, tel 361-0608. Works by Yiorgos Rozakis will be exhibited till 8 March.

**GALLERY**, Likavitou 39-41, tel 360-2948. Engraving exhibition by Michalis Arfaras till 17 March.

## SCREENINGS

### Hellenic American Union

#### Classic American films

**DEVIL'S BROTHER** (Fra Diavolo) (1933), directed by Hal Roach and Charles Rogers, starring Laurel and Hardy, Dennis King, Thelma Todd and James Finlayson, 2 March at 8 pm.

**MAYTIME** (1937), directed by Robert Z. Leonard. The cast includes Jeanette MacDonald, Nelson Eddy, and John Barrymore, 6 March at 8 pm.

**DRAGON SEED** (1944), directors Jack Conway and Harold S. Bucquet, starring Katherine Hepburn, Walter Huston, Agnes Moorehead and Akim Tamiroff, 7 March at 8 pm.

**GASLIGHT** (1944), directed by George Cukor, starring Charles Boyer, Ingrid Bergman, and Joseph Cotten, 14 March at 8 pm.

**ASPHALT JUNGLE** (1950), directed by John Huston. The cast includes Sterling Hayden, Sam Jaffe, Marc Lawrence, Jean Hagen, Louis Calhern and Marilyn Monroe.

*Series of classic film adaptations, directed by Michalis Cacoyiannis. Introduction by Samantha B. Stenzel*

**ELECTRA** (1962), starring Irene Papas, Manos Katrakis, Aleka Katseli and Yiannis Fentis, in Greek without English subtitles, 21 March at 8 pm.

**ZORBA THE GREEK** (1964), starring Anthony Quinn, Irene Papas and Alan Bates, in English with Greek subtitles, 28 March at 8 pm.

**THE TROJAN WOMEN** (1971), with Irene Papas, Katherine Hepburn, Vanessa Redgrave and Genevieve Bujold, in English with Greek subtitles, 29 March at 8 pm.

**IPHIGENIA** (1977), starring Irene Papas, Tatiana Pappamoschou and Kostas Kazakos, in Greek without English subtitles, 31 March at 8 pm.

### The British Council

**THE MISSION**, directed by Roland Joffe, starring Robert De Niro, Jeremy Irons and Ray McAnally, 20 and 29 March at 7:30 pm. *See Focus*.

**A ROOM WITH A VIEW**, directed by James Ivory. The cast includes Maggie Smith, Judy Dench, Daniel Day Lewis and Julian Sands, 22 and 27 March at 8 pm. *See Focus*.

#### Video

**THE STORY OF ENGLISH** Part 9, 1 March at 8 pm, 1 March at 8 pm. *See Focus*.

**THE FIRST EDEN: THE MEDITERRANEAN WORLD AND MAN** Parts 1 and 2, 8 March at 8 pm. Parts 3 and 4, 28 March at 8 pm. *See Focus*. *See Focus*.

**BBC NEWSBRIEF** a one-hour digest of February's news and current affairs from BBC television, 23 March at 8 pm.

## LECTURES

**SAMOS WINE**, the poet, translator and editor Ann Rivers, who lives on Hydra, is presenting her latest collection of verse, published in Britain by Mammon Press, at the British Council, 3 March at 8 pm.

**MUTINY ON THE BOUNTY**, an illustrated talk in Greek by writer Kyriakos Delopoulos, at the British Council, 15 March at 12 noon. *See Focus*.

**ISSUES FACING THE 41st PRESIDENT AND THE 101st CONGRESS OF THE U.S.A.** is the title of a lecture by John Koumoulidis organized by the Fulbright Foundation, in English, at the Hellenic American Union, 9 March at 8 pm.

**THE FUTURE OF POST-GRADUATE STUDIES AND RESEARCH IN GREECE**, a lecture and discussion by Yannis Panaretos and Stylianos Argyrou, in Greek, organized by the Fulbright Scholars' Association, at the Hellenic American Union, 22 March at 8 pm.

**TRIBUTE TO ALEKOS LIDORIKIS**, representatives from journalism and the theatre will present his work, at the Hellenic American Union, 27 March at 8:30 pm.

**HELLENISM IN ASIA MINOR**, is the title of a lecture by George Caratsolis at Parnasse Hall, Platia Karitsi, 7 March at 7 pm.

**HOW TO STRENGTHEN YOUR IMMUNE SYSTEM AGAINST AIDS**, (Man - The Endangered Species) is the theme of a lecture by Dr. John S. Theodorou, at the Centre for Learning and Health Regeneration, Alamano 37, Pallini. For more information call 666-7584/5, 5 March at 12 noon.

## EXHIBITIONS

**THALIA NIRGIANAKI** will exhibit her work at the Hellenic American Union, till 3 March.

**VIEWS OF CONTEMPORARY GERMAN PHOTOGRAPHY**, an exhibition at the Goethe Institute till 10 March.

**RALIS KOPSIDIS'** works will be exhibited at the Ethniki Pinakothiki from 1 March until the beginning of April.

**A RETROSPECTIVE EXHIBITION** of works by Christos Daglis will take place at the Ethniki Pinakothiki, 6 March until the beginning of April.

**OMIROS GEORGIADIS** (1912-1976), a retrospective exhibition of his works at the Ethniki Pinakothiki, till 19 March.

**YIANNIS MORALIS'** works will be exhibited at the Vafopoulou Cultural Centre, in Thessaloniki, till 26 March.

**DIMITRIS HATZANTONAKIS** is exhibiting his works at the Spanish Embassy till 10 March. *See Focus*.

**EXHIBITION OF TOYS** from six African countries will take place at the Kosti Palama Building from 15 March through 20 April. *See Focus*.

**HELLENIC PHOTOGRAPHIC SOCIETY 1988**, Contest Winners, at the Hellenic American Union, 6-17 March. Contest Winners' films will be shown on 17 March.

**MARIA KALLIPOLOTI** will exhibit her watercolors and carvings at the Hellenic American Union from 20-31 March.

**GIORGIO MARKO** is exhibiting his work till 3 March.

**I SPOKE WITH CELEBRITIES OF OUR CENTURY** is the title of an exhibition honoring veteran journalist Alekos Lidorikis, at the Hellenic American Union, 27-31 March.

**BRIAN GRIFFIN - PHOTOGRAPHS**, an exhibition at the British Council, 1-17 March. *See Focus*.

**QUILTED COMFORTERS**, hand made by students of the Athens College Demotic School - Kantza, at the Athens College Theatre, 27 March.

## MUSIC, DANCE, THEATRE

**BEOGRADSKA SINFONIETA** a Yugoslavian Orchestra will give a concert of works by Mazi, Bach and Mozart, at the Athens College Theatre, 6 March at 9 pm.

**JAPANESE MUSIC** and Ikebana flower arrangements at the Athens College Theatre, 20 March at 7 pm.

**PIANO RECITAL** by Billy Eidi of works by Chopin and Beethoven at the Athens College Theatre, 11 April at 9 pm.

**COMMON FUN ON EARTH** a one-man show presented by British actor/director Clive Webster based on the works of the great Welsh poet Dylan Thomas, at the British Council 6 March at 8 pm.

**KATERINA SARRI** in a piano concert at the British Council 16 March at 8 pm. *See Focus*.

**SONG RECITAL** by Fiorella Forti Theodoridi of works by Duparc, Debussy, Gouneau, Bizet, Massoné and Cherpantier, introduction by Athina Spanoudi, at the Hellenic American Union, 8 March at 8 pm.

**LYCEUM CLUB OF GREEK WOMEN** will dance Greek dances at the Hellenic American Union, 24 March at 8 pm.

**THE FRENCH-HELLENIC LEAGUE**, Pl Kolonakiou 2, tel 360-6231, is organizing the following concerts at the Parnassos Hall, Pl Karitsi: **Kalliopi Germanou** will give a piano recital 14 March at 7 pm. **Athenian Trio concert** by Haris Hatzigeorgiou violin, Dana Hatzigeorgiou cello and Viky Stylianou piano, 21 March at 7 pm. **Song recital** by Theo Rossi with Helen Assimacopoulou at the piano, 28 March at 7 pm.



## WINTER COURSES

**ATHENS CENTRE**, 48 Archimidous Street, tel 701-5242, offers Greek lessons. Immersion courses, 3-21 April; accelerated courses, 6-31 March; intensive courses, 5 April till 7 June; regular courses, 20 March till 6 June.

**MODERN SPOKEN GREEK**, Hellenic American Union, Winter 1988: classes; 22 March till 19 May. For more information, call 360-7305 or 362-9886, ext 53.

**YOGA LESSONS** at the Ilianthos Yoga Association, Marathonodromo 29, Pal Psychiko. For more information, call 671-1627 or 681-1462.

**THE ANGLO-ITALIAN INSTITUTE** is offering courses for English-speaking students next spring. Information: Jay Randall, P.O. Box 14, Paiania, Attiki, tel 664-3089.

## CLUBS AND ORGANIZATIONS

**AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG)** welcomes new arrivals. For membership and general information for women of all nationalities, phone 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 Carole at 804-3823.

**LA LECHE LEAGUE** is holding a meeting: Art of breastfeeding and overcoming problems, 20 March at 6 pm, in Greek; baby arrives, the family and the breast-feeding baby, 7 March at 10 am, for Athens north. For more information call 802-8672, 639-5628 or 639-1812.

**THE ENGLISH SPEAKING SOCIAL SOCIETY**, meets every Wednesday from 8-10 pm at the Athineon Pastry Shop, 320 Kifissias Ave, Neo Psychico. Ask for Dr Agis Sarakinos, tel 672-5484.

**WOMENS' AGLOW FELLOWSHIP** is an international women's organization in Athens. For information call 804-4209.

**CROSS CULTURAL ASSOCIATION:** Nikos Stavroulakis, curator of the Jewish Museum of Greece will talk about: "The Jewish Presence in Greece before and after World War II", 15 March at 8:15 pm at the Swiss Foyer, Skaramanga 4b, off Patission, almost opposite the Archaeological Museum. Non-members are always welcome. Doors will be open at 7:45 pm. For more information, call Angela Kiosoglou at 804-1212 in the afternoon only or 347-6370.

**THE ATHENS COSMOPOLITAN LIONS CLUB**, tel 360-1311, will host a dinner meeting at the Hotel Athenaeum Intercontinental, 6 and 20 March at 9 pm. For more information call Mr Baganis at the above number.

## RELIGIOUS SERVICES

**CROSSROADS INTERNATIONAL CHRISTIAN CENTER**, Kessarias 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).

**HELLENIC INTERNATIONAL CHRISTIAN CHURCH**, Tsaldari 18, Kifissia, inside the Roussos Hotel, Sunday service is at 11 am and there is also a Sunday School. For more information call 807-8946 or 692-7373.

**ST ANDREW'S PROTESTANT CHURCH**, Papanikoli 3, Papagou. Pastor David Pederson, tel 652-1401. Service: (former Hotel Roussos) Pan Tsaldari 18, Kifissia, 9 am; Sina 66, 11:15 am; tel 652-1401. Easter Services: Palm Sunday, 19 March Tsaldari 18, Kifissia 9 am; Sina 66, Athens, 11:15 am; Wic Choraleers will sing. Easter Sunday, 26 March Sunrise Service Philopappou Hill 6:30 am; Communion Service Tsaldari 18, 9 am; Sina 66, 11:15 am.

**SAINT PAUL'S CHURCH**, Philellinon 25. The Rev John F. Maddock-Lyon, tel 323-4790; 721-4906; 8 am, Holy Communion, first Sunday of the month; 9 am, Sung Eucharist, every Sunday; 10:30 am. Morning Prayer, every Sunday; church open daily, except Mondays and holidays, 9 am till 1 pm.

**SAINT PETER'S CHURCH**, St Catherine's British Embassy School, Kifissia. The Rev W. H. Chivers: 10 am, Holy Eucharist, Sundays except the first Sunday of the month, where Morning Prayers are followed by Holy Communion.

**VOULA SERVICES**, Daphni 1, Voula: 6 pm, Holy Eucharist, first and third Sundays of the month.

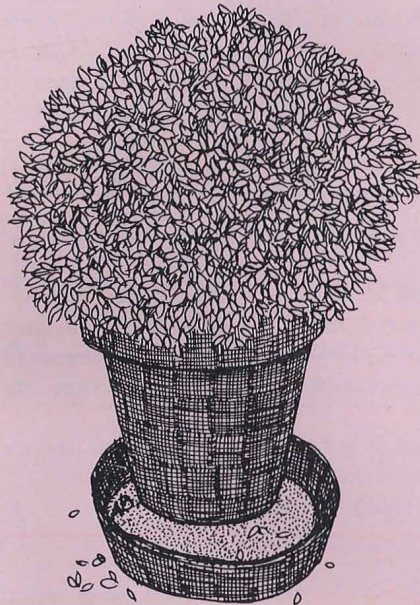
## MUSEUMS AND SITES

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

**AMERICAN LIBRARY**, USICA, Hellenic American Union, Massalias 22 (4th floor). 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 water-colors 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.

**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.

# restaurants and night life

*A matter of taste*

## All aboard!

There's lots of activity at the train station on Vouliagmenis Avenue every evening, but the passengers are far more interested in what's on the menu than with their baggage.

'Stathmos' (The Station) is an innovative concept: a main station and a three-carriage train. The renovated coaches, circa 1912, house a lively lounge and private dining room. The main station comprises a quietly lit dining area and piano bar. Definitely the talk of the town.

Cozy and warm is the atmosphere which is equally appropriate for either an intimate dinner for two or a gathering of friends. Railway memorabilia decorate the rustic walls of the coach, fresh flowers adorn the tables and up-beat 60s and 70s music adds to the *kefi*.

Celebrating a feat of locomotion (a friend's recent Greek driver's license) all 12 members of our party were able to enjoy our personal favorites from the extensive menu of traditional Greek and international cuisine. The selection of appetizers ranges from fresh seafood delights and creamy soups to crisp and colorful salads, all moderately priced. The 'Stathmos' *bifteki*, smothered in sautéed mushrooms and a velvety tomato sauce, was mouthwatering; delicate quail grilled to perfection; liver and bacon tempting enough for even the liver-weary; and *tournedo au poivre* - a three-alarm blaze! (Lucky thing this reviewer loves *hot* and *spicy*!) Sinful chocolate mousse and aromatic coffee topped off the meal.

The service, attentive and polite, was commendable considering the volume of a Saturday night full-house.

'Stathmos' is open 6 days a week (closed Mondays for maintenance), from 7 p.m., and is now offering a 20 percent discount on all food and drink to passengers on Tuesdays - Thursdays, 7 p.m. - 9 p.m. Located at 131 Vouliagmenis Avenue, (3 km past the East Airport), Glyfada. Reservations and parties welcome. ☎ 894-9513 (After 11 March 89 ☎ 963-3524).

A train conductor awaits you in the spacious parking lot to direct you to your place. Be sure to meet your friends at the train - no *billets* required! (You will be grateful *this* train has no scheduled departure!)

Elizabeth M. Lowe

with bacon and quail. Closed Sunday.

**LENGO** Nikis 29, tel 323-1127. Charming bistro restaurant with good Greek cuisine; a little expensive. Open daily 12 pm-1 am.

**NO NAME** Bouzougou & Moustoxidi 20, tel 642-0306. Piano Bar and restaurant. International cuisine with full cocktail bar. Open daily except Sunday. Lunch 12 noon to 5 pm. Dinner 8 pm- 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** Filillon 5, near Syntagma Sq, tel 323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaká (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 scaloppine 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. Bakaliaros, *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: bakaliaro and skordalia. Extremely reasonable; friendly service.

**FIVE BROTHERS** Aeolou St off the square behind the Library of Hadrian. Open daily from 8 am-1 am.

**HERMION** cafe and restaurant in a little alley off Kapnikareas (near the Adrianou St cafeteria square). Delightful spot for Sunday lunch with exquisite Greek cuisine (a light touch with the olive oil), friendly service. Open daily from 8 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 prawns with bacon, scaloppine; 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. 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.

# 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 mignonnettes 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).

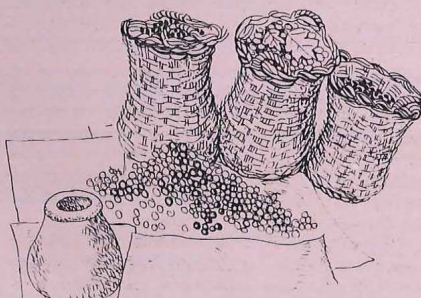
**FLOKA** Leoforos Kifissias 118, tel 691-4001. A complete restaurant, pastry shop and catering service. Delicious club sandwiches and ice cream pies ("Black Venus", etc.).

**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 Athenée Palace Hotel, tel 323-2482. Full taverna fare including beef sofrito, beef in earthenware soup.

**KOSTOYIANNIS** Zaimi 37 (Pedion Areos), Exarchia, tel 821-2496. Large selection of appetizers. Main dishes are among others, Rabbit Stifado (stew with onions), souvlaki



**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. Pikerimi wine laced with wine from Santorini (barrel).

**THESPIS** 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), Kalevku & 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 "Roumbosala-ta". 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

**THE ATHENS HILTON**, 46 Vas Sofias, tel 722-0201 Kellari, the wine and food place with cuisine especially prepared to complement the wide variety of Greek wines selected from all over the country.

**Ta Nissia**, traditional Greek and international cuisine in an elegant atmosphere.

The **Athenian lounge**, serving morning coffee, sandwiches and snacks for lunch; and afternoon tea (accompanied by music), or any of your favorite drinks.

The new **Byzantine** serving breakfast, lunch, dinner, snacks in a refreshing garden-like atmosphere.

The **Pan Bar** with soft piano music.

**Pool Garden Restaurant** (operating spring/summer) with Barbecue Parties every Monday.

Call the Hilton for information and/or reservations.

**HOTEL ANTHENAUM INTER-CONTINENTAL** tel 902-3666

**Pergola**, International and Greek specialties; buffet and à la carte; pastry and salads buffets; Sunday brunch. Daily 6 am-2 am, breakfast, lunch, dinner; Atrium Lobby.

**Première Restaurant & Bar**, rooftop, with a panoramic view of Athens. Kebab specialties. Live entertainment. Mon-Sat, 9 pm - 1 am. Bar, 8 pm - 2 am.

**La Rotisserie**, superb French cuisine. Fine wine cellar. piano music. Tues-Sat, 9 pm - 1 am. Atrium Lobby.

**Café Vienna**, indoor café and bar, Viennese pastries, ice cream and coffee; crêpes in the evening, piano music. Daily 11 am - 1 am, Atrium Lobby.

**Kublai Khan**, unique Mongolian barbecue and Firepot; Chinese specialties. Mon-Sat, 8 pm - 1 am. Atrium 1.

**Kava Bar**, special cocktails and drinks; piano music. Daily, 6 pm - 2 am.

**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.



New and Extensive menu with some old favorites like Steak and Kidney Pie plus delicious new specialties for Winter 88/89

Traditional Sunday lunch with choice of Roast Beef or Pork with all the trimmings

OPEN 8 pm - 1 am, closed Wed

Sunday service 1 - 4 pm

For Reservations tel: 8944.797

Catering for small recreational and business lunches

Open for Christmas Day - Reservations ONLY

## CHANG'S HOUSE CHINESE RESTAURANT

The most wonderful, comfortable and tasteful Chinese restaurant in the world, and the prices are reasonable.

Fully air-conditioned.

**Daily lunch 12:00 to 15:30 pm. Dinner 7:30 pm to 12:30 am.**

(No lunch served on Sunday)

TEL: 959-5191 959-5179

15 DOIRANIS & 11 ATTHIDON ST., KALLITHEA

Opposite Aghios Sostis Church 4th street down from Damon Hotel.  
(parallel to Leof. Syngrou Ave. 190-192, turn right)



## DIOSCURI

restaurant



Charcoal grill - Fish  
Cooked specialties

DIMITRIOU VASSILIOU 16 - N. PSYCHIKO  
TEL. 6713.997 - SUNDAYS OFF



Every Tuesday, live guitar music and song, and a varied menu representing several regions of France.  
21 Alexandras Ave, 106 82, Athens Tel.: 643-7935.



## PONDEROSA

Restaurant-Charcoal Grill Steak House

American-style steakhouse  
Kifissias 267, Kifissia  
(behind Olympic Airways,  
near Plateia Kifissias).

7 days per week

Specialists in bon fillet,  
pepper steak, T-bone ribsteak  
and barbequed spareribs.

Now we're open for lunch.

Reservations tel: 801-4493, 982-4136

**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. Tepannyaki, 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.

Enjoy and eat in Luxury at

# The Place

AGORA

Leof. Kifissias 12  
(Paradisos/Maroussi) Tel. 684-0392

**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 Ger-

# restaurants and night life

man. Lunchtime salad "fountain", champagne brunches. Dinner specialties include Bouzouki Frivolitef (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 Ploutarchou St, Kolonaki), tel 722-6374. Atop one of Athens' landmarks with a view of the entire city. Daily 9 am-11:45 pm.

**DEKAKO**, 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, spaghettaria.

**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 outlets. 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 mezese (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).

**PELAGOS**, 83 G. Lyra, Nea Kifissia, tel 801-4653. Closed Sundays. Specialties: skewered goat, also kokoretsi, 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 médaillons de boeuf and escalope with tropical fruits. Closed Sunday.

**PITSOUNIA**, 26 Halikidos, 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/ENVIRONES

**ALATOPIPERO**, Konstantileos/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 Peloponissou, 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, Vrillissia, 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 Drosopolou, 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**, Pizzaria-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, fileto diavolo, 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.

**PANORAI**, Seirinou/Terpsihoris Sts, Pal Faliron, tel 981-3792. On Sundays open only for lunch. Short orders for fish and meat; shrimp.

**SEIRINES**, 76 Seirinou, 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 Deliyiorgi, 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**, Makryiani 3, Zea Marina, tel 452-5074. Seafood and Greek cuisine.

**VASILENA**, Etolikon 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 Kolytteri, 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 Koundouriou 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 Votsalakia 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. Various fish dishes, baked and grilled.

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

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

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

**IMBROS**, Selinios/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: *hilopites*. 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.

**NAUTILUS**, in Ambelokipi, one block south of the President Hotel (off Kifissias at Fthiotidos 6), features fine cuisine, an elegant "mahogany and linen" décor, and Big Band music. The cocktail bar is well-stocked and a great place for after-theatre/cinema get-togethers. Open 8 pm - 2 am, tel 693-0089. (Mykonos devotees will recognize Jimmy's Ornos Bistro specialties!)

**ANDONOPOULOS**, Frederikis 1, Glyfada, tel 894-5636. An old, and comfortable restaurant with an extensive seafood menu. Daily noon-midnight.

**BOULLABASSE**, Zisimopoulou 28, Amfithea (behind the Planetarium, Syngrou Ave), tel 941-9082. Boullabasse, 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.

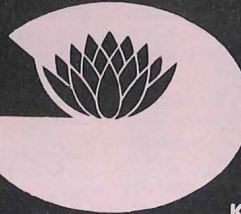


## CHINA restaurant

Superb Chinese cooking in a luxurious Oriental atmosphere  
Open 12 to 3:30 p.m. and 7:30 to 1 a.m.

72 EFRONIOU STREET, ILISSIA TEL: 723-3200.724-5746  
(Between Caravel Hotel & University Campus)

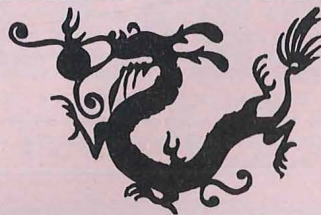
## ΝΟΥΦΑΡΑ



Restaurant  
Snack Bar  
Spagettaria

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pleasant Kolonaki Square

Kolonaki Sq. 21 Tel. 361-4508



## Red Dragon

Kifissia's Chinese Restaurant  
Authentic Cantonese Cuisine  
Kyriazi & Zirini 12 Tel: 801-7034  
(near the Zirinio Sports Centre)

Open every evening including Sunday from 7 p.m. to 1 a.m.  
Dinner in the garden  
Take-away service with delivery within the area



## JE REVIENS

Piano and Song  
Emilios and Natassa

Specialty French and Greek Cuisine  
HOME CATERING

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NEW IN GLYFADA

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EUROPEAN & AMERICAN CUISINE

IN A RELAXED & FRIENDLY ATMOSPHERE LIVE PIANO MUSIC &  
SONGS BY JON HOGAN OF LONDON FOR YOUR ENTERTAINMENT  
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(TRAFFIC LIGHT INTERSECTION AFTER GLYFADA TRAFFIC POLICE TURNING)  
OPEN 7 p.m. to 1 a.m. EXCEPT SUNDAYS. CALL 962-6153 FOR RESERVATIONS.  
WE CATER PRIVATE PARTIES & FUNCTIONS

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日本料理

TEMPURA SUKIYAKI

SUSHI SASHIMI

by Authentic Japanese Chef

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322-0980 — 324-6851

# restaurants and night life

**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 Ziriron 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 mediterrannée, 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 gol* (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 Faliron, 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 diablo 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.

**BEYROUTH**, 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 grills.

**MIRAMARO**, Aristotelous 5 & Syngrou (opp Ledra Marriot 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 kataifi. 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.

## SPANISH

**CASA MADRID**, Akti Koundourioti 4, Kastella, Piræus, tel 412-3032. Plush interior for winter season. Free parking next to restaurant. Specialties include: paella, stuffed squid, braised lamb, beef steak with pueros sauce, roast pork and chicken a la Madrid.

**COMILON**, Polyta 39, Ano 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.

## 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 Parigiada & Tacos Viva Mexico. Chef: Frederico Ramirez. Guitar music.

## BARS

**MONTPARNASSE**, 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.

## VEGETARIAN

**EDEN**, restaurant and cafe, 3 Flessa St, Plaka, tel 324-8858. Charming meeting place for travelers (backpackers); juices, salads and sweets.

**JUICY**, Loukianou 34, Kolonaki, tel 722-4817. Menu includes large array of exotic juices and fruit cocktails. 'Juicy' salad, cheese and vegetable sandwiches, soya burgers and a daily vegetarian special. Prices tend to be steep but portions are generous and quality of produce excellent. Open Monday through Saturday, 11 am-2 am and Sunday, 6 pm-2 am.

## CREPERIES

**MARIONETTA**, 40 Ippokratous and Didotou St (Cnr). Old Neoclassical house with magnificent marionettes on the walls and hanging from the roof. Specialty: shrimp crêpes. "Marionetta" crêpe, cold pork salad, wine/ barrel, beer, fruit juices.

**PHAEDRA**, Metsouvo 14, tel 883-5711. Neoclassical house decorated by young Greek artists. Large variety of

unusual crêpes. Closed Tuesday.

**RUMOR'S**, 35 Dimokritou St, Kolonaki, tel 364-1977. Specialties: Tuna crêpes, spinach and cheese crêpes, salads (also restaurant).

**TO ROLOI**, (The Clock), Aristotelous St, Victoria Sq. Crêpes with chocolate, ice cream, honey and walnuts, dinner crêpes.

## OUZERIES

**APOTOSOS**, Panepistimiou 10 (in the arcade), tel 363-7046. Probably the oldest ouzeri in Athens, in operation since 1900. The posters which cover the walls may be among the oldest found anywhere. Meatballs, sausages, smoked ham, potatoes, salami. Daily from 11:30 am-3 pm. Closed Sunday.

**ATHINAIKON**, cnr Panepistimiou & Themistokleous, tel 322-0118. Small and simple. At this address since 1937. Offers a limited but delicious selection of snacks that include sweet breads, fried mussels, meatballs and shrimp. Daily 11:30 am-5 pm, and 7:30 pm-11:30 pm. Closed Sunday.

**GENOVEFA**, 17th November Ave 71, "Vlahou" bus stop, Holargos, tel 653-2613. Large selection of appetizers to accompany wine, beer or ouzo. Choose from shrimps with feta cheese, eggplant, potato salad, lamb's tongue with oregano, codfish balls, fried cheese, etc. Closed Sunday.

## FAST FOOD

**GALLERIA TITANIA**, (Titania Hotel, street level), Panepistimiou 52. Fresh fruit salad and fruit drinks, ice cream, sandwiches, pittas, sweets and coffee. Small bar. Open 7 am-2 am.

## SPECIALTY SWEET SHOPS

**HIGH LIFE**, Akti Posidonos 43, Pal Faliron. A specialty sweet shop with Turkish delights: Taouk Gioksu-chicken breast mousse-traditionally ordered with Kamaki ice cream; Ekmeç, Turkish sweet made from honey and flour; profiteroles. Take-out service.

**FAROUK HANBALI**, patisserie, Messinias 4, Ambelokipi, tel 692-5853. Lebanese sweet shop specializing in delicious baklavada with walnut and pistachio fillings. Near the President Hotel. Open daily from 8:30 am-9 pm.

## COFFEE SHOPS, TEA ROOMS

**ATHRION COFFEE CORNER**, Atrium Shopping Center, Harilaos Trikoupi St, between Akademias and Panepistimiou. An uptown coffee shop/ouzeri. Fresh ingredients and quick, courteous and efficient service.

**BRETTANIA**, Omonia Square, open before sunrise to the wee hours: fried eggs, yoghurt with honey, hot milk and cognac.

**DE PROFUNDIS**, 1 Angelikis Mihalas 1, Plaka, tel 721-4959. Pleasant antique-filled environment. Quiches, pies and pastries. English teas and a variety of coffees and spirits. Classical music on the stereo. Open every day from noon-1 am.

**ERMIS: ALL ABOUT COFFEE**, Ermou 56. Sandwiches made with French bread, cakes and *mezedes*. Beverages include juices, coffees and spirits. Nice atmosphere.

**FILOMUSA**, Filomousou Etarias Square & Kydathinaion, Plaka, tel 322-2293. Remodeled neoclassical house on square. Fruit juices with or without alcohol, sweets, a large variety of teas. Discreet jazz-rock music. Open from morning to night.

**JIMMY'S**, Valaoritou 7 & Voukourestiou, tel 362-8359. Flaky, light croissants and other breakfast goodies.

**OREA ELLADA**, (Beautiful Greece), the charming café of the center of Hellenic tradition, 36 Pandrossou St, Monastiraki. Coffee, drinks and snacks. Sit among pottery, handicrafts and antique treasures and enjoy a view of the Acropolis: 9:30 am-7:30 pm daily, Sunday until 2:30 pm.

**LOTUS**, Glafkou 14 & D Vasilliou, Neo Psychico, tel 671-7461. Aromatic teas, pastries and fruit juices. Also sandwiches and crêpes. Wonderful selection of music. Unusual decor. Mostly a young crowd.

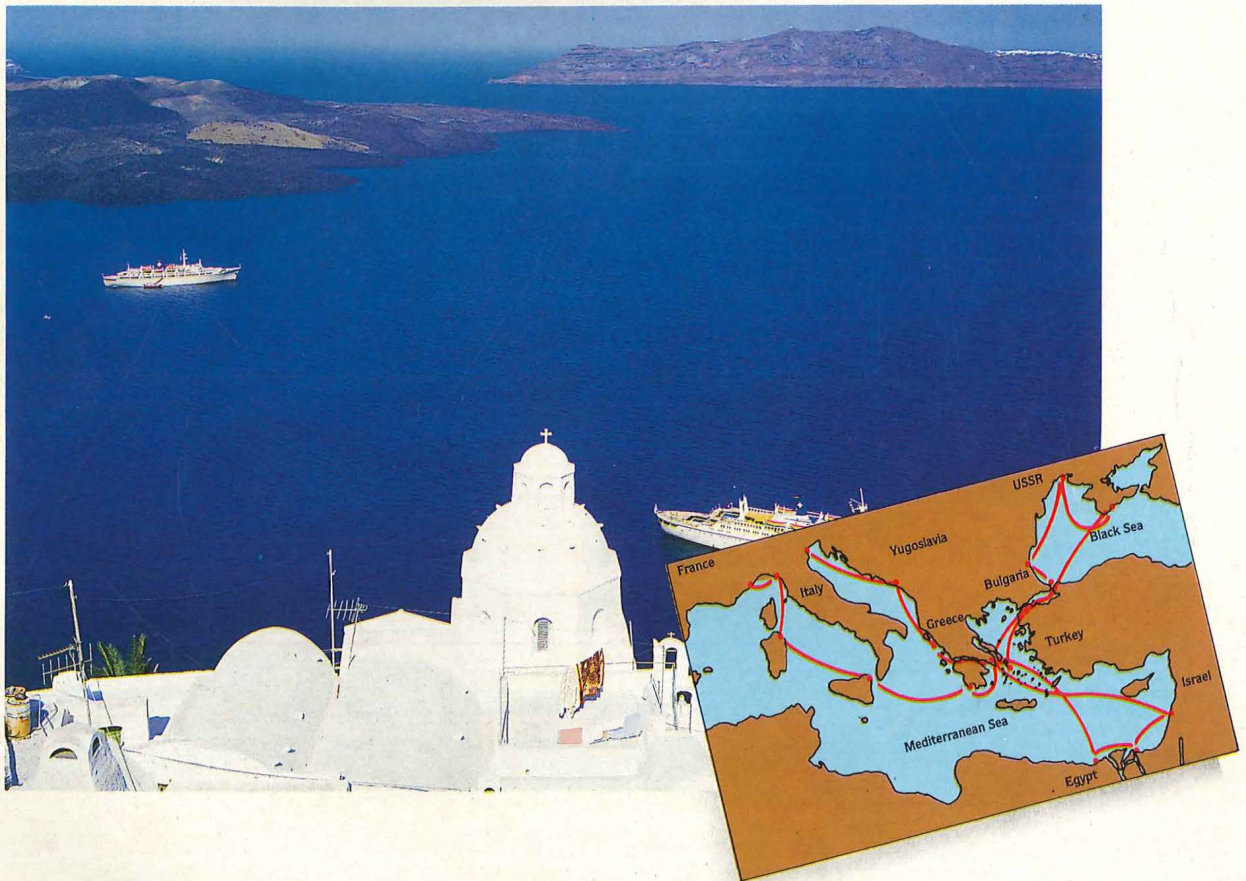
**STROFES**, Hamilton 7, Plateia Victorias, tel 883-3625. Hot and iced teas, spoon sweets, homemade liqueurs, fruit salad and pineapple jelly. French, Italian and American music from the 1930s/1950s. Old Greek newspapers and magazines.

**TO TRISTRATO**, Ag Geronda-Dedalou 4, Plaka, tel 324-4472. Milk shop. Breakfast with fruit specialties, cakes, sweets, coffee.

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