

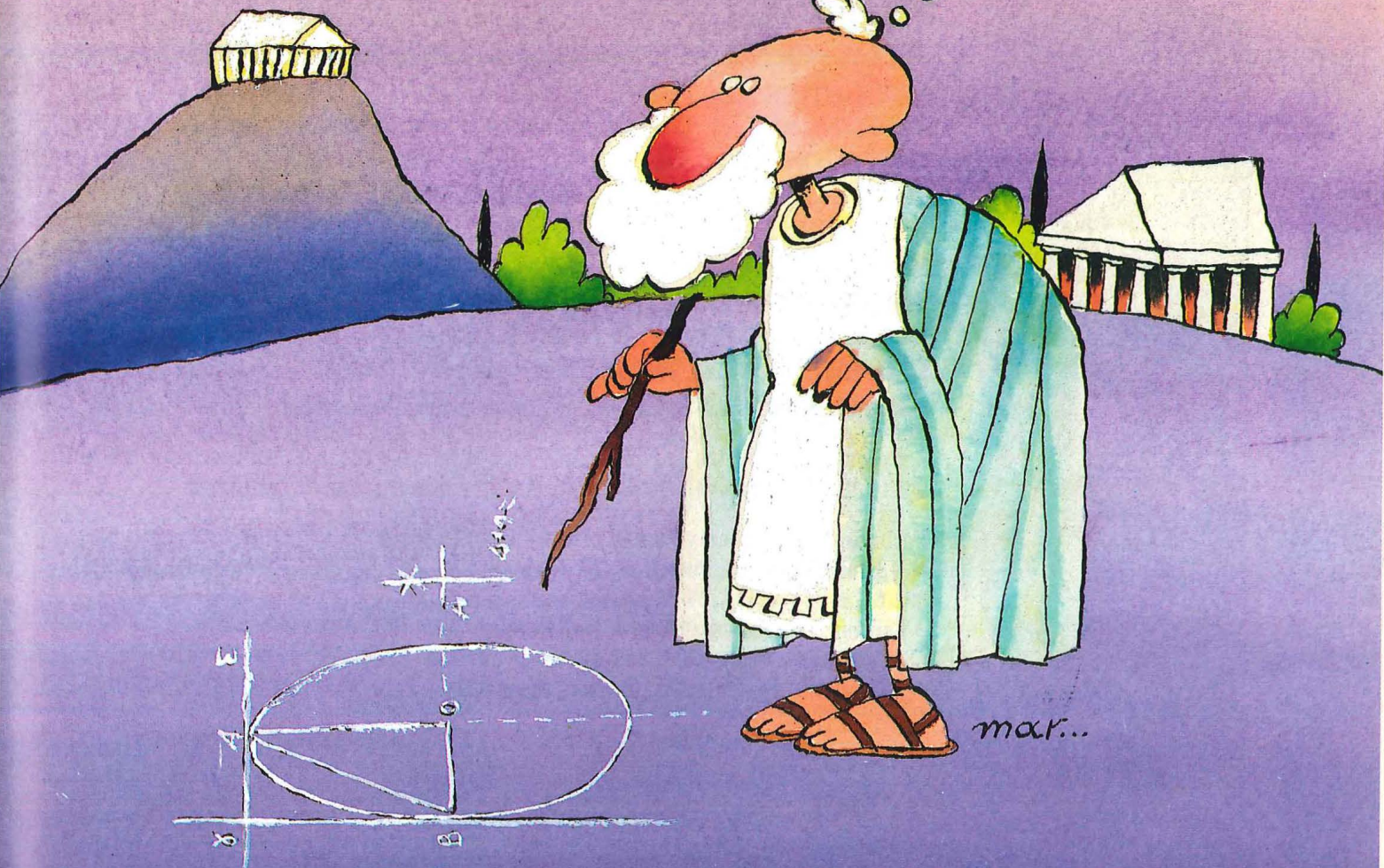
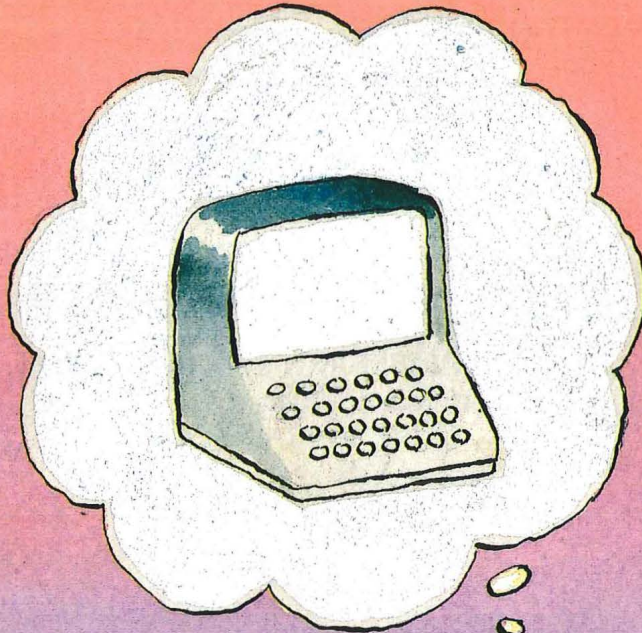
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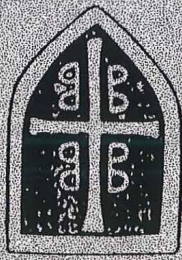
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THE ATHENIAN

Greece's English Language Monthly

THE STATE OF THE ECONOMY
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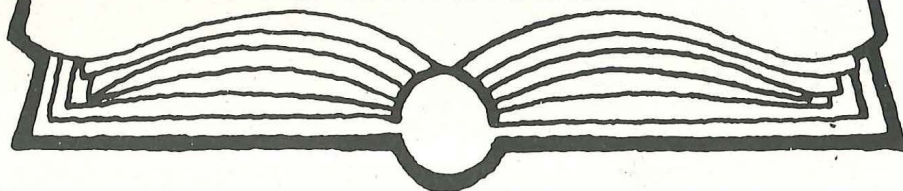


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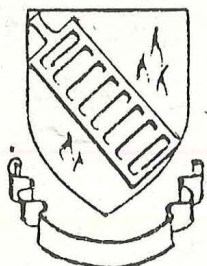
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Sloane Elliott
EDITOR

Drossoula Vassiliou Elliott
PUBLISHER
MANAGING EDITOR

Carine Kool
ASSOCIATE EDITOR

Theodosia Dacoglou
CULTURAL EDITOR

Anna Kritselis
ACCOUNTS/CIRCULATION

Katia Stamatiadou
PUBLIC RELATIONS
AND ADVERTISING DIRECTOR

Eva Stamatis
DESIGN DIRECTOR

Katerina Agrafioti, Paul Anastasi,
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Dimitris Katsoudas, Alec Kitroeff,
Mary Machas, Anne Peters, Don
Sebastian, B. Samantha Stenzel,
J.M. Thursby, Jeanne Valentine
Simonetta Wenkert

CONTRIBUTORS/COLUMNISTS

Katey Angelis, Spyros Ornerakis
Susana Avela, Antonis Kalamaras
ART/PHOTOGRAPHY

Niki Karabetos
ADMINISTRATIVE ASSISTANT

Phototypeset by
FOTRON

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Drossoula Elliott
Tatoiou 56, Kifissia, Greece
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ATHENIAN

FEATURES



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The Sticky State of the Economy 16

Inaugurating the Thessaloniki International Fair, Premier Mitsotakis delivered his State of Economy speech which he built on two axis : tax evasion and the foot-dragging Greek system and mentality. Sloane Elliott pricks up our ears to the national sound of alarm but shows the rays of sunlight peeking through the dark economic clouds.

Sausages and Eels in Paradise 18

You don't go to Samos for a dose of culture nor for her past splendors. Then, who does go to Samos, and why? BMarc Dubin, now a two-year Samian resident, gives the 'in' answers to all these questions and many more in his very informative article. Better than the Blue Guides, nearly encyclopaedic.

Of Beans and Geometry 26

Twentieth century Pythagoreans met in Samos last August in the pure spirit of *synedriazein*. Theodosia Dacoglou succeeds in demonstrating the direct and esoteric link between forbidden Pythagorean beans and the pyramids in Egypt.

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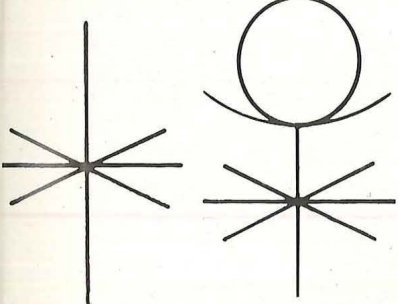
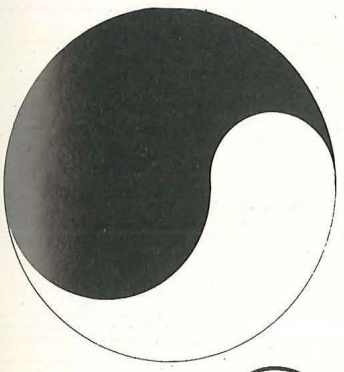
Theodosia Dacoglou presents the second and last part of her survey on English-speaking schools in Athens. It includes 6 kindergartens in which our 'little angels' learn to read, cook, sing, play and share.

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"Gorby's out, the junta is in, and your driver is waiting" was the answer Dendron Boden-Archer received on her arrival in Moscow on 19 August. A Jungian psychologist from Athens, Boden-Archer was in search of a conference on "Dreaming in Russia" and dreams, she got.



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The cover is by Maroulakis

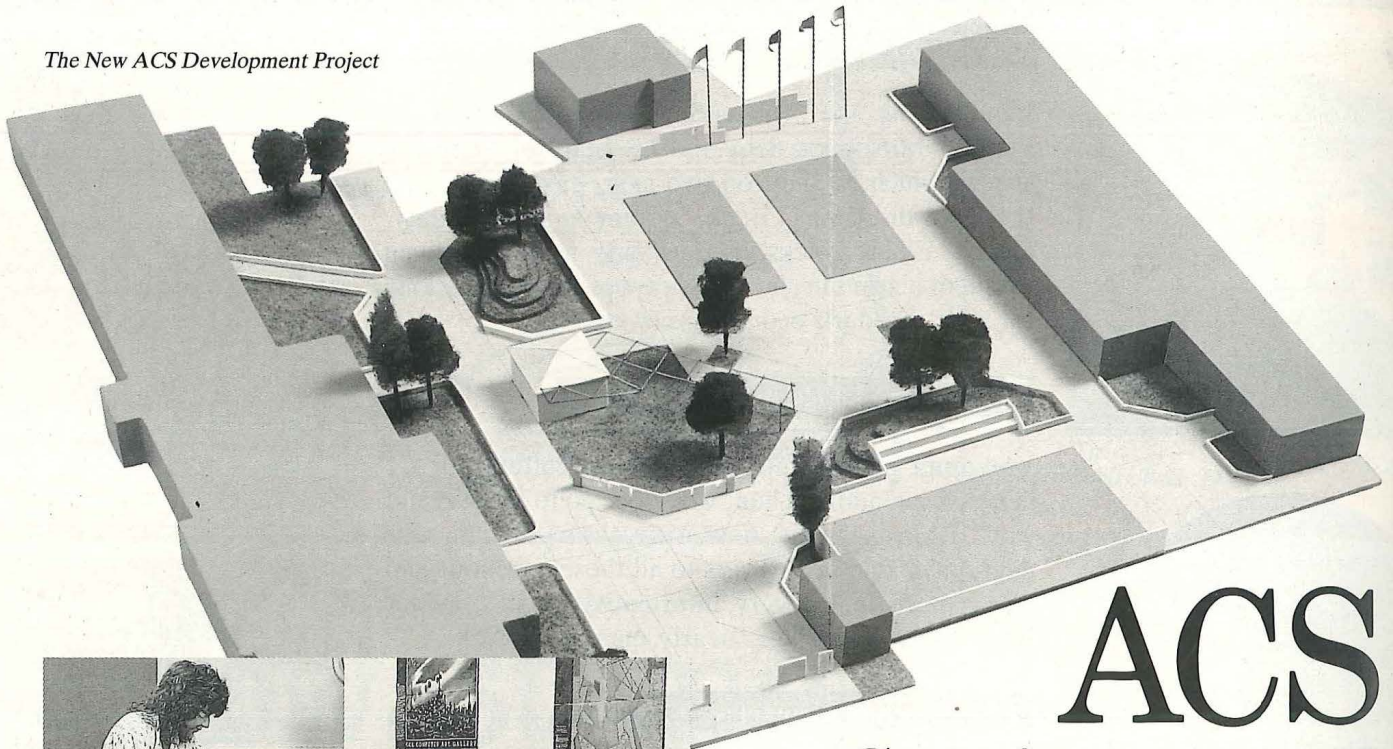
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OUR TOWN

HAPPY 2500TH BIRTHDAY, DEAR DEMOCRACY!

Its kiosks are the best-stocked in the world, its souvlaki stands are without parallel, its Acropolis regularly appears on world tourism's Top Ten, but it is above all as the birthplace of democracy that "glorious, violet-crowned" Athens still stands among the most renowned cities of the world.

Inevitably, all visiting VIPs to Athens, whether they arrive on three-masted private yachts or Lear jets, at their first interview, say how terribly moved they are to be in the cradle of democracy. And if they're picking up a \$100,000 cheque from the Alexander S. Onassis Public Benefit Foundation they go about on this subject at great length, even in Erasmusian Greek if they're really carried away.

But before we get all misty-eyed and choked up on the anniversary of this blessed event, it is perhaps well to note that democracy's conception was far from immaculate and, in labor, proved to be a breech baby that came out bottom first and had to be pulled out with forceps.

The reason to mention these unseemly medical details is germane to Greece and Greek politics today for the country is often being scolded internationally for not living up to its Democratic Ideal, or what at least foreigners imagine this to be. For example, when a prominent British statesman came to Greece in the summer of 1967 and wove some prettily-turned phrase around this cradle business, he was interrupted by a local fellow who muttered, "Better to call it the coffin of democracy."

Lest we become tongue-tied with admiration, it is well to remember, too, that ancient Greece was also the cradle of tyranny, autocracy, oligarchy, anarchy, tyranny — all excellent Greek words. The reason for this, of course, is that Greek civilization was the first to reach a level at which individual man might conceive the idea that he could become free, and since free man is free to create the Good and the Beautiful, or go the Devil in his own way, this

goes a long way to account for the vitality and sloppiness of Greece politics today, yesterday, 2500 years ago, and, let us hope, tomorrow.

One of the sure signs of the vitality of democracy is how views of it change in the context of their times. Its bothersome to think that 50 years after the birth of democracy there wasn't a philosopher in Athens who wasn't sighing his heart out for authoritarianism based on the Spartan model. Indeed, for most of its long life, democracy has been equated with mob-rule. Only with the French and American Revolutions did it come back into the odor of respectability because the average citizen had again reached the level whereby democracy could be a viable form of government.

Even so, our ideas of Athenian democracy are very different from those of a century ago. In those liberal/imperial times Pericles was the hero of Golden Age democracy, strolling through marble colonnades, 'knowing himself' and 'doing nothing in excess' and saying wise, democratic things.

Fifty years (and two World Wars) later, Pericles was branded as a closet-despot, a vote-snatching Populist, who built the pretentious Parthenon to store stolen loot in, who created an empire that trampled on its allies, mouthed hypocracies, and was finally defeated to the relief of all.

Today, another 50 years (and a long Cold War) later, the focus of attention on Athenian democracy has changed again. It is to the beginnings, to its first mulings and pukings, that we turn, and this is fitting and proper in light of what is going on right now all over the world.

These days we are commemorating the 2500 anniversary of the reforms of Cleisthenes; that is, the political changes in Athens which made democracy a workable way of organizing and carry on social life. Some time earlier Solon had worked up a constitution based on democratic principles but it

could never function practically.

So, a tough set of improvised checks and balances amongst tribes, demes, the Haves and the Have-nots, and a general political will to make it stick, evolved in a kind of hit-or-miss, catch-as-catch-can sort of way. It is well to remember that democracy was not born of an ideal; it became an ideal only after it had come into being.

Cleisthenes has had a mixed press. Was he an aristocrat who turned to the people in order to break the power of rival families? Probably. This enabled the newly-enfranchised to take matters into their own hands later. Familiar today, but this was the first time it worked.

It's very unlikely that Cleisthenes knew what he was bring about. Does it matter? Democracy's birth was certainly not the first to be conceived in ignorance. Isn't it true of the best of us?

Certainly, one of the delightful things about the birth of democracy is that its begetters don't seem to be expecting it. Lately, we have seen those beautiful, bewildered looks around the Brandenburg Gate, St. Wenceslas Square, Red Square, even right inside the parliament in Moscow. On its 2500th birthday this year, democracy has been getting heaps of presents. Bless all of the newly-liberated who gave.

There's been a persistent rumor these two-and-a-half millennia that democracy is not the issue of lawful matrimony. That's what the puritanical, oppressive totalitarians say, and always will. What's certain, though: its only true begetters were Athenians, wed or not, since the family resemblance is too striking to be otherwise: noisy, gregarious, quarrelsome, innovative, corruptible, messy, life-loving, spirit-lifting — the best possible form of government because it is cut to the measure of man.

Happy birthday, dear democracy, and all praise to your progenitors from whom this newspaper has been honored to take its name. ■

THE ATHENIAN DIARY

by Paul Anastasi, Sloane Elliott and Jenny Paris

EDITORS JAILED TEN DAYS FOR BREAKING ANTI-TERRORIST BAN

In an unprecedented court decision, the editors of seven Greek newspapers were sentenced last month to jail terms ranging from five to ten months for violating newly-introduced law banning the unwarranted publicity of terrorist activity.

The Court ruled that a law forbidding the publication of terrorist proclamations was in line with the constitution and, therefore, pronounced guilty the seven editors who had published proclamations sent by the ultra-leftist guerrilla group '17 November'.

The Court's President, Anastasia Boini, said that the defendants would be sentenced to five months imprisonment for each proclamation they published and that they could buy off their sentence for 1000 drachmas a day. The editor of *Eleftherotypia*, Serafeim Fyntanidis, was sentenced to 10 months for breaking the ban twice.

Determined to have a show-down with the government, the editors scorned the option of buying off the sentences. All seven editors were taken to Korydallos prison after they refused to pay off their sentence or appeal the court's decision as a protest against the

law which they consider 'unjust' and 'unconstitutional' for restricting press freedom.

The legislation was initiated by Dora Bakoyianni, the 37-year-old daughter of Prime Minister Mitsotakis, who until last month was serving in the government as Undersecretary to the Premier. She undertook the anti-terrorist campaign after her husband, conservative party parliamentary speaker, Pavlos Bakoyiannis, was killed two years ago by the notorious '17 November'.

The centrist and left-wing press have strongly opposed the law, while conservative media complied with the ban arguing that publishing the ideological claims of terrorists was "blood journalism" aimed at boosting circulation.

The trial was seen as the most crucial confrontation in years between the centre-leftist press and the conservative government.

Opposition parties, leftist intellectuals and a large part of the press denounced the imprisonment of the editors and called on the government to withdraw the law which they described

as "a blow to democracy." The Union of Greek Journalists was considering a strike.

Main opposition socialist party leader, Andreas Papandreou expressed "deep sadness and surprise" at the court's decision saying that the testimony of all constitutional experts had "crushed the anti-terrorist law as being unconstitutional."

"It is not possible for such things to happen in a country which functions within a European framework," Papandreou said.

The government argues that the law deprives terrorists of their most effective weapon, which is publicity. In Brussels, the International Federation of Journalists condemned the prison sentences and called for the editors' immediate release.

"While the IFJ well understands the threat of terrorist groups," said the Secretary-General, Adrian White, "it is our firm belief that censorship does not solve political and social problems, but creates fear and uncertainty."

"We are astonished," he continued, "that Greece, a democracy that has emerged from the shadow of military dictatorship, should have allowed such a process to occur."

The IFJ, representing 200,000 journalists in 53 countries, also wrote letters to President Karamanlis and Premier Mitsotakis, calling the law a violation of the 1975 constitution.

The International Press Institute also called for the editors' release and described the law as a direct attack on press freedom.

Ever since the police had to stage a decoy operation to divert over 1500 angry demonstrators from blocking the entrance to Korydallos prison when the editors were initially incarcerated, people gathered in protest, and since protest is no fun in Greece without music, Maria Farandouri and George Dalaras entertained the sitters-in.

The ten-day limit for appealing the sentences dawned with no show or remorse on the part of the editors and a debate on amending the law in Parliament ended with the opposition being outvoted.

PATRIARCHATE BESIEGED

The Ecumenical Patriarchate of Constantinople withstood a five-day blockade at the end of August by Moslem fundamentalists. The siege was made up of a group claiming to represent the Turks of Western Thrace. They were protesting the Greek government's appointment of a new Mufti of Xanthi in an effort to impose a religious leader of their own choosing.

In accordance with the Treaty of Lausanne, the new Mufti, Memet Emin Sinikoglu, was selected from seven candidates whose applications had been submitted to the proper authorities. The 1923 accord gives Greece the right to approve the religious leaders of its Muslim communities, and Turkey has the same right over its Christian ones.

A formal Greek protest was lodged with the Turkish government to end "the unacceptable blockade of the Ecumenical See. In our day and age, actions such as this against the highest spiritual institution of Orthodoxy must be met with international censure."

Telegrams and letters were dispatched by Archbishop Serafeim and the government to the Pope, the Archbishop of Canterbury and other religious leaders, as well as to President Ozal and Premier Yilmaz. Under pressure as well from the Abdel Ipkeci Peace and Friendship Foundation, the Greek-Turkish Friendship Committee and a second formal demarche, the anti-Hellene sit-in was called off on 29 August and demonstrators left peaceably under the surveillance of the police.

Before the end of the day however the Gordian knot which had tied the government and press into a deadlock was severed by the Union of Athenian Journalists and the Athens Publishers' Union on September 20. The payoff cost the Union 3.1m drachmas, but everyone felt a wave of relief.

During those ten days '17 November' has got more publicity than it could ever have hoped for.

Many believe that newspapers print these proclamations in toto only for reasons of defiance, liberal posturing, and consumption of newsprint, and that they are little read. Indeed, the '17 November' manifestos are as long and uninteresting as Fidel Castro's speeches, and express an outworn resentment of society reminiscent of 1890s terrorism, and have shown even less grasp of the contemporary world since the fall of Bolshevism in Eastern Europe and Russia.

The 'NON-ISSUE' OF 'NON-MACEDONIA'

The policy of the Greek government which insists on the non-issue of Macedonia and its refusal to recognize the Greek name 'Macedonia', as it is being applied (and appropriated) by the government in Skopje, may appear deficient in light of the referendum on 8 September which declared the Yugoslavian Federal Republic of Macedonia independent.

Several days earlier Foreign Minister Antonis Samaras had explained to the foreign press that Greece was unwilling to recognize an independent state using the historic name of Macedonia as "it would mean the denial of our historical and cultural heritage. In any case," he added, "it would be inconceivable to recognize a state when leading circles in Skopje are putting forward territorial and other claims against our country."

After the referendum, Bulgaria roiled up already muddied ethno-linguistic waters by announcing it would recognize the independent Macedonian state since 74 percent of its people had freely voted for it, but that it would not recognize the existence of a Macedonian nation, nor any territorial claims it may make in the future, nor accept any changes of borders in the region.

Much Greek opinion took umbrage at this bit of apparent diplomatic waffling, particularly as the relations between the two countries have been rather cordial lately. In the past, Bulgaria has viewed Tito's 1945 establishment of the Republic of Macedonia as a manoeuvre by Belgrade to extend its influence into parts of Bulgaria which,

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in the Yugoslavian view, are also populated by Macedonians.

What Greece has resented for years is that Skopje, proclaiming itself the Macedonian heartland, has ominously defined 'Southern Macedonians' (ie, Greek Macedonians) as 'unredeemed'. If Greece's insistence on the Greekness of Alexander the Great, Vergina & Co. seems remote and academic, it must be judged in the context of Skopje's absurd ethnic and historical pretensions.

The 'non-issue', however, is not going away. Bulgaria, seeing Skopje's Macedonians-Slavs as Bulgars, may want to recognize a breakaway state in light of future projections, while Albania and Turkey may want to do the same, as at least 20 percent of its population is Albanian Moslem. Serbia has its own heavy stake in the matter and now Italy has suddenly expressed interest (always a bad sign in the Balkans) and is supporting the new state. A summit to discuss these matters in Athens has been postponed.

Macedonia is living up to its culinary reputation. The trouble is that the dinner guests are beginning to quarrel about the servings.

SORRY, CONFERENCE POSTPONED

The activity and optimism generated by President Bush's visit to Greece and Turkey in July over the Cyprus issue had mostly spluttered out two months later.

Although the coup against Gorbachev had taken the wind out of Prime Minister Mitsotakis' much bruited official visit to Moscow two weeks earlier, with the collapse of the junta, the Greek government could re-state that Russia had taken a pro-Greek view towards a Cyprus solution. It again urged an international conference on the problem which Greece has favored over the four-party meeting proposed by the US. A get-together by Turkey, Greece, Cyprus and the self-proclaimed, unrecognized state of Northern Cyprus has always implied, for Athens, giving an equal status to the two Cypriot communities which does not exist.

Mr Mitsotakis welcomed the Russian initiative and said it reinforced efforts on the Cyprus issue, giving "reasonable hope" for a solution. Furthermore, the repeated visits of UN envoys for Cyprus, Oscar Camilion and Gustav Feissel, concluded with their expressing optimism and the conviction that an international peace conference on Cyprus would take place in September.

Although the left and the far right

DANCES WITH WOLVES (NOT FOXES)

Greek hunters got off grumpily to a new season irked by sharp increases in the mice of licenses, restrictions over endangered species, and unusual new provisos over one of their favorite games.

But there was good news. Other Europeans wanted to go hunting in Greece. In line with EC legislation, all country members' nationals now have the same hunting rights as locals, on condition that their Consulate and the Greek Aliens Police grant them the necessary certificate.

Quantitative restrictions were placed on the shooting of 35 types of birds and mammals where the species are considered to be dwindling.

The wolf was declared a protected species and its hunting banned altogether, with the exception of those areas where wolves have caused damage to farming interests by savaging herds of goats and sheep.

The only mammal which the state actually encourages its extermination is the fox, a traditional problem for Greek farmers raising poultry or growing fox-favored fruits such as grapes and sweet melon.

Subsequently, the government is offering Greek and foreign hunters a 1000-drachma bonus per fox shot dead. On the other hand, fox hunting is forbidden in certain areas of Greece designated as "ratridden".

The new legislation also limits the use of hunting dogs to only three days a week when the state now permits the hunting of rabbits, hares and wild boar, as opposed to last year when it was allowed throughout the week.

In another twist in the law, the hunting of wild boar is permitted for groups of hunters not exceeding ten. And between them, they are not allowed to kill more than two wild boars per daily outing. The boar must be consumed by the hunters, their families and friends, and may not be sold on the market.

Said a Greek Hunters Association spokesman: "We appreciate the spirit and principles behind the new hunting rules. But they are likely to cause considerable confusion, will create more problems than they will solve, and will definitely take some of the fun out of the sport."

press had consistently expressed doubts on Turkish good faith in seeking a viable Cyprus solution, and even while Foreign Minister Samaras was getting a bit stern about the absence of any constructive Turkish proposals, Mr Mitsotakis entered his meeting with Premier Yilmaz in Paris on 11 September in a hopeful mood. He left it three hours later expressing "less optimism."

The local press expressed it as a fiasco. Greeks generally have become unenthusiastic about personal, kiss-and-tell diplomacy with Turkey ever since the Ozal-Papandreou tête-à-tête in Davos in 1987 when the Turkish Prime Minister outwitted the Foxy One.

The opposition pronounced the Yilmaz-Mitsotakis meeting a repetition of that encounter at which the Cyprus issue was tied up with Aegean tensions, giving Turkey better leverage in trying to extract concessions from Greece. Serious confrontations followed.

Even the conservative press called it a serious setback for Mr Mitsotakis, accusing him of being unrealistically euphoric when he should have been prepared for Yilmaz's tough stand, posed for domestic consumption in light of the upcoming Turkish elections later this month. Indeed, those elec-

tions may have been called in part to call the Bush-initiated meeting off.

Nevertheless, Mitsotakis described the talk as "useful"; an agreement was made to sign a friendship accord in Ankara in the near future; Turks called the meeting "positive"; President Bush expressed "continued active interest." Add it all up, it still was a failure and the September conference was a dead duck. The possibility of an October one did not seem much livelier.

CRETAN DREAM WORLD FOUND

Greek and French explorers on Crete have discovered the largest underground cave in the country, describing its contents as a "dream world" and predicting that it will attract amateur and professional hikers.

The entrance to the cave was located at Aghios Fanourios, at the heart of the Psiloritis mountain ranges.

An announcement by the Greek Speleological Society said the cave reaches a depth of 475 metres at the bottom of which is a lake with both animal and plant life.

Stalactites and stalagmites adorn the cave, while waterfalls and cascades pour into smaller lakes and pools.

'RIGHT ON SEA' DISPUTE

Prime Minister Mitsotakis fired his Minister of Tourism last month and dismissed major environmental and political objections, following the minister's refusal to support controversial legislation authorizing the construction of giant hotel complexes right on the sea.

The decision was designed to facilitate the expansion of 'quality tourism'.

Legislation to date maintained a 100-yard construction-free zone between hotels and the shoreline, so as to avoid 'Miami-type' hotel congestion on beaches, threatened pollution, and to allow freer passage for the public along all coastlines.

But the government decided that allowing larger hotel complexes to nestle right on the beach would make them a far more attractive proposition for Greek and foreign investors alike, and more enjoyable for the holidaymakers.

Tourism is Greece's primary industry, and European investment in that sector is likely to rise sharply upon EC integration in 1992.

The new legislation provoked strong reactions from Greek environmentalists and the left-wing opposition, as well as from within the government.

ONE MAN'S MEAT

A 61-year-old Greek apparently warrants mention in the Guinness Book of Records, after being given jail sentences for smuggling and forgery totalling more than 2000 years. The sentences, imposed after the accused was arrested following an abortive attempt to sneak a holiday in Greece, were collectively merged and reduced to a near 340 years.

The Athens Court heard that Athanasios Gerolimos was first charged in 1975 for falsifying documents to smuggle in meat from African countries. After the court cases against him grew in number, he fled to Italy in 1980. He was sentenced in absentia 52 times, and faced 74 arrest warrants.

While in Italy, Gerolimos said he set up a meat factory and developed considerable wealth. This summer, he attempted to return to Greece for a holiday, believing that he would pass unnoticed. But he was arrested while hiding out in one of his country homes.

Gerolimos said he hoped that, because of his age, he would ultimately serve no more than ten years imprisonment and would be allowed to commute the rest of the term to a fine.

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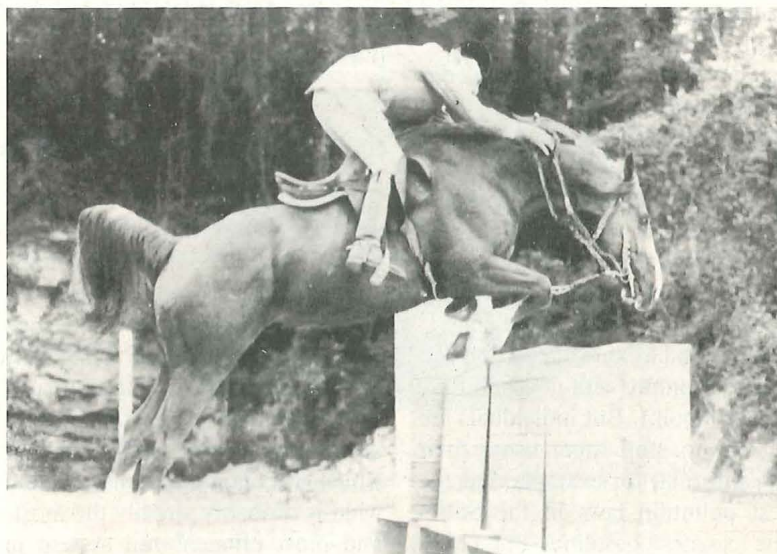
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Brussels and Wheels; Pollution

and Athens

Air pollution is a privilege, not a right. For years, London was proud of that privilege. I remember boasting to my innocent schoolboy friends from the country about the pea-soup fog in London town.

"Couldn't see my hand in front of my face," I said.

But, after 1952, when 4000 people were to die from the effects of the worst-ever smog (fogs had graduated), London gave up its peer position. The British government promulgated clean-up laws and, furthermore, enforced them to the detriment of footpads (isn't that a lovely word?) and the pockets of private doctors. London is now smog-free. Almost.

1850-1950 was the century of damp days with coal fires in hearths, factories spewing soot all over London, and dirty British coasters chugging up the Channel into Tilbury docks. Now, in western Europe, when coal is burnt, its smoke is scrubbed. This is not so in Poland, alas, nor East Germany, and not even in Albania. Coal soot there continues to blacken people's lives.

Since 1950 oil has stepped into coal's shoes as a major energy source; oil in all its forms (refined in automobiles, raw in ships) is now the demon to be tamed. The results of its exhalations are just as bad, if not worse, than the bad old days of coal. Fortunately, the selfish right of industry to distribute its waste into our air, drain it into our rivers and our seas, bury it in and spread it out on our land has at last been seriously challenged.

Industry is a big static target and can be forced to comply with non-polluting laws; up to a point. But individuals are mobile; try to stop them using their autos! California, for example, has the toughest pollution laws in the States and the cleanest gasoline; but check Los Angeles... It has as almost as bad air pollution as Athens, despite the fact that the average Greek car is older and uses leaded gas. Only 4 percent of cars in Greece use unleaded against 100 percent in the States.

An economy that needs waste and pollution to thrive is in serious trouble and need of reform.

Old fogs of the classical coal type spewed forth sulphur dioxide and soot; they affected mainly the lung and throat. New smogs sourced by auto fuel combustion irritate the eyes and affect the heart. The Athens *nefos* is a lot of each, new smog in the ascendant.

The railway engine, diesel or electric, is a far less polluting animal than the highway vehicle; but for the average Greek the railway just isn't. Plans for the Metro expansion, first tabled over 50 years ago, are now being put into effect under prodding and funding by the European Community.

During the winter in Athens the level of noxious fumes is over twice the level of accepted world standards.

Apart from this, the EC is also funding (up to 55 percent) improvements to the Greek railway system including the widening of the narrow-gauge section of SPAP lying between Athens and Patras to the standard size. This upgrading of the rail system is in keeping with the whole of Europe which is spending billions of dollars on what is probably already the most used and most efficient rail system in the world. Unfortunately, Greece has no land connection with any other EC country but internal travel *should* become speedier and less polluting.

In Athens the state of people movement is probably no worse than Rome

or any other capital city; but that is little balm for the over three million population who struggle through its air and noise pollution. It is one of the few, if not only, west European city where rush hour is from 8 am to 12 midnight. At all hours, buses, trolleys and metro carriages provide the patient Athenian with standing room only.

What has Greece done to clean up its act? Nothing until 1987. In that year, from July 20 to August 5, the pollution statistically retained in Athens by a temperature inversion killed 2000 people. At the time the government blamed 'extreme heat' but independent studies proved otherwise. Doctors and hospital authorities stated categorically that *pollution* was the killing factor.

During the winter in Athens the level of noxious fumes including carbon monoxide and nitrogen dioxide exuded by motor vehicles and industry is over twice the level of accepted world standards. In the summer even this level can and does double. This air waste condition occurs on over 150 days a year. In a city with a dense population surrounded by mountains, this environmental state is particularly dangerous.

After the summer crisis of 1987 the Parliament enacted an antipollution law. The law had no teeth and, anyway, like most laws in Greece that interfere with private citizens' enjoyment of the moment, produced no seeable action or result. In London in 1952, 4000 deaths were sufficient to provoke immediate and massive government action, so much so that, as part of the cleanup, the Thames, after hundreds of years as a 'sewer', became a river again. Fish now swim from the North Sea to London Bridge and beyond. In Greece nothing effective will happen until there is a 'human catastrophe'. Apparently 2000 deaths in Athens doesn't rate.

An economy that needs waste and pollution to thrive is in serious trouble and need of reform. But what can the Greek government do? Apparently little but talk. In all fairness this seems to

be the general rule among much of the world outside the United States and Europe. European Community countries are now seriously trying to slow down the degradation of their land, air and water. Many directives and recommendations have come out of the Commission in Brussels. More will follow.

There are fundamental steps that can and are being taken in many countries.

First, realistic crisis levels should be set for all pollutants. The EC is trying to get these agreed on by its members but, in any case, individual countries have to lay down their own realistic levels and then set targets for reduction.

Second, solutions have to be found at all levels and in all areas. Different methods have been and are being tried by different countries. Control, by law and/or tax, of industrial plants waste; removing polluting vehicles from the roads; planting trees and greenery on unused city land; reducing the density in high population areas; increasing the use of mass transport; closing the centre of the city to private vehicle traffic.

This is certainly not an exhaustive list but gives an idea of measures that can be taken.

One of the problems in the Attica valley is the massive concentration of industry. Present tax incentives attempt to divert new industry outside the area. It has been acknowledged by all environmentalists, and by public authorities, that the urban environment is a highly interrelated system. Planning must take this into account.

In practice, there is no such thing as 'pure air'. The atmosphere can handle different amounts of pollution in different mixes under varying natural conditions. The urban environment is an open one and polluting conditions slowly bleed out to the suburbs and surrounding country. In the case of Athens the surrounding mountains act as both a buffer and reflector, augmenting polluting factors within the Attica basin. In the EC, with the realization that pollution in one country affects all its neighbors, greater attention is now being paid to reduction and control. Gone are the simple days of the year 1306 when King Edward I issued a royal proclamation forbidding the burning of seacoal due to the disagreeable nature of the smoke while Parliament was in session. Disagreeable nature has given way to human cost and, as the New York city slogan says: "Air Costs Money, Dirty Air Costs More".



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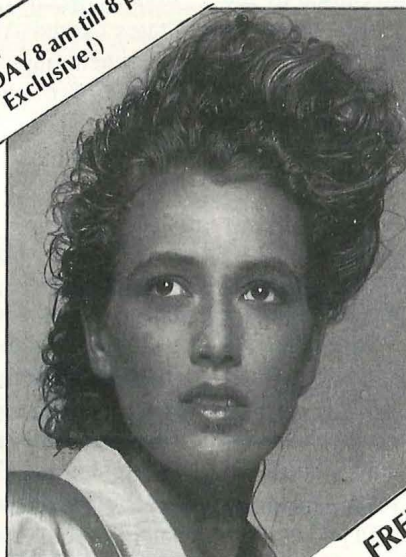
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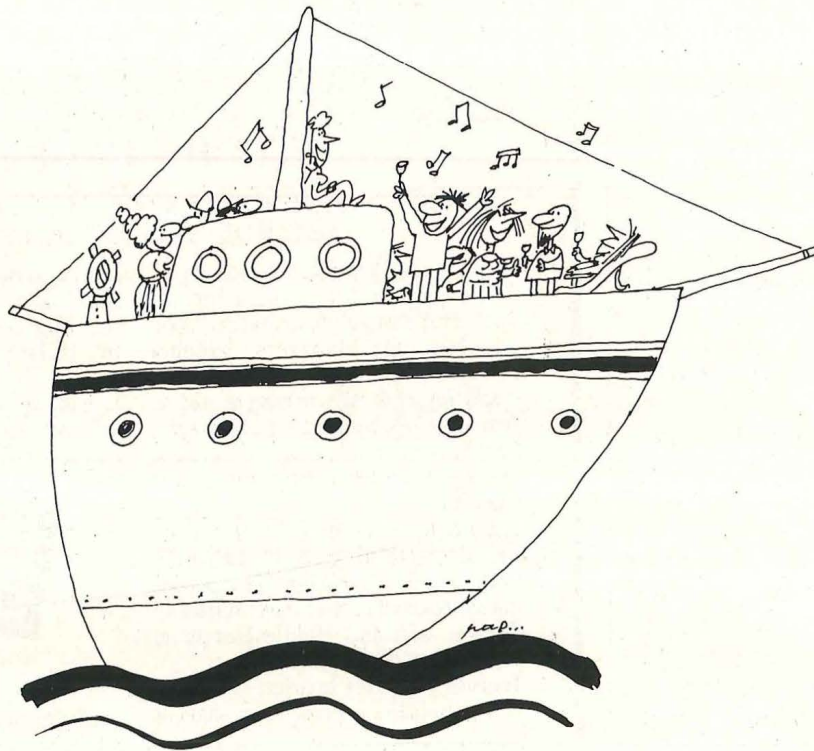


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Cruise Lines Get Over the Shudders

The cruising business has been in the news because of the sinking of the *Oceanos* off South Africa in August and because, as most people are aware, cruising in the Mediterranean has suffered this year from the general slump in tourism caused by the Gulf War.

Passengers began to cancel their bookings for the 1991 season late last year as it became apparent that Iraq's invasion of Kuwait was likely to turn into a serious affair. At that early stage, a number of large foreign companies which had scheduled Mediterranean cruises took the precaution of switching their vessels to itineraries in other regions, mainly the Caribbean, Alaska and Scandinavia.

Even though the war was quickly over, the damage had been done and many lines in Greece and Cyprus delayed the start of their season by two or three months to minimize costs until the peak period of demand. Those local companies which were in a position to do so, such as Chandris, also rescheduled at least part of their fleets to perform itineraries in what were perceived to be less risky areas.

The last time the industry had such a bad year was in 1985, when a combination of the hijacking of the *Achille Lauro* off Egypt, the hijack of a TWA airliner out of Athens airport, and ten-

sion between Libya and the United States caused Americans, who remain overwhelmingly the most important market for cruising worldwide, to boycott travel in Europe. On that occasion, it took lines several years to rebuild confidence and restore the former level of US bookings.

This time round, cruise executives are more confident and predict that next year will see a return to "business as normal", partly because the aftermath of the war was seen to be conclusive and because the industry's collective marketing machinery is much more efficient these days.

It is safe to predict that cruising will continue to grow in popularity, since it proved to be just about the fastest-expanding sector of the leisure industry in the last decade, and yet the comparatively low percentage of holidaymakers who have ever taken a shipboard vacation leaves plenty of scope for development. However, predicting which will be the leading companies of the 1990s is a far from easy task, since the recent history of the industry is littered with company failures, mega-takeovers,

share issues and ambitious plans, some of which have been realized while others have not.

The *Oceanos* disaster brought before the public glare some questions about the suitability of older passenger ships, in particular their alleged tendency to sink faster in the case of an accident than more modern partitioned vessels. However, the current price asked by shipyards to build a new 1000-passenger cruise vessel to high specifications is in the region of 250m US dollars which is beyond the means of most traditional private companies.

Over the last 10 years a number of under-capitalized family-owned Greek cruise lines which specialized in Mediterranean and/or island cruises were liquidated since they were unable to keep step with the modernization of the cruising business and were left in the end with small elderly vessels which were difficult to market.

Today, similar problems are said to face some of the surviving companies, such as Sun Lines and Cycladic Cruises. There have even been rumors that Epirotiki Lines, owners of the *Oceanos* and market leaders in the East Mediterranean, was prepared to sell its fleet, though the company has frequently stated its policy is to buy and sell ships in the market if the price is right.

The *Oceanos* was the third Epirotiki vessel lost in accidents in as many years, but the company has bounced back by buying the 670-passenger *Sunward II* from the Miami-based Norwegian group, Kloster Cruise. The deal marks a departure from Epirotiki's previous individualist style of buying secondhand ships at relatively low prices and converting them in Greece into attractive but budget sector cruisers. Kloster will retain a 49 percent share of *Sunward II* and it will be run as a joint venture for Mediterranean and Caribbean cruises. The 36m US dollars which Epirotiki paid is thought to be a record for the Greek company, despite the fact that it was only for majority control, and the ship itself, although 20 years old, is considered to be a class higher than the rest of the Epirotiki fleet.

The difficulties faced by independent companies in the modern cruising game were exemplified by the case of Royal Cruise Line, which was sold by Pericles Panagopoulos to the same Kloster group at the end of 1989.

Under Panagopoulos' leadership, RCL was internationally recognized as one of the most innovative and consistently profitable of all cruise ventures. It started cruises in 1974, having built its own new ship which was tailor-made for the air-sea cruise packages, which were introduced by the Greek company but are now standard marketing policy in the industry.

To efficiently run a cruise business, more than one vessel is needed, and RCL expanded in the 1980s by buying a ship secondhand and then constructing a second brand-new cruise liner, the *Crown Odyssey*, which, when it made its debut in 1988 was considered by many to be the finest main-market cruise ship of all.

Although Panagopoulos had risked his personal capital in the past to make RCL a success, he saw that to compete in a few years' time further ships would have to be ordered, at a financial risk he was not prepared to take, seeing that the world's largest cruise companies were expanding rapidly with stock exchange capital. While an individual or family-owned company, such as those in Greece, have to tightly control balance sheets and make a real profit, the present leaders of the international cruise industry are giant leisure and transport corporations which are bent on growth because it tends to raise a company's share value.

One Greek cruise company which has taken up the challenge is the Chandris group. Known for many years as a respectable operator of some of the oldest passenger ships still afloat, Chandris announced its intention three years ago to launch its own luxury division, Celebrity Cruises, which would try to set a new standard of refinement and value for money in the Caribbean market, while the company's existing older vessels offer low-priced cruising under the separate label of Chandris Fantasy Cruises.

To date, around half a billion dollars has been invested in three ships – the newlybuilt *Horizon* and the converted *Meridian*, which were launched last year, and a sister vessel to *Horizon*, currently under construction in Germany, which will be named *Zenith*, and will make its debut in spring next year. The new line was marketed aggressive from the beginning, as the owners claimed that many of the big cruise lines were overpriced and had substituted American-style 'glitz' for real quality. But Celebrity has been an instant success and was named 'Cruise Line of the Year' for 1990 by the International Cruise Passengers Association. Only time and the fluctuating fortunes of the cruise market, however, will determine how soon the ships will pay back their massive cost.

Meanwhile, experienced cruise ship operators continue to put their faith in the future of the industry. A new Greek-based cruise line, Festival Cruises, will launch its own cruises for the first time in May next year, although the managers of the company claim to have had 45 years of experience in the business. Festival will be offering Mediterranean cruises out of Genoa on board *The Fiesta*, a ship which is currently being converted for modern tastes in Greece by the Athens design specialists A & M Katzourakis, who have also designed the interiors of the Chandris Celebrity Cruises fleet.

A spokesman for the company acknowledged that the market has had its problems this season, but said Festival was confident it could expand by "offering quality shops, good service and an exciting itinerary." He said *The Fiesta* would "illustrate our philosophy of putting fun and style back into cruising." Festival are also managers of *The Azur*, which is currently on charter to Chandris, but the ship is likely to rejoin the Festival fleet in two years' time, to make two ships offering a fun experience at sea. ■

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THE STICKY STATE OF THE ECONOMY

by Sloane Elliott

**The Prime Minister's morally impassioned address
inaugurating the Thessaloniki International Fair
admitted to a deep financial crisis
but with recovery in sight by next year**

Take an average Greek town by the sea first thing in the morning these days. Down by the water most of the fishermen laying out their catch are speaking Arabic. Up the road the street-cleaners are talking Albanian. In the *plateia*, groups of men are gathered at corners waiting for local employers to hire them on a daily basis. They exchange remarks in Polish or South Slavic dialects. (Dare we call it Macedonian?) In the *kafeneion* the natives have stopped in for a few hands of *koumkan* and a bit of *raki*.

"If the government is going to put teeth into this new law deporting illegal aliens, who's going to do the work?" they ask.

The national kill-joy, Prime Minister Mitsotakis, was asking another set of questions last month.

"Why do the Greeks in Cyprus, in spite of the catastrophe that visited the island, have one of the most dynamic economies in Europe?" he wondered. "Why does Greek shipping have top ranking in world terms? Why are Greek communities everywhere in the world powerful and respected?"

"Are we not the same people?"

"The fault does not lie with the people. It lies with the system and the mentality which year by year has been created in our country. A system and mentality which discouraged individual initiative and transformed hundreds of thousands of Greeks from productive persons into underemployed ones."

One of the noteworthy aspects of the system which Mr Mitsotakis deplores is the widespread existence of tax evasion. In his State of the Economy speech which the Premier traditionally presents at the opening of the Thessaloniki International Fair every

September, Mr Mitsotakis devoted a good ten minutes to it in a speech hard more than an hour in length.

"It is time," he said, "that we stopped being separated into those who pay for everything, and the tax dodgers who enjoy life and pay for nothing."

As the ongoing Koskotas trial has shown, there is a striking lack of hard evidence for most financial transactions made in this country. The underground economy is run on a strictly cash basis and its personal style needs no official invoicing or receipts.

The fault does not lie with the people. It lies with the system and the mentality which, year by year, has been created in our country.

To combat this, the government enforced the introduction of costly, so-called 'foolproof' cash registers which nearly bankrupted some small businesses without, of course, being able to control transactions that sidestepped these registers entirely.

Computerization, however, according to the Premier, is proceeding apace, starting in the Ministry of Finance itself. It has been initiated into the larger customs houses, and into VAT, too. Data banking will be installed in the country's largest tax offices by the end of next year.

Meanwhile, a new way of cross-checking tax returns has begun in the

wealthy northern suburbs of Athens revealing spectacular differences between declared and actual incomes. Now, all returns are being checked except those of wage earners and pensioners.

A controversial measure is the new requirement to indicate the source of all one's assets which went into effect at the beginning of the year. Now, all Greeks are being given the opportunity to declare assets in their possessions by the first of next year, so that on the basis of that declaration, they can justify the acquisition of new assets as required by law.

The emphasis placed on tax evasion in Mr Mitsotakis' speech, of course underlies the fact that the government is stone broke. Last month it paid off the last installment on its 1989 electricity bill. Tax evasion is a worldwide phenomenon, obviously, but the mentality caused by a system gone awry, as Mr Mitsotakis stressed, is an interesting one.

"A system and mentality," he said, "which encouraged a diseased climate of petty politics, a petty character and a petty outlook have systematically undermined our national effort to emerge from this crisis."

The bitterness in those words is unmistakable, and there is little doubt that the rot under the socialist regime went far deeper than ND at first realized. At the same time, it is difficult to separate a system from a people. That tax evasion has a patron saint (St Mamas, by the way, was a Cypriot) may be cause for laughter today, but for centuries the practice was considered patriotic when Venetian and Turkish overlords ground the people down through tax-farming.

Mr Mitsotakis may condemn undesirable mentalities promoted by PASOK but they were already there. Bureaucratic transactions carried out in time-consuming triplicate and quadruplicate originated as a safeguard to clients in a climate of massive public distrust. If, as is so often claimed, the Greek has no sense of civic spirit and little of citizen responsibility, who filches from the community because he feels himself outside it, it is because this is how he lived for so long, a survivor in a country no longer his own.

Understandably, and expectedly, the Prime Minister emphasized two rifts in the dark economic clouds where rays of sunlight are peeking through. The inflation which stood at a staggering 23 percent at the end of last year is already down to 17 percent, better than expected.

The balance of payments, too, has improved, but in both cases the picture is positive only because people have less money, a not very positive factor.

Privatization was a major subject in Mr Mitsotakis' speech. The socialist opposition likes to equate the selling off of state-owned property as some sophisticated form of treason, particularly if bought up by foreigners. In fact, as the Prime Minister pointed out, it is not supposed to be a way of making some extra cash, but a method of disposing of unmotivated workers and being rid of enormous debts.

Accusations of foot-dragging revolve understandably around that handful of companies which have great potential and just need time to be brought round to a profit, a process that is happening. Many feel it would be wrong to let the country's prestigious cement companies, for instance, go into foreign hands at a moment where their future looks strong.

The privatization of public utilities is a far more important matter, along with Olympic Airways whose image was not improved by Mr Mitsotakis' emergency stop in Paris last month. The condition of OA was nicely visualized in a recent cartoon in which the government, as sexy Miss Privatization, is pressing on a dubious client a sort of odd, pelican bird. "Aren't its wings a bit small?" asks the client, "and isn't its mouth awfully big?"

"Our aim," said the Prime Minister, "is to raise the quality of the services provided and reduce the high cost to the citizen-consumer, which is caused by their monopolistic structure, over-manning and bureaucratic procedures."

This may have been the most popular part of Mr Mitsotakis speech, for the grotesquely inflated utility bills charging for abysmal service is something that all citizens have been queuing up with, and the only positive thing that can be said about it is that a handful of heroes and heroines at OTE and DEH have been able to improvise (oh,

country is going through an economic and social crisis which had reached its zenith when this government took office... We inherited an economy on the threshold of collapse. The debts were enormous, so that today 60 percent of the tax revenues go towards paying off debts. Only 40 percent is left.

"No important new investments were made during the 1980s. Total investments had barely managed to absorb 17 percent of GNP, compared with 26 percent in Spain and 28 percent in Portugal. Though we received 14 billion dollars from the EC in ten years,

We inherited an economy on the threshold of collapse. The debts were enormous. So much so, that 60 percent of tax revenues today go towards paying debts and interest on them.

greatest of all Greek virtues!) using materials that would have been scorned by Alexander Graham Bell and Benjamin Franklin.

"We are promoting self-financing wherever possible," said Mr Mitsotakis, changing the subject. "In order for the Greek people to understand this new institution, I shall say this to you: The cost of building the Spata Airport will exceed 300 billion drachmas. The same amount is needed to modernize the educational system in the next few years. There are no funds available for both. The choice for me is a clear one. I will let the private sector finance the airport and I will use this sum for social needs..."

He then got onto the Homeric subject of social security and had to sing in less than dactylic hexameters how the richest of all public services became the most indebted.

"The social security system has long surpassed the limits which our economy is able to support," he said. "Everybody understands that it is not possible for two workers to support one pensioner. We are heading for a social explosion."

The Prime Minister's bottom line came mostly at the top of his speech.

"I must sound the alarm... Our

no major infrastructure project was carried out.

"We borrowed as much from foreign banks. Of this money nothing went towards investment. It all went to consumption with no provision for the future of this country. We borrowed from our children.

"Worst of all, the Greek people got used to consuming more than they produced. They became spoiled by the state that made thoughtless grants with borrowed money it knew it could never repay. A new social reality was created in which hard work, honesty and respect for the law and one's fellow man were spurned and people were encouraged to seek easy profit, to spend recklessly and to ignore society as a whole."

Such was Mr Mitsotakis "sound of alarm" on the State of the Nation last month, and one cannot really fault him on moral grounds. Still, it would be ironic if he was able to transform the hedonistic Hellene into a workaholic Puritan, particularly as the country's most lucrative business, tourism, depends on attracting those financially well-heeled but lacking in life-enhancing qualities who want to visit the land where the love of pleasure and the eternal present are more important than the balance of payments. ■

SAMOS: SAUSAGES AND EELS (PLUS SERPENTS) IN PARADISE



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at a reputed east Aegean
Eden.**

Shaped like a pregnant guppy swimming away from Anatolia, the isle of Samos is a geographical continuation of the adjacent mainland, formed of the same schist strata and cloaked by the same lush vegetation as on Mount Mycale across the water. At some point during the later Ice Ages, earthquakes sundered the island from Asia Minor, leaving the straits between Mycale and present-day Pithagorio as the narrowest separation between modern Greek and Turkish territories. The ancient name Eftastadio Poros (Seven *Stadia* Straits) was more literal than poetic.

Samos has always figured among the most fabled, wealthiest and historically significant Aegean islands, though it is a reputation grounded more firmly in the distant past than in recent years, and of which there is little surviving evidence at first glance.

Originally colonized from various

sources around the Mediterranean before 900 BC, Samos reached the apex of its fame and glory during the sixth century under the tyrant Polycrates. His capital, strategically opposite Mycale, was enriched by the proceeds of both conventional sea trade (including piracy) and offerings brought to the neighboring Temple of Hera, the largest in the ancient world; his court hosted some of the most illustrious personalities of the age, including mathematician-philosopher Pythagoras and the astronomer Aristarchos. Herodotus devoted large portions of his *Histories* to the monuments, personalities and episodes of the city, including Polycrates' eventual entrapment and execution by the Persians.

The price of liberation from the Persian yoke over the next two centuries was domination first by Athens during her Golden Age, and further subservience to distant centres of power

during the Hellenistic and Roman eras. Owing to its position in the east central Aegean, it was frequently a hapless doormat for belligerent armies or navies bound in various directions; relative stability and prosperity was not restored until the sixth century, when Samos was constituted as its own *theme* (administrative division) within the Byzantine empire, a status that would endure uninterrupted until 1080 and sporadically thereafter.

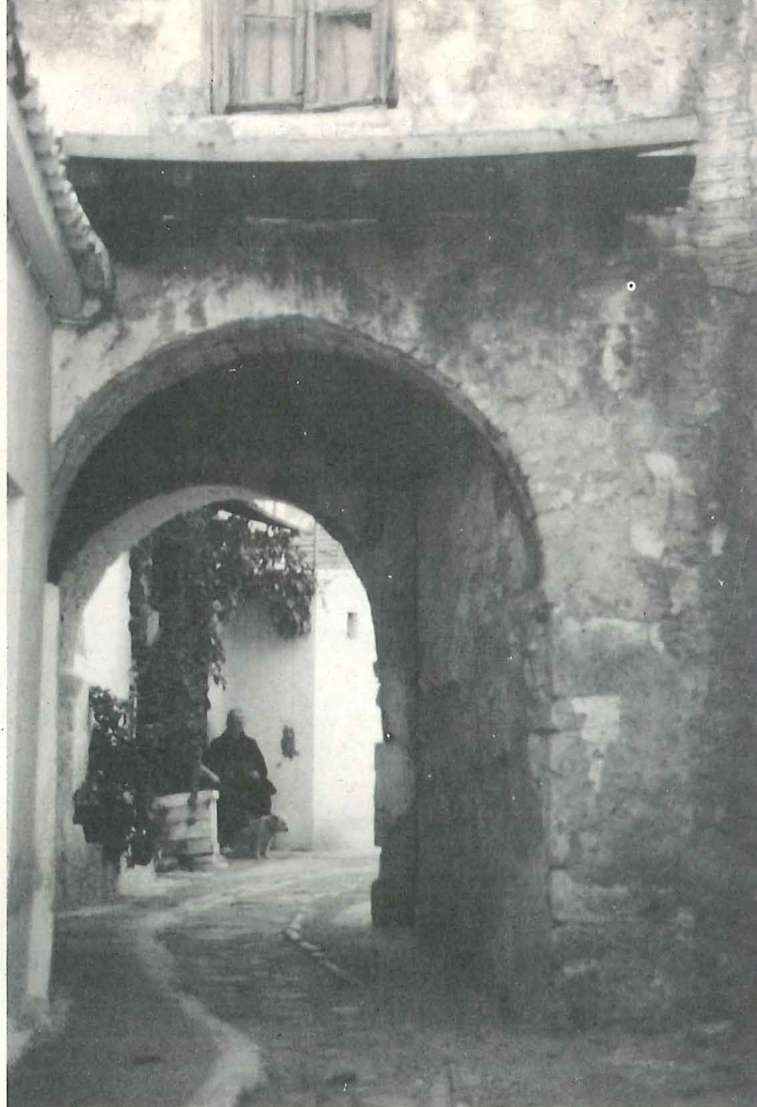
During the closing decades of the 15th century, raiding Turkish pirates slaughtered virtually the entire population of the island except, it is claimed, two or three inaccessible inland hamlets. Samos remained uninhabited for nearly 100 years until a storm forced the Ottoman Admiral Kilitch Pasha to anchor offshore in 1562. Impressed by the beauty and fertility of the deserted island, he obtained permission from the sultan to repopulate it, with a grant of

special privileges to the new inhabitants and a ban on any Turkish Moslem settlement. (The locals claim, probably correctly, that alone of all the east Aegean islands, there has never been a mosque on Samos).

The special concessions lapsed with the death of the admiral, and during the War of Independence the islanders fought fiercely under Lykourgos Logothetis on behalf of the cause, repulsing overwhelming Turkish forces in the summer of 1824, including a fleet decimated in the straits off Mount Mycale. By 1830, however, the Great Powers had returned Samos to Ottoman rule, though under a special arrangement known as the *Iyimonia*, the island was ruled under a Christian prince responsible to the sultan, and Turkish occupation was again banned. The last prince was assassinated, and union with Greece accomplished in 1912, in the context of the First Balkan War, though Samos endured a particularly bitter 1941-1944 occupation by Aegean standards, with an active guerrilla movement in the mountains and bloody reprisals by the Italians, and later the Germans, in response.

These excesses of undiluted patriotism notwithstanding, the key to so much of modern Samos' character lies in the 16th century resettlement. Village names – Mytilinii (the Mytilinotes), Arvanites (the Albanians), Vourliotes (those from Vourla in Asia Minor), and a host of others in the nominative plural which seem to be clan names or surnames – betray the origins and antecedents of the contemporary islanders. One may surmise that Kilitch Pasha at the time didn't inquire too closely into the past of his volunteers; in a word, Samos became the Australia of the Ottoman empire for its Greek Orthodox subjects. To carry the analogy further, it is a place rich in scenic beauty, natural marvels and prodigies, chthonic spirits and ancient associations and culture, but pervaded in the human sphere by deracination and anomie, with a complete discontinuity between the present and even so relatively close a past as the Byzantine era.

Then again, a visiting Cypriot friend found both the terrain and the people highly reminiscent of Cyprus; the same jungly summer humidity promoting both lush growth and a certain Levantine languor, the same androgynous eight-year-old Neros who mature into slightly epicene, grizzled, well-padded men. Neighboring islanders cordially (or less than) detest them; for the Doric-aboriginal Ikarians, *kolosamiotis* (asshole Samiot) is almost a redundancy.



Archway, Marathokambos

There is little genuine Samian music or dance, the oft-cited *Samiotissa* to the contrary (composed by an off-islander). Ditto for the cuisine; Samian wine of Byronic fame is chemical-laced and vastly overrated, with little or no relation to ancient precedents. It is, in fact, the result of a French 'missionary' effort in the 1880s, until which time wine-making had been neglected since the medieval disaster. *Hima* or bulk wine is just about nonexistent, the tyranny of the vintners' cooperative being absolute, unless you have friends who have squirreled away some grapes for home use. The co-op's pop-top white plonk, or the Fokianos rosé, are both more drinkable and cheaper than the cork-sealed Samaina, but none are especially recommendable.

Meat is better, if a bit exotic; town butchers stuff excellent, unheralded sausages, some of the best I have tasted in Greece, and goat chops are an effective substitute for the scrawny imported *paidakia*. Like the Ikarians next door, the Samiots have a curious aversion to sheep and sheep products. A single dairy in Hora exploits the milk of what seems to be the lone flock of ewes; another in Ano Vathy relies on a similarly unique herd of cows. Spring and

autumn seafood is plentiful, especially when compared to the more central, and fished-out, Aegean islands, but not as abundant or cheap as on Limnos, Lesbos or Chios; they are first in line, so to speak, for the rich bounty pouring out of the Dardanelles, leaving remoter Samos with the leavings.

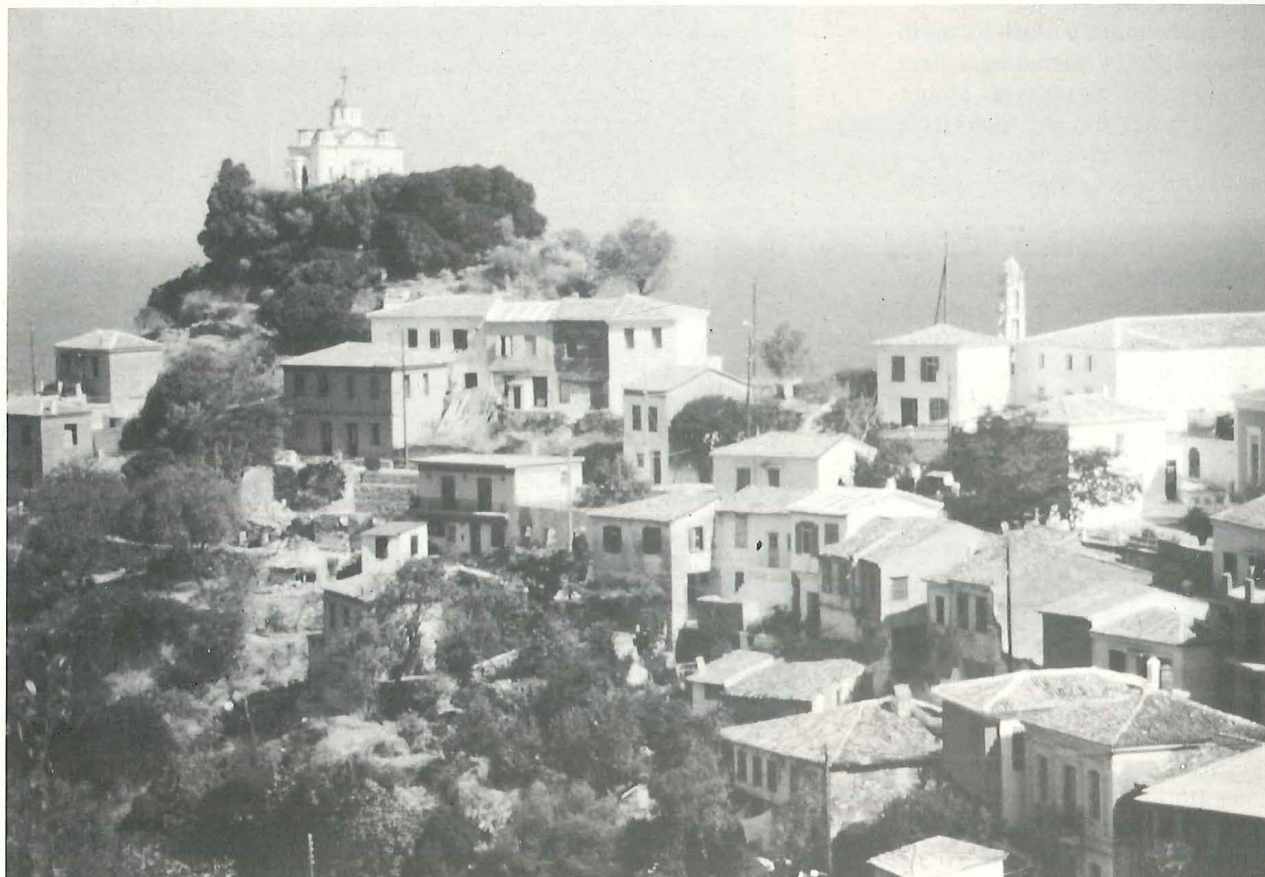
The vernacular architecture is a hodgepodge of styles, much of it, as throughout the east Aegean, mirroring that on the Anatolian mainland opposite, in this case Kusadasi. Thick-walled, stone dwellings predominate on the thinly forested, hot-summer south flank of the island, but on north-facing slopes most houses are *tsatmas*, a fragile lath-and-plaster concoction which requires constant maintenance. Perennially rotting shutters and doors, in theory brightly painted, keep the handful of *marangi* (joiners) in steady work, but ironically on such a forested island, the wood for the jobs now comes from far-away Sweden, the precious local trees being reserved for caïque hulls.

Samos is perhaps the most countrified of the northeastern Greek islands, with just under half the population of 25,000 in the two main towns. Representation of the University of the Aegean is token, with just a maths faculty

in Karlovassi and a new nursing school in Vathy. The last surviving cinema became yet another *soupermarket* last year, and there is no decent, permanent concert or exhibition venue. The central park, recently and rather brutally renovated, is the smallest and shabbiest between Rhodes and Mytili-

into this quintessentially Romantic landscape are accordingly popular. The staid (cynics say square) social scene is firmly honeymoon, or second honeymoon-oriented; even the gays come in polite couples. It is a far cry from the occasionally outrageous singles profile of Paros or Ios, and the lack of an

and arsonists' motives seems indirect but sound. Whether the firebugs are Turks-jealous of the island's new-found fortune, rival taverna owners determined to ruin each other's backdrop, inheritance feuds or an attempt to devalue an overpriced plot of land, the end result will be the same – foreigners



Aghia Triada hill and Paleo (Ano) Karlovassi

ni, an appropriate metaphor for the lack of civic spirit. You don't come to Samos for a dose of culture.

Who does come to Samos, then, and why? Before the early 1980s, very few tourists indeed. On my first visit to the island, it had less than 10,000 guest beds, and the clientele was an international cocktail, including a fair sprinkling of backpacking overlanders transiting between Turkey and Greece. The boom began in the latter years of the decade, with 30,000 hotels slots at last count – not quite another Corfu or Crete yet, but edging into the Greek Top Ten.

Nordics predominate, with a leavening of Italians arriving on the Minoan Lines ferries from Ancona. Scandinavians and Dutch congregate in the arid, scrubby setting of Pithagorio, content to bake in the sun or pop over to Kusadassi, while Swiss and Germans favor Kokkari and Karlovasi, both overawed by dramatic, often cloud-capped mountains looking like they have just stepped off a Caspar David Friedrich canvas; nature excursions

official campsite on such a large island – and the often astounding menu prices – tells you exactly what sort of trade the authorities are expecting.

The overnight mushrooming in tourism has caught the islanders poorly equipped to adjust to it gracefully; there is not the decades of experience, as in more cosmopolitan resorts, to lend a polish to the performance. Managerial barnyard manners displayed in the new-wave, chrome-trimmed-and-track-lit interiors that the island's nouveau riche sensibilities (and visitor tastes) demand, may bring you up short, to say the least.

More ominously, the combination of increased visitor traffic and dense, flammable vegetation could be a recipe for continuing disaster. Three fires in 1990 ravaged the forests between Kokkari, Vathy, Mavratzeoi and Hora, essentially the eastern third of the island's greenery, and in 1991 there were multiple blazes between Vlamari and Possidonio further east. While the conspiracy theorists have had a field day as usual, the connection between tourism

will stop coming to a denuded landscape that is not as promised in the glossy brochures, and the Samiots might be forced to contemplate their previous professional options: tobacco, hemp (for birdseed and twine, of course), or emigration.

Unless you arrive by air, most Samian visits begin at the port of Vathy, founded after 1830 as the new island capital, superseding inland Hora. It lines the sloping northeast flank of a penetrating bay (hence *Vathi-pou-vromaei* (Vathy-that-stinks) is a cognomen among the natives of rival Karlovassi at the opposite end of Samos.

Your first order of business, especially if time is short, should be the Archaeological Museum, among the best provincial ones in Greece. The collection outgrew the old Paskallion building some years ago, but the opening of the new wing across the way was twice delayed since its star exhibit, a majestic, five-metre-tall *Kouros*, was discovered out at the Heraion in install-

ments: first the head and torso, then the thighs, finally the forelegs, each time compelling the builders to raise the roof of the alcove planned to house it. This largest free-standing effigy in the Greek world, despite being dedicated to Apollo, was found along with a devotional mirror of Hera (one of only two unearthed in Greece), and many votive offerings of Egyptian design, proving trade and pilgrimage links between Samos and the Nile Delta going back to the eighth century BC. (The only other shrines to Hera in modern Greece are the ninth-century one at Perahora on the Gulf of Corinth and the even older Argive Heraion).

The German Archaeological Institute controls the digs at the Samian Heraion, and also financed the construction of the new wing and renovation of the imposing neoclassical Paskallion, now a treasure trove of small, elaborate, non-marble objects from the Archaic and Geometric periods; classical Samos was in decline. It is the largest provincial Greek collection of finds from Egypt and the Middle East, and as such has a distinctly exotic cast.

The Egypt-Samos link is further demonstrated by statuettes of a hippo, a female dancer in Nilotic dress, Horus-as-falcon, an Osiris figurine, and two mirrors sacred to Mut, from a workshop in Upper Egypt; Mut was identified with Hera just as Aegean Artemis became syncretized with Anatolian Cybele. Among Mesopotamian/Anatolian items, it is worth mentioning a case of ivory carvings: Perseus and Medusa in relief, a kneeling, intact *mini-kouros*, and a pouncing lion. There is another lion figurine nearby with some model houses and a *rhyton* (drinking horn) ending in a bull's head.

Native Samian work is represented by some very early (eighth-century) terra-cotta, unsophisticated when compared to later, orientalized work such as faience-inlaid Anubis and Horis figures. A section of rare wood sculpture at the top of the stairs includes an utterly African mother and child. The most famous local items are a dozen-odd bronze griffin-heads, mostly from the seventh century; Samos was the main centre of production. Mounted on the edge of the hammered or cast *phialai*, they had an apotropaic effect.

Otherwise Vathy, divided into harbor and hill quarters, is very much a mixed bag. The waterfront, currently getting a facelift, consists of a dull succession of mostly mediocre tavernas and redundant travel agencies; a conspicuous oddity is the shuttered Catholic church near the ferry dock, labelled in Latin *Ecclesia Catolica*. This is a



Ano Vathy street at Aghia Matrona

by-product of the French viticulture crusade; an order of nuns ran a school here for well on a century, before giving up in 1974, leaving one forlorn family of converts somewhere in town.

It is difficult to fathom the wisdom behind the new marina being dredged near the head of the bay. Vathy is a miserable anchorage for small craft, fully exposed to the prevailing northerly swell, and no yacht skipper in their right mind will forego the sheltered south flank of the island if they can help it. The new port will only aggravate the local aroma problem with emptying bilges adding to the untreated sewage pumped into the bay by the town's luxury hotels. What the area really needed was a wider coast road; traffic signals; a shuttle bus service; a proper sewage system, and – further afield – a bypass road to relieve perennially congested Pithagorio. But then, this is Greece.

The main *agora*, one street inland, is running at 70 percent speed, with many storefronts vacant due to disputes over exorbitant rent demands or intra-

family feuds. Still, not all of its character has been sacrificed, and there are yet businesses providing unique and necessary services – a glazier, a coffee grinder, a *loukoumades* fryer, an excellent bakery – tucked in between the one-hour photo labs and beachwear boutiques. Doyen of the curiosity shops is Mihalis Stavrinou's antique business, where, if you are feeling flush, you can invest in a limited-edition Yiannis Tsarouhis print or rescue a rare 19th-century engraving from the silverfish. Farther back is the characterful neighborhood of Prosfyika, whose refugee cottages and mirror-image duplexes look positively inviting compared to some of what is built lately, lining cobbled streets with predictably nostalgic names from Asia Minor.

Things improve more up in Ano Vathy, 150 metres above sea level, a preserved community of tottering, tile-roofed houses that is the goal of many a day-stroller. Two churches merit a visit; the tiny, central chapel of Aghios Athanasios, with its altarscreen and naive frescoes, and the multi-domed

18th century Aghios Nikolaos, out by itself in a badly executed park/playground. Nightlife is nil, however; despite two hotels at the outskirts, there are no tavernas or *ouzeries* within the village.

From here it is easy to continue east and inland to Vlamari, a vast elevated *kambos* with vineyards, flanked north and south by the appealing hamlets of Kamara and Aghia Zoni. The latter village takes its name from an adjacent monastery with the most outrageously landscaped courtyard on the island. Beside the monastery a track, then a trail, leads down to the hidden bay of Megali Lakka, where a single family has come year after year to tend the chapel of Aghios Nikolaos and occupy a *kalyva* in summer.

Here too, a young Dutch archaeologist was strolling in the shallows one day when she stubbed her toe on something metallic. Scrabbling in the sand, she unearthed a bronze urn containing twenty-odd gold Byzantine coins from the sixth century. Upon handing it over to the local museum she duly received her finder's reward, but in a lapse of curatorial judgment the coins were foolishly sent to Athens for cleaning and were never seen or heard of again. (Now when Samiots want something of the sort attended to, they prevail upon the German excavators at the Heraion to do it for them.)

Kamara has two good tavernas; beyond these a path and dirt road sputter respectively to Zoodohou Pighis monastery, spectacularly set (along with the inevitable military installations) on a promontory overlooking Turkey, and the tiny fishermen's anchorage of Mourtia, lent an exotic touch by a palm tree. From Kamara you can also hike, in the course of a long afternoon, by track and trail around Mount Thios back to the harbor, passing along the way magnificent views of Anatolia, and the turn-off to Aghia Paraskevi, another tiny port with a good taverna. You also walk just under Profitis Ilias, a tiny white capsule visible from many points of Vathy Bay; beyond it, along the ridgeline of Thios, steam issues from vents in the rock.

Points south of the capital are better known and more geared up for tourism. Psili Ammos, a small sandy bay featured as a destination on virtually every tour operator's signboard, is saturated to bursting in season; you can swim out to an islet, but currents are surprisingly strong. The visitor overflow seems set to be transferred to Mykale beach, the immense stretch of pebbles just to the west, for years pristine but now dotted with building sites.

Flamingoes used to stop over in spring at the lagoon behind, but in the past two years they failed to show up.

Most traffic, however, heads for Pithagorio, the island's premier resort, known until 1955 as Tigani (Frying Pan) – in mid-summer you will learn why. The small harbor, fitting more or less into the confines of Polycrates' ancient port, is devoted today entirely to pleasure craft and bar/café; there are some decent hotels if you can slip in between the tour groups, but you are best advised to eat in nearby Hora (of which below). Samos' only attempt at a castle, the 19th-century Logothetis *pyrgos*, dominates the town, which on inspection proves to encompass vast areas of archaeological excavations. For this was the core of Polycrates' capital; the most obvious monuments are the Evpalinos Tunnel, an aqueduct bored into the hills behind, and the later Roman baths on the seashore on the way to Potokaki, the cluster of hotels at the end of the airport runways.

Dwarfing Potokaki proper, and destined to confound archaeologists of future eras, is the huge Doryssa Bay resort, meticulously concocted as a fake village, with no two buildings alike, centered around a *plateia* with a *kafenio* (expensive) and a woodworking shop whose sole commission is to cut shutters and cabinets for the guest units. The beach, the Pithagorio area's best by default, stretches for three kilometres west from the baths; the water, as everywhere on this coast, is clear but surprisingly cold all year, owing not just to the aforementioned currents but to quantities of fresh water pouring into the sea, from streams and subterranean springs. On the bottom sea, stars, sole and other fish, seem as oblivious as the sunbathers to the manoeuvres of descending planes.

The main circum-island road presses on to Hora, a linear, scruffy village that was Samos' medieval capital, and, judging from a tiny acropolis, a place of some importance before, as the most outlying fortified settlement of the ancient city. It is easily the liveliest – read noisiest – of the southeastern villages, a bedroom community for the officers at the nearby army camps and those involved in the nearby tourist industry, but at least the food is good; virtually any of the four tavernas will serve you a better, cheaper meal than you will get in Pithagorio. Mytilini, four kilometres further inland, seems amorphously big and working-class; the *plateia* has some atmospheric cafés, a new taverna and a good antique store just off it, but the Paleontological

Museum above the post office is a distinctly minority taste.

Hora overlooks a vast plain of olives and citrus curling around the airport to the sea; somewhere under the runway ran the Sacred Way linking Polycrates' capital with the Heraion, the massive shrine of the Mother Goddess, of which a mere single column stands today. The modern resort of Ireon nearby is a grid of dusty streets perhaps five blocks long by three deep, its only advantage over Pithagorio being the opportunity to dive off the verandas of various tavernas and pubs directly onto a poor beach. The closest real village is Mili, reputed to have the balmiest winter climate on the island, with Pagondas well above it, graced by a fine square and a barn-like washhouse at the edge of town.

Inland from Hora, there are turn-offs to the monastery of Timiou Stavrou, the island's most important, with a festival on 14 September, and Mavratzeoi, a pottery village famous for its *koupes tou Pithagora* (Pithagoras cups) designed to 'pee' on the user's lap if he overfills it. More conventional and usable kiln items are available in Koumaradeoi, astride the main route, just before Pirogos, lost in pine forests and focus of Samos honey production. Here side roads lead north to Arvanites, highest village on the island, where the old boys in the café still swap *andartiko* stories from the last war, or south to Spathareoi, set on a natural balcony overlooking the Aegean – as well as rugged and beautiful coastal terrain glimpsed for the first and last time by most people on the airplane in. To get to the tiny anchorages and beaches by vehicle, you will have to follow the gorge beginning at Pirogos down through Koutsi ("The Paradise with the 17 Plane Trees". I haven't counted them but the *exohiko kendro* and the gushing spring here are both excellent) to the junction for Koumeika and Skoureika. Below Koumeika stretches the pebbly bay of Ballos, with a handful of good tavernas; Skoureika is the gateway to the even remoter outposts.

From Koumeika a perfectly manageable dirt road shortcuts through Velanidia to Ormos Marathokambos, a growing resort that would have been a more logical candidate for a new yacht harbor. From the workaday port, with the occasional boatbuilder on view, bricks (of all things) are sporadically shipped to the Dodecanese. The hill settlement of Marathokambos has retained barely 10 percent of its former population of 4000 but the unique domestic architecture – included

arched-over streets – remains. A path, with a spring and watercress halfway along, joins it with Votsalakia beach, the expanse of gravel and sand west of Ormos that is the island's fastest growing resort. It cannot offer the nightlife or variety of facilities that Pithagorio, Vathy or Kokkari do, so it seems to have emphasized family, self-catering accommodation; accordingly tavernas are bland and overpriced.

Mount Kerkis (Kerketevs), presiding genius of Samos' west end, looms overhead and makes for a good day or two's excursion. In its foothills char-

yourself with a swim at Psili Ammos, beyond the Votsalakia asphalt's end and vastly superior to its namesake at the opposite end of the island. Few outsiders venture beyond, as the road deteriorates both with very much of an end-of-the-line feel, staring out to Ikar-ia and down to tiny harbor at Aghios Kirikos.

However, the main reason to come out here is to pick up the wonderful two-hour trail across wild gorges and through still-unburned pine and arbutus forest down to Megalo Seitani, Samos' most beautiful and unspoiled

That said, you are exceedingly unlikely to see any seals even at this remote spot, as they are shy creatures and the handful of motorboats loaded with Greek bathers that roar up here in season will be sufficient to scare them off. Seitani is a clothing-optional zone, and if you raise any eyebrows you might just point out that, by the terms of the reserve's creation, motorised transport is illegal – as are the half dozen bungalows at one end of the bay. Mikro Seitani, 45 minutes further east among the half-abandoned olive terraces, is a small, sculpted cove, and another favo-



Manolates, seen from trail to Stavrinides

coal-burners still potter about, emerging like blackened trolls from behind their lightly smoking pyramids. The classical ascent, briefly track but trail thereafter, goes via the convent of Evangelistria, where one of the four nuns will fortify you with a shot of ouzo for the final push up to the peak. Just below, on this side, is the chapel of Profitis Ilias, and a bit higher – after a wet winter – a much-appreciated spring. On the north side of the summit is the spot where an Olympic Aviation STOL craft crashed on 3 August, 1989, with the loss of all 34 aboard – a grim blot on Olympic's excellent safety record and a tragedy which the islanders are still reluctant to discuss.

Come down from the mountain early enough – it is a five-to-six hour round-trip pull – and you can reward

beach. It is supposedly the linchpin of a controversial monk seal reserve, set up because of – or despite – the efforts of two Greenpeace activists in the late 1970s, an Englishman and a Swiss woman who managed to thoroughly antagonize the islanders and eventually got themselves chucked out. The locals doubtless concluded that anyone equipped with sophisticated binoculars and Zodiac dinghies, and yet whose post-hippie garb flaunted their obvious penury, had to be dangerous spies in the pay of a foreign power. The Englishman, William Johnson, went on to write a rather testy book on the episode, *The Monk Seal Conspiracy*, (1988, Heretic Books Ltd) while the Swiss lady was eventually rehabilitated to the extent of buying a house in one of the Samian hill villages.

rite place to shuck one's clothes. The sea from here on is surprisingly warm – it is the first strand on the north coast where people venture in by May.

You will emerge, after another like period of walking, at Potami, a generous crescent-shaped bay flanked by bizarre rock formations and to the east, a hideous post-modern chapel of Aghios Nikolaos which a visiting friend from California, in a moment of irreverent wit, aptly dubbed the "Panayia Taco-ou Bell-ou." Far better in the way of ecclesiastical architecture is the sign-posted tenth-century church of the Transfiguration, just inland up the river which gives the beach its name. Any frescoes are long gone, but the soaring design, rather higher than it is broad, is appealing.

If you continue upstream for

awhile, you will eventually reach a spot which some locals have nicknamed *Thailand*, after the dangling lianas and the cul-de-sac where rock walls bar further progress on foot. Here you must dive into heart-stoppingly icy water to swim several hundred metres through the rock gallery to a natural basin where a small waterfall plunges. Most of the time you cannot touch bottom, but when you can, beware the freshwater crabs scuttling about and the eels trapped here in dry years,

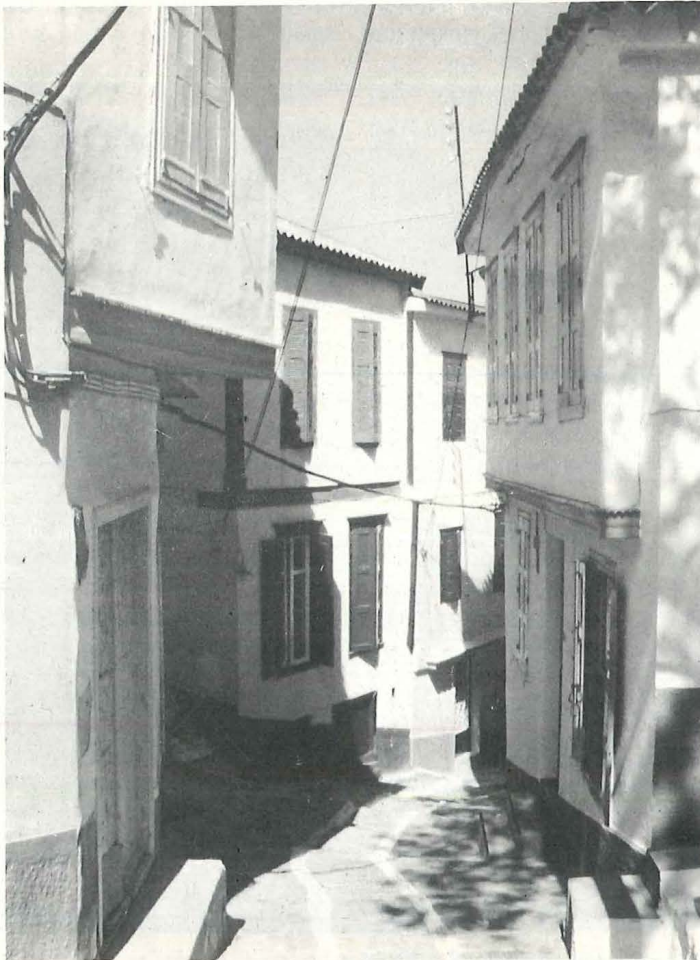
thousand candles, though empty, as if in anticipation of a witch's coven; if you stumble up here after a drinking session at the harbor (as I once did) it will scare you witless. The port, however you reach it, is appealingly peaceful compared to Vathy or Pithagorio; off to one side is a caïque-building enclave, near the jetty with its clutch of shipping agencies and warehouses. In summer, a line of traditional tavernas and new-style pub-ouzeries do a brisk trade, but mostly to Greeks – the hotels and visi-

lict tanneries, warehouses and mansions. Today they are worthless, though tomorrow the echoing brick and stone walls may serve as the ultimate disco, boutique or who-knows-what. Thus far there is but an *ouzerie* or two exploiting the still-in-process waterfront.

Moving east from Karlovassi along the coast, Kontakeika and its shore annex, Aghios Dimitrios, are the first places you would think to stop in; the former for its views of saddle-shaped Kerkis and arguably the finest sunsets on the island, the latter for its good but unpublicized fish tavernas. Beyond here sheer cliffs closely hem in the road – only recently resurfaced after nine years under construction – until the landscape relents somewhat at Aghios Konstantinos. A rare case of stillborn development, "Aghios" (as the bus conductors habitually bawl it out) lacks the ingredients necessary to be a successful coastal resort; usable beaches are too distant and the surf-battered esplanade, despite attempts at renovation, is as dishevelled as Karlovassi's. Partly for this reason the area is a favorite of expatriates; Ano Aghios, just uphill, and the wine village of Ambelos host large numbers of foreigners buying or renting houses. Only Platanakia, an eastern suburb of Aghios, sees much tourist traffic in the rooms and tavernas under its overarching canopy of plane trees.

Inland up the valley threaded by the tree-feeding stream leads to the most enchanting landscape on the island, a lushly vegetated ridge system sheltering the villages of Stavrinides, Manolates and Vourliotes, connected with each other, Aghios and Kokkari by a fine path system. Stavrinides is the least favored, Manolates the most spectacularly set, with the vine terraces and cypresses spread below you as in a Renaissance painting. Foreign exiles congregate here, too, but it takes a stern will to outlast the dank winters. Manolates is also the most popular jumpoff point for ascents of Mount Ambelos overhead, the island's second summit, blessed with fine views east to Turkey – and some enigmatic military telecom reflectors.

Vourliotes is the largest and most thriving of this cluster, with burgeoning orchards and a photogenic *plateia* where one of the tavernas – in an exception to the horrible-wine rule – sells expensive but delicious *moskhato*, suitable as a dessert drink. Just east lies the monastery of Vrontiani, the island's oldest but now disestablished and taken over by the army, who have



Ano Vathy, Aghia Paraskevi parish

unable to escape out to sea again after spawning.

It is a dull road walk back to Karlovassi along the coast road; far better, if time permits, to follow the hour-and-a-half path over the cliffs to Paleo (Ano) Karlovassi, passing en route the little cave church of Aghios Antonis. Here, an indefinite number of years ago, local legend of the Circe-and-swine variety asserts that a young man was bewitched and emerged after a delay of two weeks nearly bereft of his reason; today it seems disappointingly ordinary, in the throes of restoration.

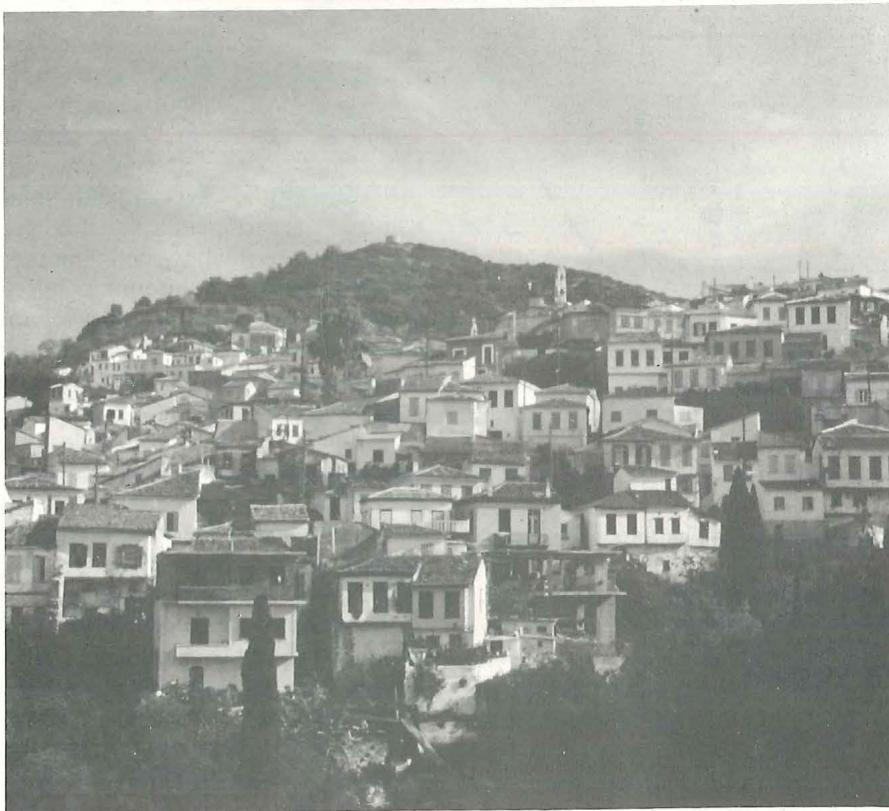
Paleo Karlovassi, full of German-speakers renting many of the fine old houses long-term, occupies both banks of a steep ravine, the easterly one culminating in the chapel-hill of Aghia Triada. Some nights it blazes with a

tor services which sprung up one street behind a few years back mostly go begging, the ranks of foreign tourists never really having materialized.

There are two more quarters to Karlovassi: Messaio, curled around a hill a kilometre back from the shore, the intervening space dotted with several giant churches sporting blue-and-white domes, and occasionally ugly Neo, founded as a refugee community on the far side of the riverbed. With a vast floodplain contrasting with the cramped situations of Vathy and Pithagorio, the town took advantage of the space to sprawl unaesthetically, and a leather-goods industry briefly thrived. This had collapsed by the last war, however, and now the place seems overbuilt and hollow, with an entire shoreline district of imposing but dere-



15th century chapel, Ano Aghios Konstantinos



Ano Vathy seen from west

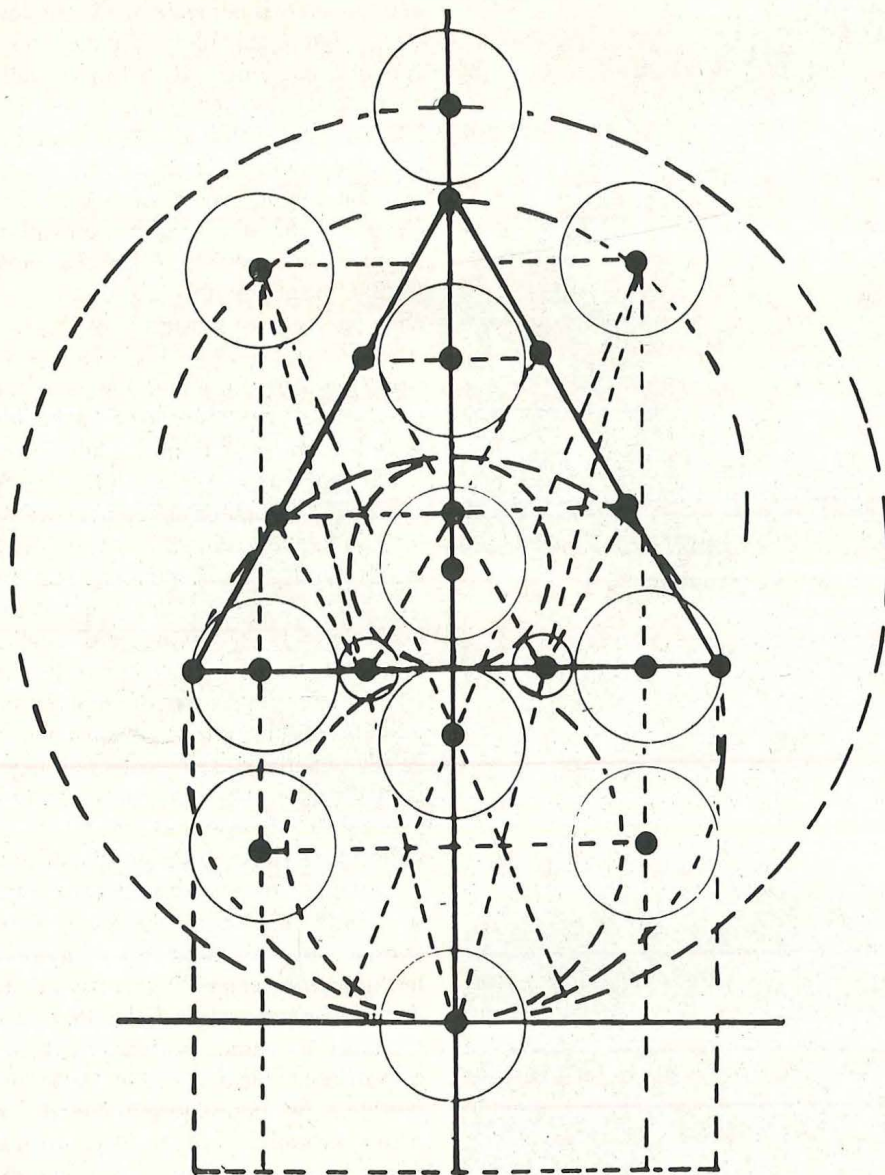
made some horrendous architectural desecrations. More happily, it is the focus of the 8 September Festival of the Virgin's Birthday, and takes its name (Thunderer) from the local lore that either the week preceding or following the date will be unseasonably stormy; each of my three Septembers here had borne this out.

Below, three of Samos' most picturesque shingle beaches line the shore between Aghios and Kokkari. Tzabou and Lemonakia are fresh-water-less, and the latter is being defaced by a new hotel, but Tzamadou (rhymes with Xanadu) has long featured in virtually every tourist poster of the island and has a spring exploited by the standing colony of summer campers. Their previous mountains of trash have been cleaned up, the beach amenities spruced up, but it is still the most trendy strand on the island; its west end, by tacit consensus, is naturist.

Kokkari, a 30-to-40-minute walk from Tzamadou and Lemonakia, is the one place that prompts nostalgia among Samian veterans. While lower Vathy and Pithagorio had little beauty to sacrifice, much has been irrevocably lost here. The town plan, covering two knolls behind twin headlands, still exists, but even this is under threat as the fishing port is having an outsize breakwater added, which hopefully will not become a pretext for another ill-advised yacht harbor. Amazingly, a family of three still doggedly untangles its fishnets on the quay, but in general identity has been altered beyond recognition. Like so many Greek island coastal villages, it is now an elegant stage set, admittedly with some good, if expensive, tavernas better than anything in Pithagorio, expanding slowly inland over the former onion fields that gave the place its name. With exposed, uncomfortably rocky beaches close by, buffeted by near-constant winds, it seems an unlikely victim of gentrification, though its Germanic promoters seem to have made a virtue of necessity by developing it as a highly successful windsurfing centre.

From here the road back to Vathy is uneventful, your arrival announced by the thick pines of the industrial suburb of Malagari, where there is a winter ferry dock for when the main one is unusable. As you enter the west end of town, you pass two priapic monuments: the Disco Xenon, with its incredibly bad-taste fountain *putti*, and a neoclassical mansion, formerly a bordello, alongside Samos' main road junction. It, like a great deal of the island's real estate, is now for sale. ■

OF BEANS AND GEOMETRY



The design known as The Tree of Life or Sephiroth, from the Jewish tradition of Cabbala, as it appears after deciphering Pythagorean dictums

by Theodosia Dacoglou

**Held in the birthplace
of Pythagoras
an international conference
on his philosophy
proved to be
an esoteric meeting**

Pythagoras, the sixth century BC mathematician and mystic, whose famous theorem on the square of the hypotenuse gave early impetus to mathematical sciences, had founded a philosophy school in Croton, a Greek colony in southern Italy, on the basis of spiritual brotherhood. His students and followers have been responsible for carrying on his teachings of which he left no written evidence himself.

Pythagorean Philosophy was the theme of the third international conference on Greek philosophy held last August in Pythagorio, Samos, the birthplace of the philosopher. One of the co-organizing associations was the International Center for Greek Philosophy and Culture (ICGPC), a non-profit, research and cultural institution which is established in Pythagorio. The two previous international conferences were devoted to Ionian Philosophy and Philosophy of Socrates. The presentations on Ionian Philosophy have been published in a multilingual volume by the International Association on Greek Philosophy. Next year's conference will be dedicated to Hellenistic Philosophy and will take place in Rhodos end of August.

The President of ICGPC, Professor Konstantinos Boudouris, of the University of Athens School of Philosophy, emphasizes the aims of such international conferences on Greek philosophy: "These conferences take place in the area of the Aegean and Ionia, which is the birthplace of philosophy. They aim at facilitating communication between people of differing cultures, promoting the creative values of the Greek, Christian and European spirit and presenting the idea of *synedriazein* (getting together) as a way of life."

When a professor of philosophy uses a gerund in the flow of his speech, it is understood that a complete set of values and beliefs are hidden within a single word. And this usually means the beginning of a long discussion.

In essence, these conferences are not aimed to be the gatherings of intellectual exchange for scientists. The organizing committee goes a long way to create the background that will facilitate a more significant dialogue between the participants. Circumstances of cultural exchange are created, sometimes cultural customs of hosted teams are being observed in order to create the best possible ground for something more than intellectual exchange.

Sharing in spirit seems to be the art the organizers like to pursue. They



Professor K. Voudouris opening the conference

have been helped in this by the local municipality that has supported the conferences. The international scientific community responded warmly. This year, 40 lecturers gave their presentations in halls packed with audiences for four days.

Following is a sample of original works presented during this year's sessions. They have been chosen for attempting to resolve a riddle – *kyamon apehou*: do not eat beans – which was already mentioned by JM Thursby in her article “The Elusive Mathematician” in *The Athenian* of November, 1988.

Over the centuries, scientific minds have been concerned with the above dictum attributed to the great philosopher. In a lecture on “The Pythagorean Way of Life”, Thomas M. Robinson, Professor of Philosophy at the University of Toronto, focusing on Pythagorean values such as respect,

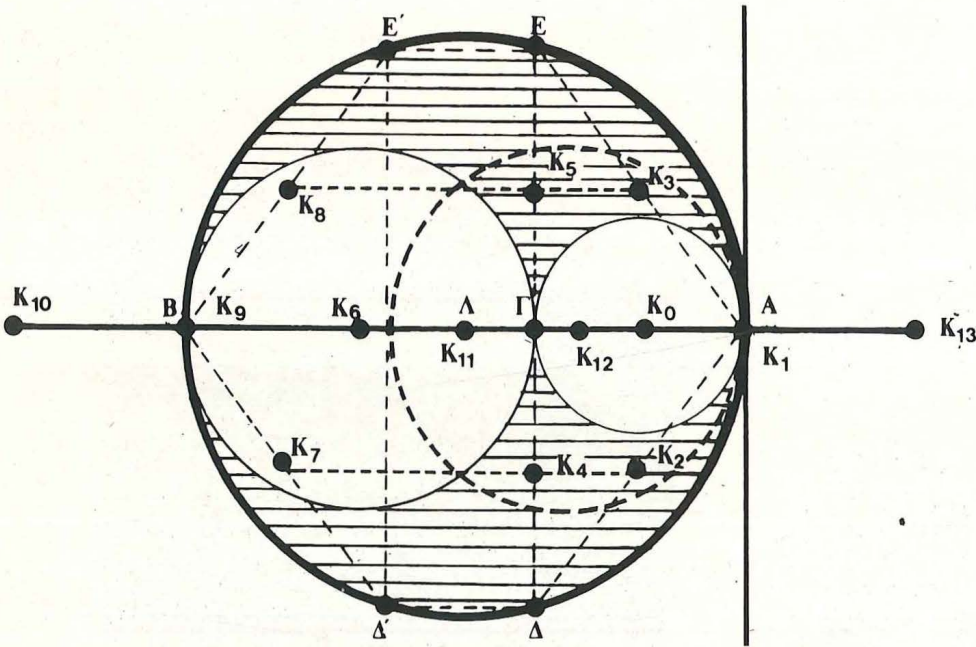
equality and attunement, drew a distinction between *mathematikoi* and *acousmatikoi*, followers of Pythagoras. He presented the similarities and differences of their ideas and views on metempsychosis and gave the following interpretation on the famous dictum on beans:

“Pythagoreans had a custom that drew ridicule on them from earliest times, and continues to draw smiles – the famous taboo on the eating of beans or the walking through a field of beans in blossom. It is easy to laugh at the obvious fact that the Pythagoreans had simply noticed and were chagrined by the physiological effects of bean-eating. It is even easier to laugh at some of the extravagant attempts of early commentators to come up with explanations other than or supplementary to this rather obvious one.” So let us laugh.

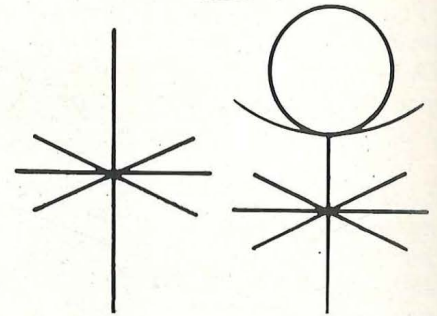
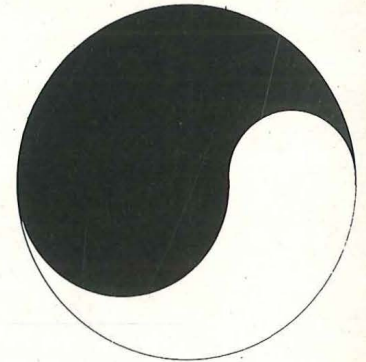
The laughter over, it should be sug-

gested that the taboo is remarkably in line with the doctrine of metempsychosis as understood by the *acousmatikoi*. There is, for example, interesting evidence that some people believed that beans contained the souls of humans who died, and that some people believed that before entering human bodies souls spent time first in plants, especially blossoming plants. If these were part of the belief-system of the *acousmatikoi*, along with the concomitant widely-held view that our psyche was the air or breath within us, they are excellent reasons why the followers of this doctrine would neither eat beans nor disturb a blossoming bean-field, and why they held to the taboo with such vigor that they would rather face death than contravene it.

In the case of the taboo on meat-eating, the *acousmatikoi* are motivated by respect for the universal process of metempsychosis and refuse to risk



One step before the Design of the Harmony of the Spheres



The Yin and Yang and Mercury's sceptre appear in the Design of the Harmony of the Spheres



Professor P. Kannelopoulos lecturing at the conference

damaging the migrant psyche of some other human, a psyche of so much greater importance than the body, that is lodged in the bean or its blossom.

The moral seriousness of these beliefs could be compared to that of the foetus which is considered by many as a person distinct from the mother and, therefore, entitled to respect and human rights.

Mathematically oriented Hippocrates P. Dacoglou, a retired civil engineer, researcher of Pythagoras, offers a different interpretation on the riddle of beans. He suggests that sayings of Pythagoras and those of some of his students, are coded messages of deeper philosophical truths, mathematical in nature, which had to be masked under innocent or nonsensical sayings to escape hostile reactions of an ignorant society.

To decipher these sayings Dacoglou uses an original formula. Each letter of the ancient Greek alphabet is used with the numerical value it carried for ancient Greeks. Adding the numerical values of a dictum gives a particular sum. This sum is then expressed in terms of geometry.

Geometry terms are values such as $\pi=3,1416$ or the Golden Ratio, etc.

Thus, a number such as 8063 would equal pi multiplied by 2568, giving the geometrical image of the circumference of a circle with a diameter of 2568.

In this process what was originally a verbal message is turned to a geometric shape or a series of shapes. The words have revealed images.

On such organized images there are visible patterns that are identical to the symbols used by Pythagoreans and by mystics of other traditions. These symbols have survived, separated from their geometrical derivation. Thus the Pythagorean caduceus, the fish, the Jewish Sephiroth (or Tree of Life), the Yin and Yang, to name a few, manifest out of a geometrical development.

Coming back to our bean and applying the aforesaid principles, the dictum "do not eat beans" unfolds the measurements used in megalithic constructions such as the Parthenon or some of the pyramids in Egypt. The analysis of this particular dictum was published in the September issue of the Greek monthly magazine *Davlos*.

The deciphering approach has been described by H. Dacoglou in *The Secret Code of Pythagoras*, Nea Thessis, 1988. (in Greek). The second book, part of a planned four-volume collection, is due later this year. ■



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Presidency, El Venizelou 15	☎ 364-0502
Press & Information, Zalokosta 10	☎ 363-0911
Prime Minister's Office, Irodou Attikou 19	☎ 724-0654
Public Order, Katehaki 1	☎ 692-9210
Social Security, Stadiou 29	☎ 323-9010

Banks

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

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

The following exchange centres are open extra hours:
8am - 9pm, Mon - Fri; 8am - 8 pm Sat, Sun:
 National Bank, Kar Servias & Stadiou

Foreign Banks

Algemene Bank Nederland Paparigopoulou 3 Klafthmonos Sq	☎ 324-3973
American Express, Panepistimiou 31	☎ 323-4781-4
Arab Bank, Stadiou 10	☎ 325-5401/2
Arab-Hellenic Bank, Syngrou 80-88	☎ 902-0946
Bank of America, Panepistimiou 39	☎ 325-1901
Bank of Nova Scotia, Panepistimiou 37	☎ 324-3891
Bank of Saderat (Iran), Panepistimiou 25	☎ 324-9531
Bankers Trust, Stadiou 3	☎ 322-9835
Banque Franco-Hellenique de Commerce International et Maritime S.A., Amalias 12	☎ 323-9701
Banque Nationale de Paris, 5 Koumbari	☎ 364-3713
Barclays Bank, Voukourestiou 15	☎ 364-4311
Chase Manhattan, Korai 3	☎ 323-7711
Citibank, Othonos 8	☎ 3227471
Kolonaki Sq	☎ 361-8619
Akti Miaouli 47-49, Piraeus	☎ 452-3511
Credit Commercial, Amalias 20	☎ 324-1831
Grindlays Bank, Merlin 7	☎ 362-4601
Akti Miaouli 93, Piraeus	☎ 411-1753
Morgan Grenfell, 19-20 Kolonaki Sq	☎ 360-6456
National Westminster Bank, Merarchias 7, Piraeus	☎ 411-7415
Stadiou 24, Athens	☎ 325-0924
Dragoumi 3, Thessaloniki	☎ (031) 531-006
Société Générale, Ippokratous 23	☎ 364-2010
The Royal Bank of Scotland PLC, Akti Miaouli 61	☎ 452-7483

Places of Worship

Agia Irmil, Aeolou	☎ 322-6042
Agios Dimitrios (Ambelokipi)	☎ 646-4315
Agios Grigorios (Armenian), Kriezti 10	☎ 325-2149
Agios Sotiros, Kidathineon	☎ 322-4633
Beth Shalom Synagogue, Melidoni 8	☎ 325-2823
Christospilotissa, Aeolou 60	☎ 321-6357
Christos Kirche (German Evangelical), Sina 66	☎ 361-2713
Church of Christ International, Pireos 28	☎ 895-8829
Crossroads International Christian Centre, Lambrou Katsoni 58 (Ambelokipi)	☎ 644-6980
First Church of Christ (Scientist), Vissarionos 7A	☎ 721-1520
Metropolis (Cathedral), Mitropoleos	☎ 322-1308
Mosque, Caravel Hotel, Vas. Alexandrou 2	96 729-0721
St Andrews Protestant Church, 3 Papanikoli, Papagou	☎ 652-1401
St Denis (Catholic), Venizelou 24	☎ 362-3603
St Nikodimos (Russian Orthodox),	

Fillellinon 21	☎ 323-1090
St Paul's (Anglican), Fillellinon 29	☎ 647-9585, 721-4906
Scandinavian Church (Swedish), Akti Themistokleous 282, Piraeus	☎ 451-6564
Trinity Baptist Church, Vouliagmenis 58	☎ 895-0165
Church of 7th Day Adventists, Keramikou 18	☎ 522-4962

Cultural Organizations and Archaeological Institutes

American School of Classical Studies, Soudias 54	☎ 723-6314
Archaeological School of the Netherlands, Alex. Soutsou 24,	☎ 362-2555
Australian Archaeol. Institute, Zacharitsa 23,	☎ 324-4842
Belgian Archaeol. School, Lavrion	☎ (0292)25158
British School of Archaeol. 52 Soudias	96 721-0974
Canadian Archaeol. Institute, Gennadiou 2B,	☎ 722-3201
French School of Archaeology, Didotou 6	☎ 361-2518
Fulbright Foundation, Vas Sofias 6	☎ 724-1811
German School of Archaeology, 1 Fidiou, ...	96 362-0092
Goethe Institute, Omirou 14-16	☎ 360-8111
Hellenic American Union, Massalias 22	☎ 362-9886
Institut Français, Sina 31	☎ 361-5575
Branch: Massalias 18	☎ 361-0013
Instituto Italiano di Cultura, Patission 47	☎ 522-9294
Jewish Community Centre, Melidoni 8	☎ 325-2823
Norwegian Institute, Erechtheiou 30	☎ 923-1351
Soc. for Study of Modern Greek Culture, Sina 46	☎ 363-9872
Spanish Cultural Institute, Skoufa 31	☎ 360-3568
Swedish Archaeological Institute, Mitseon 9	☎ 923-2102
The Lyceum of Greek Women, Dimokritou 14	☎ 361-1042

Educational Institutions

The Alpine Centre, 39 Pat. Ioakim	☎ 721-307/3700
American Community Schools	☎ 639-3200
Athens Centre	☎ 701-2268
Athens College (Psychiko)	☎ 671-4621
Athens College (Kantza)	☎ 665-9991
Byron College (Maroussi)	☎ 804-9162
Campion School	☎ 813-2013
College Year in Athens	☎ 721-8746
Deree College (Ag Paraskevi)	☎ 639-3250
Dropfeld Gymnasium	☎ 682-0921
European University, Marathonodromon 81, Paleo Psychiko	☎ 647-7113
Green Hill School, Kokinaki 17,	☎ 801-7115/872
Ionic Centre, Lysiou 11, Plaka	☎ 324-6614/5
Italian School	☎ 228-0338
Lycée Français	☎ 362-4301
Mediterranean College, Akadimias 98	☎ 364-6022/5116
Southeastern College	☎ 364-3405
St Catherine's British Embassy	☎ 282-9750
St Lawrence College	☎ 894-2725
Stepping Stones Bicultural Children's Centre,	☎ 751-1965
Tasis Hellenic International School	☎ 808-1426
The Old Mill (remedial)	☎ 801-2558
The University of La Verne	☎ 808-1970
3-4-5 Brit. Nursery Sch., Pal Faliron	☎ 983-2204
University Centre for Recognition of Foreign Degrees, Syngrou 112	☎ 923-7835
TASIS Elementary	☎ 681-4753

Social/Sports Clubs

The Aikido Assoc., 3 Sept. 144	☎ 881-1768
Alcoholics Anonymous	☎ 962-7122, 962-7218
Al-Anon,	☎ 779-6017, 935-3872
Amnesty International, Mavromichali 20	☎ 360-0628
Athenian Hockey Club	☎ 802-9530, 807-7719
The Athens Singers	96 801-3672
American Legion, Tzirairon 9	☎ 922-0067
ACS Tennis Club, Halandri	☎ 639-3200
AOK Tennis Club, Kifissia	☎ 801-3100
Athens Tennis Club, Vas Olgas 2	☎ 923-2872
Attica Tennis Club, Filothei	☎ 681-2557
Belgian-Greek Business Circle, Othonos 8	☎ 322-0723
Canadian Women's Club	☎ 804-3823
Cross-Cultural Association	☎ 804-1212
Daughters of Penelope,	☎ 751-9731
Democrats Abroad	☎ 722-4645
Ekali Club, Lofou 15, Ekali	☎ 813-2685
English Speaking Society	☎ 672-5485

Fed of Bridge Clubs, Evripidou 6	☎ 321-0490
Fed of Greek Excursion Clubs,	☎ 323-4107
Gliding Club of Athens, Pafsanion 8	☎ 723-5158
Golf Club, Glyfa	☎ 894-6820
Greek Girl Guides Association, Xenofondos 10	☎ 323-5794
Greek Scout Association, Ptolemeo 1	☎ 724-4437
Greek Touring Club, Polytechniou 12	☎ 524-8600
Hash House Harriers Jogging Club, Kifissia	☎ 808-0565
Hippodrome, Faliro	☎ 941-7761
Overeaters Anonymous	☎ 346-2800
The Players	☎ 666-6394
Republicans Abroad (Greece)	☎ 681-5747
Riding Club of Greece, Paradissos	☎ 682-6128
Riding Club of Athens, Gerakas	☎ 661-1088
Spastics Society	☎ 701-5634
Sports Centre, Agios Kosmas	☎ 981-5572
Politia Club, Aristotelous 18,	☎ 801-1566
Vera Tennis Club, Nea Filothei	☎ 681-3562
Yacht Club of Greece, Microlimano	☎ 417-9730
YMCA (XAN) Omirou 28	☎ 362-6970
YWCA (XEN) Amerikis 11	☎ 362-4291

Business Associations

Athens Association of Commercial Agents, Voulis 15 /j. /096 323-2622	
Athens Business and Professional Women's Club Ag Zonis 57	☎ 861-3522
Athens, Cosmopolitan Lions Club (Mr P Baganis)	☎ 360-1311
Danish Business Association	☎ 894-8848
European Economic Community (EEC), Vas Sofias 2	☎ 724-3982
Fed of Greek Industries, Xenofondos 5	☎ 323-7325
Foreign Press Association, Akademies 23	☎ 363-7318
Greek Productivity Centre (EL-KE-PA),	☎ 360-0411
Hellenic Cotton Board, Syngrou 150	☎ 922-5011
Hellenic Export Promotion Council, Stadiou 24	☎ 322-6871
Hellenic Shipowners' Association,	☎ 411-8011
National Org. of Hellenic Handicrafts, Mitropoleos 9	☎ 322-1017
National Statistical Service, Lykourgou 14-16	☎ 324-7805
Propeller Club,	☎ 778-3698
Rotary Club, Kriezotou 3	☎ 362-3150
Thessaloniki International Fair,	☎ (031)23-9221

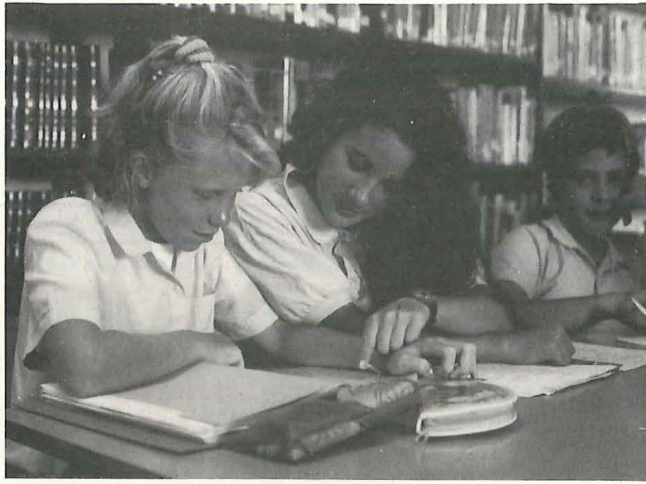
Chambers of Commerce

Greek

Athens Chamber of Commerce and Industry, Akadimias 7-9	☎ 360-4815/2411
Chamber of Fine Arts of Greece, Mitropoleos 28	☎ 323-1230
Geotechnical Chamber of Greece Venizelou 64, Thessaloniki	☎ (031)278817/18
The Hellenic Chamber for Development and Economic Cooperation with Arab Countries, 180 Kifissias, Neo Psychiko	☎ 671-1210, 672-6882
Handicrafts Chamber of Athens, Akadimias 18	☎ 363-0253
Hellenic Chamber of Hotels, Stadiou 4	☎ 323-6641
Hellenic Chamber of Shipping,	☎ 411-8811
International, Chamber of Commerce Kaningos 27	☎ 361-0879
Piraeus Chamber of Commerce & Industry, Loudovikou 1, Plateia Roosevelt	☎ 417-7241
Professional Chamber of Athens, Panepistimiou 44	☎ 360-1651

Foreign Chambers of Commerce

American Hellenic, Kanari 16	☎ 361-8385
Arab Hellenic, 180 Kifissias	☎ 647-3761
British Hellenic, Vas Sofias 25	☎ 721-0493, 721-0361
Far East Trade Centre (Rep of China) Vas Sofias 54	☎ 724-3107
French, Vas Sofias 7a	☎ 362-5516, 362-5545
German Hellenic, Dorilaou 10-12	☎ 644-4546
Hong Kong Trade Development Council, Vas Alexandrou 2	☎ 724-6723
Italian, Mitropoleos 25	☎ 323-4551
Japan External Trade Organization, Koumbari 4	☎ 363-0820
Taipei Economic and Cultural Office, Vas Sofias 54	☎ 724-3107
Yugoslav, Valaoritou 17	☎ 361-8420
Christie's, Vas Sofias 27 (Ms L Logotheti)	☎ 721-9755
Sotheby's, Panepistimiou 6 (Mr I. Sotiropoulos)	☎ 361-5450, 361-5343



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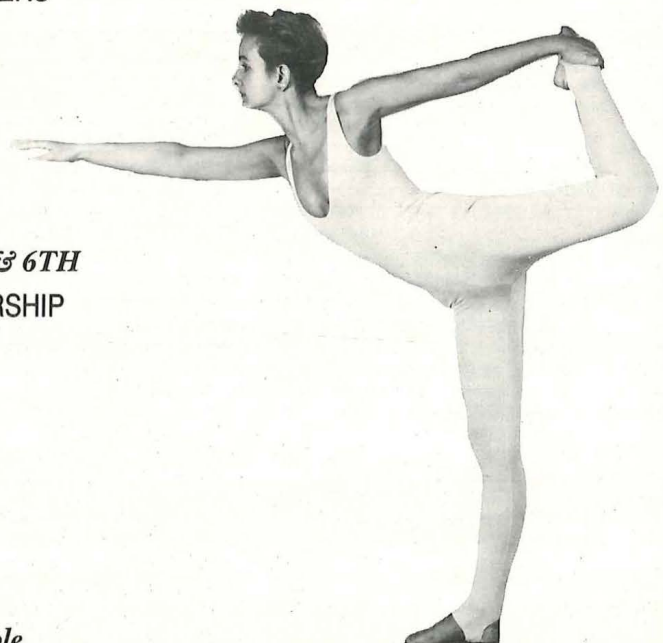
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Of People and Roots



Practicing psychologist Mariella Doumanis

Mariella Doumanis, author of *Mothering in Greece: From Collectivism to Individualism*, professor, and practicing psychologist, is one of those open, warm-hearted people who inspires confidence. She seems comfortable in her skin, but she confides it was not always so.

Born in Athens, a privileged only child, married at 20, mother of two shortly after, she became increasingly discontent ("I didn't like my life, I didn't like my husband, I didn't like myself") and enrolled in Deree College for a degree in Psychology. She divorced, took the children and went to live in Poughkeepsie, New York, for two years for an MA in Clinical Psychology at Vassar College.

"That was probably the turning point in my life," says Doumanis, now in her early 50s. "It was the United States in 1968 and, coming from my background, I was on my own for the first time."

Several years after her return to Greece, while teaching at De.ee, she began work on a PhD as an external student at Lancaster University in England. Her dissertation involved visits to Athenian and rural Greek homes from 1968 to 1977 to observe mother-infant interaction and is the basis of *Mothering in Greece*, published by Academic Press in 1983. (Doumanis translated the book for Kedros Publishers in 1990).

The book, which draws heavily on Doumanis' personal experiences during the research projects, is of course about mothering (according to the preface it is about "modern society and its ability or inability to raise children who can look at the past with tenderness and to the future with hope") but by extension it is about marriage and the Greek

family, about Greek village life and traditions versus urban adjustment, about women.

Acknowledging that the ideal way to conduct such a project would have been through the joint efforts of a historian, an anthropologist and a developmental psychologist, but unable to afford it, Doumanis abbreviates historical and anthropological information already available. It is a fascinating book, a welcome addition to any collection of Modern Greek studies.

The format is simple. With the help of maternity hospital records, Doumanis chose 40 mothers, 20 from villages in Epirus and 20 from working class neighborhoods in Athens, all with one child about 15 months old. With the help of a young research assistant she visited each household for several days in "an attempt to map the life of the young mother in two different worlds, our complex modern one, and the simple, traditional, rural one," emphasizing the social, historical and economic forces that influence the daily mother-child interaction.

Although the book is divided equally into rural and urban and the approach is objective, the reader comes away with a feeling that urban women, and their children, have lost. Doumanis readily admits to the book's rural bias.

"Despite my trying to word things objectively, the mood is melancholic, a longing for what was. Having lived eight years after writing the book, having mourned, if you will, what we have lost – the extended family, a sense of roots – I no longer feel this way.

"You are also asking me these questions at the most optimistic moment in my life. I became a grandmother for the first time a month ago and I think it is the most wonderful thing that has happened to me. Now with three gen-

erations you have the feeling that it is just a process and you are one link."

Doumanis' younger daughter is a designer and her older daughter, the new mother, a biologist/ecologist, who lives in a village of 50 families in northern Evia.

"She first moved out there to collect the plants of the area and then stayed on. It was quite an experience for me in the beginning because part of me thought it was wonderful, she was doing what I had always wanted to do. The other part thought it is my dream and she is going to pay the consequences."

Doumanis, who is now married to a designer, earned her PhD, and then continued, as she put it, on her "rather unorthodox" way, working as a family therapist in a clinic for 12 years, breaking off from psychology for a while to translate and write for her husband's art and architecture magazine, "until one day it dawned on me that even when I was writing about art, I wasn't writing about art but about Greek artists, people again. So I went back to psychology."

So, in this optimistic moment of her life, she is in private practice, mostly seeing individuals with bicultural problems, teaches a class now and then, views urban life with a more hopeful eye ("there are growing numbers of Athenians who are developing an urban awareness"), and is writing a book about her parents and their roots.

"It is about social transformation mirrored in transformation in the family, but it is very personal. I don't think I'll dare publish it, but it is important for me and it will be important for my children." ■

(*Mothering in Greece* is available at The British Council Library).

KINDER- GARTENS

by Theodosia Dacoglou

**They like to operate
on a small scale,
yet offer a lot.
The independent English
language
kindergartens of Athens
are the second part of
our August school
supplement.**

Smily



POOH CORNER is the eldest English language pre-school and kindergarten in town. It has been serving the needs of English-speaking communities in Athens for 18 years, establishing a good reputation and firm supporters.

The school is situated on rented premises in the suburb of Nea Erythra. Pooh Corner is a British kindergarten. Director Mrs Suzanne Cradock, a British expatriate, is a firm believer of the receptive abilities of young children. Her long experience in youngsters' education has convinced her that education is fundamental for young children, as long as it is offered in a play and supportive setting.

The school program follows British standards. There are 3 classes with different teachers and helping personnel. Almost all of the teachers who worked and are working in the school have a higher degree in education. Mrs Cradock has definite criteria on her choice of teachers. Native English speakers, highly qualified and experienced in education, with a lot to offer.

The playground is of comfortable size, cement covered, with several challenging adventure games.

English is the language of the school and the advanced class learn reading and writing systematically. There is a well organized library for the teachers who have to develop themes around which they will evolve the activities.

An recurrent global theme for the school is ecology. The school has developed a policy of actively supporting the bird sanctuary in Aegina.

POOH CORNER, tel: 801-1827.

SMILY is a peaceful hive of busy young children. One of the greatest assets of the school is the building itself which is the ground floor of a two-storey house at the limits of Kifissia and Nea Erythra.

Unlike other establishments this one seems to have occupied comfortably its available space creating a harmonious spatial feeling which creates an overall feeling of peace. The sun enters generously from the east-oriented windows and the garden is a lovely, sunny space and adventure area. Mrs Athanassiadou, the director, has a long experience and a Montessori degree, along with other academic qualifications. There is a lot of Montessori educational material in the school, especially on language, sensory development, mathematics and practical life activities.

A typical Montessorian may disagree with the way the material is arranged in the classes and on the separation of groups according to age. But SMILY is not a Montessori school. Mrs Athanassiadou believes in a less strict, more spontaneous approach.

There are two more teachers in the school, one of them a native English speaker. The school is not English, either. The English language scheme is introduced gradually early in the year and there is special material to be used with it.

There are only 15 children in the whole school which also accounts for space, comfort and peaceful feelings.

I had the chance to see the children setting the common table for snack time. It is reassuring to see young children trusted to carry porcelain plates and learning to care for each other.

SMILY, tel: 808-6196.

3,4,5 is a British nursery with English teachers giving an early start to language skills.

The first striking impression is that of a generous garden. The ground is covered with small stones and there are lots of pine trees in good breathing spaces. Adventure games are spread throughout the area, there are even some highly popular water activities out in the open. At the beginning of the academic year the garden plays a vital part in school life.

The timetable provides half hour periods of supervised playtime, lesson, discussion, snack time, lesson and story time. Once a week there are cooking activities with the use of an oven for baking scones and other delicacies.

The educational video plays an active role in the language scheme during winter time.

There are 60 children divided in three classes with teachers and helpers. The school is in the ordering Paleo Faliro and Nea Smyrni areas which seemed over the years to have been a convenient location for many English-speaking families.

The smiling lady driving the school bus is Mrs Vendouris, the director, who is bilingual just as many of the students are.

3,4,5 BRITISH NURSERY SCHOOL, tel: 983-2204.

There are two **PETER PAN** schools, located in the southern suburbs of Voula and Kalamaki. Peter Pan have been the first English language nursery

schools in the area with 16 and 14 years of experience respectively.

Both schools have generous gardens with grass and some nice shaded tree areas, very welcoming in early summer.

Children are prepared for primary school by following a pre-reading and writing program according to the language prevailing in the elementary school they are going to attend. The daily routine of classroom work and organized play are always in English. There are 3, and in some years, 4 divisions according to age.

One of the schools' strong points is the regular visit by the pediatrician once a month and the dentist twice during the school year. Parents are kept regularly informed on the dental hygiene of their children.

PETER PAN, tel: 801-1827, 801-1508.

There is a systematic emphasis on language enrichment. Concepts are being clarified, the meaning of words is elaborated through purposeful activities that respond to the child's own interests. Freedom of choice and intellectual progress according to one's own rhythm are valued.

In tune with the international character of the school every month is devoted to one country with toys, games and information about its culture. The last month of the school year is always devoted to Greece, the hosting country.

After the Montessori hours of work there is an afternoon program of art, games and language enrichment called: La Casa.

THE KIFISSIA MONTESSORI SCHOOL, tel: 808-0322.



Pooh Corner



The Kifissia Montessori School

THE KIFISSIA MONTESSORI SCHOOL. In KMS children work in an atmosphere of uncompelled concentration without requiring supervision. Spread in the spacious room of their school they work in pairs, in small teams or by themselves. They are not using simple toys. The educational materials used in Montessori schools are designed according to special principles. They deliver special lessons to the user without the intervention of the adult, therefore, they have to be exact, safe and attractive. They also contain a special factor known as 'control of error' which assists the child to correct his own mistakes and learn through the material.

In KMS the language is American-English. Mrs Dolores Poulis, the director, with two more teachers are caring for 30 children. Here, the ages mix and often elder children are teaching younger ones.

3,4,5

STEPPING STONES, is a unique school as it aims at being bilingual and bicultural. Situated in Mets, near Pangrati, in a quiet residential area, the school occupies two buildings at walking distance from each other. The elder children enjoy a daily escorted walk from one building to the other as they have special courses in each. In **STEPPING STONES** English lessons is given by English teachers and Greek by a native teacher. There is a library which both parents and children are encouraged to use. The school program varies from the typical British as it accommodates the Greek language and several creative and expressive skills. In general, there are 15 children with two teachers in each class. There are two types of afternoon classes at **Stepping Stones**. Bilingual children who are currently following a Greek elementary school come twice a week for a language enrichment program through drama,

Stepping Stones



arts and crafts, but also grammar and a lot of discussion. This program takes children to the level of Lower Cambridge certificate. The English as a Foreign Language Program is designed for children who wish to be able to speak fluently in English and gradually master the language.

STEPPING STONES, tel: 751-1965.

IN RUSSIA WITH LOVE



Russia won't forgive this.

by Dendron Boden-Archer

**A dream therapist from Athens
going to a conference
last August in Moscow
stumbled on the brink of a nightmare,
awakening her to the symbols
which these two cities
have come to represent.**

I was travelling to Moscow as a Jungian psychologist in search of a conference called "Dreaming in Russia." My fellow participants would be coming from North America, The Netherlands, Lithuania and Japan to be received by our Soviet psychologist hosts and conferees.

I reached Athens East Terminal at 5 am, August 19, 1991. As the bright dawn broke that day, I wasn't thinking much of the city I was leaving, which lives so intensely in the present yet which is celebrating now the 2500 anniversary of democracy, its greatest gift to the world. But while 'dreaming in Russia' I had ample opportunities to remember it.

Our departure coincided with the coup taking place in Moscow. But this piece of news still awaited me and it is best not to know the future, as surprises test spontaneity and reveal one's depth of fear of death.

Hungarian Airlines delivered me courteously and safely to Moscow Airport. As my flight had arrived ahead of time, I went over to a dreary bank of peagreen, eye-shaded windows to exchange 50 US dollars for 1500 roubles, three months pay for the ordinary-extraordinary folk of Russia – my first surprise. My second was to realize that I had no idea who was meeting me and "they" did not know what I looked like either. I followed a hunch to query the powerful Nigerian who had long been waiting nearby. His suggestion to make a sign, spelling on it "Dreaming in Russia" and hold it high at the arrival entrance was a good one for immediately three young Soviets rushed up to claim me.

"Have you heard the news," they asked.

"Well I'm afraid to ask what," I replied.

"Gorby's out, the junta is in, and your driver is waiting."

I was most stunned by the third part of the sentence (the impact of the first two had not yet registered) because I had expected to be bussed collectively with my fellow conferees to the landscaped educational centre 45 minutes from Moscow by ring road). Instead, here was I being individually, politely but swiftly, escorted to a jeep and driven out into the rain by a slightly smiling, very sturdy Russian of a certain age without one English word. I pointed to the rain but as he thought I was indicating his cracked wind-screen, I stopped further polite attempt to discuss things in common. Besides, I was

interested in the passing farmlands, the evergreen moist forests, Moscow in the distance, and the nearly decipherable exit-signs along this broad and beautiful highway.

But by far the most eye-catching thing was the steady line of tanks, guns aloft, overflowing with young soldiers, going in the direction of the city. My driver and I nodded to each other that we understood how the militia was connected to the events of early morning. It did not occur to me to wonder as we sped along, which side had his support or interest, perestroika and Gorbachev, or the small group of over-inflated, medal-encrusted military who had commandeered Russian youth, dressed them in camouflaged tanks and ordered them to roll toward their capital and smash through barricades to a parliament in session.

At last, delivered to my destination near the town of Golitsyno, not far from the ancient Golden Ring city of Zvenigorod, I was kept waiting in the jeep beside a guardhouse and in front of a close iron gate. With a mixture of curiosity, exhaustion and aplomb I maintained a lofty and more or less law-abiding pose while under the scrutiny of six eyes of three men in the guardhouse. Inspection over, my driver, his task complete, bid me an introverted hail and farewell and disappeared into his own collective life while I was being escorted to a single room complete with fridge, T-T, samovar with its porcelain teapot, cups and aging teabag, and drapes of Tsarina orange and gold damask. My balcony faced the forest of birch and pine while in the foreground grew dahlias, snapdragons, salvia, and marigolds.

Thus ended my entry and deposit. Now began the dream/nightmare of settling into insecurity, into the darkness of not knowing, into the reliance on Russian interpreters as to the collective situation in the city and our small collective safety within the misty woods, and into each individual response to being out of control within a crumbling Eastern Bloc in the throes of a last stab, not a Lenin's dream, but a Stalin's nightmare.

We had come together, North Americans, Netherlanders, Lithuanians, Japanese, Russians and myself to meet as one body at the level of dreaming, and this body's dream was full of surprises – a future became present to test the fears of 45 years – a more than cool breeze of a reminder of a newly forgotten Cold War – Westerners torn between self-concern and a sympathy for our Russian colleagues'

dismay at facing a junta above ground and going sub rosa once more to get on with meaningful living.

Anxieties quelled, passports relinquished to authority, the enemies-no-more began exchanging glances, then smiles, then ideas in an ambiance of workshop, three interesting meals a day created from a modicum of supply presented with a plethora of good taste. But the greatest release of all was a nightly visit to the "Magic house", a Hansel and Gretel house in the woods, where we danced, drank and sang until nearly dawn to prepare for yet another workshop, bus trip, onion dome, the absence of church bells, different money, and all the shocks of a culture in tempest.

Torn between the six-day dream of a conference in the countryside and a 60-hour nightmare in the city, we were a body divided and a mind confused – a desire to be part of the inner revolution of dreaming and a passion for the action and the barricades within this stupendous moment in history.

As political barriers were erected and individual ones were melting, our conference leaders grappled with a writhing schedule – programmed in the West, disarrayed in the East and changing hourly with the national events. For instance, Professor Yuri Karyiakin, member of the Academy of Sciences, leading anti-Stalinist, Peoples' Deputy to Supreme Soviet of USSR, most respected Dostoevski scholar in USSR, daily rescheduled his talk "Dreams and Dostoevski" as he was locked into the Parliament in session.

From out of this chaos of memories and impressions of a two-week sojourn to Moscow emerge a forest, St Petersburg, and Red Square (we were told that red means beautiful among other things). The shining golden domes of Orthodoxy winked at me through trees, appeared breath-catching from around corners, and continually caused surprise in the midst of the mouse-grey, leftover pragmatism of Stalinism. Six enormous 'wedding cake' buildings imitating Moscow University rising out of the fatlands of the city to circle the horizon; conference partygoers on a full moonlit excursion stopping in mid-dance as they glided by Red Square. The sight of St Basil floodlit was more than an interruption; it was a prayer. MacDonald's Golden Arches were discreetly displayed on an iron-grey building near the enormous pedestal which, until yesterday, upheld the even bigger image of KGB father, Dzerzhinsky.

The Moscow Circus, a single-ring jewel in the invisible crown of the Russian Republic. Sparkling perform-

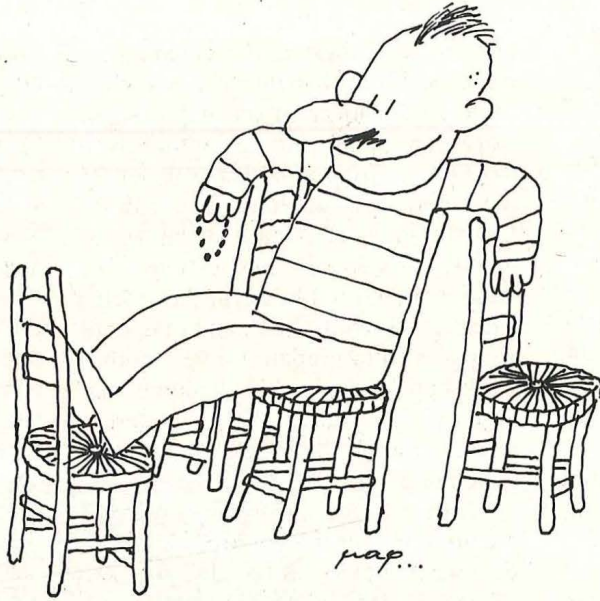
ances with caviar and ice-cream at intermission. As "Send in the Clowns" hummed in my brain, I realized, "they're already here" in the forms of drunken junta leaders escaping in an airplane to nowhere and Gorbachev returning from 'holidaying' in the south. Sparkling performances in the faceted ring that was the USSR. Soft green, spotless white, trimmed in gold: the Winter Palace at St Petersburg. An ancient royal carriage with a tired horse in harness waits to be photographed in the square, while inside lives the Hermitage – glorious museum of art – where a young man quietly approaches me in the foyer, slips a Red Army belt into my hands and asks for something – anything in return. I hand him a pack of Marlboros (recommended barter) and we leave each other quickly; each with new evidence of what I don't know. To play in a park with a no-longer 'Soviet' psychologist, to stay with his family in an apartment complex housing hundreds; to shop in a food market with next to nothing in it, to ride a streamlined metro, to see queues outside the newly-opened Lancôme-Paris shop on Nevsky Prospect and to buy ice-cream at 31 Flavors – all this is more than a pre-conditioned mind can hold. It was pictures at an exhibition without order.

I have seen a deep flesh wound stop bleeding as a young woman healer from my dream workshop passed her hand back and forth over it. I have learned that Russian babies are swaddled still, albeit loosely for six months. Can this be a cause of no showcase windows to indicate what's inside smart shops? Introversion at the start of life? Speculation.

The last day, 1 September, 1991, I spend alone in Red Square, close by St Basil. Inside is a labyrinth of fresco-covered walls leading to the heart of the church – the golden altar. High above, the Panaghia and her Saints look down with great, soulful eyes. They have kept watch while in a cold marble tomb a few metres away, Lenin has slept, not knowing what is becoming of his dream.

I have returned to Athens from the dialectics of past and future to a dialectic 'of the moment' in which Greeks laugh and cry, frown and clown, eat a lot, and meet each other in the open. The sun shines here. I am home once more. ■

Dendron Boden-Archer, Dream Therapist, Reiki practitioner, and part-time actress lives in Athens, Greece.



The Greek Non-Work Ethic

I knew the end of summer had come when, in late September, I found myself attending a business lunch in one of Athens luxury hotels that, like all its rivals in the same category, was still reeling from the disaster of an Americanless season and was falling over itself, or at least its PR people were, to make the function a memorable occasion.

It was a moderately large affair with a solid body of stripe-shirted businessmen, redolent of Old Spice and cigarillo; a sprinkling of wary cabinet ministers; a pinch of nervous diplomats; a handful of bored-looking journalists and a dash of predatory advertising men. There were a few ladies, too but I paid little attention to them because I have long since discovered that women who attend business lunches have invariably left their sex appeal behind at the office.

The speaker was a Eurocrat from Brussels whose subject was what Greece has to do to become an equal partner in an integrated Europe.

After the waiters had served us ice-cold water and white wine, I settled down for the interminable wait before the first course and slowly demolished my bread roll. Almost everybody around me was chatting excitedly, describing summer vacations in exotic parts or recounting hilarious misadventures in Loutraki or Platamonas.

The only person who was saying nothing was a placid-looking individual on my left who smiled at me when I

turned to look at him.

We introduced ourselves and I discovered his name was Platon Kaloperasakias. When I asked him what he did, he said:

"Nothing. I've never done a stroke of work in my life and I trust I won't have to, ever."

I took an instant liking to him. There are many people in that happy state but I had yet to meet someone who admitted to it so readily. Usually, they say: "Oh, a little bit of this and a little bit of that," or "I work on odd projects from time to time," or "I'm a consultant of sorts."

"You must have a private source of income," I ventured.

"Yes," he said. "I married a rich wife."

I liked him even more.

"How come you're attending a business lunch, then?"

"Oh, the speaker's a friend of my brother-in-law's and as he's having him for dinner tonight I thought I might as well hear his speech and have something to talk about when we meet. A waste of time, really, because I can guess what he's going to say and I can bet you anything you like he'll miss the whole point about Greece and its future."

"Oh, yes? And what's that?" I asked.

"Well, he'll say we have to work hard and make sacrifices and tighten our belts and reduce public spending and bring down inflation and create the

right climate for investments and all that sort of things. More or less the same things Mitsotakis said in his Salonica speech. Of course, the mistake Mitsotakis made there was to put the blame on the socialists for Greece's economic mess. That's not true at all."

"You think Papandreou's policies were the right ones?"

"They may have been wrong in terms of western theory, but they were bang on as far as the Greek character was concerned. Hence the man's tremendous popularity."

I looked nonplussed.

"Look here, my friend," Kaloperasakias went on, "for the first time in the history of modern Greece, Papandreou created conditions by which the great majority of Greeks could do as little work as possible, or no work at all, and be paid handsomely for it. Not temporarily, mind you, but forever, with no possibility of being sacked and with the prospect of getting pensions from several different sources."

"For the ordinary Greek, this was the fulfilment of his very *raison d'être*, a nirvana from which he is being rudely shaken out of by the EC and Mitsotakis. You've heard of the Protestant work ethic: Well, that doesn't apply to us Greeks. We're not Protestants for one thing and nowhere in our religion does it say we have to work. It says we must fear God and love our neighbor but it doesn't say we have to dig in a field from dawn to dusk or work in an office from nine to five."

"Greeks firmly believe in the non-work ethic and if they have to work to earn a living, they will do so with the greatest reluctance and an even greater repugnance, ever looking for a chance to escape from the drudgery so they can sit back and enjoy the finer things of life, like sitting in a café, playing backgammon or cards, eating out and having clandestine love affairs, preferably two or even three at a time."

"Now, surely that's an exaggeration," I protested, "there are lots of people in this country who work hard..."

"Ah, yes," he interrupted. "But only when they're working for themselves. If you ever come across a hard-working employee I'll bet you'll find him to be either slightly retarded or else he's stealing his employers blind. And what do these hard workers do as soon as they've made a small pile? Sit in a café, play cards, eat out and support one or two mistresses. *Paradis à la Grecque!*"

I laughed. "What about the Greeks who make good abroad?" I suggested. "Have they abandoned the Greek non-work ethic and adopted the Protestant way of life?"

"They're the exceptions," Kaloperasakias said, dismissively. "That's why they left Greece in the first place. For them, working hard is what gives them their kicks and they couldn't do it in Greece because everybody would think they were retarded or were stealing somebody blind. So they went abroad, to America, Australia or elsewhere and basked in the sunshine of public approval as hard workers, completely attuned to the Protestant ethic. Exceptions that prove the rule."

"So what's to become of us?" I asked, playing along with him. "How can we take our place in an integrated Europe if we don't change our character?"

"It's simple," Kaloperasakias said. "We don't have to change our character at all. The West Europeans will come down in droves and buy out our businesses, our banks, our hotels, our public utilities and our industries, work hard to bring Greece in line with the rich EC countries and, since they can't throw us out of our own country, they will perforce have to share the eventual prosperity with us and then we shall all be able to sit in cafes, play cards, eat out and have mistresses – the Greek dream come true. Am I not right?"

"From your mouth to God's ear," I said, solemnly. ■

Alec Kitroeff

The Bananaless Republic
THE FUNNY SIDE OF GREECE IN THE 80s AS SEEN BY "THE ATHENIAN'S" STAR COLUMNIST



Gift Idea
Give a bit of laughter:

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BY THE ATHENIAN'S STAR COLUMNIST

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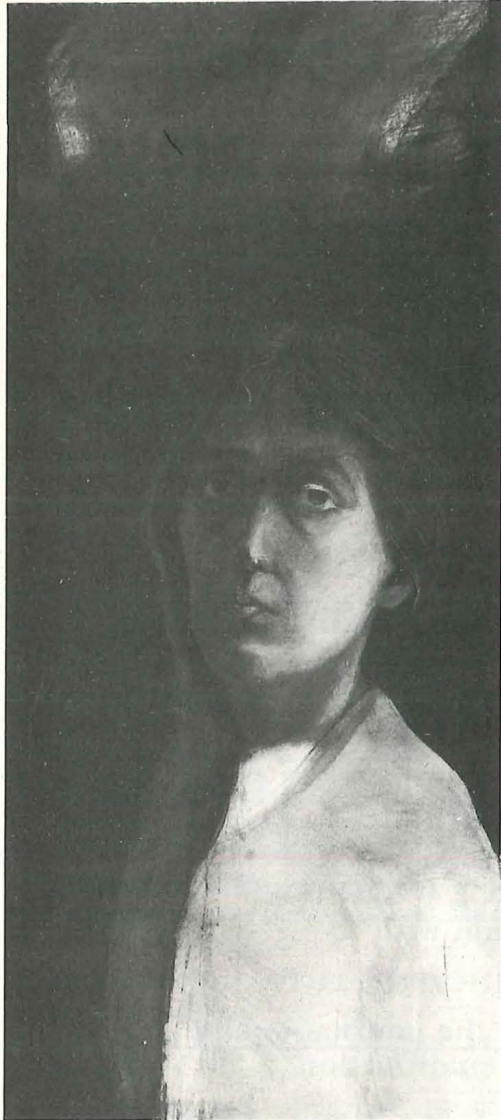
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Eva Mela, mixed media

AUSTERE GAZES

Eva Mela's figurative imagery dominates this month the showrooms of the Maria Papadopoulou Gallery. Inspired by old photographs, dark figures stare out at the viewer, their solemn expressions conveying an air of loneliness and isolation.

The long and narrow canvases resemble a movie screen as they unfold various scenes of people assembled in groups. Posed in frontal views, as if facing a camera, Mela holds fixed the intense and austere gaze of their dark piercing eyes and the downward turn of their pursed lips, while she seems to penetrate right into the depth of their

souls. A brilliant light illuminates the people, adding a dramatic note to their commanding presence. This play of dark and light remains constant throughout the work.

Children playing seem to pause for a moment as if posing for the camera; a father stands proudly holding his young child while next to him, in a *déjà vu* sense, the child is shown in adulthood; a brilliant light touches the shoulders of a handsome bearded young man shrouding in darkness the figures behind him. These are but a few of the portrait-like subjects so expressive of deep inner feelings.

Crowds of figures clustered together also inhabit buses and trains creating a bustle of activity, yet exuding an impressive illusion of stillness. In one painting, a woman leaning heavily against a window, is bathed in a flood of light as she watches a couple outside saying goodbye. The light diffuses her body, making a striking contrast with the shadowy figures sitting behind her within the train. This interchange of indoor and outdoor is striking as is the play of light and shadow.

Mela is also a fine printer as well as bookbinder and illustrator and there are several engravings on display.

Hymn to Freedom describes a tableau of three important periods of contemporary Greek history: the desperate flight from Smyrna in 1922, the Katohi (the Nazi occupation in WWII), and the Junta. But most interesting is the portfolio of numbered engravings illustrating the love poems of noted Greek poets: Palamas, Myrtilotissa, Seferis, Kavafis, and others. Mela spans the generation gap with present-day references, the romantic lovers of the past are replaced by the young flirting couples of today riding motorcycles.

Maria Papadopoulou Gallery
Xenokratous 33, Kolonaki
7 October to 2 November

EXTOLLED ISLAND

Whether Nikos Stavroulakis lectures or paints, he holds his audience captive with the colors and rhythms of his eloquent 'vocabulary'. In *Diary of a Winter and Spring in Crete*, the theme of his recent work showed at Jill Yakas' Gallery, he extols in oil the island's beauty.

Stavroulakis takes the viewer through the rugged landscape of Crete marking the changing seasons, making this a veritable diary of imagery and atmosphere. The pictorial travelogue unfolds views of villages nestling in the White Mountains. They emerge through a haze of blue color as faint white outlines ascending high up the mountainside: *Embrosneros, Omalos, Therissos*, unusual names of isolated areas.

In some paintings the blue is dark and menacing conveying a storm, while in others it is laced with bright yellows signaling a hint of spring. In *Koutra* the mountain is bathed in blazing spring yellows and the lake is a clear blue.

Stavroulakis has been teaching Byzantine History and Art for many years so it is only natural to see several paintings of Constantinople, views of the city as seen from the 7th hill with minarets and the Suleiman Palace rising up through a sea of misty blue color; and the charming portrait of a Dervish, squatting not whirling, who probably frequented a *teke* in Hania.

There are also a series of fine woodcuts on display, intricate designs through which are interwoven shapes of salamanders, mythological birds and beasts, and illustrations from the Old Testament.

Stavroulakis, whose roots spring from Crete and Israel, is a writer, teacher, lecturer and artist, as well as the director of the Jewish Museum of Athens. His work is included in the collections of the Museums of Modern Art of New York and Houston, and the Universities of Oxford and Jerusalem.

Jill Yakas Gallery
Spartis 16, Kifisia
13 October to 3 November



"Omalos", by N. Stavroulakis

FLUID BLUE AND RADIANT WHITE

The imagery in Dimitris Sevastakis' paintings, on exhibition at Néés Morphés Gallery, is viewed through a cascade of brilliant light which dims the picture plane rendering it sparse and minimal.

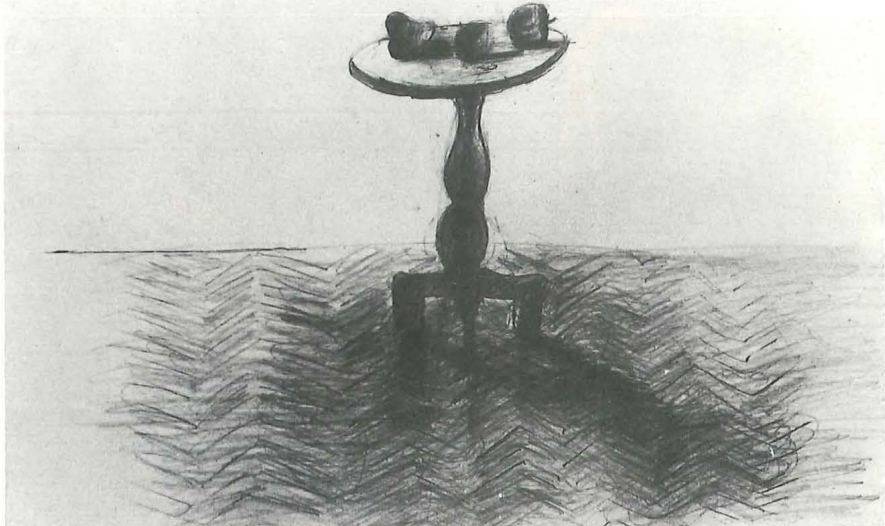
A simple table arrangement with fruit is the main imagery of these mixed media paintings. Their character, however, changes as two colors, blue and white, act as carriers of the light. The blue tonalities convey the sense of a fluid seascape while the objects caught within the web of the radiant white ray seem to float in space progressively losing their identity.

In the white series the table emerges like a Cycladic idol through the dazzling film of light, laden with fruit, a ribbon collage rhythmically delineating the tablecloth's edge. In another painting the table and fruit float in midair enveloped by a concert of color and motion, their shapes mistier and more obscure.

In the blue series the paintings recall seascapes, the familiar image of the table and fruit floating in a sea of rich blue tonalities laced with rose-violet hues. An occasional accent of bright orange color outlines the shapes, while thick pigment evokes a relief texture.

Sevastakis studied painting at the School of Fine Arts under Yiannis Moralis and Dimitris Mytaras, both well-known artists teaching at the University. This is the young artist's second individual show.

*Néés Morphés Gallery
Valaoritou 9, Syntagma
24 October to 12 November*



"Table within a dream", mixed media, Dimitris Sevastakis

ATMOSPHERIC PAINTINGS

Ipethra, or The Outdoors, spell for Voula Priovolou an expanse of endless sky, and clouds constantly changing form as they whirl through vast horizons. In her paintings, on exhibition at the Zalokosta 7 Gallery, the sky assumes the semblance of a landscape, the illusion formed by the flowing motion of the clouds.

The clouds are like memories, states

assembled as a group of figures lightly swaying. In one painting a weighty cloud resembles a seated figure with a long veil trailing behind.

Always moving to the right the elusive shapes create the feeling that something is about to happen. This impression is augmented by an extraordinary range of blues enhanced by accents of white and grey.

Most impressive is a group of trees emerging out of a dark formation floating up towards a brilliant light. The menacing dark of the trees set against the creamy glow forebodes the makings



Oil by Voula Priovolou

Priovolou. They glide along the canvas transformed by every shifting motion into different shapes and forms. They travel along, expanding and contracting as memories often do, changing the vast empty space into a luscious and sensual imagery.

The variable clouds emerge in imaginative formations. They appear as a chair floating in the atmosphere enveloped by an eerie moonlight; or are

of a stormy explosion.

Priovolou studied painting and alhgiography (icon painting) at the Doxiadis School of Fine Arts and Graphic Arts. She has had several individual shows and has participated in many group shows.

*Zalokosta Gallery
Zalokosta 7, Kolonaki
31 October to 13 November*



Slick Alvin Ailey

It is 20 years since I first saw the Alvin Ailey company in London. I was there for every performance and knew each of the dancers by name. The legendary Judith Jamison is now Artistic Director of the company. A tall, powerful dancer with a great personality and sense of humour, she was one of the stars of the company then. Her interpretation of Ailey's *Cry* was one of those unforgettable performances. Hopefully she will be able to carry on Ailey's great work and, judging by the words she had to say before the performance, she has every intention of keeping his spirit alive.

The company is probably much slicker technically than in the past. Leg extensions are higher but the feeling and atmosphere that used to be generated is not as strong. It is almost as if the dancers have become too professional and do not have such a driving desire to express their souls. Having said that, they are exceptionally good dancers and I take definite pleasure in the fact that Ms Jamison has kept the company multiracial although, as always, the majority of the dancers are black. For me it is as if some of the ideas and dreams of Martin Luther King are being kept alive.

The first choreography *Come and Get the Beauty of it Hot* was by Talley Beatty with music from various composers. Such choreographies show the roots of today's jazz dance. It seemed almost like a Broadway show choreography; joyful, loose, fast and dynamic. There are Spanish, African and Caribbean influences and sudden jumps and lifts. There is a very sexy solo for a woman on a ladder in a red dress with inventive movements, stretches and extensions around the steps. The piece ends abruptly and interestingly with the sound of a car crashing.

Forgotten Time, an ambitious and

impressive work by Judith Jamison, was performed to the uncanny, sometimes disturbing, sounds of a Bulgarian women's chorus. The piece has a religious or spiritual feeling, the dancers often gazing into the far distance, as if looking to something. There are silences and pauses in movement followed by running and poses reminiscent of religious paintings or sculptures. Some of the choreography must have been hard to dance but the dancers were wonderful. There are dream-like, strange passages. It is nice to see the company being ambitious enough to break away from the traditional jazz or spiritual choreographies that have come to be expected of them.

The Thursday night program finished with Ailey's classic *Revela-*

tions to traditional music. I lost count of how many times I have seen this choreography but never get tired of it because there is always something new to see and the music combined with the movements, is uplifting. I can only repeat that, in comparison to the old guard, these dancers perhaps perform this a little slickly and automatically and without the passion of old. I suppose today's young black people perhaps do not relate so closely to the experiences of the past. They have moved on.

Unfortunately I didn't manage to see the second performance as it was cancelled due to the weather and was very sorry to have missed it. Alvin Ailey American Dance Theater is always worth seeing even in the rain!

Alvin Ailey American Dance Theater



A Young and Talented Company

Netherlands Dans Theater 2 (NDT2) came to the Lycabettus Theater in August. The Netherlands Dans Theater itself has always been one of my favorite companies but I had never seen this second unit of the company. The unit was formed in 1978 to give young dancers a feeling of how the Netherlands Dans Theater works before they go into the main company. About 50 percent of the dancers in the main company first danced with the 2nd company. The group travels all over the world and I am certain they are a great success. The dancers are all very young, between 18 and 21, and technically excellent. Dancing with NDT2 gives them an opportunity to develop their own style and self confidence. The company has a diverse repertoire including choreographies by some of the dancers in the main company. The program in Lycabettus consisted of four totally different choreographies. All were excellent and extremely interesting.

The first in the evening was *Un Ballo* choreographed by Jiri Kylian to make the dancers sensitive to music and their relationship in space to one another. It has no symbolic meaning but is inspired by the old South European dance movements. Sometimes one can recognize early Graham or early Wigman making the dancers seem like black birds. The movements are recognizably Kylian's. The dance starts in silence and is for six couples. There are some complicated lifts and some staccato movements of the head and arms, with the use of the skirt for the female dancers. Not an easy piece for such young dancers but they managed very well.

The second choreography was an unusual, rather interesting, pas de deux named *Passomezzo* by Ohad Naharin.



Netherlands Dans Theater 2

He says the piece explores artificial dance movements and everyday movements linked together. The results are fascinating and the movements are inventive. There are fast movements with the hands and wide gestures. The girl sometimes repeats what the boy does but in a different way. There are surprise lifts and stillnesses. Some of it becomes quite sexual. Strangely, the duet is perfectly adapted to early anonymous well known tunes.

Next on the program was Jiri Kylian's remarkable and sinister *Stoolgame*. An inventive piece of choreography showing the difficulties of an individual who cannot fit into a group. The piece starts in silence with the group just moving. The stools are used in different ways, sometimes as an exten-

sion of the body, sometimes banged against the floor to add drama or tension or even thrown. The group at times is aggressive or oppressive. It is a merciless fight out of which the victim becomes the martyr of the group.

The last choreography, *Jardi Tancat*, by Nach Duato is set to music by Maria del Bonet which is based on a hauntingly rich collection of Catalan folk songs. The songs are a direct supplication to God and at moments send shivers down your spine. The piece is rhythmic, sometimes despairing but, to me, ever hopeful.

Do not be put off by the fact that this is Netherlands Dans Theater's second company. If ever you get a chance, go and see them, they are well worth it. ■

Cleaners, Las Cucarachas, and the Cringing Czar

Hopefully our series on recycling has not only given new life to many 'useless' items, but has also created extra storage space and saved money as well. To carry on this noble cause we are offering a few more suggestions which will give you even more shelf space as you gradually get rid of those many commercial preparations you will no longer need. Need we mention that you naturally will be saving thousands as well?

All of this can be accomplished merely by using ordinary household products, most of which you already have, in simple preparations and combinations that may astound you.

Starting from Scratch

Baking Soda (bicarbonate of) is an universal cleanser and deodorizer useful for many tasks. As an abrasive it does a thorough job without scratching. Use it with a stiff brush on those non-sticking grids and grills that stuck. A small amount on a damp cloth can safely get rid of almost any stain where scouring powder would ordinarily be used.

Dissolve 1/2 C in a pail of water. Use it for cleaning and deodorizing the refrigerator, for bottles and jars; for getting rid of fruit stains on leather; for cleaning windshield wipers. Dip new plastic mats and tablecloths in it and the unpleasant odor will disappear.

As a final example for this thousand-purpose product we introduce you to its properties as a skin cleanser. At night (after warning other members of the household) make a paste of baking soda and water and apply it as a mask. Wash off in the morning. This is an excellent treatment for oily skin and will accomplish, for a few *lepta*, exactly what perfumed gunk in an expensive bottle does, for thousands more.

Toothpaste, by its nature, is an abrasive. But it is safe for cleaning jewellery and small gold items. Use it also for polishing small musical instruments (rub on, let dry, buff): cleans piano keys. Removes white water-marks on furniture and takes out tiny scratches on glass and plastic. When travelling use in emergency as soap.

The cave paintings of 25,000 years ago are some of the most beautiful art produced by man. Some of them are marred by scratches, presumably from an unhappy bear (a cave-dwelling Goldilocks, maybe?). If the scratches on your refrigerator door and other appliances are as unsightly, but not nearly as interesting, try using a crayon the same color. Fill in the scratch, rub off the excess wax and then polish the entire surface. If possible, use a car wax because it gives maximum protection.

Crayons and shoe polish are both good for wood scratches. If the color isn't right, use a felt pen and then wax.

Home Remedies and Simple Recipes

Medical research has finally given approval to this hiccup remedy which has been part of folklore medicine as standard treatment: soak a lemon wedge in Angostura bitters and eat sans rind.

This one we've given before, but since it is priceless when needed, here it is again: even severe diarrhea can almost always be stopped by drinking 1/2 C instant coffee mixed with the juice of 1-1/2 lemon.

This one is for next summer's jelly-fish stings. The sting can be neutralized by applying rubbing alcohol and then meat tenderizer which dries up the stings making them easy to remove.

Rubbing alcohol also does an excellent job of cleaning stainless steel-toss out another expensive can.

A 150 gr container of spray deodorant devastates a thousand-drachma note, yet you can make an entire pint of the stuff for practically nothing. Mix 2 T alum (*stipsis*, available at all pharmacies) with one pint of water. That's all you need to do the job, but if you like, add a little of your favorite water-soluble food juice or cologne before filling a spray bottle. Even a skunk couldn't use enough of this in one year to equal the cost of one can of the commercial kind!

If you are worried about perspiration stains on clothing which are deglamorizing your designer look, try this: Mix a solution of 3 T sodium perborate (also available in any pharmacie) and 2 C of water. Use to sponge on the stain but, as always, try a test spot first to make sure there is no color change.

Sodium perborate is a bleach used where chlorine is harmful - your white flokati rugs, for example, since chlorine yellows wool. It has many other uses but you may be surprised to learn of this one. It is an excellent cleaning agent for dentures. Dissolve 1 T in a C of water. Foam forms and every plate wants to jump right in this miniature Jacuzzi!

Baby oil is quite expensive but a high-quality mineral oil is just as good. If desired, mix in a little of your favorite oil-based scent.

And while we are on personal care products, did you know that shaving cream is a good cleaner? When traveling it can be used as an emergency spot remover. At home it will clean the most dingy tiles. Mix a mound of it with bleach. Brush on and wash off the next day.

Many buy oversized bottles of fabric softeners (which, by the way, should not be used on towels because it reduces the absorbent quality) merely to make the laundry smell fresh. Save space and money by brewing up an

LESSONS

infusion of bay leaves or other herbs. Strain and use instead in the final rinse. Your linens will have the freshness of nature. So, in with the herbs and out with "green apples"!

Carpets and carpet cleaners seem to take up a lot of our attention but one doesn't need several expensive products to keep carpets clean and fresh. For light cleaning and spot removing make a thick foam of water, detergent and ammonia by whirling a few seconds in your blender. Spread on a small area, rub in then rinse with clear water.

If your carpeting is dingy, scatter cornmeal or salt over the surface and let remain overnight. Vacuum off the next morning - the results will enlighten you. If your problem is a barrage of fusty, musty odors try the same procedure using baking soda.

If your pet has had a wee accident just before royalty arrives, clean and give a quick squirt with the deodorizer you just made! If, while entertaining ordinary mortals, red wine is spilled on your fine silk Tabriz prayer rug (being used as a table runner) don't panic; white wine will remove the stain.

A very effective upholstery cleaner is made by mixing 1/4 C of a mild detergent with 2 C of boiling water. Let stand until it jells then whip or blend into a stiff foam. Sponge one, then rinse with a damp cloth. Bloodstains must be dealt with as soon as possible. Apply a paste of cornstarch and water. Let dry, brush off. If at first you don't succeed, treat grease spots with an absorbent - salt, talcum or cornstarch.

A general all-purpose cleaner for appliances, walls, woodwork, et cetera, is quickly made by mixing 2 T ammonia and 2 T dishwashing liquid with one liter of water. A window spray does well on plastic telephones, computers, et al.

Now that very few of us are bothered by bedbugs (may the God of your choice be praised), there still remain two small, but ever-present pests common to every household. Ants, eulogized in proverbs are much to be admired but they can also be wearisome. If you are tired of their raiding your pantry, here is a very simple but effective exterminator: mix together 1/2 C of molasses, 1/4 C sugar and 1/4 C dry yeast. Coat small strips of cardboard with this lethal dessert and place wherever ants gather.

The enemy of us all, the insect that will still be here when the world collapses into a dark hole (there are over 1200 species), abhorred second to none, is none other than *la Cucaracha*, and we don't mean the Mexican Hat Dance! Cockroaches seem to perform no useful function yet their unpleasant odious presence is universal.

When the syndicated column, Heloise, published a roach exterminating formula she received 40,000 requests in one week for the recipe. It is given below together with another, both using boric acid as the fatal agent. We might add that a drink of water hastens the process.

Although everyone loathes cockroaches, with Peter the Great they were an obsession. This giant of six-foot-seven inches was terrified of this millimeter-long insect. He would never enter a strange room without being assured that it was free from them and in his living quarters his servants always swept the floors before he made his appearance.

In his biography of Peter the Great, Robert Massie relates how one host, to prove to his exalted guest that there were no cockroaches to be found, pointed to one pinned, but still squirming, to the wall. Peter responded by roaring out of the house after decking his host with "a tremendous blow!"

Exterminator I (apologies to Arnold Schwarzenegger)

Mix together 4 T borax, 2 T flour and 1 T powdered cocoa. Place in small caps (recycled!) and put where the pesky varmints can find it.

Exterminator II (courtesy of Heloise)

1 C of powdered boric acid
1/2 C flour
1/4 C shortening, chicken fat, drippings.

Cream shortening and sugar. Mix other ingredients and blend with the shortening. Add enough water to form a soft dough. Shape half into small balls and place wherever roaches congregate but out of reach of pets. Store rest in plastic in refrigerator. Because the dough dries quickly it is best to wrap the balls in foil or plastic, leaving just enough surface for the roaches to chew. ■

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DOCTORS

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MISCELLANEOUS

MINI GALLERY (Fine Art Exhibitions and Workshops) are looking for Art Lecturers, Guest Artists and Coordinators for group Artwork, and practice of adult amateurs or professionals in 2-4 month ARTWORKSHOPS, starting (and recycling every two months) in October, at 58 Katsoni (Ampelokipi).

NON-SEQUITUR

by Simonetta Wenkert

The Devil You Know

By general consent the highpoint of Beverley and Lazarus's wedding was when her father gave his speech to the Greek relatives. Both sides of the U-shaped trestle-tables – composed of rowdy Greeks on one end, rowdy Liverpuddlians on the other and a bemused set of in-laws holding the neutral ground in the middle – subsided into a hushed and respectful silence the moment he gave his opening: "Kyries ke kyrii." It was an extraordinary performance – a flowery eulogy to the bride and groom delivered in phonetic Cypriot. Mr Wood copied from the High Street chippie in Wallesey.

Aside from being shining proof that we aren't all Little Englanders at heart, it also made me think about the arbitrariness of language – about how without understanding a word he was saying, Mr Wood was able to transmit so much good will, simply because he had attempted to address the Greeks in their own language.

Beverley and Lazarus have been married for two years now; and Beverley is fast learning that knowing Greek is no longer the take-it or leave-it luxury it used to be; but instead a means of self-preservation, both at home and in the workplace. All day long she sits in the outbound office of a Piraeus shipping company, being assaulted by orders in irascible Greek; while the moment she returns home she has to contend with being the only *xeni* in a large and manipulative household. As a result her Greek has got so good that she feels she is losing her grip on English; she now says "I'm bored" to do housework, and talks about the woman who "has" the shop down the road.

For most of us though, learning the language is still essentially a choice. I know of a *parea* of English teachers, many of whom have been living in Athens for as long as ten years, who take a kind of morose pride in not knowing Greek. They haunt the reading room of the British Council library, thumbing through yellowing copies of

last week's *Sunday Telegraph*, and meet once a week at tavernas where they drink retsina and Sprite and talk wistfully about county cricket scores. The few words they do know in Greek are usually uttered in such a hideous accent, that even the most uneducated taverna owner will muster up his few half-forgotten phrases of English to be spared the experience. This tactic of looking studiously bewildered whilst attempting to address a foreigner in his own language is one employed by many English people abroad, and it inevitably arouses a helpless access of tenderness in the breast of Mediterraneans who feel it is their duty to offer all the succour they can to the poor, struggling *Anglos*. (One Englishman I know here smugly informed me that he hadn't bought himself a meal in a week.) Apart from anything else, most Greeks are so touchingly grateful that anyone should take the trouble to learn such a singularly unuseful language as theirs, that that is adequate reward in itself.

Actually, it is the very unlikeliness of Greek that makes it so satisfying to master. I'll never forget the thrill I experienced on first signing my name in Greek (in spite of knowing I probably had the calligraphy of a six-year-old) nor going to Greek delicatessens and restaurants abroad and being able to address the shopkeepers in their own language.

Another advantage of learning any foreign language is its sharpening effect on the intellect. Like Byron, who studied Armenian because after a season of debauchery at the Venice carnival his mind needed "something craggy to break upon", we can all benefit from any activity which "tortures (us) into attention." E.M. Forster wrote of the "civilizing effect" of grammar on the human psyche; and there's no doubt that in this supremely inchoate century, the ability to translate experience into language is a way of ridding it of some of its terrors.

Italian is the language I spoke first, and as a result I am fortunate enough to

understand the gist of most of the Latin tongues. Greek, though, is another territory for me – a whole new set of roots and genders and cases whose complexity and richness go some way towards explaining the facility with which Greeks master other languages. Apart from being so graphic – with many words such as *exipnos* (intelligent) meaning literally "outside of sleep" – Greek is also interesting for its proliferation of foreign words. Without knowing anything about the country's history, a kind of composite picture is formed of the influences that shaped this society each time one uses words like *fourno*, *amman! saloni*, *allez-retour* and *passatempo*.

Interestingly enough, this process of lexical assimilation continues abroad. North American Greeks go for a drive in the *caro*, visit a sick person in the *spitalia*, and define a gentleman as someone who is *poli mister...*

Like Beverley, many of the older people are now incapable of speaking either language in its pure form. They use Greek grammar and syntax in English, while interjecting pithy little Greek sayings into everyday conversation with fellow North Americans. I get a real kick out of hearing them, but what I enjoy even more is watching the listener's reaction.

The other day Alexia and I were having lunch with her father at a seedy little diner in Calgary, when the waiter, a fresh-faced boy barely out of high-school, brought Mr Georgousis a cup of coffee that was not quite full to the brim.

Mr Georgousis looked hard at it, and asked him for a refill.

"We don't want the devil dangling his feet over the edge now, do we?" he winked.

"No sir," replied the boy politely.

"If you follow my meaning?"

"Yes sir," said the boy uncomprehendingly, though I noticed the flicker of a grin on his face, which, come to think of it, was probably all Mr Georgousis was after. ■

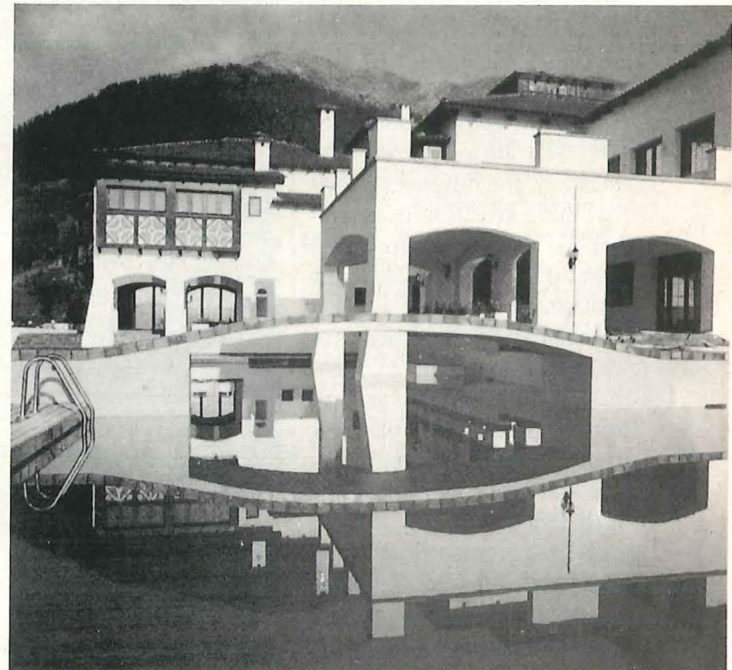


BRITISH AIRWAYS has three questions for you. Get them right and you win a fortnight holiday for two for the next ten years in Hilton International Hotels. Or just a weekend for two in Washington, New York or London, flying Concorde.

I won't mention the hundreds of vouchers worth 30 British pounds of duty free each, nor will I give a hint about the champagne. I only say this : Fly BA Concorde, First Class, Club World and Club Europe into the UK and watch out for that entry form under the lettuce leaf. The competition is on until December with hundreds of winners each month. Fly high BA!



For Sir William Jones the 17th century poet, Caissa was the nymph of chess. Nowadays CAISSA rests just off Ippocrates St. and offers all the chess paraphernalia, books on bridge and hundreds of games for adults that still love to simulate reality. It has been said that men prefer strategy games such as shrewd Diplomacy, The Wall Street or Civilization while women favor role playing games such as Dungeons and Dragons. If you are looking for the American version of Trivial Pursuit, a French Scrabble or any other form of beguiling occupation, try this shop, Kallidromiou 8, tel 360-6488. From November onwards a new CAISSA will appear in Drossopoulou 28.



Hotel Club MONTANA (1st class *****) is a superb establishment situated in the mountainous heart of Greece overlooking Karpenissi. At 300 km from Athens and just 10 km from the ski center, MONTANA is an ideal place for your weekend. The hotel is open all year around, offering a wide range of activities and facilities for both the outdoor and indoor type.

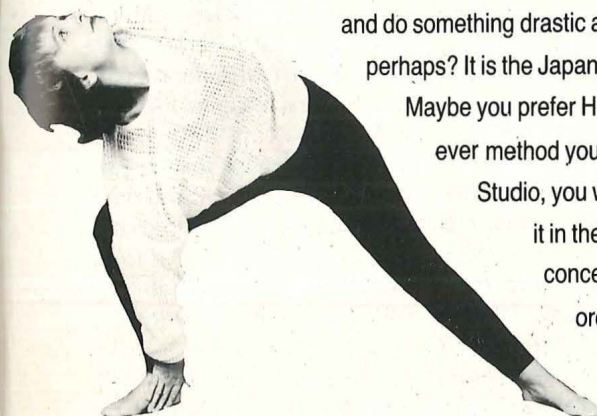
You could be fishing trout in the nearby Karpenissiotis River or playing cards in a nicely secluded area of the building. Skiing in the morning and having an afternoon swim in the indoor pool. All this while the youngsters keep themselves occu-

Warm up to the new season and keep fit with any style of exercise you choose from the variety offered at JENNY COLEBOURNE'S BODY CONTROL CENTER. Find out about the Pilate technique and do something drastic about your back problem. Reiki perhaps? It is the Japanese method of natural healing. Maybe you prefer Hatha Yoga or Shiatsu. Which ever method you choose to pursue in Jenny's Studio, you will have the opportunity to do it in the atmosphere of reverence and concentration your own cells need in order to expand their awareness.

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ried with electronic games, table tennis, snooker and the disco. Or would they rather choose trekking? At MONTANA you can have it all and more. There are 91 rooms, 25 of which are maisonnettes. There are conference rooms and all the necessary equipment for simultaneous translation. Artists Kangaras and Diamandis Aidinis have left their marks on the walls. As for the price, there is an agreeable surprise. Warning : breakfast is a feast, lunch and dinner are festivals of delight. So make sure you take your sports gear with you to counterbalance the scales!

Tel : 0237-25000/7, fax : 0237-25009.



KATEY'S corner



Flying around the world in 36 days is not too fast if there are only particular planned stops to contemplate. My recent trip encompassed dinner with friends in Bangkok, then on to tourism in China and Japan before meeting old friends in California and conducting some business in Arizona – which is home – and a direct return to Greece.

China was full of surprises and perhaps my brief comments will provide some for you. The answer to a trivial question, for instance, allows that there are 10 cities in China each with more population than all of Greece. This may explain the first surprise that the Great Wall experience was a bit like a Macy's Christmas sale for every school, tourist group, and foreigner in the country apparently arrived at our section of the Wall the day of our visit.

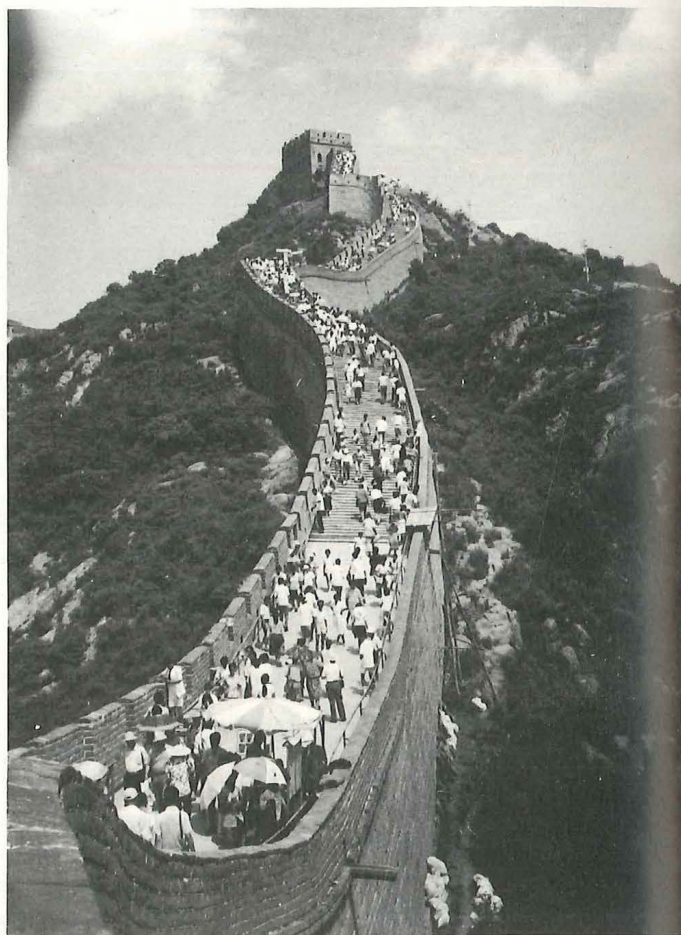
Another surprise was to find beautiful, modern, skyscraper hotels with congenial and well-trained personnel. It is true that our trip was to tourist centers, but, still, we all have the comments of our friends who had made the trip when China was just opening up to foreign tourism and so our expectations had been quite limited. The most memorable day was the visit to the excavated terra cotta warriors, with their horses and carriages in Xian. Many of you may remember how impressive were the few examples exhibited in Greece. Imagine, the legions of these magnificent figures with their commanders at the forefront, the guards facing towards the outside to protect the soldiers. That morning will long be remembered.

Another thing we did that I highly recommend was a sentimental journey on the Grand Canyon Railway from Williams, Arizona, to the rim of the Grand Canyon at the famous El Tovar Hotel. The original depots at either end have been renovated, but are minus the famous Harvey girls of early western fame. There is, of course, a shoot-out staged by appropriately garbed members of the community before departure. The trip is made with the original Pullman cars pulled by a proper choo-choo steam locomotive. What a diverse summer!



It is with a great deal of regret that we announce the sudden passing of Rita Politis, wife of Charlie, and a long-time very active member of the community in Athens. Our picture was taken beside the plaque at the Cycladic & Ancient Greek Art Museum which was installed in commemoration of the gift of the Charles Politis Collection to the Nicholas P. Goulandris Foundation in 1990. The Museum tells me that the name has now been changed to the Charles and Rita Politis Collection and it is well worth a visit.

★ However, it is good to be back and to be chatting with each of you as the Athens 'season' begins to get underway. First, there are apolo-

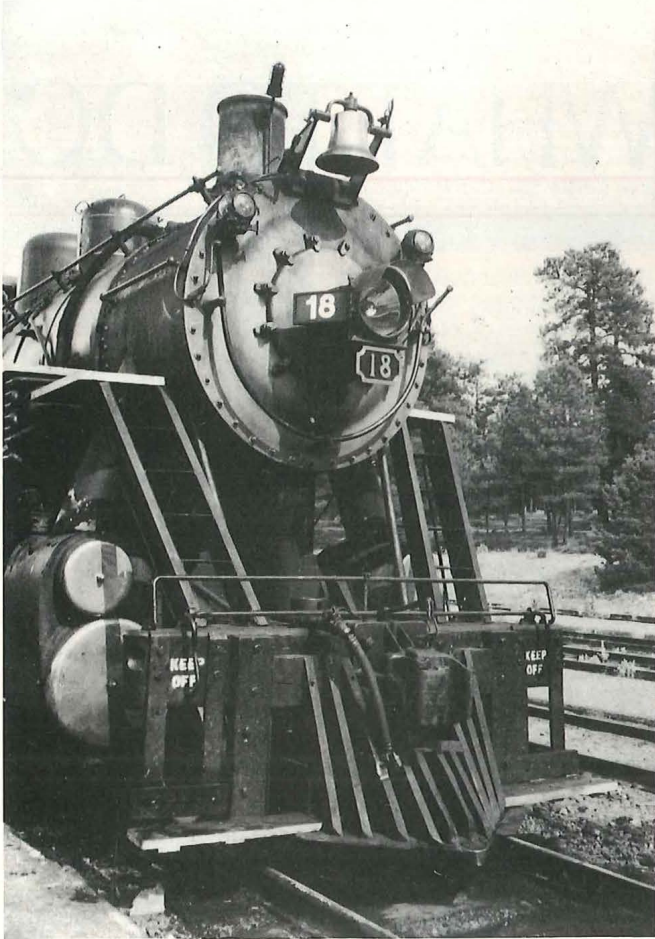


The hordes of people who regularly 'walk the Wall' make for a really joyous experience. The crowds come from every nation and it is possible to just climb up for the view, or do a most athletic couple of miles as it winds up and down the mountainside. Concessionaires ply their trade to thirsty climbers and instant entrepreneurs supply photographic souvenirs of the event for the enthralled tourists.

gies from the organizers of the nature conservation event planned for 16 September in the garden of the South African Embassy Residence. Look for more news of the event in the spring of next year

★ Now that you are all settled in, the children are in school and you have figured out where to shop, perhaps it is time to take on some Greek lessons. You can start at almost any time and any level at the Athens Centre (701-2268 or 701-5242) or the Hellenic-American Union (362-9886, Ext. 53 or 360-7174). Everything in Greece is easier and more fun if you can speak even a little Greek.

★ *The Athenian*, *The Greek News* and *The Athens News* are certainly to be commended for the environmental information they provide on a regular basis. The Alpha-Beta supermarket chain also reminds customers on each plastic bag that a clean environment means good health and the bag itself admonishes "Be careful where you throw me." Even more important is the suggestion that each bag be used for at least two trips to the store and then perhaps for the garbage or to help with a rummage sale. If we could somehow get three uses out of each bag, we would already be taking a big step toward cutting down the landfill. When you empty the bags, put them back in the trunk of



Steam engine No. 18, having been given a several-million-dollar lease on life by the enterprising Grand Canyon Railway Company, can pull up to six Pullman cars on the steep grade necessary for its daily trip. All aboard everybody!

your car for the next trip; it is easy to do.

★ Three ambassadors have recently had an opportunity to present their credentials to President Karamanlis, and we wish a most happy tour in Greece for them and their families. **HE the Ambassador C. Alan Edwards of Australia** arrived in Athens earlier in the summer. His wife used the vacations for a crash course in Greek and intends to continue her study during their stay. The Edwards have served in France, Vietnam, England, Singapore, Zimbabwe and come to Athens following a tour in the Department of Foreign Affairs in Canberra... Newly-arrived

HE the Ambassador Huseyin E. Celem of Turkey came to Athens just in time for the official ceremony. He has



The Ambassador Graff and Countess Von der Schulenburg of Germany departed Greece on the 14th and took up their new post in Bern, Switzerland on the 16th. Because of the great changes in Germany and Eastern Europe during the ambassador's tenure, he was called upon for many speeches to various social and political groups; requests to which he responded positively and in a very knowledgeable manner. Taken at their farewell party in the residence, our photo shows **HE the Ambassador Tadatsuna Yabu of Japan** and his wife bidding farewell to the departing couple.

served his country in many postings abroad. Among them are Kenya, Washington DC, Argentina, Moscow, the OECD in Paris, Saudi Arabia, and most recently he was Deputy Undersecretary in the Ministry of Foreign Affairs. The Ambassador's wife will probably arrive before the end of the month... **HE the Ambassador Tade Alfoly of Hungary and his wife Orsolya** have also recently arrived in Greece. The ambassador served in Kuwait prior to his most recent assignment in the Foreign Office.

★ Perhaps even by the time you are reading this, the familiar blue and white **Pan American Airways** sign will have disappeared from its accustomed place in Syntagma Square. Present in Athens for over 40 years, this historic airline has too many spectacular accomplishments to recount here, but among them are first across the Atlantic, first across the Pacific (building airports and con-

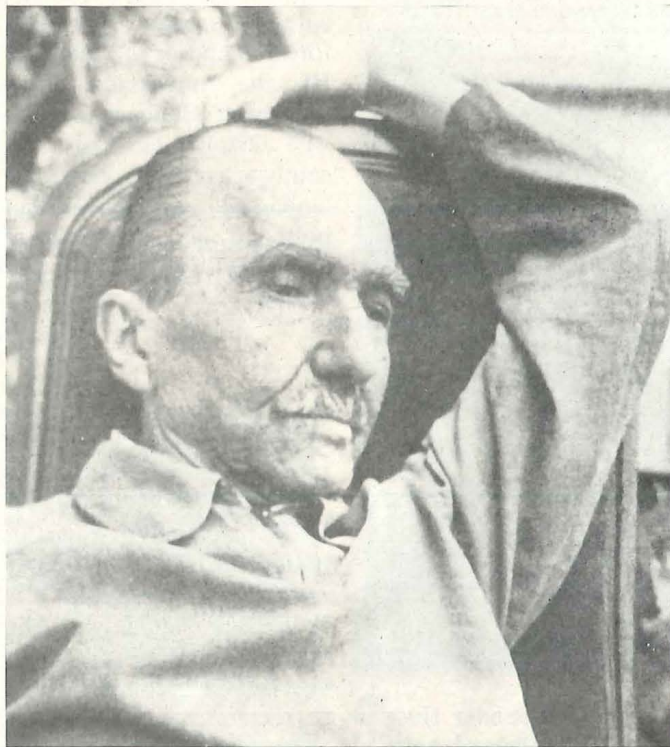
structing hotels), first around the world, as well as support for the US government throughout Eastern Europe and across Africa during World War II, launch customer for both the Boeing 707 and 747, and hiring Charles Lindbergh to chart flights across the North Pole... Speaking not only for the American community but for many charity organizations throughout Greece, we would like to say 'thank you' to this fine company whose local directors, including Othon Othonos, Brian Bojonnell, Ange Akiki, George Angelis, Santos Micallef, and currently Steve Costopoulos have given constant support and contributions. Who can guess how many flight bags and other promotional items as well as transatlantic tickets have helped make everybody's bazaar and fund raiser a big success... We are sure that Pan Am's successors, DELTA, will be equally supportive, but before the familiar blue and white world globe leaves us for good, here is a simple but sincere thank you PAN AM.

★ A notice has just arrived announcing that the **Second Triannual Greek Reunion** will be taking place at the Mohican State Park near Perrysville, Ohio, from 30 July to 2 August, 1992. All of the folks who attended the first get-together in Estes Park, Colorado, were enthusiastic about the camaraderie and talk of 'old times'. The park seems to be readily accessible from Cleveland, Columbus and Canton, Ohio, so if your vacation or Home Leave plans can encompass those dates, just give me a call at 6815-747 and I will provide you with a copy of the advance material. There are many recreations available; Ohio fishing, bike rentals, swimming, tennis, basketball, golf, boating, canoeing, horseback riding and hay rides.

WHERE TO GO WHAT TO DO

NIKOS KAZANTZAKIS

Over 30 years after his death, the spirit and influence of Nikos Kazantzakis are still alive. The French society Friends of Kazantzakis has recently put together an international exhibition of paintings inspired by his works. This exhibition will be open to the public at the French Institute of Athens, until 18 October. The diversity of selected paintings reflects the work of Kazantzakis admirably. They range from contemplations of one line from a novel to more abstract pieces attempting to encompass the messages he conveyed through his work. In his writings, Kazantzakis attempted to tackle the most difficult philosophical concepts like life, death, eternity, truth and freedom. Unlike



some other writers, who take time to 'mature', Kazantzakis took his bull by the horns, in true Cretan style. The work which, arguably, captures these aspirations most suc-

cinetly is *Zorba The Greek*. "... his body and soul formed one harmonious whole, and all things - women, bread, water, meat, sleep - blended happily with his flesh and became Zorba."

The artists who participate in this exhibition are : Dietrich Arlt-Aeras, Germany. Catherine Bolle, Suisse. Christine Bonnet, France. Geneviève Couteau, France. Philippe Fabian, France. Javis Lauva, Germany. Jean-Claude Lorand, Belgium. Hiromi Miyamoto, Japan. Claude Raimbourg, France. Nikos Kikileas, Angela Pipikios, Méropi Preca, Christos Santamouris, Réna Tsolakis, Greece.

by Angela Loveridge

MUSIC

The Academy of Saint Martin in the Fields, directed by Kenneth Sillito will appear in Thessaloniki and Athens on 28 and 29 October respectively. On 28 October, 9 pm, the orchestra will perform at the Ceremony Hall of the Aristotle University participating in the Dimitria Festival of Thessaloniki. On 29 October at the Athens Concert Hall we will have the pleasure to enjoy a program in commemoration of the bicentennial of the death of Mozart. *Symphony No 15 in G Major*, *Sinfonia Concertante for Violin and Viola*, *Symphony No 40 in G Minor* by Mozart and *Variations on a Theme of Frank Bridge* by Britten. The Academy of Saint Martin in the Fields was founded in 1959 and in those days performed its concerts in the 18th century church of St.



Melissinos at Gallery Olga Georgandea

Martin in the Fields, located in Trafalgar Square, London. Since then, the Academy has expanded and has been performing extensively home and abroad as a small ensemble, a chamber and symphony orchestra. With over 600 recordings of a repertoire ranging from the 17th to the 20th century, the Academy is the most recorded chamber orchestra in the world.

Kenneth Sillito has been an Associate Artistic Director of the Academy since 1980 and was made its Artistic Director earlier this year. He is known worldwide as a chamber musician. During 1989 he directed a series of concerts in Salzburg, where the Academy was the Mozarteum's resident orchestra for "Mozartwoche". The advantageous combina-

tion of an orchestra of such calibre performing in a magnificent palace of music as Athens Concert Hall is, promises to be a significant event for music lovers. Tickets available at the Athens Concert Hall, Vassilissis Sofias & Kokali str., tel: 723-1564, 729-0391.

EXHIBITION ABROAD

Romantic Images from 19th Century Greece is the title of an exhibition arranged in US by the Benaki Museum. Within the next two years it will be presented in major museums in Philadelphia, Palm Beach, Pittsburgh and Memphis. The 19th century Greek landscape is seen in 70 oils and water colors through the eyes of the romantic painters. Fany Maria Tsigakou wrote the text of the luxurious catalogue which presents in color



Papoulia at Aenaon International Centre

all the works displayed. Having already circulated in the US, the catalogue will be available at the Benaki Museum shop this month.

ART

The continuous deterioration of matter, caused by either nature or man, is the theme of the recent work of Cretan artist, **Valerios Caloutsis**. Entitled *Erosions*, the exhibition is made up of works employing natural materials; plaster, sand and stone on which chemical substances have been used to act as agents of deterioration. Photography also plays a role. Generally, earth colors are used to emphasize the pure value of matter. Caloutsis studied at the School of Fine Arts, Athens; St Martins School of Art, London; and L'Ecole des Beaux Arts, Paris, and he has had individual shows in all three cities. This is his third solo exhibition at Desmos Gallery, 8 October-4 November. **Yiannis Papadopoulos** presents his experimentations on handmade paper at Gallery Ora, 7-25 October. Paper is nothing else than a practical commodity for most of us yet the artist reminds us of its beauty and inherent possibilities. Papadopoulos creates his own paper, sometimes mixing it with other materials. Treating it as a sculpture he shapes it, colors it and gives it texture. His works,

specially attractive to those interested in textiles, have been exhibited in England, Ireland and Austria. **Moschos**, who was an art teacher at Anatolia College of Thessaloniki and at Pierce College when the latter was situated at Hellinikon, was an acclaimed engraver. In 1982 he was honored with a retrospective exhibition at the National Gallery. His work is characterized by deep knowledge of his techniques and a pictorial representation of his subject. His favorite themes were landscapes from the Greek mainland and the islands as well as scenes of rural and agricultural life. 50

of his designs, wood engravings and chalcographies dated 1935-1990, together with a special edition of his wood engravings depicting monasteries of the Holy Mountain, will be presented at Gallery Yakinthos, 7-31 October.

The works of 14 graduates of the School of Fine Arts, Athens, will be on show at **Aenaon International Centre** until 13 October. The young painters are : Vangelis Athineos, Marina Dagdileli, Panayiotis Dimouleas, Stefanos Zannis, Lena Kaziani, Rena Kana, Maria Ktistopoulou, Maria Papatanasopoulou, Smaragdo Papoulia,



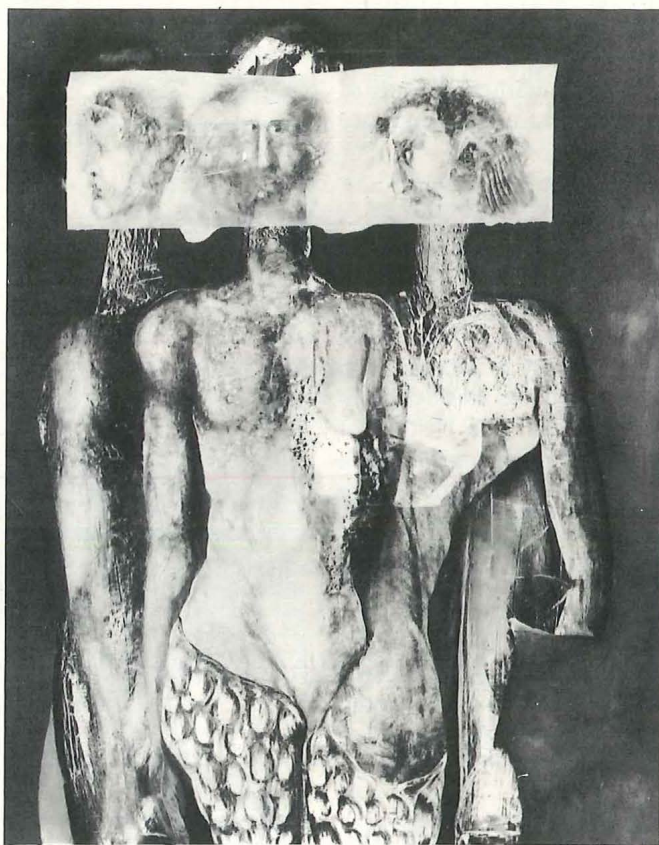
Moschos at Gallery Yakinthos

Andreas Paraskevas, Angela Petrohilou, Rachel Sakki, Demy Tassiouli and sculptor George Pananakis. Recurrent techniques and thematic preferences can sometimes be found between the works of students and their teachers. Pleasant surprises and interesting conceptions are also present. Smaragdo Papoulia's *Faces* on newspaper print are captivating. Marina Dagdileli's work on Keratsini is exhibited for the second time. Lena Kaziani's ambitious strong colored large canvasses with a faint human figure will succeed the group exhibition until early next month.

Pandelis Melissinos exhibits for the second time in Athens after a bright start in New York. His artistic endeavors have been presented in Japan by TV Ashai. Athenians will have to go a little out of their way to see his work at Gallery Olga Georgandea, a new exhibition place in Voula. A riddle of colors and surrealist symbols, Melissinos's paintings are certainly worth the effort.

Dimitris Loukopoulos is yet another artist whose work is better known abroad than in Greece. At Gallery Zygos, 10-24 October we will have the chance to appreciate 14 of his paintings.

Thrafia's installation appears in Gallery Epikendro in Patras, 4-28 October. The artist creates a natural landscape of mountain, sea, and sky with emphasis on the horizon. The



Loukopoulos at Gallery Zygos



Thrafia at Epikendro, Patras

imaginary line between earth and the sky is the point of departure for the artist's imagination.

Indian tradition comes closer with an exhibition at Adyto Gallery, 22-27 October. Silk cloths, silk Kashmir carpets, small furniture, woodcarvings, and other little treasures will be accompanied by video screening in an attempt to reproduce the spirit of a magical country.

FOR CHILDREN

An exhibition of **children's fiction** is organized by the British Council and Puffin Books, the children's section of Penguin publications. It will be open 10-25 October, at the Centre for Children's and Adolescent's Books, Ermou 56, Mon, Tue, Thu 8.30 am-7 pm and Wed, Fri 8.30 am-2 pm. There will be books for the age group of 5 to 13, together with posters of well known fictional heroes of British literature. There will be no purchasing of books during the exhibition. The Centre's telephone is: 323-0196.

There will be another exhibition of children's fiction at the British Council in Thessaloniki, 1-11 October with an opportunity to purchase many of the books on display. Puffin Books are celebrating their 50th anniversary this year, remaining as youthful as ever.

Reading Mania on 21 and 24 October at the French Institute of Athens, with exhibition of children's literature, lectures on the topic, and possibility to purchase.

The English Theatre Club for children offers two hourly sessions once a week. The Club's activities include: drama, games, improvisations, songs, mime, role playing, puppets, mask making, set painting and putting on plays. A fun way of improving one's oral skills in English. At Dinocratous 62, tel: 363-1217.

The Planetarium at Evgenidion Institution opens on 6 October and every Sunday



Caloutsis at Gallery Desmos

for the whole season. There are two shows projected alternatively every hour between 11 am and 1 pm, also 3-4 pm. Schools can make appointments for shows during the week. If you gather 200 pupils there can be a show in English. The Evgenidion Planetarium is one of the best in Europe. Entrance is free.

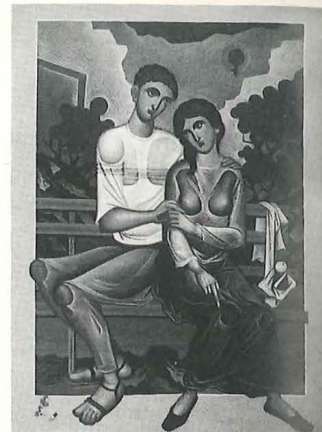
LECTURE

Linda Leoussi the internationally known Greek pianist will present a lecture with slides and live music demonstration on "The History of Greek Music from Ancient Times up to the 19th Century (1821)." This program has already been presented at several universities in the US - among them, the Elytis chair of Rutgers University New Jersey. In August, this lecture was given at the International Congress of Pythagorean Philosophy at Pythagorion, Samos. In Athens, the event is organized by the cultural society The Search For The Greek World, on 24 Oct, 8.30 pm at the Hellenic American Union. Entrance is free.

EXHIBITION

Celebrating its sweet 150th anniversary Pavlides, a brand name that has become synonymous to chocolate presents a photographic exhibition of historical interest. The development of the company and its industry is linked with the growth of Athens since its first years as capital

of the modern Greek state. The exhibition can be visited at the Cultural Centre of the Municipality of Athens until 4 October, 9 am-1 pm & 5-9 pm. Remember that Pavlides was responsible for initiating the Athenians to chocolate back in 1852. The company has recently joined with Jacobs Suchard and the Philip Morris group.



Kordis at Gallery Aenaon, N.Psychiko



Eva Mela at Gallery M. Papadopoulou

this month

M	T	W	T	F	S	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 OCTOBER

In traditional Greek circles, one's name day (the feast day of the saint whose name one bears) is more significant than one's birthday. An open house policy is adopted and refreshments are served to well-wishers who stop with gifts and the traditional greeting of *chronia polla* (many happy returns).

October 3	Dionysios
October 18	Loukas, Luke, Loukia
October 20	Gerasimos, Gerald
October 23	Iakovos, Jakob
October 26	Dimitrios, Mimis, Dimitra, Mimi

DATES TO REMEMBER

October 8	Columbus Day observed
October 12	Columbus Day
October 24	United Nations Day
October 28	Ohl Day
October 31	Halloween

PUBLIC HOLIDAYS

October 28	Ohl Day
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GALLERIES

AD GALLERY, Lykavittou 39-41, Kolonaki, tel 360-2948. Installation by Despina Meimaroglou, 4 Oct-4 Nov.
ADYTO, Dionissou 56, Halandri, tel 683-0943. Indian traditional artifacts, 22-27 Oct. See Focus. Paintings by Mary Kypourgou-Skouteri, *Aegean*, 1-19 Oct. By Makis Vayias, *Dream Landscapes*, 29 Oct-16 Nov.
AEGOKEROS, Aristodimou 4, Kolonaki, tel 722-3897. Group exhibition, paintings, sculptures, jewellery, etching.
AENAO, Andersen 18, N.Psychiko, tel 671-1264. Paintings by George Kordis, until 12 Oct. Painting and installation by Eleni Manolaraki, 14-26 Oct.
AENAO, Stourmari 30, tel 522-8688. Group exhibition by the graduates of ASKT-university school of fine arts, until 13 Oct. Paintings by Lena Kaziani 20 Oct-10 Nov.
ART STUDIO EST, Taxilou 81-83, Ano Ilissia, tel 823-6711, 775-0210. Members' group exhibition, Thu-Sun, 7-10pm.
ANEMOS, Kyriazi 36, tel 808-2027. Paintings by Lily Eleftheriou, 17 Oct-9 Nov.
ANTINOR, Antinoros 17, tel 729-0697. Paintings by Vassiliou, Bouzianis, Papanlouka, Tsarouhi, until 5 Oct.
APOPSI, Dinocrates 35, tel 722-7009. Photographic exhibition, 21 Oct-3 Nov.
ARGO, Merlin 8, tel 362-2662. Paintings by Yioulika Lakeridou, 10-29 Oct. By Achilles Aivazoglou, 31 Oct-19 Nov.
ASTROLAVOS, Androutsou 138, Pireaus, tel 412-8002. Paintings by Niki Papaspyrou, 17 Oct-2 Nov.
BERNIER, Marasli 51, tel 723-5657. Sculptures by Mario Merz, 1 Oct-2 Dec.
BOSCH GALLERY, Kifissias 6-8, Maroussi, tel 682-4244. Paintings by Dina Theodorakakou, 9-29 Oct.
DADA, Nirridon 6 & Pratinou, tel 722-2929. Paintings by

Gail Bayer Anthony and photographic exhibition, 9-21 Oct. Paintings by Carla Perleopardi, 23 Oct-9 Nov.
DESMOS, Tziraion 2, tel 922-0750. Paintings by Valerios Caloutsis, 8 Oct-4 Nov. See Focus.
DIMOKRITOS, Dimokritou 24, tel 362-9468. Paintings by Hugo Baptista, *Hello Greece*, until 12 Oct.
DRAKOS, 127 Irakleiou Ave, tel 251-6551, 252-1120. Body and Space Architecture by Petros Petrou and Stella Hatzipanayiotou, 24 Oct-30 Nov.
EKFRASSI, Fivis 11, Glyfiada, tel 894-0391. Paintings by Stathis Vatanidis, until 12 Oct. Periklis Pandealeakis, 15-29 Oct, Thanassis Makris, 31 Oct-16 Nov.
ELENI'S KORONAIU, Mitseon 5-7, tel 325-4335. Paintings by Helmut Middendorf, 17 Oct-16 Nov.
EPIPEDA, Xanthippou 11, tel 721-4644. Group exhibition, 21 Oct-9 Nov.
EPOCHES, Kifissias 263, tel 808-3645. Paintings by Nikolaos, *Kifissia*, until 7 Oct. Rania Kapeliari, 24 Oct-11 Nov.
ERSI'S GALLERY, Kleomenous 4, tel 723-5356. Group exhibition, *Art And The City*, in two parts. 1-14 Oct, *Art -Today's City*. 15-30 Oct, *Art-Yesterday's City*.
EVMAROS, Fokidos 26, tel 777-6485. Paintings by Carlos Crego, 7-25 Oct.
GRACE LAND ART HOUSE, Agathoupoleos 15, tel 862-0501. Paintings by Yiannis Korbos, until 5 Oct.
JILL YAKAS, Spartis 16, Kifissia, tel 801-2773. See Art.
KREONIDIS, Kanari 24, tel 360-6552. Sculpture by Maria Voyiantzoglou, 10 Oct-2 Nov.
MARIA PAPADOPOULOU, Xenokratous 33, tel 722-9733. Paintings and etchings by Eva Mela, 7 Oct-2 Nov.
MINI GALLERY, L.Katsoni 58, 1st floor, tel 642-4211. Mon-Wed-Fri, 7-10 pm.
ORA, Xenofontos 7, tel 323-0698. Paintings by Dionissopoulos, Bezas, Papanikolaou, 7-25 Oct. At the same time, handmade paper by Yiannis Papadopoulos. See Focus.
PLAKA, N.Nikodemou 29, Plaka, tel 323-4498. Paintings by Andrei Allahvertzian, 1-15 Oct. By Dora Spiggou, 15-30 Oct.
YAKINTHOS, Zirini 23, Kifissia, tel 801-1730. Engravings by Moschos, 7-31 Oct. See Focus.
YPOGRAFI, Kifissias Av.294, in Psychiko Shopping Centre, tel 724-2723. Paintings and designer's furniture by Takis Zenetos. Sculptures by Aspasia Zenetos.
ZYGOS, Iofontos 33, tel 722-9219. Paintings by George Perros, until 7 Oct. Paintings by Dimitris Loukopoulos, 10-24 Oct.

PHOTOGRAPHY MONTH

FRENCH INSTITUTE, 2nd Merarchias 36, Pireaus, tel: 452-1812. Young Greek Photographers 91, 10 Oct, 7pm.
FRENCH INSTITUTE, Sina 31, tel 362-4301. François Mechain, *Landscapes of the Impossible*, until 22 Nov.
 Jean-Philippe Reverdot, *Supposed Territory*, until 22 Nov.
HELLENIC AMERICAN UNION, Massalias 22, tel: 362-9886. Henry Sodgofski, *Series : Black Labyrinth, 1987-1991*, 22 Oct-12 Nov. Exhibition by The Hellenic Photographic Centre, 1-11 Oct.
GOETHE INSTITUTE, Omirou 14-16, tel 360-8111. *Germany Of The 50's* by Carl-Heinz Chargesheimer, 11 Oct-6 Nov.

FILMS

BRITISH COUNCIL, 17 Kolonaki Sq, tel: 363-3211. *The Adventures Of Baron Munchausen*, 3 Oct, 8 pm.
A Month In The Country, 14 Oct, 8 pm.
HELLENIC AMERICAN UNION, Massalias 22, tel: 362-9886. Tribute to director Frank Kapra. *It Happened One Night*, 14 Oct. *Lost Horizon*, 15 Oct. *You Can't Take With You*, 16 Oct.
ALFAVIL, Mavromihali 168, tel 646-0521. Tainiorama until 20 October. 5 films per day with 900dr.

BAZAAR

P.PSYCHIKO CULTURAL CENTRE, Plateia Solomou near the Russian Embassy. On 12 Oct bring in winter garments, on 13 Oct selling day 11 am-6 pm. Quality pieces only. 60% of the profit returns to you, 40% goes to the Anglican church. Information: 808-0291.

THESSALONIKI

DIMITRIA FESTIVAL, all performances start 9 pm. Opera performances start at 7 pm. Information, tel: 031-286-519, 281-068.

VAFPOULIO CULTURAL CENTER, Nikolaidi & Papan-dreou st, tel 031-424-132/33. *Music For A While*, renaissance and baroque music with Sabina Yiannatou, 7,8,9 Oct, 9 pm.
 Piano recital by Sotiris Dimitriadis, 14 Oct, 8.30 pm
 Painting exhibition by Panayiotis Tetsis, 16 Oct-17 Nov.
 Group painting exhibition by Anastassiadou, Kazantzidou, Stefanou, Keleki, until 6 Oct.

MUSIC

Lyriki Skini, tel: 363-2057. The Opera House on Academias st. will remain closed for restaurations. The orchestra is on tour in Greece and Cyprus until Jan 1992.
FRENCH INSTITUTE, Sina 31, tel: 362-4301. Piano recital by Rose Thibau. Works of Chopin, Bach, Debussy, Mozart, 4 Oct, 8.30 pm. Concert with the Paris Chord Trio, contemporary music. Works of Betsy Jolas, Félix Ibarrodo, Tiêt Ton That and Schoenberg.
HELLENIC AMERICAN UNION, Massalias 22, tel: 362-9886. Piano recital by Ismini Oikonomopoulou, works of Mozart, Chopin, 9 Oct. The Angel Gabriel Group, music of Leonard Bernstein, 11 Oct. In the series *Music-Plus*, the first is "Music-Computers", directed by Theodore Antoniou, 31 Oct.
GOETHE INSTITUTE, Omirou 14-16, tel 360-8111. The Chamber Philharmonic Orchestra of Karlsruhe, directed by Nikos Tsouchlos, 4 Oct, 8.30 pm. Also at Megaron 3 Oct with different program.
THE ATHENS CONCERT HALL, Vassilissis Sofias & Kokali str, tel: 723-1564, 729-0391.
 On Mozart : The Academy of Saint Martin in the Fields. 29 Oct, 8.30 pm. See Focus.
 Poetry and Music : poetry by Papatsonis. Artistic director Thanos Mikroutsikos, Christoforos Liondakis, with the Byzantine Choir and the Madrigalists of Karditsa, 1 Oct.
 Cinema and Music : October by Aizenstein. 17 Oct.
 Independent activities : Philharmonic Chamber Orchestra of Karlsruhe, 3 Oct, directed by Nikos Tsouhlos.
 Opera, Monteverdi's : *The Return of Ulysses*, by Caprizio Stravagante. Director : Victor Arditis. 28, 30, 31 Oct, 1 Nov, 9 pm.

LECTURE

HELLENIC AMERICAN UNION, Massalias 22, tel: 362-9886. Lecture, slights and live music by Linda Leoussi, *The History Of Greek Music From Ancient Times Up To The 19th Century*, 24 Oct, 8.30 pm. See Focus.

EXHIBITIONS

NATIONAL GALLERY, Vas. Konstantinou 50, tel 723-5938. Paintings by Claude Viallat, part 1, until 20 Oct.
ATHENS GALLERY, Glykonos 4, tel 721-3938. Paintings by Claude Viallat, part 2, until 20 Oct.
VORRES MUSEUM, Diadohou Konstantinou 4, Paiania, tel 664-4771, 664-2520. Paintings by Vassilis Theoharakis, until 3 Nov.
MUSEUM OF GREEK FOLK ART, Kydathineon 17, tel 321-3018. Silks from Proussa, collection of Soula Bozi, until Feb.1992.
ATHENS ODEON, Vas. Konstantinou & Vas. Georgiou. Open air sculpture exhibition by Romanian and Greek artists. 17-31 Oct.
CULTURAL CENTRE OF ATHENS MUNICIPALITY, Academias 50, tel 361-4358. *150 Years Pavlides*, until 4 Oct. See Focus. Painting exhibition *For Europe*, by 20 young European artists, 21 Oct.
ART CENTRE, in Eleftherias Park, Vas. Sofias behind Athens Concert Hall. Tel : 364-0910. Retrospective painting and sculpture exhibition by Alice Gombacci, *Flash*, until 10 Oct. Closed Mondays and Sunday afternoons.
HELLENIC AMERICAN UNION, Massalias 22, tel 362-9886. Rare posters of Greek movies from the Tainiothiki collection, 3-17 Oct. The Development of Electricity. 60 years from the death of Thomas Edison, 18-30 Oct.
GOETHE INSTITUTE, Omirou 14-16, tel 360-8111. Photographs of Bauhaus, 1-10 Oct.
HOTEL RODON, Rhodos, *Agora 92*, on provisioning and equipment, 27-31 Oct. Information : 0241-32541, during the exhibition : 0241-37526, 37543.

CLUBS & ORGANIZATIONS

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG) For membership at AWOG and general information tel 639-3250/9, ext 345, M-W-F, 10.30am-1.30pm.

restaurants and night life

HOTELS

THE ATHENS HILTON, Vas Sofias 46. ☎ 722-0201.
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The Athenian Lounge, serving morning coffee, sandwiches and snacks for lunch; afternoon tea (accompanied by music) or any of your favorite drinks.

The Pan Bar, with soft piano music.

Pool Garden Restaurant, (operating spring/summer) with barbecue parties every Monday. Call the Hilton for more information and/or reservations.

ATHENAEUM INTER-CONTINENTAL, ☎ 902-3666

Pergola, Atrium Lobby. International and Greek specialties: buffet and à la carte; pastry and salad buffets; Sunday brunch. Open daily 6am-2am, breakfast, lunch, dinner.

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

La Rôtisserie, Atrium Lobby. Superb French cuisine. Fine wine cellar. Piano music. Tues-Sat, 9pm-1am.

Café Vienna, Atrium Lobby. Indoor café and bar, Viennese pastries, ice cream and coffee; Crêpes in the evening, piano music. Open daily 11am-1am.

Kublai Khan, Atrium 1. Unique Mongolian barbecue and firepot; Chinese specialties. Mon-Sat 8pm-1am.

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

ASTIR PALACE, Syntagma Sq. ☎ 364-3112 or 364-3331.

Asteria restaurant. Service til 1:30am.

Apocalypse, 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 12:30pm-3:30pm, dinner 8:30pm-1am.

Coffee Lounge and Asteria Restaurant, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon, cheese pie, lamb curry, sweets galore. Open 7am-1am.

Athos Bar, piano. Open 9:30pm-1am.

ASTIR PALACE, Vouliagmeni. ☎ 896-0211.

Grill Room, downstairs café restaurant, piano music; sometimes a small orchestra for dancing. Open daily 1pm-3:30pm and 8pm-2am.

LEDRA MARRIOTT HOTEL, ☎ 934-7711.

Ledra Grill, (international specialties) open 2 October until end of May, from 8pm. Nightly live entertainment to the sounds of Franco Matola and his guitar. Reservations recommended.

Kona Kai, Polynesian food complete with waterfall, recessed pool. Open 7pm-12:30am. Expensive but well worth it. Tepanyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party; special arrangements and reservations necessary.

Zephyros Coffee Shop, open daily from 6:30am, served à la carte or buffet; specialty: eggs à la minute. All-day menu 11am-11pm; salad bar geared to business lunches, wide selection of international, local dishes; late night menu 11pm-1:30am; Sunday brunch 11am-3:30pm, buffet serving hot and cold dishes, wine on the house.

Crystal Lounge Piano bar. Song and Piano, M. Hatze-giannis. Tuesday without music.

MERIDIEN HOTEL, ☎ 325-5301/9

Brasserie des Arts, French cuisine, superb chef, tasteful portions, unique service. Open for lunch, 1pm-3:30pm, and dinner 8pm-1:30am. Last order taken at 12:45am.

Athenian Bistro, snacks and buffet with Greek specialties, daily from 7pm-2am. Great for business conferences.

CHANDRIS HOTEL, ☎ 941-4825.

The Rooftop, snack bar by the pool, 10am-6pm. Restaurant/buffet dining, 9:30pm-1am.

CENTRAL

CORFU, Kriezotou 6. ☎ 361-3011. Menu includes popular standbys of Greek cuisine as well as some variations from Corfu. Open daily noon-1am.

DELPHI, Nikis 13. ☎ 323-4869. Excellent lunchtime spot, very good, reasonable prices. Open 11am-11pm.



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BEHIND VASSILOPOULOS

DIONYSOS, near the Acropolis. ☎ 923-3182; 923-1936. Complete restaurant and pastry shop. The house specialties are charcoal-broiled shrimp, fillet of sole, baby lamb and veal mignon in oregano sauce. Note: Dionysos-Zonars at the beginning of Panepistimiou St, near Syntagma Sq. also complete restaurant service. ☎ 323-0336. A third Dionysos is on Lycabettus Hill.

DRUGSTORE, Stoa Korai. ☎ 322-1890. Take-off on its Parisian cousins. Open 8am-2am except Sundays.

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

KENTRIKON, Kolokotroni 3. In arcade next to the Athenée Palace Hotel. ☎ 323-2482. Full taverna fare including beef srito, beef in earthware.

KOSTOYIANNIS, Zaimi 37 (Pedion Areos), Excharchia. ☎ 821-2496. Large selection of appetizers. Main dishes are among others rabbit stifado (stew with onions), souvlaki with bacon, and quail. Closed Sunday.

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

SINTRIVANI, Fililelinon 5, near Syntagma. ☎ 323-8862. Greek cuisine, extensive variety of dishes including souvlaki and moussaka.

KOLONAKI

BAYAZZO, Ploutarhou 35 and Dimoharous, Kolonaki. ☎ 729-1420. The name means "Theatrical Clown" in German. Lunchtime salad "fountain", champagne brunches. Dinner specialties include bouzouki frivolitef (calamaria stuffed with pine nuts and rice), vine leaves stuffed with sea bass mousse, eggplant with ouzo-flavored mincemeat and yoghurt. Sunday Closed.

DIONISSOS, Mt Lycabettus (accessible by the funicular at the top of Ploutarhou St, Kolonaki) ☎ 722-6374. A top one of Athens' landmarks with a view of the entire city. Open daily 9am-12:45.

DEKAOKTO, Soudias 51 - Kolonaki. Established in 1970. Open for lunch 12:30-3 am. Try our variety of specialties.

GEROFINIKAS, Pindarou 10, ☎ 362-2719, 363-6710. Fine Greek and Constantinople cuisine, fresh fish, out-of-season fruit and eggplant purée. Cosmopolitan atmosphere. One of the city's grand old restaurants. Open daily noon-11:30pm.

JE REVIENS, Xenokratous 49, Kolonaki. ☎ 721-0535; 721-1174. Piano; Kalkanis, guitar; Papadopoulos, singer; Maria Aristofanous, T. Arvanitidis.

NOUFARA, Kolonaki Sq 21. ☎ 361-4508. Restaurant.
ROUGA, Kapsali 7, Kolonaki Sq. ☎ 722-7934. Set off in a small cul-de-sac ("rouga" means lane). Open nightly 8pm-2am. Sunday Closed.

VLADIMIR, 12 Aristodimos, Kolonaki. ☎ 721-7407. Swordfish in Hollandaise sauce, crêpes.

PLAKA

BAKALIARAKIA (TA), Kydathinaion 41. ☎ 322-5084. Basement taverna specializing in salt cod in batter served with garlic sauce. Souvlaki and delicious salads.

HERMION, café and restaurant in a little alley off Kapnikareas (near Adrianou St cafeteria square). ☎ 324-6725; 324-7148. Delightful spot for Sunday lunch with good Greek cuisine (a light touch with the olive oil). Friendly service. Open 8pm-12am.

MILTONS, Adrianou 19, Plaka ☎ 324-9129. Charming island atmosphere. Large steaks, fresh fish. Open daily 11am-1am. Perfect for business lunches and evenings. Reservations suggested.

PALIA TAVERNA KRITIKOU, Mnissikleous 24 ☎ 322-2809. Liza Chrysochoou, Aristides Routsos. Terrace.

PSARRA, Erotodritou and Erechtheos St. ☎ 325-0285. An old favorite, great for Sunday lunch, swordfish, souvlaki, taverna fare; special spot for locals and residents. Open 12pm-5pm and 7pm-2am daily.

THE CELLAR, Kydathinaion and the corner of Moni Asteriou. Quality taverna fare, good service and extremely reasonable prices bring Athenians from all over the city to this basement taverna; not unusual to see a Kolonaki couple in lavish evening wear take their place at one of the crowded paper-covered tables. Some choice island wines besides retsina. Open 8pm-2am daily.

STROFI, Gali 25, Makrygianni. ☎ 922-3434. Sunday closed.



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SOCRATES' PRISON, Mitseon 20, Makrygianni. ☎ 922-3434. Charcoal-grilled chicken and swordfish, rolled pork with carrots and celery in lemon sauce, roasted lamb with mushrooms, meatball casserole. Pikermi wine, laced with wine from Santorini (barrel). Sunday Closed.

THESPIAS, taverna on Thespidos St. Special menu includes lamb-liver, roast lamb, bite-size tiropites. Roof garden and outside garden opposite; quality service, reasonable prices. Open 12pm-2am.

TSEKOVRAS, Epipharmou 2, Plaka. ☎ 323-3710. Wednesday Closed.

XYNOS, Ag. Geronda 4. ☎ 322-1065. Old Plaka taverna with extensive fare, including stuffed vine leaves, fricasee. Wine from the barrel. Guitar music. Closed Sunday.

KIFISSIA/NORTHERN SUBURBS

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

BELLE HELENE, Paleologou 1, Kifissia. ☎ 807-7994. In a lovely green park with two small lakes. An international modern cuisine. Specialties: steaks, fresh seafood and snacks. Coffee shop open all day. Also caters for special parties. Open daily 10:00am-2:00am.

BLUE PINE, Tsaldari 37, Kifissia. ☎ 807-7745. "Gourmet Magazine" made its cheese and eggplant bourekakia world-famous 30 years ago. Specialties: sweetbreads, brains, curries. Excellent charcoal grills and the single fish dish is always fresh. Closed Sunday.

CAPRICCIOSA, Kassaveti and Levidou 2, Kifissia. ☎ 801-8960. Pizzeria. Open daily 10:00pm-2:00am.

GRAND CHALET, Kokkinara 38, Politeia, Kifissia. ☎ 808-4837. International cuisine with Greek specialties. Piano and songs. Very expensive; very fine.

LOTOFAGOS, (Lotus Eater), Ag Lavras 4, Kifissia, behind the station. ☎ 801-3201. Closed Tuesday and Wednesday. 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. ☎ 801-4584. Also open for lunch on Saturday and Sunday.

MT. PARNES CASINO RESTAURANT, ☎ 246-9111. Smoked salmon, prosciutto, Fournedos Rossini. Piano, guitar, song. Closed Wednesday.

NIKOS, Skopelou 5, Kifissia. ☎ 801-5537. On a road running parallel to Odos Marathonos, turn right just before the Mobil station at Nea Erythra.

PEFKAKIA, Argonafton 4, Drossia. ☎ 813-1211. Youvet-sakia stifado and large array of mezedes.

HILTON/US EMBASSY AREA

BALTHAZAR, Tsoha 27 and Vournazou. ☎ 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.

FATSIOS, Efroniou 5 Pangrati (south of the Hilton). ☎ 721-7421. Good selection of well-prepared Greek and Oriental specialties. Open daily 12pm-5pm.

OTHELLO'S, Mihalakopoulou 45, Ilissia. ☎ 729-1481. Speciality: beef stroganoff. Open daily from 12pm-2am. Closed Sunday.

ROUMELI, Panormou 107, Ambelokipi (across the park from the Apollon Towers). ☎ 692-2852. At lunchtime a wide selection of Greek dishes. Evening specialties are charcoal broils. Open daily from 12pm until late. Bakaliarios, bifteki, snails baked fish (gavros).

HALANDRI/MAROUSI PSYCHICO/ENVIRONS

ALATOPIPERO, Konstantinoupoleos 9 Maroussi. ☎ 802-0636. Youvassi and chicken sti gastra. Open daily.

AU CAP LYONNAIS, 144 Mesogeion, Maroussi. ☎ 681-4705. Garden closed on Sunday.

ERATO, Varnali 7, Halandri. ☎ 683-1864. Greek and international cuisine. Service til 2am.

DER SPIEGEL, Fragoklisias 2, Maroussi. ☎ 684-6393. Just like home with international cuisine. Service til 1:30am.

HATZAKOS, Irodou Attikou 41, Maroussi (just below the KAT Hospital). ☎ 802-0968. A variety of seasonal dishes. Speciality is lamb in filo.

KYRANITA, Ithakis 4, Halandri. ☎ 682-5314. Greek cuisine. Music. Open daily 6pm-2am. Closed Sundays.

PETIT FLEUR, Plataion 6, Maroussi. ☎ 802-7830. Service til 2am.

ROUMBOS, Ag Antoniou, Vrilissia. ☎ 639-3515. Closed Sunday. Pork with olives, beef au gratin, garkoumba.

THE VILLAGE II, Moraitou 82 and Vrana (Neo Psychiko). ☎ 671-7775. Pleasant village atmosphere, good service.



TEX. MEX.

ORIGINAL WESTERN RESTAURANT

Opening hours:
Tues, Wed, Thurs, Fri, Sat
7pm - 1am

Sunday, holidays
2pm - 1am
Monday closed

13 KYPROU ST, GLYFADA
TEL: 894-3128

Specialties: lamb cooked over grapevines, frigidelli, charcoal-broiled quail. Wednesday Closed.

TI PRASINO, Plateia Drosopoulou, Filothei. ☎ 681-5158. The taverna with (perhaps) the fastest service in Athens! The menu includes grill (sausages, chops, souvlaki and hamburger steak) and delicious deep-fried meatballs. Salads. The meat is all top quality. Lunch 7:30pm-midnight.

PALEO PHALERON/ALIMOS

CAMINO, Pizzeria-trattoria, Poseidonos 54, P. Phaleron. ☎ 982-9647. Piquant pastas, pizzas and choice cuts of meat are specialties; draught Heineken and Santorini bottled house wines. Not as pricey as neighboring Italian restaurants.

NAIADES, Naiadon 58, P. Phaleron. ☎ 983-4557. Veal cutlet stuffed with prosciutto and mozzarella. Garden. Closed Sunday.

PIRAEUS

DOGA, Deliyiorgi 45, Evangelistria. ☎ 411-2149. Specialties: snails, kebabs, kokoretsi, puréed yellow peas with onions (fava).

KALYVA, Vas Pavliou 60. ☎ 412-2593. Colorful cartoon murals, dining balcony overlooking the sea and Microlimano. Established reputation for excellent quality meats. Open daily 8pm-2am.

GLYFADA/VOULIAGMENI

ADONIS, L. Kalamakiou 85 Kalamaki. ☎ 982-0002. Open for lunch and dinner. Shrimp ragout, charcoal-grilled octopus.

BOUFFE (LA), Aghiou Alexandrou 67, P. Phaleron. ☎ 981-8547. French cuisine. Specialties include moules marinières, soupe à l'oignon, coq au vin, bourguignon, beignets aux pommes, profiteroles.

EL GRECO, Metaxas 20, Glyfada. ☎ 894-3165. Various fish dishes, baked and grilled.

EL PRIMO, 15 L. Metaxas, Glyfada. ☎ 894-1501. Filets and schnitzel. Piano.

EPICURE, 17 L. Poseidonos, Vouliagmeni. ☎ 896-1237. Hamburgers, filets with roquefort. Also in Voula, Metaxas 16, ☎ 895-3544.

LE FAUBOURG, Metaxa 43 and Pandoras, Glyfada. ☎ 894-3608. A full menu of meat dishes including calf liver cooked with onions and bacon, a house specialty. Open daily except Sunday, for dinner only.

MERMAID FISH & SHIPS, Plateia Horikon, Glyfada (behind Hotel Arion, Lazaraki St). ☎ 894-3481. Traditional fish & chips and other English specialties. Open daily 1pm-12am. Take-out, (local) home delivery and catering services available.

NAFTIKOS OMILOS VOULIAGMENIS, ☎ 896-0741. Fish. Terrace. Monday & Tuesday Closed.

NEIRIDES, M. Kavouri Harbor, Kavouri. ☎ 896-1560. Filets. Terrace.

SEAFOOD

AGLAMER, Akti Koumoundourou 54-56, Microlimano. ☎ 411-5511.

ANDONOPOULOS, Frederikis 1, Glyfada. ☎ 894-5636. An old and comfortable restaurant with an extensive seafood menu. Open daily from morning to midnight.

BOUILLABAISSÉ, Zisimopoulou 28, Amphitea (behind the Planetarium, Syngrou Ave). ☎ 941-9082. Bouillabaisse, fresh fish and a variety of shellfish. Open nightly 7:30pm-midnight.

KUYU-KAPLANIS, Navarchou Votsi 23, Microlimano. ☎ 411-1623.

LAMBROS, on the shore road, Poseidonos 20, Voula. ☎ 896-0144. Variety of appetizers and a good assortment of fish. Moderately expensive. Open daily 12pm-2am. Closed Mondays.

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 transportation take the metro to Phaleron station. Another less well-known and less expensive seafood row in Piraeus is at **FREATES**, around from the Zea Marina yacht harbor. Several restaurants offer 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 decor, and Big

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Fully air-conditioned.

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8

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(Behind Hotel Arion, Lazaraki St.)

9
Band Music. The cocktail bar is well-stocked and a great place for after theatre/cinema get-togethers. Open 8pm-2am. ☎ 693-0089 (Mykonos devotees will recognize Jimmy's Ornos Bistro specialties).

PSAROPOULOS, Kalamon 2, Glyfada. ☎ 8945677. One of the oldest seafood restaurants on the marina, open year round. Tasty dishes, tasteful prices. Open 12pm-4pm and at night 8pm-midnight.

STEAKHOUSES

PONDEROSA, Kifissias 267, Kifissia. ☎ 801-4493. Restaurant/Charcoal Grill Steak House. The specialty is American-style steaks and salads. Behind Olympic Airways, near Plateia Kifissias.

THE STAGE COACH, Leoforos Kifissias 18, Marousi ☎ 684-6995. A popular steakhouse since 1971, formally located in Kolonaki, it is now situated in Amarousi. With garden. Lunch and dinner. Reservations advisable. Closed Sunday.

STEAK ROOM, Eginitou 6 (between Hilton and US Embassy). ☎ 721-7445. Full menu featuring charcoal broils. Includes a bar. Reservations advisable. Sunday Closed.

VEGETARIAN

EDEN, Flessa 3, Plaka. ☎ 324-8858. Charming meeting place for travellers; juices, salads and sweets. Specialties: lasagne (soya), boureki and hot chili. Terrace in the summer. Open 12am-12pm.

GREEK CUISINE

APAGGIO, Megistis 6, Kalamaki. ☎ 983-9093. Traditional food from all over Greece. Open til 12am. Monday closed.

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

THALIA'S, 15 Thalia's Ag Dimitrios. ☎ 973-3885. Friendly atmosphere, love of tradition. Service til 12:30am. Sunday closed.

MYRTIA, Trivonionou 32-34, Mets. ☎ 902-3633; 902-3644. Service til 12:30am. Sunday closed.

FRENCH

LE CALVADOS, Alkmanos 5 (near Athens Hilton). ☎ 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. Sunday Closed.

L'ABREUVOIR, Xenokratous 51, Kolonaki. ☎ 722-9106. Steak tartare. Garden.

PRECIEUX, Akademias 14, ☎ 360-8616. Restaurant above the upmarket "deli". Flounder fillet, salmon fillet. Air-conditioned. Closed Sunday.

CHINESE

CHANG'S HOUSE, Doiranis 15 and Athidon, Kallithea. At Syngrou Ave 190-192, turn right. ☎ 959-5191; 959-5179. Reasonable prices. Open daily for lunch & dinner. Special chefs from Taipei and Hong Kong. 160 varieties of Chinese dishes.

CHINA, Efroniou St 72, Illissia (Between Caravel Hotel and University Campus). ☎ 723-3200; 724-5746. Open daily for lunch and dinner. Superb Chinese cuisine by chefs from Taiwan and Hong Kong in a luxurious atmosphere. Reasonable prices. Specialties include Peking Duck, spare ribs, shark's fin soup, etc.

GOLDEN DRAGON, Syngrou Ave 122 and G. Olympiou 27-29. ☎ 923-2316. Reasonable prices. Open daily 12:30pm-3:30pm and 7:30pm-midnight. Closed on Sundays.

KOWLOON, Kyprou 78, Glyfada. ☎ 894-4528. Open daily 12pm-3pm for lunch and 7pm-1am. Specialties include fried rice, baked duck and king shrimps.

LONG FUNG TIEN, Alkionidou 143, coastal road near EOT Beach. ☎ 895-8083. You can choose chop suey, spring rolls, and Chinese noodles, among other dishes. Peking duck must be ordered 24 hours in advance. Every Sunday Chinese buffet lunch at a fixed price. Monday Closed.

A MATTER OF TASTE

DIOSCURI

The Dioscuri restaurant/taverna in Psychiko, just behind the Alpha Beta at Faros, has been under the watchful eye of charming owner George Aramytinos for more than a dozen years and it remains very popular.

The menu is extensive and the food good. Cold and hot appetizers range from giant beans baked in the oven, seafood-stuffed avocado, fried courgettes and seafood au gratin to Greek mezes and other local specialties. Prices for starters from 500 to 2000 Drs. Salads vary from country style, Caesar's and avocado to a diet salad of boiled greens that is unexpectedly tasty.

The main menu specializes in casseroles and stews, such as escalope Hoffmann and pork ragout (prices Drs 1500 to 2500). Charcoal grilled chops, kebabs, steaks from Drs 1200 to 2900. The grilled calves' liver I had was particularly tender. Portions tend to be ample.

The restaurant also serves grilled fresh fish, a little pricey at Drs 9000 per kilo, but this is the going rate. Shrimp, kalamaraki, swordfish, range from 1500 to 2000 Drs except for those by the kilo, as in the case of lobster. The warm sesame-topped rolls are excellent. For dessert, the yoghurt, honey and nuts, are irresistible. The baked apple or quince are a speciality, as are the cakes. The wine and drinks list is comprehensive with the best Greek wines available at 900 to 4500 Drs per bottle. French wines are also available.

We ate heartily with starters and main dish and fruit with coffee. The bill was Drs 6000 for two without wine and well worth it. Consistency is the name of the game and Dioscuri has it. This month the restaurant moves from a lush green garden into a two-storey villa with a delightful bar. Wise to book ahead.

DIOSCURI, D. Vassiliou 16, Neo Psychiko. Tel: 671-3997, 647-6546. Closed Sundays.

LEADING HOTELS

The leading hotels have many delights in store for the coming period. The Athenaeum Intercontinental continues its Asian series at the Kublai Khan with cuisines of the Philipines on Tuesdays and India on Thursdays. The Pergola also offers Mediterranean nights every Friday and Mexican food on Tuesdays, so a real international flavor is brought to Athens. The Cava Bar plans a mini beerfest from 18-27 October.

Not to be outdone, the Athens Hilton proposes at the Byzantine Spanish nights on Tuesdays and Italian pasta nights on Wednesdays. The Byzantine also has fresh fish daily except Sundays. The Sunday brunch is as delicious as ever in the Byzantine, and barbecue by the pool will be there as long as the good weather holds out, so pray for an Indian summer. The Ta Nissia and the Kellari are already open.

The Ledra Marriott has reopened its Ledra Grill with its international cuisine in pleasant surroundings, the Zephyros restaurant offers Mexican Fiesta on Tuesdays and Seafood Buffet on Fridays, and the Sunday Brunch has new and exciting dishes.

The NJV Meridien still attracts lunch and dinner guests at the Bistro Athenaeum and the Brasserie Des Arts at the Mezzanine and Meridien's outside catering keeps them busy, especially with the new Concert Hall.

The GB Corner has a new menu stretching from breakfast to supper. A piano accompaniment will soothe diners and breakfast menus will attract those working brekkers.

by JEANNE VALENTINE

MICHIKO 27 Kydathineon Plaka. ☎ 322-0980. Sushi and sashimi bar. Menu 5.250 drcs. Service til 11:00pm. Sunday Closed.

PAGODA, Bousgou and Leof Alexandras 3. ☎ 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.

HUA LUNG, 55 Efroniou (opposite the Caravel Hotel). ☎

724-2735; 724-2736. Restaurant with Chinese specialty. Open daily 1pm-4pm and 7:30pm-12:30am.

THE RED DRAGON, Zirini 12 and Kyriazi, Kifissia (near the Zirinio Sports Center). ☎ 801-7034. Cantonese cuisine. Specialties: Malaysian noodles with shrimp, crab with chili, beef with fresh ginger root.

THE PEKING CHINESE RESTAURANT, 6 Fedras and Karapanou. ☎ 893-2628. We recommend anything sweet and sour. The chef adds chili sauce, making the sweet and sour slightly fiery. Open daily from 1pm.



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For further information, please ring:

School Hours: 8132 013 and 8133 883 (Monday to Friday 9.00 a.m. - 3.45 p.m.)

After School Hours: 6834 929 Fax No. 8134 460

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