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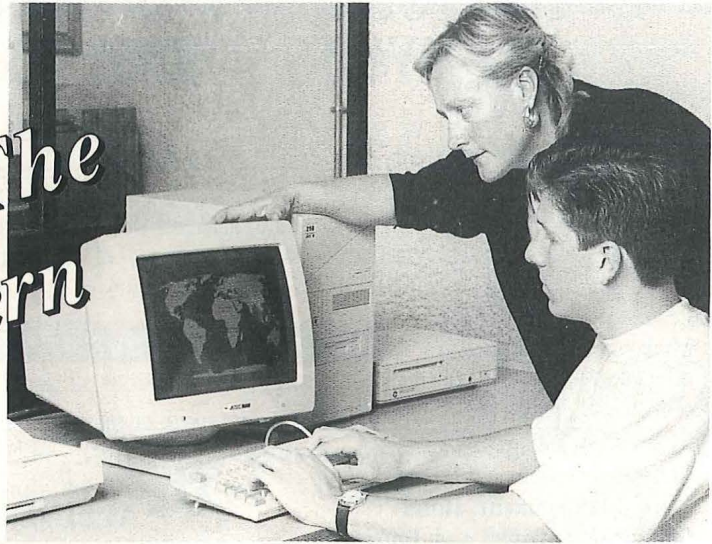
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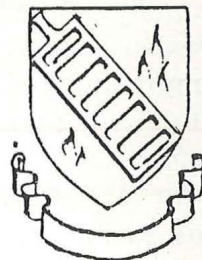
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Tel 322-2802 Fax 322-3052

Sloane Elliott
EDITOR

Drossoula Vassiliou Elliott
PUBLISHER
MANAGING EDITOR

Carine Kool
ASSISTANT EDITOR

Georgia Zikou
ACCOUNTS/CIRCULATION

Katia Stamatiadou
PUBLIC RELATIONS
AND ADVERTISING DIRECTOR

Eva Stamatis
DESIGN DIRECTOR

Katerina Agrafioti, Paul Anastasi,
Katey Angelis, Robert
Bartholomew, Jenny Colebourne,
Margot Demopoulos, Pat Hamilton,
Dimitris Katsoudas, Alec Kitroeff,
Nigel Lowry, Mary Machas, Anne
Peters, Don Sebastian, B. Samantha
Stenzel, J.M. Thursby, Jeanne
Valentine, Maria Vassiliou, Steve
Vass

CONTRIBUTORS/COLUMNISTS

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

Lily Matala
TYPESETTING

Iro Pandeladi
ADMINISTRATIVE ASSISTANT

Phototypeset by
FOTRON
Tsakalof 31, Kolonaki

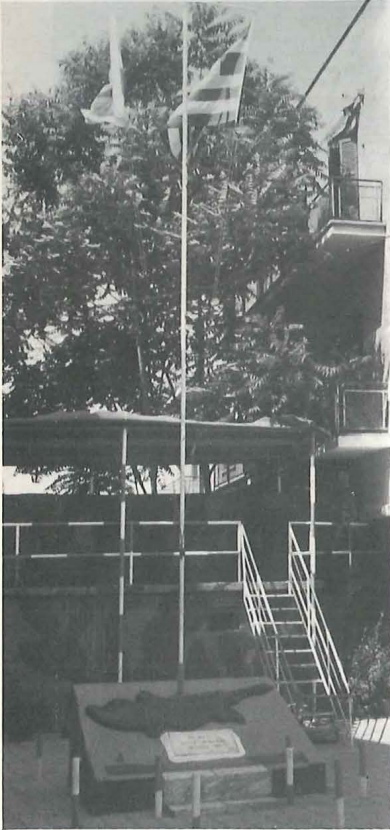
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Drossoula Elliott
Tatoiou 56, Kifissia, Greece
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FEATURES



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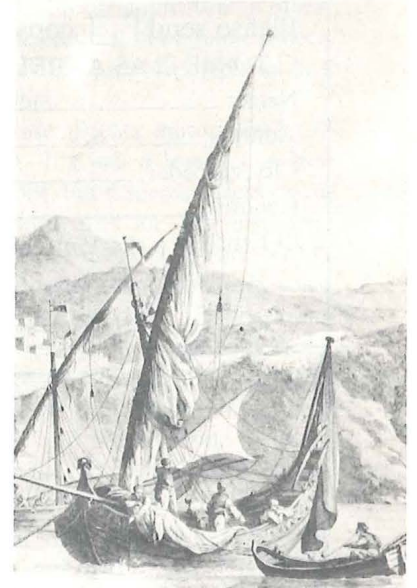
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Back from Syra, Robin Cook, in a mood for adventure, offers us a tale of two cities: Ermoupolis, *pano-kato* (up on the hills and downtown).

The cover is by Alina Gabrielatos



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OUR TOWN

GREEK REALITY IS LIFE BY CANDLELIGHT

One of the more picturesque sights in downtown Athens last month came to view when bus drivers of the disfranchised Urban Transport Company (EAS) were set upon as 'scabs' by striking, erstwhile colleagues when lined up to apply for new licenses. They were assaulted, beaten, stripped and turned into the street as naked as the day their mothers brought them into this cruel world.

Law-and-order folk on hand noted that only two of the ruffians who incited this ignoble scuffle were arrested – and then only briefly. So, quickly consulting *The Oracles of Nostradamus* (one of the few classics that sells steadily and well in this country), they announced that the Day of Ethnic Reckoning was at least 24 hours closer than it was the last time something awful happened.

The whole thing began when the government decided to dismantle over-staffed, heavily indebted EAS and privatize public transport. There were walkouts and confrontations. But strikes in Greece, like grapes, hemorrhoids and certain stars, come in clusters. When the government tabled its social security reform bill in Parliament on August 30, the country's two major unions joined the bus drivers and brought Athens to a stop.

It had been hard enough for elderly ladies to clamber onto the back of requisitioned army lorries, although the children had fun (until school started). But when the demonstrations began, usually rallying around Omonia Square first, then marching up Stadiou and finally shouting in front of Parliament, sensible people tried to stay home if they could afford to.

Among those actively involved were the employees of trolleys (ILPAP), the metro (ISAP), the railways (OSE), the Federal Aeronautics Board (OSPA) and, most dramatically, DEH, the electric company which cut down its power

to a level that rotating cuts had to take place all over the metropolitan area for several weeks to prevent total blackout failure. Of course, the Lord's Day was excepted for this when that foot-weary strikers want to be home and watch the telly. For the rest of the week, the underprivileged often had to rush to another suburb at 7:30 to catch the latest episode of *Oi Treis Harites*.

Following the domino theory, banks and post offices joined in, and all walks of life were affected from hospitals (where vaccines under refrigeration began either to succumb or threatened to get lively) to tourism. At Ellinikon Airport the baggage trolley parade cheerfully advertising Metaxa, the Spirit of Greece, often grew 500 strong which in 35-centigrade heat at midday made Hellas the unforgettable experience it loves to boast of in foreign ads.

For business, of course, it wasn't very good. There's a rumor that 30,000 businesses are on the verge of bankruptcy just around Athens. The electricity cuts alone are said to have cost the economy over a billion drachmas a day.

For politicians it was worse. The government would love to back down but it can't afford to. The economic hole that the country has dug and then fallen into is too deep. Even the opposition is unhappy. Knowing that the present austerity measures have to be taken, it can't effectively complain because it doesn't want to be saddled with them if (and when) it comes back to power. Even the bushy-tailed conservatives can only be coy about their objections for the same reason. For the young and the ambitious right now, amid all this havoc, the only thing to do is to look studiously out of the window at nothing at all.

To try to put a damper on things, the law warned of the dangers that come with disturbing the peace, doing grievous bodily harm, being in unlawful possession of arms and using offensive

weapons. The government was even eager to remind the public that in other EC countries reduction of public power production of above 15 percent is unconstitutional.

Will these threats materialize? Of course not. It's just a tempest in the family teapot, but it seems necessary to put on ethical airs for Western consumption (and, in the long run, ours).

Local moralists say that Greek society is in a state of crisis. Hardly news, since this has been the solid state since the children of Herakles wandered down through the Balkans three millennia ago, and they've done a pretty good job of carrying on. Greeks as we all know (*opos einai gnosto*), thrive on crisis and it's only when times are calm that every one gets bored and things really start falling apart.

Should we be optimistic? Of course. Greece, say the gloomy, isn't as good for business as was hoped. Yes, but that depends on what, your business is. If you're into plastic toilet seats, maybe it's better to sit this one out. But if you're in the business of living, can anyone say there is any place more rewarding?

There we are, looking deep into each others' eyes, just showered down in Papoutsanis soap suds, into our cool Tseklenis outer garments – and suddenly DEH douses the lights. Let's face it, if you're committed to this world, if love is your business, isn't this the real thing?

If you're more practically minded, there's another thing to make you happy: Fathers of multi-member families can now get cheaper bus licences. If you can prove you are the father of eight children or more, you can now get a bus license for free. A big blue bus is all yours. But watch out for the unemployed men out of a job at the door. They may not only strip you, but castrate you. Well, whatever happens, it's always better by candlelight. ■

THE ATHENIAN DIARY

by Paul Anastasi, Sloane Elliott and Jenny Paris

RIDING OUT THE ECONOMIC STORM

Prime Minister Mitsotakis put on a brave face when he inaugurated the 57th International Trade Fair in Thessaloniki on September 13. It is the annual occasion when the government reports on the state of the economy. The premier's description was appropriately cloudy but the prognosis perhaps too silver-lined.

"When I came to Thessaloniki in September 1991, all I could promise the Greek people was the need for sacrifices. Today I can tell them with a clear heart that their sacrifices have yielded results and created hopes."

The first hope to be mentioned was that "the monster that has plagued the economy for the last 20 years, inflation," would fall to about 15 percent by the end of 1992 and to one digit by the end of next year.

A second hope was that "monopolistic" public sector unions were being effectively broken. He was referring to the month-long public transport strikes which created havoc in Athens and electricity blackouts there and elsewhere. They petered out, at least for the time being, in mid-September.

For the first time in decades, the Prime Minister said, the budget will have a primary surplus by the end of the year. This has been estimated at 200 billion drachmas, enabling the government "to repay part of the enormous debts of the past." He also noted the halving of the overall public sector deficit from approximately 20 percent of GNP in 1989.

The latest OECD report, however, puts Greece's total public sector debt at 113 percent of GDP and perhaps

higher.

There has been persistent criticism that the government's privatization and reform schemes have been smaller than promised, slower in implementation and ineffectively rendered due to needed complimentary measures not being enacted.

Justifying the government's delay in implementing economic stabilization, the Prime Minister described the public sector as created by former socialist governments as a "minefield" which insisted on time to defuse, as well as to uncover concealed debts which had only gradually come to light.

Given the society with which he must cope, such as the "authoritarian" labor union strikes against privatization and austerity measures (which OECD experts can happily ignore, but politicians can't), the Prime Minister has reality on his side.

It takes time, too, to solve the pervasive problem of tax evasion ("the worst phenomenon of social injustice inherited from the past"), ingrained, as it is, in the heritage, and as typical of Romiosyne as dancing the *tsifteteli*.

It was hardly Mr Mitsotakis' fault that financial mayhem broke in Europe almost as soon as he concluded his speech. His noble peroration had begun, "Greece must continue to have only one goal, to come closer to united Europe."

By the end of the week, Europe was not united; hopes of a reduced inflation were fading, and talk of a non-devaluing drachma sounded quixotic as its much sturdier cousins, the pound and the lira, were sinking fast.

PRAVDA GOES GREEK

A small Greek publishing firm, run by a former hardline communist authoritatively exposed as having previously contracted business and publishing agreements with officials of the ex-soviet KGB disinformation department, confirmed in Athens that it has obtained majority control for the re-launching of the Russian daily *Pravda*.

The Greek company, Akadimos, is run by 69-year-old veteran communist Yiannis Yiannikos and his American-

educated 30-year-old son Christos, both of whom went to Moscow to prepare the publication of the former official organ of the CPSU, a spokesman for their office in Athens said.

The spokesman confirmed Athens press reports that the Greeks have 55 percent of the shares, the rest remaining in Russian hands. He said the agreement foresees the re-launching of *Pravda*, after it suffered major losses upon the demise of the communist regime, shrinking from a daily to a weekly

publication and then shutting down altogether.

Yiannis Yiannikos was a Greek communist party veteran who fought the Nazis in the Peloponnese, and then the Greek National army during the ensuing civil war. He was captured, sentenced to death, but then pardoned and set free in the mid-1950s.

According to court testimony in Athens, as a reward for his loyalty, the Soviets helped Mr Yiannikos set up a small publishing firm that published Soviet encyclopaedias, children's books and minor literary works. In the mid-1970s, trying to emulate the launching of the Great Soviet Encyclopaedia in English published by Macmillan, he sought and was given the same rights for Greece.

According to the same court documents, the Soviet official who supported all Mr Yiannikos' ventures and signed the agreements with him was Vasily Romanovich Sitnikov, formally the vice-president of the Soviet State Copyright Agency (VAAP) but since identified by a number of Soviet officials as a KGB colonel serving as deputy director of the KGB Disinformation Department and head of NATO Deception Operations.

The Yiannikos family itself has testified that Sitnikov insisted they find established Greek publishers and businessmen to support broader Soviet publishing ventures in Greece. Christos Lambrakis, Greece's largest publishing tycoon, agreed in 1978 but on condition that the Soviets give him a five-million-dollar interest-free loan.

The Soviets, on the other hand, wanted the establishment of joint venture companies whereby favorable Russian contracts would finance the Greek publishing ventures.

IRAQIS DROWN OFF CHIOS

Harbor police has confirmed that 29 Iraqi refugees drowned off Chios after the small boat they were given by Turkish smugglers capsized in stormy weather.

There was only one survivor, an Iraqi teenager, who said the Turks had taken 2000 US dollars for each refugee to smuggle them across to Greece and the West. He said the boat was being

towed by a Turkish vessel, which, however, cut loose and abandoned them when meeting with bad weather. Victims included seven women, five children and 17 men. A search at sea and by air failed to trace any other survivors.

A larger vessel, however, carrying 64 Iraqis, who declared themselves to be Christians fleeing persecution under the Baghdad regime, arrived on the coast of Chios safely.

On 11 September 30 Kurds were found on the deserted islet of Nimos just north of Syme. They had paid 10,000 US dollars to be taken to Italy. Although Nimos is well within sight to the Turkish mainland, the Kurds were told they were in Italy. The government is protesting to the Turkish government and international organizations over the growing illegal "human trade" of Eastern refugees fleeing to the West through Greece.

ROYAL YACHT UP FOR GRABS

Greek authorities have put up for sale the yacht of the former Greek royal family. An official for the navy said that the vessel is not part of the royal property laid claim to by the ex-monarchs, as it had been provided by the state and therefore returned to it with the abolition of the monarchy by referendum in 1974.

The all-teak, four-bedroom, 95-foot motor yacht *Theseus* has been put up for auction at a starting price of 25 million drachmas, or only about 70,000 pounds. The asking price is relatively low because the vessel, built at Amsterdam shipyards in 1961, is not updated technologically and is valued more for its antique and historic worth. So far, however, the highest offer has only been for 42,000 pounds, a sum rejected by the state auctioneers.

The ship, which in the early 1960s hosted royalty and other political celebrities from around the world, is moored at Greek naval headquarters at Salamis Bay. It was last used by ex-King Constantine and Queen Anna Maria of Greece in 1966, a year before they fled the country following their abortive attempt to overthrow the then ruling rightist military junta.

NO LIFT ON OIL EXPORTS BAN

Greece will not lift a ban on oil exports to the former Republic of Macedonia or to any former Yugoslav Republic, unless a EC decision is taken to the contrary, Foreign Minister Mihalis Papakonstantinou announced recently. Responding to reports that the former

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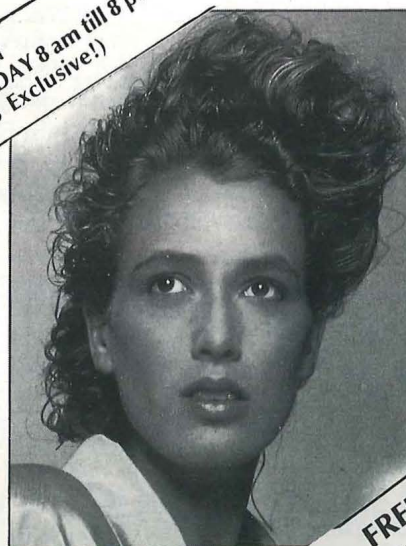
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Republic of Macedonia will collapse without oil supply, Mr Papakonstantinou said that Greece cannot lift the ban unilaterally, but only following a EC directive.

"There is some pressure on us to send oil to Skopje" Mr Papakonstantinou said. "But we shall not permit the flow of oil to Skopje unless the Community tell us to do so. The EC is preparing a directive on the embargo, and as soon as we receive it and see it is enforceable we shall comply."

Greece last month called a halt on oil exports to all former Yugoslav republics following numerous reports in the Western press quoting European officials that Athens was violating the UN embargo against Serbia.

Some 70,000 tons of oil that would be exported to Skopje are being blocked at the port of Thessaloniki. The lack of oil has resulted in the closing down of Skopje's single oil refinery.

Mr Papakonstantinou said there were "clear indications that oil supplies were being smuggled to Serbia from the Republic of Skopje."

STASI AGENT SENTENCED

A senior official of former East Germany's STASI intelligence service, wanted in Bonn on charges of involvement in terrorism and murder, was sentenced to ten months imprisonment for illegally entering Greece with a false identity.

The court ordered his imprisonment pending his appeal trial and did not allow him to pay off the term, claiming that he presented a danger to public order and could also attempt escape. Public Order Minister Theodore Anagnostopoulos said that upon completion of his term he would be extradited to Germany, as requested by authorities in Bonn.

Helmut Voigt, 50, confirmed in court that he was a STASI agent of 25 years' standing, but denied that he entered Greece with a false identity or that he headed the former agency's department that was connected with terrorist activities. He also denied specific charges levelled against him in Germany that he assisted notorious terrorist 'Carlos' in a deadly bomb attack on the French Consulate in West Berlin in 1983. He added that he came to Greece as a tourist and had intended to ask for political asylum.

Voigt was arrested following a tip-off provided to Greek authorities by German security police. His 35-year-old wife Karla, also a former STASI agent, had first been detected travelling

from Poland to Greece and was followed to his hideout at an Athens hotel. She was not present in court as no charges have been raised against her.

According to Mr Anagnostopoulos, the German was identified by authorities in Bonn as the head of STASI's Department 22, which was described as responsible for counter-terrorism, with a small section having direct links to terrorist groups.

Mr Voigt denied charges that he collaborated with the international Venezuelan-born terrorist Illyich Ramirez Sanchez, better known as 'Carlos' or the 'Jackal', in the attack against the French Consulate.

According to official charges levelled against Mr Voigt in Germany, he allegedly supplied 'Carlos' with 24 kilos of explosives for the attack. The charges against him include complicity in murder, as the French Consul was killed in the incident.

Greek authorities trying to find connections between Mr Voigt and the notorious local terrorist group 17 November have so far been disappointed.

'ACTIVE CITIZENS' MOVEMENT

Have you ever felt frustrated with the general state of affairs in Greece? Have you ever felt that this country, despite its unmatched beauty, has a lot to be desired when it comes to public services and attitudes?

Well, many Greeks feel that way too and, what's more, they've decided to do something about it.

The 'Kinisi Energon Politon' (KEP) can best be described as the Active Citizens Movement. Its driving belief is that, rather than just sit around moaning at the mess or 'un-European' features that sometimes trouble us about Greece, let's get together and do something about it.

The areas of action are almost unlimited: problems concerning the bureaucracy, laws that are not kept, the environment, the state of public health and education, unruly conduct in public, corruption, etc., etc., etc.

KEP has been going for the past few months as a movement totally independent of political parties and vested interests. It welcomes the contribution of the foreign community in Greece in its goal of raising public standards, principles and practices. As Europe grows, and as the number of permanent foreign residents in Greece also grows, this could be an opportunity for a common effort to bring about some improve-

ments in our daily experiences.

Anyone interested in contributing ideas and some time should contact Mr Anthony Antoniadis, tel. 651-1897.

In Brief

- **Looting the Acropolis** did not stop with Elgin. Last month thieves broke into the Acropolis Museum storage house and stole four small Mycenaean artefacts, two ceramic heads and two idols. The Acropolis is served by 130 guards and four night watchmen. An investigation has been called.

- The monumental plate glass statue in Omonia Square, **The Runner**, is sprinting off to a new finish line near the Hilton. Omonia is being de-landscaped once again to allow for the expansion of the Athens metro.

- Conservative MP Christos Vyzovitis, supporter of former Foreign Minister Antonis Samaras, has vigorously protested US Consul-General in Thessaloniki James Blandford's investigations of self-styled **Slavomacedonian communities** in Northern Greece. Branding the research into "non-existent minorities" as "impudent", the MP said Mr Blandford should be declared persona non grata.

- On September 9 Mayor Kouris bestowed the Gold Medal of Athens on the eminent translator and philhellene, **Kimon Friar**. The 80-year-old scholar's translation of Kazantzakis' *The Odyssey* (1958) propelled the author to international fame, and those of Elytis were instrumental in the poet's gaining the Nobel Prize in 1979.

- DEH may not be producing much electricity lately, but the utility has gone into serious music production. Energetic Piraeus Mayor Stelios Logothetis has turned the **old DEH factory** in Neon Faliron into a music center, and those live-wires, the Camerata, turned on the juice with a Vivaldi concert on September 19.

- The rubbish dump known as Kotzias or **Town Hall Square** is being filled up again. In 1984 the Archaeological Service put a freeze on an underground garage scheme when antiquities appeared, and, burrowed around a litter of old ruins of interest only to excavators and dogs for eight years. The past will now be reburied by Christmas say the authorities.

- **Train nostalgia** has arrived. The Drapetsona Station in Piraeus, designed by Ziller in 1904, has been transformed into a cinema where they showed only classic train movies last summer. Now the Society of the

Friends of Trains want to repair the SPAP rail-bed leading from Argos to Nauplia so people can once again enter the former capital of Greece in the old style.

- Prostate problems and Maastricht prostration prevented President Mitterrand from attending last month's **centenary celebrations of French excavations** at Delphi. Nevertheless, notable observances took place at the Sanctuary of Apollo, the French Archaeological School in Athens with a special exhibition at the Benaki Museum.

- Boeotia has moved into the fast lane. **Eighty hang-gliders** recently gathered on the slopes of Mount Cithairon, former home of the bacchantes, to participate in an international athletic contest. There are now 28 hang-gliding clubs in Greece and the popularity of the sport is soaring.

- The question of the legal status of the former **royal villa** in Corfu, Mon Repos, has been complicated by the evidence of a Homeric site lying under the property. An agreement is being worked out that the house, designed by Sir Frederick Adam in 1824 and birthplace of Prince Philip of Edinburgh, will remain in private hands while 15 of the park's 60 acres will be taken over by the Archaeological Service.

- The Ministries of Culture and Public Works are proposing to create a detour around the traditional Parnassus **village of Arachova** for the motorway leading to Delphi. The town is split on the issue of widening the narrow and picturesque main street, half in fear of losing their identity and the other half of losing a brisk trade in fur rugs and Dan'l Boone caps.

- The Ecumenical Holy Synod in Constantinople has declared April 10 the Feast of the 150 Martyrs of Daou Pendeli Monastery who died on Easter, 1690. It also announced the **canonization** of Anastasia and Christodoulos who died for their faith during the Greek War of Independence. Saint-hood is the only honor that so far has been denied Olympic gold medalists, weightlifter Pyrrhus Dimas and hurdler Voula Patoulidou, who were crowned by the Onassis Foundation at a solemn ceremony at the Zappeion last month.

- The **Macedonian Press Agency** is filing suit in European, Australian and American courts against Skopje for appropriating the 16-ray Star of Vergina and adding it to its flag. Symbol of the Royal House of Ancient Macedon, the star is also the registered trademark in the above countries of the MPA.

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EC Poll: Citizen Expectations

ANTICIPATED CHANGES IN HOUSEHOLD FINANCIAL SITUATION OVER NEXT YEAR

	BEL	DEN	GER	GRE	FRA	HOL	IRE	ITA	LUX	POR	SPA	UK	EC
Better	27	28	29	25	22	26	34	29	25	45	36	35	30
Same	50	60	48	25	43	46	45	50	57	34	45	45	46
Worse	18	11	20	41	25	25	16	13	10	9	10	17	18
Don't know	5	1	3	9	10	3	5	8	8	12	9	3	6

In the most recent European Community (EC) poll in late 1991, 38 percent of EC citizens felt that 1992 would be a better year than 1991; 22 percent thought it would be worse while 29 percent said it would be about the same. Not much change from the previous poll except that the pessimists had dropped by 5 percent.

But not much enthusiasm one way or the other – ennui seemed the order of the day as most people believed that their country's economic performance had been rather poor over the last year and that their household finances had not improved.

Overall 79 percent supported efforts to unify Western Europe versus 13 percent against. 69 percent said that their country's membership in the European Community was a 'good thing'; 8 percent disagreed. On the possible scrapping of the Community 49 percent said they would be very sorry, 33 percent showed indifference while only 7 percent stood up and cheered. Compared with previous polls there was a slight decline in EC popularity from the two previous years.

Greeks in some respects were more pessimistic than the average EC citizen. On the question as to whether 1992 will be better than 1991, the poll in Greece returned a 29 percent 'better' and a 46 percent 'worse'. A similar result was obtained from the question "Over the next 12 months do you think the general economic situation in Greece will improve?" Greek citizenry gave a 27 percent yes (EC – 33 percent) and a 44 percent no (EC – 27 percent). When Greeks were asked whether they expected their household financial situation to improve in 1992, 25 percent said yes (EC – 30 percent); 41 percent complained about deterioration (EC – 18 percent).

This pessimism was no doubt due to internal economic conditions which slanted replies on a European level. Chart comparisons (below) between Greece, the other poorer members and the EC average show this very clearly.

On the question "Do you think your country's membership in the EC is good or bad?" the poorer countries – Greece, Spain, Ireland, and Portugal – were all above average enthusiasts but as they are net recipients of financial aid this was to be expected. In this group also were Holland and Italy. Germany was right on the average at 69 percent while the rest of the members were below average with Britain's 57 percent showing the coldest enthusiasm for EC membership.

Greeks supported a European Central Bank and a common currency.

This poll was taken before the 'eruption' caused by Denmark in turning down the timetable and perceived national knock-on effect of the Maastricht agreement. On the economic front Maastricht laid down calendar targets to the formation of a European Central Bank and a single common currency. At that time over half those polled were in favor of both commitments against only a quarter against. Greeks supported a European Central Bank 63 percent for against a 10 percent no and a common currency 61 percent to 14 percent. Only Denmark and Britain were cold to the economic 'panacea'; Danes actually turning down the treaty in a referendum – and British MPs grumbling on the Parliament backbenches that they are bound by Tory whips to pass an act in favor of the

treaty before the end of 1992.

On the foreign policy aspect of Maastricht, 55 percent of the total polled (versus 23 percent against) supported a program where the EC would be responsible for a common foreign policy between the EC and outside countries. On a common defense policy 65 percent cheered on the EC versus 17 percent turning their backs. Here again Denmark was definitely in the 'no' column preferring to run their own external policy. Italy, Belgium, The Netherlands and Greece were all gung ho for a central EC policy.

Maastricht also proposed to give the European Parliament more powers. These included the right to make decisions, together with the Council of Ministers, on the legislation of the EC; no more a toothless tiger! The poll showed 65 percent in favor to 15 percent against. Also 58 percent (versus 24 percent) said that the European Parliament should have the right to initiate draft laws for the EC. Furthermore over half (versus a quarter) stated that the European Parliament should have the power to ratify all international agreements made by the EC and to control the European Central Bank's management of the Economic and Monetary Union (EMU).

Helping poor countries was an easy one. Everyone considered it an important problem. Greece was near the top at 86 percent eager to help versus 9 percent.

Fear of cancer is spreading; three quarters of all EC citizens called for a ban on cigarette advertising. Portuguese, Greeks and Italians, the heavy EC smokers, surprisingly supported such a ban in even greater strength by coughing up an 80 percent vote to stop direct advertising but don't look for cigarette ad-less posters in Greece; tobacco is big government business.

One result is certain; the Eurobarometer shows an increasing awareness among Europeans of the central nub of Europeaness. Despite recession (or maybe because of it) the EC, as a molding tool for a better living, is a symbol of future prosperity for most people. For countries like Greece it is a paradigm of fiscal disciplines. It must remain a virtuous model both in fact and in appearance otherwise Danish tremors will crack irretrievably the European road to the future.

"Hold the bureaucracy" cried John Major of Britain. Now others are listening. Jacques Delors is backtracking and Brussels is a mite more circumspect in issuing directives. ■

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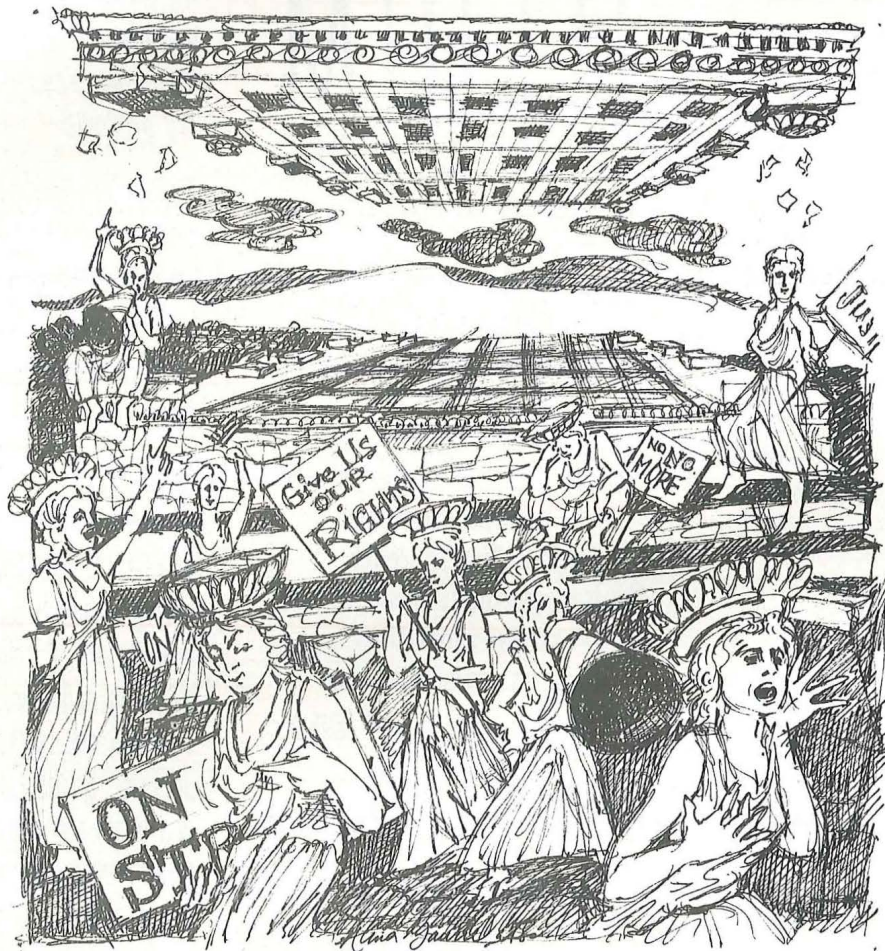
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BUS STRIKES AND BLACKOUTS

by Jenny Paris

Athens was paralyzed last month
and often left in the dark,
but the government wouldn't back down
on its new austerity and privatization programs.



Major political and economic turmoil has been felt over the past few months, as a series of harsh European Community-inspired economic and social reforms imposed by the government have prompted one of the most serious feuds with the trade unions since the conservative New Democracy came to power two and a half years ago.

A major strike wave has swept almost every sector of economic activity from banking, telecommunications, and transport to electricity supply and other public utilities, paralyzing the country and bringing it to the brink of chaos.

The conservative government's au-

sterity policy was hardly put to the test before hundreds of thousands of workers took to the streets in giant demonstrations, protesting not only the continuation of previous belt-tightening measures but this time their further intensification. Bloody clashes with police were inevitable, leading to a number of injuries and arrests of trade unionists which only prompted further demonstrations.

Greece's two largest trade unions, the General Confederation of Greek Workers (GSEE) with more than one million members, and the Civil Employees Union (ADEDY) with 600,000 members, are at the vanguard of labor unrest. A number of other smaller un-

ions also staged lengthy strikes, the most important being those held by the electricity company workers (DEH) and the former bus drivers (EAS).

Public unrest first developed when the government decided to press ahead with a series of reform bills that constitute part of its austerity policy. The measures included steep price increases in petrol and consumer products, minimal salary increases, hundreds of lay-offs in the public sector and the privatization of indebted state corporations. As part of a desperately needed fund-raising campaign, National Economy Minister Stefanos Manos in August raised fuel prices by 40 percent (from about 140 to 200 drachmas per

litre of super grade gasoline) and increased the tax on interest from bank deposits from 10 to 15 percent.

Then, last month, a new social security bill was pushed through Parliament, increasing pension and health care contributions as well as the retirement age, in an effort to restrict a 1.4 billion dollar social security debt. The bill motivated a long strike by electricity company workers, resulting in daily power cuts which in some areas lasted up to six hours. These blackouts threatened public health and caused a major disruption of industrial production since electricity production dropped by 40 percent.

The government also went ahead with the privatization of the Athens Bus Company (EAS) after laying off some 8000 drivers and employees, on the ground that the state corporation – like so many others – was overstaffed with political party appointees. This form of political patronage, as pointed out by the EC and the latest OECD report on Greece, is one of the main reasons for the high operational costs and subsequent deficits not only of EAS but of the Greek public sector in general.

EAS employees went on strike, but the government remained adamant and the state company itself was dissolved. For more than a month, army trucks and soldiers undertook the task of public transport until the familiar blue buses went into operation again under their new owners – former bus drivers or other qualified persons who bought bus licenses for half a million drachmas each.

Protesting bus employees were involved in a number of incidents with the police as they staged daily rallies. Unprecedented scenes took place in central Athens when striking bus drivers attacked some of their former colleagues while they were on their way to obtain licenses to buy the buses. They stripped them naked in public, robbed them of their bus deposit money and beat them up. Three strikers have been jailed for these incidents.

The government's economic measures have provoked reactions even within the ranks of the conservative New Democracy party. Three major party deputies and former ministers, Athanassios Kanellopoulos, Miltiades Evert and Stavros Dimas, expressed their opposition to some of the latest measures and asked Prime Minister Mitsotakis to review his policy. But Mr Mitsotakis vowed to continue his hardline austerity program as the only way for the country to achieve economic

stability and European standards.

Outlining Greece's economy in his annual address at the Thessaloniki International Trade Fair, Mr Mitsotakis expressed optimism that austerity measures would bear fruit in 1993 when the first signs of recovery will emerge. He predicted that by the end of 1993 inflation would drop below 10 percent for the first time in 20 years, enabling the drachma to join the European Community Exchange Rate Mechanism (ERM). He also said that the public deficit would drop this year to 10 percent of the Gross Domestic Product (GDP) from 13.6 in 1991, and that the 80 billion dollar GDP would increase by 1.5 percent by the end of 1992.

"After two years of measures and reforms, I can say with absolute certainty that the stabilization of the Greek economy is succeeding," Mr Mitsotakis said.

Until the recent European currency crisis, Greece was the only country remaining outside the ERM due to its double-digit inflation rate, which, at 15.3 percent, is currently the highest in the EC. The government, in order to achieve its target of low inflation, has ruled out a drachma devaluation despite the pressure exerted on the drachma following the currency crisis and the devaluation of the Italian lira, the Spanish peseta and the British pound.

However, international bodies are calling for ever tougher austerity measures as the Greek economy is still burdened by large deficits and a total debt equal to the country's GDP. The Organization for Economic Cooperation and Development (OECD) said in its latest annual report on Greece that the conservative government should take more drastic and permanent measures to save the economy from collapse.

But both workers and businessmen argue that they can take no more. The Athens Chamber of Commerce said the strikes have caused a sharp drop in shop sales, with damages reaching 100 billion drachmas. Tourism entrepreneurs also complained that the latest strike wave has dealt a serious blow to the country's major industry.

Although the strikes seem to have eased for the time being, the government and the trade unions are still at odds, and workers say that their final word and action has yet to be seen. In view of upcoming negotiations between unions and employers over next year's collective working agreements, the threat of a new round of strikes and further hardship for the Greek public still looms ominously over the country.

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CYPRUS TODAY

PART ONE: THE VIEW FROM THE SOUTH



Ledras Street in Nicosia. The Green Line, as the cease-fire line is called in Nicosia, exercises a morbid fascination.

by Marc Dubin

Whether it is conversations with priests, hustlers, shopkeepers, mechanics, bar owners, foresters or teachers, the main topic under discussion is the 18-year division of their island homeland.

Until this spring, the only time I had ever been near Cyprus was late on a May evening. The Haifa-Rhodes ferry was late, and Limassol harbor had an even more daunting prospect at 11pm than it might have at sunset. With less than 400 US dollars in my pocket, and tales of the country's astronomical expense echoing in my head, I decided not to exercise my stopover option but to save the island for another time.

That opportunity wouldn't return until, after years as a writer of travel guides, I was tabbed by my publishers to do a book on Cyprus – the South and

the North. My qualifications: I could speak both Greek and Turkish passably well; I was familiar with both cultures from extended stays in each 'mother' country; as a novice to the place, I would presumably have an open mind on the situation; and, not least, I needed the assignment. All concerned were taking the calculated gamble that some sort of political settlement was in the offing that would permit – for foreigners at least – unrestricted movement between North and South, which would remove the stigma of political incorrectness from patronizing the North's tourist industry.

A gleaning of first impressions: Left-hand-driving Cyprus is very much the ex-Crown Colony; itinerant ice-cream vans trundle about to a soundtrack of jingly tunes; pillar mail-boxes flaunt their 'G(eorge) R(ex)' and 'E(lizabeth) R(egina)' monograms, and assorted specimens of 'Middle East Raj' architecture jostle with vernacular neoclassical or mud-brick buildings. There is less tobacco smoking and kamikaze driving than in Greece – at most a single polite toot when overtaking, and cars actually stop for pedestrians at zebra crossings. It's amazing what three generations of British rule can do...

The privileged of both communities still send their young for higher education in the UK, in preference to Greece or Turkey (considered the preserves of the *hoi polloi*), though this is no longer strictly necessary since the opening of universities in both zones of the island. Since 1974 the Britishness of the North has been deliberately diluted by the Turkish occupiers and ideologues in the

local government, but the public declined to give up the left-hand driving and roadside milestones, while accepting petrol in litres and vegetables in kilos. (The South went completely metric a few years ago.) An Ottoman fla-

lane) adorn the salads of the discerning, and *kaparia* (caper) plants are eaten pickled whole, thorns and all. The caper could in fact be the national flower, growing from virtually every rock crevice. South Cypriot wine –

My actual wanderings began at one extreme of the island – in all senses, for the Polis coastal plain and northwestern Akamas peninsula are the remotest and, touristically, least developed portions of the South. The feel



Along the Line, the housing situation varies a lot: extensive urban renewal as close to the Line as practicable (left); right on the Line, a house being restored (centre); but its neighbors left half-inhabited (right).

vor lingers on with land sold in *donums* (a little bigger than a *stremma*) and certain foodstuffs still changing hands in *okas* (2,8 pounds).

Rare breezes waft the fumes of slightly stale cooking fat just as they have in every other former British possession I have visited. For the humble chip is the tyrant of the Cypriot menu on both sides of the cease-fire line. Strangely, the Cypriots don't share the peninsular Greek passion for olive oil, perhaps because the island has relatively few trees producing a scrawny, unesteemed fruit.

This is a shame, since traditional Greek Cypriot food at home or off the beaten track is interesting and appetizing. From *louvia* (black-eyed peas) is made *louvana*, a wonderful puréed soup; *coliandros* (coriander seeds or greens) is used with almost Mexican abandon; *kolokassia* (Jerusalem artichoke-tubers) and *pourgouri* (cracked wheat) should appeal to health fanatics; *roka* (rocket) and the humble garden weed *glistrida* (purs-

lane) from four major wineries – and the famous KEO beer are as good as claimed, and in the warm climate the islanders indulgently imbibe, a habit going back thousands of years, as evidenced by the famous Dionysos mosaics at Paphos.

is much like that of southwestern Crete eight or ten years ago, with low-impact villa clusters and just a scattering of small hotels dwarfed by the landscape. The cape itself is a vast, sparsely treed and inhabited, tilted plain, furrowed by deep gorges containing precious water.

Cypriots eat *marides* sprinkled with lemon, rolled in salt, like tequila, and then eaten whole.

The range of foodstuffs is of course determined by the nature of the land-mass, a complex jumble of chalk, limestone and igneous rock; it strikes you immediately how southerly it lies (34 degrees latitude), the same as Crete, but much more Middle Eastern in climate. Citrus trees flourish as high as 400-500 meters slopes; vines grow at 1000 meters, and frost-tender cedars cousins to the Lebanese variety across the water, hang on up to 1500 meters. Such high limits of altitude would be unthinkable in peninsular Greece or most of Turkey.

But a storm is brewing over its future; a recent declaration of the peninsula as a national park, largely protected until now by its status as a British firing range, seems only the opening skirmish with the Episcopate of Paphos, which wants to exploit its vast holdings here.

At a simple fish taverna in the area, business was still slow enough in May for the proprietor to chat. He showed me how Cypriots eat *marides* sprinkled with lemon, rolled in salt, like tequila, and then eaten whole. I mentioned living on Samos, and that we had a *Kypraia* who ran an excellent taverna

there. I told him as much as I knew: her maiden surname, a brother working at a bank in Episkopi near Limassol, the family originally from Famagusta. "I know the father," he said; I thought he was just being polite, or mistaken, since I had not learned yet just how small the island can be. The restaurant sign said 'Refugee from Karpas'; I allowed that I planned to go there. *Ehei kosmo ekei akoma*, there are still people (ie Greeks) there, he replied. It was a telling vocabulary; if the Orthodox were people, or a 'world' in the literal sense, what were the Turks?

One day I wanted to call a close friend in Turkey. Its automatic dialing code was conspicuously absent from phone booths, and suspicions as to the impossibility of my wish were confirmed at the Polis post office. I was surprised when the clerk asked, without perceptible guile, "Have you been there? What's it like?" Despite official policy discouraging such visits, many people beginning with the taverna owner, urged me to have a look at the North, even before I let on that I was required to do so. Certainly there was an element of "Go see the justness of our case for yourself" to this, but perhaps an easing of their homesickness vicariously.

East of the Akamas and Polis, the pine-covered foothills of Tillyria are the island's most perfect wilderness, despite the Turkish air force having fire-bombed a good portion of the trees in summer 1974. There are no settlements and apparently never have been, except for the forestry station and hostel at Stavros tis Psohas. Tucked in a wooded valley 700 meters up, it is the coolest spot in Paphos district. So a ranger assured me as he sorted a huge pile of edible greens. As I was the only weekday visitor so early in the year, the staff treated me to a coffee while they admired my leather-based daypack and its contents.

The foresters pondered its possible use as game bag; rural Cypriots are such keen hunters that if they were born with pouches like kangaroos, they probably wouldn't mind. I thought it politic to demonstrate its shortcomings; one of the older guards agreed - *I Amerikani kanoun skata prammata* (Americans make shitty things). Paphiots are known for bluntness, but it was the only overtly anti-American comment I heard in five weeks on the island. Certainly from the Greek Cypriot point of view the US has a lot to answer for.

Had I a pocketknife? As I reached

for my Swiss Army model I did a double take: they had used the Turkish *caki* rather than the usual Greek *souyia*. The day before, as I asked directions, someone had said *catal yolu* instead of *stavrodromi*; I mentioned this. Immediately I learned another application of the Turkish word for 'fork' - one wears *catalia* instead of *pantalonia* in western Cyprus. Whence all these Turkisms? "From the years in which we lived together," explained a ranger who looked to have been in middle school in 1974. Studying a demographic map that evening, I saw that Paphos had been the most Turkish-populated district of the island.

I soon came to realize that if they choose to, Greek and Turkish Cypriots can carry on conversations - often by virtue of grammar, not just vocabulary - that are virtually incomprehensible to visitors from the 'mother' countries. The same holds true of Paphos district vis-à-vis the rest of the island. Accents on both sides of the Line are nearly the same, so to an untrained ear, the two island languages sound alike. So far as I know, no serious academic study of the Turkish-Cypriot dialect has ever been

In the upper town of Paphos I came across the slum of Mutallou where the town's Turks had drawn together after the events of 1963-64. The houses, now occupied by Greek refugees from the north, are shockingly like hovels. I would see this pattern elsewhere - shunted to one end of town, always near the bazaar - though the Larnaca quarter had some fairly substantial houses. The whys of this obvious poverty were more complex than 'nomadic instincts' or 'lack of culture', the standard Greek retorts, as I'd also learn. A Turkish no-parking sign, and one for a taxi company to Limassol, were faded almost into illegibility, left untouched since 1974. The Greek Cypriots have made a point of leaving the street names unchanged, though a metal arch over the square reading "How Lucky for Him Saying *I am a Turk*" had been edited with a suspended sign: "We Do not Forget the Enslaved Territories". Every mosque I saw in the South, too, was in fairly good condition considering the 17-year absence of the worshippers - a consideration not true of the churches in the North.

In fact, the only deliberate desecra-

Accents on both sides of the Line are nearly the same, so to an untrained ear, the two island languages sound alike. Now with Turkish and Greek TV eroding the integrity of the island vernacular, time is short.

done. Now with Turkish and Greek TV eroding the integrity of the island vernacular, time is short.

Paphos town itself had been thrown to the wolves of tourism since the opening of its airport in the late 1980s, with a mini-Miami spreading slowly east from its formerly sleepy harbor. The ruins are extensive; the popular sites, such as the mosaics and Tombs of the Kings, more spectacular, but the most intriguing is the catacomb of Aghia Solomoni. She is one of those strangely named saints in which Cyprus abounds, revered despite their often apocryphal nature. A giant tree shading the complex was festooned with hundreds of ribbons, rags and even, in a particularly extravagant gesture, a woman's night-dress. They are paralled to the conventional metal *tammata* of mainland Greece and the wax votives of the island. Alternatively, they are said to be placatory gifts to indwelling spirits; I had lately seen identical talismans offered by Muslims at a cave-mouth in Turkish Cilicia, just across the water.

tion I saw in the South was the Berengaria Hotel at Prodromos, of such stately dimensions that it is visible from the beautiful, high Troodos loop trail 5 kilometres distant. Since it closed in 1980, vandals reduced the interior to rubble. Rummaging in it proved as absorbing to a German couple as it did to me. Scattered on the floor before us was an entire social history of colonialism and its immediate aftermath: booking correspondence from Tanzania, Aden, and other less pleasant outposts of the Empire; some uneasy guests in Israel were wooed personally by the manager after independence; an enormous invoice for bar snacks. I pocketed a card that read: "The Secretary and the Committee of the Knight's Club request the pleasure of your company on the for cocktails from 9pm to 11pm. RSVP". The frogs swimming in the scum of the abandoned pool were unlikely to respond.

The late-Byzantine churches of the Troodos, with their splendid frescoes, form a remarkable collection of sacred

art; nothing in Greece comes close unless those in the churches of Veria and Kastoria in West Macedonia. They are invariably kept locked to protect the interiors, and hunting down the key is an integral part of the experience.

(refugee associations) and athletic clubs, trying to maintain solidarity with the generation born in exile, for the hopeful return to the municipality in question. But I hadn't met anyone who could talk intelligently and at length

age. He ran away to the capital, met a Greek woman, and converted to Orthodoxy. The new surname – Theofilaktos (protected by God) – reminded me of the aggressively Christian ones given to Cretan Muslim con-



Paphos town itself has been thrown to the wolves of tourism since the opening of its airport in the late 1980s, with a mini-Miami spreading slowly east from its formerly sleepy harbor.

The keepers themselves are a mixed bunch, ranging from the offensively rude priest at Kalopanayiotis who spat biscuit crumbs while telling me to come back tomorrow, to the utterly sweet parish priest at Paleohori who had to stop every 20 yards to introduce his flock to that marvel, a Greek-speaking foreigner. Some were a bit vague as to the identity and the significance of the frescoes; a few times I found myself having to interpret for them. Thematically the images are unusual – featuring such rarities as Nativity scenes with fully seated Virgins or Virgins giving suck. Stylistically, they are hybrid, all dating from the time of the Lusignan Kings when the Orthodox Church was subordinated to the Catholic.

Although after two weeks of covering so much ground by car and foot, I still felt that I hadn't received any oracular insights on the situation; only what could be gained from inference. The pain of the 1974 evacuation and the homesickness were evident: I could see the signs for *prosfighika somatia*

over the trauma of the country.

In Nicosia, things were different. The old city, particularly around Paphos Gate, can be depressing and claustrophobic. An entire district is given over to girlie bars and more discreet prostitution; the only other significant industry seems to be cabinet-making. Wall graffiti concern themselves mainly with what is called 'the National Question': "Attilas out", "Federation = Sellout", or more succinctly, in Hellenic blue, "No".

The Laiki Yitonia, an area reclaimed from the fleshpots' eastern fringes, has become a tarted-up tourist trap. In one of its overpriced restaurants, an American voice invites me over. I had seen the woman with her Cypriot companion in Kakopetria, and they me, without speaking. Dimitris, a political science major at a Pacific Northwest university tells a story more interesting than most. His father, a Turk from the Paphiot village of Aghios Nikolaos had tired of rural structures and ethnic politics at an early

verts early this century. Knowing well the Turkish Cypriot language and aspirations, he had spent much of his adult life advising successive Southern governments on why their policies were likely to end up in dead ends, to little avail. Confident that this is Dimitri's element, I plunge in: "Why no settlement after 18 years?"

"Kyprianou had many chances and muffed them; he's indecisive. It's not just Denktash."

"Why would EOKA-B want to assassinate the US Ambassador to Cyprus (in August 1974)?"

"They were angry that the US did nothing to stop the Turks."

It sounded too simple but we left it at that and went to a boîte near the Famagusta Gate, where I heard better live *rembetika* than anywhere in Athens. Savvopoulos had been there the night before.

We shared a table with Filippos, a childhood friend of Dimitris, a physical education instructor in charge of one of Cyprus' small Olympic squads. They

reminisced over the lost paradises west of Kyrenia. "Back then, miles of empty coves, water like glass..." The day before the coup, newly licensed to drive at 16, they had borrowed a car and started out for a camping and spear-

itself has been done up as a cultural centre and numerous restaurants and *ouzadika* – far more authentic than anything in the Laiki Yitonia – are tucked along narrow streets which are the object of extensive urban renewal,

of Greek Cypriots, not all certifiably unbalanced, have responded to over the years. Periodically, groups of women strike out on protest marches towards their home villages, putting the National Guard in the embarrassing role of turning them back (once they got several kilometres into the North). Single men crash the barriers on foot or in vehicles, the most recent attempt last June. A National Guard-post slogan overhead reading "Our frontiers are not these, but the shore of Kyrenia" doesn't argue for self-restraint.

Near the UN checkpoint at the Flat-ro bastion, Taverna Thermopiles is a small *ouzeri* with a mixed clientèle. Andreas and Nikos at the bar were both old-towners. Nikos, wise as well as sharp, with a son nearly my age worked as a Kuwait Airways agent at Larnaca airport. Loving his job and Nicosia, he willingly commuted. He was brought up in the mixed neighborhood of Aghios Loukas. "During the troubles the Turks demolished our church – if you go North, take a look." (I did; it had been minutely restored as an arts centre.) Was there still any large-scale sentiment for *enosis*, I wanted to know. "That's over," said Andreas, looking down embarrassed. Yet a block away the Enotiko Kafenio, a taverna-cum-book-and-record store is run by a fanatic 'enosist' converted from anarchism. There, the *souvlakia* are more digestible than the politics.

Burly, working-class Andreas, with a machine shop around the corner, took up the thread. He had a grievance: "Ledsky (the US special envoy on Cyprus) says we've gotten over it. We go out, drink, have a good time. But you, American, tell Ledsky this. You know Papaflessas? (I did, at least the name.) When the Turks cornered him and his *andartes*, and it was all up for them, they drank, and sung, and danced, and then marched out to die. This is the party before the last battle."

He just shook his head. I began to wonder what they had in common, and then it came out: both had brothers who went missing during the Turkish invasion, two of the roughly 1600 Greek Northerners still unaccounted for.

"We last heard from him on August 7 (1974)," said Nikos. "Whatever happened happened. We'd just like to know." There had been Roman-style triumphal processions with Greek prisoners in Turkey; might some have been sent to central Asia? Stranger things than any of the 1600 still being alive have happened if the Russians are right



The Akamas Peninsula is furrowed by deep gorges containing precious water, and the area, the least developed portion of the South, is much like southwestern Crete ten years ago.

fishing trip in the area, out of touch with the world. When EOKA and Sampson took power, Dimitri's father, knowing Turkish mentality and what would happen next, went and found them, and made them come home. It probably saved their lives, as two days later the Turkish army landed where they had parked.

The neighborhoods inside the Famagusta Gate through the Venetian walls are the focus of Greek Nicosia's 'progressive' contingent. The bastion

as close to the Green Line as practicable.

The Green Line, as the cease-fire line is called within Nicosia, exercises a morbid fascination. I found myself returning to it again and again, trying to follow its length, peering through when out of sight of Greek, Turkish or UN checkpoints. Between these stretches a 'dead zone' of derelict, rat- and snake-infested houses, an average of 70 metres wide. Its very existence is a provocation, to which a steady trickle

in mumbling about American Vietnam-era POWs in the Urals...

Despite this, Nikos seemed remarkably free of bitterness, and hoped for a settlement with reciprocal rights of movement; we exchanged some words of Turkish, which he knew as a native of a mixed district. The proprietor looked sharply at us.

"There are even still two mixed villages in the south, Pyla and Potamia," said Nikos, "try and go if you can." The proprietor, now positively agitated, came over and advised us to cool it.

"There are Turks in this room!" I looked behind me. It was true – on the next stools two big Turks were quietly conversing. Presently they got up and ambled out to a huge motorcycle of the sort beyond the means of most Northerners, and roared off.

free electric current ostensibly as "a humanitarian gesture", though in fact they know that the Turks would simply turn the water tap off if the South pulled the plug on the North. (The Turkish Army really cooked the North's goose by destroying a power plant at Aghios Amvrosios in August 1974; a replacement plant is only now nearing completion).

Conversely, the Greek Cypriots still control the water supply to much of Famagusta, piped from the red-soil basin behind Aghia Napa, and every so often shut it off just to remind the Famagustans that they're still there. In response, the city has overdrawn its few wells so badly that they are now useless, invaded by the sea.

Virtually the only worthwhile establishment in the Laiki Yitonia was an art and antiquarian shop. I bought two

with sums of cash. "I commission work to keep a backlog of stock even if there are no immediate buyers. It keeps the artists going too, of course."

He locked up and we went to lunch. Loizos had lived in England and Greece as well as Cyprus and had brought his penetrating intelligence to bear on all three cultures. First, what did I think of Cyprus compared to Greece? Not so much useless motion, more things finished that are started, in a reasonable amount of time; people more polite.

"The Greeks have become mad dogs. The Asia Minor disaster and the 1940s pushed them to the edge, and the junta finished them off. And they almost finished us too." Why did he think that the US ambassador was killed by EOKA-B? "He knew too much. Since it was a CIA-supported coup, he was probably their handler and paymaster. Dead diplomats don't testify at enquiries." And why had Kyprianou bungled so many treaty opportunities? "Because he's a spineless zero. Makarios couldn't stand rivalry so he surrounded himself with dwarves; Kyprianou was the chief dwarf."

Loizos recounted his humiliations at the hands of the Greeks, particularly civil servants. When he got to an episode of trying to clear the body of a friend who had died in England through Athens airport, he choked up, speechless with remembered rage, sweat popping out on his forehead. "If I'd had a machine gun I would have mowed down those useless bastards standing around pretending to look busy." The talk turned to Greece's neighbors in the Balkans. Loizos' analysis, interrupted now and then for my opinion or corroboration, was lucid and chilling. "All this uproar about Macedonia is just a red herring to distract the public from domestic misrule. It's a non-issue. When the real crunch comes, it will be with Turkey, and they'll have cried wolf so long that nobody will pay any attention."

I never made it to Potamia or Pyla; instead, with time running out, I spent a day or two touring the dimly ravished coast from Larnaca to Derinia, just about the worst stretch I had seen in ten years of travel-writing. Colin Thubron describes sleeping on the beach at Aghia Napa in 1972 and being awakened by sand-fleas; were he to find an unpoliced patch of sand today, he would be lucky to sleep at all over the din of nearby discos. Basically, it is not a magnificent coast and would never have become so overexploited but



The late-Byzantine churches of the Troodos, with their splendid frescoes, form a remarkable collection of sacred art. They are invariably kept locked to protect the interiors, and hunting down the key is an integral part of the experience.

The Attila Line is quite porous in a number of ways. 1500 Northerners a day move through the British bases, supposedly for jobs there, but in many cases continue to the South to staff its construction industry.

The Attila Line is quite porous in a number of ways. 1500 Northerners a day move through the British bases, supposedly for jobs there, but in many cases continue to the South to staff its construction industry. Vast numbers of vegetables and sheep get through at Pyla too, plus fish caught on the Karpas. Thousands of cubic feet of water are pumped from the underground lakes near Morfou (Guzelyurt) to the chronically thirsty South; in return the Greek Cypriots furnish the North with

engravings, of Epirus of all places, and introduced myself to the proprietor, Loizos, who was up a flight of stairs tutoring his son in science. He had in fact been a full-time physics instructor before opening the shop. An English and a German artists came to visit, then a young Serbian painter on the run from the Yugoslav war. For all of them Loizos opened his wallet and extracted sheaves of pound notes. I began to get interested; I had never seen a Greek, peninsular or diaspora, part happily

for the Turkish occupation of Famagusta, with its miles of beach to either side of it.

Sunday seemed an appropriate day to visit Stavrovouni, the venerated monastery on an isolated conical hill near Larnaca. Its setting is the main point of interest to the casual visitor. Looking over miles of thin air to the distant sea, I turned to find Father Hilarion inviting me in. "Would you share the *trapeza* (mid-day meal) with us?" The community was run on the strict Athonite pattern, hence the ban on women beyond the lower gate. I had

the same current as that impelling the faithful to decorate trees over caves.

Father Hilarion was from Aghia Trias village on the Karpas peninsula, in the North; he had left at age 11, in 1976, for secondary education in the South, and never gone back. His parents were still there; I took their names and address, certain that they had not seen their son since – I might visit, and it would be better than the letters which the UN transmits once a week in each direction.

Tucked in an alley near Aghios Lazaros in Larnaca, the *Mavri Helona*

board, read: 1) No political discussions allowed except for Sundays when the establishment is closed. 2) If you're a *kamaki*, there is the beach. 3) If you're a tough, there are gymnasiums. 4) If you're 'beautiful', there are beauty parlors – and so on until, last but not least: 10) Society has one set of rules, the Black Turtle another.

Paying the modest bill, I chatted with the proprietor. Like most people in the old Turkish quarter, he was a refugee from Famagusta, but "I don't consider myself one, I don't like to get into that mentality." We mused on the



South Cypriot wine and the famous KEO beer are as good as claimed, and in the warm climate the islanders indulgently imbibe, a habit going back thousands of years, as evidenced by the famous Dionysos mosaics at Paphos.

been to Athos twice in a decade, and told him so.

"And you haven't converted yet?" he joked gently. I admitted that I was Jewish, and braced myself for the four-degree drop in ambient temperature that typically accompanies such a confession in the Orthodox world. "Never mind," he replied. "There are all sorts on Athos – French, Germans, even a Peruvian." And the unspoken corollary: "...who have all repented their errors and embraced the True Faith."

"Of all Orthodox nations, Cyprus sends the greatest number of novices to the Holy Mountain in proportion to her population." From experience I knew this was true; the uncomplicated, fervent religiosity of the island co-exists with the veneer of worldliness. It taps

(Black Turtle) is a genuine *ouza*, where *ospria* (mixed pulses), mushrooms, baby crabs, small fish are served until they run out, which would be early, and then one settles for drink. On weekend nights, musicians circulate

latest news in the Balkans and its implications for the island.

"Let it happen. A full-on war is good once in a while, keeps the population down." Afterwards I remembered Andreas with his tale of Papaflessas,

Of all Orthodox nations, Cyprus sends the greatest number of novices to the Holy Mountain in proportion to her population.

The uncomplicated, fervent religiosity of the island co-exists with the veneer of worldliness.

among the few tables: an accordionist with taped-together glasses, a dissipated guitar player in a funny hat. The rules posted on a pillar, written with a blue felt-tip pen on pre-lined card-

and the Don Quixotes who charge the Attila Line. Bravado and despair were inseparable.

My departure flight was delayed, not a half an hour as on arrival, but

four hours. The ground crew handled irate passengers firmly but with a weary civility that spoke of extensive experience with such problems. From posters I recognized Evrideiki, a locally born pop star, on her way back to Athens (opportunities for club dates and recording in Cyprus are so small that the artistically talented must emigrate). Bored as the rest of us in the waiting area, she lit up; the ground crew supervisor padded over and gave her a fatherly admonition: "No smoking in here, Evridhiki. That means you too." She put out her cigarette. I tried to

I noticed on the wall an old poster of Cyprus with the typically blood-reddened upper portion faded pink, with the slogan '*Den Xehnao*'. "Are you Cypriots?" I asked. No, they were from Roumeli, and, gesturing towards the map, observed "We love them, but they don't love us."

listening to a grumbling mainlander, how much lower the general decibel level had been in Cyprus; that nobody's Virgin, Christ or lineage had been

ned upper portion faded pink, with the slogan '*Den Xehnao*'.

"Are you Cypriots?" I asked the couple running it. No, they were from



Citrus trees flourish as high as 400-500 meters slopes, vines grow at 1000 meters, and frost-tender cedars cousins to the Lebanese variety across the water, hang on up to 1500 meters.

imagine a celebrity in Greece, cushioned in his or her cocoon of paparazzi and sycophants, being told to modify their behavior without throwing a tantrum; I couldn't. And the small social scale of the island, the mutual familiarity, seemed reinforced.

Once in the air, it occurred to me,

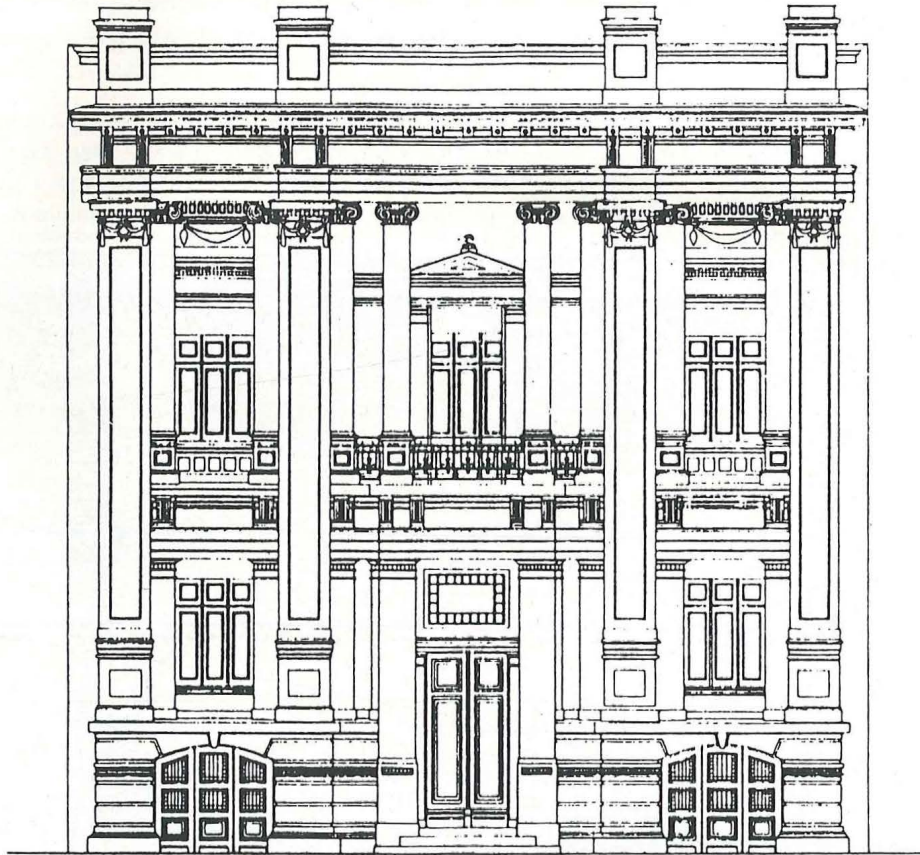
violated within earshot of me for three weeks, and that I'd only heard two '*malakas*' by Cypriot guardsmen at Nicosia's Green Line, who had good reasons.

In a taverna back in Athens, I noticed on the wall an old poster of Cyprus with the typically blood-redde-

Roumeli, and, gesturing towards the map, observed "We love them, but they don't love us." Remembering Loizos' stinging indictment, I could think of some reasons why. ■

Next month, the second part: The North.

ATHENIAN ARCHITECTURE BETWEEN THE WARS



The Foreign Press building at Akadimias 23 is a fine example of the work of Vassilis Tsagris.

by Nikos Vatopoulos

**Everyone loves neoclassical; everyone hates the concrete jungle.
Luckily, Athens is rich in transitional styles ranging
from Viennese neo-rococo to florid French 'Beaux Arts',
from Art Deco details to severe 1930s rationalism.
It takes some poking around to find them but it is worth it.**

For centuries Greece was Europe's odd man out. Its singularity was even more fiercely pronounced before 1989 when it was the only country that was Hellenic and Orthodox in a multinational club of Latin and Germanic heritage. But the recent emancipation of the Slavic cultural bulk in Eastern Europe has brought Greece out of the closet. Athens became suddenly a Western metropolis, a new crossroads for diverse cultural and ethnic minorities.

It is no surprise then, amidst such historic upheavals that nations seek out their cultural identity. For Greeks, the need to express the simple norms of life in their villages produced varied and distinguished architectural styles – from

the whitewashed cubes in the Cyclades to the red-tiled country houses in the mainland. The quest for a certain expression of Greekness in the façades and forms of buildings is a persistent open question in urban centres ever since the modern Greek State was formed.

Neoclassicism was the architectural style that flourished in this country in the 1830s and lasted for at least 80 years, leaving behind fine examples that still carry the vision of past generations. If you cannot today classify Athens – or Patras, Volos, Chalkis, etc – as an open-air museum of Greco-Roman revival, it is because such a small proportion (approximately 10 percent or less) of the neoclassical

buildings built between 1833 and the end of the 19th century escaped destruction in the post-World War II decades.

Lamenting over spilt milk has never helped except as an example to avoid in the future. The wanton demolition of so many elegant houses over the last 50 years produced lately an over-sensitivity concerning old architecture. Any building that is not a *polykatoikia* (apartment block) is easily labelled 'neoclassic' even if there is nothing 'classical' about it. This architectural confusion that springs from wider social concerns, especially among the younger generations, has led to an unprecedented fascination expressed towards pre-war buildings.

Poor as it may be in regards to majestic and large-scale architectural achievements of the recent past (with a few exceptions), Athens can still boast a rare ambience achieved between world wars which attractively combines splendor with decadence. All these buildings that express perfectly the Greek version of the cultural climate of the 1920s and 30s were built by local Greek architects.

It is thus during this inter-war period that Greece watched a new generation of architects grow to maturity. Their memories went back to the later 19th century when Athens was a neoclassical town with Hellenic, Italianate and Levantine ways of life. Their vision foresaw decades ahead when Athens would become a cosmopolitan metropolis bridging three styles: neoclassical, eclectic and modernist.

"Research into inter-war architecture in Greece is 'new'. It is only 10 to 15 years ago that there was felt a need to study and record all useful information concerning this period and its most prominent figures," says Professor Nicholas T. Cholevas, a forerunner in the upgrading of this architecture in the cultural community and later on among students, the intellectual elite, and the mass media. Dr Cholevas, who teaches architecture at the Athens Polytechnic, was the first to consider the issue that the end of neoclassicism had not marked the demise of modern Greek architecture. He has made deep and extensive research into little-known archives and private collections, and has come up with remarkable material that today forms the backbone of existing knowledge concerning the life and times of the primary architects of the period.

There are three important currents in Greek inter-war architecture. The Eclectic, or Romantic, movement, which was most prevalent in the 1918-1923 period and had as its main advocates three charming and industrious Greeks who came from the bourgeois class and designed their buildings for the Athenian nonchalant haute bourgeoisie. Anastasios Metaxas was already known and active from the late 19th century when he marbled the ancient Stadium. Later, he designed the Harokopos house, now the Benaki Museum, the Villa Danai for banker Karolos Merlin, which is the present French embassy and many less elaborate private dwellings that expressed his idealism for a sparkling white and romantic Athens of the *belle époque*.

Another well-educated cosmopolitan Greek was Alexandros Nikoloudis,

who was influenced by the rich ornamentation of French origin and who left important buildings from the early years of the century. Let your eye wander over the splendor of the Attikon Theatre (Stadiou, just off Klafthmonos Square) and you will know what Nikoloudis was after. The Armed Forces Club on the corner of Vas. Sofias and Rigillis is another majestic example of Athenian eclecticism by Nikoloudis built in the late 1920s, as is the Livieratou House on the corner of Patission and Ipirou.

Panayiotis Zizilas is less known but all the same his work is important and attractive. Like Nikoloudis, he preferred the rich ornamentation that brought in Athens the *fin-de-siècle* elegance of a Viennese or a Parisian *petit palais*. His most beautiful building, the Samaras House at Tritis Septemvriou 56, was shamefully torn down. Other fine examples by Zizilas can still be admired in Patission; at Stadiou 5 note the Hotel Metropole's charming balconies with wrought-iron wreathes; at Panepistimiou 54, the Hotel Palladion has four Ionic pilasters on each façade, a festoon and reliefs.

A second movement was expressed by a group of architects who adopted a transitory attitude that left behind all known forms of classic rhythm and produced bizarre and often profoundly composite buildings. They are called the architects who brought Greek architecture from the 19th to the 20th century. Vassilis Tsagris is probably the best known architect of the 1920s. He was very prolific; his buildings excellent. The Foreign Press Building on Akadimias 23 is one of the finest examples of his work, incorporating successfully the style of Otto Wagner. Tsagris built many private dwellings that are spread over central areas of Athens expressing what was then known as the 'Tsagris style'.

The Acropole Palace Hotel just opposite the Archaeological Museum is a masterpiece of Sotirios Magiasis. When it was built in the mid-1920s, it was considered 'the cat's pajamas' in its up-to-the-minute poshness. Luckily, it has survived and been declared an "outstanding example of Art Nouveau architecture in Europe" at a recent UNESCO meeting of experts on the subject. All of Magiasis work expressed his high cultural standards and ability to create solid and graceful forms. Most of them, alas, are demolished. Another fine architect of the period was Konstantinos Kyriakides, a Constantinopolitan of aristocratic descent who came to Athens and gradually adopted a progressively modern style that brings



The Acropole Palace Hotel (1925) was declared by UNESCO "an outstanding example of Art Nouveau architecture in Europe."

The Sarlis House, Ioulianou 23, is a characteristic example of the Beaux-Arts style in Athens.



us closely to the third group, the Rationalists.

“In all the Balkan States the ‘explosion’ of inter-war architecture comes a few years later after it had been conceived as an avant-garde movement in Central Europe,” said Dr Cholevas. “The Greek architects who brought home the new prevailing climate studied architecture in Constantinople, Paris and in Germany, being exposed to the new language of architecture.” In this ambiguous climate, Athens found its face changed, especially after the ‘flood’ of modernist architecture. These ‘Rationalists’ (Kontoleon, Siagas, Tzelepis, Karantinos, among others) expressed the most mature and characteristic inter-war period style that eschewed all decoration, declaring bare walls and flat roofs as the prerequisite line of ‘correct’ architecture after 1930. It is during this decade that Athens acquired its first really modern architecture. All the then fashionable apartment buildings in Kolonaki, Akadimias, Patission, and the villas in Psychiko were built at this time, bringing new ways of life together with the modern facilities.

If Athenian architecture of the 1930s is not widely known, it is because all tourist guides demurely draw the curtain with the end of neoclassicism. Next time you walk amidst the maze of

The Hotel Delphi, opposite the church of Aghios Konstantinos off Omonia was designed by Haralambos Verykios in 1925.



The Samaras House, (1924) shamefully torn down, was the masterpiece of Panayiotis Zizilas.

streets in Kolonaki and Patission, make sure you take notice of the once ultra modern and avant-garde apartment buildings of the 1930s. (In Kolonaki, the Tetenes building at Alopekis 25; the Sklavonos building at Spefsippou and Loukianou; the apartment at Ploutarchou and Ypsilantou).

It would be incomplete if we excluded another important movement which tried to bridge urban and traditional Greece by looking back to the origins of popular architecture. Aris-

totelis Zachos and Dimitris Pikionis are the main figures of this intellectual, back-to-the-roots movement that embraced all forms of intellectual activity (painting, literature, etc) and is characteristic of all Orthodox countries (similar movements – although earlier – had been formed in Russia).

“Everybody was looking for a certain Greekness,” says Dr Cholevas. “Some found consolation in the architecture of the countryside, some in the tradition of Byzantium, some in

classicism, while others broke all bonds and declare themselves ‘Modernists’.” Today, there is a growing interest in this most interesting period for Greece. Athens is full of fine examples that need to be protected and admired. Of course, the Greek capital cannot pass as a major center of inter-war architecture, but a second look reveals interesting and often original details almost everywhere. It might convert a sensitive sceptic into a fervent advocate of the 1920s and 30s Athens-style. ■

PLUS ÇA CHANGE

by Michael Falkner

If you're worried that Greece is getting too Western, efficient and sane, read this.



After 15 years of absence I find some changes in Greece that are startling and some which are not.

"Do I need to register?" I asked on my first day in new office. (I'm English.)

"Of course not. We're in the Common Market now."

Not convinced, I rang up the office manager of my former employers.

"Of course you do. You don't need a work permit any more but you do need a residence permit. You have to go to the Aliens' Police."

Having been told it opened at 7:30, three Filipino girls, a Greek with a Japanese wife and about half the population of Tirana, suffering from a personal freshness problem, and I are waiting for things to happen. They don't open until 8.

I get to the front of the queue reasonably quickly. Some tricks of the Med you never forget, but it takes practice to get back into full swing.

Bits of paper are filled in and then I am told go to No 8.

At No 8 the nice man looks at my passport, has mild hysterics.

"You been here before?"

"Yes, between '74 and '78."

Delve into small grey box behind him on wall.

"Your father called Charles?"

"Yes."

Two minutes later from the recesses appears my full file complete with photos of a younger me. Amazing. Why would they want to keep this so long and what makes this part of the system so efficient and the rest so interesting?

I feel that I am well on my way.

I then am given a form which has to have the stamp of the labor office to prove that I won't be a burden on the State.

Get it and come back the following day.

"You must get stamp from medical authorities that you don't have malaria or tuberculosis."

Cries of "But I'm English!" not as a last haunting refrain from the Raj but simply, that, as a Common Market citizen, not formerly resident where either of these two complaints is regarded as endemic, I thought, they had got it wrong.

Do not argue. Do as you are told.

Go to medical centre in Leoforos Alexandras (by now a week has passed), first to one room where a nice lady says "I'm sure you don't need malaria tests for England."

We agree ultimately that as it is my blood we might as well do it anyway.

Move to next room where I am to be tested for TB.

Same story. Where do I live in the Common Market, etc, but agrees that it

is probably easier to stick needle in than buck system.

Colleague from the office helps hold down child who is being slightly intransigent about injection. It takes three adults to hold him for the doctor. I am much braver.

"Come back on Wednesday."

Go back on Wednesday.

"There has been a mistake, you don't need these tests." We all knew this all along.

Am refused results of malaria tests, so I may or may not have it.

Am given TB results (which apparently I don't have) on the basis that we've done it you might as well have it.

"You have to go next door to a different doctor for some other tests."

Find next door and other office but no doctor.

Window is propped open with lots of phone books. I wonder if I can nick them as we are short in the office and I don't have any at home. Resist temptation.

Find doctor who explains that since I live in Halandri I should not be in Leoforos Alexandras but in Aghia Paraskevi Health Centre.

There I will be tested for syphilis.

I think I prefer the thought of malaria - but at my age it's flattering to be thought capable of having the opportunity to catch anything. I then wonder if we are being coy about AIDS.

Decide to take no notice of any of these conversations and to return the following day to Maroussi with my piece of malaria paper and say nothing about Aghia Paraskevi.

Back to Maroussi. Pretty smart in queue and get passed around like lightning including filling out an affidavit that I will bring some piece of paper back within 30 days. Wonderfully reassuring for the ego to have to get the gentleman who sits outside selling stamps to fill in the form (250 drs) since he speaks and writes Greek and I only smatter and don't write at all.

Suddenly I am the proud possessor of a residence permit. Issued by the Aliens Police. Have I landed from another planet?

Monday to Messogion to fill in form with photo about communicable diseases. Not that simple. Have to go back to hospital in town for X-ray for TB and the various blood tests to prove I do or don't have syphilis or AIDS.

Two weeks for results.

By the time I get all this, if I am lucky I will just scrape into the 30-day limit as promised in the affidavit. ■

MAKING GOOD SCENTS



Francesca Brice.



Herbs of Crete.

Francesca Brice came to Greece from New Zealand 16 years ago, a student traveller who supported herself selling things she brought in from England, but unlike many fellow travellers, settled in. She runs her own business, Flowers of Greece, has bought and renovated a house in Mets and adopted a daughter.

"I've always worked for myself," says Brice. "When I was selling things from England, someone asked about perfumes and I thought *why can't that be done in Greece?*"

In 1980, after a couple of years of research, she started with small bottles of perfume for the tourist market that she put together herself with scent from France. She went on to design tiny earthenware corked pots for her cream perfumes, ten scents in all, and miniature beribboned gift boxes for them.

"It was difficult to market because everybody thought pots of cream perfume were strange, but it gradually caught on and went really well."

It went well enough for Brice to buy an old house in Mets and completely redo it, a six-year project that has produced an extremely individual house. It is dark salmon pink with a black-tiled bathroom (complete with cathedral ceiling skylight and sunken tub) the size of most Greek bedrooms, a raised sitting platform under fig trees with Turkish divans and an overstuffed arm chair and, as a close friend quips,

"the largest grass lawn in central Athens."

In the last two years she has expanded her perfume line to include pot-pourri, natural sponges and, last year, vegetable-based soaps.

"I first thought I'd do it on my own but found out it is not that easy to make soap, so I searched all over Athens and found a small, very primitive factory, had molds made and used scents that could be connected to Greece - bitter almond, spicy and night flower."

Her newest venture, which she is running with Daphne Emmanouel, is called Herbs of Crete. Emmanouel, who had her own shop, Patchwork, in Kolonaki, lives in Crete now. She and Brice, who are friends, came up with the idea of adding a line of Cretan herbs to Brice's products.

"The idea came out of a lot of talking," says Brice. "There are plenty of herbs around but they are not attractive. We decided to package them in a practical size, in a flat envelope with a clear window to see the herbs and with something about Crete on the back."

The line of nine herbs, all in a different colored envelope and displayed on an attractive tin rack ("I'm really into tin and wire these days," says Brice, who regularly gleans ideas from the Athinas market area) was launched last June in tourist shops, but Brice is ready to branch out.

"I'm taking another direction now,"

she says. "I'm not going to cut off the other, but tourism has been so bad lately that I'm looking for other markets."

Another large part of Brice's life is her three and a half year old daughter, Phaedra, whom she adopted from Brazil as an infant.

"I knew I wanted a child and, after talking to lots of people about it, I heard about another single woman in Athens, British, who had just come back from Brazil with a baby."

Price phoned a lawyer in Brazil that had been recommended, she was sent papers to fill out, all of which had to be officially stamped by the Brazilian Embassy in Athens, and four months after she had sent in all the papers, the lawyer called to say she had a baby girl, the case was going through the courts, and she'd better get ready.

"Within two weeks I was in Brazil," laughs Brice. "I rented a motorbike, went to the town where she was born, and made a film of it. To get a baby in four months was very quick. I think I was extremely lucky, that's all I can say. The gods were with me."

"I had been so afraid something might go wrong and I'd come home without a baby that I hadn't bought anything. When I came back to Athens with Phaedra a month later I didn't have anything in the house for a baby, not even nappies." ■

Herbs of Crete, 322-3786.

Compiled by Maria Vassiliou



FUJI FILM HELLAS successfully organized the Pan-Hellenic Press Awards.

The winning prizes are due to be awarded on October 16. The first winner will represent Greece to the European Press Awards, which will take place in Paris later this year. An exhibition of photos taken by the participants will also be held in Paris. The first prize of the European contest is 7500 ECU, the second 5000 ECU and the third 3000 ECU. The topics for the pictures range from political and economic to athletic and tourist issues.

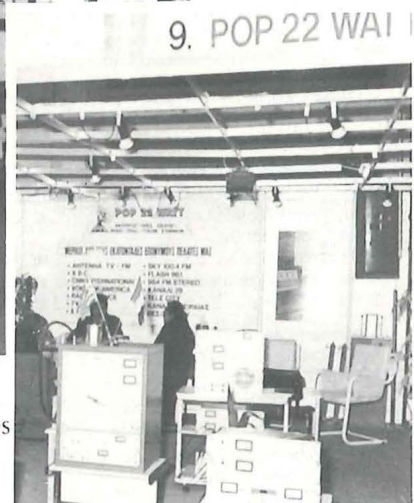
FUJI FILM HELLAS: 9304100-2



For a second year, **MUSIC VISION MEDIA** comes to unify the most dynamic companies and individuals in the field of audio-visual media in a pioneering and unique exhibition in Greece.

The exhibition takes place in the Peace and Friendship Stadium, located in Faliro, from October 28 till November 1. MVM has improved due to the interest of all its participants and gained the support of a wide group of audio-visual media. Exhibitors include distinguished members of the radio and television business, the market of high-fidelity equipment, members of the press and the music industry, and related services. MVM is a forum which offers the best opportunity to media companies to deal, cooperate and communicate with other exhibitors. It is also a platform for professionals to promote their products and learn about the latest developments in the media through a series of conferences, seminars, interviews, concerts and presentations.

For further information call: 7753857, 7785165



Lufthansa

LUFTHANSA has launched a new offer for its faithful clientele. From September 1, 1992 until March 31, 1993, **LUFTHANSA advises its first and business class passengers to keep their boarding card. "Do not throw it away."** By collecting 14 boarding cards you will be offered a free ticket to any European destination you chose, provided that LUFTHANSA flies there.

For further information call: 7716002

SCAN 91.1 FM

A new TV channel has already started airing its special program since the beginning of August. What is different

about this new TV channel? It airs only entertainment program. It is about music, sports and high quality entertainment. The news you get on SCAN TV is only about entertainment, never about politics. **Tune your sets on SCAN TV (UHF 68) and enjoy its 24-hour program. Its radio station SCAN 91.1 FM moves along the same line. It is also a 24-hour entertainment radio station.**

For over 35 years ST. CATHERINE'S BRITISH EMBASSY SCHOOL

has provided a highly regarded educational service to children and families of the British, Commonwealth and international communities resident in Athens. The school, which is located close to Kifissia, has excellent facilities, including a large swimming pool. It is well known for its high academic standards and for its warm and friendly atmosphere. Applications for the school year 1992-3 are still being considered. Parents should contact the school as soon as possible at 282-9750 or at the British Embassy, Ploutarchou 1.

THE ATHENIAN ORGANIZER

THE ATHENIAN PRESS Ltd. PETA 4, 105 58 ATHENS, GREECE TEL: 322-2802, FAX 322-3052

Useful numbers

Police

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

Fire

Fire	☎ 199
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Health care

Doctors 2pm -7am	☎ 105
First aid	☎ 166
Poison control	☎ 779-3777
Pharmacies open 24 hrs	☎ 107
Pharmacies open 24 hrs (suburbs)	☎ 102
Hospitals	☎ 106
US Military first aid	☎ 981-2740
US citizens' emergency aid	☎ 721-2951
National AIDS Center	☎ 644-4906

Animal Welfare

Hellenic Wildlife Hospital	☎ 0297/22-882
Garby, Enosis Zoofilon Ellados	☎ 882-2356
Greek Society for the Protection of Animals	☎ 346-0360
Hellenic Animal Welfare Society	☎ 643-5391
St Francis Society	☎ 253-1977

Automobile and touring

Automobile and Touring Club (ELPA)	☎ 779-1615
ELPA road assistance	☎ 104
ELPA touring guidance	☎ 174

Tourism

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

Telephone and telegrams

Telephone information, general	☎ 134
Numbers in Athens and Attica	☎ 131
Numbers elsewhere in Greece	☎ 132
International telephone information	☎ 161, 162
International telegrams	☎ 165
Domestic operator	☎ 151, 152
Domestic telegrams	☎ 155
Complaints	☎ 135
Repairs	☎ 121 + first 2 digits of your number
Application for new telephone	☎ 138
Transfer of telephone	☎ 139
Wake-up service	☎ 182

Recorded information (in Greek)

Time	☎ 141
Weather	☎ 148
News	☎ 115

Utilities

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

Main post offices

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

Parcel post offices

(For parcels over 1 kg going abroad)	
Koumoundourou 29	☎ 524-9359
Stadiou 4, in arcade	☎ 322-8940
Psychiko	☎ 671-2701
Parcels should not be wrapped until after inspection.	

Travel and transport

Flight Information

Olympic Airways	☎ 936-3363
Olympic timetable (recording)	☎ 144
International flights except Olympic	☎ 969-9466/67

Airlines

Aeroflot (USSR), Xenofondos 14	☎ 322-0986
Aerolineas Argentinas, Voukourestiou 14	☎ 360-7936
Air Canada, Othonos 10	☎ 322-3206
Air France, Karageorgi Servias 4	☎ 323-8507
Air India, Omirou 15	☎ 360-3584
Air Zimbabwe, Panepistimiou 39	☎ 323-9101
Alia (Jordan), Filellinon 4	☎ 324-1377
Alitalia, Nikis 10	☎ 322-9414/9

Austrian Airlines, Othonos 8	☎ 323-0844
Balkan-Bulgarian Airlines, Nikis 23	☎ 322-6684
Bangladesh Air, 4 Xenofondos	☎ 322-6544
Biman (Bangladesh), Panepistimiou 15	☎ 324-1116
British Airways, Othonos 10	☎ 325-0601
Canadian Pacific, Kar. Servias 4	☎ 323-0344
CSA (Czechoslovakia), Panepistimiou 15	☎ 323-0174
Cyprus Airways, Filellinon 10	☎ 324-6965
Delta Airlines, Othonos 4	☎ 323-5242
Egypt Air, Othonos 10	☎ 323-3575
El Al (Israel), Othonos 8	☎ 323-0116
Ethiopian Airlines, Filellinon 25	☎ 323-4275
Finnair, Nikis 16	☎ 325-4831
Gulf Air, Nikis 23	☎ 322-6684
Iberia, Xenofondos 8	☎ 323-4523
Icelandair, Syngrou 5	☎ 923-0322
Interflug (GDR), Panepistimiou 20	☎ 362-4808
Iranair, Panepistimiou 16	☎ 360-7611
Iraq Airways, Syngrou 23	☎ 922-9573
Japan Airlines, Amalias 4	☎ 324-8211
JAT (Yugoslavia), Voukourestiou 4	☎ 323-6429
Kenya Airways, Stadiou 5	☎ 324-7000
KLM (Dutch), Voulis 22 Info:	☎ 322-2208
Reservations:	☎ 938-0177
Kuwait Airways, Amalias 32	☎ 324-4506
Korean Airways, Psylla 6	☎ 324-7511
Libyan Arab Airlines, Mitropoleos 3	☎ 324-4816
LOT (Polish), Amalias 4	☎ 322-1121
Lufthansa, Vas Sofias 11	☎ 771-6002, 771-6402
Luxair, Kriezotou 6	☎ 923-9002
Malev (Hungarian), Panepistimiou 15	☎ 324-1116
Middle East Airlines, Filellinon 10	☎ 322-6911
Olympic Airways, Syngrou 96	☎ 966-6666
PIA (Pakistan), Panepistimiou 15	☎ 323-1931
Qantas (Australian), Vas Sofias 11	☎ 360-9411
Royal Air Maroc, Mitropoleos 5	☎ 324-4302
Sabena (Belgian), Othonos 8	☎ 323-6821
SAS (Scandinavian), Sina 6 & Vissarionos	☎ 363-4444
Saudia, Filellinon 17	☎ 322-8211
Singapore Airlines, Xenofondos 9	☎ 323-9111
South African Airways, Kar. Servias 14	☎ 321-6411
Sudan Airways, Amalias 44	☎ 324-4716
Swissair, Othonos 4	☎ 323-7581
Syrianair, Panepistimiou 39	☎ 323-8711
Tarom (Romanian), Panepistimiou 20	☎ 362-4807
Thai International, Lekka 3-5	☎ 324-3241
Tunis Air, Filellinon 19	☎ 322-0104
Turkish Airlines, Filellinon 19	☎ 322-1035
TWA, Xenofondos 8	☎ 322-6451
Varig (Brazil), Othonos 10	☎ 323-8685
Yemenia, Patission 9	☎ 524-5912
Zambia Air, Akti Miaouli 7-9	☎ 413-3244

Coach (bus) stations

Recorded station numbers	☎ 142
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Trains

Recorded timetable (Greece)	☎ 145
Recorded timetable (Europe & Russia)	☎ 147
To Northern Greece and other countries	☎ 524-0601
To Peloponnese	☎ 513-1601

Ships

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

Marinas

Alimos, Pal Faliro	☎ 982-8642
Floisvos	☎ 982-9759
Glyfada	☎ 894-5258
Vouliagmeni	☎ 896-0012
Zea, Piraeus	☎ 452-5315

Embassies and consulates

Albania, Karachristou 1	☎ 723-4412
Algeria, Vas Konstantinou 14	☎ 751-3560
Argentina, Vas Sofias 59	☎ 722-4753
Australia, Dimitriou Soutsou 37	☎ 644-7303
Austria, Alexandras 26	☎ 821-1036
Bangladesh, Xenofondos 4	☎ 322-6544
Belgium, Sekeri 3	☎ 361-7886
Bolivia, Dryadon 1	☎ 801-6970
Brazil, Filikis Eterias Sq. 14	☎ 721-3039
Bulgaria, Str. Kallari 33, P. Psychiko	☎ 647-8105/8
Cameroon, Kifissias 180-182, Neo Psychiko	☎ 672-4415
Canada, Gennadiou 4	☎ 723-9511
Chile, Vas Sofias 41	☎ 682-7785
China, Krionon 2a, Pal Psychiko	☎ 672-3282
Colombia, Vrasida 3	☎ 723-6648

Costa Rica, Panepistimiou 91	☎ 360-1377
Cuba, Sofocleous 5, Filothei	☎ 684-2807
Cyprus, Herodotou 16	☎ 723-7883
Czechoslovakia, George Seferi 6,	
Pal Psychiko	☎ 671-3755
Denmark, Vas Sofias 11	☎ 360-8315
Dominican Republic, Poseidonos 56, Faliro	☎ 981-8466
Ecuador, Sotiros 6, Piraeus	☎ 412-2361
Egypt, Vas Sofias 3	☎ 361-8612
Ethiopia, Davaki 10, Erythros	☎ 692-0565
EC, Vas Sofias 2	☎ 724-3982
Finland, Eratosthenous 1	☎ 701-1775
France, Vas Sofias 7	☎ 361-1665
French Consulate, Vas Konstantinou 5	☎ 729-0151
Gabon Rep., K. Paleologou 22	☎ 523-6795
German Federal Republic, Vas Sofias 10, Maroussi	☎ 369-4111
Ghana, Akti Miaouli 85, Piraeus	☎ 418-2111
Haiti, Dimokritou 5	☎ 361-0766
Honduras, Vas Sofias 86	☎ 777-5802
Hungary, Kalvou 16, Pal Psychiko	☎ 671-4889
Iceland, Paraschou 5 Pal Psychiko	☎ 672-6154
India, Kleanthous 3	☎ 721-6481
Indonesia, Skyrou 11-13	☎ 881-4082
Iran, Stratigou Kallari 16 Pal Psychiko	☎ 647-1436
Iraq, Mazaraki 4, Pal Psychiko	☎ 672-1566
Ireland, Vas Konstantinou 7	☎ 723-2771
Israel, Marathonodromou 1, Pal Psychiko	☎ 671-9530
Italy, Sekeri 2	☎ 361-1722
Japan, Athens Tower, Messogion 2-4	☎ 775-8101
Jordan, Pan Zervou 30, Psychiko	☎ 647-4161
Kuwait, Papanastasiou 55, Pal Psychiko	☎ 647-3593
Lebanon, 25 Martiou 6, Pal Psychiko	☎ 685-5873, 4
Liberia, Epifias 2, Piraeus	☎ 453-1046
Libya, Vyronos 13, Pal Psychiko	☎ 674-1841
Luxembourg, Platonos 12 Piraeus	☎ 417-9515
Madagascar, Ermou 23-25	☎ 233-7453
Malaysia, Alimou 114, Argypourpolis	☎ 991-6523
Maldives, K. Politi 15, Filothei	☎ 681-9127
Malta, Epifias 2 Piraeus	☎ 452-3957
Mexico, Diamandidou 73, Pal Psychiko	☎ 723-0754
Morocco, Mousson 14, Pal Psychiko	☎ 647-4209
Netherlands, Vas Konstantinou 5-7	☎ 723-9701
New Zealand, Semitelou 9	☎ 777-0686
Nicaragua, Syngrou 44	☎ 902-5807
Norway, Vas Konstantinou 7	☎ 724-6173
Pakistan, Loukianou 6	☎ 729-0122
Panama, Kolokotroni Akti Miaouli 23, Piraeus	☎ 411-9497
Paraguay, Alopekis 2	☎ 724-9411
Peru, Vas Sofias 105-107	☎ 641-1221
Philippines, Xenofondos 9	☎ 324-1615
Poland, Chrissanthemou 22, Pal Psychiko	☎ 671-6917
Portugal, Karneadou 44	☎ 729-0096
Romania, Em Benaki 7, Pal Psychiko	☎ 671-8020
Saudi Arabia, Marathonodromou 71, Pal Psychiko	☎ 671-6911
Senegal, Akti Miaouli 87, Piraeus	☎ 452-6384
Seychelles, Tsokopoulou 10	☎ 684-7294
Somalia, Sikelianou 4	☎ 647-4201
South Africa, Kifissias 124 & Iatridou	☎ 692-2125
South Korea, Eratosthenous 1	☎ 701-2122
Spain, Vas Sofias 29	☎ 721-4885
Sudan, Ag. Sofias 5, Neo Psychiko	☎ 671-4763
Sweden, Vas Konstantinou 7	☎ 729-0421
Switzerland, Iassiou 2	☎ 723-0364
Syria, Marathonodromou 79, Pal Psychiko	☎ 672-5577
Thailand, Taygetou 23, Pal Psychiko	☎ 671-7969
Togo, Filellinon 7	☎ 323-0330
Tunisia, Ethnikis Antistasseos 91, Halandri	☎ 671-7590
Turkey, Vas Georgiou B 8	☎ 724-5915
United Kingdom, Ploutarchou 1	☎ 723-6211/19
USA, Vas Sofias 91	☎ 721-2951
USSR, Nikiforou Lytra 28, Pal Psychiko	☎ 672-5235
Uruguay, Lykavitou 1	☎ 361-3549
Vatican, Mavili 2, Psychiko	☎ 647-3598
Venezuela, Vas Sofias 112	☎ 770-9962
Yemen, Patission 9	☎ 524-6324
Yugoslavia, Vas Sofias 106	☎ 777-4344
Zaire, Vas Konstantinou 2	☎ 701-6171

UN Offices

Information Centre (UNIC), Amalias 36	☎ 322-9624
High Commission for Refugees, Skoufa 59	☎ 363-3607
Environment Program (UNEP/MAP)	☎ 724-4536

Ministries

Agriculture, Acharnon 2	☎ 524-8555
Commerce, Kanigos Sq 15	☎ 361-6241
Communications, Xenofondos 13	☎ 325-1211
Culture & Sciences, Aristidou 14	☎ 324-3015

THE ATHENIAN ORGANIZER

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

Education, Mitropoleos 15	☎ 323-0461
Energy & Natural Resources, Mihalakopoulou 80	☎ 770-8616
Finance, Karageorgi Servias 10 ...	☎ 322-4071, 322-6014
Foreign Affairs, Akademies 1	☎ 361-0581
Health & Welfare, Aristotelous 17	☎ 523-2821
Interior, Stadiou 27	☎ 322-3521
Justice, Socratous & Zinonos	☎ 522-5903
Labor, Pireos 40	☎ 523-3100
Merchant Marine, Greg Lambraki 150, Piraeus	☎ 412-1211
National Defense, Holargos Sq	☎ 646-5201
National Economy, Syntagma Sq	☎ 323-0931
Northern Greece, Thessaloniki	☎ (031) 26-4321
Planning, Housing & Environment, Amaliados 17	☎ 634-1460
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 ☎ 322-2738
Mon - Fri 8:30am - 1:30pm. - 3:30 - 7:30pm:
Hilton Hotel, Vas Sofias 46

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
Crédit 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 Irmili, Aeolou	☎ 322-6042
Agios Dimitrios (Ambelokipi)	☎ 646-4315
Agios Grigorios (Armenian), Kriezti 10	☎ 325-2149
Agios Sotir, Kidathineon	☎ 322-4633
Beth Shalom Synagogue, Melidoni 8	☎ 325-2823
Chrisospilotissa, Aelou 60	☎ 321-6357
Christos Kirche (German Evangelical), Sina 66	☎ 361-2713
Church of Christ International, Pireos 28	☎ 524-5527
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	☎ 729-0721
St Andrews Protestant Church, 3 Papanikoli, Papagou	☎ 652-1401
St Denis (Catholic), Venizelou 24	☎ 362-3603
St Nikodimos (Russian Orthodox), Filellinon 21	☎ 323-1090

St Paul's (Anglican), Filellinon 29	☎ 721-4906
St Peter's (Anglican), Kifissia	☎ 807-5335
Scandinavian Church (Swedish), Akti Themistokleous 282, Piraeus	☎ 451-6564
Trinity Baptist Church, Vouliagmenis 58	☎ 964-9486
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. Soudias 52	☎ 721-0974
Canadian Archaeol. Institute, Gennadiou 2B,	☎ 722-3201
Centre for Acropolis Studies, Makriyianni 2-4	☎ 921-9474
Finish Archaeol. Institute, Kariatidon 18,	☎ 922-1152
French School of Archaeology, Didotou 6	☎ 361-2518
Fulbright Foundation, Vas Sofias 6	☎ 724-1811
German School of Archaeology, Fidiou 1,	☎ 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, Kavaloti 5	☎ 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	☎ 721-3076/3700
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
CELT, A. Frantzi 4, 117 45 Athens	☎ 922-2065
College Year in Athens	☎ 721-8746
Deree College (Ag Paraskevi)	☎ 639-3250
Dropfeld Gymnasium	☎ 682-0921
Eurolink Training Centre, Ipitou 9	☎ 323-6230
European University, Marathonodromon 81, Paleo Psychiko	☎ 647-7113
Green Hill School, Kifissia	☎ 801-7115/872
Hellinikon	☎ 961-2732
Ionic Centre, Lysiou 11, Plaka	☎ 324-6614/5
Italian School	☎ 228-0338
La Verne College	☎ 807-7357/8, 800-1118
Lycée Français	☎ 362-4301
Kifissia Montessori School	☎ 808-0322
Mediterranean College, Akadimias 98	☎ 364-6022/5116
Pooh Corner	☎ 801-1827
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
3-4-5 Brit. Nursery Sch., Pal Falliron	☎ 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, 935-3873
Amnesty International, Mavromichali 20	☎ 360-0628
Athenian Hockey Club	☎ 802-9530, 807-7719
The Athens Singers	☎ 801-3672
American Legion, Tziraion 9	☎ 922-0067
ACS Tennis Club, Halandri	☎ 639-3200
AOK Tennis Club, Kifissia	☎ 801-3100
Athens Tennis Club, Vas Olga 2	☎ 923-2872
Attica Tennis Club, Filiothel	☎ 681-2557
Au Pair Homestay USA (EIL)	☎ 808-1005
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, Pafsaniou 8	☎ 723-5158
Golf Club, Glyfada	☎ 894-6820
Greek Girl Guides Association	☎ 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
Players English Theatre Group	☎ 202-2316
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 Filiothel	☎ 681-3562
World Wide Fund for Nature	☎ 362-3342, 363-4661
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	☎ 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 c/o Esser Travel	☎ 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	☎ 322-6871
Hellenic Shipowners' Association,	☎ 411-8011
National Org. of Hellenic Handicrafts	☎ 322-1017
National Statistical Service	☎ 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, Dorilaïou 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

The Enchanting Kingdom Next to Paris



Euro-Disney Enchanted Kingdom in Paris.

No matter how many times they have visited Paris, families from all over Europe are returning again – this time because of Euro-Disney. Extending their trips to include a week-end, businessmen take their families along, and children are urging their parents to plan the yearly vacation to include it.

To call Euro-Disney 'The Enchanted Kingdom' is appropriate, for the entire concept is one of an enchanting illusion where that which is real is totally mixed up with that which is not.

Everyone feels its charm to a greater or lesser extent. Those who have visited one of the other Disney parks, will immediately feel at home in Euro-Disney. All the familiar friends are there – of course Mickey and Minnie, Peter Pan, Donald, etc. And it is still fun to have a family photo with Goofy as a centerpiece. By the way, did you ever notice that their live animated characters do not speak? Their smiles, warm waves and hugs say it all.

Favorite attractions from other Disney parks are at Euro-Disney, too. While waiting for the Big Thunder

Mountain train, a disguised roller-coaster ride, you wander through Frontierland, an 'authentic' mining camp – complete to the last tin cup, pick ax and 'Wanted' poster on the walls. There is Adventure Land, Fantasy Land and Discovery Land, as well as the Pirates of the Caribbean, It's a Small, Small World and the Haunted House. All of this is prepared for inclement weather and ready to accommodate the less advantaged tourist; everything has been given the closest attention.

Here, young Europeans run things just as Americans do at home. Their big smiles, welcoming 'hello' in a dozen languages and complete mastery of what they are doing is absorbing to watch. They do everything from serving the pop corn to handling security to make sure the place is spotless.

Hungry? In the park there is everything from a lowly hot dog to the finest French cuisine; also a huge barn with Western band packing them in for chuck-wagon fare any hour of the day or night. But there is more: Festival-Disney right outside the gates offers additional food, entertainment, bars

and shopping that are typical of America – including Buffalo Bill's Wild West Show.

Expensive? Maybe for Americans with the dollar bounding about as it has been lately, but everything is relative. All the Euro-Disney attractions are included in the entrance fee which means that you can keep busy all day and well into the night with only food costs in addition. Besides, there are at least two events that are each alone worth the price of admission. In the afternoon there is the Disney cartoon character parade that is an exciting extravaganza that delights everyone. In the evening there is the Main Street Electrical Parade that has to be seen to be believed.

Getting there? In Athens Euro-Disney has its own office for wholesale adventures at 322-3123 or 321-1609, but your travel agent can arrange individual packages for you to travel to Paris and stay at Euro-Disney hotels in several price ranges. Airport transfers whisk you away, the entire family can be in a spacious room, and all entrance fees for the theme park are included – which may very well add up to quite a travel/entertainment bargain.

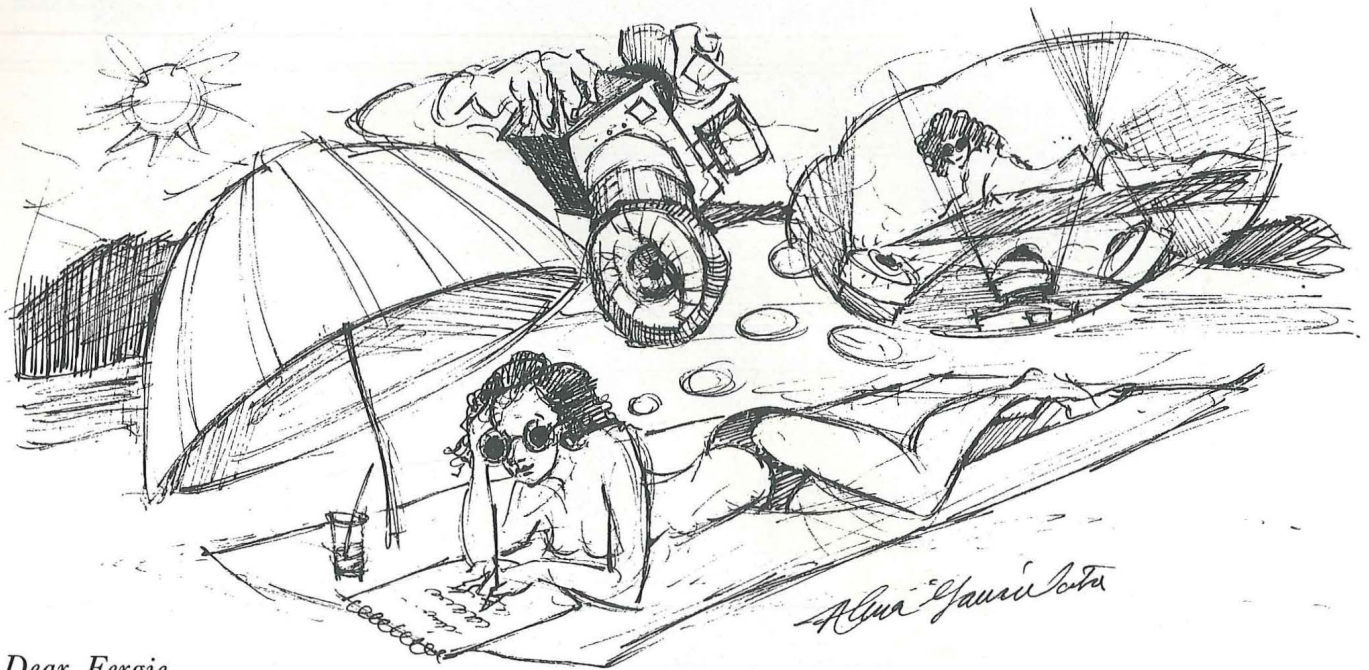


Mrs Veronica Marcopoulou Septer.

Hotel Management Changes

Ms Veronica Marcopoulou Septer, daughter of the former Greek ambassador to the OECD, Harris Marcopoulos, has settled in as General Manager of the Hotel Pentelikon in Kifissia. This warm smile has welcomed hotel guests in Greek, English, French, Spanish and Italian in hotels from Switzerland to South America, Europe and the Caribbean. With her varied background of experience, regular customers of the well-known Pentelikon are already aware of a difference. If you are in the area, why not stop by and get acquainted? ■

Letter from Mimi



Dear Fergie,

I hope you don't mind my calling you Fergie. I first thought I would address you as Your Royal Highness, but it sounds rather stuffy and, anyway, from what I read in the newspapers it doesn't look as if...., but let's not go into that right now. The reason I am writing is because I saw in the paper today that you were feeling terribly depressed. Now, that made me very upset because, being like you, a person married to a VIP, we have many points in common and I want to let you know how much I sympathize with you. I too have had my moments with the press and, having survived them, perhaps I can give you some advice that may relieve your depression and, who knows, perhaps also enable you to overcome this crisis and prevent the fateful break.

But first I shall tell you how I too was photographed in my birthday suit at a beach party and showing much more than you were in the pictures I saw of you, and also with my hand accidentally touching...., but never mind. Suffice it to say that the pictures appeared in the Greek press and caused a terrific scandal. But I survived it, just as I survived that cartoon which appeared in the *Daily Mail* when my husband was having his heart operation in England. The cartoon showed us both lying on the operating table and the surgeon asking: "Now let's get this straight. Which one of you is the Greek prime minister?"

It was quite funny, of course, but when I showed it to my husband he couldn't see the joke. He said: "Can't the idiot tell it's me there, on the left, with no hair?"

My husband has no sense of humor at all. All he thinks about is getting rid of Mitsotakis and being prime minister again. It's not because we're short of cash, mind you; even though the divorce made a big hole in his finances – lawyers' fees mostly, and the settlement, of course – but because he'd like to see me as the first lady of the land, Karamanlis being unmarried. Although I don't see him lasting long as president if my husband gets in again.

Anyway, the secret is to ignore the press and also to ignore the funny stories they tell about you, like me and the automatic pilot. You can be sure that the people who tell these jokes would give their right arms to be in my shoes and it isn't everybody who can rise from air hostess to ex-premier's and maybe future premier's wife. It needs a special quality that you and I both have, and I don't mean the frontispieces, if you get my drift.

And even if we show them, what's all the fuss about? Millions of women round the world sit on beaches *au naturel* and if we, who stand at the top of the social ladder do it, we are merely giving our blessings to those millions and making them feel better by allaying any guilt feelings they may have about going against the teachings of the church.

And talking of the church, what's this I hear about your Queen being head of the Church of England? If that is the case, you should tell her to keep a tighter rein, (or should it be reign?) on those members of her clergy I read about in the *News of the World* and show more concern about the choirboys than about what you do or don't do with Brian what's-his-name. And if she and the other royals take time off polo-playing and exterminating the wildlife of Scotland to have a bash at you, just curl up with a book by Milan Kundera (my favorite author) and ignore them.

Well, Fergie, I hope I've cheered you up somewhat with this letter and I do hope you'll patch things up with Andrew and live happily ever after. But if the divorce is inevitable, then I must urge you to get in touch with Margaret – not your husband's aunt, but the other one. She knows all the ropes and I'm sure that if you follow her advice, you'll live happily ever after even without a title.

With all my love,

Mimi

KEEPING UP THE TRADITION



Dimitri and Liana Papadimos

I first met Dimitri Papadimos, and his wife Liana when I wandered into their shop, The Caïque, on Spetses. I was looking for a small wooden boat to buy as a present. Little did I realize I was about to stumble over a portal into the past. Not only is The Caïque chock-full of things from a bygone Greece – old votives, icons, kilims, and wooden handicrafts – but Dimitri and Liana themselves cultivate the easy, refined manner of a more traditional Greece, one few tourists really experience any more.

As we began to talk, nestled in among the hand-painted pottery and rough-hewn wooden tools, it dawned on to me that these were no mere shopkeepers. We discovered, for instance, that we shared a love for the work of the Greek-Alexandrian poet Cavafy, a concern for Greek-Albanian refugees (whom they refer to as the people of Northern Epirus), and a growing anxiety over how many Greeks are sacrificing their rich culture and traditions for the mixed blessings of the modern world.

"I wonder if I belong to this Greece anymore," Dimitri muses. "Take art, for example. So much of what passes for art today is simply rubbish, and I

by J. Szymczak

**Photographer
Dimitri Papadimos
and his wife Liana
now spend most of their time
running a handicraft
shop on Spetses,
but their lifelong dedication
to preserve the Greek
heritage and its ideals
continues unabated.**

worry that people can no longer distinguish between art and rubbish. When it is rubbish, we must have the courage to say so!" Over his shoulder, Liana rolls her eyes a little, but smiles and nods in agreement.

Dimitris Papadimos (known professionally as simply 'Dimitri') is a self-taught photographer, film-production manager, and something of a poet, though to this last title he modestly demurs. His list of friends, colleagues, and accomplishments over the last seven decades is impressively cosmopolitan. "With a few rascals thrown in for

good measures," he adds mischievously.

He was born in Cairo in 1918, his father in Greece, and his mother was a Greek from Constantinople. It was in Cairo that Dimitri spent his formative years, surrounded by a creative intelligentsia that included painter and set designer Andreas Nomikos, Italian painter Enrico Brandini, and the French painter Salinas.

Scorching summer evenings would find this coterie after work discussing art and politics with youthful enthusiasm. On weekends they would escape to the cooler comforts of Alexandria and the stimulating expanse of the open sea. It was in this aesthetically invigorating climate that Dimitri first nurtured his love of photography. Then the war intervened.

"I chose to carry a camera rather than a gun," he says matter-of-factly. Four short months after passing his exams with the Ministry of Press, he found himself covering the war throughout the Mediterranean. He calls it, with tongue-in-cheek modesty, "the most 'adventurous' time of my life," armed as he was with only a camera in several life-and-death situations.

After the war, he continued to pursue a career as a photographer, only now as a freelancer. In the late 1940s, he travelled throughout Egypt for the Tourist Board, making fast and lasting friendships with the authorities; liaisons which were to prove invaluable in smoothing difficulties later in his film-production work. "I simply stuck with it," he says. "I knew what I wanted to photograph and I just took the picture. You might say I had a vision, an 'eye'. But," he adds with a grin, "don't ask me anything about the technical side of photography."

He published his first book during this period: a ground-breaking, black-and-white photo essay on the Bedouin tribes living around the oasis of Siwa, then a paradise, some 550 kilometers west of Cairo, and virtually untouched by the outside world. Done in collaboration with Robin Maugham (Somerset Maugham's nephew), this book was the first lyrical documentation of the day-to-day lives of these nomadic people, preserving their culture, customs and traditions that today face gradual extinction. It is estimated that nearly 10,000 tourists annually now make their way to Siwa via a newly-paved road from the north.

Soon after the war Dimitri met Liana, though they were not to meet again and marry until the 1950s. They first crossed paths in Athens. He was working with the liberation forces, she with the Ministry of Foreign Affairs. "I wasn't exactly sure of him at first," she recalls. "He was notorious for his informality, receiving lords, ladies, and other dignitaries for their photographic portraits shirtless and barefoot. They were bread and cheese to him," adding with a laugh, "but for the Bedouin he would dress!"

Back in Cairo, Dimitri met the legendary, even visionary, architect Hassan Fathy. An Egyptian, Fathy dreamt of building affordable housing for the wretched poor of his country by utilizing the centuries-old-techniques of construction with mud-straw bricks. Though it was a vision that met with only partial success in his native land, Fathy earned accolades worldwide – *Time* termed him the Architect of the Century – and the lasting respect and friendship with Dimitri. "We would travel on photographic expeditions all over Egypt," he recalls, "and I would never accept any money from him. He helped me build my house in Cairo. He was truly a rare genius and personality," adding with a sigh, "and we remained friends all our lives." (Fathy died in 1990).



Mykonos, the façade of a church in Ano Mera (by Dimitri)



Dimitri's 'eye' was a bit cocked when he snapped this photo during a bibulous luncheon in 1974. Liana Papadimos plays the laterna for Lawrence Durrell, while the publisher and the editor of *The Athenian* look on at either side.

Ironically, the end of the war brought the real heartbreak for Dimitri and other Greek-Egyptians living in and around Cairo. In 1952, Egyptian President Nasser, determined to break the yoke of Western dependence, initiated his nationalization policy of pan-Arab socialism making the pursuit of professional careers, indeed life in general, unbearable for any Egyptians of foreign background. Papadimos recalls the period with sadness: "Many of the Greeks were wise enough to begin leaving on their own. There were no political complications for me; but when I realized what was happening overall, when all of my friends began to leave, I felt empty... so I also left."

While working on a film in Crete, based on a story by Kazantzakis,

Dimitri decided not to return to his beloved Cairo, leaving behind a home, all its furnishings, his art and collectibles – even a brother. The film (1956) was entitled *He Who Must Die*.

Even as he was leaving one part of his life behind him, though, another was opening up. Now based in Athens, he sought work in film production with the same digged enthusiasm that characterized his career as a photographer. In production, his knowledge of languages proved invaluable in coordinating international crews of actors, extras, and scores of others involved in the arduous task of getting a film to the screen. Here, too, the contacts he had made over the years throughout Egypt and Greece facilitated on-time completion of film projects for French, American, British, and Greek productions.

FROM THE GREECE WHICH IS PASSING, D. PAPANIMOU, G. MANOUSAKI, OLKOS, 1974.

Between these projects, Dimitri found time to publish more books; complete photo assignments for the Greek Tourist Organization; tackle freelance photo work for a variety of Greek magazines; mount one-man shows of his work in Cairo, Athens, Lucerne, and London; and even publish a small book of poetry.

Dimitri and Lawrence Durrell became friends when the latter was writing *Bitter Lemons* in the late 1950s and they talked politics at length – the emigrée from Egypt and the resident of the growingly disturbed island of Cyprus. In 1974 Dimitri was the on-location Greek producer of a BBC documentary devoted to Durrell.

“But do not speak of me completely in the past tense,” he adds. “I hope someday to come out with a fourth edition of the book closest to my heart: *Greece Which is Passing*.” First published in 1960s, in five languages, this is

a work even more pertinent today because it chronicles the temporal beauty of Greece’s landscapes, architecture, and people – a beauty on the wane.

Still, Dimitri remains hopeful; positive about both the present and the future. “In some ways, nothing has changed. You have people who were born in Greece, untouched by the outside world. What I worry about is losing the beauty of Greece for the young; the music, the art, the architecture, the traditions.”

With his house and shop on Spetses, and his wife Liana at his side, two things in life now give Dimitri the greatest joy: that his son, daughter-in-law, and grand-daughter live nearby; and that he and Liana have been able, with the assistance of the local church and numerous friends, to baptize, marry, clothe, and house several Greek-Albanian ‘People of Epirus’ who have made their way to Spetses.

“It is the greatest joy for us to help them,” says Liana. “They achieve a renewed sense of pride, a feeling of self-worth. And we do not always encourage them to stay here, but to take what they have learned back with them. These people have been denied till now the practice of their faith, and have fled their country in search of their ethnic roots – a renewed sense of cultural and religious identity.” “And,” Dimitri adds, “you feel that you are really doing something, without any commercial considerations. You are doing something good, that’s all.”

Liana and Dimitri are also currently working, with the support of the church and the local Spetsian committee *Pityoussa*, to upgrade and refurbish the island’s local clinic, which is now barely functional. Anyone interested in assisting may contact committee president Doctor Dimitris at (0298) 72317, or his secretary Effie Zakka at (0298) 73551. ■

Hydra, the neighborhood of Kaminia (by Dimitri)



FROM THE GREECE WHICH IS PASSING D. PAPADIMOU, G. MANOUSAKI, OLKOS, 1974.

THE CITY OF PROFIT-BRINGING HERMES



'Prayer to Ermoupolis and Ano Syros from the entrance to the harbor.

Modern Greeks are probably best known around the world today for their business acumen. So successful are they at it, they've been called cheats and tricksters, though usually by envious, outwitted rivals. Modestly, Greeks themselves pass on these compliments to the Armenians.

Yet Greek success in commerce is also due to courage, a willingness to take risks, hard work and making the best of a difficult situation. All these admirable qualities show up brightly in the meteoric rise of the city of Ermoupolis early in the 19th century – the first great merchant success story of the modern Greek state.

When the War of Independence began in 1821, the existing village, Ano Syra, was an indolent backwash chiefly noted for its slovenliness. "Syra-psira" it was said, jeeringly, "Syra-louse".

"The capital is liker a pigsty than an habitation for Christians of any sect," wrote Lord Charlemont in 1749. "Pigs and Capuchins are indeed in such abundance here that one can scarcely walk through the streets without stumbling over one or the other of them... It is the most Catholic and dirtiest of the islands." It is not surprising to learn that milord was an Irish Protestant.

Half a century later, in 1801, Edward Daniell Clarke also remarked on the dirtiness of Syra, but added that the pigs were of excellent breed.

by Robin Cook

**When the name
'Ermoupolis',
honoring the ancient god of
commerce (and of cunning),
was proposed officially
to the people of the new
boom-town
on the island of Syros in
1826,
everyone in the main square
cheered.**

Animals feature in Syra's rare appearances in history. It played a prominent role in the War of the Ass of AD 1286, a sort of medieval version of the Trojan War with a donkey substituting for Helen. In brief, corsairs abducted an ass belonging to the powerful Ghizi family and sold it to William, Lord of Syra, but as the hind-quarters of the ass had been branded with the Ghizi initials, it was clear where all of it came from. The Ghizi besieged Syra which was then supported by the admiral of Charles II of Anjou and the whole of the Archipelago got involved.

Venice finally forced a peace. The cost of the war was reckoned at 30,000 heavy soldi, but meanwhile the ass had

died, and the Syriani avoided paying indemnities – another suggestion that one day they would go far. Alas, there was no blind minstrel around to immortalize these great exploits, and Hopf's *Chroniques Gréco-Romanes* come in a very poor second to deep-browed Homer.

The Catholic background of Syra, established by these quarrelsome Franks, was to have an important effect on the island's future rags-to-riches, or pigsty-to-palazzo, story. The Capuchin monks settled on Syra in 1633, followed shortly by the Jesuits. In 1700 the botanist Tournefort visited the island on a fact-finding tour that had the personal patronage of Louis XIV. With its overwhelmingly Catholic population and no Turks whatever, the island gradually became unofficially a protectorate of the French kings during the 18th century, an interest revived by the Bourbon restoration in 1815.

In spite of his remarks on religion and hygiene, Charlemont spoke well of the people and, it seems, prophetically, for he wrote "no people ought to be more industrious than the inhabitants of Syros."

No sooner had the War of Independence begun in 1815, that Greeks seeking refuge from undefended islands were attracted to the 'neutrality' of Syra, or Syros, as classically-minded Hellenes now call it.

Two of the most catastrophic events of the war, the massacres of Chios and

of Psara, in 1822 and 1824 respectively, brought benefit to Syros. Refugees from these most industrious Aegean islands poured in and soon saw the possibilities which it afforded. Lying at the center of the Cyclades and astride the sea route to the Dardenelles, Syros also had a spacious, protected harbor. A further advantage, it had open, uninhabited land around it (the Capuchins and pigs having remained up in Ano-Syra). This allowed for the laying out of

than a village and Athens at the time was deserted. With the fall of the Acropolis to the Turks the year before, the remaining inhabitants had fled to the hills or the nearby islands.

With the boom that struck Athens when it was declared the capital of the new kingdom in 1832, Ermoupolis had to settle for second city, and there it remained for half a century, being only superceded by Patras in 1880 and by Piraeus later in that decade.

smokestacks. With wheat from Russia, pasta was manufactured and sent to Italy. Cotton from the mainland and Egypt provided such a prosperous industry that Ermoupolis came to be known as the 'Manchester of Greece'.

This title, however, was soon appropriated by Piraeus. Many factors led to the decline of Syros and the rise of the former: the opening of the Corinth Canal in 1893, the building of the railways, and the concentration of growth, wealth, power (and, therefore, patronage) in the Athens area. The final blow came when Ermoupolis' merchants themselves began moving to Piraeus, taking their commercial genius with them.

Emerging suddenly when it did out of nowhere and flowering between 1830 and 1890 before going into a decline which nothing soon replaced, Ermoupolis was a kind of 19th century urban miracle which has been called one of the loveliest neoclassical towns in the Mediterranean.

The word 'neoclassical' is so general and vague as to cover a multitude of architectural styles (and sins). In Greek, the word seems to include anything standing that has a post-and-lintel structure. Other languages are hardly better, and often it seems to include everything between Baroque and Bauhaus.

There is a style in Greece which, for lack of a better word, is called 'Othonian' after King Otto who reigned from 1832 to 1862. Like many things Greek, it has a way of being difficult to define and it may be best described as what it isn't. Otto was Bavarian, but Othonian is not. It doesn't have the classicizing spirit of Munich, but it isn't Empire or Restoration, either, nor Georgian, nor Greek Revival nor Pompeii Romantic nor Roman Risorgimento. If it is closest to Italianate something-or-other, this is because it fits so well into the Mediterranean way of living.

It is an unpretentious, spare, solid, small-scaled style using, against simple, flat surfaces, classical elements and elegant details, particularly in the use of pediments, pilasters, balconies, corbels, roof tiles, acroteria and terra cotta decoration. A very modest house can be Othonian; so can a mansion. The style doesn't suggest a class; it expresses a way of looking at things.

Ermoupolis is too big to be true to type. The Othonian is only the resident spirit of place. The Big Thing in Ermoupolis is the Town Hall. The Syriani hired the most expensive



The main entrance of the Town Hall.



The Petsas house, 1860.

a practical commercial town, and soon refugee huts were giving way to proper buildings.

In 1826, the whole community congregated before the Church of the Transfiguration to declare the settlement a municipality and to give it a name. It was fitting that 'Hermes Kerdos' (Profit-bringing Hermes) was proposed by a member of the most prosperous Greek entrepreneurial family of the times, Loukas Rallis, and equally appropriate that the whole crowd shouted in response "Ermoupolis! Ermoupolis!" with the same enthusiasm as their distant ancestors had cried, "Thalatta! Thalatta!"

Two years later, when the modern Greek state came into existence, Ermoupolis with 14,000 people, was the most populous town in the country. The capital, Nauplia, was hardly more

In the development of the city, it is said the Psariots provided the brawn (they made up half the crews) and Chiots the brains (they held most of the key commercial positions).

In 1840, Syros, which had had no ships 20 years earlier, registered nearly 500, half of which were over 30 tons and many built in the yards of this almost treeless island. Here, in 1860, the schooner *Monte Cristo* was built for best-selling author Alexandre Dumas, and a decade later tugs for the Danube trade (which Greeks dominated).

After shipping (Ermoupolis was called the 'warehouse of the Eastern Mediterranean'), tanning was the chief industry. Raw hides imported from Europe were exported back processed. Iron imported from England was shipped to European ports in the shapes of anchors, chains, cannonballs and

architect in Greece to create for them the grandest Municipality in the country – and they got it! Dresden-born Ernest Ziller, designer of the Royal Palace and other splendors in Athens, gave them a façade worthy of a Roman basilica. The cornerstone was laid in 1874. Today, this grandeur is tempered by a ground floor utilized by coffee shops. Within, there are two two-storey arcaded courtyards, a Town Council Chamber that has been well-preserved and a museum with some interesting displays of Cycladic civilization.

The Town Hall stands on Miaoulis Square. On the right is the Ladopoulos house (big tanning people) and on the left is the private Hellas Club, designed by Sampò, with an interesting rusticated ground floor.

Behind the Hellas Club is the Apollo Theatre, modelled on La Scala in Milan, built also by Sampò in 1864. Its velvet-covered seats, curtains, huge chandelier and wall paintings, depicting ancient poets and 19th century composers, have all been lovingly restored recently and the theatre just reopened for the first time in 30 years.

Beyond the Apollo is the Cathedral of Saint Nicholas. Raised up on a huge parapet and with a long marble staircase leading up to its Ionic portico, it is one of the most imposing Greek churches of 19th century. The windows in the upper storey of the façade are divided by pilasters with Corinthian capitals and capped by a simple pediment. The soaring effect of the church is increased by two tall and slender bell towers. Within, the iconostasis of white Pendelic marble, with panels of green and red Italian marble on the lowest course, is classical in its orders but sumptuously Venetian in feeling.

In the Vaporaria quarter just beyond are some of the most luxurious private townhouses. The Kehayas and Negrepontis houses, both on Athinas Street, should be noted for their handsome façades and charming interior wall paintings.

On, or just off, Apollonos Street, running south from Cathedral Square, are some of the finest private houses in the city. Though but one-storey, the Tsiropinas house is magnificent and today houses the Nomarchia of the Cyclades. The Prassikakis (with a portrait of Byron set in a frieze) and the Mytaras houses, both on Apollonos, and the fine Velissaropoulos mansion behind the Theatre, are worthy of note.

In three blocks, Ermou Street leading out of Miaoulis Square, opens onto the port. Following the waterfront right leads to the Church of the Dormition.

It is the most charming of ecclesiastical buildings with a fine Baroque pulpit of gilt wood and an early icon by El Greco brought by devout refugees from Psara. Beyond are some of the handsomest neoclassical warehouses in the country. If archaeologists ever get their priorities straightened out, they may discover that the commercial neoclassicism of Ermoupolis is on a level equal to the arsenals of Venetian Hania.

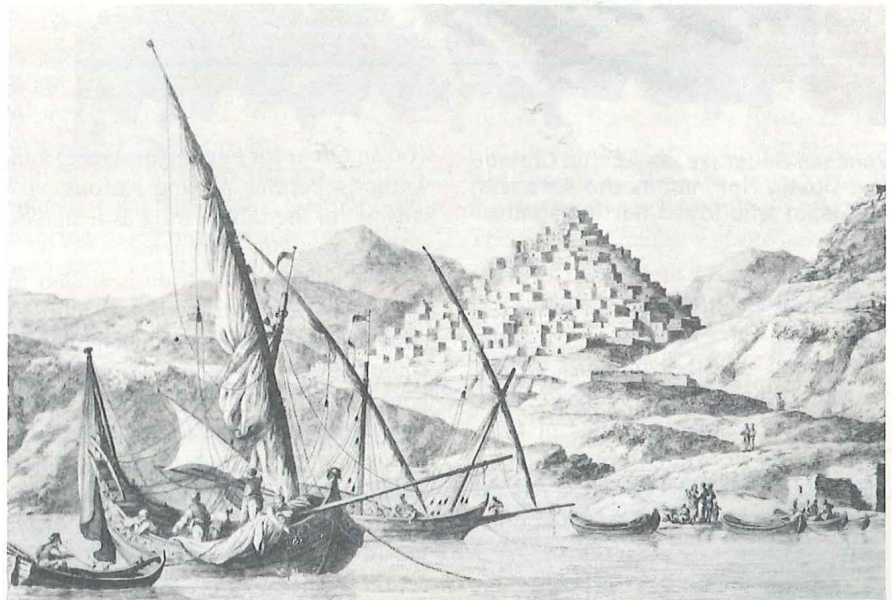
Farther south, some of the oldest neoclassical buildings like the Quarantine Station and the Poor House are in a sad state.

Should you be hungry and in the middle of town, go to Eleana, a good restaurant next to OTE near Miaoulis Square. Also in the center is Sirenes, an attractive ouzerie, and 1935 is good, too.

too far. It is really Kifissia-by-the-Sea. Kini is a beautiful fishing village and at the tavern Gad you can enjoy home cooking and a panoramic view.

Before leaving Syros, it is a good idea to check out the antique shops. Heirlooms from all over the Cyclades are sent here to be sold. Thrapsiadis near the Cathedral of St. Nicholas is expensive but very good. The Antiques tou Rafailou are centrally located on Kotsovilou Street and Antiques tis Kyras, which has nice, small, easy-to-carry pieces, is on the way to Anafarika, near the Church of the Dormition.

Oh, yes, and just before you embark, stock up on some Sanmihali cheeses at the co-operative Viosyr. And don't forget *loukoumia* and *halvadopita* from Kores. (They still make them in the traditional way). And – tell them to



Ano Syros, Choiseul-Gouffier, 1776.

Up in Ano-Syra, Kotoa is a picturesque taverna with barrels along the walls and the *mezedes* are tasty. Piazza is another good eating place.

If you've had a surfeit of neoclassicism, medieval Ano-Syra capped by the Catholic church affords a maze of delightful steep, narrow streets. Both the Capuchin and Jesuit monasteries are full of historical interest. In fact, the whole of Ano-Syra has been declared a protected area.

The island, though small and undramatic, affords many attractive excursions, too. Ano Mera is still an agricultural area with fields separated by traditional stone walls.

On the way to and around Chrousa are neoclassical farmhouses verging on villas while specimens at Della Grazia may stretch the sense of 'neoclassical'

hold the boat! – you *must* get some sausage, too, full of the colors and odors of Ermoupolis, so that you will carry them away with you to whatever you happen to be going. Then (as Cavafy said of Ithaka), you will always have Syros on your mind. ■

Further Reading: The commercial aspects of Ermoupolis are well treated in "Nineteenth-Century Syros" by Catherine Vanderpool (The Athenian, October, 1980). "Hermoupolis", a thorough architectural urban study by the late John Travlos and Angeliki Kokkou, published by the Commercial Bank of Greece, Athens, 1984, can still be found in an English excellent translation by David A. Hardy. It has beautiful illustrations, some of which have been used in this article.

Sleuthing at the Pera Palas



FROM PERA PALAS, JACK DELEON

Vanessa Redgrave, as Agatha Christie and Dustin Hoffman as the American journalist who loved her in 'Agatha'.

Twenty-three of Agatha Christie's murder mysteries, including a number featuring Margaret Rutherford as the humorous fuss-budget Miss Marple, have been adapted to the screen. Some of these films are set in exotic locales, such as *Death On The Nile* (1978), one of the most memorable of the adaptations mainly in terms of visual appeal. The sweeping panoramas in areas up the Nile such as Karnak and Luxor are breathtaking although the performances themselves are less impressive.

My favorite Agatha Christie mystery on film and the one most likely the biggest boxoffice success is Sidney Lumet's *Murder On The Orient Express*, made in 1974. I have seen it a couple of times in the cinema, where its fine photography can be best appreciated. While watching it on video cassette the other night, I was once again impressed with its recreation of the mystical atmosphere of the legendary Orient Express train ride, in this case from Istanbul to Calais. Agatha Christie took the Orient Express several times. In *Murder On The Orient Express* Albert Finney gives one of his finest performances as the astute but idiosyncratic Inspector Poirot. He heads a huge cast of well-known stars including Lauren Bacall, Vanessa Redgrave, the late Ingrid Bergman (who

won an Oscar for her performance) and Anthony Perkins playing various passengers on the fabled train as it snakes along across the continent.

One night as the train is stalled in the snow in Yugoslavia, a muffled choking sound from a neighboring compartment awakens Poirot, who goes back to sleep after hearing someone within the compartment describe it to an inquiring conductor as a sound made during a *cauchemar* (nightmare). The next day Poirot discovers a murder has been committed and he goes into action by investigating the events leading up to it and the motives of the seemingly unconnected passengers. He finally assembles them in the club car. The film takes on a surrealistic bluish tone while a flashback recreates some events he speculates have led up to the murder in the claustrophobically tight sleeping parlors and corridors of the train. The case has two possible solutions. Poirot reveals his often-disguised sentimental streak by opting to accept the explanation that will not implicate those he apparently feels acted with legitimate cause. This is perhaps the only example of Agatha Christie dealing with the morality of a murder.

The opening credits of *Murder On The Orient Express* are run while the magnificent steam engine chugs off from Istanbul's Sirkeci Station. It is a pity that this is one of the few glimpses we get of this fascinating city, for Agatha Christie wrote a good part of the story while staying at the Pera Palas

Hotel at different times between 1926 and 1932. This splendid hotel celebrates its 100th anniversary in October, having been built by the Compagnie Internationale des Wagons-Lits des Grands Express Européens to accommodate the passengers who travelled the 3186 kilometers from Paris to Istanbul beginning in 1888. From 1883 to 1888 the train ran from Paris to Bulgaria, with passengers reaching Istanbul by coach and boat. A later extension went from Paris to Calais. A subsidiary of the railroad company, Compagnie Internationale des Grands Hôtels was formed to run the hotel. For this reason, the emblems of both the Orient Express and Pera Palas are the same.

The hotel was opened in October, 1892 and the ceremony was attended by one of the last of the Ottoman sultans, Sultan Abdülhamit. The first Orient Express train was humble, consisting of an engine, two sleeping cars, a diner and a baggage wagon. Later passengers were thoroughly pampered in what became a true luxury train, eating international haute cuisine in refined dining cars and sipping fine cognacs and champagne. After a breakfast of English tea and caviar, they were gently transported from Sirkeci Station in Stamboul (the Old City) by cushioned sedan chairs carried by two men to the ferry boat that would transport them across the then still blue Golden Horn to Pera (in Greek meaning across), on the European side.

Passengers would again be transported in sedan chairs from the quay of Galata to the Tûnel underground train, the world's oldest and shortest (one minute and 10 seconds) electric train built especially to take the passengers up the steep hill to the Pera Palas, built over an old Ottoman cemetery in the area of Pera. Pera, now known as Beyoglou, was called the Area of the Infidel's because it was home to mostly non-Muslims including Levantines, Greeks, Jews and Armenians. Levantines, natives of the Eastern Mediterranean, were descendants of Westerners who had settled in Istanbul or offspring of their marriages with minority members. They had developed into an Istanbul elite group, excelled in commerce and after the imperial reform of 1839 were able to serve in government posts as well. Adding to their numbers in the 19th century were the many European writers, poets, merchants and diplomats who were lured by the irresistible charm of Constantinople, this intriguing city at the crossroads between East and West.

Pera had many fine old mansions

and lavish embassies (reduced to consulates when Ankara became the capital) on Grande Rue de Pera, now the picturesque pedestrian mall of Istiklal Caddesi. In recent years, Pera experienced a rejuvenation, with many handsome older shops and cinemas renovated so that the area is considered quite chic.

One of the sedan chairs used to transport the passengers is on display in Room 411, the room occupied by Agatha Christie during her stays at the Pera Palas. It is one of the most popular rooms in the hotel, distinguished by a small plaque on the door stating, "Agatha Christie, the writer of mystery stories stayed in this room." It is decorated in the style of the 1920s with brass beds, a French night-table, doubled-doored wardrobe and is highlighted by a typically marvelous bathroom, as large as many a small hotel room, decorated in rich blue and gold Iznik tiles.

The Pera Palas has had its ups and downs, falling into neglect in some periods, although it always attracted a steady group of quality guests, as well as the intellectuals and journalists who frequented its celebrated Orient Bar. Agatha Christie might have been especially attracted to the hotel because Mata Hari was said to have stayed there under an assumed name in the late 1900s and again during World War I. Other international spies who choose the hotel include Cicero, an Albanian with Turkish citizenship who was involved in espionage for the Germans in World War II and Kim Philby, the famous double agent who posed as a diplomat posted in Istanbul.

The Pera Palas is now under the management of the Turkish Ministry of Tourism, which promises to restore it to its former glory. It was once state owned, having been taken over after the Anastasiadis family was unable to pay a tax debt in 1923. This ended the Greek ownership of the hotel, started in 1915 when Petros Bodosaki, a Greek windmill owner from Mersin bought the hotel when refused a room because of his rough appearance.

The entertaining book *Pera Palas* by Jack Deleon has illustrations from the period of Agatha Christie's stays and anecdotes describing the illustrious guests from all walks of life, including Atatürk, King Zogo of Albania, President Tito of Yugoslavia, Sara Bernhardt, John Dewey, Jacqueline Kennedy and Zsa Zsa Gabor. Room 101, occupied by Prime Minister Atatürk, has been made into a small museum.

Deleon also describes in detail the

intrigue that developed before the shooting of Michael Apted's *Agatha*, a 1979 movie starring Vanessa Redgrave and Dustin Hoffman. The film is based on a fictional script describing the events during Agatha Christie's 11 day disappearance in 1926. Christie's car was found by the side of a lake and it was assumed she was drowned. She reappeared 11 days later and although her husband strenuously denied rumors of his affair with a much younger mutual acquaintance and the role this had played in her disappearance, Agatha refused to comment on her whereabouts and what had happened during these 11 days. Two years later they did divorce and he remarried. Christie obviously recouped and married an archaeologist two years later.

In the film, the story is set in Yorkshire and develops around a typical Agatha Christie murder plot but in this case it involves her and her husband's secretary. Christie (Vanessa Redgrave) is saved from dire consequences by Wally Stanton (Dustin Hoffman), an American journalist who falls in love with her. The film has great visual appeal, with Vittorio Storaro's apricottinged cinematography lovingly enhancing the refined beauty of Vanessa Redgrave but the sensitive performances by the two leads is its real strength, as the plot is sparse and

understated with few offshoots, in sharp contrast to a lively Agatha Christie scenario.

Warner Brothers, the studio producing the film, contacted Hollywood medium and clairvoyant Tamara Rand to see if she could get in touch with Christie's spirit during a seance to find the location of a missing key to a diary that supposedly had details of her missing days. The seance held on March 7, 1979 at the Scene of the Crime Bookstore in Los Angeles was attended by members of the press and mystery buffs. Rand went into a trance and began to write on a piece of paper in front of her. She wrote Mesrutiyet Caddesi, the name of the street the hotel is on and then Pera Palas Hotel. Rand said she saw Christie walk through the great wooden portals of the Pera Palas Hotel and then standing in Room 411 hiding the key in the box that held her diary. When Hasan Süzer, major shareholder and manager of the Pera Palas, had the floor of Room 411 searched, a rusty key was found where the wall joined the floor. Experts have verified that it was 50 years old. Whether the box containing the diary was found is not revealed in Deleon's *Pera Palas*. The contents might well provide material for a film based on real-life events, more engrossing than the fictionalized version. ■

The elegant entrance to the Pera Palas Hotel during the 1920s when Agatha Christie (shown in small photo) stayed there and wrote 'Murder on the Orient Express'.



FROM PERA PALAS. JACK DELEON

When Your Cash Flow Turns to a Torpid Trickle

Think About Bargains in Barter!



"We're here to see the carpet, are we too early?"

Using money as a means of buying something is a new idea in the history of civilization. 'Cash' is the English version of a word similar in many languages and was first used by merchants and traders in the late 16th century to indicate either small coins or a weight of gold or silver to equal a coin.

The term was common in the East Indies and China. The Chinese cash were small round coins minted from an alloy of copper and lead, with square holes in the center. Of very little value, they were usually traded on cords of a thousand known as a 'tael' and were still in use well into this century.

Coinage is a fascinating subject and its use began sometime between 3000-2500 BC when the Sumerians started

using coins instead of barley for bartering. But ever since their invention they have been periodically replaced by barter – as at this very hour.

In Greece, obsidian, obtained from the Cycladic islands, particularly Milos, which had a great industry producing this greyish-black volcanic glass used for tools, jewels, statues and ritual vessels, was long a major item of barter.

Later, olive oil, wine and pottery were the staple items until the discovery (c. 550 BC) of the Lavrion silver mines, worked by slaves, rented by the state from men who owned them by the thousands. This enabled Athens to mint their famous 'Owls', far easier to 'bank' than amphora, and they paid for the ships with which Athens controlled the Mediterranean.

All of which brings us to today and the reason for using barter instead of money – the intractable, all-pervasive vice of inflation. Of course, occasionally, we all barter without thinking about it; we take turns baby-sitting, we share cars for shopping and we look after one another's homes during vacations. But now is the time to take bartering more seriously.

One great advantage of bartering is the value one gets. As everyone knows, the difference between the buying and selling price of anything is ludicrous. A new car depreciates drastically the moment its tires touch the street outside a showroom. Any item, regardless of how new it is, rarely will bring more than 20-40 percent of its purchase price.

So how to start? Everyone has at least one of three things to offer, often all three: a skill, time or an object. If what you want is expensive you might even use all three.

Suppose you need a new living room carpet but don't have the cash for such a major item. Another family may have just moved into an apartment where the carpet doesn't fit, but needs a sideboard. You just happen to have one which you don't need and it is taking up the space where you would like to build a bookcase. A marriage made in heaven?

Perhaps the carpet-owner doesn't need more furniture but could use a baby-sitter. You have a certain number of hours free each week so you agree on an exchange.

A woman working at home, freelance, with a computer, passes a jewelry store and sees a beautiful brooch. She can't really afford it but goes in to ask the price. Over a cup of coffee she discovers that the owner would like a complete inventory and wants to set up a customer mailing list. Is this a case where a computer is worth diamonds?

Can a man with carpentry as a hobby exchange house repairs for an engine overhaul? The possibilities are endless and trading a vase for a lamp is far more satisfying than buying one.

There are rules. The bargain must be fair to both parties. If the transaction involves services and the parties are not known to each other then it is usual for references to be offered. Where time is involved it must be very clearly understood what, and how many, hours are agreed upon.

Never offer services for a benefit to be given in some undetermined future. Keep it within limits or your benefits

may never materialize. Also never underestimate the value of your time or skill – they are of value to your barter partner just as what they have is of value to you.

Word of mouth is a good way to let people know you are in the bartering market. Bulletin boards are often helpful, and there is always an advertisement. If you are offering objects rather than services, perhaps a group effort would be the best way. Arrange a 'swap meet' somewhere with friends. Perhaps your club could offer space. Here would be another chance to help your favorite charity. Give a percentage of the turnover to the club or charity, naturally in items, perhaps some of those left over which can be sold at their next bazaar.

Garage sales are very popular in the United States although not as common here. They involve items you would like to get rid of, but would also like to sell rather than give away.

Here organization is of prime importance because at a really successful sale things happen so quickly you won't have time to think. Every single item must have an established price. Slightly overprice so that you can easily come down and at the same time make the customer feel that he has a bargain.

All expensive items should have a tag or label with some description on it. Anyone ever connected with a bazaar knows how common tag-switching is. Small items can go in a basket with everything the same price. Clothing should be racked in groups, "All men's shirts 1000 drachmas".

Another way, easier to do, is by color coding. In other words, you have a series of different-colored labels. Each color has its own value so that when someone presents an item of a certain color you immediately know its value.

Don't forget the psychology of sales. Everyone wants a bargain, so politely let him know he has one. To get this bargain you should plan on the customer coming about an hour before the sale is supposed to start. By noon most of the customers will have come so don't think of extending the time. Instead, when business is getting slow, start marking things down.

At times like these there are usually things that one agonizes over, "Should I part with this? Will I be sorry if I do?" For this dilemma there is an easy solution: Put a hefty price on it, one that will make you very happy to get. If it doesn't sell, then it wasn't meant to be – it's kismet!

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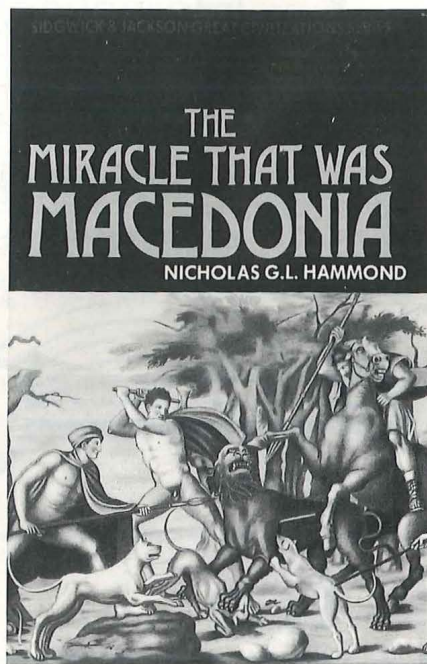
A Feeling for the Macedonian Earth

One of the more soul-scorching, mind-boggling, tummy-aching ironies of history is that the land which produced the leader who first conceived the idea of the brotherhood of man, and proclaimed it while out on the road to its realization at a banquet set for 10,000, over 2000 kilometers from home (Alexander the Great at Opis), should two millennia later give its name to a dish of diced, mixed vegetables which are, more likely than not, leftovers from last night's dinner.

Oxford scholar Nicholas G.L. Hammond has written (uniquely) a three-volume account of ancient Macedonia (1972-88) and his memoir *Venture into Greece* (1983) is a vivid account of his wartime exploits in that area just when it was being 'reorganized' by Messrs Tito and Dimitrov into the nuisance which it has come, notoriously, to be. He has written monographs and lectured on the subject and is a staunch philhellene. Now he has been persuaded to abbreviate his special knowledge (being both personal and scholarly), within a compass of a couple of hundred pages for a popular series devoted to Great Civilizations.

At the First International Conference on Ancient Macedonia organized by the Institute of Balkan Studies in 1968 in Thessaloniki, Professor Hammond advanced the then startling belief that Vergina was the ancient Macedonian capital of Aegeae which he claimed one day would yield up the bones of its kings. Among those who seriously questioned this curious belief was archaeologist Manolis Andronikos. But further exploration led him to agree with Hammond, and he began excavations six years later leading him to the discovery of Philip II's tomb in 1977.

It is not surprising, then, given Professor Hammond's long and intimate affair with the Macedonian heartland, that he should put more emphasis on the birthplace of the first-known Western-based empire rather than on its mammoth expansion and the international consequences of it. As a result he gives greater weight to Philip's organizational skills and his forceful character than to the personality and achievements of his son which have been writ-



The Miracle that Was Macedonia

by Nicholas G.L. Hammond,
Sidgwick and Jackson,
London,
St Martin's Press, New York,
1991, pp 229.

ten about so often elsewhere, and have so sunk into popular imagination that it is just about impossible today to reclaim the Divine Youth to such mundane things as history and humanity.

Philip is a more manageable matter: tough, crafty, hard-drinking, stubborn – generous and goodhearted when approached in the right way, vengeful and ruthless when not – recognizably Balkan today in proximity to his semi-barbaric, transhumant goat-raising, and sheep-stealing forebears. He didn't know it, but he took these unpromising materials around him and wove the fabric for a cradle of empire without parallel, since half of it remained a dream (which is still dreamt) and the other half materialized in a way that it had an intimate effect on every supranational state of affairs in the West since, from the Roman Empire to the UN.

Like all favored of the gods, Philip found opportunity in early adversity. Due to his incompetent father's exile or defeats, he served time as a hostage first at Thebes where he studied the tactics of Epaminondas' brilliant

Sacred Band and developed the pikeman phalanx which was to destroy Persia. Later, with the Illyrian army, then the greatest military power in the Balkans, he learned how to forge from small tribal elements a mini-empire of his own, for, as we know all too well today, a multi-national, multi-religious state can be made – or unmade – out of quite modest dimensions in the Balkans. What is extraordinary is that Philip, and the genius of his son, was able to expand and transform this narrow-valleyed Balkan experience to encompass an area that stretched from the Adriatic to Bactria and India.

The Macedonia which Philip inherited from his clumsy predecessors was not unlike the *mélange* some claim it to be today. Since the regions took their names from the tribes which inhabited them, and the tribes themselves were transhumant pastoralists, the regions 'moved' around with them giving the fourth century BC Balkan peninsula that blurred, instable look it still has – a geographical hotchpotch of mountains and valleys which, by nature, produced quarrelsome men with narrow minds and confused hearts. A major part of the problem of Macedonia is that it has changed shape in history with the persistence and ingenuity of Proteus.

The remarkable ease with which ancient Macedonians adapted to, yet at the same time transformed, Asian despotism may have been prepared for by the Persian Empire's occupation early in the fifth century, a not unfriendly association strengthened by a hatred held in common of Athens and its democratic institutions.

Macedonia was above all monarchist; this was the key to its genius. For generations before Philip, its kings were elected and deposed by an Assembly (hence 'constitutional'). His administration, however, was made up of 'Companions' of his own choosing. As the sole owner of 'spear-won' land, however, he had a private wealth immensely greater than any Greek city-state capitalist.

Philip's martial and bureaucratic abilities (which his son so fortuitously inherited) forged a despotism combined with an oligarchy whose strength was enhanced by the absence of a middle class or slavery. Hammond stresses

that Macedonian society was powerful and closely knit because of the absence of slaves. Since, however, Macedonians were mostly transhumants and moving around was their business, Philip was able to massively relocate his people to suit his purposes. Hammond argues persuasively that the sudden emergence of Greek-dominated cities in so much of the Middle East in the third century, becoming the foundations of the Hellenistic kingdoms, had traceable origins in Balkan wanderlust.

The 'miracle' in the title of the book under review may be mostly the inspiration of the euphony-loving editor of this series (*The Glory That Was Greece*, etc) but the achievement of Macedonia was accomplished with extraordinarily speed – as miracles usually are. Professor Hammond is a devout Philipophile, and even a democrat would be churchish to begrudge his greatness. For Athenocentric scholars of the past, history ended at Chaeronea; in fact, that's when most of it began – for good or ill. Philip, of course, was lucky. A Greek himself (thank you, Professor Hammond!) Philip oversaw the Hellenization of Macedonia as whole, and the concurrent spread of standard spoken Greek (koine) allowed in the next generations for the Hellenization of the ecumene.

The miracle, at least in Macedonia itself, fizzled out as soon as Alexander crossed into Asia, and even our patriotic historian cannot make the intrigues, murders and incests of the latter Macedonian royal house into anything but a confused chronicle of wretchedness. Macedonian painting probably did point towards the glories of Pompeii and Herculaneum, but polygamy, another, less wholesome Macedonian tradition, invited princesses to join and intensify court intrigues, inspire the later antics of Messalina and the Agrippinas. The Macedonian legacy was a mixed bag, but its achievements were inspiring.

Professor Hammond's latest book is more a reduction of his earlier studies than a simplified reassessment of them. Consequently the text, if shortened, is as dense as a phalanx. The photographs seem haphazard in choice, often ill-produced, and the maps are difficult to read.

Yet the author is a true Macedonian. Even as eminent a scholar as his predecessor W.W. Tarn seemed to whistle Macedonia arbitrarily from the side-benches into the playing field of history for no better reason than the spectators had tired of those Greek city-state players and their overly complex, repetitious strategies.

In Professor Hammond's narrative, Philip and Alexander, like the children of Cadmus, spring naturally out from the Macedonian earth, not uprooted and sterilized for safekeeping in the Hall of Heroes.

Macedonia was Greek, the author insists (whew!), and without the Greeks, the future empire was inconceivable. But, Professor Hammond also argues, in its institutions and much of its art and its psychology, Macedonia had more in common with its neighbors just west and east, Illyria and Thrace, than the city-states to the south. It was the blend, planted by Alexander into his vast lands, that made the transition from Oriental despotism to Hellenistic hegemony possible.

The ultimate truth, as usual, is inexplicable. At the Feast at Opis-on-Tigris, Alexander prayed for the brotherhood of man, the community of culture, the fusion of races: a gradually unfolding vision of the ecumene: one inhabited world, single and unified. One wonders where he got all that from?

"Horizons in the Middle East," writes that clairvoyant traveller, Freya Stark, "often seem mere passages for the eye to things unseen."

One thing is certain: There was no 'Macedoine' on the Opis Feast menu. ■



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Maria Strigari, "Within a Room", gouache.

CAPTIVE EXPRESSION

A figurative landscape filled with personal symbols floating across the canvas and color declaring her affinity to Expressionism compose the visual language of Maria Strigari's mixed media paintings (gouache, pastel, watercolor, tempera).

Man and his space is the general theme of this exhibition. The simplified forms presented by an expressionistic imagery within the measure of everyday activity depict lonely, contemplative figures enveloped by an impressive illusion of absolute stillness.

Strigari frequently expands her themes with different variations which are as interesting as they are sensitive. In *Man and the Landscape*, the imagery of a house and its surroundings is

juxtaposed with the quiet portrait of a man looking out from the foreground of the canvas. In a variation of this theme, a man's head seen from behind dominates the same landscape as if he is drawn back into his familiar grounds, a captive of his environment.

Within a Room is a moving depiction of a young boy sitting cross-legged, locked away in his room and within himself. In another painting, a girl strikes a similar pose. The loose, fluid technique of these gouache paintings bathe the melancholy figures in beautiful layers of color and lend a dreamy and emotional quality to the work.

Several paintings have symbolic allusions – *The Woman and the Cross* refers to woman's suffering. She is shown carrying, like Christ, a heavy wooden cross and bent over by its weight and the weight of her torment. A variation shows the woman holding the cross, icon-style, as the Virgin Mary usually holds the Holy Child. Exuberant brushwork evokes an intensity of emotions.

Maria Strigari studied history of art at the University of Bonn, painting at the Athens School of Fine Arts, and interior design at the Doxiades School. She has had several solo and group shows and her work is in many private collections.

Gallery Dada
Niriidon 6 and Pratinou
12-26 October

INNER SOULS OF ROCKS

Nana Tokatli explores, analyses, dreams, and delves into the core of her subject endowing it each time with a new and different identity.

Rocks have frequently appeared in Tokatli's work as a major theme. The early arrangements of stern geometric forms have moved, in this exhibition, into the abstract level, into an imagery which, while retaining the geometric structure that marks all of her work, has now a newfound freedom of expression. Tokatli now probes into the inner soul of these rocks creating exciting forms, definite as well as abstract.

The rocks of this collection have a manifold presence – tall and silent, they rise straight up from the water becoming majestic cliffs with smooth glistening surfaces that sparkle like the facets of a diamond; or they recall ancient ruins, the brilliant light rendering a

private collections in the US and Europe.

Gallery Ersi
Kleomenous 4, Kolonaki
19-30 October

ANGELIC GRACE

The tableaux in Maria Petta's current exhibition, *Angels and Spirits*, spin a narrative fantasy of rhythm and motion. Evoking a Renaissance atmosphere, the figures project their message with the grace and movement of dancers, bodies gently swaying, ballet feet toeing on ethereal clouds.

Petta portrays the Angels as male figures with wide voluminous wings, dark shadows marking the frosty whiteness of their spread. The Spirits are delicate females enveloped by diaphanous fabric which creates its own rhythms of motion. Their semi-nude bodies revealed through the sheer cloth exude a sense of grace and spiritual harmony. Pale tonalities envelop the figures augmenting the mystical quality of the theme.

The Right Way depicts an angel, an elongated figure, with only a loin cloth draped around his slim hips and wavy shoulder-length hair. His long slender arm stretching out beneath his pearly-white wings encircles a slender spirit swaying towards the direction to which he is pointing. Most striking is the *Angels' Orchestra* which portrays two figures, one playing a harp and the other a lute. They seem to float in space, as their sheer robes flowing with the rhythm of their body motion engender a musical atmosphere.

The Avenging Angel, shown killing a monster, has the mien of a saint, his wide wings creating a halo all around him. There are also several sensitive portrait-type paintings symbolic of the *Florentine Girl* clad in an ochre robe with a ribbon cord around her head; the *Young Madonna*, a beautiful rendition of youth; and the *Sad Angel*, eloquently reflecting his thoughts and inner feelings.

Maria Petta studied painting and decoration at the Academy of Munich and has had many solo and group shows. Most recently she held three separate exhibitions in Vienna, and one in Luxemburg.

Gallery Dimokritos
Dimokritou 24, Kolonaki
28 September-10 October



Nana Tokatli, "Rocks", oil.

marble luminosity to the stone; or fitted together like pieces of a puzzle they glow with vibrant color. Color shimmers through surfaces seemingly wet adding a special lustre to its brilliance.

Tokatli creates an air of mystery in a lovely seascape enveloped by shadows. Rocks bathed in deep blue color are mirrored in the dark waters and drenched by an eerie yellow sunlight, the shadows activating the motion of their

contours. In another painting the rocks have a cave-like aspect as they encircle the rich flow of a river. Velvety shadows are juxtaposed with vivid color creating shapes that are luscious and curvy.

Nana Tokatli studied painting and stage design at the Athens School of Fine Arts with the noted painter George Mavroides. She has had many solo shows and her work is in many

Maria Petta, "The Avenging Angel", oil.



Greece) Office number has changed, too. Please use the American College number and ask for ext 342.

★ The autumn program of the **British-Hellenic Chamber of Commerce** is off and running. You can obtain information on their program as well as membership on 723-6211. The October Lun-

KATEY'S corner



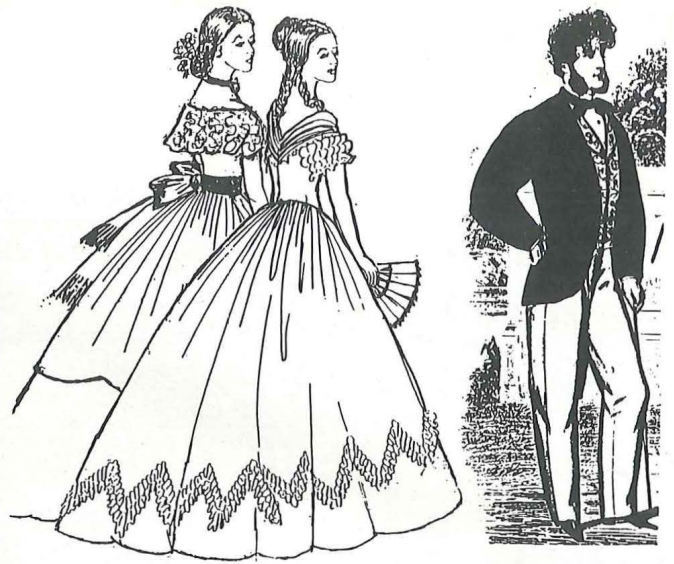
Even though I have lived in Athens for a number of years, I am still not aware of just how one manages to join the ranks of the Favored Few. The City Fathers seem to be fairly indiscriminate in the manner in which they choose the streets to be torn up (and left with gaping holes for considerable periods of time), and I believe we have all felt their heavy hand in this regard. However, I have noted that occasionally someone comes by to fill in these holes and sometimes even smooth them over a bit, but it is only one of the very Favored Few whose street is selected to receive even a modicum swath of asphalt to cover this ugliness. And so for months dust continues to cover everything. Will someone please explain?



The Athens Centre has many forms of cooperation with various universities in the United States. One such produced an unusual opportunity this past summer when the Theatre Company of the University of Detroit, directed by Arthur Beer, came to Greece to present the Aristophanes-inspired "The Congress of Women" in cooperation with the Municipality of Spetses, Argos and the Cultural Centre of Athens. Everyone enjoyed these special performances in English and the latter was a benefit for the Hellenic Wildlife Hospital on Aegina. Our photo shows the play in progress.

★ Please take note. The telephone numbers of the **American College of Greece** (Deree and Pierce) have changed over the summer. Their new numbers are 600-9800/9. A corollary to this, as the office is on campus, is that the **AWOG** (American Women's Organization of

cheon is set for the 21 (speaker pending) and Mr Jason Stratos of the Federation of Greek Industries will be speaking on 18 November at a luncheon to be held at the Athenaeum Inter-Continental Hotel. Also of note is that the Chamber is organizing a seminar to be held on 25



Grand Victorian Charity Ball



Athens Cosmopolitan Lions Club District 117 Greece and Cyprus

★ Under the patronage of Sir David and Lady Miers, a **Grand Victorian Charity Ball** will take place at the Grande Bretagne Hotel, Syntagma Square, on Friday 30 October, beginning at 8.30 pm. The Ball is being organized by the Athens Cosmopolitan Lions Club, one of two English-speaking Lions Clubs in Greece, in order to provide essential equipment for the Lophos Skouze Church Home for the Poor and Bedridden, and for the Aghios Dimitrios School for Children with Special Needs.

The evening will start with a sherry reception and a five-course Victorian dinner, followed by a program of light Victorian entertainment, and will continue with dancing with the Michael Karidis Orchestra. The wearing of Victorian costume or a passable approximation will be *de rigueur*.

For further details, please telephone the Organizing Committee at: 895-7004 or by fax to: 984-3596.

November at the Athens Hilton and on 26 November at Hellexpo in Thessaloniki on the subject of VAT. There will be speakers from the EC, and from the United Kingdom as well as from the Greek Finance Ministry. Momentous VAT changes are in the process and members and friends will want to make note of those dates from now.

★ A recent arrival on the scene is **Dr Ta-Jen Liu**, the new Director General of the Republic of China's Taipei Economic and Cultural Office in Athens. Having served in numerous posts on almost every continent, Dr Liu comes to Athens accompanied by his wife Eve and their two sons. He immediately embarked on a very well-received cooperation with the Athens Cultural Center for a performance by the Chinese Youth Sports Presentation Group.

★ **The Greek-Irish Society** becomes more active each year and their monthly newsletter *Hellenic-Hibernian News* certainly promises a busy season. The Committee

which has just been elected for 1992-1993 is headed by President Emer Ronan-Assimakopoulou (who comes to the job with credentials as her Dad is a former ambassador from Ireland to Greece), Vice President Stephanie Moschona, Secretary Aideen Lewis and Treasurer Natasha Rougeri. If you are Irish, have travelled to Ireland and love it, you may want to hear further with regard to membership. Just give a call to 895-5890 or 657-0418.

★ It is not too early to think of an abonnement (or season ticket) at **the Athens Concert Hall**. There are wonderful programs, the savings are considerable, and if by any chance you are unable to go, you can always exchange with a friend. Give it a thought.

★ It seems impossible, but some winners failed to pick up some of the prizes won at the Gala Environmental Function organized at the South African Embassy residence during the summer. The numbers were on the beautiful invitation cards so look around and call 692-2125, ext 222, as soon as

The American Olympic Gold Medalists were honored this year at the Republican National Convention held in Houston, Texas. In our photo, the dazzling dancing water twins and winsome gymnast are shown with the RNC Chairman, Rich Bond.



Our photo introduces some out-of-towners for a change! These ladies are members of the newly-organized Daughters of Penelope (Pythia Chapter) which is located in Nafpaktos. President Darlene Dixon Pennis is seated center front. But our advance news is that the Hesperus Chapter (Athens) is planning its annual benefit Thanksgiving Dinner for 28 November; more particulars next month.



ST. ANDREW'S CHURCH
ATHENS · GREECE
1952 · 1992

★ Forty years ago a concerned group of mainly American military Protestant Christians founded what was then known as the American Church in Athens, thus St Andrews started out with an international flavor embracing all nationalities and Christian liturgies. The Church forty years ago was comprised mainly of Americans, mostly military; today the Church is much more diverse in nationality and denomination.

On 1st November 1992 Saint Andrews Protestant Church will celebrate its forty years of service to the English speaking Christian community in Athens. Special Anniversary Services will be held at 9 am the LaVerne University auditorium at 18, Tsaldari Street, Kifissia and at 11.15 am in the sanctuary of the German Evangelical Church at 66, Sina Street in downtown Athens.

In addition to the Sunday worship services the Church offers several other ministries: active teen and preteen youth groups, weekly Sunday school classes for the children at both locations, adult Bible study groups throughout the Athens area, prison visitation to English speaking persons incarcerated in both Athens and Patras, three active ethnic fellowships. For information, call 6479-585.

possible with your numbers. You may be off to South Africa on the next plane!

★ Sometimes when you unpack all those boxes full of items that seemed a good idea at home, you find that they are not such a good idea. Those wonderful blue towel sets – when you have found a home with all-green tiles? The warm woolly underwear for cold winters – when the house also turns out to have

lots of controlled heat? Or, worst of all, maybe junior grew out of most of his clothes. In any event, **the Hellenic Animal Welfare Society** has an annual bazaar that will be coming up soon – and without items, there is no bazaar. Help them help your four-legged friends by sending along anything you can spare to Lykaiou 56 and Kefala (end of Evelpidon Street) or telephone them at 644-4473 or 251-4716 to learn more about the organization.

WHERE TO GO WHAT TO DO

1 focus

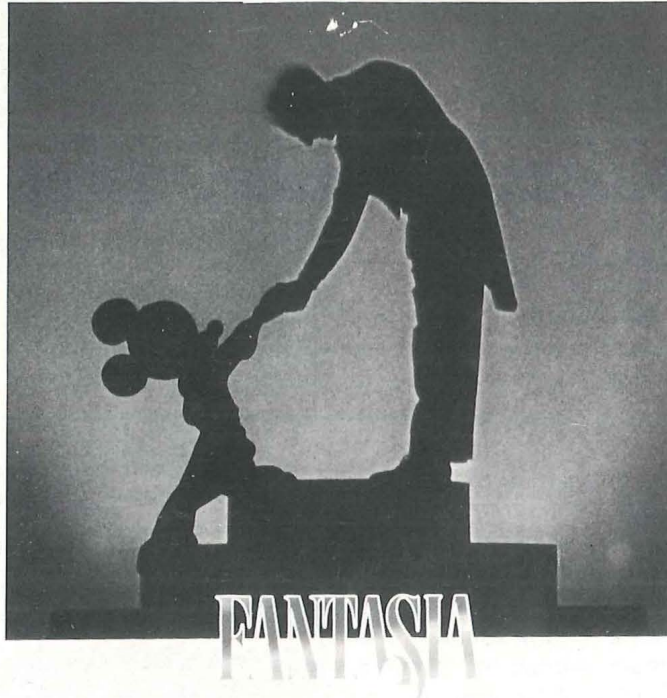
EXHIBITIONS

An interesting exhibition will be housed in Spyropoulion Cultural Centre of the Municipality of Neo Psychiko from 1 to 10 October. Works by Greek painter **Mariela Konstandinidou** will be presented in her third individual exhibition. Art critic Athina Schina has written: "The forms of the artist's paintings are engaged in a dialogue with light and colors, with space and the harmony of sizes and distances, as they are visually perceived and filtered through a touch of imagination. The artist's landscapes, and her pictures of objects and human figures, share features of expressionism."

Mariela Konstandinidou was born in Athens. She studied arts at the University of Athens and in Paris from 1975 to 1982. Since 1982 she has been directing Aerografica, a creative workshop.

ORA Culture and Art Centre hosts three series of the latest work of painter **Julia Andriadou** from 5 to 30 October. Her work could be described as a study on man's petrification and destruction of the environment. The three parts of the exhibition are entitled: "Towns-Labyrinths", "Secret windows" and "Twilight Towns".

Andriadou started working on these collections 15 years ago. On the occasion of a previous exhibition art critic Dora Rogan had written: "This is work which expresses, with characteristic directness the multitude of ways in which today's environment has been alienated and adulterated and the uncontrolled degradation which the environment has suffered in



Fantasia by Walt Disney, film show of the Pastoral Symphony part on the Beethoven Day



Bruno Leonardo Gelber, piano

our times. It also conveys the emotions of loneliness, spiritual desertion and abandonment which that state of affairs suggests."

Anemos Gallery is displaying the work of **Michalis Frantzis** from October 15 to November 5. The exhibition is entitled "Paintings and design on

marble". It is a collection of painted or sculpted wall "covers" and "tables".

Frantzis studied arts at the University of Athens. He has worked in the field of interior decoration and architecture.

The Dracos Contemporary Art Centre hosts the exhibition "Phanenta" created by

Yiannis Metziko until October 10. The theme of the exhibition comes from the Dorian word *Phaos*. The exhibition - a pioneering one - includes a series of images on the origins of the "substance" as it takes form and emerges into the world of senses. Different aspects of this "substance" are presented through a play of a wide range of lights. For the occasion Philips Lighting provided the light setting.

DESIGN

Take a journey into the art of carpet making by visiting the **Nordic Carpet Design** exhibition at the Ionic Centre in Plaka. The exhibition presents modern carpet design from Denmark, Finland, Norway and Sweden, which share common cultural and historical traditions. But the exhibition does not only manifest a common Nordic heritage. It also displays the rich cultural diversity of the area. The works of 20 artists coming from the four countries are give evidence of how important carpets have become in today's interior design. The exhibition lasts from October 21 until November 10.



Ruggero Raimondi, bass-baritone



English Bach Festival: *Dido and Aeneas* by Purcell

MUSIC AT MEGARON

Seven cycles of events have been chosen by the Friends of Music for the 1992-1993 season at Athens Concert Hall. These cycles, which are enti-

tled Wagner, Chamber Music, Greek Music, Helen of Troy, Callas Tribute, Great Orchestras and Great Interpreters Cycle, appear to be more promising than ever. The programs are rich and performers of international prestige are expected to offer unforgettable interpretations. This season's program also includes appearances by the Athens State Orchestra, by La Camerata (which opened the season) and a series of educational events (see *This Month*).

In October four events should not be missed. On October 3 bass-barytone Ruggero Raimondi, accompanied by the Prague Symphony Orchestra, will sing arias and orchestral excerpts by Mozart, Verdi, Donizetti. On October 10, a day-long

festival on Beethoven will be open to you and your children. The program includes: A day with Ludwig (a children's show with music), piano works (Bruno Leonardo Gelber, piano), works for piano and mandolin, Scottish and Irish songs for soprano, violin, cello and piano, Walt Disney's *Fantasia* (the Pastoral Symphony part) and Symphony No 9 by the Nuremberg Symphony Orchestra.

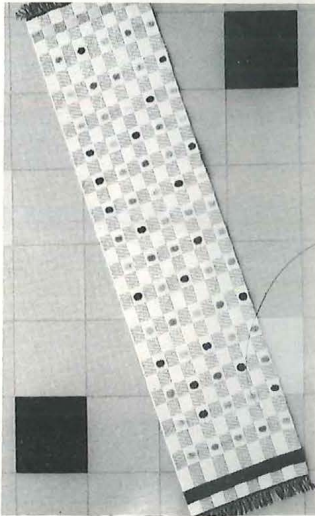
On October 27-31 the Leipzig Radio Symphony Orchestra presents a program with works by Wagner, including *The Flying Dutchman*. (semi-staged opera).

On October 22-24 and 26 the English Bach Festival presents the 1689-written tragic opera *Dido and Aeneas* by Henry Purcell. The English

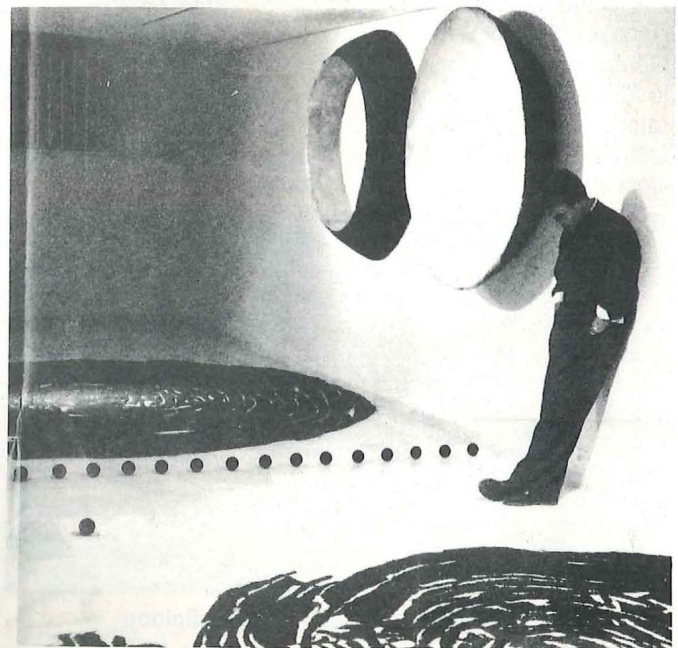
Bach Festival founded and directed by Lina Lalandi, specialized in the revival of early opera with the use of period instruments, baroque dance, costumes from original designs and decor copied or inspired from original drawings. Soloists in this performance are the internationally renowned opera singer Della Jones (*Dido*), Nigel Leeson-Williams (*Aeneas*) and Marilyn Hill Smith (*Belinda*).

LECTURES

Professor Richard Clogg will give lectures on the Greek Diaspora in Modern Times to coincide with the publication of his most recent book, *A Concise History of Greece* (published by Cambridge University Press). Professor Clogg is Associate Fellow at



Nordic Carpet Design exhibition



Creations by Yiannis Metzifok



The Danish State Ensemble (Kontra Quartet) on rehearsal

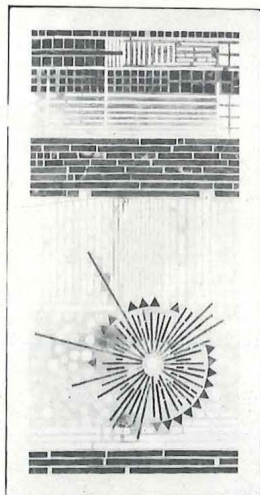




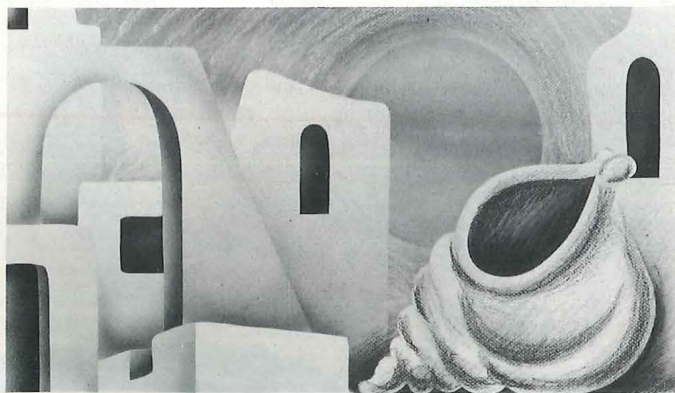
Towns-Labyrinths, 1992 by Julia Andriadou

St. Antony's College, Oxford, and Professor of Modern Balkan History at the University of London. He is currently writing the official history of the Special Operations Executive in Greece and is preparing a large scale history of the Greek people in modern times, which will incorporate the Greek diaspora.

His lecture in Athens is to be given on October 5, at the Goulandris Horn Foundation in Plaka. His lecture in Thessaloniki is scheduled for October 7 at the British Council Hall.



Marble "table" by Michalis Frantzis



Painting by Mariela Konstandinidou

The author Ben Okri will give readings from his novel *The Famished Road*, (published by Jonathan Cape, 1991) which won Britain's most prestige-laden literary award, the Booker Prize in 1991. The lectures in Greece are taking place on the occasion of the publication by Gnosis Press of the Greek translation of the book. Ben Okri is a Nigerian writer who studied English Literature at Essex University. He now resides in London.

His readings in Athens are to be given on October 20 at the Lecture Hall of the Medical School of the Athens Uni-

versity. His lecture in Thessaloniki is scheduled for October 22, at the British Council Lecture Hall.

EXCURSIONS

Get to know castles and villages of the rough landscape of Mani in the Peloponnese on bicycle. Take your bikes and cycle around Mani reaching as far as the southeastern place of continental Europe, Cape Tainaron. The opportunity is offered to you by F-ZEIN, which in Greek means "good life". For the month of October F-ZEIN organizes a **five-day trip to Mani**, at the price of 75,000

drachmas. This includes transport by bus, bikes, night stay at some beautiful hotels and castles, breakfast etc. While biking, a bus will be following to offer its services to those who ask for it. The excursion takes place from October 28 to November 1. Another excursion is also organized by F-ZEIN from October 31 to November 1 to **Kalavrita** also in the Peloponnese. The price for that one is 19,000 drachmas. For further information and detailed schedule of the excursions, call F-ZEIN Ltd. at: 901-9781, 901-9026.

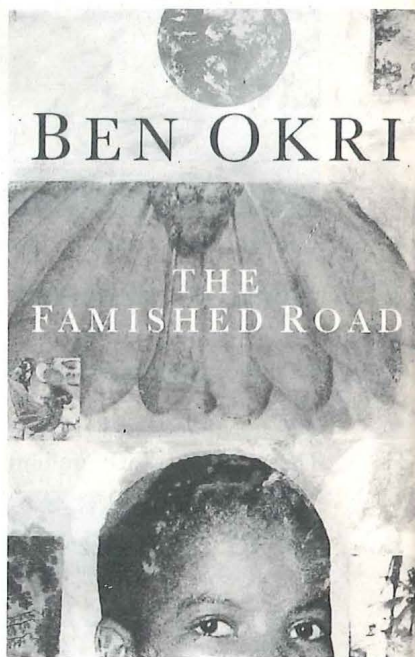
THESSALONIKI

One of the principal chamber music ensembles in Scandinavia, the **Kontra Quartet** will play music for the audience of Thessaloniki on October 13 on the occasion of the Dimitria Festival. The quartet, founded in 1973, was the first to be awarded the status of Danish State Ensemble in 1989. This meant that the string quartet is in close contact with the state allowing even more activity in the form of tours, recordings, workshops, etc, than would otherwise be feasible. On October 15 the quartet will be playing in Ioannina, under the auspices of the municipality.

The Athens-based cultural society **Panorama** organizes an astonishing exhibition at the Exhibition Hall of the Port Authorities of Thessaloniki, entitled *Greeks of the Black Sea*. It offers you an unforgettable 'journey' through the history and geography of the Greek communities of Eastern Thrace and Minor Asia, as well as the communities that developed and flourished along the coast of Black Sea. The 'journey' starts at the Bronze Age and goes up to the beginning of the 20th century. Exhibition starts on 11 October (until 8 November). Special guided tours will be organized. For information, call: 362-3098.

Panorama has published a book on the same topic. There is also an English publication, which was presented by Sir Stesven Runciman, at King's College, University of London in April last year.

The cover of Ben Okri's 1991 Booker Prize winner, *The Famished Road*



A Concise
History of
GREECE

Richard Clogg



The cover of Professor Richard Clogg's most recent book, *A Concise History of Greece*

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

DATES TO REMEMBER

October 12	Columbus Day
October 24	United Nations Day
October 28	Ohi Day
October 31	Halloween

PUBLIC HOLIDAYS

October 28	Ohi Day
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GALLERIES

ANEMOS, 36 Kyriazi, Kifissia, tel 808-2027. Marble constructions by Michalis Frantzis. From 5 October to 5 November. (see *Focus*).

ASTRA, 8 Karyatidon, tel 922-0236. Group exhibition under the title *Artists who have worked around Acropolis*. From 12 to 31 October.

DADA, 6 Niridon and Pratinou, tel 722-2929. Photographs by Michalis Pernalis. From 23 September to 9 October. (see *Focus*).

DRACOS CONTEMPORARY ART, 127 Irakliou, tel 253-1920.1. *Fanenta* exhibition with works of Yianni Metzikov. From 21 September to 10 October (see *Focus*). Paintings by Vassilis Karakatsanis. October and November.

EPOCHES, 263 Kifissias, Kifissia, tel 808-3645. Paintings by Eleni Parli, from 24 September. Engravings by Alexandra Giarmenitis under the title *Great Wonderful World of the Child* and by Yiannis Giarmenitis under the title *Memories of Ancient Times in the Present*. From 15 to 31 October.

GALLERY 7, 7 Zalokosta, tel 361-2050. Constructions by Kostas Archaniotis. From 8 to 24 October.

NATIONAL GALLERY (Corfu Branch), Kastello area, Kato Korakiana. Paintings by Parthenis, Moralis and Ghikas. From 4 October to 10 December.

ORA, 7 Xenofondos, tel 323-0698. Paintings by Julia Andriadou (see *Focus*). Paintings by Yiorgos Chatzakis. Both, from 5 to 30 October.

PIERIDIS GALLERY, 29 Vas. Georgiou, Glyfada, tel 893-

0166. Sculpture by Yiannis Parmakellis. Until 15 November.

PLEIADES, 3-5 Davaki, tel 692-9950. Group exhibition with works by Martina Goldbeck, Richard Schutz, Dimitri Tzamouranis, Stella Veciana. They all live in Berlin. From 15 October to 10 November.

HOUSE OF CYPRUS, 10 Irakleitou, Kolonaki, tel 364-1217. Exhibition in memoriam of Takis Fragoudis, from 5 to 21 October. Paintings by Nikia Leivada, from 21-31 October. Exhibition in memoriam of author Rodi Roupou, from 22 to 24 October.

EXHIBITIONS

CULTURAL CENTRE OF THE ATHENS UNIVERSITY, KOSTIS PALAMAS, 48 Akadimias. Exhibition entitled *Archaeological Remains and Air Pollution*, organized by the Italian Cultural Institute, tel 522-9294. Until 8 October.

CULTURAL CENTRE OF THE MUNICIPALITY OF ATHENS, 50 Akadimias, tel 362-1601, 364-4448. Series of events on the occasion of 70 years after the exodus of Greeks from Asia Minor:

1-31 October: *Ionian Memories* by Vassos Kapantais. *The Chronicles of a Crusade* (Asia Minor 1919-1922). *Greek Newspapers of Constantinople*.

6-22 October: *Last Greek of Asia Minor*.

13-31 October: *Artists from Asia Minor and Constantinople*. *Photo Itinerary*.

20 October-10 January: *Treasures from the Greek Communities of Asia Minor and Eastern Thrace*.

GOETHE INSTITUTE, 14-16 Omirou, tel 360-8111. Works by Evangelia Pitsou. From 20 October to 4 November.

IONIC CENTRE, 11 Lissiou, Plaka, tel 324-6614/5. Nordic Carpet Design exhibition organized by the Embassies of Denmark, Finland, Norway and Sweden. From 21 October to 10 November (see *Focus*).

MEDITERRANEAN BIENNIAL OF GRAPHIC ARTS, Karavia Beach Hotel, Kos, Dodecanese, tel (0242)23187-8. Under the auspices of the Italian Embassy of Greece and the Athens Community, European Journalists. Organized by the Italian Consulate Agency of Kos. Until 25 October.

MUSEUM OF GREEK FOLK ART, 17 Kydathineon, tel 321-3018. Silks from Proussa, collection of Soula Bozi. Until December.

SEMINARS

SANDRA BUCHANAN, is giving seminars at the Pooch Corner Nursery School, corner Paraskevopoulou and Kapodistriou Streets, Nea Erithraia, tel 801-1827. *The Art of Listening and Being Listened to: How to Be a More Effective Parent*, 24 October. *Co-dependency Seminar*, 25 October, 9:30 am-20:00 pm. Fees: 7000 drs for the day.

THEATRE WORKSHOP, tel 902-0672, 684-8307, by the Moscow Theatre Academy Professors Nikolai Karpov and Irina Promptova. Until 6 October.

THEATRE

ASTORIA THEATRE, Iraklion, Crete. All performances start at 21:00 pm.

6 October: *Penelope*, The Sirens (Canada World Premiere). 7 October: *Mother Wove the Morning*, written and performed by Carol Lynn Pearson. 8 October: *Greek Poetry in Landscape*, multi media presentation created by Dimitris Tallianis. All events are taking place on the occasion of the First International Minoan Celebration of Partnership (Iraklion, Crete) from 4 to 11 October.

MUSIC

PALLAS THEATRE

9 October, 9pm: Asia Minor Songs by Domna Samiou Company, and *Memories of Smyrna*.

10 October, 9pm: Dances of Asia Minor, Cappadocia and the Black Sea.

17 October, 9pm: Songs and Music of Smyrna by Aristidis Moschos.

THE ATHENS CONCERT HALL, Vassilissis Sofias & Kokali str, tel: 723-1564, 729-0391, 728-2000.

2,9,16 October: Athens State Orchestra (Program to be announced).

3 October: Ruggero Raimondi, Arias and music by Mozart, Verdi, Donizetti. Conductor: Leone Magiera.

4 October: The Prague Symphony Orchestra in music by Beethoven, Brahms. Dimitris Sgouros, soloist, Stefan Sanderling, conductor.

5 October: French National Orchestra, *4th Symphony* by Schumann, *4th Symphony* by Mahler. Conductor: Eliahu

Inbal. Soloist: Arleen Auger (soprano). Orchestre National de France, conducted by Eliahu Inbal. Arleen Akuger, soprano. Schumann: Symphony no.4, Mahler: Symphony no.4.

6 October: Orchestre National de France, conducted by Eliahu Inbal. Laurent Kocica, violin. Claude Debussy: *Printemps; Iberia; Sarabande (Orch. Ravel); Danse* (Tarantelle Styrienne)(Orch. Ravel). Ravel: *Tzigane*, for violin and orchestra; *Rhapsodie Espagnole*. 10 October: BEETHOVEN DAY. *A day with Ludwig*, a children's show with music (4 performances). Piano works (Bruno Leonardo Gelber, piano). Works for piano and mandolin. Scottish and Irish songs for soprano, violin, cello and piano. Walt Disney's *Fantasia* (The Pastoral Symphony part). Evening concert: Symphony no.9. Greek Radio Choir, Nuremberg Symphony Orchestra, conducted by Klauspeter Seibel. Frangiskos Voutsinos, Katerina Economou, Alexandra Papadjakou, Peter Svensson, soloists.

12 October: Concertos for Folk Instruments and Chamber Ensemble. Alexandros Kalogeras: Pontian lyre concerto. Dimitris Dragatakis: Santouri concerto. Kyriakos Sfetsas: *Diplochromia*, for clarinet and orchestra. Elias Papadopoulos: Pontian lyre concerto. Theodore Antoniou: Tambouras concerto. Greek Contemporary Music Ensemble. Conducted by Theodore Antoniou.

17,18 October: La Camerata, Orchestra of the Friends of Music. Works by Boyce, Mozart, Skalkottas. Conducted by Alexandros Myrat. Leonidas Kavakos (violin), Dimitris Polyzoides (viola).

27,29,31 October: Opera (semi-staged): *The Flying Dutchman* by Wagner. Directed by Claus Helmut Drese. With José van Dam, Guenther Missenhardt, Mechthild Gessendorf, Wolfgang Schmidt, Petros Evangelides, Maria Markotou. Slovak Philharmonic Choir, Leipzig Radio Symphony Orchestra, conducted by Ralf Weikert.

28,30 October: Leipzig Radio Symphony Orchestra, conducted by Ralf Weikert. All Wagner program (Parsifal - prelude, Siegfried Idyll, Lohengrin - third act). Thomas Sunnegardh, Eva Johansson, Guenther Missenhardt, Evangelia Antonini, soloists Slovak Philharmonic Choir.

Educational events

1 October: *Ruggero Raimondi Talks about his Life and Work*, with Helena Matheopoulos.

10 October: lecture by Ruggero Raimondi.

14 October: A musicological symposium on the life and work of Aimilios Riadis.

17 October: *Wagner and Myth*, a lecture by Wolfgang Storch.

Film

11 October: *The New Babylon*, by Kozintsev and Trauberg.

CONCERTS

PARADISE LOST, on 3 October, at Rodon Club (info: 524-7427).

CHRISTIAN DEATH, on 4 October, at Rodon Club (info: 524-7427).

MICHAEL JACKSON, on 10 October, at the Olympic Stadium, at 8pm. Call 512-9005 to receive your ticket at home.

JERUSALEM SYMPHONY ORCHESTRA, on 12 October, at the Theatre of Athens College, 4 Stef.Delta, Psychiko, at 9pm. Music by Beethoven, Vieuxtemps, Mendelssohn, Dvorak. For tickets, call: 671-9530.

NAPALM DEATH, on 25 October, at Rodon Club (info: 524-7427).

WHITNEY HUSTON, on 28 October, at Peace and Friendship Stadium.

CONFERENCES

II CULTURAL UNIVERSIDAD, 15 September-20 December. Organized by National Metsovio Polytechnic and the Athens Arts School. October events: 2 October: Traditional Greek Dances. Venue: Aula, University building at Ilissia. 4 October: Theatre by the University of Ioannina. Venue: Aula, University building at Ilissia. 7 October: *The Teacher as Actor*, lecture by Th. Lianou. Venue: Polytechnic School, Conference Hall. 8 October: Choral music. Venue: Polytechnic School, Conference Hall. 9 October: Traditional and Modern Dance. Venue: Aula, University building at Ilissia. 9,10,11 October: Film Show (16:30 pm). Venue: Theatre Hall of the University Dorms in Zografou. 12 October: Concert for Macedonia. Venue: Polytechnic School, Conference Hall. 24 October: Theatre Productions: *Woody Allen's God*. Venue: Theatre Hall of the University Dorms in Zografou. 29,30 October: Theatre Production: *Women of Troy*. Venue: Municipal Theatre Hall of Piraeus. 31 October: Theatre Production. Venue: Aula, University building at Ilissia. For further information, tel 772-8113/4, 771-8316.

FIRST INTERNATIONAL MINOAN CELEBRATION OF PARTNERSHIP IN CRETE, 4-11 October. Inspired by Margarita Papandreou. Personalities attending include Olympia Doukakis and Ellen Burnstyn. For further informa-

tion, write: Minoan Celebration, 1 Romylias Str, Kastri, Greece. Tel 884-3202.

THE ROLE OF ETHNOGRAPHICAL MUSEUMS WITHIN A UNITED EUROPE, 1-5 October, at the Eugenides Foundation, 387 Syngrou Avenue, tel 941-1186. Organized by the Greek Society of Ethnographical Museology, under the auspices of the Greek Ministry of Culture and with the support of the Office of the Commission of the European Communities in Athens. For further information, tel 360-6208.

SPECIAL EVENT

ART STUDIO "EST", founded two years ago by artist Costas Evangelatos, will celebrate its birthday this year at the Mexican bar-restaurant "La Tequila Loca". Come and enjoy an evening full of art, Latin fun and many surprises. Monday, 19 October, 9pm, Diocharous 19, Hilton area. Tel 723-9386.

ADULT EDUCATION

HELLENIC AMERICAN UNION EDUCATIONAL FOUNDATION, P.O.Box 65005, Psychiko, tel 647-8160, 647-8153, 671-4621. Cinema, Journalism, Music, Greek-Turkish Relations, Philosophy, Literature, Constantinople, Bibliology, Sociology and Simiology, Sculpture, Interior Decoration and Architecture, Graphic Arts, Painting, Ceramics, Ikebana. Courses begin on 5 October.

CULTURAL EVENTS

HELLENIC AMERICAN UNION, 22 Massalias, tel 362-9886.

5-16 October: Exhibition of paintings by Ellie Tzaloupoulou-Barnstone at the Kennedy Gallery. Opening on 5 October, 7 pm.

6 October: *Greece, the Fulbright Foundation and the Humanities*. Talk by Vironas Polidoras, Assistant Minister of Education. Organized by the Association of Fulbright Scholars. At the Auditorium, 8:30 pm.

7 October: *The Poet of the Diaspora*, an evening devoted to Greek-American Nikos Spanias. Talk by the poet Nikos Siotis. At the Auditorium, 8 pm.

8 October: Full-screen showing of the video-film *Columbus and the Age of Discovery: The Crossing*. (58 mins). At the Auditorium, 8 pm.

9 October: Full-screen showing of the video-films *Columbus and the Age of Discovery: Worlds Found and Lost* (58 mins), at 8 pm, and *In Search of Columbus* (58 mins), at 8 pm. At the Auditorium.

12-30 October: *Old World, New Worlds*, book exhibit marking the Columbus Quincentenary. In cooperation with the Cultural Affairs Office of the American Embassy. Opening: 12 October, 8 pm. At the Panopoulos Gallery.

13 October: Première of works by contemporary Greek composers under the direction of Theodoros Antoniou. Works by Kyriakos Sfetsas, Thanos Mikroutsikos, Dinos Konstantinidis, Nikos Mamagakis, Thanos Simvouloupoulos. Solist: Thanos Zervas. Organized by the Municipality of Athens, the Union of Greek Composers, the Hellenic American Union and the Ministry of Culture. At the Auditorium, 8:30 pm.

15 October: Piano recital by Ismene Oikonomopoulou. Works by Schubert, Barber, Mihailidis and Ravel. At the Auditorium, 8:30 pm.

16 October: Concert of European music of 1492 presented by the Orchestra of Angelos Gavriil and dedicated to the quincentenary of Columbus' discovery of the Americas. At the Auditorium, 8:30 pm.

19 October: *The Prospects of the Unified Market of 1993 and its Repercussions for Greece*. Talk by Sotiris Agapitidis, Professor Emeritus of the National Polytechnic. At the Auditorium, 7 pm.

20 October-3 November: Exhibit of paintings by Athanasios Spiliopoulos at the Kennedy Gallery. Opening: 20 October, 7:30 pm.

20 October: *The Political and Cultural Dimensions of the Discovery of America*. Talk by University Professor Giorgos Maniatis. At the Auditorium, 8:30 pm.

21 October: *When History Becomes Myth: The Memoirs of Alexander the Great*. Talk by the writer and director Nestoras Matsas. Mr Matsas' documentary *The 13th God: Alexander the Great* will also be shown. At the Auditorium, 8:30 pm.

26 October: *The Role of the United Nations Today*. Roundtable discussion held on the occasion of UN Day. Panelists: Mr Athanasiadis (journalist), Mr Karafotis (consultant to the UN Office), Mr Milonas (specialist in international relations), Mr Hortatos (Yale University). Moderator: Spiros Kalogeropoulos-Stratis (professor). President of the UN Association of Greece. In cooperation with the UN

Association of Greece and the UN Office in Athens. At the Auditorium, 8:30 pm.

27 October: *The Message of October the 28th and Our National Affairs*. Talk given by the lawyer Thalys Milonas. Organized by the Greek Alumni of American Universities. At the Auditorium, 8:30 pm.

29 October: An evening of music and poetry dedicated to Giorgos Seferis. Poems set to music by Anna Dimitriou and sung by Marina Dimitriou and Themis Rodamitis. Musical Accompaniment: Andreas Papapetropoulos (guitar), Giannis Papastergiou (violin) and Panagiotis Poulakos (piano). At the Auditorium, 8:30 pm.

30 October: Recital by Emil Handjev and Giorgos Christakakis, with works for two pianos by Haydn, Brahms and Gershwin. At the Auditorium, 8:30 pm.

Note: All events are free of charge, unless otherwise noted. Gallery hours: 10am-1pm and 6pm-9:30pm Monday to Friday.

THE BRITISH COUNCIL, 17 Kolonaki Square, tel 363-3211/15.

5 October: *Greek Diaspora in Modern Times*. Lecture by Prof. Richard Clog, at the Goulandris Horn Foundation, M. Avriiliou 5, Plaka. (see Focus.)

14 October: Music by Basil Garoufalidis (violin), Adonis Alvanis (violin), Louis Demetrius Alvanis (piano), at the Nakas Concert Hall, Ippokratous 41, 20:30 pm.

20 October: *The Famished Road*. Lecture by Ben Okri, at the Lecture Hall of the Medical School, University of Athens, 20:00 pm. (see Focus.)

22,23,24,26 October: The English Bach Festival *Dido and Aeneas*, with soloists Della Jones (Dido), Nigel Leeson-Williams (Aeneas) and Marilyn Hill-Smith (Belinda). At The Athens Concert Hall, 20:30 pm. (see Focus.)

PANORAMA, 4 Al. Soutsou, tel 362-3098. This Athens-based cultural society organizes a series of excursions, lectures and exhibitions for October. Their bookshop also carries English publications about Greece.

THESSALONIKI

CULTURAL CENTRE FOR NORTHERN GREECE OF THE NATIONAL BANK, exhibition of photographs and documents on the settlement of refugees from Asia Minor in 1922, entitled *Refugee Faces*. Until end of October.

ELLISPONDOS CLUB, Napalm Death, concert. 24 October.

EXHIBITION HALL, Thessaloniki Port Authorities, information: 362 3098. *Greeks of the Black Sea*, from the Bronze Age until the beginning of the 20th century. From 11 October to 8 November.

GALLERY OF THE MUNICIPALITY OF THESSALONIKI, Vas. Olgas 162. *Contemporary Sky-Scrappers in Chicago*, photos, designs and models. Until end of October.

LUFTHANSA OFFICES, tel 235-722. Art in the Office, paintings by Herman Blaui. Until 8 October.

MACEDONIAN CULTURAL CENTRE, Stratigou Kallari 5, tel 222-130. Group exhibition with paintings and sculpture by Kostis Voloudakis, Kostas Evangelatos, Eleni Sidiroupolou. From 6 to 22 October.

VAFOPOULIO CULTURAL CENTRE, Nikolaidou 3, tel 424-133. Engravings. From 23 September to 18 October.

17TH DIMITRIA
All events will begin at 21 pm except for the performances of the State Theatre of Northern Greece, which will begin at 20:30 pm. Information tel: (031) 281.068.

MUSIC
THESSALONIKI MUNICIPAL ORCHESTRA, Theatre of the Society for Macedonian Studies, 5 October.

KONTRA STRING QUARTET, Danish State Ensemble, Ceremony Hall of the Aristoteleion University. In collaboration with the Danish Embassy, 13 October.

JERUSALEM SYMPHONY ORCHESTRA, Ceremony Hall of the Aristoteleion University, 14, 15 October.

THE PRAGUE NATIONAL THEATRE OPERA, Giuseppe Verdi *Don Carlo*. Theatre of the Society for Macedonian Studies, 17, 18 October.

CHAMBER MUSIC RECITAL, Yiannis Tsitselikis (cello), Maria Asteriadou (piano). Ceremony Hall of the Aristoteleion University, 18 October.

NEW DANISH SAXOPHONE QUARTET, Ceremony Hall of the Aristoteleion University. In collaboration with the Danish Embassy, 19 October.

THE PRAGUE NATIONAL THEATRE OPERA, Mozart *Le Nozze di Figaro*. Theatre of the Society for Macedonian Studies, 19, 20 October.

CANTUS COLLN-VOCAL ENSEMBLE, in collaboration with the Goethe Institute. Ceremony Hall of the Aristoteleion University, 20 October.

THESSALONIKI STATE ORCHESTRA, Opera Concertante, Leoncavallo *I Pagliacci*. Ceremony Hall of the Aristoteleion University, 24 October.

CHRISTIAN ESCOUDE JAZZ ENSEMBLE, in collabora-

tion with the French Institute of Thessaloniki. Port Authority Warehouse No.1. 25 October.

LA CAMERATA, Friends of Music Orchestra. Theatre of the Society for Macedonian Studies, 29 October.

THEATRE
STATE THEATRE OF NORTHERN GREECE, Shakespeare *Othello*. Theatre of the Society for Macedonian Studies, 7, 8, 9 October.

"ATTIS" THEATRE COMPANY, Theodoros Terzopoulos, Aeschylus *The Persians*. Vassiliko Theatre, 10, 11 October.

NATIONAL THEATRE OF GREECE, G. Xenopoulos *Countess Valerena's Secret*. Theatre of the Society for Macedonian Studies, 13, 14, 15 October. (On 14 October there will be two performances, at 6pm and 9pm.)

TAG TEATRO, Carlo Goldoni *Arlequin, the Servant of Two Masters*, in collaboration with the Italian Cultural Institute. Theatre of the Society for Macedonian Studies, 27, 28 October.

DANCE
JOSEPH RUSILLO BALLET THEATRE, Gluck *Orpheus and Euridice*. Vassiliko Theatre, 14, 15 October.

BALLET CREATIONS OF LONDON, *A Portrait of Anna Pavlova*. Theatre of the Society for Macedonian Studies, 31 October, 1 November.

EXHIBITIONS
GREECE, 1923-1990, Spyros Meletzis, photography exhibition. Old Archaeological Museum-Yeni Tzami, from 2 to 18 October. Opening: 2 October, 8pm.

PROJECT FOR TWO TOWERS, The Leaning Tower of Thessaloniki and the Leaning Tower of Pisa. White Tower, from 5 October to 16 November. Inauguration: 9 October, 8pm.

A SMALL PANORAMA OF CYPRIOT PAINTING, Vassiliko Theatre, from 6 to 17 October. Opening: 6 October, 8pm.

THE GREEKS IN THE BLACK SEA, Port Authority Exhibition Hall, from 11 October to 8 November. Opening: 10 October.

OLD MAPS AND ETCHINGS OF MACEDONIA, Municipal Art Gallery. Opening 12 October, 8pm to 5 November.

MACEDONIAN LAND, Sound show by Dimitris Talianis. Vassiliko theatre, 17 October.

POST-BYZANTINE ICONS OF THE MUNICIPAL ART GALLERY COLLECTION, Rotonda, from 19 October to 19 November. Opening: 19 October, 8pm.

3RD EXHIBITION OF ARCHITECTURAL WORK, (1981-1991), Mylos, from 19 to 31 October. Opening: 20 October, 8pm.

EXHIBITION OF WORKS BY WOLS, WATERCOLORS, ETCHINGS, PHOTOGRAPHS, POEMS, Old Archaeological Museum-Yeni Tzami, from 21 October to 8 November. Opening: 21 October, 8pm.

RETROSPECTIVE OF PAINTINGS by Konstantinos Andreou 1950-1992. Vafopoulou Cultural Centre, from 23 October to 6 December. Opening: 23 October, 8pm.

MACEDONIAN JEWELRY, Designs and Jewelry Exhibition by Ana Vildiridou. Arts Hall, 9A Ethnikis Amynis, from 23 October to 15 November. Opening: 23 October, 7pm.

CINEMA
TENDENCIES OF THE CONTEMPORARY FRENCH CINEMA, in collaboration with the 33rd Thessaloniki Film Festival, Panhellenic Association of Cinema Critics, the French Embassy and the French Institute of Thessaloniki. Pallas Cinema.

2 October: *La Discrete*, Christian Vincint, 8:30pm. *J'Entends Plus la Guitare*, Philippe Garriel, 10:30pm.

3 October: *Le Mari de la Coiffeuse*, Patrice Leconte, 8:30pm. *Nocturne Indien*, Alain Corneau, 10:30pm.

4 October: *La Desenchantée*, Benoit Jacquot, 8:30pm. *Mauvais Sang*, Leo Carax, 10:30pm.

5 October: *Nocturne Indien*, Alain Corneau, 8:30pm. *36 Fillette*, Catherine Breillat, 10:30pm.

6 October: *J'Entends Plus la Guitare*, Philippe Garriel, 8:30pm. *Le Mari de la Coiffeuse*, Patrice Leconte, 10:30pm.

7 October: *Mauvais Sang*, Leo Carax, 8:30pm. *La Discrete*, Christian Vincint, 10:30pm.

8 October: *36 Fillette*, Catherine Breillat, 8:30pm. *La Desenchantée*, Benoit Jacquot, 10:30pm.

CONFERENCES
EMILIOS RIADIS AND HIS WORK, conference organized by the Thessaloniki History Centre. Vafopoulou Cultural Centre, 7 October.

CHRISTIAN MACEDONIA, THE ECUMENICAL PATRIARCH FROM THESSALONIKI, JOACHIM III THE MAGNIFICENT, scientific symposium organized in collaboration with the Thessaloniki Bishopric. Ceremony Hall of the Thessaloniki Bishopric, 23, 24 October.

COURSES

ATHENS CENTRE, Archimidous 48, tel 701-2268. Greek language courses on all levels.

BRITISH COUNCIL, 17 Kolonaki Square, tel 363-3211-5, 360-6011-5.

CULTURAL CENTRE OF ISLAMIC REPUBLIC OF IRAN, Kapodistriou 22, Filothei, tel 681-4195, 681-8154. Irani language courses. From 28 September.

HELLENIC AMERICAN UNION, Massalias 22, tel 362-9886 ext 53. Seminars for school teachers, social workers, child psychologists and mothers. 2 October-25 June 1993, Fridays 3:30-7:00 pm. Registration: 1-30 September. Fees: 55,000 drachmas. Under the auspices of the Panhellenic Association of Parents' Schools, member of the International Association for the child's right to play.

POLYMNIA CULTURAL CLUB OF KIFISSIA, 26 Faistou, Kifissia, tel 808-3501, 801-5839. Tea Ceremony: Mondays 10:30 am, Thursdays 5 pm. 4000 drs per hour. Ikebana (Japanese Arts): Mondays 5 pm, Wednesdays 10:30 am. 2500 drs per hour. Courses begin in October. Registration: 5-7 October, 10 am-1 pm and 5-8 pm.

THE GOETHE INSTITUTE, Omirou 14-16, tel 701-5242, 701-2268.

YWCA, Amerikis 11, tel 362-4291.

LECTURES

HOUSE OF CYPRUS, Irakleitou 10, Kolonaki, tel 364-1217.

6 October, 8:30pm: *The Role of Traditional Music in Society*, by Panikos Georgoulis.

22 October, 8:30pm: *Cyprus in the 5th and 4th Centuries BC. Is There a Need for Re-examination?* Lecture in memoriam of author] Rothi Roufou, by poet Dimitris Daskalopoulos.

OLD CITY HALL, (Kotzia Square).

12 October, 7pm: *Asia Minor, the Heart of the Byzantium*, by Eleni Glykatzis-Arweiler, Professor of the Sorbonne University.

PARCO ELEFThERIAS CULTURAL CENTRE

7 October, 7pm: *Greeks of Asia Minor and the Centre of Asia Minor Studies*, by Paschalis Kitromilidis, Professor at the University of Athens. *The archives of the Centre of Asia Minor Studies*, by Yiorgos Yiannakopoulos, researcher.

8 October, 7pm: *Forms of Social and Cultural Organizations Among the Greeks of Asia Minor. Cultural Trends in Kapadokia in the 19th Century*.

9 October, 7pm: Music in Asia Minor.

14 October, 7pm: *The Ionian Idea, National Guarantee for Greece in View of the Maastricht*.

15 October, 7pm: *Dimitris Kabouroglou, the Lover of Athens*.

16 October, 7pm: *Artists of Asia Minor*.

22 October, 7pm: *Yiorgos Sefthesis: the Poet of Ionia*, poetry reading.

RELIGIOUS SERVICES

UNITED PENTECOSTAL CHURCH INTERNATIONAL, Lambrou Katsoni 58, tel 644-6980. Weekly services: Sunday 10.30 am, 3 pm; Wednesday 7.30 pm; Bible study, Prayer Service Saturday 7-9 pm.

HELLENIC INTERNATIONAL CHRISTIAN CHURCH, Tsaldari 18, Kifissia, tel 692-7373, in the former Roussos Hotel. Sunday service is at 11 am and there is also a Sunday school. Info tel 807-8946

ST. ANDREW'S PROTESTANT CHURCH, Papanikoli 3, Papagou. Pastor David Pederson, tel 652-1401. Service: (former Roussos Hotel) Tsaldari 18, Kifissia, 9 am; Sina 66, 11.15 am.

ST. PAUL'S CHURCH, Philhellenon 29. The Reverend Colin E. Holbrook, tel 721-4906. 8 am. Holy Communion first Sunday of the month. 10.15 am. Sung Eucharist every Sunday.

ST. PETER'S CHURCH, St. Catherine's British Embassy School, Kifissia, tel 807-5335. 10 am. Holy Eucharist every Sunday.

ALL SAINTS, VOULA, in Holy Apostles Catholic Church, Alkyonidon & Daphnis 1, Voula. 6 pm, Holy Eucharist, first and third Sundays of the month.

ST. DENIS CATHOLIC CHURCH, Panepistimiou 31, tel 362-3603.

ST. NIKODIMOS, Russian Orthodox Church, Fililelinon 21, tel 323-1090.

INTERNATIONAL CHURCH OF CHRIST, Pireos 28, Omonia Sq. 1st floor, tel 524-5527, 899-1815. Study of the Bible, songs and prayers every Sunday & Thursday 6 pm.

TRINITY BAPTIST CHURCH, Vouliagmenis 58, Ano Helliniko, tel 964-9486. Worship at 11 am & 7.30 pm. Bible study at 9.45 am Sundays.

CLUBS & ORGANIZATIONS

AMERICAN WOMEN'S ORGANIZATION OF GREECE (AWOG), info tel 639-3250/9, ext 345, M-W-F, 10.30am-1.30pm.

ATHENS COSMOPOLITAN LIONS CLUB, info Mr Baganis, tel 360-1311.

ATTICA CLUB OF FILOTHEI offers bridge lessons, tel 682-1726 or 682-7108.

CANADIAN WOMEN'S CLUB OF ATHENS, info tel 652-0772.

CULTURAL ASSOCIATION FOR THE PORTUGUESE COMMUNITY, info tel 775-5032.

DAUGHTERS OF PENELOPE AHEPA Senior Women's Auxiliary, Athens Hesperus chapter No. 359. Info Terry Pirpinias, tel 952-3030, Ann Bokolinis, tel 652-6063.

DEMOCRATS ABROAD, info tel 722-4645.

ENGLISH-SPEAKING SOCIAL SOCIETY, meets every Wed. from 8-10 pm at the Athenian Pastry Shop, 320 Kifissias, Psychiko. Dr Agis Sarakinos, tel 672-5485.

GREEK-IRISH SOCIETY, info tel 262-8683.

LA LECHE LEAGUE, info tel 992-9639, 807-5237, 672-5961, 639-5268. *Nutrition and Weaning*. Athens North, 7 October, 10 am. Athens South, 6 October, 10 am. Greek group, 14 October, 6 pm. Babies and toddlers are welcome.

PROPELLER CLUB, info L. Battler, 778-3698 or G. Nahas, 779-6232.

REGINE, women's social club and children's activities, tel 894-8961.

REPUBLICANS ABROAD, info tel 681-5747.

ST. ANDREW'S WOMEN'S GUILD, a society of St Andrew's Protestant Church. Info tel 651-7405 or the church tel 652-1401.

WOMEN'S AGLOW FELLOWSHIP, international women's organization. Info tel 804-4209.

YWCA (XEN), Amerikis 11, tel 362-4291. Greek for foreigners. Cultural and educational activities, info tel 362-4291.

MUSEUMS AND SITES

ACROPOLIS, Open 8:00-6:30pm. Saturday & Sunday 8:30-2:30pm. The entrance fee of 1500 drs includes the museum.

ACROPOLIS MUSEUM, ☎ 321-0219. Sculptures, vases, terra-cottas and bronzes from Acropolis' excavations.

ANCIENT AGORA, ☎ 321-0185. Open 8:30am-2:45pm; closed Monday. Entrance 800 drs, student prices.

AGORA MUSEUM, ☎ 321-0185. Open 8:30am-3:00pm; closed Monday. Entrance 400 drs, students 200 drs. A replica of the 2nd century BC Stoa of Attalos, the museum has been reconstructed on original foundations in the ancient Agora. Also houses finds from Agora excavations.

ARCHAEOLOGICAL MUSEUM OF PIRAEUS, Harilao Trikoupi 31, Piraeus. ☎ 452-1598. Open 8:30am-3pm; closed Monday. Entrance 400 drs, students 100 drs. Holds fine collection of Greek and Roman sculptures.

ATHENS CITY MUSEUM-VOURO'S FOUNDATION-EFTAXIA, Papanigopoulou 7. ☎ 324-6164. Open Monday, Wednesday, Friday and Saturday 9am-1:30pm. Entrance 100 drs (students and tour guides have free entrance). Wednesday free. It contains paintings, designs, sectional plans and models of Athens of 19th century as well as furniture, costumes and personal objects of Othon and Amalia, who lived in this palace for a few years.

BENAKI MUSEUM, Koumbari 1 (corner of Vas Sofias). ☎ 361-1617. Open 8:30am-2pm daily. Entrance 1000 drs. Neoclassical mansion housing Anthony Benaki's private collection of ancient and modern Greek art, artefacts, textiles and costumes, as well as examples of Islamic, Coptic and Chinese art. Tuesday closed.

BYZANTINE MUSEUM, Vas Sofias 22. ☎ 721-1027. Open 8:30am-3pm; closed Monday. Entrance 1000 drs. Villa built for the Duchess of Plaisance in 1848. Houses Athens' major collection of Byzantine and post-Byzantine art, including permanent collection of European masters.

CENTRE FOR FOLK ART AND TRADITION, A. Hadzimi-hali 6, Plaka. ☎ 324-3987. Open Wednesday, Friday, Saturday 9am-1pm & 5-9pm; Tuesday & Thursday 9am-9pm; Sunday 9am-1pm; closed Monday. Exhibitions focusing on folk traditions in Greece.

CYCLADIC AND ANCIENT GREEK ART MUSEUM, Neophytou Douka 4, Kolonaki. ☎ 724-9706. Open Monday, Wednesday, Thursday, Friday 10am-15:30pm, Saturday 10am-14:30pm; closed Sunday and Tuesday. The museum was built to house the private collection of the Nicholas P. Goulandris Foundation. 230 unique examples of Cycladic art are housed on the first floor, while the second is devoted to small and monumental works from 2000 BC to 400 AD, and the top floor is dedicated to the Charles Politis Collection. On Saturday mornings the museum organizes activities for children, starting in October. Entrance fee 200 drs.

D.PIERIDIS MUSEUM OF MODERN ART, King George Ave 29, Glyfada. ☎ 898-0166. Every day 6-9pm, Saturday and Sunday 10-1 pm. Private collection of Cypriot and Greek modern art.

ELEFThERIOS VENIZELOS ARCHIVES, Cristou Lada 2. ☎ 322-1254. Open 9am-1pm; closed Saturday. Sunday only evening hours. Entrance free. It contains personal

memorials and historical documents of Venizelos and his lifetime.

ELEFThERIOS VENIZELOS MUSEUM, Eleftherias Park (Vas. Sofias, behind Venizelos' statue). ☎ 722-4238. Open 10am-1pm & 6-8pm; closed Monday & Sunday. Entrance free. It contains personal objects of Venizelos, photographic material and documents. It also has a library with books about E. Venizelos and his lifetime.

GOULANDRIS MUSEUM OF NATURAL HISTORY, Leviodou 13, Kifissia. ☎ 808-6405. Open 9am-2:30pm; closed Friday. Entrance 200 drs, students 50 drs.

GOUNARO MUSEUM, G. Gounaropoulou 6, Ano lissia. ☎ 777-7601. Open 9am-1pm & 5am-7pm; Friday, Saturday. Sunday 9am-1pm; closed Monday. Entrance free. Art and memorabilia of Gounaropoulos, one of Greece's best known artists.

HELLENIC FOLK MUSIC INSTRUMENTS MUSEUM, Diogenous 123, Pl. Aeridon. ☎ 325-0198

HELLENIC MARITIME MUSEUM, Zea, Piraeus. ☎ 451-6822, 451-6264. Open 8:30am-1pm; closed Sunday & Monday. Entrance 100 drs.

HISTORICAL GREEK COSTUME MUSEUM, Dimokritou 7, Kolonaki. ☎ 362-9513. Open Monday, Wednesday, Friday 10am-1pm. Entrance free. It contains traditional costumes from all over Greece, which come from the collection of the Greek Lyceum.

JEWISH MUSEUM OF GREECE, Amalias 36. Open 9am-1pm; closed Saturday. Entrance free. The collection of the museum includes religious and folk art representatives of the centuries-old Jewish-Greek and Sephardic communities of Greece.

KANELLOPOULOS MUSEUM, Theorias & Panos, Plaka. ☎ 321-2313. Open 8:30am-3pm; closed Monday. Art and artefacts from prehistoric times to the post-Byzantine period. Entrance fee 400 drs

KATINA PAXINOUS MUSEUM, Thoukididou 13, Plaka. ☎ 322-1335. Open Wednesday & Friday 11am-1pm. It contains personal objects of the great tragedian, costumes from performances, the Oscar award and pictures of her life and career. Entrance free.

KERAMIKOS MUSEUM & SITE, Ermou 148. ☎ 346-3552. Open 8:30am-3pm; closed Monday. Entrance 400 drs, students 100 drs. The site includes the ruins of the Dipylon, the Sacred Gate and cemetery, a funerary avenue containing graves, and monuments to famous Athenians. The museum houses many finds from the cemetery.

MUSEUM OF GREEK FOLK ART, Kydathinaion 17, Plaka. ☎ 322-9031. Open 10am-2pm; closed Monday. Entrance 200 drs, students 100 drs. Art and artefacts mainly from the 18th & 19th centuries.

NATIONAL ARCHAEOLOGICAL MUSEUM, Tositsa 1. ☎ 821-7717. Open Tuesday to Friday 8am-5pm; Monday 11-5pm; Saturday & Sunday 8:30am-3pm. Entrance 1500 drs.

NATIONAL GALLERY, Vas. Constantinou 60. ☎ 723-5938. Open 9am-3pm; Sunday 10am-2pm; closed Monday. Entrance 150 drs. Paintings, engravings and sculptures by Greek and foreign artists.

NATIONAL HISTORICAL MUSEUM, Stadiou & Kolokotroni (old Parliament). ☎ 323-7617. Open Tuesday to Friday 9am-1:30pm; Saturday & Sunday 9am-12:30pm; closed Monday. Entrance 200 drs, students 50 drs. Thursday free. It contains objects from the Frankish, Venetian and Turkish periods, traveller's plans, weapons, souvenirs of Othon & George I, as well as collections from the Cretan War, Balkan War, Asia Minor disaster, of World War II.

NUMISMATIC MUSEUM, Tositsa 1. ☎ 821-7769. Open 8:30am-3pm daily. It contains 300,000 gold, silver and copper coins from 700 BC on, as well as a collection from the byzantine period. Monday closed. Entrance fee 400 drs.

PALEONTOLOGICAL & GEOLOGICAL MUSEUM, Panepistimiou Athinon, Panepistimioupolis. Visit by appointment only. ☎ 724-7401.

PHILATELIC MUSEUM, Fokianou 2. ☎ 751-9066. Open Monday-Friday 8am-2pm; Monday, Wednesday 17:00-20:00pm. Closed Saturday & Sunday. Entrance free. It contains objects which characterize the development of the mail service, philatelic material, printing elements, first-day circulation envelopes, commemorative seals.

RAIL MUSEUM, Liosion 301. ☎ 524-6580. Open Wednesday 5-8pm & Friday 10am-1pm. Entrance free. It contains carriages as well as furniture, mirrors, plate settings, tickets and perforating machines from the establishment of Greek railways.

THEATRICAL MUSEUM, Akadimias 50. ☎ 362-9430. Open 9am-3pm; Sunday 10am-1pm; closed Saturday. Entrance 150 drs. It contains pictures of actors and plays, costumes, posters, personal objects of famous actors, portraits, busts.

VORRES MUSEUM, Paiania, Attica. ☎ 664-2520, 664-4771. Open Saturday & Sunday 10am-2pm. (appt. for groups). Entrance 100 drs; children & students free. Contemporary Greek art.

WAR MUSEUM OF GREECE, Vas. Sofias & Rizari. ☎ 729-0543. Open 9am-2pm; Sunday 9:30am-2pm; closed Monday. Entrance free. It contains weapons, memorial and historical heirlooms of the battles of Greece.

7 restaurants and night life

CENTRAL

DELPHI, Nikis 13. ☎ 323-4869. Excellent lunchtime spot, very good, reasonable prices. 11am-11pm.
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.
DIONYSOS, 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. Daily 9am-12:45pm.
WENDY'S, Stadiou 4 and Voukourestiou corner. ☎ 323-9442. Fast food.
FLOKA, Leoforos Kirissias 118. ☎ 691-4001. A complete restaurant, pastry shop and catering service. Delicious club sandwiches and ice cream pies.
KENTRIKON, Kolokotroni 3. In arcade next to the Athenée Palace Hotel. ☎ 323-2482. Full taverna fare including beef sfito; beef in earthenware.
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 22. ☎ 323-1127. Charming bistro restaurant with good Greek cuisine, a little expensive. Open daily 12pm-1am.

HOTELS

THE ATHENS HILTON, Vas Sofias 46. ☎ 722-0201, 725-0201.
The Athenian Lounge, An open café, serving refreshments and snacks, including its special Chocolate menu. Open 10am-9pm daily. Sunday 9am-9pm.
The Byzantine, a circular garden-like restaurant with Greek and international specialties, plus a superb buffet. Open 5am-2am daily. It is transformed into an Italian restaurant every Wednesday evening. Serves Brunch on Sundays from 12 noon to 4pm.
Ta Nissia, sophisticated restaurant with varied menu: Rich variety of fresh fish specialties and selections of best meat cuts. Open 7:30pm-12:30am daily.
Polo Club, an elegant warm bar. Serves Hors d'oeuvre, and from 8:30pm has soft piano music. Daily 12 noon-1am.
HOTEL ATHENAEUM INTER-CONTINENTAL, ☎ 902-3666
Pergola, International and Greek specialties: buffet and a la carte; pastry and salad buffets; Sunday brunch. Daily 6am-2am, breakfast, lunch, dinner; Atrium Lobby.
Première Restaurant & Bar, rooftop with a panoramic view of Athens. Kebab specialties. Live entertainment. Mon-Sat, 9pm-1am. Bar 8pm-2am.
La Rôtisserie, superb French cuisine. Fine wine cellar. Piano music. Tues-Sat, 9pm-1am. Atrium Lobby.

Café Vienna, indoor café and bar, Viennese pastries, ice cream and coffee; Crêpes in the evening, piano music. Daily 11am-1am. Atrium Lobby.
Kublai Khan, unique Mongolian barbecue and Firepot; Chinese specialties. Mon-Sat 8pm-1am Atrium 1.
Kava Bar, special cocktails and drinks; piano music. Daily 6pm-2am.
ASTIR PALACE, Syntagma Sq. ☎ 364-3112 or 364-3331.
Asteria restaurant. Service til 1:30 am.
Apocalypsis, Astir's gourmet restaurant. Everything from Russian caviar or Greek eggplant salad to chateaubriand or shepherd's lamb...and crêpes suzette and baklava. Live piano music. Lunch 12:30-3:30, dinner, 8:30pm-1am.
Coffee Lounge and Asteria Restaurant, ideal for quick snacks or complete, leisurely lunches: crêpes Poseidon chese pie lamb curry, sweets galore. 7am-1am.
Athos Bar, piano. Open 9:30-1am.
ASTIR PALACE, Vouliagmeni. ☎ 896-0211.
Grill Room, downstairs café restaurant, piano music;

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, from 10am till 6pm. Restaurant/buffet dining, 9:30pm-1am.
HOTEL PENTELIKON. ☎ 801-2837.
La Terrasse, coffee shop, open from 7am till 2am. Breakfast, lunch and dinner, snacks.
Belle Epoque, international cuisine. Live music.
Vardi's Restaurant, French cuisine.
La Bouillabaisse, fresh seafood.

KOLONAKI

DEKAKO, Souidias 51, Kolonaki. ☎ 723-5561. Small restaurant with pleasant atmosphere, a small number of well-prepared dishes. Good bar (with snacks). Daily from 12pm-5am. Closes in the summer.
GEROFINIKAS, Pinandrou 10. ☎ 362-2719; 363-6710. Fine Greek and Constantinople cuisine, fresh fish, out-of-season fruit and eggplant puree. Cosmopolitan atmosphere. One of the city's grand old restaurants. Open daily from 12pm-11:30am.
JE REVIENS, Xenokratous 49, Kolonaki. ☎ 721-0535; 721-1174. Piano; Kalkanis, guitar; Papadopoulos, singer; Maria Aristofanous, and T. Arvanitidis.
NOUFARA, Kanari 26. ☎ 362-7426. Restaurant.
RODIA, Aristippou 44, Lykabettus. ☎ 722-9883. Sunday closed.

PLAKA

HERMION, café and restaurant in a little alley off Kapnikareas (Pandrosou 15). ☎ 324-6725, 324-7148. Delightful spot for Sunday lunch with good Greek cuisine (a light touch with the olive oil), friendly service. Open from 8pm-12am.
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 from 12pm-5pm and 7pm-2am daily.
STROFI, Gali 25, Makrygianni. ☎ 921-4130. Sunday closed.
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.
SYMPOSIO, Erethiou 46, Herodion. ☎ 922-5321. Service till 1:30am. Sunday closed.
THESPI, taverna on Thespidos 18. ☎ 323-8242. Special menu lamb-liver, roast lamb, bite size-tiropittes, roof garden and outside garden opposite; quality service, reasonable prices. Open from noon-2am.
TSEKOYRAS, Epiharmou 2, Plaka. ☎ 323-3710.
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

BLUE PINE, Tsaldari 37, Kifissia. ☎ 807-7745. "Gourmet Magazine" made its cheese and eggplant bourekakia world famous 30 years ago. Specialties: sweetbreads, eggplant dampings, curries. Excellent charcoal grills and the single fish dish always fresh. Closed Sunday.
GRAND CHALET, Kokkinara 38, Politia, Kifissia. ☎ 808-4837. International cuisine with Greek specialties. Piano and songs. Very expensive; very fine.
MOUSTAKAS, Harilaou Trikoupi and Kritis 27, Kifissia. ☎ 801-4584. Also open for lunch on Saturday and Sunday.
PEFKAKIA, Argonafton 4, Drossia. ☎ 813-1211. Youvet-sakia stifado and large array of mezedes.



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sometimes a small orchestra for dancing. Open daily from 1pm-3:30pm and rfrom 8pm-2am.
LEDRA MARRIOTT HOTEL, ☎ 934-7711.
Panorama rooftop, will close for the winter period.
Ledra Grill, (international specialties) open as of 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 from 7pm-12:30am. Expensive but well worth it. Tepannyaki, Japanese exhibition cooking, food prepared at special tables of 8; cook is part of the party, special arrangements and reservations necessary.
Zephyros Coffee Shop, open daily fro 6:30am, served a 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. Hatzeagianis. Tuesday without music.
MERIDIEN HOTEL. ☎ 325-5301/9



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

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

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

ITALIAN

AL TARTUFO, Poseidonos 65, Paleo Faliro. ☎ 982-6560. Specialties: spaghetti, pizzas, scaloppine, fillet à la Tartufo, carbonara, tortellini à la crème. Open daily from 12:30am 1:30am.

ARCOBALENO, Nap Zerva 14, Glyfada Sq. ☎ 894-2564. Specialty: shrimp provençale. Open daily from 6:30pm 1:30am.

BOSCHETTO, Evangelismos Park, Hilton area. ☎ 721-0893.

CASA DI PASTA, Apollonos and Litous 2, Vouliagmeni. ☎ 896-4122. Service till 1:30am.

CAFFE SAN PAOLO, Lykourgou 10, N. Psychiko. ☎ 647-0052. Sunday closed.

DA BRUNO, Ag Alexandrou 46, P. Faliron. ☎ 981-8959. Closed Monday.

DA WALTER, 7 Evzonon and Anapiron Polenou, Kolonaki. ☎ 724-8726. Spacious bar. Specialties: rigatoni with four cheeses, fileto Piedmontaise, sauce madeira, profiteroles. Nightly 8pm -1am.

IL FUNGO, Poseidonos 68, Paleo Faliro. ☎ 981-6765. Specialties: filetta, 22 kinds of pasta, 20 varieties of pizza, 16 different scaloppines. Nightly from 8pm -2am. Saturday 12:30pm -2:30am.

LA BUSSOLA, near metro station Kifissia. ☎ 808-3912. Formerly "Da Bruno". Under the same management as "La Bussola" in Glyfada, Vas. Freiderikis 34, ☎ 894-2605. Filet à la Diabolo and "Triptitho à la Boussola" (three kinds of pasta with special sauces and cheese) are among the specialties.

LA FONTANINA, Vas. Gerogiou 31, Kalamaki. ☎ 983-0738. Speciality Madagascar fillét. Service til 1:45 pm.

LA STRADA, Ethn. Antistaseos 107, N. Psychiko. ☎ 671-0370.

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, Amfitea (behind the Planetarium, Syngrou Ave). ☎ 941-9082. Bouillabaisse, fresh fish and a variety of shellfish. Nightly 7:30pm-midnight.

LAMBROS, on the shore road, Posidonos 20, Voula. ☎ 896-0144. Variety of appetizers and a good assortment of fish. Moderately expensive. Daily from 12am -2pm. 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 Faliron station. Another less well-known and less expensive seafood row in Piraeus is at **FRATES**, around from the Zea Marina yacht harbor. Several restaurants offer fresh fish and a cliffside view of the sea.

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

CHINESE

ASIAN PALACE, Kalymnou 126, Voula. ☎ 895-1983. Cantonese dim-sum.

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.



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COURSER, Plateia Esperidon 2, Glyfada. ☎ 894-4905. Shrimps pané, Sechuan pork. Sunday noon open for buffet lunch.

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

GOLDEN PHOENIX, Tatoiu 131, N.Kifissia. ☎ 807-8640. Service till 1:30am.

HUA LUNG, 55 Efroniou (opposite the Caravel Hotel). ☎ 724-2735; 724-2736. Restaurant with Chinese speciality. Open daily from 1pm-4pm and from 7:30pm - 12:30am.

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 B. ☎ 895-8083. You can choose chop suey, spring rolls. Chinese noodles, among other dishes. Peking duck must be ordered 24 hours in advance. Every Sunday Chinese buffet lunch at a fixed price. Monday Closed.

RASA SAYANG, Palea Leoforos Vouliagmenis and Kiou 2, Ano Glyfada. ☎ 962-3629. Peking duck, pilau shrimps.

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.

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.

TSINI FOOD, Dimokritou 29, Kolonaki. ☎ 645-0284. Chinese cuisine, Taiwanese table, also take-away.

SPANISH

ISPANIKI GONIA, Theagenous 22, Caravel area. ☎ 723-1393. Service till 1am. Sunday closed.

SEVILLA, Theognidos 11-13 (beginning Ay Sostis Church). ☎ 932-3941. Spanish and French specialties, music and songs. Paella, Andalusian steak, little meat loaves, Sevilla sangria. Monday closed.

JAPANESE

KYOTO, Garibaldi 5, Thissio. ☎ 923-2047. Service till midnight. Sunday closed.

MICHIKO, Kydathineon 27, Plaka. ☎ 322-0980. Service till 11pm. Sunday closed.

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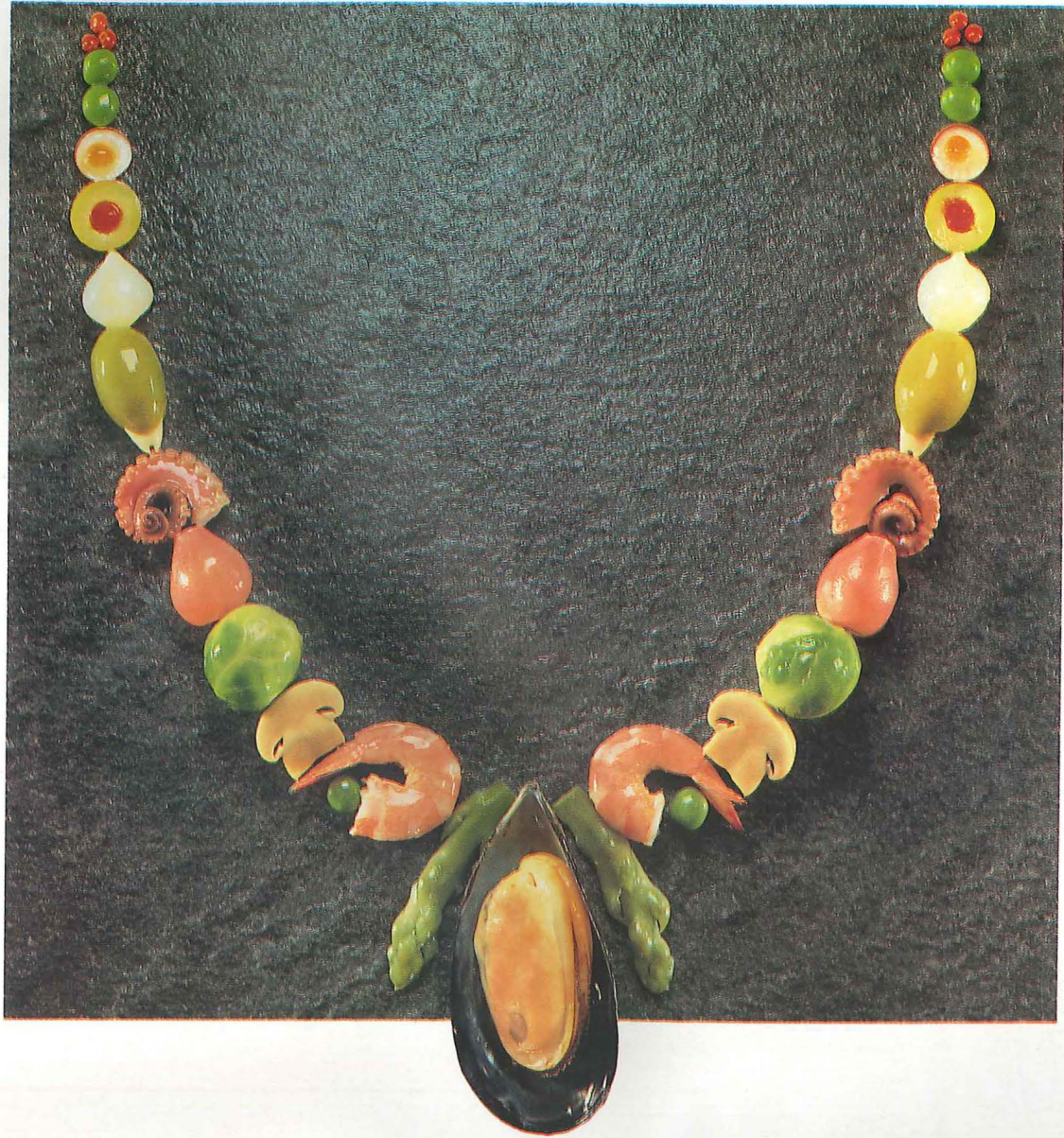
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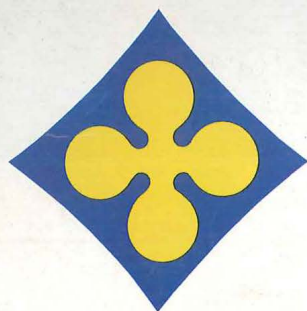
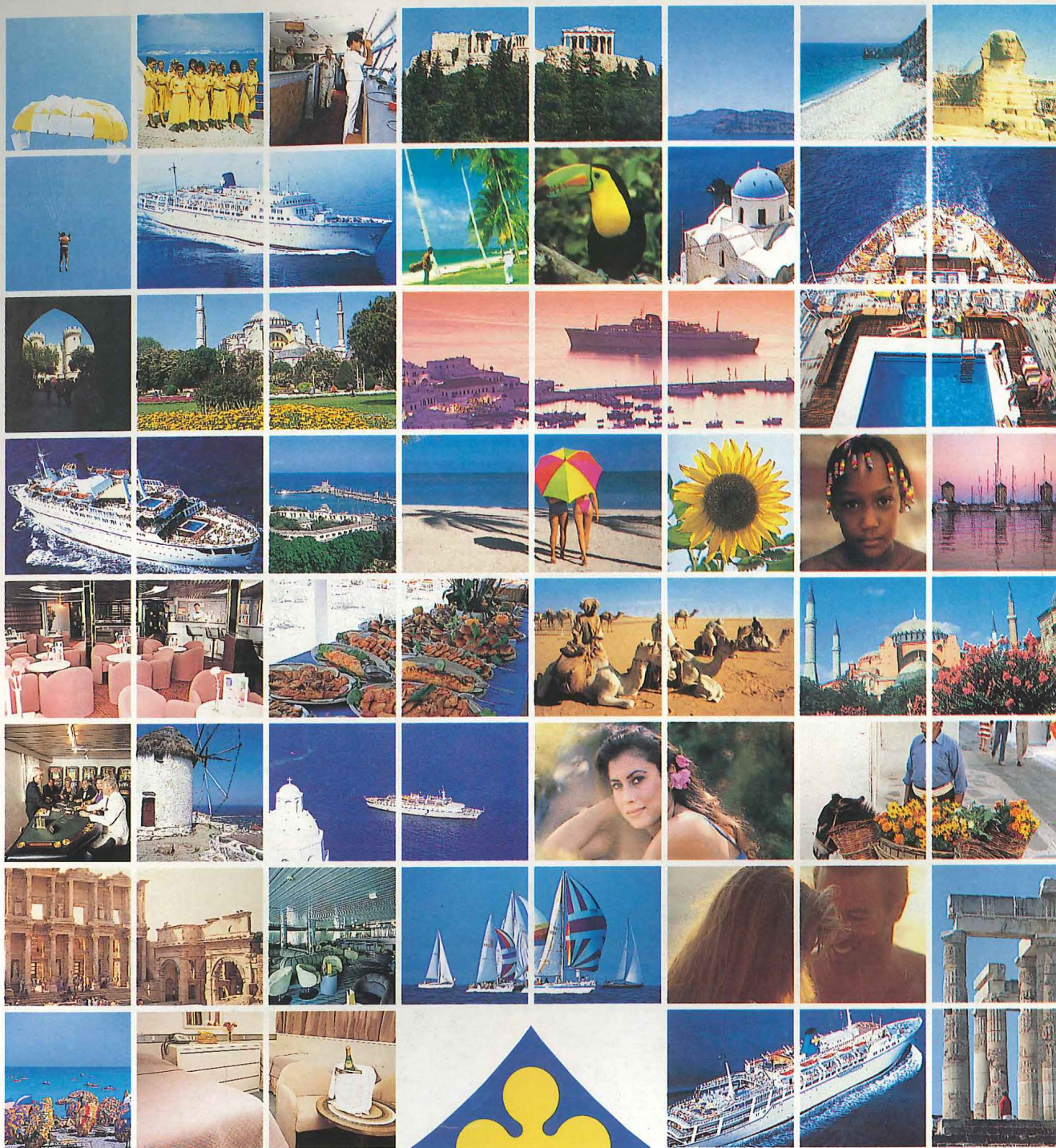
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