

# **ANALELE**

**UNIVERSITĂȚII  
„ȘTEFAN CEL MARE” SUCEAVA**

**SERIA FILOLOGIE  
B. LITERATURĂ**

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## AN UNKNOWN VERSE NEWSPAPER OF THE GREEK DIASPORA\*

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**Résumé:** L' article ci- présent traite d'un journal mensuel satirique grec en vers-inconnu jusqu' à ce jour, intitulé 'La Satire', qui parut à Londres dans les années trente. L' auditeur et auteur de la totalité des textes était Léonidas Arniotis [Sparte 1862- Londres 1939], une personnalité connue en Grèce pour sa contribution au théâtre et pour ses efforts dans le domaine de l'aviation. Le journal circulait dans les principales communautés grecques du monde entier. Il comprend surtout des poèmes qui satirisaient des conditions politiques en Grèce et des conditions sociales en Angleterre, ainsi que des publicités en vers concernant des professionnels Grecs à Londres et en France, offrant ainsi des renseignements valables pour la Diaspora Grecque de son temps. En tout 'La Satire' est un cas de poésie satirique qui en même temps constitue un document historique.

### Introduction

The present article deals with a hitherto unknown Greek- language satirical verse newspaper entitled '*The Satyra*' [*Satire*], published in London during the interwar period.

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The Greek presence in London has a long history, dating back at least to the early fifteenth century<sup>1</sup>. From 1900 till the beginning of the World War II few Greeks lived in London: the entire community numbered about 1,000 individuals. Some of them were wealthy merchants and ship-owners or were engaged in other maritime activities. They were mainly the descendants of Greek merchants who had come to London during the Ottoman Empire after the outbreak of the Greek War of Independence in 1821 to escape the savage reprisals of the Ottoman authorities. In London they re-established their businesses and became important economic agents, among them the Rallis, Rodokanachis, Schilizzis, Ionidis, Cassavettis, Argentis families and others<sup>2</sup>.

Some distinguished personalities in the London Greek community during the interwar period were: Emmanuel Rodokanachis (1855-1932), director of Midland Bank; Helena Schilizzis (1874-1959), a highly educated woman who in London in 1921 married the eminent politician, Eleftherios Venizelos who was prime-minister of Greece for many years and Sir Basil Zacharoff (1849-1936), arms and oil merchant, who exerted considerable influence on politics at the time<sup>3</sup>.

However, apart from members of wealthy families there were also middle and low-income Greeks living in London who worked as small shopkeepers or in various other enterprises. Some had been born there; others had emigrated from Greece<sup>4</sup>.

Not included in the abovementioned number of Greeks living in London are the Greeks from Cyprus, who were British subjects. Before the First World War there were very few Cypriots in London but their numbers increased rapidly to about 3,000 to 4,000 as a result of economic problems that beset the island. Some of them were involved in the Cypriot embroidery and lace trade. Others were restaurant or coffee shop owners. The majority worked in restaurants or hotels or did various temporary jobs punctuated by spells of unemployment<sup>5</sup>.

The social centres for the Greek Community were: the Greek Cathedral of St Sophia in Bayswater, constructed in 1882, seat of the Greek Orthodox Diocese of Thyateira founded in 1922; the Greek School in the Cathedral of St Sophia (functioning only in the afternoon and on Saturdays) and the Greek Club in Linden Gardens. There were also two societies: the Greek Educational Association in England, founded in 1924 that aimed to establish an Anglo-Hellenic School, and the 'The Apostle Barnabas British Christian Cypriot Brotherhood', created in 1934<sup>6</sup>.



### **The newspaper 'The Satyra'**

The editor of the newspaper was Leonidas Arniotis, a Greek born in 1862 in the city of Sparta in the southeastern Peloponnese<sup>7</sup>. In 1888 he left for Paris to embark on a successful career as a horse trainer, staging performances on horseback in itinerant companies that put on variety shows in Europe and the Middle East<sup>8</sup> (fig.1).

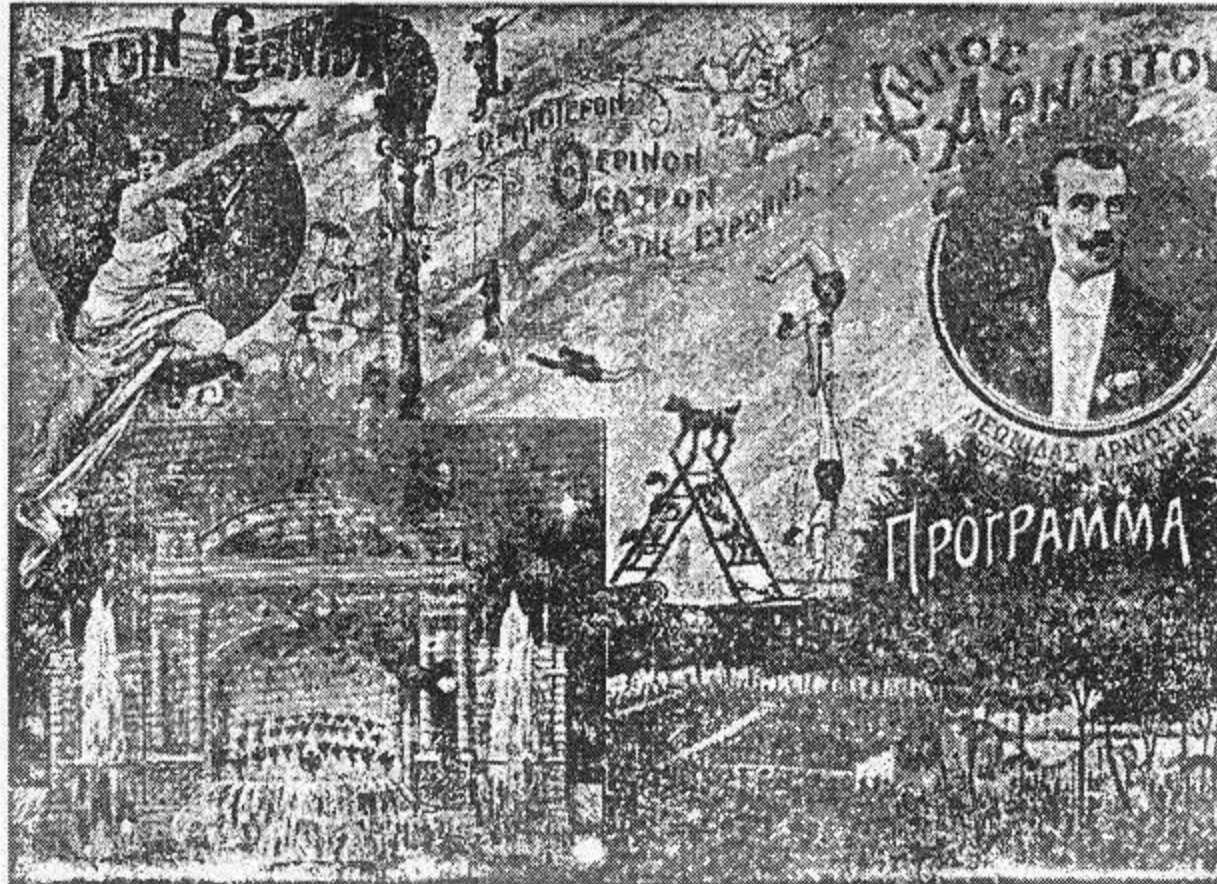


**Fig. 1.** Leonidas Arniotis as a young man wearing the uniform of a horse trainer  
[*Spartiatikon Hemerologion* III (1902)]

Later he became a specialist in training dogs<sup>9</sup>. At the dawn of the twentieth century, he became the director of an itinerant multi-national company with the English title of 'Great Transatlantic Attraction Company', which was highly successful on its tours<sup>10</sup>. The company comprised singers, acrobats, athletes, dancers and clowns, but its major attraction were the performances by the animals (dogs, cats and parrots) trained by Arniotis<sup>11</sup>.

In 1904 Arniotis established a large, sumptuous outdoor variety theatre of his own in Athens, where, although there was a huge demand for variety shows, there was no adequate theatre for such performances<sup>12</sup> (fig.2).





**Fig. 2.** The Theatre of Leonidas Arniotis in Athens  
(*Great Hellenic Encyclopedia*, II)

The performances in his theatre contributed greatly to upgrading Athenian variety shows<sup>13</sup>. He also enjoyed great success abroad as a result of the tours conducted by his company<sup>14</sup>.

But Arniotis did not limit himself to shows of this kind. He was one of the first Greeks to understand the appeal to the public of a new kind of theatre, the revue, which had recently made its appearance in Athens. He staged two revues which he himself had written, one in 1906 and one in 1908.

The style of direction that he employed and the introduction of foreign dancers into the show made the Greek revue approach the model for the European music hall, also initiating new tendencies in the development of the art of theatrical direction in Greece. In addition to this he provided financial support to the Greek Melodrama that had been introduced by the composer Dionysius Lavrangas in 1899. Arniotis became an entrepreneur of the Melodrama in the 1907-8 season, staging very well-organized performances in his theatre and so enabling the genre to survive. The period that Arniotis was involved with Greek Melodrama is regarded as one of the best periods in the history of that form of theatre.

His activity in Greek theatre - as theatrical entrepreneur, theatrical writer, lyricist and theatre director - though brief, was important as it contributed to upgrading the genre and to introducing and creating a permanent presence of new theatre types in Greece: variety, revue and opera<sup>15</sup> (fig.3).



**Fig. 3.** Leonidas Arniotis in later life  
(Maya Michailidis Archive, Greece)

Besides his theatrical activities Arniotis loved sports. The second man to bring an automobile to Athens, he was well-known for his car, which he also used for promotion of the performances in his theatre<sup>16</sup>.

At a later stage he started to show interest in aviation and travelled to France to receive special training in flying an aeroplane. While in France he bought a 'Bleriot' aeroplane. He brought it in pieces to Athens, assembled, and on 26<sup>th</sup> September 1910 tried to fly in front of a large audience, including the Greek royal family<sup>17</sup>. Unfortunately, neither the first attempt nor the others during the years that followed were successful<sup>18</sup>. But Arniotis' contribution to the development of aviation was nevertheless important: he was the first to try to link up Greece with the pioneering technological developments of that time and to risk what was then a very dangerous undertaking.

Finally, after a series of failures and considerable sums spent on financially disastrous extravagant theatrical productions and ill-fated experiments in aviation, Arniotis left Greece to take up residence in London<sup>19</sup>.

He started to run a coffee shop in the City that was frequented by Greek merchants trading in raisins<sup>20</sup>. Signs of his presence are to be found from 1919 onwards in Bloomsbury<sup>21</sup>. He operated with his wife Maró (Mary), who was also Greek, a small shop selling books and paintings, called 'Le Petit Louvre' (= The Little Louvre) in St. Giles High Street<sup>22</sup> (fig.4).



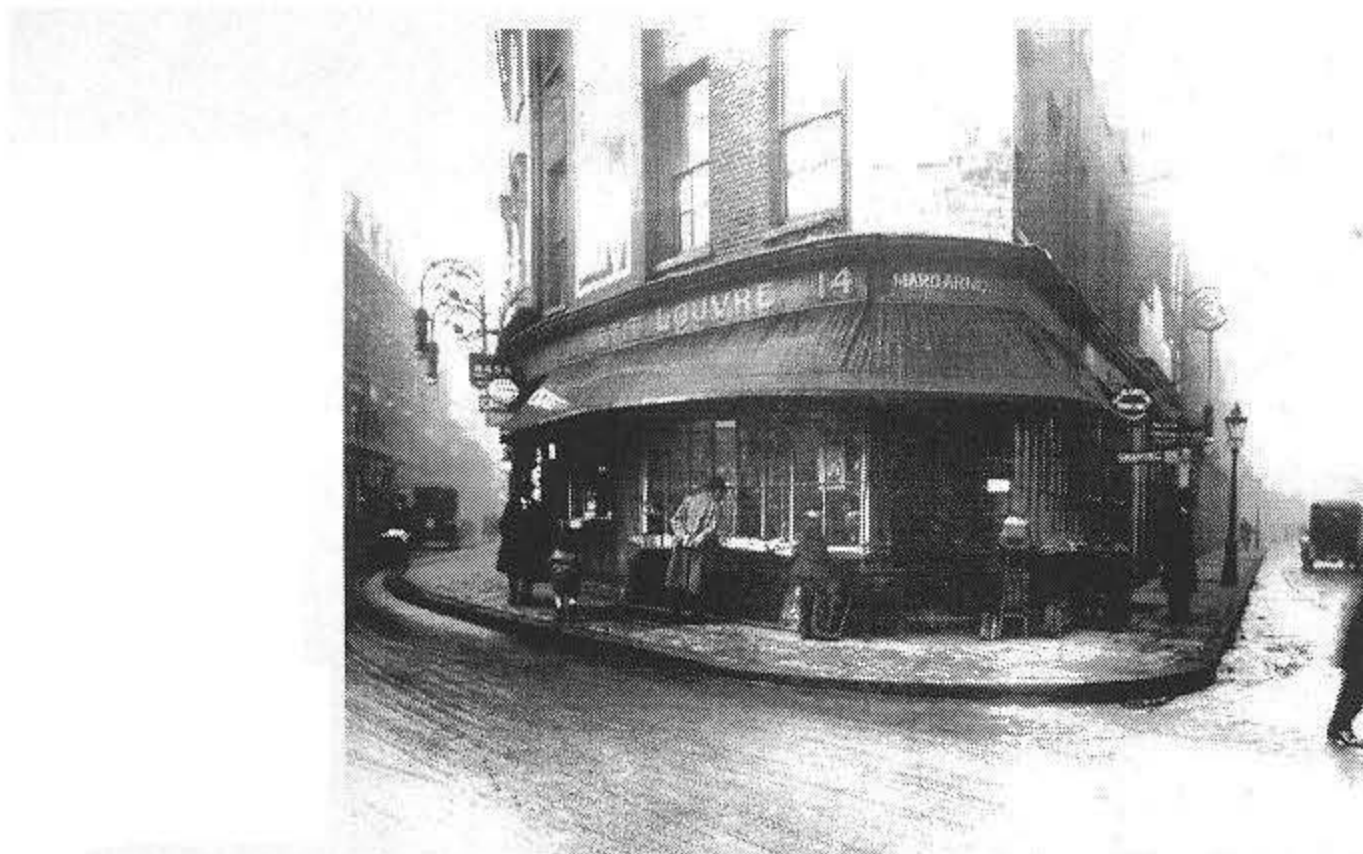


Fig. 4. 'Le Petit Louvre': The bookshop of Leonidas Arniotis and his wife Maró in Bloomsbury  
(Reproduced by permission of Camden Local Studies and Archives Centre)

In 1923 the bookshop was turned into a coffee-shop-restaurant<sup>23</sup>. St. Giles High Street was a lively street full of restaurants and small shops with living accommodation above<sup>24</sup>. Arniotis' restaurant was operational for two years only and in 1925 its place was taken by the restaurant of the Italian Paolo Mondini<sup>25</sup>. Oral tradition has it that the coffee-shop-restaurant of Leonidas Arniotis served as a meeting place for the Greeks of London<sup>26</sup>. He finally died on 28 September 1939 at St. Pancras Hospital, leaving no descendants<sup>27</sup>.

Leonidas Arniotis' most important project, however, during his time in London, was the Greek-language verse newspaper entitled '*The Satyra*' [Satire]<sup>28</sup>. All the texts in '*The Satyra*', even the advertisements, most of which were in verse, were written by Leonidas Arniotis himself<sup>29</sup>. The majority of the texts were satirical. It was not the first time though that Leonidas Arniotis wrote in verse. While he was in Greece, he had written the lyrics of several songs that were sung in his theatrical revues and some of them became highly popular<sup>30</sup>.

As regards the satirical verse newspaper, there was an already established tradition in Greece, where from the 19<sup>th</sup> century a few satirical verse newspapers were in circulation, the most important of them being '*The Romios*' [The Greek], published weekly from 1883 till 1919 and written by the famous satirical poet George Souris (1853-1919). The newspaper, whose popularity was great, satirized politics, the social situation and important events of the time<sup>31</sup>.

Following the example of his predecessors, L. Arniotis created the '*The Satyra*'. The newspaper was published monthly, with some exceptions, and was four pages in length (fig.5-8).



Fig. 5. The newspaper 'The Satyra' no. 14 (1.1.1931), 1,  
(Reproduced by permission of The British Library, Newspaper Library).



# Η ΣΑΤΥΡΑ

Η "ΣΑΤΥΡΑ" ΓΡΑΦΕΤΑΙ ΑΠΟ ΤΟΝ ΔΙΟΝ  
ΤΟΝ Κ. ΑΡΝΙΩΤΗΝ

Βγαίνει κάθε νέο φεγγάρι — Η κάθε πρώτη του μηνός.  
"Η, όταν πάρουμε χαμπάρι — Πώς δεν χρωστάμε κανενός.  
Και πωλείται :

Εν Λονδίνο 37, New Compton Street.  
Εξ Μάντσεστερ 14, Sackville Street.  
Εξ Λίδερπουλ 85, Duke Street.  
Εξ Κάρδιφ 40, Bute Street.

Εξ Παρισιού :

3, Place St-Michel, 7, Bd St-Michel.  
Εξ Μασσαλίας: 1, Allées des Mailhans, 26, Rue Albert 1<sup>er</sup>.  
Εξ Βρυξελλών: 54, Rue du pont Neuf.  
Εξ Αμβέρσας: 78, Rue des Bateliers.  
Sydney, Australia, 118, Bathurst Street.

## ΤΟ ΤΕΡΑΣ

Είδα ένα τέρας πλοΐσι ρωμιά κοντά στη Νύσσα  
που ζή σαν άγριο γιγάντι μ' αλικά του τα καπρίσια.  
Σε μία μεγάλη έπαυλη, Είπε αυτός που πέτυχε  
ύλη για χρονογράφημα, π' έλεγε το κουβέρνο  
και τ' έσκισε με πονηριά τότε απ' την Ελλάδα  
και έβγαλε του Πάγκαλου τη σύνοψη κρεμάλα  
Χλωμός σκυωτός και νευρικός παμπουναρός έστερε  
Δεν θέλει λόγ' εις το έζη σ' Ελλήνας να ξέρη  
"Ας είνε δ' εν μ' ενά' αυτό, μόνον π' όλο γκαρζίζει  
και όμωσ' απ' τούτ' Ελλήνας όλομα θασαυρίζεται  
Τόν είδα κι' άλλα μ' έφα' περίου μ' έ' Παρίσι  
και μ' άκουσα τα δάκτυλα τόν βλόγισα να ζήση.

Δύο εκατομμύρια έργαται στην Αγγλία  
φρονάζουν "Είμαστε άργονι" Δέν έχουμ' έργασία  
Και δάκα εκατομμύρια γυναίκες που δουλεύουν  
στης θέσει των γ'όκ' τίποτα τώρα τους κοροϊδεύουν  
— "Ακουσε: Τζάκ καταλαβε: Προσέχε θ'α γυρίσω...  
Νά βρω το ποίτι έτοιμο...  
— Μά...  
— Δέν έχει Νά... άκουσε: Νά πλύνω να παστρέψω  
να χύσει το λογάριον...  
— Και πότε θ'α επιστρέψω;  
— Νά δώσω γάλα του παιδιού... Δέν έρω θ' ανταμώσω...  
και έπειτα!... Για να σου πω...; Γ'ό λόγο θ'α σου δώσω...  
Και τα λοιπα καταλαβε ο κόσμος προοδεύει  
μέ τόν πολυτισμό καλέ! το θυλικό επιπλέει!

## ΤΟ ΤΡΑΓΟΥΔΑΚΙ ΜΑΣ

Σ' αγαπώ τόσο και θυμάς  
δέν τολμώ τ'α σου το π'ά  
μήπως και το μ'άθ' ο κόσμος  
και με πάρη για τρελλό.

Γόρα δ' ή γενοιά σου  
σέ γνωρίζει π' αγαπας  
να φαρύη ή κόμορφιά σου  
της καρδιάς για να γελας.

Ξέρουν π'ός άναστενάξεις  
φύττικα για να σε 'δοθ  
και σ'έν κλεότρα να άρπάξω  
της καρδιάς να σ' αγαπούν.

Μά έγω άν και σ' έρω  
τρέμα σ'έν σ'α γιατί;  
"Αχ! ο δόλιος όποφ'έρω  
Σ' αγαπώ ίσως πολύ.

Η ΣΑΤΥΡΑ

## ΠΡΟΣ ΤΗΝ ΠΟΛΥΠΑΘΕΣΤΑΤΗΝ ΒΑΣΙΛΙΣΣΑ ΤΗΣ ΑΡΕΤΗΣ ΠΡΙΓΚΗΠΟΠΟΥΛΑ ΜΑΣ ΕΛΕΝΗ!

Χαίρε άξια σεβασμού κ' ενάρετος μητέρα  
φθάνουν, άρκοθι τα δάκρυα που χύνης κάθε μέρα  
φεύγα άφ'ού θέλης, περιττόν πλέον για να Σε λένε  
Βασίλισσα και πάντοτε τα μάτια Σου να κλαίνε.

Στό διατάση ή 'Αρετή που έδωσες στο γιού Σου  
Εκείνη που δέν έμαθε ποτέ ο σύζυγός Σου  
Φεύγα γιατ' Είσε 'Ορφανή πατρός Μεγαλειότητ'  
και θύμα άνυπεράσπιστο χωρίς πλέον προστάτη.

Γιατ' Είσε κόρη Ένός νεκρού άτάφου μας στρατάρχου  
ένός μεγάλου βασιλιά Βουλγαρο-Τουρκομάχου.  
"Αν ζούσε ο πατέρας Σου!... "Ας βάλουμε τελεία  
και 'Αποσιωπτικά... Χαίρε μόνον υγεία.

Και ήλπιζε στην δύναμιν της μητρικής στοργής Σου  
π'ός εν καιρ' θ' ανταμειφθ' διόντως ή Ισχύς Σου!

## Ο ΚΕΜΑΛ ΚΙ' Ο ΒΕΝΙΖΕΛΟΣ ΜΕ ΤΟ ΗΜΙΣΥ ΤΟΥ ΜΕΛΟΣ

Β.—Γ'α σου λεδέν Κεμάλ πασά

Κ.—Μπρέ μπρέ! μπρέ τόν έρίσι!...

"Ις γελτώ καλώς όρισες... με τη καλή μας νύφη  
Τί κάνει μπρέ το μάτι σου! απ' τη γροθιά τ' αυτί σου;  
έπέρασαν τα δόντια σου και όλο το κορμί σου;

Β.—Ναι. "Ας' αυτά τώρα Κεμάλ... Τώρα είμαστε φίλοι.  
σ'έν άρπαχτοζ'μ' άδιάφορο π'ός όσατα σ'έν σκ'όλοι.  
έσ' είνε μια σ'εις έρχεσθε στη Λάρισα μια σ'άλλα  
και μια έμεις στην "Αγκυρα! και φεύγουμε τρεχάλα!  
Μά... Τώρα οι λογαριασμοί αυτοί να ξεχαστοζνε  
γιατί οι λ'όκοι σκέπτονται για να μ'ας μοιραστοζνε!

Κ.—Γ'ι λές; Μπρέ!... εγώ τραβ'ω σ' όλους το γιαταγάνι  
τούς τρώω μπρέ σ'ε μια στιγμή...

Β.—'Εφέντι μου! Δέν κάνει...

Δέν είν' κουράδια ο στρατός... Μπαρδόν! δηλαδή ή τη  
άρμ'ά σ'πως τα λέρω μεζ έφέντη μου στη Κρήτη

Κ.—Λοιπόν;

Β.—Νά, όταν θ'α γινούν όλοι μαλιά κουδάρια  
θ'α είνε τότε' εις κίνδυνο τα δυό μας τα τομάρια!

Κ.—Λοιπόν λέγε...

Β.—Κι' οι δυό μαζ'ό τώρα να έγκλωπιωθώμε  
σ'έν φειδια εις τους κόρφους μας κι' οι δυό να ζεσταθώμε  
σ'ε έμπορικ'ές δουλιές και να...

Κ.—Παρά; μπρέ γιόν!... πειράζει;

Β.—'Εχουμε ξέρεις απ' έδω τη Μίσσις π' αγοράζει...

Κ.—Τί αγοράζει μ'όλησει Πιά είν' αυτή ή Μίσσις;

Β.—"Η... την Κωνσταντινούπολι άν ό' της να πουλήσης

Κ.—Καλά, σιγά! Ναι γίνεται...

Β.—"Όμως με συμφωνία

θ'α κάνουμε για ένατό χρόνο μια συμμαχία

Κ.—Και χίλια μπρέ; Τ'ό χέρι σου... 'Εμπρός έγω έδω με  
κουράδια μάμια μπ'ίλ με με κι' οι δυό μας θ'α τ'α τρώμε  
άντρίφια μπρέ να γίνουμε στρατός μου και στρατός σου  
κι' ότι κι' άν έχουμε μαζ'ό δικό μου και δικό σου  
'Αλλάχ' κερίμ...

Β.—'Ηρ'ε τι 'Αλλάχ' τώρα έμεις οι δυό  
θ'α γίνουμε 'Αλλάχ'δες σ' ένα φρενοκομείο.

## ΤΟ ΝΕΟΝ ΕΛΛΗΝΙΚΟΝ ΕΣΤΙΑΤΟΡΙΟΝ ΣΤΕΛΙΟΥ ΠΑΤΡΙΝΟΥ

23 και 25 Creechurch Lane - Leamhull Street E. C.

Κουζίνα Αγης τάξως 'Ελληνική τελεία  
και από είδη φαγητών μεγάλη ποικιλία.

Fig. 6. The newspaper 'The Satyra' no. 14 (1.1.1931), 2,  
(Reproduced by permission of The British Library, Newspaper Library).

## ΚΥΠΡΟΣ ΣΤΟ ΛΟΝΔΙΝΟΝ

Η Συνακρία του West έρχεται από νέους  
 μεταπολεμικές νόστιμες μελλογαμίες Κυπρίους  
 Και φθάνουν καθήμενους και έλλοι στη Άγγλια  
 Η καλύτερη πρόθυμα γέρη να βρούμε έργοσια  
 Είν' ό δολογικός σπατάς της Κύπρου ό ύπαιος  
 Πρέπει άπ' εκεί γιατί έγινε άφορητός; ό βίος  
 — Ραζί δίν' έρχομεν δουλειάν ! Λέγουν. Να πάτε άν θένουν  
 να έχουν σεις στον νότον μας ός τέτοιοι καντινέντες  
 Έδώ ! δουλειά... Όσι δώσαμε έργασία ! Έμαστε τώρα Εγγλέζοι  
 πότε μας λέγατ' ότι βολάν' από στην κοιλάν' μας; παίζει  
 δέν έχει Νά... και έβαν' γά ! Η Κύπρος; είν' Άγγλεια  
 έργα μ' άφραδατα !... δώστε μας έργασία !  
 Κι' έτσι δέν βρήκαμεν δουλειά φοβούμενος την πείνα  
 δουλεύουν' μές' τίς ριστοράν' στή πιάτα στή κουζίνα  
 Φαράδες, γυφτοί, μαρκητοί, σαρκάδες, ταγκιαράδες;  
 δουλεύουν' σάν έργατακοί και τούν' σάν άρντιτσόι;  
 Τούς προτιμούν' δι' επειδή, δέν έχουν' και καποίητα  
 έργασια. Τούς έγκυμούν' και όλα τή κορτίνα  
 γιατί' είνε ευμορφή παύδια σιαμιά και τούς χυλεύουν  
 κάτω έδώ οι κωστήδες μόνον δέν τούς χωνεύουν  
 και κλέβ' τόσο τους χέτουν' καμάρδεις; ν' άνακτήσουν  
 από κορτασο-λογαριασμούς; από έχουν' να φορηάσουν  
 Τότε γίνεις άνάστατος όλη ή συνουσία  
 που δέν μπορεί τότε κανείς; ούτ' ή κατονομία  
 να τους χωνύση. Οι μόν' φορδής, οι δι' με τής αποτυχίας  
 τούς κωλύει και γοργύνουν' άπαύτως καντήρια  
 Πειστική έλλο άλκυτο ήκ του συσταδών μάχη  
 Που βελν' τήν ώρα έλαομένη ! του κη' ένός ή ράχη  
 — Βαράτε ρέ' μάς ράγαν' ! Κεί' ή άκτονομία !  
 προφάνουν' κι' άλλοι Κύπριοι άπ' όλη συνουσία  
 Τρέχει ό κόπος; με ποινές κι' όλοι όπιν' φύγη ρυχή  
 από κάτω σ' άλλαν' καρδιά άλλας; κανών' πλοήρη  
 Κεφάλια μύτες σίματα σπυρίγματα ένδύλοι  
 σπινάκια κόττα σνατσόι; κων' έντρονίτσια  
 Όχι! οι κλητήρες τ' έχασαν' στή παρταρία εκείνη  
 μόνον σάν έλθουν' σ' άρμωσαν' κλεισμένη πύλη ή είρηνη.  
 Οι δι' μορρές δουλεύουν' σάν έλκωσι; ή τρέχιν'  
 έφραγην' και μετ' άλλας... μήτε κότταν' σ' έκωναι !  
 — Κι' ή Μαρκετα στο καμάρ' μαζί με δύο τρείς άλλας  
 που τρών' τίς περιπτώστες... γρήφεις από τίς μαρκετας  
 — Ό έλαμνύνει περιτύνει να τους υπερασπίση  
 πρέπει στή άνάστασία για όλους να μιλήση.  
 — Καθώς κι' ό Τερζόπουλος μαζί κι' οι άλλ' παρταρία  
 τους θωκύνει' λάδι στην άρση και πιπτεν' ή αλλοία.

ΤΟ ΣΟΥΛΙ ΤΩΝ ΗΡΩΩΝ

— Το «Σούλι» είναι ένα κλειστό χωριό κατοικημένο  
Ελληνόφωνο ανθρώπους το μόνον το οποίο  
δεν καταστράφηκε κατά τις επιδρομές να φέρουν  
οι Ιταλοαμερικανοί· για να το καταστρέψουν  
«Οι κείνοι» έκαψαν πρώτα το σπίτι τους  
για να μην το συρματίσει ο Νεζαρκών της Σούλης.

— «Ὡς ἐν ἀνέμοις ἑλλαντικῇ ἀίσθησι, προσπονήσῃ καὶ μὴ νικῶν ὄρει· ὡς δὲ ἀνατολὴν ἔχει·»  
— «Ὁ Κρητικὸς ἔρρεται τῇ, ὀκνηταίᾳ ἰδέᾳ τοῦ «ἑλθροῦ»· ἐπὶ τὴν καλὴν αὐτοῦ, περιηρόντα ὄντα, λαοὺς μὴν εὐχρῆν. Ὡς ἔτι πικὰ πικρὸν παρὰ πᾶσαν καθήκουσι καὶ ἔχῃσι τέσσα χρόνια»  
— «Ἀεροπόλοις ἑλλαντικῶν ἀγὰρ ἐνοδοχείων»  
Ἐντὶ τοῦ τῶτος· Μακάρι σε· Ρωμαιοὶ τῶν Παρισίων.  
— Εἴν' ἐν ταύτῃ καλῇ, ἐπὶ τῇ ἐνοδοχείῳ τοῦ ὄντος· ὁ Παρισίων (Mardour d'Arcos 177) καὶ οὗτοι ἐν ἑκαστῇ τῇ ἐρασιτέρᾳ γῆρᾳ τῆς συνοικίας μὴ γινώσκον Παρισίαν καὶ τῆς πολυτελείας·  
— Γὰρ σου Πατριωτὴ καλῶς ἐξῆν·  
Καλὴς ἀσκέσις καὶ γυμναστικὴ.  
— Ἐπὶ δ' ἐν ὅλα πείσθητε! ὁ Δακρυὶς νῦν καὶ ἔρρεται τοματῷ τοῦ δηλητῆ... ὅτι οἷός ἐστιν θέλει!  
Γλυκύματα, ὀρεκτικὰ καὶ οὐκ ἔχοντα ὄρεξις σας πρὸς Χριστογεννημένους εἰς τὴν ἐπιστολήν σας.  
— Μὰς ἔχει καλὸς ὄρεις πρὸς αὐτὴν τὴν Ἀθήναι· Καὶ πῶς τὸ πᾶντος ἐκεί· κυρὸς Πατριωτῆς; Ἄ! Φίλοι!  
— Ἀπὸ τῆς πρωτογενήσεως ἐν ἡμῶν γὰρ ἀνέκῃ γὰρ θυμῶν ματρὶν καὶ ἀλλοτρίων σὺ μέγα.  
— Καὶ τότε καὶ γὰρ τὸ Σαλῶν, ὅν ποτε π' ὁμορφανέαι καὶ νύκτας τῇ μέτῃ σου μὴ μὲν περιποιημένην;  
— Τὸν Καλαριτὴν ἔρωτα ἐν ἡ νουσιᾷ ἔχει τίποτε ἐλπίδα νὰ γράψω ἡ ἀπεία!  
Ἀπεία λέει μοῦ ἡμῖν· Τώρα ποῦ γίναται ἑλπίς ἀφαιρημένη; Ἀλλοτρίων! Μὰς ἔστιν εἰσαὶ οὐ μολο...

**ΕΥΧΑΡΙΣΤΑ ΤΗΣ ΩΡΑΣ**

- Και τώρα που παντρεύτηκε ξέχασε τα ήθη από πριν
- Τότε πήρε μια άλλη γυναίκα άφορα δια να μη ξαναβγει τίποτα !
- Σου είπα γυναίκα ! Σου επαγορεύω να κοπείς στα μάτια κάθε γάμο που συνευρέταν !
- Έμένα τί μ' έχεις όποτε σου...
- Είπε βέβαιον και εξακριβωμένον ότι όταν τα παιδιά είναι μικρά ευφρόνη, γίνονται τέρατα όμα μεγαλύνουν...
- Φαντάζεσαι το λουπόν τι ευφρόνη θα τιν έλγας όταν ήσουν μικρότερο !
- Περιέργου ! Τέ παιδί μου δεν άκούει ποτέ τα συμβουλές μου παρά άκούει τούς φίλους και τούς κακοήθεις...
- Τι λές ;
- Μου κάλεσε το χέρι να μου τό συμβουλευόσαι :

ΕΙΣ ΤΟ ΚΟΥΡΕΙΟΝ ΤΟΥ ΚΑΤΑΠΟΔΗ

— Γιατί Παριζιό, όταν με κοιτάξεις μου, διηγώσε πάντοτε  
 τραγικά πράγματα ;  
 — Διότι σηκώνονται αἱ τρίχες σου καὶ τῆς κόβω καλλίτερα !

~~~~~

— Γιατί ἀργήσας Νάουα ;  
 — Διότι ἐπύθα σὲ μια κοῦρα νὰ τῆς κενάσω κατὶ εὐνοῖαν  
 μαλλίᾳ ξανθῇ !! Τόλμα...  
 — Μὰ... ὠκὲς τῆς ἦταν...  
 — Βελανιδιότα ! Ἐγὼν τῇ τὴν ἐπούλησα !

Ἡ Σὺλζινα : — Ἠλάκεις ἱκετὸν τὸν κύριον μὲ τὴν σταυρὸν  
 τοῦ ὁρίου Τάουου ; Μὴ εἶχε ζήτησις νὰ μὴ περῇ.  
 Ὁ Σὺλζινα — Μήπως ; Ἐγὼν τοῦ αἱ πᾶρα ὄντ βέρω τὸ σταυρὸν  
 τοῦ μαρτυρίου.

Téléphone: TEMPLE BAR 2038

**ΔΗΜΟΣΘΕΝΗΣ ΚΕΧΑΓΙΟΓΛΟΥ**

Τὸ μόνον κεντρικὸν ἱνστιτούτον τοῦ West End (Λονδίνον), ποὺ χρηματοδοτῶν τὸ ἐξαρτησθέντα παρὰ τὴν Κίλην-Τουρκικὴν ὁμιλίαν καὶ τὴν ἐν τῇ ἐκείνῃ καὶ ὑφισταμένην. Κινητὸν δὲ αὐτὸν εἰς τὸ ἡλικιὸν ὁριστικὸν τοῦ παριούσαντος ἀποστασίου «Κυμαὶ Καρπύου» τῆς Κινεστικῆς τοποθεσίας. Καὶ τὴν περιποίησιν Ναντὸς, Πικαριὸν λοκαλοῦμαι, καὶ τοὺς νόμους «Πιστὸς» εἰς τὸ ὅσον ἡμεῖς ἐκ ποσῶν ἀνταρτικῶν.

ΕΛΛΗΝΙΚΑ ΙΔΡΥΜΑΤΑ ΕΝ ΛΟΝΔΙΝΩ

'Ο Νάσι τῆς Ὑψις, Σοπίας Μοσχοῦ Ρδ. Βαγσγουάτερ W. 2. — Τῆ Ἑλληνοῦν Ὑψις τὴν παρὰ τῶ Νάσι τῆς Ἀπίας Σοπίας. — Ἡ Ἑλλ. ἀγορὰ Περσέου 53, Upper Brook Str. W. 2. — Τῆ Ἑλληνοῦν Περσέου 131, Gower Str. S. W. — Ἡ Ἑλληνοῦν Λέου 26 Lin den Gardens w. 2.

ΞΕΝΟΔΟΧΕΙΑ ΤΟΥ ΥΨΙΝΟΥ :

\*Olympia\* Queens Rd 36, Bayswater W. 2

ΕΣΤΙΑΤΟΡΙΑ :

Ἰωάννου Ἀδριανῆς, 7 Mitre Str. E. C.  
 Στάλιν Πατριάρχου, 23 and 25 Creechurch Lane, E. C.  
 " " 22 Deanian Str. W. 1.  
 Χρηστος Παπακώλη, 11 "Βασιλειώτικη 25 Bank Str. W. 0.  
 Λόγια Παπαλάου, 177 Wardour Str. W. 1.  
 Δ. Κηρύγιανος, 23 New Compton Str. W. C.

ΕΛΛΗΝΙΚΑ ΠΑΝΤΟΠΩΛΕΙΑ

A. Σούσου, 69 Talbot Rd. W. 2. Tilepf. Park 1377.  
A. Αγάπου, 7 Mire Str. E. C. Tilepf. Avenue 2823.

ΚΑΦΕΝΕΙΑ ΚΑΙ ΕΣΤΙΑΤΟΡΙΑ.

To «*Солнц*» Н. Николаев и др. № 26 Denmark Str. W. C.  
To «*Вестник*» 83 Gray Inn Rd W.C. e.

КАИНОПЛАЭΙΑ

Avdotes Apstev, 96 Charing Cross Rd. w. c.  
 98 Zermyn Str. (Piccadilly).

ЕМПОРОРАТМ

N. Kαραντζής, 3 Duke Str. (Aigiale).  
Δ. Π. Χρητοπούλης, 102 Charing Cross w. c. (80v πέτομα).  
Χρήστος Καραντζής, 24 High Str. Bloomsbury w. c.  
Ν. Δ. Τσακούρης, 14 Old Compton Str. (10v πέτομα)

ΕΡΕΥΝΑ ΣΤΗΝ ΑΙΓΥΠΤΟ

ΒΟΥΛΑ-ΜΑΥΟΝ Co 22 Great. Chapel Str.

ΕΛΛΗΝΙΚΟΝ ΚΟΥΡΕΙΟΝ

ΕΡΕΤΑΘΙΟΥ ΚΑΤΑΝΟΪΣ 151 Shaftesbury Av. w. c.

**Fig. 7.** The newspaper 'The Satyra' no. 14 (1.1.1931), 3,  
(Reproduced by permission of The British Library, Newspaper Library).



**ΕΜΠΟΡΟΡΡΑΦΕΙΟΝ ΜΑΡΙΟΥΣ**  
22, Rue Saint-Augustin, 22 - PARIS  
Στο Μάριου στο Μάριου ντυθήτε  
να δείτε πιά διαφορά στο σώμα σας θα βρείτε  
γιατί έφτιαξε όμορφα Έγγλεζικα καινούργια  
και τώρα θύον τίρασε της έπισης ή φοδργια.

**ΕΛΛΗΝΙΚΟΝ ΠΑΝΤΟΠΩΛΕΙΟΝ Α. ΛΑΜΠΟΥ**  
Téléphone Avenue 2823, 7, Mitre Street, London, E. C.  
Πούλε: Σαρδέλες, Ταραμά, Ψιδή, Τυριά και Λάδια  
Κοντερές και διάφορα, είν' άνοιχτά τα βράδια.  
Πάντα θά είνε πρόθυμοι εις ότι θά ήρωήστε  
Νά είνε τα στήλη σεντα σας άμα τηλεφωνήστε.

**Η. ΑΝΑΣΤΑΣΙΟΥ ΕΜΠΟΡΟΡΡΑΦΗΤΗΣ**  
(34, Avenue de l'Opéra, 34 - PARIS)  
Ηγαίνεσαι στον πιο καλό δρόμο των Παρισίων  
στην Avenue de l'Opéra στην Όπερα πούλιν  
πρίντα πρίντα δρόμο να γίνεται σελίδι  
να είδεις το θαυματούργι τής έπισης: ψαλίδα.

**ΜΑΡΙΟΣ ΓΑΤΣΙΟΣ ΚΟΥΡΕΥΣ**  
ΔΙ' ΑΝΔΡΑΣ ΚΑΙ ΚΥΡΙΑΣ  
Τό όραιότερον Έλληνικόν κουρείον της Place St. Michel  
3, Rue de la Harpe, 3 - PARIS  
Με κάθε είδους ένοχιά και μ' έμορφα κορίτσια  
θα σε στολίζουν μ' έμορφα άν μέγας στα Παρίσια  
Εύρισμα κόψιμο μαλλιών λούσιμο άλα σέυσε  
άν πιά θά ευχαριστηθής άνδρας γυναίκα άν είσε.

**Σ. Γ. ΓΕΩΡΓΙΑΔΗΣ ΕΜΠΟΡΟΡΡΑΦΗΤΗΣ**  
70, Rue Faubourg Poissonnier, 70 - PARIS  
Όποιος δέν πεί για να δει ή για να δοκιμάσει  
Νά παραγγείλη μί έλλαζιά μίς occasion θά γάσει,  
Με' άγγλικά τ' υφάσματα πού φέρνει κάθε είσο  
Και έπειδή κάνει δουλιές μίς κάνει τόν καμπόσο.

**D. P. CHRISTOPHER LADIES AND GENTLEMEN'S TAILOR**  
102, Charing Cross Rd, 102  
Έχουμε κ' άλλον Έλληνα της μόδας παρακαρράστην  
Στη γυναίκα κ' άνδρικά φορέματα μίς Ρόπτην  
Καλόν και πάντα πρόθυμον άν θέλτε δοκιμάσει,  
Θά δείτε ότι ύστερα μόνοι σας θά καυχήστε.

**ΕΛΛΗΝΙΚΟΝ ΞΕΝΟΔΟΧΕΙΟΝ ΧΡΗΣΤΟΥ ΧΑΝΤΖΗΠΑΝΤΕΛΗ**  
75, Beak Street London, W. (Πλησίον 'Iscaadilly.)  
Ένα άπ' τα καλύτερά έδώ ξενοδοχεία  
Τού φαγητού απάριμλλα πού βράζειται ποιηλία  
— Ό Χρήστος είνε τέλειος τεχνίτης μαγειρ υει,  
Φτιάχνει φαγά πού ό μόνος τής τρέχει και τίν γυρεύει.

**ΣΟΦΙΑ ΑΝΑΠΟΛΙΤΑΚΗ**  
14, Rue Lepic, 14 - PARIS -:  
Ίδου και μία Έλληνίς πιά νόστιμη κοπέλλα  
Πού φτιάχνει κατι έμορφα λαχταριστά καπέλλα  
Με γούστο άμέσως και φήμα και μί μαντέλ' άξιας  
Τήν συνιστώμεν πρόθυμον εις όλας τής κυρίας.

**GRAND HOTEL "ALEXANDRA"**  
13, Cours Balmace - MARSEILLES  
TÉLÉPHONE: 4-06  
Τό σπίτι είνε Έλληνικό γινιστά στη Μασσαλία  
φθηνά καινούργια καθαρά με πύον εύκολία  
Διαμέτια έννου εδάφους και ταρτοποιήμένα  
με τόσο άραία και καλά έπιπλα στολισμένα.

**ΕΛΛΗΝΙΚΟΝ ΚΑΠΝΟΠΩΛΕΙΟΝ ΑΝΔΡΕΑ ΑΡΣΕΝΗ**  
69, Charing Cross Rd - LONDON, W. C.  
ΤΗΛΕΦΩΝΟΝ: Temple Bar 3181  
Είνε τό μόνον κεντρικόν καλό καπνοπωλείον  
εις τό Λονδίνον Έλληνικόν! Είνε χρυσόρυχον  
Για: έχει τής καλύτερης μάρας τού σιγαρέτα  
κ' όλα τα είδη τού καπνού πούρα κ' όλα τα ρέστα.

**ΕΛΛΗΝΙΚΟΝ ΚΑΦΕ - ΕΣΤΙΑΤΟΡΙΟΝ Ε. ΚΑΤΑΠΟΔΗ ΕΝ ΛΟΝΔΙΝΩ**

37, New Compton street W. C.  
Ένα καφέ βαρύ γλυκόν!! Άμέσως! Ένα τσάι  
Γκαρσόν φέρε τρία νερά κ' έμάς φωνάζουν άλλοι  
κ' άλλοι στο πρώτο πάτωμα τρώνε με μπανονάδα  
κ' έα θύ πιά: εκεί θαρρείς πιά: είνε στην Έλνίδα.

24, HIGH str. Bloomsbury LONDON W. C.  
ΥΠΕΡΦΕΡΑ GERRARD 3037

**ΧΡΗΣΤΟΣ ΚΑΝΑΡΗΣ Ladies and Gent's Tailor**  
— Θέλεις μί γούστο να ντυθής; Πήγαινε στού Κανάρη  
δοκιμάσε μίς έλλαζιά, πολλή δέ θα σου πιά  
Πηγύνετα να δέσε πώς χωρή: πολλές κουβέντες  
σα: κάνε τό τρέμεντο ψαλίδι του λιβέντες.

**ΕΛΛΗΝΟΓΑΛΛΙΚΟΝ ΕΣΤΙΑΤΟΡΙΟΝ Ε. Γ. ΠΑΤΣΙΔΙΩΤΗ**

5, Rue de la Harpe (Place St-Michel) PARIS  
Αυτό τό 'Εστιάτοριο γινιστά μίς τόν Παρίσι.  
Και δέν υπάρχει σπουδαστής να μί τ' όψη γινιστής.  
Τό διευθύνει γέλαστος ό ίδιος Πατσίδιώτης.  
Έκεί λοιπόν σπουδάζουν: τρώει κ' ό 'Αρνιώτης.

**ΣΩΤΗΡΙΟΣ ΠΕΡΙΔΗΣ ΕΜΠΟΡΟΡΡΑΦΗΤΗΣ**

Rue Saint-Honore 330-332 - PARIS  
Téléphone: LOUVRE 08-11 Μίς PALAIS-ROYAL

Είς τό Παρίσι άμα πιά: πήγαινε στού Περίδη  
σείν ράπτην μας τόν Έλληνα τίν επισημένον τής  
Είς τό Παρίσι: στο καρά, τ' αυτόν πού είν' ντυμένοι  
οί Έλλοι οι πιο δύσκολοι κατ' ευχαριστημένοι.

**N. ZACHARIDES TAILLEUR**

ENGLISH HOUSE 17, Avenue Rapp. 7 PARIS - VII  
Μ' έγγλεζικά υφάσματα και γαλλικά ψαλίδα  
και μ' ένα μέτρο σ' έσκαμε τού κόσμου ένα στολίδι  
Τό πύ κομψό κατάντημα πού όρα εις τό Παρίσι.  
τό μόνο όπου θα σκεπθής καλή για να σε ντυση.

**TAILLEUR POUR HOMMES ET DAMES DIPLOME D'HONNEUR**

**G. PANTAGIS**  
42, Rue Jacob, 42 - PARIS - VI- R.C. SEINE 329.065

Ό Πανταγής στού Πανταγί τόν Πανταγί να βρούτε  
τίν ράπτην μας: αν θέλτε μί γούστο να ντυθής  
Ό Πανταγής: φημίζεται ως μέγας καλλιτέχνης  
στη γυναίκα κ' άνδρικά φορέματα της τέχνης.

**ΕΛΛΗΝ ΙΑΤΡΟΣ ΕΝ ΠΑΡΙΣΙΟΙΣ D<sup>r</sup> DE LUSI**

DE L'UNIVERSITE DE PARIS - ANCIEN INTERNE  
3, RUE QUENTIN - BAUCHART, 3 (Champs-Elysees)  
Lundi, Mercredi, Vendredi de 2 h. a 4 et sur Rendez-Vous.  
Téléphone: ELYSEES 73-36 — Prédico English

**ΕΜΠΟΡΟΡΡΑΦΕΙΟΝ ΝΙΚΟΛΑΣ**

48, Rue de Trevise, 48 - PARIS  
Έκ της καταναλώσεως: έπέρχεται τό κέρδος.  
Λέγει ό Νικόλας: να σου πώ σ' αυτό δέν λέγει ψεύδοι.  
Γιατί κάνει φορέματα με υφάσματα αξίας,  
Φθηνά και έμορφα γι' αυτό κάνει και εργασία.

**ΣΠΥΡΟΥ ΛΑΜΠΡΟΥ**

32, rue Achari - PARIS  
Αυτό είνε τό Έλληνικό, κατάντημα πού έχει  
ότι σκευτε σ' φαγώσιμα και έχει και κατάντημα  
τήν τέχνην διό γλυκίσματα και δέν δάψατε άλλα  
έκεί θα βρής: αν ήλιε και τού πούλιού τής τής.

Imp. A. ΡΟΤΙΟΥ, 33, Rue de Valenciennes - PARIS

Fig. 8. The newspaper 'The Satyra' no. 14 (1.1.1931), 4,  
(Reproduced by permission of The British Library, Newspaper Library).

Its publication started at the end of 1929, but it is not known when the last issue was circulated<sup>32</sup>. It was sold not only in London, but also in other cities of Great Britain (Manchester, Liverpool, Cardiff) and abroad (Paris, Marseilles, Brussels, Antwerp, Sydney, Vienna, Berlin, the U.S.A., Egypt, Sudan), that is in places with a Greek community<sup>33</sup>. Outside Britain the strongest links seem to have been with the Greek community in France, since there were advertisements for Greek professionals in France<sup>34</sup>. From time to time Arniotis also sent copies of the *'The Satyra'* to newspapers in Greece<sup>35</sup>.

The poems of Leonidas Arniotis published in the *'The Satyra'*, judging from what has been preserved, were of various kinds. Some were inspired by simple events (e.g. the coming of the New Year) or were short simple love poems, while some others expressed the homesickness of the emigrants [e.g. the poem: *'Μια απόλαυσις*

-Λοιπόν, μας φεύγεις Γιώργο μου;/ -Αμέ; Τι θες να κάμω;/ Πηγαίνω στην πατρίδα μου να 'δω πριν αποθάνω!/ Έχω παράδες δούλεψα στην ξενιτειά με φτάνουν/ Δεν θέλω άλλα... πάω να 'δω στο τόπο μου τι κάνουν!/ Πως τα περνούν στο σπίτι μου, θέλω για να μεθύσω/ Μεσ' τα πουρνάρια απ' ευωδιά να τρέξω να πηδίσω/ Να ζήσω περισσότερα χρόνια εις το χωριό μου/ και να γνωρίσω πιο καλά τον ίδιο εαυτό μου.....'<sup>36</sup> (= *'A Pleasure*

-So, George, you are leaving us? -Yes. What do you want to do? I'm going to see my country before I die. I have money, since I worked in the foreign land. It's enough for me; I don't want more. I'm going to see how they are faring in my country, what are they doing at home. I want to be get drunk by the sweet smell of the holm-oak, I want to ran and jump, I want to live more years in my village and to know myself better...')]<sup>37</sup>

Others satirized social conditions, such as one referring to the new role of working women in England, to whom as it appears, the author was negative [*'Δύο εκατομμύρια εργάται στην Αγγλία/ φωνάζουν 'Είμαστε άεργοι' Δεν έχουμε εργασία/ Και δέκα εκατομμύρια γυναίκες που δουλεύουν/ στις θέσεις των για τίποτα τώρα τους κοροϊδεύουν/- Άκουσες Τζακ κατάλαβες; Πρόσεχε θα γυρίσω/ Να βρω το σπίτι έτοιμο/- Μα/ Δεν έχει Μα...άκουσες; Να πλύνης να παστρέψης...'*]<sup>38</sup> (= Two million workers in England are crying out: 'We are unemployed'. We don't have work. And the ten million women who are working in their posts for very little money they are mocking them- Did you hear that Jack, did you understand? Be careful, I'll be back, I want to find the house ready. - But..- There is no But...Did you hear? You have to wash, to clean...)]<sup>39</sup>

Other texts dealt with the situation of the Greeks in London, such as one poem devoted to the Cypriots of London and entitled *'Cyprus in London'*, which deals with the first phase of Cypriot immigration to the British capital [*'Η Συνουκία του West εγέμισ' από νέους/ μουςτακαλήδες νόστημους μελαχροινούς Κυπραίους/ Και φθάνουν καθημερινώς και άλλοι στην Αγγλία/*



με μπράτσα πρόθυμα γερά να βρούνε εργασία/ Είν' ο εργατικός στρατός της Κύπρου ο οποίος/ φεύγει απ' εκεί γιατί' έγεινε αφόρητος ο βίος/ -Εκεί δεν έχουμεν δουλιάν! Λέγουν...' (= 'The West district is full of young moustachioed handsome dark-skinned Cypriots, with other muscular types arriving every day in England ready and willing to find work. It's the labour army of Cyprus that is leaving that island, because life has become intolerable. - We don't have work there!, they say...')<sup>40</sup>. According to the poem, many Cypriots had come to London at that time because they could not find work in their homeland. They lived in the West End, working in restaurants, washing dishes or doing other odd jobs in the kitchen. Others were fishermen, metalworkers, carpenters, tailors and cobblers. Employers gave them preferential treatment because they did not make many labour demands. Affairs of the heart also frequently implicated them in quarrels. These poems supplement and confirm existing knowledge about the Cypriots in London during the interwar period<sup>41</sup>.

There are also satirical poems of political character expressing the personal beliefs of the poet concerning the political situation in Greece, such as a poem entitled '*Kemal and Venizelos*' concerning the politics of friendship between Greece and the recently created Turkish Republic, inaugurated by the political leaders of the two countries, El. Venizelos (1864-1936) and Mustafa Kemal Atatürk (1881-1938), after the Greek - Turkish war in Asia Minor (1919-1922). More specifically, in October 1930 a bilateral treaty of friendship and neutrality was signed between the two countries in Ankara<sup>42</sup>. [*B. (Βενιζέλος): Για σου λεβέν Κεμάλ πασά*

K. (Κεμάλ): Μπρε, μπρε! Μπρε τον ερίφη! / Ως γκελτύ καλώς... όρισες με τη καλή μας νύφη / Τι κάνει μπρε το μάτι σου! απ' τη γροθιά τ' αυτί σου; / επέρασαν τα δόντια σου και όλο το κορμί σου;

B. (Βενιζέλος): Ναι. Άσ' αυτά Κεμάλ... Τώρα είμαστε φίλοι / σαν αρπαχτούμ' αδιάφορο πιο ύστερα σαν σκύλοι / έτσ' είνε μια σεις έρχεσθε στη Λάρισα μια στάλα / και μια εμείς στην Άγκυρα! Και φεύγουμε τρεχάλα! / Μα... Τώρα οι λογαριασμοί αυτοί να ξεχαστούνε / γιατί οι λύκοι σκέπτονται για να μας μοιραστούνε!...

(= V. (Venizelos): Hi, fine Kemal pasha.

K. (Kemal): Hi, herif<sup>43</sup>. Welcome, with our nice bride.<sup>44</sup> How is your eye and your ear struck by a fist? Are your teeth and your whole body healed?<sup>45</sup>

V. (Venizelos): Leave all that Kemal. We are friends now, regardless if we quarrel between us later like dogs. So these are the facts: once you came to Larissa for a short while<sup>46</sup> and we went to Ankara and we left in haste<sup>47</sup>. But now these events must be forgotten, because the wolves have plans to share us!<sup>48</sup>]).

Here Arniotis is expressing himself against Venizelos' policy, as he was a fanatic royalist. See also his poem dedicated to the Greek princess Helen,

daughter of the late king Constantine I, [...Γιατ' Είσε κόρη Ενός νεκρού ατάφου μας στρατάρχου/ ενός μεγάλου βασιληά Βουλγαρο-Τουρκομάχου...] (= 'Because you are the daughter of a great field marshal, who is unburied, a great king who fought against Bulgarians and Turks'<sup>49</sup>)]<sup>50</sup>.

These poems provide insights into the involvement of the London Greeks in the political situation of Greece. In Greece then, a serious conflict had arisen between the republicans, followers of Eleftherios Venizelos, and the royalists. Known as the 'National Schism', the conflict had deeper social and economic underpinnings<sup>51</sup>. Many of the wealthy members of the Greek Community in London were supporters of Venizelos<sup>52</sup>. Indeed there was another Greek-language publication being brought out in the British capital at this time, a newspaper (not in verse), entitled '*Hesperia*', edited by the doctor Nicolas Pouptis, who was a fanatical Venizelist<sup>53</sup>. But some London Greeks were royalists, and one of them was obviously Leonidas Arniotis<sup>54</sup>. His poems reflect the fanatical rivalry that existed in those days between the two parties even among the Greeks of the Diaspora.

A peculiarity of the newspaper was the large number of advertisements written in verse for Greek shops and professional offices in London [e.g. 24, HIGH Str. Bloomsbury/ LONDON W.C./ Τηλέφωνον: GERRARD 3037/ΧΡΗΣΤΟΣ ΚΑΝΑΡΗΣ/Ladies and Gent's Tailor/- Θέλεις με γούστο να ντυθείς; Πήγαινε στου Κανάρη/ δοκίμασε μια αλαξιά, πολλά δε θα σου πάρη/ Πηγαίνετε να δήτε πως χωρίς πολλές κουβέντες/ σας κάνη το ατρόμητο ψαλίδι του λεβέντες' (=24, HIGH Str. Bloomsbury/LONDON W.C./Tel:GERRARD 3037/Christos Kanaris /Ladies and Gent's Tailor/ Do you want to be dressed in taste? Go to Kanaris'. Try a garment. He will not take a lot of money from you. Go to see how, without much talk, his brave scissors makes you look fine<sup>55</sup>)] and in France (Paris and Marseilles) [e. g. 'ΜΑΡΙΟΣ ΓΑΤΣΟΣ./ ΚΟΥΡΠΕΥΣ/ ΔΙ' ΑΝΔΡΑΣ ΚΑΙ ΚΥΡΙΑΣ/ Το ωραιότερον ελληνικόν κουρείον της Place St- Michel./ 3, Rue de la Harpe, 3- Paris. /Με κάθε είδους ευωδιά και μ' εύμορφα κορίτσια/ Θα σε στολίζουν μ' ευμορφιά αν μένης στα Παρίσια/ ξύρισμα, κόψιμο μαλλιών λούσιμο άψε σβύσε / αν πας θα ευχαριστηθής άνδρας γυναίκ' αν είσε' (= 'Marios Gatsos. Barber for men and women. The finest Greek Hairdressers' shop of Place St- Michel./ 3, Rue de la Harpe, 3- Paris. If you live in Paris, you will be attended to by pretty girls and given perfumes. Shaving, hair- cut and wash are carried out in a minute. You will leave highly satisfied, whether you are a man or a woman')<sup>56</sup>].

The advertisements published in Arniotis' newspaper also testify to the presence of several Greek shops (hotels, restaurants, grocery shops, coffee-shop-restaurants, tobacco-shops) and a number of Greek professionals (tailors, yoghurt manufacturers, hair-dressers, hat- makers, doctors) not only in interwar London<sup>57</sup>, but also in Paris<sup>58</sup> and – to a lesser extent – in Marseilles<sup>59</sup>, where vital Greek communities also existed<sup>60</sup>.



### Conclusion

The Greek-language verse newspaper *'The Satyra'* reveals the existence of an interesting Greek satirical poet, Leonidas Arniotis. He was a person of diverse talents and immense resourcefulness, combining the qualities of an artist and a sportsman. During the interwar period in London, where he spent the last twenty years of his life, he was an active participant in the life of the Greek community and he kept close contacts with the Greek community in Paris as well.

The newspaper had a wide reading public scattered in many communities of the Greek Diaspora worldwide. Besides, its contents provide valuable documentation on the life of the Greek communities of the Diaspora mainly in London and lesser in France during the period in question. After all *'The Satyra'* is a case of satirical poetry that at the same time constitutes a historical document.

### NOTES:

<sup>1</sup> For the history of the Greek Community in London, see above all R. Browning, 'Some early Greek visitors to England', *Essays in memory of Basil Laourdas* (Thessaloniki, 1975), 387-95. T. Catsiyannis, *The Greek Community of London* (London, 1993). T.E. Dowling & E.W. Fletcher, *Hellenism in England* (London, 1915). J. Harris, 'The Grecian Coffee House and political debate in London', *The London Journal* 25 (2000), 1-13. J. Harris, *Greek emigres in the West, 1400-1520* (Camberley, 1995). V. Tsimpidaros, *The Greeks in England* (Athens, 1974) (in Greek). Ch. Mettis, *The Roots of the Colonial Hellenism in Great Britain* (Athens, 1988) (in Greek).

<sup>2</sup> A. Kitroeff, 'Commercial colonies and immigrants', in C. Chatziiossif (ed.), *History of Greece in the Twentieth Century*, vol. II (Athens, 2002) 362 (in Greek). Tsimpidaros, *The Greeks*, 162-169, 219-232. Mettis, *The Roots*, 141-237.

<sup>3</sup> Tsimpidaros, *The Greeks*, 232. Mettis, *The Roots*, 237. S. Papageorgiou, *Greek benefactors* (Athens, 1997) 16-17, 85-87, 107-109 (in Greek).

<sup>4</sup> Tsimpidaros, *The Greeks*, 234, 236. Mettis, *The Roots*, 236. Newspaper *The Satyra* [Satire] 14 (1.1.1931), 4 (in Greek).

<sup>5</sup> Tsimpidaros, *The Greeks*, 234-241. Mettis, *The Roots*, 277-450.

<sup>6</sup> Ibid., 257-258, 265-275, 277-450. *The Satyra* [Satire] 14 (1.1.1931), 3.

<sup>7</sup> *General Archives of the State (Greece)-Archives of the district of Laconia: Municipal Population Register, from A-M, (Municipals: 1.1.128)*, no. 543 (in Greek). For Leonidas Arniotis' activity before his establishment in London, see: E. Georgitsoyanni, 'Leonidas Arniotis. An important cultural personality of the early twentieth century', *Proceedings of the first local congress of Laconian Studies* (Athens 2002), 145-168 (in Greek-French summary).

<sup>8</sup> *Spartiatikon Hemerologion [Spartan Diary]* (Sparta) III (1902), 82 (in Greek). Newspaper *Patris [Fatherland]* (Bucharest), 19.10/1.11. 1902,3; *ibid.* 16/29.11.1902,3 (in Greek).

<sup>9</sup> *Ibid.*, 19.10/1.11. 1902,3; *ibid.* 24.10/6.11.1902,3.

<sup>10</sup> *Spartiatikon Hemerologion* III (1902), 82. *Patris [Fatherland]*, 19.10/1.11.1902,3; *ibid.*, 24.10/6.11.1902,3; *ibid.*, 16/29.11.1902,3; *ibid.*, 17/30.4.1903,3.]

<sup>11</sup> See some of his most successful performances, which took place in Romania (Bucharest, Vraila and Jassy), [*Ibid.*, 19.10/1.11.1902,3; *ibid.*, 24.10/6.11.1902,3; *ibid.* 6/19.11.1902,3; *ibid.*, 8/21.12.1902,3; *ibid.*, 22.1/4.2.1903, 3] where existed vital Greek communities [see about, C. Papacostea- Dianielopolu, *Greek Communities in Romania in 19<sup>th</sup> century* (Bucharest, 1996) (in Romanian)]

<sup>12</sup> Contracts no. 46472/3-12-1910 and 46473/3-12-1910 of the Athens notary G. Afentakis (Archive of the Joint Fund of Employees of the Bank of Greece, Athens) (in Greek). H. Fessa-Emanuel, *The architecture of the Modern Greek Theatre 1740-1940*, vol. II (Athens, 1994), 54, 145 (in Greek). T. Chatzipantazis & L. Maraca, *The Athenian Revue* (Athens, 1977), 45 (in Greek).

<sup>13</sup> Chatzipantazis & Maraca, *The Athenian Revue*, 66-67.

<sup>14</sup> *Patris [Fatherland]*, 6/19.1.1904,3; *ibid.*, 14.1.1906,4. His French wife (whose name is now unknown, the Arniotis archives not having been preserved) was his partner in these ventures, with both of them winning numerous awards for their performances (*ibid.*, 24.10/6.11.1902, 3; *ibid.*, 5/18.11.1902, 3; *ibid.*, 16/29.11.1902,3).

<sup>15</sup> Chatzipantazis & Maraca, *The Athenian Revue*, 49,67. A. Glytzouris, *The art of theatrical direction in Greece* (Athens, 2001), 118 (in Greek). D. Lavrangas, *My memoirs* (Athens, no date), 180-83 (in Greek). A. Chatziapostolou, *History of Greek Melodrama* (Athens, 1949), 63-64 (in Greek).

<sup>16</sup> Newspaper *Proia [Morning]* (Athens), n. 15 (24.11.1939), 3 (in Greek).

<sup>17</sup> Newspaper *Athinai [Athens]* (Athens) 22.9.1910,2; *ibid.*, 27.9.1910, 1. (in Greek). E. Kartalamakis, *Greek wings. 1912-32* (Athens, 1983), 9 (in Greek).

<sup>18</sup> Kartalamakis, *Greek wings*, 8-11. General Air Staff. Direction of History of Aviation, *History of the Hellenic Airforce* (Athens, 1980), 16, 20-25 (in Greek). In the meantime another Greek, also trained in France, Emmanuel Argyropoulos, managed to fly successfully in 1912.

<sup>19</sup> Chatziapostolou, *History of Greek Melodrama*, 113. Tsimpidaros, *The Greeks*, 234. Kartalamakis, *Greek wings*, 9. Arniotis had already sold his two houses and his theatre [Contracts no. 38522/11.11.1906, no. 46472/3-12-1910 and no. 46473/3-12-1910 of the Athens notary G. Afentakis (Archive of the Joint Fund of Employees of the Bank of Greece, Athens) (in Greek)].

<sup>20</sup> According to the Greek journalist and author Vassos Tsimpidaros, who has provided some information on Leonidas Arniotis' life in London, based, apparently, on oral testimonies, (Tsimpidaros, *The Greeks*, 234).

<sup>21</sup> *Kelly's Post Office London Directory* (London, 1919), 1221. *Ibid.*, (1920), 1252. *Ibid.*, (1922), 415, 1359.



<sup>22</sup> According to photographic evidence (Camden Local Studies and Archives Centre, LOC/REP/03/09). Maró, born in 1887 in the city of Patras in the north-western Peloponnese, was Arniotis' second wife [Greek Cathedral of St.Sophia, London, Second Book of Deaths, no. 1511 (in Greek)]. His first marriage, which was childless, ended in divorce (Tsimpidaros, *The Greeks*, 234).

<sup>23</sup> *Kelly's Post Office London Directory* (London, 1923), 1386. The shop was situated at No.14, on the north side of St. Giles High Street, at the corner of Arthur Street (nowadays Earnshaw Street) [ibid., (1924), 423]. The building where the shop was situated no longer exists, having been demolished in the 1950s. [Camden History Society (ed.), *Streets of St Giles. A survey of streets, buildings and former residents in a part of Camden* (London, 2000), 13,42].

<sup>24</sup> Camden History Society (ed.), *Streets of St Giles*, 13, 42.

<sup>25</sup> *Kelly's Post Office London Directory* (London, 1925), 1763.

<sup>26</sup> Tsimpidaros, *The Greeks*, 234.

<sup>27</sup> Family Records Centre, DYA 032914. Greek Cathedral of St Sophia, London, First Book of Deaths, no. 996 (in Greek). He was buried at Hendon Park Cemetery (Hendon Park Cemetery, Book of records, 5.10.1939, funeral number no.48370). His wife died much later, in 28 October 1955, at Hammersmith, where she spent the last years of her life [Family Records Centre, Certified copy of an entry of death-General register office, 1955-Registration district Hammersmith, DYA 184875. Greek Cathedral of St Sophia, London, Second Book of Deaths, no. 1511 (in Greek)].

<sup>28</sup> As place of the edition is mentioned the No. 2, St. Giles High Street (*The Satyra [Satire]*, 14/1.1.1931,1).

<sup>29</sup> 'The "Satyra"' is written by Mr. Arniotis himself', as is mentioned in the newspaper (*The Satyra [Satire]*, 14/1.1.1931, 2).

<sup>30</sup> There is also evidence that during his short stay in the U.S.A., he had written a theatrical play entitled 'The immigrants' (in verse or in prose) [N. Rozakos, *The Modern Greek Popular Theatre in America. 1903-1950* (San Francisco- California, 1985), 90-91(in Greek)].

<sup>31</sup> M. G. Meraclis, 'Modern Greek Literature. From the generation of '80 to the generation of '30', in *Greece.History and Civilization of the Greek Nation from the beginnings till today*, vol.II (Athens 1998), 539-540 (in Greek).

<sup>32</sup> The only extant copy of the newspaper is No. 14/1.1.1931, included in the collections of the British Library-Newspaper Library. Apart from that a short poem which was published in the newspaper, perhaps in January 1930, is reproduced by the Athenian newspaper *Kathimerini [Quotidian]* of 12.1.1930,1. Some verses of the same poem were also published in the Athenian journal *Nea Lacedaimon [New Lacedaimon]* 25 (May 1960), 10 (in Greek).

<sup>33</sup> *The Satyra [Satire]*, 14/1.1.1931,1-2.

<sup>34</sup> Ibid., 14/1.1.1931, 2-4.

<sup>35</sup> *Kathimerini [Quotidian]*, 12.1.1930,1. *Nea Lacedaimon [New Lacedaimon]* 25 (May 1960),10.

<sup>36</sup> The dictation of the original texts is preserved.

- <sup>37</sup> The Satyra [Satire], 14/1.1.1931,1. [Translation, in prose, by the author of the article].
- <sup>38</sup> Untitled poem.
- <sup>39</sup> The Satyra [Satire], 14/1.1.1931,2. [Translation, in prose, by the author of the article].
- <sup>40</sup> *Ibid.*, no. 14/1.1.1931,3 [Translation, in prose, by the author of the article].
- <sup>41</sup> More precisely it is known from historical research that the first Cypriots arrived in England around 1920. They were men, of low educational level, who did 'humble' jobs. Their living conditions were very poor and the immigrants often created trouble, mainly as a result of love affairs. In the late twenties though a few educated Cypriots who had arrived started efforts to improve the condition of their compatriots by the creation of a school and a community. In the years that followed until the beginning of World War II the number of Cypriot immigrants rose and were accompanied in many cases by their wives (Tsimpidaros, *The Greeks*, 234-241. Mettis, *The Roots*, 277-450).
- <sup>42</sup> K. Svolopoulos, 'The Greek foreign policy', in *History of the Greek Nation*, vol. XV (Athens, 1978), 354-355 (in Greek).
- <sup>43</sup> Turkish word meaning the silly who wants to appear as clever.
- <sup>44</sup> He means Venizelos' second wife, Helena.
- <sup>45</sup> He is referring to an attack against Venizelos.
- <sup>46</sup> He is referring to the short Turkish conquest of Larissa in Thessaly during the Greek-Turkish war of 1897.
- <sup>47</sup> He is referring to the Greek defeat in Asia Minor in the war of 1919-1922.
- <sup>48</sup> He apparently means the Great Powers.
- <sup>49</sup> He is referring to the king Constantine I (1868-1923), commander in chief of the Greek army in the Balkan Wars (1912-13), who died in exile in Italy [J. Mourellos, 'From Serayevo to Lausanne', *Greece. History and Civilization of the Greek Nation from the beginnings till today*, vol. II, (Athens, 1998), 157 (in Greek).]
- <sup>50</sup> *The Satyra* [Satire], no. 14/1.1.1931,2 [Translation, in prose, by the author of the article].
- <sup>51</sup> B. Jelavich, *History of the Balkans. Twentieth century* (Cambridge, 1999), 172-176.
- <sup>52</sup> Papageorgiou, *Greek benefactors*, 85-87, 107-109.
- <sup>53</sup> Tsimpidaros, *The Greeks*, 238. The newspaper was published weekly from 1916 (Information by Trinity College Library, Dublin).
- <sup>54</sup> See also his verses including caustic satire against Eleftherios Venizelos published in another – now lost – copy of *The Satyra* [Satire] (perhaps that of January 1930), which are reproduced by the Athenian newspaper *Kathimerini* [Quotidian] of 12.1.1930,1 and the journal *Nea Lacedaimon* [New Lacedaimon] 25 (May 1960), 10.
- <sup>55</sup> *The Satyra* [Satire], no. 14/1.1.1931,4 [Translation, in prose, by the author of the article].
- <sup>56</sup> *Ibid.*, no. 14/1.1.1931,4 [Translation, in prose, by the author of the article].
- <sup>57</sup> Specifically, three hotels are mentioned: [the 'Olympia' (Queen's Rd, Bayswater), the hotel of Christos Chatzipantelis (75 Beak St., Picadilly) and the hotel of Adam Pachalinos (177 Wardour St); six restaurants [Antony Lampos (7, Mitre St, & Grocery shop), Stelios Patrinos (two shops: 23 & 25 Creechurch Lane; 22, Denman St), Christos Pantelis 'Thessaloniki' (25, Beak St), Adam Paschalinos (177, Wardour St, & Hotel)],



Demosthenes Kehagioglou [25, New Compton St]; two grocery shops [D. Soutsos (69, Talbot Rd), Antony Lampos (7, Mitre St, & Restaurant)]; two coffee-shop-restaurants [Eustathius Catopodis (37, New Compton St), 'The Pan-Cypriot' (14, Rathone Place), 'Souli' (Cypriot), P. Nicolaou & Co. (26, Denmark St.), 'Aristotle' (83, Gray's Inn Road)]; two tobacco-shops [Andrew Arsenis (96, Charing Cross Rd), Chatziyannis (98 Zermyn St, Picadilly)]; four tailors [D.P. Christopher - or Christophides: 'Ladies' and Gentlemen's Tailor' (102, Charring Cross Rd), N. Karampis (3, Duke St, Algate), Christos Canaris 'Ladies' and Gents' Tailor' (24, St Giles High Street, Bloomsbury), Stathis Tsaounis (14, Old Compton St)]; one manufacturer of Yoghurts: Voutzas & Manolis Co. (22, Great Chapel St) and one hair-dresser: Eustathius Catopodis (151, Shaftesbury Ave) [*The Satyra [Satire]*, no. 14/1.1.1931,3,4].

<sup>58</sup> Specifically, seven tailors are mentioned: [Marius (22, Saint- Augustin Str), E. Anastasiou (34, Opera Ave., Paris), S. G. Georgiadis (70, Fauburg Poissonier St.), Soterios Peridis (330-332, Saint- Honoré St), N. Zacharides (17, Rapp. Ave), G. Pantagis (42, Jacob St.), Nicolas (48, Trevisé St)]; one woman hat- maker: Sophia Anapolitaki (14, Lepic)]; [one hair-dresser: Marios Gatsios (3, Rue de la Harpe); one doctor: Dr de Lusi (3, Quentin- Bauchart St)]; one hotel: 'Acropolis'; one grocery shop: Spyros Lamprou (32, Bachari St.) and one restaurant: E. G. Patsadiotis (Saint- Honoré St) [*The Satyra [Satire]*, no. 14/1.1.1931,3,4].

<sup>59</sup> Specifically, one hotel is mentioned: Grand Hotel 'Alexandra' (13, Cours Belsunce).

<sup>60</sup> In Paris existed a thriving Greek community since the 19<sup>th</sup> century, composed mainly by businessmen and merchants, craftsmen (principally furriers, tailors and shoe-makers), university students, doctors and scholars [D. Papadopoulou, 'Greeks in Paris in late 19<sup>th</sup> century: the first organization of a community in Diaspora', *Proceedings of the Congress: 'History of the Modern Greek Diaspora. Research and Instruction'*, vol. I, (Rethymnon, 2004), 207-214 (in Greek)]. An important Greek community was also that of Marseille, founded in the 18<sup>th</sup> century and composed mainly by businessmen [A. Mandilara, *The Greek Business Community in Marseille, 1816-1900: Individual and Network Strategies*, PH.D. thesis, European University Institute (Florence, 1998) (in Greek)].

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