

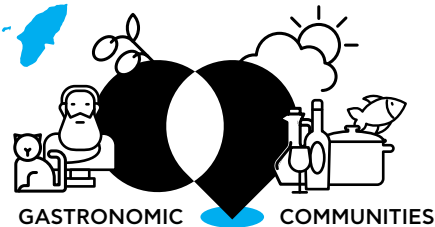
SALAMINA



GASTRO NOMY & WINETOURLISM



SALAMINA



The gastronomic guide, The Gastronomic Community of Salamina region, is aimed at promoting the Gastronomic Wealth of Salamina and was created within the framework of the Interlocal Cooperation Plan, **Selected Tastes of Greece II: Greek gastronomic culture, of the CLLD/LEADER Programme 2014-2020.**

Local professionals from the wider field of gastronomy (the agricultural sector, processing, restaurants, hospitality) formed a network, collaborating to found the **Gastronomic Community of Salamina**, with a common vision the collection of information about the local gastronomic scene, with a view to linking Tourism with the Gastronomic Wealth of the area and promoting the Municipality of Ithaka as a destination for those interested in good food and wine.

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This document was compiled by the the Cooperation Network of Municipalities of the Regional Unit of Attica Islands, within the framework of the Interlocal Cooperation Plan, Selected Tastes of Greece II: Greek gastronomic culture, sub measure 19.3 of the Local Programme CLLD/LEADER 2014-2020

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SALAMIS, THE ISLAND OF THE FAMED SEA BATTLE

Salamis (or Salamina in modern Greek), known in antiquity as Koulouri because of its round shape, is the largest island in the Saronic Gulf and the closest to the shores of Attica. It sits in the northwest part of the gulf opposite Eleusis (Eleusina in modern Greek). With 37,000 inhabitants and an area of 95 sq. km, it is the most densely populated island in the Greek archipelago. And during the summer, the number of people rises to an astonishing 300,000, an increase of almost 100 percent!

The homeland of Homer's King Ajax of Telamon and the tragic poet Euripides, Salamis is also famous worldwide as the scene of the historic sea battle of 480 BC between the Greeks and the Persian Empire.

Greece's victory over the Persians marked the end of their dream to expand into Europe. One of the most important warriors of the Greek War of Independence of 1821, Georgios Karaiskakis, had his base on the beach at Salamis, whose patron saint is St. Demetrios. His last wish was to be buried on the island. His bones lie inside the church dedicated to the saint, in a sealed-off spot. Salamis was also home of the distinguished poet Angelos Sikelianos from 1933 to 1950; he lived by the sea opposite the Faneromeni Monastery.

Squeezed between the shipyards and industrial zone of Eleusina, the Ship Repair district of Perama, the Revithousa Liquefied Natural Gas (LNG) Terminal, which is one of the country's major infrastructure



investments, and the Centre for Sewage Treatment at Psyttaleia – the largest in Europe – while carrying its glorious past, in the past 50 years, Salamis has evolved into a working-class suburb of Piraeus. From spring on, every weekend it welcomes a host of people thirsty for an escape, even if next door. But many workers in the nearby Municipality of Piraeus have decided to make it their permanent residence. Furthermore, the local ferry between Perama and Paloukia, a mere 15-minute trip, functions 24/7. This line serves all the personnel of the Greek Navy, who work at the Salamis Naval Base at Paloukia, where the largest number of warships lie at anchor.

The Hora or capital of the island has more than 30,000 permanent residents and has become a modern city, joining with Paloukia, the island's port, to become one settlement. Its most attractive feature is undoubtedly the beautiful neoclassical houses, which reflect Salamis in its prime. The town's coastal road, along Karaiskaki beach, to Agios Nikolaos and beyond to the shipyards, is lined with cafes and snack bars, where the islanders enjoy the peaceful, slow rhythms of island life. Among

them are many residents of Piraeus who come, not only to cross the canal and drink in the calm of the island alongside its friendly residents, but to ride their bicycles on paths through the pine woods, have a swim at one of the many relaxed beaches, and to feast on the island's tasty seafood dishes. In the centre of this industrial hub with its distilleries, shipyards, factories, ship demolition sites, etc, the island seems like an oasis and turns out to be a very humble, human place whose residents are full of joie de vivre. Reminiscent of Greece of past decades, Salamis with its fabulous history and special personality, keeps its low profile and is enviably self-sufficient.





FROM MYTH TO HISTORY

In the depths of antiquity, the island [named after a nymph] was an autonomous Mycenaean kingdom, whose most famous ruler was Telamon, the father of Homer's hero Ajax, who joined the expedition to Troy with 12 ships. The kingdom's independence ceased when Philaios, Ajax's grandson, surrendered control to Athens. From 640 BC to 570 BC, Salamis was governed by Megara. During that time, the Athenian lawmaker Solon, who wrote the polemic elegy Salamis, with the aim of inspiring patriotism in his fellow citizens and to retake the island. Finally, after a 20-year war between Athens and Megara, Salamis returned to Athens' jurisdiction, where it would remain until 318 BC. During the Hellenistic,

Roman and Byzantine eras, Salamis went into decline, and like the rest of Greece fell into the hands of Venice after the Fourth Crusade (1204) and their seizure of Constantinople. It would subsequently become part of the fief of Euboea in 1294, ruled by Bonifacio of Verona. At the end of the 14th century, Albanians were brought in to settle there and in the other Saronic islands, like Hydra and Spetses. In the 17th century, consul Jean Siraud wrote, "On the island there are three villages, one named Koulouri [present day Salamis], Metropolis [Aianteio] and Ambelaki. In all the island there are but six hundred souls, some Greeks, some Albanians." A few years later, in 1688, the island's Greek population was



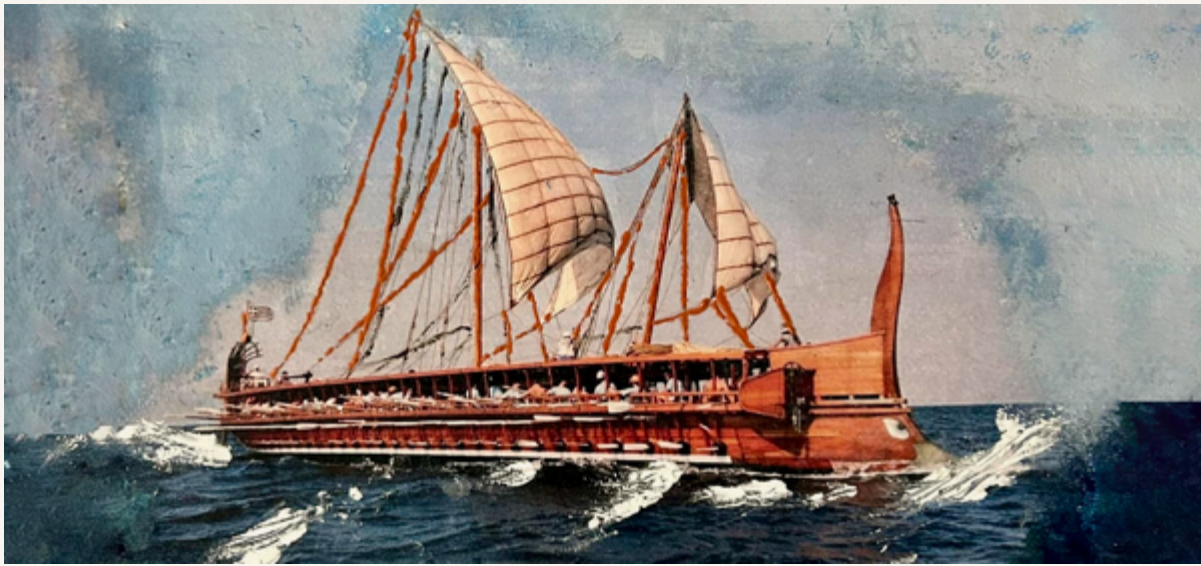
reinforced by the forced transfer of some Athenian families to Salamis, because of the presence throughout Attica of Venetians commanded by the notorious Francesco Morosini, who in trying to defeat the Turks, blew up part of the Parthenon. The new residents brought new life and progress to the island, creating the preconditions for Salamis to participate in the economic, social and cultural events of the time. One consequence of this development was that during the 18th century Salamis amassed a good number of small ships and many of them took part in Greece's first attempt to win independence, the Orloff Rebellion (1769-1770), sparked by the Russians.

Following the example of the Peloponnese and other Saronic islands, Salamis joined the Revolution of late March 1821. Its contribution to the struggle was considerable. Thanks to the privileges it had been granted for its production of pitch (so useful in building wooden ships), its citizens had the right to bear arms and thus when the Greeks declared independence, it was able to form a fighting unit. Its men joined in the siege of the Acropolis in November

1821 and went on to fight under the great leaders Vassos, Makriyiannis and, finally, followed the orders of commander-in-chief Georgios Karaiskakis, whom they respected and were devoted to.

In the afternoon of 22 April, 1827, Karaiskakis was mortally wounded in the battle of Faleron [where a stadium bearing his name stands today] and his body arrived in the port of Ambelakia on the morning of his name day, St. George's day, April 23. He was buried with full honours in the church of St. Demetrios, where his tomb still lies.





THE BATTLE OF SALAMIS

The famous battle took place on 20 September 480 BC. It was fought between the Ancient Greek city states and the Persian Empire and was the most definitive confrontation of the second Persian invasion of Greece, the first having been ended with their defeat in the Battle of Marathon in 490 BC. During the second Persian invasion, the Greeks had been defeated in August of that year, at the Battle of Thermopylai, where the Greek rear guard dissolved, while at the battle of Artemisia off the coast of northern Euboea, the Greeks suffered heavy losses and retreated, giving the Persians the chance to occupy Boeotia and Attica and to burn Athens. The Allies were preparing to defend the Peloponnese at

the Isthmus of Corinth and the fleet withdrew to the nearby island of Salamis.

Despite the enemy's numerical superiority, the Athenian general Themistocles persuaded the Greeks to confront the Persian fleet, in the hope that victory would prevent further sea operations against the Peloponnese. The Persian king, Xerxes I, was also dedicated to the idea that this would be the final battle and with his fleet – 1,200 ships and 300,000 men – he anchored at Faleron. The Greek fleet consisted of about 350 triremes with 85,000 men under the leadership of Eurybiades of Sparta and 180 triremes commanded by Themistocles. Most of the generals proposed that the sea battle take



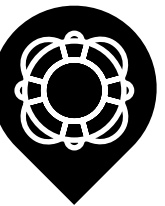
place at the Isthmus to defend the Peloponnese and provide an escape route; if the Persians won, they would be able to flee south. The Athenians, on the other hand, with the commanders from Aegina and Megara, insisted that the confrontation take place in the straits of Salamis. The strategic brilliance of Themistocles lay in his understanding that only in the straits would the massive size of the Persian fleet be a disadvantage. There they would be trapped, unable to manoeuvre. Themistocles, afraid that the generals' opinion would prevail, sent a secret message to Xerxes with his trusted slave, Sikkinos, that the Greek fleet was preparing to leave the straits and if he desired a victory, he should attack at once. The Persian fleet complied, hoping to catch the Greeks unawares.

In the end, the conflict did take place in the straits of Salamis, where the passage was so narrow that the Persian ships that entered and aligned themselves on the first front, were equal in number to the Greeks. Seizing the chance, the Greek fleet with their flexible, light triremes rammed the Persian ships one by one,

rendering them powerless, so that by twilight the Persian fleet had been trounced and retreated to Faleron. They had lost 200 ships, while the Greeks had lost a mere 40. This victory, the result not only of Themistocles' genius but of their naval might, unity and courage, meant the beginning of the end of the Persians' expansionist designs against Greece. Xerxes returned to Asia with the greater part of his army and the following year, what was left of the Persian army was decisively defeated in the Battle of Plataia (near Thebes). Most historians believe that if the Persians had won at Salamis, the development of Ancient Greece would have come to a halt, and that Western Civilisation would have taken a completely different course. They therefore conclude that Salamis was one of the most important battles in human history.



On the north shore of Kynosoura stands the round burial mound, about 20 metres high, made of limestone and gravel, where those who died at Salamis are buried. In the same place there is also a bronze statue of the Salamis warriors, made by Achilleas Vasileiou. In the town's Bishop Ignatios Cultural Centre, which opened in 2023, there is a exhibition hall with a 3D 'reality show', a re-imagining of the Salamis Sea Battle from all points of view.



SHIPBUILDING AND FISHING CAIQUES

Until the late 20th century, Salamis was famous for its fishing and fishing boats; at one time its fishing fleet numbered 80 wooden caiques. But with a directive from the European Union in the 90s to reduce fishing in Europe, which called for the destruction of fishing caiques and revocation of their permits for offshore fishing in exchange for a substantial subsidy, most fishermen gave up their boats for demolition. Only a few remain on any of the Greek islands, a poignant reminder of a valuable part of Greek cultural heritage. In this way, a whole chunk of Greek maritime history ended in the trash heap and most of these boats had been built at the Salamis shipyards. Of this thriving industry, only a

few remain, and they are not occupied with building new boats but with repairing and preserving old ones. As Dimitris Koupetoris, owner of the island's oldest shipyard, told us: *'The Salamis shipyards were devoted to building the caiques and caulking them. The owners and the workmen were famous for their skill and devotion to their craft throughout the Aegean. A rudimentary shipyard existed on the shore of Koulouri until the second decade of the 20th century; it was copied in a plan by the noted architect Dimitris Pikionis. A little before 1930, our family's shipyard began operating officially under the supervision of my grandfather, Mitsos Koupetoris, on the coast at Agios Nikolaos. He taught his craft*



to his sons, Spyros, Vangelis, Lefteris and Nikos. . . Nowadays, no new caiques are being built, and there are only a few old ones needing repairs. The last ones we built were two large caiques in 2010, one measuring 23 metres, the other 15 metres. Today we operate a dry dock for plastic sailboats and carry out some repairs.

I remember those days, the smell of the pine wood, the sound of the hammers, the joy when the boat slipped into the water after each launching. And I remember as if it were yesterday an old caique called Faneromeni that was built around 1945 on Skiathos by a famous shipbuilder named Georgos Mytilinaios, and which after that changed hands eight times and had numerous uses carrying both cargo and tourists until it ended up in the late 20th century in the hands of Nikos Riginos who turned it into one of the most beautiful traditional pleasure caiques in Greece. So many restoration jobs have taken place at our shipyard.'





The ancient olive tree of Salamis

On Salamis, in the community of Aianteio, there is an enormous ancient olive tree, known as the Olive of Orsa, which has a circumference of 12 metres, while its main trunk is 5.70 metres. According to specialists, the tree is 2,500 years old, and like all the ancient trees of Attica and Boeotia, it belongs to the megaritis variety, as opposed to the new ones, which are koroneikes. According to folk tradition, the Olive of Orsa was planted by a great king named Stratos, and that is why it's the oldest and largest on the island. It is highly likely that behind the name of Stratos is hidden the Tyrant of Athens, Peisistratos, who in the 6th century BC placed great emphasis on agriculture, with the result that the number of olive trees of Attica grew to at least 50,000. This massive grove was partially destroyed during the War of Independence of 1821, while the expansion of Athens in the 20th century finished it off. The grove exists in name only, at the western suburb of Elaiona (Olive Grove) where there are a small number of ancient trees. Peisistratos was a native of Salamis and this contributes – along with its liberation from the rule of Megara – to the truth of the oral tradition that he planted the tree of Orsa, a tradition which would in fact confirm its age, which coincides with the planting of the Attica Olive Grove.

Related to the Olive of Orsa, what is marvellous is that an ancient historical fact – the olive of Peisistratos – has survived to our own day, without being recorded anywhere except in the persistence of this remarkable folk tale, handed down for hundreds of generations.



THE LAND AND ITS CROPS

In ancient times, grapes and barley were grown on the island, while the ruins of old olive presses indicate that there was a substantial production of oil. Euripides speaks of Koulouri as 'rich in grapes and bees'. Having experienced successive waves of colonisation – by refugees or internal immigration – and in the last 50 years a big wave of summer residents, Salamis has lost its unspoilt coastline and its cultivated fields have been turned into housing plots. However, it has managed to preserve some of its natural beauty, primarily in the hilly areas. Thus, there are many places where you can spot elements of genuine Mediterranean landscape,

beaches with greenery, groves of pistachio, almond and fig trees, vegetable gardens, olive groves on hillsides and semi-mountainous pinewoods.

Historically, the productive activities on the island, apart from the usual agricultural pursuits – olives, grains, pulses, grapes, vegetables and timber – also included the production of resin, charcoal and tar (in great demand for boats in the 18th century). In our days, although the number of farmers has decreased dramatically, you will still find many local products. One charming feature on the streets of Koulouri (the main town), which shows off its 'fruits', is the open-

air stands of local vegetables where the gardeners themselves display their produce, fruit, grapes, figs, almonds, pistachio nuts, prickly pears, pomegranates and more, depending on the season. Salamis had always had a notable olive oil production; the number of olive presses is far greater than one would expect in such a small place. And recently, renewed interest in olive groves is apparent, perhaps because of the economic crisis earlier this century, while the vineyards are still producing wine from local grapes like Savvatiano, Moschato, Roditis and Sideritis.



FISHING

If there's one island in the Aegean that is well nourished by the sea, that would be Salamis. Surrounded by Attica, which protects it from the winds, the fishermen did not have to worry about squalls and could throw their nets in practically all weather, since the sea was always calm. At the same time, on its shallow west coast, until the late 1980s, you could find all kinds of shellfish and crustaceans. It's no accident that its beaches, whether sandy or pebbly, are strewn with shells. Different kinds of clams and mussels, scallops, oysters, sea urchins, crabs as well as prawns, crayfish, lobsters not to mention squid, cuttlefish and octopus. One children's game

was to run around the shallows and see who could find the most and then bring the valuable 'booty' home and feed the family.

Nowadays, kids may not play this game so much anymore, but you do find young and old fishing on the shore with nets or rods for anchovies, parrotfish, mullet, whitebait, etc. You also see amateur fishermen out in dinghies with nets or lines with many hooks trying to catch red mullet and bream as well as 'second-class' fish. In our time, although some of the shellfish populations have vanished or shrunk or are protected, and despite the fact that the fishing fleet is much smaller – 50 years ago 40

trawlers and 40 grigri would bring to the island all kinds of fish – you will still always find some of the fish, seafood and shellfish, that your heart desires. And you have only to visit the municipal fish market in the main port to see them.

'In the 1970s, Salamina was the second largest fishing port in Greece, after Michaniona (south of Thessaloniki), with its 80 fishing boats. In the evenings when the grigri – dinghies equipped with big lights – left with their mother ship, you would see a line 5 miles long on the horizon that would start at Koulouri and end at Megara. And in the morning, they would return laden with fish, which they would load onto refrigerator lorries that would take them to the fish market at Keratsini. Now not even ten remain, they smashed them all and got paid for doing so,' an old fisherman told us sadly, remembering the controversial EU policy of paying fishermen to turn in their boats, which robbed the country of many of its traditional caiques without really reducing the size of the fishing fleet.



THE SALAMIS KITCHEN

The cooking of the island's residents, until the 1960s – when the 'pre-consumer' society still abided by the idea of making do with what they had – was based on the goods provided by the land and the sea, on the local recipes and customs established by the Arvanites (Albanians) who arrived there in the 16th century and by subsequent settlers. The diet of the islanders was based on the 'Holy Trinity' of the Mediterranean way of life – wheat, the olive and the grape – followed by pulses, vegetables, fruit and fish, seafood and shellfish. Following the seasons, the islands baked their bread, picked their olives and made their oil, gathered the wild greens that flourished in the spring, got pulses,

vegetables and fruit from the gardens that surrounded the town, as well as fish and seafood from the fishermen or the fishmongers. Anything that the island did not produce – tomato paste, sugar, coffee, herring, salt cod -- they would buy from the grocer unpackaged. They ate meat rarely, on Sundays or holidays that didn't fall during a fasting period; and there being more fasting than feasting days in the Orthodox Calendar, following an almost vegan diet did not leave them feeling deprived. Generally speaking, the traditional kitchen depended on a housewife's ability and imagination to create a variety of appetising and nutritious dishes from a minimum of ingredients.

For example, from the huge variety of wild greens they would collect from autumn through spring in the hills and watered land, and the cultivated greens like spinach and chard, they would make pies, stews with fish, seafood, pulses and meat, as well as boiled salads. With the passage of time, dishes from all over Greece and Asia Minor entered their repertory. Dishes like vine leaves stuffed with rice (dolmades yialantzi), youvarlakia (meat and rice balls with egg lemon sauce), halva, and many more became common place. Dishes from the Salamis kitchen that we don't find in other parts of the country are those that came with the Albanians with strange names like platetsi (a flat

pie made with just flour and fresh olive oil), dromtses, gongles (pasta shells), kougoulouari (sweet pumpkin pie). . . .

The abundance of fish, shellfish and seafood, in combination with pasta or vegetables gave the local women the opportunity to create superb dishes like clams saganaki (with tomato sauce) and pilaf, rissoles with a type of clam, stuffed calamari, cuttlefish with spinach and more, while they also make preserved fish – anchovies, mackerel, lakerda – and are able to offer their husbands nibbles for their ouzo all year round.



COCKLES AND OTHER HARD-SHELL CLAMS

Salamis, a small island just a half mile from Attica, is second only to enormous Lesvos as a source of shellfish. They provide a wealth of nibbles to accompany ouzo, attracting not just the locals who indulge in them before going home to their families for lunch, but also drawing fans from the mainland who come to feast on them. The most common are these two hard-shell clams, ridge-shelled cockles and shiny-shelled, and there are at least two others.



GRILLED OCTOPUS

Can be made with either fresh or frozen octopus. Before cooking, fishermen will beat the octopus on the rocks to soften it and then rub it, swirling it, to get rid of the slime on the tentacles. They also hang it on the clothesline to dry – an unusual but picturesque sight. Once sun-dried, they rip the tentacles one by one off the body, brush them with oil and grill them over charcoal. Ideally, the fire should be low so that the meat cooks slowly and doesn't burn. The tentacles are eaten thinly sliced, sprinkled with a vinaigrette. Some think this treat is the best companion for ouzo.



DISHES



PRAWN CROQUETTES

These are made by mixing cut up prawns in a large bowl with chopped dill and spring onions, breadcrumbs, egg yolk, and salt and pepper. Then the mixture is kneaded until firm, then formed into balls which are rolled in breadcrumbs and fried in a deep pan with sunflower oil over a medium to hot fire.



GRILLED SARDINES

You can find sardines on Salamis most of the year, since fishing for them is permitted from March 1 to December 15. Of course, they are at their fattest in August, and full of Omega 3 fatty acids which are so good for our organism. Sardines are wonderful baked in the oven but also delicious grilled in less time. To prepare them, you rinse and dry them, brush them with oil, lemon juice, sprinkle with a generous dose of salt and pepper and put them on the grill for just 2-3 minutes on each side.



LAKERDA

The need to use up the bulk of the fishermen's catch in the days without refrigerators created recipes like lakerda (preserved small tuna and mackerel). For this, after discarding the backbone, head, innards and tail, the tuna is cut in thick slices, rinsed in cold water to get rid of any traces of blood and then patted dry. The slices are covered with coarse salt and left in the fridge to 'roast'. Then they are rinsed and stored in a sterilised glass jar covered with sunflower oil. Served on a plate, sprinkled with olive oil and a little lemon juice, they marry well with ouzo.



STUFFED CALAMARI

This dish is both delicious and attractive, ideal for fasting periods but all year long, too. The stuffing consists of chopped spring onions, garlic, rice, finely chopped tentacles, grated tomato, parsley, fennel tips or dill and tomato paste, which are sautéed together and then simmered till the rice is cooked. The stuffing is left to cool before inserting it into the cleaned calamari 'sacks', which are then simmered for 20 minutes and served with their sauce.



STEAMED MUSSELS

First you prepare the broth in a wide pan by heating some olive oil and lightly sautéing chopped garlic, then add mustard, white wine, and lemon juice and when they start to bubble, slide in the mussels and cover the pan. Boil gently for 6-7 minutes or until the mussels open. Remove from the heat, sprinkle with chopped parsley and serve.



COCKEREL WITH NOODLE SQUARES (HILOPITES)

This was a dish for holidays or Sundays, there not being too many roosters on the island. The rooster, cut into serving portions, was lightly browned in oil, before adding onions and garlic, and when they softened, the cook would add chopped tomato and any spices they fancied, plus wine. Ten minutes before the meat was done, they would stir in home-made noodles (squares about the size of a fingernail), and when they were al dente, they let the dish rest before serving each portion, sprinkled with grated kefalotyri (hard cheese).



DISHES



SKATILIES SAGANAKI

Before cooking, these clams from the marshes are left in a bowl with seawater to let them expel the sand collected in their shells. Then they are thrown in the frying pan (one with two handles called a saganaki) with a little water, brought to a boil and when they start to open, one adds a little olive oil, chopped parsley and salt and pepper. After they simmer a bit longer so that some of the liquid evaporates, leaving a tasty sauce, they are served in the pan with a squeeze or two of lemon juice.



TAVERNAS

Apart from the indisputable historic interest of the island, there are still many who visit Salamis simply to enjoy its unassuming natural beauty, barely tainted by mass tourism, and its authenticity. The same holds true for its cafes and tavernas. In Koulouri (Hora) there are still tavernas that offer old fashioned tastes, with no pretensions or attempts to mimic fashionable 'gourmet' restaurants. And as the island is an escape from Athens, it is a tempting destination for those who seek simplicity and genuine traditions, rather than trendy fads. Nevertheless, for those visitors who are more demanding and for locals who wish to try something new and 'in' without having to

travel to Piraeus, some eateries have opened with more sophisticated kitchens.

What is certain, however, is that whoever wants to really know Salamis will want to seek out the island's genuine, old-fashioned tavernas. Simple people, family atmosphere, and tasty fare: octopus and sardines on the grill, preserved fish – anchovies, lakerdes, mackerel – salt cod with garlic sauce, fried calamari, little whitebait, fish of all kinds, a few stews, and if you are lucky clams and oysters and tasty bream. You will find many family-run tavernas by the sea in quiet coves and the most sumptuous menus at Karaiskaki beach in the main town.



ANGELOS SIKELIANOS (1884-1951)

A few metres from the Faneromeni monastery, just above the water, is the house that was once the refuge of this famous poet in the last decades of his life. Sikelianos, who was nominated five times for the Nobel Prize in Literature, envisaged a universal religious myth, which would include the worship of nature, the primeval matriarchal religions, the Ancient Greek spirit, the Orphic teachings and Christianity. Apart from his rich poetic work, he and his first wife, the American Eva Palmer, a student of Ancient Greek culture, started a Delphic Festival to revive 'the Delphic Idea' and the principles of Classical civilisation with games, folk art, Byzantine music, and performances of Aeschylus' *Prometheus Unbound* in the ancient theatre there. Though it met with wide acclaim, the Festival was too expensive to continue without state

support. Their house in Delphi is now a museum. Angelos Sikelianos arrived in Salamis for the first time around 1930 brought by a fellow poet from the island. While visiting the monastery, he met a monk named Ambrosios with whom he developed a close friendship. And in 1933 Ambrosios gave him the old boathouse of the monastery a small two-storey building. Sikelianos would retreat to this humble abode with his second wife, Anna. Even during the difficult years of the Occupation, they would divide their life between Athens and Salamis until his death in 1951. Here he would retire to write, inspired by the island's beauty as well as by his close association with the locals, who embraced him with enormous warmth and awe. Even today his memory and reputation live on.



SIGHTSEEING

FANEROMENI MONASTERY

This historic monastery is located on the northwest coast of Salamis. It rests on the site of a 13th-century ruined Byzantine church, where in the 17th century a pious native of Megara named Lambros Kannelos was led to go across the bay and dig for to an icon of the Virgin. He went on to build a new monastery, named it Faneromeni (Revealed), became its abbot and was subsequently canonised as Saint Laurentios. The church possesses magnificent frescoes by George Markos from the 18th century and was never taken over by the Turks. Instead, during the Revolution it served as a hospital and as a refuge for citizens and freedom fighters, some famous like Karaiskakis, Makriyiannis, Tzavellas, and others, who

gathered there before liberating Athens, Attica and Faleron. It has been a convent since 1944.



THE ARCHAEOLOGICAL MUSEUM

Since June 2010 the island's Archaeological Museum has been housed in the former Capodistrian Elementary School. Here you will see finds from the time of the island's colonisation by people from nearby Aegina during prehistoric times, as well as maps and details about the famous naval battle. Of the many artifacts on exhibit, the clay pottery, idols, tomb decorations and relief inscriptions stand out. Pay attention to the text written by Herodotus, the father of history, as a preface to his *Histories*: 'Herodotus from Halicarnassus is setting here his research, that what men have done may not fade with the years, nor those great and marvellous deeds, carried out by Greeks and by Barbarians, be erased without glory; in particular, there is discussion about the reason why they fought each other.'



EURIPIDES' CAVE

This historic cave lies on a hillside near the village of Peristeria, overlooking the Saronic Gulf. You can reach it via a clear path but cannot go beyond the steel gate at the cave's entrance, as it is not open to the public. Forty-seven metres long with 10 small



chambers, it was first used from the Neolithic period (5300-4300 BC) as a place of worship, became a burial site during the Mycenaean Era, but is best known as 'the poet's study', where Euripides sought refuge to write his plays during the Classical Era.

THE LIGHTHOUSE

The lighthouse stands at the tip of Cape Lykopoulos on the south coast of Salamis, at Koghi between Peristeria and Kolones. The building dates from 1901 and consists of a stone structure 134.75 sq. m in area, from whose centre rises a 7.5-metre-high tower, with a metal sphere at its tip. It was declared a Protected Historic Landmark in 2002 and is an impressive and symbolic monument for both the historic island of Salamis and the region of Attica.



GASTRONOMIC SOUVENIRS

Any visitor to Salamis or Koulouri should take home two sweets – kougoulouari and platetsi – which they will find in the island’s pastry shops and bakeries, while freshly caught fish and shellfish are on sale at the fish market and fishmonger’s kiosk.



KOUGOULOARI

This is an Albanian word that means something that contains pumpkin and on Salamis it’s the name of a type of sweet that contains pumpkin, blonde and black raisins and cinnamon. It’s part of an old custom from a three-day Albanian emigrant holiday that includes the exchange of gifts between brides and mothers-in-law. This special, wonderfully sweet treat is made nowadays in the island’s pastry shops as well as at home.



PLATETSI

This is a traditional island recipe, a type of olive-oil bread with a crisp crust and delicious taste, that is made with quality whole wheat flour and fine olive oil. Another version has a cheese filling.



FISH

Whitebait, sardines, mackerel, and anchovies for frying; cuttlefish, calamari for grilling; scorpion fish, garfish and small cod for soups.



CRUSTACEANS AND SHELLFISH

Crabs, prawns, sea urchins, cockles, shiny-shelled clams, mussels, and other shellfish to go with your ouzo and brighten your mood.

SALAMINA



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